

GENESIS 22

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Genesis 22:1–22

God directs Abraham to offer up his son, Isaac, as a sacrifice

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Quotations:

Peter Pett: *Abraham had been called by Yahweh to leave his home, his kinsfolk and his country to go to a new land which God had purposed for him. His spiritual life was not smooth. He was not without testing. The very call itself was a test. The long wait for Isaac was a test. The incident of Sodom and Gomorrah was a test. But he had come through it all with his faith enhanced. Now he would face the greatest test of all.*¹

J. Vernon McGee: *If you were to designate the ten greatest chapters of the Bible, you would almost have to include Genesis 22... This chapter compares with Psalm 22 and Isaiah 53. The first time that I saw in this chapter these great truths which depict the cross of Christ, it was breathtaking. Not only in the birth of Isaac, but now also in the sacrifice of Isaac, there is a strange similarity to the life of our Lord.*²

Coffman on Gen. 22: *This great chapter lies at the very heart of Genesis, and for that matter, at the center and citadel of the entire Old Covenant. The constitution and charter of Judaism and the embryo of Christianity lie side by side here in this inner womb of the O.T. This chapter is not legend, or myth, but the Word of Almighty God. It is not a scissors-and-paste job by five different "redactors" putting together three or four, or five or six, "previous sources." Someone has said that this chapter is welded together like cast iron, and the unity of it is indestructible.*³

Gary Kukis: (1) God is not going to appear to you and tell you exactly where you need to go. (2) God is not going to appear to you and tell you to sacrifice your son. (3) God is not going to appear to you visually in this life.

Philippians 2:5–8 You should think about things the way Christ Jesus did. He existed in the form of God [i.e., He shared God's very nature], but did not consider [remaining] equal with God something [to continue] to hold onto. Instead, He gave up what He had and took on the form [i.e., the nature] of a slave, becoming like a man, [and even] His appearance was found to be like a man's. He humbled Himself [by] becoming obedient [to God] to the point of death, even death on a cross.

Preface: God will require Abraham to offer up his son upon Mount Moriah, and Abraham will obey, thus establishing a great parallel between Abraham offering his son and God offering His Son to save us from our sins.

This should be the most extensive examination of Gen. 22 available, where you will be able to examine in depth every word of the original text.

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¹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed September 19, 2014.

³ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=0&ch=22> accessed December 10, 2014.

Addendum

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www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered or Alluded To			
American Heritage Special	Angel of Jehovah	Angelic Conflict	Christian Basics
Fear of the Lord in the Old Testament	How Isaac’s Unusual Birth Foreshadowed the Birth of Our Lord	Importance of Bible Doctrine	Justification

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Living the Christian Life	Lucky Guesses in Genesis	Marriage Alternatives Found in the Bible	Melchizedek
Parallels between the Birth of Isaac and the Birth of our Lord	Righteousness	Sanctification	The Trinity in the Old Testament
Typology: Abraham's Offering of Isaac/God's offering of Jesus			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Genesis 3		2Sam. 18

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
The 5th stage of national discipline	The 5 th stage of national discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Angelic Conflict	The Angelic Conflict is an invisible war which is taking place which involves God, the elect angels and the fallen angels. Man was created to resolve the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Anthropopathism	An anthropopathism is taking an easily understood emotion, thought or action that man has or does and attributing that emotion, thought or action to God, to explain God's thinking and action in language of accommodation. One might view this is somewhat of a shortcut when speaking about God. For more information, see Bible Doctrine Resource .
Operation Footstool	<i>Operation footstool</i> , where God the Father makes all of the enemies of Jesus Christ His footstool (in the sense that they are subjugated to Him).

Definition of Terms	
Progressive Revelation	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD)
Protocol Plan of God	This is simply the plan of God with a recognition that it is personal, designed for each one of us, and explicit, as <i>protocol</i> is a <i>rigid long-established code prescribing complete deference to superior rank and strict adherence to due order of precedence, precise and correct procedure</i> .
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ⁴ See the Doctrine of Typology (HTML) (PDF) (WPD).
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

An Introduction to Genesis 22

⁴ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

Introduction: Genesis 22 is one of the most important chapters in the Old Testament. The more and more I study the Old Testament, the more I see Christ revealed in a way which seems obvious to us today, but it would not be at all obvious to those living during OT times. L.S. Chafer points out that salvation by faith in Christ seems to be more perspicuous in the New Testament than in the Old. Salvation does occur by faith in Yahweh Elohim in the Old Testament, and there is an indication of a sacrifice involved, but given only the Old Testament, it might be difficult to understand what would transpire on the cross until after the fact.

I believe that the judgement of Jesus Christ for our sins on the cross was unknown in those specifics to the people of the Old Testament and to Satan. Satan engineered the capture and persecution of our Lord and saw to it that He would be convicted and I do not believe that Satan would have done that, had he known in advance that our Lord would die on our behalf for our sins during His crucifixion. And if Satan didn't know this, it would follow that no one else knew exactly what was to transpire on the cross until after the resurrection. Satan was outsmarted and outflanked by the cross and he is perhaps the most intelligent created being that there is; so if he did not know, again, it is likely that no one else knew either. There are two reasons why we may assert that Satan did not know about the cross in advance: (1) he entered into Judas to see that Jesus was betrayed over to the Jewish religious leaders, and (2) had he realized that our Lord would die for our sins on our behalf, he would have done his best to prevent the crucifixion.

The reason that chapter 22 is so important is that we have in shadow form the crucifixion of our Lord. We have the father's son being put on the altar to be sacrificed; this is the father's only-born son—that is, the one in Abraham's spiritual line. The son is innocent and goes willingly to be sacrificed. Then there is a substitution of a ram without spot and without blemish. All of this early on gives us a picture, somewhat obscure, of what is to come. This picture was recorded over 4000 years ago and still has meaning for us today.

A really good murder mystery is the kind that there are liberal clues, yet you cannot determine who the murderer is until the very end. Then, all of a sudden, it all seems so clear and obvious and everything which transpired all of a sudden falls into place and makes sense. This chapter by itself, the Levitical offerings, Isa. 53 and other Messianic passages, do not to those who read them soon after they were written necessarily read as Jesus going to the cross to bear out sins. However, in the light of what happened and in retrospect, it suddenly seems so obvious that we often make the mistake of thinking that believers in the Old Testament understood this as well. I do not believe that to be the case.

I believe that this is the cross to Satan. He should have been smart enough to see it coming, but he did not. Once it began, there was nothing that he could do to stop it. It is the cross, where Jesus Christ died for our sins, which broke the back of Satan and sealed his fate of eventual destruction.

This is one of the truly amazing things concerning the Old Testament. All the information is there about Jesus Christ, the Suffering Servant, the One to die for our sins—yet it does not appear that anyone fully apprehended this until *after* the cross.

J. Vernon McGee: If you were to designate the ten greatest chapters of the Bible, you would...have to include Genesis 22. One of the reasons for that is that this is the first time human sacrifice is even suggested. It is in the plan and purpose of God to make it clear to man that human sacrifice is wrong. This incident reveals that. It also reveals that God requires a life to be given up in order that He might save sinners. There is no one among the children of men worthy to take that place. God's Son was the only One. It is interesting that Paul said, "God spared not His own Son," but you might add that He did spare the son of Abraham and did not let him go through with the sacrifice of Isaac.⁵

Abraham will offer up his son to God as a sacrifice in this chapter as an act of obedience. At no time is there any indication that Abraham understood that he was bringing about one of the greatest **types** to be found in all the Old Testament. I believe that he simply did what God told him to do; and that all of this was understood as simple obedience, along with a trust in God's promises which still stood.

⁵ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014.

On the other hand, God knew all along what was to occur; the cross was always a part of His plan and He revealed this to us; we just did not recognize it until after the fact. Then suddenly, all these Messianic passages and these types make perfect sense. In fact, these things make so much sense that some believers have a hard time believing that Abraham, Moses, David and Jeremiah were never really in on it as we are.

J. Vernon McGee: In this chapter we come to another great high point of the Bible. We are walking on mountain peaks in the Book of Genesis. Chapter 22 is the account of Abraham's offering of his own son. God commanded him to offer Isaac on the altar and then restrained him at the last minute when He saw that Abraham was willing to go through with it. This chapter brings us to the seventh and last appearance of God to Abraham. After this, there is nothing more that God could ask Abraham to do. This is the supreme test that He brought to this man.⁶

Gen. 22 is one of the most important chapters in the Old Testament. You will recall the term **progressive revelation**; where, bit by bit, more and more divine truth is revealed to mankind, which parallels our own spiritual lives, where we learn more and more spiritual truth as we advance (or, we don't advance). This is true with respect to the Bible as time goes on, and more is added; until the canon of Scripture is complete.

We have observed this with Abraham. At first, he received a short promise from God. Then, once Abraham had grown more spiritually, God expanded on that promise; God built upon that promise. Abraham's spiritual growth continued, and these promises from God were continued as well, expanded upon with each successive revelation. Every time that God spoke to Abraham, more details were given.

Believers grow spiritually as well, but this involves the intake of Bible doctrine. **Grow by means of grace and by means of knowledge of the Lord Jesus Christ** is a mandate from God, given in the imperative mood in 2Peter 3:18. This happens a bit at a time. By the way, there are no other methods by which Christians grow. We do not grow by attending a church that has all of the programs we like (lots of singing, a nursery, a young people's group, etc.). We grow in a church that may be tiny, medium or large, but from which pulpit the Word of God is taught regularly—not in 15 minute chunks thrice a week, but an hour 4x a week or more. We may sing hymns, but they should enforce what we know or help to teach us doctrine. There are a lot of things that we might do at church, but the primary focus of a church is to see that its members **Grow by means of grace and by means of knowledge of the Lord Jesus Christ**. Grace is the system by which God made it possible for all believers to grow (R. B. Thieme, Jr. coined the phrase, the *grace apparatus for perception*, or *GAP*).

I have mentioned this concept in previous lessons, but have never properly defined or explained it. I have even linked to this doctrine several times in the past. This is a summary of this doctrine. R. B. Thieme, Jr. coined the phrase and developed the doctrine originally.

The Grace Apparatus for Perception

1. The terminology comes from R. B. Thieme, Jr., and it means that there is a grace means by which all believers may understand Bible doctrine. The basic idea is, all believers grow spiritually through the understanding of Bible doctrine. A believer with an I.Q. of 150 does not have any advantage over the believer who has an I.Q. of 90. This will be backed up with Scripture, but R. B. Thieme, Jr. Ministries also puts out a booklet on a particular person, **Laura Kay Tapping**, who showed this to be true.
2. That we are to grow in grace and knowledge of our Lord Jesus Christ is a mandate from the Bible. This is not an option; and this is not just one way of many ways for a believer to grow. Just as there is only one way to be saved, there is only one Savior; similarly, there is only one way to grow and there is only one Word of Truth, the Bible, to be learned. 2Peter 3:18
3. Understanding Bible doctrine is much different from human understanding, which is not the basis of spiritual understanding or spiritual growth. 1Cor. 2:1, 8–9
4. At salvation, we are regenerated by the Holy Spirit, which results in our becoming trichotomous, having a soul, spirit and body. Titus 3:5 1Thess. 5:23

⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014.

The Grace Apparatus for Perception

5. It is the soul which allows us to understand the things of man; the human spirit which allows us to understand the things of God. 1Cor. 2:10–12 Eph. 3:16
6. Spiritual growth can only take place when we are filled with the Holy Spirit; so, therefore, we must be in fellowship when learning spiritual things. 1Cor. 11:31 1John 1:9
7. Being filled with the Spirit is a mandate for the Christian life. Eph. 5:18
8. It is God's desire that everyone be saved and come to the knowledge of the truth. 1Tim. 2:4
9. One of the passages grace apparatus for perception is based upon is Eph. 3:16–19 (this is a prayer, written by Paul to the Ephesians) **That God would give you, according to [the norm or standard of] the riches of His glory, to be strengthened with inherent power by His Spirit in the inner man; so that Christ may dwell [or, be at home] in your hearts by means of faith; that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge, that you might be filled with all the fullness of God.** Let's look at this prayer phrase-by-phrase:
 - 1) **That God would give you, according to [the norm or standard of] the riches of His glory,...** God has *an abundance of or a wealth of* glory. One of the reasons that we are left on earth after salvation is to glorify Him. Now, given your sorry Christian life and mine, that seems pretty much impossible, but that is our Christian duty and purpose. We reveal, from day-to-day, God's character and essence in us, despite our great imperfections and failings. God actually gives this opportunity to us again and again, every single day of our lives. However, only the mature believer truly glorifies Jesus Christ. Let me draw an analogy here: we all understand, to some degree, the father and son relationship. If a son goes out there, and is educated or builds up his own business or behaves like a decent human being, he does his father proud. Such a man glorifies his father. Now, as a child of 7 in a school play or singing some song at a pageant, there is some pride in that, but not a lot. Mostly, that is just cute. But when a son reaches adulthood and begins to apply the principles of life which he has learned at home, that is when a son can potentially glorify his father. As believers in Jesus Christ, we glorify God in the same way. Once we reach adulthood, that is when we begin to glorify Him. You no doubt know some 30 or 40 year-old men who act like children, and everything is about them, and they are selfish and lazy. Such a man is an embarrassment to his father. Some believers reach spiritual adulthood and some do not, but we all have the potential to do so, and this potential is based upon the grace apparatus for perception.
 - 2) **...to be strengthened with inherent power by His Spirit in the inner man;...** We are *strengthened* or *empowered* (passive voice) with *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*], which means *power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature*. Strong's #1411. So this power, which we receive, is an inherent power or a power which resides within us. This is done by means of God's Spirit in the inner man. So, again, this process works within us. Notice that there is no legalism here. This does not happen because you used to be immoral and now you are moral. That is a good thing, but the result of growth and not the means of growth (and becoming moral might be the result of social pressure or self-will as well—as some people turn toward God simply because they are disgusted with themselves). This *inner man* refers to the human spirit, and **being strengthened with inherent power in the inner man**, refers to this spiritual growth that occurs within us. The Holy Spirit is instrumental in making this happen. The Holy Spirit teaches our human spirit; and the Holy Spirit allows the grace apparatus for perception to function when we are in fellowship.
 - 3) **...so that Christ may dwell in your hearts by means of faith;...** This is one of the mysteries of the Church Age, where Jesus Christ indwells us. *To dwell* is the Greek verb *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*], which means *to live, to reside*; this is a word which usually refers to one's semi-permanent dwelling. Thayer definitions: 1) *to dwell, settle*; 1a) *metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it*; 2) *to dwell in, inhabit*; 2a) *God is said to dwell in the temple, i.e. to be always present for worshippers*. Notice how this is used *metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it*. This is exactly what we are talking about, something which occurs on this inside. Strong's #2730. This is done by means of faith, which is the Greek word *pistis* (πίστις) [pronounced

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PIHS-tihs], and *pistis* refers to *having faith or confidence in something*, but it also refers to *that which you have faith and confidence in*. In the latter sense, this is one of the many synonyms in the Bible for *Bible doctrine*. Strong's #4102. Therefore, *Christ makes Himself at home in your inner being by means of exercising faith in Bible doctrine*. Spiritual information in the Bible is of no use to you. Spiritual information which you hear and reject is of no use to you. You must hear it, you must understand it (grace apparatus for perception) and then you must *believe* it. If you find yourself rejecting half of what your pastor says, then you are in the wrong church (or, you are negative toward doctrine). If you are not growing spiritually, then you are in the wrong church. If you cannot look back over a period of, say, 5 years, and be able to note unmistakable spiritual growth, then you are in the wrong church or you are just not doing it right.

- 4) *...that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge,...* This is a long section, so we will break it up into further sub-points:

- (1) *Being rooted* is the perfect passive participle of *rhizoō* (ρίζω) [pronounced *hrid-ZOH-o*], which means, *to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded*. Thayer definitions only. Strong's #4492. A plant without a strong root system is easily harmed. It is the root system which goes deep into the ground, in all directions, which pulls in nutrients for the plant.
- (2) *Grounded* is the perfect passive participle of *themelioō* (θεμελιόω) [pronounced *them-el-ee-OH-oh*], which means, 1) *to lay the foundation, to found*; 2) *to make stable, establish*. Thayer definitions only. Strong's #2311. Again, notice how all of this is *foundational*; there is strength and power and nourishment in the foundation or in the roots. Perfect tense in the Greek refers generally to a past action with present continuing results. Passive means that we do not actually build this root system ourselves, but this is done for us, when we learn Bible doctrine.
- (3) *In love* is often used throughout the New Testament for being in fellowship (we find it used in this manner throughout John's first epistle). No spiritual growth occurs out of fellowship.
- (4) *Be able* is the aorist active subjunctive of Verb *exischuō* (ἐξισχύω) [pronounced *ex-is-KHOO-oh*], which means, *to be eminently able, able, to have full strength*. Thayer definition only. Strong's #1840. The subjunctive mood means that we have this power, we have this ability, but we may not choose to use it. The iterative aorist indicates that there are points in time throughout our lives when we are *able* (when we are filled with the Spirit and growing—more specifically, taking in the food needed to grow).
- (5) *To comprehend* is the aorist middle infinitive of Verb *katalambanō* (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*], which means, 1) *to lay hold of*; 1a) *to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate*; 1b) *to seize upon, take possession of*; 1b1) *of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one*; 1b2) *in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it*; 1c) *to detect, catch*; 1d) *to lay hold of with the mind*; 1d1) *to understand, perceive, learn, comprehend*. Thayer definition only. Strong's #2638. Comprehension is related to spiritual growth.
- (6) We are able *to comprehend with all the saints*. This is not something which is reserved for believers who have I.Q.'s of 110 or higher; this is for every believer. If you understand the gospel enough to believe in Jesus Christ, then you can learn in the classroom of the local church and build upon that session after session, and apply that to your life, with all other believers.
- (7) Then we have: *...what is the breadth, and length, and depth, and height*. These are categories of doctrine wherein we store information. If you deal with a lot of paperwork and you are organized, then you separate this paperwork into different drawers, into different files or different containers. Doctrine is much the same way. We begin with basic categories of doctrine (*the breadth, and length, and depth, and height*), and then we place more and more

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information into the categories. *Breadth* refers to doctrines concerning Jesus Christ and His death on the cross, along with the essence of God. *Length* refers to dispensational teaching, so that we know what has been in the past and what will be found in the future; as well as to the progressive plan of God for our lives. *Depth* refers to advanced doctrines; and *height* refers to all information related to the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)). As we learn more and more in the Christian life, we are able to file these doctrines into these various drawers.

- (8) You are able to, with all the saints, comprehend the *love of Christ*; which refers to the plan of God, which begins at the cross, which represents the love of Christ, as well as His justice and His righteousness. If Jesus chose not to go to the cross, then we would have no relationship with God. Jesus chooses to do this out of love for us and God the Father chose this plan out of love for us. John 15:13 1John 4:10
- (9) This goes *beyond* or *exceeds* or *transcends knowledge*. There are several words for *knowledge* in the Bible, but there are two which are pertinent to this context: gnosis and epignosis. What we have here is gnōsis (γνῶσις) [pronounced *GNOH-sis*] which can refer to *human knowledge, general intelligence, human understanding*. This understanding depends upon the context. Strong's #1108. There is another word called epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, 1) *precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*; this is a word which refers to *over and above knowledge*. Epignosis is *over-and-above knowledge*. When in contrast with gnōsis, this is divine knowledge or knowledge of Bible doctrine. Strong's #1922. Epignōsis is the word that we find in 1Tim. 2:3b–4 **God our Savior...desires all people to be saved and to come to the [full] knowledge of the truth.**
- 5) **...that you might be filled with all the fullness of God.** The word *that* can refer to a result clause or to a purpose clause, and the purpose of taking in Bible doctrine is so that we **might be filled with all the fullness of God**. Grace apparatus for perception, the very process that we are describing, is the way that it occurs. We are not filled with all the fulness of God by learning a holy language and then repeating it at the right intervals; we are not filled with the fulness of God by finding certain people in the church and then imitating their personalities (I have seen this happen even in good doctrinal churches). We are not filled with the fullness of God by turning our lives around and becoming more moral. That is a good thing, but it may or may not indicate spiritual growth.
10. The second extended passage on this topic is 1Cor. 2:11–16 **For who among men knows the things of a man except the spirit of man within him? So also no one knows the things of God except the Spirit of God. But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.**
 - 1) **For who among men knows the things of a man except the spirit of man within him?** When we are born again, we receive a human spirit, which has been shut down or has been non-operational for the entirety of our lives, due to the function of the sin nature. We understand our fellow man by means of our soul; and we understand God by means of our human spirit. The terms *soul* and *spirit* can be used both technically and non-technically throughout the Bible. Technically, the soul is what is inside of us which allows us to know the things of man; technically, the human spirit is what is inside of us which allows us to know the things of God. The *spirit of man* here is the non-technical use, and it refers to the human soul. We know this, because it is qualified: *the spirit of man*.
 - 2) **So also no one knows the things of God except the Spirit of God.** It is the Holy Spirit, Who is given to all believers at salvation, which guides us into all truth (John 16:13 1Cor. 12:13). The Holy Spirit makes the human spirit operational and allows for the flow of Bible doctrine from the teaching of the pastor-teacher to the human spirit of the believer. It is the Holy Spirit Who is the co-Author of

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the Word of God and Who teaches us through the pastor-teacher (which is the primary means of growth for the believer). If we were supposed to grow by simply reading our Bibles, then there would be no need for the spiritual gift of pastor-teacher nor would there be any need to have a local church, which is designed to be the classroom which allows for spiritual growth. The apostle John speaks of the superiority of face to face teaching over written material. 2John 12. Paul clearly taught this as well in 1Thess. 2:17-18 3:2,10.

- 3) **But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God.** The spirit of the world is the thinking of human viewpoint. Today, this is humanism, fairness, equality and political correctness. Once and awhile, a culture can have as a strong component of that culture divine viewpoint. However, Satan works to destroy that sort of thinking as quickly as possible. A good example of human viewpoint today is the gay marriage movement. If you say that homosexual activity is wrong, you will be told that you are judging, and that Jesus told you not to judge. However, the Bible is clear on this: homosexual acts are wrong and sinful. Understanding what is sinful is not judging. The gay marriage movement says that homosexual desires are natural and God-given. It goes much deeper than that, however. The whole Satanic purpose of the gay marriage movement is to censor pastors and/or to censor the Bible and/or to denigrate the Bible. The idea is to put Christians into difficult positions and then to ostracize them or even sue them if they do not tow the gay marriage party line. Since gay marriage was legalized in Canada, there have been hundreds of lawsuits, most of them against Christians and Christian speech and actions. *To know* is the perfect active subjunctive of *eidō* (εἶδω) [pronounced *Ī-doh*], which means *to see, to perceive, to discern, to know*. Strong's #1492. The perfect tense is action which occurs in the past, but with results that carry on into the present. The subjunctive mood means, we may choose to know and we may choose not to know. However, that which God wants us to know is *freely given* to us. Any believer with positive signals to the Word of God can learn the Word of God through the channels which God has set up. As an aside, I lived in a large city, at one time, where finding good teaching was nearly impossible. I found okay, but legalistic teaching, at a Christian institute. However, now, with the internet, there is a surfeit of good teaching available. See the cities and pastors in [the List](#). In this day and age, there is no reason for a believer to be ignorant of the Word of God.
- 4) **These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual.** Paul, as an apostle and as a pastor-teacher, teaches these things, not as the philosophies of the day, but he teaches what the Holy Spirit teaches, where spiritual things are compared with spiritual. The verb is the present active participle of Verb *sugkrinō* (συγκρίνω) [pronounced *soong-KREE-no*], which means, 1) *to joint together fitly, compound, combine*; 2) *to interpret*; 3) *to compare*. Thayer definition only. Strong's #4793. We then have the neuter plural adjective used twice: *pneumatikós* (πνευματικός) [pronounced *nyoo-mat-TEE-koss*], which means *spiritual*; as a plural, it acts like noun, and it means *spiritual things, spiritual matters*. Strong's #4152. It is found as an accusative and as a dative; so the verb acts upon *spiritual things* and to this we append *with spiritual things*. The idea here is, doctrine is built upon doctrine. You do not walk into Bible class the first day and, in an hour, get everything you need for you spiritual life. In fact, you do not get this after going to a good church for a year; or for 5 years. This is a process which continues throughout your entire life, because, for 15 hours a day, you are exposed to human viewpoint from every side: from your parents, from your children, from your supervisor, from your job description, from the movies and from television. Taking the example which I used earlier—gay marriage—we find the gay agenda in such diverse programs as *Downton Abbey* and the innocuous *Pretty Little Liars* (from the Disney channel, I believe). In fact, on perhaps half of the programs I have seen, we have the gay agenda presented, over and over again. We wonder why the youth of America favors gay marriage—it is because they have been exposed to nothing else in all of what they take in. This is one example, mentioned primarily because it is a big issue today (far more important to our president than economic matters). 5 years ago, our president told us that he believed that marriage was between 1 man and 1 woman and that God was in the mix. And recently, he is [telling Africans about the gay agenda](#). So, in order to

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combat human viewpoint, which is going to come at us from every side, we need a little bit of the Word of God. The reason we need it daily is, we are going to be exposed to human viewpoint all day long, in its many and contradictory forms (for instance, **American Muslims** and **LGBT** types overwhelmingly support the Democratic party, even though these two groups are diametrically opposed to one another).

- 5) **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.** The *natural man* is the unbeliever, who views the things of the spirit as foolishness. On the Facebook page *Being Liberal*, nearly every day, there are anti-Christian graphic postings. Here, the Bible tells us that the unbeliever cannot learn or retain the things of the Spirit. This helps to explain to me how I could listen to and sing Christmas hymns throughout my entire life without understanding what they all meant. Although I celebrated Easter for 20 or 21 years before I was saved, I did not even know what happened to Jesus after the resurrection. I am not sure if I knew much about the resurrection itself, despite all of my exposure to it. This explains why liberals complain that Christians are *judging* when they say that homosexual acts are wrong. This is why these same liberals think that this is a violation of what Jesus said about judging, because they are unable to understand spiritual matters. This is why liberals often think that Jesus is a long-haired, sandal-wearing hippie who was the first socialist who gave away free healthcare. He did wear sandals, by the way, but the rest of this picture is wrong. However, they cannot receive the things of the Spirit. Also, it is man's nature to make God in his own image.
- 6) **But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.** To be *spiritual* here means not just filled with the Holy Spirit but with some spiritual growth as well. Also, Paul here claims to have the *mind of Christ*, which is the thinking of Jesus Christ, which is the content of all Bible doctrine. He uses the pronoun *we* referring to himself and the crew that he moved about with. This can be further extended to all of the apostles at this time, as well as to their proteges; and to pastor-teachers today who actually know and teach the Word of God.
11. A natural question which may come out of this is, *how does the unbeliever understand the gospel of Jesus Christ?* After all, this is fundamental Christian doctrine. The Holy Spirit graciously acts as the human spirit for the believer and makes the gospel understandable. I recall hearing the gospel for the first time and it was really poorly explained to me, but I walked away from that conversation knowing that I needed to make a decision. I wasn't sure about what exactly, but I did understand that there was a decision to be made. I eventually turned to the book of John, and understood the decision to be made as Jesus explained it in John 3 (like so many others who have been saved).
12. To sum up the doctrine of GAP, you need a trained pastor-teacher teaching his congregation Bible doctrine. They need to be filled with the Spirit (in fellowship) and there needs to be enough teaching to counteract the constant flow of human viewpoint which we all experience. All believers in that congregation, being in all stages of spiritual growth, can learn from what is being taught. One of the things which I found to be fascinating is, I listened and took copious notes on R. B. Thieme, Jr.'s study of David. 30 years later, I re-listened to this study, and it was as if I had never heard a word of it before. The difference was, I had a much greater background of spiritual information the second time that I listened to this study. I got something out of it when I first heard it; and I got a great deal more out of it the second time through. There was more spiritual information in my soul, to which I could compare (lay along side) the spiritual information being taught.
 - 1) As an aside, the same thing is true of the pastor. R. B. Thieme, Jr. for 10+ years taught book after book after book of the Bible to his congregation (none of which is available to us today). He would teach 1 or more chapters a night, night after night, which we are aware of today because of the classes from the early 1960's which are still available to us. He continued increasing the number of classes to the point where, at his peak, he was teaching ten 1.25 hour classes a week. By the 2nd or 3rd or 4th pass-through of this or that book, his knowledge and understanding of the Bible expanded to a point where he could expound on these passages in much greater detail, often spending a full hour on each verse, gleaning from it as much meaning as possible.

Other resources for the Doctrine of grace apparatus for perception (GAP) (some of these were used as partial sources for this doctrinal development as well):

http://gracebiblechurchwichita.org/?page_id=134

<http://www.versebyverse.org/doctrine/gap.html>

<http://makarios-online.org/notes/pdf/GAP%204-09.pdf>

These other sources go into greater detail on this doctrine.

Related to this doctrine is the **Importance of Bible Doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)).

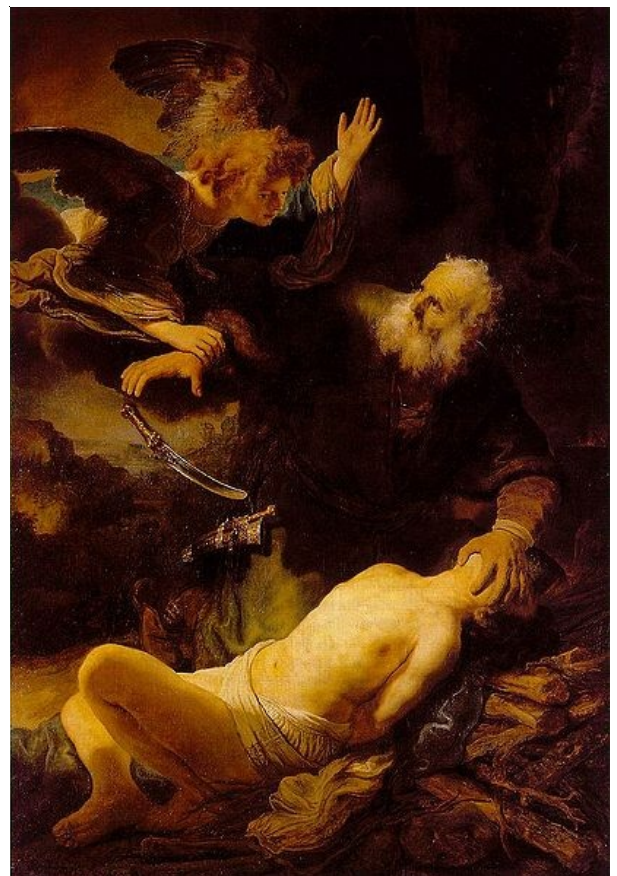
Chapter Outline

Charts, Graphics and Short Doctrines

In a similar fashion, we learn more and more about God's plan as we move through the book of Genesis. Here, God will reveal His plan for salvation for mankind. So far, we have the promise of Gen. 3:15 "I [God] will put enmity between you [the serpent = Satan] and the woman, and between your offspring and her offspring; He will bruise your head [deadly blow], and you will bruise his heel [painful, even debilitating blow, but not fatal]." The cross of Christ would result in a painful, debilitating suffering for our Lord, but He would recover and He would be raised up again. However, this same cross would break the back of Satan, so our Lord would, thereby, crush his head.

After this, we have the importance of animal sacrifices; and, many times, the narrative of the life of Abraham is stopped as he builds an altar to God and offers on this altar animals as blood offerings and/or burnt offerings. Therefore, we understand that long before God gave the people of Israel the Mosaic Law, the key is, the sacrifice of an innocent (this is where Adam and Eve received the animal skins; this is the dispute between Cain and Abel; and this is the sacrifice which Noah made coming out of the ark).

Rembrandt's the Sacrifice of Isaac; oil on canvas 1635. From [Wikimedia Commons](#), accessed December 13, 2014.



Chapter Outline

Charts, Graphics and Short Doctrines

In Gen. 22, God takes this another step forward and reveals more about this sacrifice which is to come.

All of these things mentioned speak of the crucifixion of Jesus Christ, which is the central event of human history, and the most important event of human and angelic history. On the one hand, the crucifixion of Jesus Christ reveals all of the hatred and anger of Satan, which continues to grow; and, on the other, the crucifixion is the central event of God's plan—God the Father poured out on God the Son all of the sins that we have committed (and will commit), and He judged those sins in God the Son. Jesus took on the penalty for our sins during the crucifixion. This same event is, at once, the result of the hatred and viciousness of Satan and is simultaneously the ultimate expression of God's love, righteousness and justice. It reveals just how deep the hatred of Satan and the depravity of man can go; and it reveals the perfect character of God at the very same time.

At this point in the narrative of Genesis, we come to the most powerful foreshadowing of the crucifixion to date—the offering of Isaac—Abram's unique son—as a sacrifice to God. We should understand that there are

two very different perspectives of this event: the perspective of the Old Testament; and the perspective of Church Age believers.

Also interesting—and pertinent—there are only two *human* witnesses to this event: Abraham and Isaac.

When it comes to Abraham, he looks at what is to come as a simple act of obedience—God tells him to do this, and so he does it. God will ask Abraham to offer up his uniquely-born son, Isaac, as a sacrifice to God, and Abraham will obey God. For the next 2000 years, this is how Jews will view this event—as a great act of obedience. Abraham will show all of human creation just how devoted and obedient that he was to God. He was obedient to the point of the offering of his son to God as a sacrifice.

Peter Pett: We can compare with this how a man who is a judge may have a son whom he loves, but one day, when the son is brought before his court he has to forget the sonship and behave as a judge. In a sense that is what Yahweh does here. This demonstrates that this incident has a larger purpose than just a personal issue between Yahweh and Abraham. It is a vindication before the world. Abraham must be shown to the world as totally beyond reproach.⁷

From our perspective, we know that this sacrifice is all about Jesus Christ. Progressive revelation. *Progressive revelation may be defined as the process of God's own disclosure of Himself and His plan given to man throughout history by means of nature (Rom. 1:18-21; Ps. 19), providential dealings (Rom. 8:28), preservation of the universe (Col. 1:17), miracles (John 2:11), direct communication (Acts 22:17-21), Christ Himself (John 1:14) and through the Bible (1 John 5:39).*⁸ There is much more involved in Abraham's offering up his son to God as a sacrifice than simple obedience. However, what that *much more* is, will be revealed at the cross and discovered by Christian theologians (there is only one verse which hints at the parallel).

For Abraham, the basis of all that God has promised him lies in his uniquely-born son Isaac. All that God has promises Abraham is meaningless apart from Isaac. Isaac is key to the blessings promised by God. Therefore, Abraham knows that, even though God will ask him to sacrifice Isaac, God must bring about what He has promised. Therefore, whatever happens, Isaac cannot die (of, if he dies, God must revive him again). Consequently, Abraham will respond to God's demand with perfect obedience. I realize that I am telling you the basic plot of the narrative to come, but this narrative is better understood if we know what is going to happen from the beginning.

It is important to understand what has gone before.

The Prequel of Genesis 22

In the previous chapter, Isaac, is born; then, as he weaned, Abraham prepares a great feast for him. However, his half-brother, Ishmael, presents a threat to him. Therefore, Sarah demands that Hagar (Ishmael's mother) and Ishmael leave the compound. God tells Abraham that is okay.

Then some gentiles come to Abraham in Beersheba and reaffirm their close relationship with him.

We have no other information about Isaac apart from him being born and being weaned.

Gen. 22 will begin with God telling Abraham to offer up his son as a burnt offering.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

⁸ From http://www.theopedia.com/Progressive_Revelation accessed July 10, 2013.

The Principals of Genesis 22

Characters	Commentary
God	God will come to Abraham and tell him to offer up his son.
Abraham	Abraham is the father of the Jewish race. He is living in the Land of Promise and he has fathered a son by Sarah. Abraham will offer up his son as a burnt offering. God will stop him before he slits Isaac's throat.
Isaac	Isaac is Abraham's son—perhaps around 10–12 years old in this chapter. His age is a matter of contention and it will be discussed in this chapter.
Two servants	Abraham and Isaac are accompanied by two servants on their trip to Moriah.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 22

Place	Description
Beersheba	Presumably, this is where Abraham is living (Gen. 21:31–32).
Moriah	Moriah is the land where God sends Abraham to offer up his son. It is a 3-day trip from wherever Abraham is living.
Mount Moriah	God would direct Abraham to a particular mountain in the Moriah area. Many assume that this is where Solomon's original Temple was erected, which is probably Golgotha.

Maps will follow.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Patriarchal Timeline for Genesis 22

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
<p>Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p>	

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2234 B.C.		2097 B.C.	Gen. 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
		1978 B.C.	Gen. 11:25	Death of Nahor, Abram's uncle
2164 B.C.	0	1967 B.C.	Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.

Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.

		1907 B.C. 1927 B.C. (Klassen)	Gen. 11:28, 22	Abram's family travel from Ur to Haran , although their original intention had been to go to the land of Canaan . Gen 11:28, 22 Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there.
		1892 B.C.	Gen. 11:32	Death of Terah, Abram's father. Gen. 11:32 Terah lived 205 years and died in Haran.
2089 B.C.	75	1892 B.C.	Gen. 12:1–4	Abraham leaves for Promised Land from Haran , after being so instructed by God. Gen 12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.

Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C.

(2065 B.C.)	99	1868 B.C.	Gen. 17:1–14	God renews His covenant with Abram and renames him Abraham. Gen 17:1 When Abram was 99 years old, the LORD appeared to him, saying, "I am God Almighty. Live in My presence and be devout. Circumcision is given as a sign of the covenant and of Abraham's faith in his covenant with God. Circumcision represents regeneration (the new birth).
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Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
(2065 B.C.)	99	(1868 B.C.)	Gen. 17:15–19	Sarai's name is changed to Sarah and Isaac, a future son, is promised the Abraham and Sarah. Gen 17:17 Abraham fell to the ground, laughed, and thought in his heart, "Can a child be born to a hundred-year-old man? Can Sarah, a ninety-year-old woman, give birth?"
(2065 B.C.)	99	(1868 B.C.)	Gen. 17:21–22	The time that Sarah would give birth is revealed; at a set time in the next year. Gen 17:21 But I will confirm My covenant with Isaac, whom Sarah will bear to you at a set time next year.
(2065 B.C.)	99	(1868 B.C.)	Gen. 17:23–27	Abraham obeys God and circumcises himself and the men with him, responding in faith to God's mandate. Gen 17:24 Abraham was 99 years old when the flesh of his foreskin was circumcised, and his son Ishmael was 13 years old when the flesh of his foreskin was circumcised.
(2065 B.C.)		(1867 B.C.)	Gen. 18:1–15	Jehovah and two angels come to Abraham and promise that Sarah would have a child in a year's time. Gen 18:10, 14 The LORD said, "I will certainly come back to you in about a year's time, and your wife Sarah will have a son!" Now Sarah was listening at the entrance of the tent behind him. Is anything impossible for the LORD? At the appointed time I will come back to you, and in about a year she will have a son.
			Gen. 20:1–18	Abraham lies again about his wife to King Abimelech in Gerar , in southern Judah. Although some believe that this chapter is placed here in Genesis due to thematic elements rather than because it belongs here chronologically, we find Abraham in Gerar in the next chapter, which suggests that this chapter is correctly placed.
2064 B.C.	100		Gen. 21:1–7 1Chron. 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
		1864 B.C.	Gen. 21:8–21	Conflicts arise between Isaac and Ishmael, Abram's two sons. Hagar and Ishmael are both cast out, and they wander the desert of Beer-sheba (which is at the edge of southern Judah). Later, they move to the desert of Paran .
		1864–1834 B.C.	Gen. 21:22–34	Abraham makes a covenant with Abimelech, which suggests that Abraham is still in or near Gerar . They will make a covenant in Beer-sheba . We are told that Abraham remains in the land of the Philistines for many days.
		1834 B.C. 1829 B.C. (Klassen)	Gen. 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ⁹ puts this date at 1872 B.C., based upon Antiquities by Josephus.				
			Gen. 22:20–24	Abraham learns of his brother Nahor's family.
1989 B.C.	175	1792 B.C.	Gen. 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years . He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

Chapter Outline

Charts, Graphics and Short Doctrines

Here is what to expect from Genesis 22:

⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Gen. 22:1.

Clarke's Synopsis of Genesis 22

The faith and obedience of Abraham put to a most extraordinary test, Gen. 22:1). He is commanded to offer his beloved son Isaac for a burnt-offering (Gen. 22:2). He prepares, with the utmost promptitude, to accomplish the will of God (Gen. 22:3–6).

Isaac's question (Gen. 22:7); and Abraham's answer (Gen. 22:8).

Having arrived at mount Moriah he prepares to sacrifice his son (Gen. 22:9–10); and is prevented by an angel of the Lord (Gen. 22:11 (Gen. 22:12). A ram is offered in the stead of Isaac (Gen. 22:13); and the place is named Jehovah-jireh (Gen. 22:14).

The angel of the Lord calls to Abraham a second time (Gen. 22:15); and, in the most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed (Gen. 22:16–18).

Abraham returns and dwells at Beer-sheba (Gen. 22:19).

Abraham hears that his brother Nahor has eight children by his wife Milcah (Gen. 22:20; their names (Gen. 22:21–23); and four by his concubine Reumah (Gen. 22:24).

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22 chapter comments (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Coffman: 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.¹⁰

I broke this chapter up into a great many sections. Henry combined many of these.

Matthew Henry's Alternate Outline

- I. The strange command which God gave to Abraham concerning it (Gen. 22:1–2).
- II. Abraham's strange obedience to this command (Gen. 22:3–10)
- III. The strange issue of this trial.
 - A. The sacrificing of Isaac was countermanded (Gen. 22:11, Gen. 22:12).
 - B. Another sacrifice was provided (Gen. 22:13–14).
 - C. The covenant was renewed with Abraham hereupon (Gen. 22:15–19).
- IV. Lastly, an account of some of Abraham's relations (Gen. 22:20, etc.)

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Gen. 22 chapter comments (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I peruse perhaps 100 commentaries. I liked the organization that Lawlor offers.

Lawlor: Genesis 22 Reads like a Two-Act Play

Prologue, 22: 1 God calls to Abraham in Beersheba.
 Act I: Ordeal/Crisis, 22:2-10 God tells Abraham to sacrifice his son Isaac, and Abraham obeys.

¹⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=0&ch=22> accessed December 10, 2014.

Lawlor: Genesis 22 Reads like a Two-Act Play

Scene 1, 22:2-5	God tells Abraham to sacrifice his son, and so Abraham and Isaac travel to Mount Moriah in order to obey God.
Scene 2, 22:6-10	Abraham and Isaac go up the mountain and Abraham begins to offer his son.
Act II: Resolution, 22:11-18	The substitution and the blessing.
Scene 1, 22:11-14	God stays the hand of Abraham and offers a substitute.
Scene 2, 22:15-18	God reiterates His promises to Abraham, which will be fulfilled by means of Isaac.
Epilogue, 22: 19	Abraham, Isaac and the servants return to Beersheba.

Sometimes, we gain some understanding by looking at this chapter from afar. Abraham's willingness to accomplish God's will and the substitute sacrifice are both following by a promise of great blessing.

From Gordon.edu, accessed December 11, 2014. Commentary/explanation added by me.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This chapter really breaks down into two sections: the offering of Isaac and the family of Nahor. The first section could be further broken down into subsections.

David Cox's Alliterative Division of the First Section

- 1A. THE SACRIFICE THAT ABRAHAM WAS TO MAKE - Gen. 22:1-2
- 2A. THE SYMBOLS OF DEATH - 22:3-6
- 3A. THE SUBMISSION OF ISAAC - 6-8
- 4A. THE SUBSTITUTION OF THE RAM - 9-13
- 5A. THE SIGNIFICANCE OF ABRAHAM'S RESPONSE TO GOD - 14-19

From <http://www.davidcox.com.mx/library/H/Hocking,%20David%20-%20Genesis.pdf> accessed September 19, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This chapter is unique. The Angel of Y^ehowah will ask Abraham to offer up his unique-born son, and Abraham will obey Him. Often, critics complain about the idea of child sacrifice here, but without understanding the meaning of this chapter. If you google "atheist Abraham Isaac", you will find a great number of websites where this particular narrative causes them great difficulties.

When viewed superficially, one cannot help but conclude that this is a barbaric and inhuman request by God, suggesting little difference between the Revealed God and the heathen gods of that area.¹¹ But, in order to take that viewpoint, you must *equate* God telling Abraham to sacrifice his son with God's intention that Isaac be actually sacrificed at the hands of his father. God wants Abraham to submit to His authority; God wants Abraham to go to the point where he is about to bring the knife down on the throat of his own child, but God will provide a substitutionary sacrifice.

Abraham did not sacrifice his son to God. Abraham was willing to sacrifice his son to God. God did not want Abraham to actually kill his son; God wanted Abraham to be willing to offer up his son. For many, they do not see this distinction, but there is quite a distinction.

What is going on—and this will be made perspicuous in the exegesis which follows—is God is setting up a parallel. You will recall that there are **Parallels between the Birth of Isaac and the Birth of our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)). In this chapter, there will be a parallel between the offering of Isaac and the offering of our Lord. The first (the birth of Isaac; the offering of Isaac) is the **type**; the second (the birth of Jesus; the crucifixion of Jesus) is the

¹¹ Paraphrased, in part, from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Gen. 22:1.

antitype. The first telegraphs what is going to occur in God's plan; the second is God's plan at work for our salvation.

You will find out a lot of new information in this chapter. One of the first things is, Abraham did not realize that the birth of his son and the offering of his son were *types*. The birth of his son came by the promise of God; the offering of Isaac in this chapter was the result of Abraham's obedience to God. At no time does Abraham indicate that he is aware of typology. In fact, much of what occurs in the Old Testament and many of the people in the Old Testament are typical. What is fascinating is, even though Paul alludes to this relationship between the Old and New Testaments (Rom. 5 1Cor. 15); there is no indication that there was much development of this theological science for centuries, with a few exceptions (Saint Augustine apparently developed some strains of Typology in the 300's). A great deal of typology has been developed over the past 100 years. **Dake** has done some excellent work in **typology**.

Barnes: The grand crisis, the crowning event in the history of Abraham, now takes place. Every needful preparation has been made for it. He has been called to a high and singular destiny. With expectant acquiescence he has obeyed the call. By the delay in the fulfillment of the promise, he has been taught to believe in the Lord on his simple word. Hence, as one born again, he has been taken into covenant with God. He has been commanded to walk in holiness, and circumcised in token of his possessing the faith which purifies the heart. He has become the intercessor and the prophet. And he has at length become the parent of the child of promise. He has now something of unspeakable worth, by which his spiritual character may be thoroughly tested. Since the hour in which he believed in the Lord, the features of his resemblance to God have been shining more and more through the darkness of his fallen nature - freedom of resolve, holiness of walk, interposing benevolence, and paternal affection. The last prepares the way for the highest point of moral likeness.¹²

Chapter Outline

Charts, Graphics and Short Doctrines

God Tells Abraham to Take His Son to Moriah and Offer Him Up as a Burnt Offering

Slavishly literal:

And so he is after the words the these and the Elohim tested Abraham. And so he says unto him, "Abraham;" and so he says, "Behold me."

Genesis
22:1

Moderately literal:

And so it is after these things that the Elohim tested Abraham. Therefore He said to him, "Abraham;" and he replied, "Here [lit., *behold*] I [am]."

And it came to pass after these things that God tested Abraham. Therefore, He said to him, "Abraham;" and he replied, "I am here."

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

¹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 22:1–24 (slightly edited).

¹³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Taken from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Masoretic Text (Hebrew)

And so he is after the words the these and the Elohim tested Abraham. And so he says unto him, "Abraham;" and so he says, "Behold me."

Dead Sea Scrolls

Only a few words of Gen. 22 are still readable in the Dead Sea Scrolls. They will be no help to us in this chapter.

Targum of Onkelos

And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and you are the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous than you, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but you were circumcised a child eight days; if you had had knowledge, perhaps they could not have delivered you to be circumcised. Izhak responded and said, Behold now, to-day I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would

Jerusalem targum	<u>not delay. These words were heard before the Lord of the world, and the Word of the Lord at once tried Abraham, and said to him, Abraham! And he said, Behold me. And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.</u>
Latin Vulgate	<u>After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.</u>
Peshitta (Syriac)	<u>AND it came to pass after these things that God tested Abraham and said to him, Abraham. And he said, Behold, here I am.</u>
Septuagint (Greek)	<u>And it came to pass after these things that God tested Abraham, and said to him, Abraham, Abraham; and he said, Behold! I am here.</u>
Significant differences:	The targum has this huge narrative in it. The Latin and Greek have Abraham's name twice, which will be found later on in this chapter.

Thought-for-thought translations; paraphrases:

Common English Bible	Binding of Isaac After these events, God tested Abraham and said to him, "Abraham!" Abraham answered, "I'm here."
Contemporary English V.	Some years later God decided to test Abraham, so he spoke to him. Abraham answered, "Here I am, LORD."
Easy-to-Read Version	After those things, God decided to test Abraham's faith. God said to him, "Abraham!"
Good News Bible (TEV)	Some time later God tested Abraham; he called to him, "Abraham!" And Abraham answered, "Yes, here I am!"
<i>The Message</i>	After all this, God tested Abraham. God said, "Abraham!" "Yes?" answered Abraham. "I'm listening."
New Berkeley Version	Following this, God tested [God does not tempt (James 1:13); temptation is always from "the evil one." But God tests often.] Abraham. He said to him, Abraham! He answered, "Here I am."
New Living Translation	Abraham's Faith Tested Some time later, God tested Abraham's faith. "Abraham!" God called. "Yes," he replied. "Here I am."

Partially literal and partially paraphrased translations:

American English Bible	After that, it so happened that God tested AbraHam. He called to him, saying, 'AbraHam. AbraHam!' And [AbraHam] replied, 'Look! It's me!'
Ancient Roots Translinear	It was after these words, God proved Abraham, saying to him, "Abraham!" He said, "Here I am!"
Beck's American Translation	God Tests Abraham's Faith After this God tested Abraham. "Abraham!" God said to him. "Yes," he answered.
<i>God's Word</i> ™	Later God tested Abraham and called to him, "Abraham!" "Yes, here I am!" he answered.
International Standard V	The Command to Offer Isaac Sometime later, God tested Abraham. He called out to him, "Abraham!"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now after these things, God put Abraham to the test, and said to him, Abraham; and he said, Here am I.
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Conservapedia	After all these things had taken place, God probed Abraham. He said to him, "Abraham!" And Abraham said, "Behold me."
Ferar-Fenton Bible	The Trial of Abraham's Faith After these events, GOD tried Abraham and said to him, "Abraham," and he replied, "I am here."
NIV – UK	Abraham tested Some time later God tested Abraham. He said to him, 'Abraham!' 'Here I am,' he replied.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	<p>The sacrifice of Isaac Some time later God tested Abraham and said to him, "Abraham!" And he answered, "Here I am."</p> <p>The account of the sacrifice of Isaac shocks us: how could God ask Abraham to sacrifice his son? Doubtless in order to understand this text it should be understood from two different points of view. The text is first a formal condemnation of human sacrifices. We must not forget that at the time this account was drawn up the sacrifice of children was practiced by the Canaanites: many Israelites following the example of the Canaanites thought that such sacrifice was pleasing to God. The prophets strongly opposed this kind of sacrifice (see Jer 19). In a first instance Abraham sees the immolation of his son Isaac as the will of God but the end of the account clearly states that God prevents him from carrying it out. In a first reading the text also justifies the ransom of firstborn children. All first-fruits belong to God; but unlike the first-born of animals which are immolated, children are redeemed (Ex 13:13). The text of Genesis, however, invites us to read in this the example of unfailing faith of the patriarch: God tests his friends in order to increase their faith. God saves his best gifts for those who remain faithful during times when he takes all hope away from them. In the course of his life Abraham had trusted in God's promises for his son. Now, would Abraham be willing to sacrifice his son and the promises? God has placed him on a road. What will Abraham do when the road appears closed? After the test, Abraham would know that he loves his son in the same way God loves, because he chose God over his son. We know without doubt that God approves our dedication to a particular task if on some occasion we have shown that we are willing to let go even of that task, if God wills it so. Likewise when our hope in God's promises seems to fall to pieces, only true love can keep us faithful.</p>
Heritage Bible	<p>And after these words God tested Abraham, and said to him, Abraham, and he said, Behold.</p> <p>"Here I am!" he answered.</p>
New American Bible	<p><i>The Testing of Abraham.</i> [22:1-19] The divine demand that Abraham sacrifice to God the son of promise is the greatest of his trials; after the successful completion of the test, he has only to buy a burial site for Sarah and find a wife for Isaac. The story is widely recognized as a literary masterpiece, depicting in a few lines God as the absolute Lord, inscrutable yet ultimately gracious, and Abraham, acting in moral grandeur as the great ancestor of Israel. Abraham speaks simply, with none of the wordy evasions of chaps. 13 and 21. The style is laconic; motivations and thoughts are not explained, and the reader cannot but wonder at the scene. In vv. 15-18, the angel repeats the seventh and climactic promise. Moriah: the mountain is not given a precise geographical location here, though 2 Chr 3:1 identifies Moriah as the mountain of Jerusalem where Solomon built the Temple; Abraham is thus the first to worship there. The word "Moriah" is a play on the verb "to see" (Heb. ra'ah); the wordplay is continued in v. 8, "God will provide (lit., "see")" and in v. 14, Yahweh-yireh, meaning "the Lord will see/provide."</p>

	Some time afterward, God put Abraham to the test and said to him: Abraham! "Here I am!" he replied.
New Jerusalem Bible	It happened some time later that God put Abraham to the test. 'Abraham, Abraham!' he called. 'Here I am,' he replied.
Revised English Bible	Some time later God put Abraham to the test. 'Abraham!' he calle do him, and Abraham replied, 'Here I am!'

Jewish/Hebrew Names Bibles:

Kaplan Translation	<i>The Test</i> After these events, God tested Abraham. 'Abraham!' He said. 'Yes.' Literally, 'Here I am,' or 'I am here.' It is, however, an idiom denoting an answer to a summons; see Genesis 27:1, 31:1, 37:13, Exodus 3:4, 1 Samuel 3:4, 2 Samuel 1:7. See note on Genesis 15:4.
<i>The Scriptures</i> 1998	And it came to be after these events that Elohim tried A <u>br</u> aham, and said to him, "A <u>br</u> aham!" And he said, "Here I am."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	After these events, God tested and proved Abraham and said to him, Abraham! And he said, Here I am.
The Expanded Bible	God Tests Abraham After these things God tested ·Abraham's faith [L?Abraham]. God said to him, "Abraham!" And he answered, "Here I am."
Kretzmann's Commentary	The Journey to Moriah 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. After these happenings at Beersheba God tempted, or tested, Abraham, not by giving him an occasion to sin, James 1:13, but by trying his faith as to its soundness and strength. Upon the Lord's calling to him, probably in a dream-vision, Abraham promptly signifies his eagerness to hear.
Lexham English Bible	God Tests Abraham And it happened [that] after these things, God tested Abraham. And he said to him, "Abraham!" And he said, "Here I [am]."
NET Bible®	<i>The Sacrifice of Isaac</i> Some time after these things God tested [The Hebrew verb used here means "to test; to try; to prove." In this passage God tests Abraham to see if he would be obedient. See T. W. Mann, <i>The Book of the Torah</i> , 44-48. See also J. L. Crenshaw, <i>A Whirlpool of Torment</i> (OBT), 9-30; and J. I. Lawlor, "The Test of Abraham," GTJ 1 (1980): 19-35.] Abraham. He said to him, "Abraham!" "Here I am!" Abraham ["he"; the referent (Abraham) has been specified in the translation for clarity.] replied. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
Syndein/Thieme	{Acrostic - TOP} {Verses 1-2: T= Testing} And it came to pass after these things {after Abraham left behind Caldea and idolatry, his father, Egypt etc.}, that 'Elohiym/Godhead did prove or test Abraham, and said unto him, "Abraham", and He said, "Behold me."
Translation for Translators	Yahweh told Abraham to offer Isaac as a sacrifice

Several years later, God tested Abraham *to find out* whether Abraham *really trusted in him and would obey him*. He called out to Abraham, and Abraham replied, "I'm here."

The Voice

After a period of time, God decided to put Abraham to the test.

Eternal One: Abraham!

Abraham: I am right here.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And it is coming, after these things, that the Elohim probes Abraham and is saying to him, "Abraham! Abraham!" And saying is he, "Behold me!"

LTHB

And it happened after these things, testing Abraham, God said to him, Abraham! And he said, Behold me.

World English Bible

And it came to pass after these things, that God tempted Abraham, and said to him, Abraham: and he said, Behold, [here] I [am].

Young's Updated LT

And it comes to pass after these things that God has tried Abraham, and says unto him, "Abraham;" and he says, "Here am I."

The gist of this verse:

God decides to test Abraham; and He calls for him.

Genesis 22:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'achar (אַחֲרַיִם) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that</i>	preposition	Strong's #310 BDB #29
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: *And so it is after these things...* This clearly places us in a specific time period, which is *after* all of the previous chapters. Isaac is older now, possibly a child and possibly a young man. We will be able to figure out his age based upon some clues in this chapter.

Genesis 22:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43
nâçâh (נָחַח) [pronounced naw-SAWH]	to test, to try, to attempt, to try to do a thing; to practice doing a thing	3 rd person masculine singular, Piel perfect	Strong's #5254 BDB #650
This is the first occurrence of this word in the Bible.			
This word was translated <i>tempt</i> in the KJV. Preacher's Complete Homiletical Commentary: "God did tempt Abraham." We are not to understand the word "tempt" in the unfavourable sense in which it is used of Satan. The meaning is, that God proved the faith and obedience of Abraham by putting them to a severe test. ¹⁴			
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAb ^e râhâm (אֲבִרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	father of a multitude, chief of a multitude; transliterated Abraham	masculine singular proper noun; pausal form	Strong's #85 BDB #4

Translation: ...that the Elohim tested Abraham. In the Bible, we sometimes view things in two ways: what is actually occurring on the surface and what God is accomplishing. God is looking at Abraham, who is thrilled to have this son by Sarah, the son of promise; and now God is going to test Abraham (the first time that this word occurs in the Bible).

Preacher's Complete Homiletical Commentary: *The teaching of this narrative is to be judged by the issue, which shows that God did not intend to sanction human sacrifices, but only to give an evident demonstration of Abraham's complete surrender to the Divine will. The command was so given that Abraham could understand it only in one way, i.e., that he was bidden actually to offer up his son in sacrifice. But God had another end in view for his servant, who was by this trial to be selected from the rest of mankind as an extraordinary instance of faith.*¹⁵

This is not a big deal, but some people still point to this as if it is some kind of contradiction.

The Bible Query on, God Tempting Abraham

Q: In Gen 22:1 (KJV), how could God "tempt" Abraham, since James 1:13 says God does not tempt people?

A: The word "tempt" is only in the King James version, translated 400 years ago. Both modern translations and the Hebrew word here, nâçâh, mean "to test or prove". The difference between tempt and test is that God does not entice us to do evil, but God does allow us, like Abraham and Job, to have tests of our faith. See Bible Difficulties and Seeming Contradictions p.207-208, Now That's A Good Question p.475-476, and Hard Sayings

¹⁴ From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=0&ch=22> accessed December 7, 2014.

¹⁵ From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=0&ch=22> accessed December 7, 2014.

The Bible Query on, God Tempting Abraham

of the Bible p.124-125 for more info.

From Bible Query March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006. Accessed from E-sword; Gen. 22:1.

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When God tests us, the purpose is for our benefit; and, sometimes, for the benefit of others. When Satan tempts us, the purpose is to bring us down, to discourage us, to impede our spiritual growth. Ultimately, Satan wants to stop the plan of God, if simply because, at the end of this first era, he will be cast into the Lake of Fire. 1Peter 1:6–7 *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith--more precious than gold that perishes though it is tested by fire--may be found to result in praise and glory and honor at the revelation of Jesus Christ.* (ESV)

Chuck Smith: *Our scientists today have created many exotic materials for use in space. But these materials are subjected to all kinds of testing procedures. Now the purpose of these testing procedures isn't to destroy the material, but to prove whether or not the material will stand up in particular kinds of stresses. We want to prove the value of the material. And so the testing is to prove the worth, the value of the material. Will it stand up under stress, under strain, under heat, under cold, under pressure?* ¹⁶

It may be helpful for you to know in advance that, historically, what occurs in this chapter meant one thing. In this chapter, it is all about testing Abraham; it is all about Abraham's obedience. However, this meaning changed dramatically after the crucifixion of Jesus Christ.

Throughout Abraham's life, God tested him in various ways, as God tests us. Understanding God's purposes in testing Abraham helps us to understand what is going on when God tests us.

Robbie Dean on God Testing Abraham

1. The tests referred to in Scripture for spiritual advance are more than just the negative vicissitudes and problems that we run into in life. Most of those things that we deal with on a day to day basis don't really rise to the same level of those situations in the Scripture that are designed as tests. These are specific events that are designed God for each one of us to produce momentum in our spiritual advance.
2. In fact, many of the things which we think are great personal tests are really the normal results of a group of sin natures interacting with one another (our sin nature interacting with the sin natures of others). So there may be times when you tell your friends, "I am being tested of the Lord;" whereas, you are just reaping the natural results of acting like a jackass. When Abraham went to a new city or area, and lied about who Sarah was, he was not being tested; he was just reaping the natural response of lying to the gracious leaders of his host country.
3. We see from the illustration of Abraham's spiritual life and his tests are of a higher quality. These tests are often negative circumstances that are directly related to the promises God made in the Abrahamic covenant.
4. We see that the tests are specifically designed by God. Genesis 22:1, *"And it came to pass after these things, that God did test Abraham."* So it is a divinely designed test, not just the negative things that happen because we live in a fallen world. These are of a higher quality.
5. Tests are for the benefit of the one tested in terms of spiritual growth. They are designed to produce momentum in our spiritual growth, to use particular doctrines we have earned, and to deal specifically with us in terms of the weaknesses of our sin nature so that those weaknesses can be dealt with by the Word of God. It allows the believer to convert the potential, which is the doctrine in the soul, into reality. Since God is omniscient He knows exactly what each of our weaknesses are; we have to figure out what

¹⁶ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=0&ch=22> accessed September 19, 2014.

Robbie Dean on God Testing Abraham

- doctrine to use. He is going to push everybody's button differently.
6. The ultimate purpose is for the believer to demonstrate love for God through obedience and application of doctrine. That is what God is after; that is why the test.
 7. God promises the believer that He is in charge of all these tests. 1 Corinthians 10:13, "No testing has overtaken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able." The testing doesn't come into our life by chance but under the sovereign direction of God. What does "above that you are able" mean? It doesn't mean that God is not going to give you more than you can handle. There is more to it than that. It goes on from there: "but will with the temptation also make a way to escape, that you may be able to endure it"—that you can stay under the testing, the pressure; that you can continue to live in the midst of the pressure cooker day in and day out by means of the promises of God and the filling of the Holy Spirit. The reason we can handle these testings and bear them is because God has given us positionally as a believer in the Lord Jesus Christ everything that we need to be able to handle them. But the tests don't come randomly, they come under the sovereign control of God, so we can relax and know that no matter how horrible it may be God is in control and He has designed this test specifically for our needs in order that we can advance in our spiritual lives.
 8. The test is designed to manifest God's grace, foreknowledge and power—essentially to demonstrate God's divine attributes—and to be a testimony to other human beings and to the angels. The test gives the believer an opportunity to be a spotlighted example of the grace of God. Genesis 22:1, "And it came to pass after these things, that God did test Abraham."
 9. The word there for test is the Hebrew word *massah*, which means to test, to try, to prove in the sense of assaying gold and proving its value. It is translated "tempt" but in the sense of testing. The word etymologically derives from a Hebrew word which means a signal pole, a standard, an ensign, a banner or sign, and it shows that the understanding in Hebrew and the concept of testing is that it gave an opportunity of raising a banner that illustrated the grace of God; that you were posting a billboard over you life, that "I am being tested by God and this gives me a chance of testifying and being a witness to the sufficiency of God's grace and power in my life. That is exactly what we see revealed in the New Testament: that every time we have a test it is an opportunity to be, as it were, a legal witness in a courtroom to the grace of God, the sufficiency of His grace and the Word of God, and His ability to take care of us even under the most dire of circumstances.
 10. It ought to be abundantly clear, by the time that you complete this study, that God uses Abraham to teach and inform angels, as well as mankind. What God does through Abraham is set up one of the most amazing parallels in human history.

From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen108.htm> accessed December 13, 2014 (edited and appended).

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God has made unequivocal promises to Abraham concerning his seed, the land and the blessing which God has promised to Abraham and/or his seed. God's test will demand that Abraham focus carefully on what has been promised him, and to hold tight to those promises, believing God, despite what God asks him to do.

Robbie Dean: Job said, "*Though He slay me, yet will I trust Him.*" This is the ultimate statement of the faith-rest drill. No matter what it costs me personally I am going to trust God and do what His Word says, even if it is painful, even if it threatens my life, even if it is the last thing in the world I want to do. This is where we see most Christians fail in spiritual growth: at some point the reality of what the Word of God is teaching in terms of your cherished life, how you try to handle the problems in your life, deal with people around you and relationships, is going to come head to head in confrontation with what the Word of God says. It often happens in the context of relationships.¹⁷

¹⁷ From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen109.htm> accessed December 13, 2014.

Now, you may be wondering, after studying this chapter, *Okay, I can see the point of Abraham being tested here; he sets up a typology that is marvelous even to this day; but what about me? There will never be some kind of eternal typology based upon what I do in my spiritual life.* This is true; there won't be. There is not going to be a Bible edition 2.0, where Charley Brown's trials and tribulations are highlighted; and with them, are messages to people in the future about God's character and faithfulness. However, by our faith and by our actions, what we do and how we deal with testing is related to the Angelic Conflict. Angels watch us and they actually learn about God's character and essence by watching us (and many of us would be cool if angels changed the channel and started watching someone else).

But, just as the life of Abraham has impact, so our lives have impact. We may not fully understand. With some doctrine, we can sometimes understand tests that we face, in the light of those around us; but sometimes, there is no one around us—no one human—who appreciates what we are subjected to. Then it is easy to lose heart. Then it is easy to pack it in and say, "Screw this test; I fail. Game over." But God has a reason for everything; even when circumstances seem bleak.

Genesis 22:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'Ab ^e râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: *Therefore He said to him, "Abraham;"*... We do not know how much time has passed at this point; we do not know if God has spoken to Abraham for a long while.

It is my opinion that God did not just hang out with Abraham every few days, but that what is recorded in the Bible are all of the times that Abraham spoke with God. After all, in your own sorry life, let's say you spoke face to face with God 10 times,¹⁸ and you write your autobiography—do you think you might just record the top 6 times of those 10 times that you are with a manifestation of God, editing out the other 4 times as superfluous or not as interesting? Of course not! So, when Abraham recorded¹⁹ these incidents in his life, first and foremost will be the times that God came to speak to him. Therefore, it is reasonable to assume that every meeting with God is documented in Scripture.

¹⁸ So, there is no confusion here, *you have never heard God's voice; I have never heard God's voice.*

¹⁹ I am one of the few people who believe that Abraham recorded these things in some way, even if was just remembering these events and telling them to Isaac.

Genesis 22:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

Translation: ...and he replied, “Here [lit., behold] I [am].” God calls to Abraham, and Abraham responds with a particle and the 1st person singular suffix. Giving a literal translation to this does not quite sound right (“Behold, me.”). So most translators render this, “Here am I;” or with similar phrasing.

We don't know what Abraham saw each time, apart from the time when God came with two angels (they all appeared as men). So, we do not know if this is a disembodied voice or where God is before Abraham as a man. We do not know if Abraham had a vision, or if God came to him in a dream.

Generally speaking—and this is an hypothesis—when it comes to God's plan (that is, God's direction or God's will for Abraham), I would think that it is God the Father Who speaks to Abraham. However, where more interaction is involved, let me suggest to you that this would be God the Son, the Revealed Member of the Trinity, in His Preincarnate form. Most of the time, this would be as an angel, which looks very much like a man. In this case, most or all of the time, this is Jesus Christ in His preincarnate form.

I base the latter half of this hypothesis on the fact that, in the many times that God appears as a Messenger of Y^ehowah, no one remarks, “Dude, what are those things—wings? You got wings?” For this reason, even though angels are said to have bodies of light; and wings; that is not our Lord's appearance when He is a Messenger (Angel) of God.²⁰

Genesis 22:1 And it happened after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am [lit., Behold me].”

God initiates this contact. He speaks to Abraham.

There seems to be a pattern—when God asks a question, then He is speaking to someone who is outside of the plan of God—be they an unbeliever, a fallen angel or a believer out of fellowship. Because God has asked a question, protocol demands that they respond. However, when speaking to one in the plan of God, God simply speaks—often calling them by name. I would suggest to you that Abraham is in fellowship at this time.

Application: Legalism is the enemy of Christianity and we find legalism everywhere. One place where we find it is in connection with the rapture. Some teach that you will only be raptured if you are in fellowship. Others teach that the rapture will occur after the Tribulation—and one gave me the explanation, “God makes Christians suffer all the time. I don't see why this ought to be any different.” Given the multitude of time that God speaks to various people in Scripture, it ought to be clear that some of them are in fellowship and some are not. Here, Abraham is in fellowship; when Hagar stormed off mad and pregnant from Abraham's compound, she was clearly not in fellowship. She was upset, unreasonable, and outside of God's geographical will. Yet God contacted Hagar

²⁰ This is according to what is *not* said in these narratives. So, this is a reasonable assumption.

despite her mental attitude. So, when you take a theological position, make certain that this position is in relation to God's grace; and not to your concept of what you deserve.

Recall that, only recently, Abraham planted a tree, and then called upon the name of the Lord, meaning his fellowship with God centered around teaching.

And so He says, "Take now your son, your only one whom you have loved, Isaac, and go for yourself unto a land of the Moriah and you will cause him to go up there for a burnt offering upon one of the mountains which I will say unto you."

Genesis
22:2

And God [lit., *He*] said, "Now take your son, your only son whom you have loved, Isaac, and go on behalf of yourself to the land of Moriah and cause him to ascend as though a burnt offering on one of the mountains which I will say to you."

And God said, "Now take your son, Isaac, your only son, the son whom you have loved, and go for your sake to the land of Moriah and offer him up as a burnt offering on one of the mountains that I will designate."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, "Take now your son, your only one whom you have loved, Isaac, and go for yourself unto a land of the Moriah and you will cause him to go up there for a burnt offering upon one of the mountains which I will say unto you."
Targum of Onkelos	And He said, Take now your son, your only one whom you love, Izhak, and go into the land of <u>worship</u> , and offer him there, a whole burnt offering, upon one of the mountains that I will tell you [JERUSALEM. At Mount Moriah.].
Latin Vulgate	He said to him: Take your only begotten son Isaac, whom you love, and go into the land of <u>vision</u> ; and there you will offer him for an holocaust upon one of the mountains which I will show you.
Peshitta (Syriac)	And he said, Take now your son, your only son Isaac, whom you love, and go to the land of the <u>Amorites</u> ; and offer him there for a burnt offering upon one of the mountains of which I will tell you.
Septuagint (Greek)	And He said, Take your son, the <u>beloved</u> one, whom you have loved — Isaac, and go into the <u>high</u> land, and offer him there for a whole burnt offering on one of the mountains of which I will tell you.
Significant differences:	The Greek has <i>beloved</i> rather than <i>only</i> . The targum has <i>worship</i> rather than <i>Moriah</i> . The Latin has <i>vision</i> ; the Syriac has <i>Amorites</i> ; and the Greek has <i>high</i> [land].

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "Take your son, your only son whom you love, Isaac, and go to the land of Moriah. Offer him up as an entirely burned offering there on one of the mountains that I will show you."
Contemporary English V.	The LORD said, "Go get Isaac, your only son, the one you dearly love! Take him to the land of Moriah, and I will show you a mountain where you must sacrifice him to me on the fires of an altar."
Easy English	God said, 'Please take your son Isaac, your precious child, whom you love. Go to the district called Moriah. Offer Isaac there as a *burnt offering on a mountain. I shall show you which mountain.'

Easy-to-Read Version	Then God said, "Take your son to the land of Moriah. At Moriah kill your son as a sacrifice [A gift to God. Usually it was a special animal that was killed and burned on an altar.] for me. This must be Isaac, your only son—the son you love. Use him as a burnt offering on one of the mountains there. I will tell you which mountain."
Good News Bible (TEV)	"Take your son," God said, "your only son, Isaac, whom you love so much, and go to the land of Moriah. There on a mountain that I will show you, offer him as a sacrifice to me."
<i>The Message</i>	He said, "Take your dear son Isaac whom you love and go to the land of Moriah. Sacrifice him there as a burnt offering on one of the mountains that I'll point out to you."
New Berkeley Version	Take now your son, He said, your only one, Isaac, whom you love; betake yourself to the region of Moriah and there offer him up as a burnt-sacrifice on one of the summits which I will designate to you.
New Century Version	Then God said, "Take your only son, Isaac, the son you love, and go to the land of Moriah. Kill him there and offer him as a whole burnt offering on one of the mountains I will tell you about."
New Life Bible	God said, "Take now your son, your only son, Isaac, whom you love. And go to the land of Moriah. Give him as a burnt gift on the altar in worship, on one of the mountains I will show you."
New Living Translation	"Take your son, your only son—yes, Isaac, whom you love so much—and go to the land of Moriah. Go and sacrifice him as a burnt offering on one of the mountains, which I will show you."

Partially literal and partially paraphrased translations:

American English Bible	Then [God] said, 'Take your beloved son - this one whom you love, IsaAc - then go to the highlands and offer him there on one of the mountains that I'll tell you about, as a burnt offering.
Beck's American Translation	"Take your only son Isaac, whom you love," he said. "Go to the country of Moriah, and sacrifice him there as a burnt offering on one of the hills I will point out to you."
<i>God's Word™</i>	God said, "Take your son, your only son Isaac, whom you love, and go to Moriah. Sacrifice him there as a burnt offering on one of the mountains that I will show you."
International Standard V	God [Lit. <i>He</i>] said, "Please take your son, your unique son whom you love-Isaac-and go to the land of Moriah. Offer him as a burnt offering there on one of the mountains that I will point out to you."
NIRV	Then God said, "Take your son, your only son. He is the one you love. Take Isaac. Go to Moriah. Give him to me there as a burnt offering. Sacrifice him on one of the mountains I will tell you about."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Please take your son, your only-child Isaac, that you love. Go into the land of Moriah. Ascend him there as a holocaust over one of the mountains which I say to you."
Bible in Basic English	And he said to him, Take your son, your dearly loved only son Isaac, and go to the land of Moriah and give him as a burned offering on one of the mountains of which I will give you knowledge.
Conservapedia	And He said, "Please take your son, your only son Isaac, whom you love, and go to the land of Moriah. Offer him there for an ascent offering on one of the mountains that I will point out to you." The phrase translated "burnt offering" actually translates as "ascent offering."
Ferar-Fenton Bible	Then He said, "Take your son, your peculiar one, whom you love—Isaac—and go to the Land of Vision, and offer him as a burnt-offering upon one of the hills which I will point out to you."

NIV – UK Then God said, 'Take your son, your only son, whom you love - Isaac - and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain that I will show you.'

Catholic Bibles (those having the imprimatur):

Heritage Bible And he said, Take now your son, your only son, Isaac, whom you love, and walk into the land of Moriah, and cause him to ascend there as a burnt offering upon one of the mountains which I will name to you.

New American Bible Then God said: Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There offer him up as a burnt offering on one of the heights that I will point out to you. 2 Chr 3:1; 1 Mc 2:52; Heb 11:17.

Revised English Bible 'Take your son, your one and only son Isaac whom you love, and go to the land of Moriah. There you shall offer him as a sacrifice on one of the heights which I shall show you.'

Jewish/Hebrew Names Bibles:

exeGeser companion Bible And he says, Take now your son, your only Yischaq, whom you love; and go into the land of Mori Yah: and holocaust him there for a holocaust on one of the mountains I say.

JPS (Tanakh—1985) And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you."

Judaica Press Complete T. And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."

Kaplan Translation 'Take your son, the only one you love - Isaac - and go away to the Moriah area [This was the Temple Mount; 2 Chronicles 3:1. Some say that it was called Moriah because the Amorites lived there (Rashbam; see Syrian version of Yov'loth 18:2). It is in Jerusalem, 43 miles north of Beer-sheba.]. Bring him as an all-burned offering [Oloth in Hebrew, literally, offerings that ascend, since the entire offering ascends when it is burned. Usually translated as 'burnt offerings.' Others, however, interpret it as 'uplifting offerings' (Hirsch). Also see Genesis 22:2, Exodus 18:12, 24:5.] on one of the mountains that I will designate to you.'

The Scriptures 1998 And He said, "Take your son, now, your only son Yitshaq, whom you love, and go to the land of Moriyah, and offer him there as a burnt offering on one of the mountains which I command you."

Expanded/Embellished Bibles:

The Expanded Bible Then God said, "Take your ·only [or precious] son, Isaac, the son you love, and go to the land of Moriah [2 Chr. 3:1; ^Cthe temple would later be built here]. Offer him as a whole burnt offering on one of the mountains I will tell you about."

Kretzmann's Commentary 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. The Lord makes His proposal with deliberate, detailed emphasis. Abraham was to take his son, not Ishmael, but his only son, the darling of his old age, the one whom he loved dearly, namely, Isaac. Him he was to offer up as a sacrifice in the land of Moriah, the mountain range in the neighborhood of what was afterward Jerusalem, on one of the mountains which the Lord would indicate to him.

Lexham English Bible	And he said, "Take your son, your only child, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains where I will tell you."
NET Bible®	God [Heb "he"; the referent (God) has been specified in the translation for clarity.] said, "Take your son — your only son, whom you love, Isaac [Take your son...Isaac. The instructions are very clear, but the details are deliberate. With every additional description the commandment becomes more challenging.] — and go to the land of Moriah [There has been much debate over the location of Moriah; 2Chron. 3:1 suggests it may be the site where the temple was later built in Jerusalem]! Offer him up there as a burnt offering [A whole burnt offering signified the complete surrender of the worshiper and complete acceptance by God. The demand for a human sacrifice was certainly radical and may have seemed to Abraham out of character for God. Abraham would have to obey without fully understanding what God was about.] on one of the mountains which I will indicate to [Heb "which I will say to."] you."
Syndein	And He {God} said, "Take, NOW, your son, your only one {greatest possible love in Hebrew} Isaac, whom you have always loved, and get you into the land of Moriah {means 'to cause to be seen of the Jehovah' or 'manifestation of Jehovah' Jehovah caused to provide - RBT says he is going to Golgotha - where Jesus later would die as a sacrifice also}; and offer him there for a burnt offering upon one of the mountains of which I will tell you.
Translation for Translators	God said, "Your son, Isaac, whom you love very much, is the only son <i>who is still here with you</i> . But take him and go together to the Moriah region. Offer him as a sacrifice like a burnt offering, on a hill that I will show you."
The Voice	Eternal One: Take your son, your only son Isaac whom <i>I know</i> you love deeply, and go to the land of Moriah. <i>When you get there</i> , I want you to offer Isaac to Me as a burnt offering on one of the mountains. I will show you which one.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is He, "Take, pray, your son, your only one, whom you love, Isaac, and go you to the land of Moriah, and offer him up there for an ascent offering on one of the mountains of which I will apprise you.
Context Group Version	And he said, Take now your son, your only son, whom you give allegiance, even Isaac, and go into the land of Moriah. And offer him there for an ascension [offering] on one of the mountains which I will tell you of.
Green's Literal Translation	And He said, Now take your son, Isaac, your only one whom you love, and go into the land of Moriah. And there offer him for a burnt offering on one of the mountains which I will say to you.
World English Bible	He said, "Now take your son, your only son, whom you love, even Isaac, and go into the land of Moriah. Offer him there for a burnt offering on one of the mountains which I will tell you of."
Young's Updated LT	And He says, "Take, I pray you, your son, your only one, whom you have loved, even Isaac, and go for yourself unto the land of Moriah, and cause him to ascend there for a burnt-offering on one of the mountains of which I speak unto you."
The gist of this verse:	God tells Abraham to take Isaac, the son whom he loves, his only son, to a particular mountain in the land of Moriah, and cause him to ascend as a burnt offering.

Genesis 22:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: " Oh, that I may not respect any man's person "); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Translation: [And God](#) [lit., *He*] [said](#), "[Now take your son](#),... Abraham has only one son, and that is Isaac. Ishmael has shipped out with his mother and is living elsewhere. It was time for them to go. He is old enough to take care of his mother. But, the point I am making is, when God said to Abraham, "[Take your son](#)," Abraham was not suddenly confused. He did not start pondering about, "Hmm, I wonder which son God is referring to?" He has only one son with him at this time.

God will add all of these descriptors because God has a meaning that needs to be conveyed to us and to all Israel, not to Abraham. Abraham understands who God is talking about immediately.

Genesis 22:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâchîyd (יָחִיד) [pronounced yaw-KHEED]	<i>single, solitary, only one</i> [as in <i>only-begotten, only child</i>]	masculine plural adjective/substantive with the 2 nd person masculine singular suffix	Strong's #3173 BDB #402

This is the first occurrence of this word in the Bible.

Translation: ...your **only** son... The word *only* is yâchîyd (יָחִיד) [pronounced yaw-KHEED], which means *single, solitary, only one* [as in *only-begotten, only child*]. Strong's #3173 BDB #402. It's meaning is confirmed in Judges 11:34 *Then Jephthah came to his home at Mizpah. And behold, his daughter came out to meet him with tambourines and with dances. She was his **only** child; besides her he had neither son nor daughter.* (ESV) This same word is applied prophetically to Jesus Christ in Zech. 12:10 *"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on Me, on Him Whom they have pierced, they shall mourn for Him, as one mourns for an **only** child, and weep bitterly over Him, as one weeps over a firstborn."* (ESV, capitalized) This same word, poetically, refers to something of great value in Psalm 22:20 and 35:17 (in both cases, it is in parallel with the word for *soul, life*). As we might imagine, Isaac has become Abraham's life. He has become as important to Abraham as his own life.

V. 2 so far: *And God said, "Now take your son, Isaac, your **only** son,..."* Abraham has only one son with him; this son is the only son that he and his wife, Sarah, have given life to. But, God the Holy Spirit is setting up an analogy here. God the Son is God the Father's only Son; Jesus is our Father's only-begotten, or, if you will, uniquely-born Son. The birth of Isaac was unique in all the world; and the birth of our Lord Jesus Christ was unique in all the world. So, from the very beginning of this chapter, we are seeing an analogy laid out.

This might be a little overkill here.

When Critics Ask, How is Isaac Abraham's only son?

GENESIS 22:2 —How could Isaac be Abraham's "only son" when he already had Ishmael?

PROBLEM: Abraham was told here, "Take now your son, your only son Isaac." However, Abraham had Ishmael many years before (Gen. 16) and he also had other "sons" (Gen. 25:6).

SOLUTION: The other sons of Genesis 25 were probably born later, being mentioned three chapters after Isaac is called his "only son." Furthermore, they were sons by "the concubines which Abraham had" (Gen. 25:6) and were not counted as heirs of God's promise. Likewise, Ishmael was conceived in unbelief by a concubine and not counted as heir to the promised inheritance. In addition, the phrase "only son" may be equivalent to "beloved son" (cf. John 1:18 ; 3:16), that is, a special son. God said clearly to Abraham, "in Isaac your seed shall be called" (Gen. 21:12).

Gill abbreviates this to: *Isaac was his only legitimate son, his only son by his lawful wife Sarah; the only son of the promise, his only son, in whom his seed was to be called.*²¹

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Gen. 22:2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Over and over again, God takes things which are a part of our daily lives and He lays these things along side spiritual truth, so that we can examine what we know to be true in our own lives, and, thereby, understand spiritual

²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:2.

truth. In the New Testament, these are called parables, but such *parables*, if you will, go back to the beginning of man's sinfulness. Recall that, when Adam and the woman sinned, what did God do? He covered their nakedness with animal skins. This is not because Adam and the woman were crappy at making clothes out of fig leaves, but God is an excellent tanner. This was to teach that the sacrifice of an animal (something which was done for the first time before Adam and the woman) was necessary in order to cover up their sins. So, we should expect often throughout the Bible parallel situations.

You may be confused and think that this whole parable thing began with Jesus; that Jesus was the One to initiate teaching by means of parables. This is found throughout the Word of God. This is how God teaches some concepts to us. We look at a situation which we understand and can relate to—and then God teaches some spiritual truth related to that.

Now, think about angelic creation who observe us. They see us act out in many ways in this life—they see us as believers who totally screw things up and they see us as believers who act in accordance with God's plan for our lives. Angels are able to observe us and what we do, and put that alongside the Word of God and draw conclusions based upon these things. As believers in the Church Age, we find ourselves in the midst of the Angelic Conflict; and what we do, as related to the Word of God, teaches angels about God, about His essence and about His plan. Just like your friends Tom, Dick and Harry are important parts of your life and the plan of God; so are the billions of angels. Our lives, while being theater on a grand scale for angels, are actually meaningful and instructive to angels. It ought to be clear to all of us that we are inferior to angels in every respect—and yet, we actually instruct them in God's character. Angels can observe us—in all our inferiority—and still understand God's love, justice and righteousness.

Genesis 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'āhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	2 nd person masculine singular, Qal perfect	Strong's #157 BDB #12

This is the first occurrence of this word in the Bible. This is significant because it helps us to understand, to a limited degree, God the Father's love for His Son; and for us.

Translation: ...whom you have loved,... Abraham certainly loves Isaac, and there is the added bonus that Isaac is born by Sarah, Abraham's wife of many decades.

Abraham is approximately 110 years old (Isaac is a young man, probably not yet a teenager). Ishmael is gone from Abraham's life forever. He absolutely loves his son Isaac. This is, in fact, the first time the word *love* is used in the Bible. In the past 40 years, Abraham has gone from a little trust in our Lord to no trust to a little more trust back to no trust, etc. This is going to be the spiritual high point of Abraham's life. It will just about be the high point for Isaac's spiritual life too. God has outlined what He expects Abraham to do from the start and Abraham goes along with this willingly.

Again, this is a parallel situation that is being set up. "And behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'" (Matthew 3:17; ESV). And: "That the world may know that You sent Me and loved them even as You loved Me." (John 17:23). God the Father loves God the Son just as Abraham loves Isaac.

Driver: *The severity of the demand is indicated by the emphatic accumulation of the three accusatives.*²²

There is an interesting point of syntax here: the verb is in a perfect tense, which usually indicates a point of time, a specific period of time, or a longer period of time seen as a whole. Now, had this been all about Abraham, the imperfect tense would have seemed to be more apropos—Abraham has loved Isaac since his birth and he continues to love Isaac. However, using the perfect tense suggests more of a focus of the love of God the Father for God the Son (even though this is specifically all about Abraham and Isaac). God loved Jesus from eternity past. There has never been a time when the Father did not love the Son. Not only is the existence of God eternal, but the love between the members of the Trinity is also eternal. So the perfect tense gathers up this love over eternity and presents it as an accomplished fact or event.

Genesis 22:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis'châq (יִשְׁחָק) [pronounced yihs'-KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

This is also spelled Yits'châq (יִצְחָק) [pronounced yihs'-KHAWK]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

Translation: ...Isaac,... God continues to identify just exactly which son He is speaking of, and He uses Isaac's name here. So, even though I don't know how Abraham could have been confused even from the beginning; it is clear beyond measure who this is a reference to.

Genesis 22:2a And He said, "Take now your son, your only one, Isaac,...

We should be able to tell from the very beginning, that a parallel is being drawn here between Abraham and his son, and God the Father and Jesus, His Son.

Concerning the Trinity: this has been in the Bible from the very first chapter of Genesis. It does not matter if no Jew realizes this ever, throughout the entire history of Israel. It is important that we recognize it now. In fact, it is far more amazing that the Trinity is found throughout the Old and New Testaments, even though Jews never believed in a Triune God. This way, we take what we know from the New Testament, look back to the Old, and are encouraged to see, "It's the same. The Trinity exists in both testaments."

What about salvation? If no Jew ever understood the Trinity and therefore, never believed in the Trinity, what about their salvation? All Jews are saved by believing in the 2nd Person of the Trinity, Who is Y^ehowah Elohim in the Old Testament—the **Revealed Lord**. Abraham had believed Y^ehowah and it was credited to him as righteousness (Gen. 15:6). Abraham did not have to know that the Godhead was a Trinity; he did not have to know the separate functions of the Members of the Godhead, even though these functions are laid out in the first

²²From <https://ia600406.us.archive.org/27/items/bookofgenesisnot00drivuoft/bookofgenesisnot00drivuoft.pdf> (p. 217; footnote); accessed December 10, 2014. I believe that Driver is actually quoting someone else.

chapter of Genesis. Abraham simply had to believe in the 2nd Person of the Trinity, the Revealed God, Y^ehowah Elohim in the Old Testament and Jesus Christ in the New. He would be the One to die for Abraham's sins, future from Abraham; and He has died for our sins, which is an event from the historical past.

Here are a few Old Testament verses where the Trinity is clearly proclaimed:

The Trinity in the Old Testament (the Abbreviated Version)

1. The 4th word of Gen. 1:1 is Elohim, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: **Listen, O Israel, Jehovah is our God [Elohim] Jehovah is one.** I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts them; sometimes the nouns are mixed around a bit (e.g., **Hear, O Israel: The LORD our God is one LORD** or **Hear, O Israel: The LORD our God, the LORD is one**). You will note that *Jehovah* occurs twice and therefore suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, "**Listen, O Israel, our God is Jehovah, One is Jehovah;**" or, "**Listen, O Israel, Jehovah is our God [and] Jehovah is one.**" The latter makes the most sense to me, as the numeral *one* is found more often as a modifier than as a noun. However, the numeral *one* is not necessarily *one in number* but it is often used for something which represents a unity, as in, **a man and a woman shall leave their parents and they will become one flesh**. Even in sexual union, a man and a woman are still two distinct people; however, what they form is a union (ideally a union for life). So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that **Jehovah is our Elohim (plural) and Jehovah is one**, indicating one in unity and purpose and essence rather than one in number. *Jehovah* (or, more properly, Y^ehowah) can refer to any Member of the Trinity, and these Members of the Trinity act as one.
3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6th day, God created man. we read: **God [plural noun] said [masculine singular verb], "Let Us make [plural verb] man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth"** (Gen. 1:26). Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps (I have forgotten the exact percentage here), in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure

The Trinity in the Old Testament (the Abbreviated Version)

this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in differing amounts. This is all because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow, by the breath of God, we are made alive (Psalm 139:13–16 Gen. 2:7). And so, when God made man, all 3 members of the Trinity were involved.

4. The building of a house can be likened to the function of the Trinity.
 - a. You have the plans for a house, which is analogous to God the Father. The architect may never be seen by anyone directly associated with the house. We know God's plan as the divine decrees.
 - b. You have the workmen who show up—they are seen, and they actually do the work—and these workmen are analogous to God the Son. Jesus Christ fulfilled the prophecies of the Old Testament; He kept the Law of Moses, and He died on the cross for our sins. This is the work that man saw.
 - c. Thirdly, you then have the power for the power tools—also unseen—and that is analogous to God the Holy Spirit. God the Holy Spirit gives us the power and ability to do the plan of God. Although this is an excellent analogy, analogies do not prove anything; they simply help to illustrate truths.
5. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: **"I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about."** This is clearly God and not Isaiah speaking, because Isaiah did not act in order to make his own words come to pass. God speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): **"Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together."** Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity. Isa. 48:16: **"Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, have¹ sent Me."** The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. The Hebrew actually reads: **...the Lord Jehovah has sent Me and His Spirit.** The exact understanding can be cleared up at a later date; but that we find the Trinity here is clear.
6. In Daniel 7:13, we have two members of the Trinity: **I was looking in the night visions. And behold! One like the Son of Man came with the clouds of the heavens. And He came to the Ancient of Days. And they brought Him near before Him.** God the Son comes to God the Father. **And to Him** was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve **Him; His** dominion is an everlasting dominion, which shall not pass away, and **His** kingdom one that shall not be destroyed (Daniel 7:14). God the Father gives to God the Son an everlasting kingdom.
7. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel."** She conceived again, and bore a daughter. Then he said to him, **"Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. But I will have mercy on the house of Judah, and I will save them by Yahweh their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."**

¹ This is a singular verb and is a peculiarity of the Hebrew. Two subjects may be involved in the action; however, one is named first, with the verb (as we find in the Hebrew of this verse), and then the second subject of the verb follows. In that construction of a Hebrew sentence, the verb is found in the singular, even though there are two subjects.

I strongly recommend reading the complete **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

When it comes to faith in Christ, there is not a lot that we have to believe. When I believed in Jesus Christ, as dumb as it may seem, I did not know about the resurrection. For some reason, that fact had gone over my head, even though I had attended many different churches in the past, including a Baptist church. When I began to study, I found out more about the cross of our Lord, that He had died, was in the grave for 3 days, and then God raised Him from the dead. I did not know about His later ascension at the time that I expressed, privately, faith in Christ. I believe all of that now; but, when I first believed in Jesus, I did not know much more than a little about Who Jesus is. Everything else, I may have been aware of, from time to time, but it never really sank in. This was information that I could not have drawn upon, to say, “Here is what Christians believe.”

So far, we have studied the first verse and a half:

Genesis 22:1–2a And it happened after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am [lit., *Behold me*].” And He said, “Take now your son, your only one, Isaac, whom you love.

As we have discussed, there will be two tracks to observe in this narrative: first, the obedience track, where God tells Abraham what to do, and Abraham obeys God. That is the simplest view of this passage and the way that most Jews read this passage. God tells Abraham what to do and Abraham does it. This is, no doubt, how Abraham understood this incident in his life, and how Isaac appreciated it in looking backward. There is no indication that Abraham ever saw this in any other way.

However, the second view is that, this chapter reveals the crucifixion of Jesus Christ 2000 years prior to this crucifixion taking place. We have a father offering up his uniquely-born son as a sacrifice in a very near to the place where the crucifixion will actually take place. This is known as a **type**, which is a person, an action or a circumstance which looks forward to Jesus Christ, to His sacrifice on the cross, or to some other future event. The thing that it looks forward to is called the **antitype**. We studied this with **Melchizedek** ([HTML](#)) ([PDF](#)) ([WPD](#)), where he is the type and Jesus is the **antitype**. Our study of type and antitype goes back to **Gen. 3** ([HTML](#)) ([PDF](#)) ([WPD](#)) (also [lesson #39](#)). We will **study** this in great detail in this chapter.

This obedience track is the understanding of the human author,²³ who is Abraham or Isaac. However, the Divine Author, God the Holy Spirit, knows the plan of God. He knows that, in this same place, Jesus the Messiah would give Himself as an offering for our sins. That is the foretelling of this passage; or, if you will, the type to the antitype of the crucifixion.

Genesis 22:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229

²³ And, by author, I do not mean that either man wrote this down; but that one or both of them began to teach this to their sons and their son's sons, and that it was remembered until the time came for it to be recorded in written form.

Genesis 22:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of</i> anyone, <i>for</i> anyone. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
Môrîyâh (מֹרְיָא) [pronounced moh-ree-YAW]	<i>chosen by Y^ehowah; and is transliterated Moriah</i>	proper singular noun, location; with the definite article	Strong's #4179 BDB #599

Translation: ...and go on behalf of yourself to the land of Moriah... We have the lâmed preposition which is used twice in this verse, and it difficult to apprehend. Abraham is supposed to go *to himself* or *for himself* to the land of Moriah. As we will find out, this is a few day's journey from where he lives, which appears to be a more southern location.

Genesis 22:2a And He said, "Take now your son, your only one, Isaac, whom you love. And go into the land of Moriah...

There are several mountains scattered in the land of Moriah (we are assuming that this is in the Mount Moriah, Mount Zion area).

J. Vernon McGee: "*And get you into the land of Moriah.*" It is the belief of a great many that Moriah - that is, this particular place - is the place where the temple was built centuries later and also the place that the Lord Jesus was sacrificed - right outside the city walls. When I was in Jerusalem, I had the feeling that Golgotha and the temple area were not very far apart. They belong to the same ridge. A street has been cut through there, and the ridge has been breeched, but it is the same ridge, and it

is called Moriah. Let's not say that the Lord Jesus died in the exact spot - we don't know - but certainly He died on the same ridge, the same mountain, on which Abraham offered Isaac.²⁴

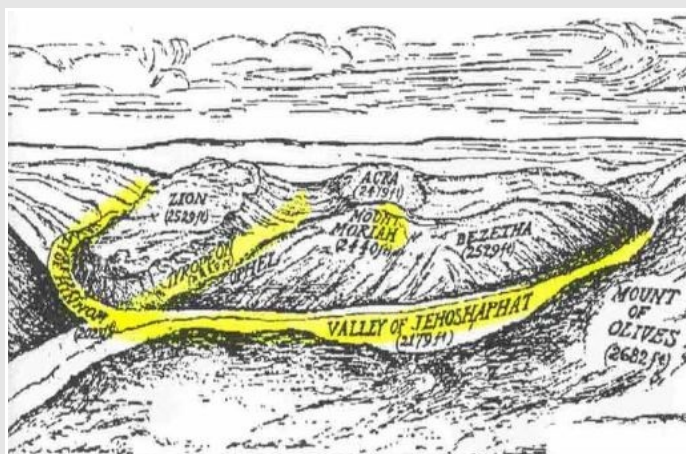
The land where this takes place is likely the mount upon which Solomon built his temple. 2Chron. 3:1 tells us that Solomon built his temple in the hills of Moriah. The word possibly *Moriah* possibly means *provided, or shown by Jah [God]*. It has been suggested that this was the hill of Golgotha. In any case, we are speaking of a considerable journey here (40 miles²⁵ or so). They would not have made this journey directly. That would have involved a great deal of travel through mountains and foothills.

Is such a journey possible? I recall in the days of the presidential emphasis upon fitness, that 50 mile walks were encouraged, and these, since most people could complete them during daylight hours. Given that Abraham is traveling for a period of 3 days (Gen. 22:4) over a rugged terrain, and given the fact that we are speaking of several hills in this vicinity, it is quite reasonable that Abraham has traveled all the way from Bathsheba to Jerusalem.

I am assuming that the land of Moriah takes us back to the general area of Mount Zion, where the Jebus were living.

Maps of the Land of Moriah

The Four Mountains



<http://www.oxfordbiblechurch.co.uk/media/MOUNT%20MORIAH%20pics/moriah-book3.jpg>

The City of Jerusalem



http://www.gilai.com/product_1044/Wilkinson-Map-of-Jerusalem-1807.-The-Land-of-Moriah-or-Jerusalem.#

To the left of Zion, on the left hand map, would be the location of Golgotha or Mount Calvary. It is my contention that this is the place where God will lead Abraham. However, we do not know that for a fact.

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²⁴ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014 and slightly edited.

²⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:4.

J. Vernon McGee: *It is the belief of a great many that Moriah - that is, this particular part - is the place where the temple was built centuries later and also the place that the Lord Jesus was sacrificed - right outside the city walls. When I was in Jerusalem, I had the feeling that Golgotha and the temple area were not very far apart. They belong to the same ridge. A street has been cut through there, and the ridge has been breeched, but it is the same ridge, and it is called Moriah. Let's not say that the Lord Jesus died in the exact spot - we don't know - but certainly He died on the same ridge, the same mountain, on which Abraham offered Isaac.*²⁶

Here is some information on Moriah, from two excellent sources:

ISBE and Smith on the Land of Moriah

Moriah, Land of

(עֲרָא הַיְרֵמָה, 'erec ha-môriyâh)[pronounced *EH-rets hah moh-ree-YAW*]; (εἰς τὴν γῆν τὴν ὑψηλὴν, eis tēn gēn tēn hupsêlēn)

Abraham was directed by God to take his son Isaac, to go into the land of Moriah, and there to offer him for a burnt offering (Gen. 22:2) upon a mountain which God would show him. This land is mentioned only here, and there is little to guide us in trying to identify it. A late writer (2Chron. 3:1) applies the name of Moriah to the mount on which Solomon's Temple was built, possibly associating it with the sacrifice of Isaac. A similar association with this mountain may have been in the mind of the writer of Gen 22 (see Gen. 22:14), who, of course, wrote long after the events described (Driver). But in Gen. 22:2 no special mountain is indicated.

Abraham journeyed from the land of the Philistines, and on the 3rd day he saw the place afar off (Gen. 22:4). This naturally suggests some prominent mountain farther North than Jerusalem. The description could hardly apply to Jerusalem in any case, as it could not be seen "afar off" by one approaching either from the South or the West. The Samaritans lay the scene of sacrifice on Mt. Gerizim (which see).

As an aside, I disagree with this appraisal, because the area where Abraham walked was quite rugged, and he may have traveled originally in the northwesterly direction, and then cut back toward the east. Otherwise, much of his trip would have been through the Judæan foothills which turn into mountains. It would be more logical to travel along the valleys. Then he would have seen this mountains of Jerusalem from afar off.

Here is a photo of **Jerusalem from a distance** (photo). It is from the **Nonviolent Ways Project**; accessed September 3, 2014. This suggests that, from some directions (from the valleys to the west in particular), one can see Mount Moriah as a small mountain. My point being, the Moriah of this passage is not necessarily different from the Moriah that we are familiar with.



Instead of "Moriah" in this passage Peshitta reads "Amorites." This suggests a possible emendation of the text, which, if it be accepted, furnishes a more definite idea of the land within which that memorable scene was enacted. Both Jerusalem and Gerizim, however, lay within the boundaries of the land of the Amorites. No doubt the enmity existing between the Jews and the Samaritans led them each to glorify their own holy places

²⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed September 19, 2014.

ISBE and Smith on the Land of Moriah

to the detriment of those of their rivals. Little stress can therefore be laid upon their identifications. With our present knowledge we must be content to leave the question open.

Moriah

Mori'ah. (chosen by Jehovah).

1. The land of Moriah. — On "one of the mountains," in this district took place the sacrifice of Isaac. Gen. 22:2. Its position is doubtful, some thinking it to be Mount Moriah, others that Moreh, near Shechem, is meant. See Mount Moriah.

2. Mount Moriah. — The elevation on which Solomon built the Temple, where God appeared to David, "in the threshing floor of Araunah, the Jebusite." it is the Eastern eminence of Jerusalem, separated from Mount Zion by the Tyropoeon valley. The top was leveled by Solomon, and immense walls were built around it, from the base, to enlarge the level surface for the Temple area.

A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. (Smith, Stanley and Grove are, however, inclined to doubt this tradition).

Barnes adds: *The land of Moriah comprehended within its range the population to which Melkizedec ministered as priest.*²⁷

From: *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Moriah.

And: Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Moriah.

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Mount Moriah is where Solomon built the Temple (2Chron. 3:1–2); and the Temple represents Jesus Christ.

Peter Pett suggests²⁸ that because the Jebusites live in Jerusalem, that this cannot be the same *Moriah*. There was a hostile relationship between King David and the Jebusites, and he conquered Jerusalem. However, Abraham got along with the people of the land of Canaan, including the Jebusites. Recall that this is where he met and communed with Melchizedek.

If there is some question about whether or not this is the Moriah upon which Jesus Christ was put on the cross, is there a problem with the Bible not being more specific at this juncture? There is no problem with that. As we will see, there are well over two-dozen parallels between the type (the offering of Isaac) and the anti-type (the offering of Jesus Christ for our sins). Angels will observe this and angels will be able to see that these are probably the same place.

Genesis 22:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 22:1–19.

²⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

Genesis 22:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	2 nd person masculine singular, Hiphil imperative; with the 3 rd person masculine singular suffix	Strong's #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i> ; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i> ; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning <i>into</i> , as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i> , which would be apropos here. ❺ <i>With regards to, as to</i> . Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i> , used of cause and reason (<i>propter</i> means <i>because</i> ; Gesenius used it). ❼ <i>Concerning, about</i> , used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i> . ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i> . ❿ When associated with time, it refers to <i>the point of time at which or in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i> .			
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

This is the first occurrence of this word.

Translation: ...and cause him to ascend as though a burnt offering... We have another use of the lâmed preposition here; again, an unusual use, but a normal use nonetheless. God is asking Abraham to sacrifice up his son, as if he were a lamb or a sheep.

The word used here is ʿôlâh (עֹלָה) [pronounced *go-LAW*], which means *burnt offering, ascending offering*. It does not mean anything else; this cannot be interpreted in any other way. Strong #5930 BDB #750.

Now, here is what is amazing: there is no confusion here as to what this word mean, but this is the first time that we find this word in the Bible. So, the first reference to *burnt offering* in the Bible is to a *man*, and not to an animal. We know that animals have already been offered up to God; and, no doubt, this word has been used before by Abraham, Noah and others; but this is its first occurrence in the Word of God.

The Bible Illustrator: *[This] command [from God] was contrary to everything that God had before required of him; it was contrary to what God had revealed in respect to human sacrifices; and it was contrary to all the natural instincts, inclinations, and feelings of the human heart. Nor is there any*

better reason to think that he was under the delusion of some evil spirit. We can by no means suppose that God would suffer such an excellent man as Abraham to be deluded in such an extraordinary case, by the great deceiver; nor that Satan would be disposed to tempt Abraham to do what he really thought would be for the glory of God. Nor can we suppose, if Satan viewed it as a criminal action, that he would have restrained him from committing the crime. But if Abraham was not led to think that God required him to sacrifice his son, by a wild imagination, nor by the delusion of an evil spirit, then we are constrained to conclude that he had clear and conclusive evidence of the command's coming from God.²⁹

Causing to ascend means that the sacrifice would be set fire to and the smoke would go up to God as a sweet savor. Although this could have simply referred to cooking the meat from the fire below the meat, there is the wonderful, sweet savor of beef or whatever being cooked on the grill. The sweet savor simply indicates that God finds this approach acceptable, and He accepts it. This does not mean that God is a meat-eater or that God loves steaks, but that the idea of a sacrifice is what is needed in order to satisfy His perfect justice.

Chuck Smith: Now Isaac did not have any children yet. He was not married yet. But Abraham knew that God's word had to be fulfilled. He had that kind of confidence in the word of God. If God said it, God is going to do it. And having that confidence that God would keep His word, when God called upon him to make the sacrifice of his son, he knew that somehow Isaac would be raised from the dead, if necessary, because God's word had to be fulfilled, "through Isaac shall thy seed be called."³⁰

God has given Abraham unconditional promises, all of which revolved around Isaac. So, no matter what God asks Abraham to do, Abraham knows that he can depend upon God's Word. Every time that Abraham begins to feel unsure about any of this, then he has to go back to the promises of God, which he has heard again and again; and he has to depend upon those promises.

Scofield's notes are brilliant and concise.

Scofield on the Four Crises of Abraham

The spiritual experience of Abraham was marked by four great crises, each of which involved a surrender of something naturally most dear. These were:

- (1) Country and kindred (Gen. 12:1 Matt. 10:34–39 2Cor. 6:14–18).
- (2) His nephew, Lot; especially dear to Abraham by nature, as a possible heir and as a fellow believer (2Peter 2:7 2Peter 2:8 Gen. 13:1–18). The completeness of Abraham's separation from one who, though a believer, was a "vessel unto dishonour," is shown by; (Gen. 15:1–3 2Tim. 2:20 2Tim. 2:21 Acts 15:36–40).
- (3) His own plan about Ishmael (Gen. 17:17 Gen. 17:18 1Chron. 13:1–14 1Chron. 15:1–2).
- (4) Isaac, "your son, your only son Isaac, whom you love" (Gen. 22:1–19 Heb. 11:17 Heb. 11:18).

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Gen. 22:1.

Chapter Outline

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Dr. Thomas Constable: God called on Abraham to make five great sacrifices: his native country, his extended family, his nephew Lot, his son Ishmael, and his son Isaac. Each sacrifice involved something naturally dear to Abraham, but each resulted in greater blessings from God.³¹

²⁹ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=0&ch=22> accessed December 7, 2014.

³⁰ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=0&ch=22> accessed September 19, 2014.

³¹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

The Sacrifices of Abraham Required by God

The Sacrifice	The Reward
His native country	The Land of Promise.
His extended family	Abraham would father a new race of mankind. Abraham was held back by his own father; and he could not lead, if his father was present.
His nephew Lot	Removing negative volition from his periphery. God made great promises to Abraham about the land his seed would own and the great number of his descendants after he separated from Lot (Gen. 13:14–17). The actions and prayers of Abraham would save Lot two times after they separated.
His son Ishmael	With Ishmael, there was sibling rivalry; and there had been problems with Sarah and Hagar. God had essentially place Abraham's life on the shelf for 13 years because of Ishmael. Abraham could now focus on his son Isaac.
His son Isaac	Abraham is called a friend of God. We as believers are left with a tremendous type of Christ—perhaps the most wonderful in all Scripture.

Constable lists³² them in this way:

1. Abraham left his homeland; God gave him a new one.
2. Abraham left his extended family; God gave him a much larger family.
3. Abraham offered the best of the land to Lot; God gave him more land.
4. Abraham gave up the King of Sodom's reward; God gave Abraham more wealth.
5. Abraham gave up Ishmael; God made Ishmael the father of a multitude of Abraham's posterity.
6. Abraham was willing to give up Isaac; God allowed him to live and through him gave Abraham numerous seed.

Constable: *In each case God gave Abraham a deeper relationship with Himself as well as more material prosperity. Note the closeness of this fellowship in Abraham's response to God's revelations: "Here I am" (Genesis 22:1, 11).*

Constable observes: *Sometimes God tests our faith by asking us to give back to Him what He has supernaturally and faithfully provided, not just what He has provided through regular channels.*³³

Abraham being willing to offer up his son to God marks the climax of Abraham's life.

Chapter Outline

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Quite obviously, offering up a child as a human sacrifice is wrong.

When Critics Ask, *How can God ask Abraham to sacrifice his own son?*

Genesis 22:2 —Why did God tell Abraham to sacrifice his son when God condemned human sacrifice in Leviticus 18 and 20 ?

PROBLEM: In both Leviticus 18:21 and 20:2, God specifically denounced human sacrifice when He commanded Israel, "Do not give any of your children to be sacrificed to Molech" (Lev. 18:21 ,NIV), and "Any Israelite or any alien living in Israel, who gives any of his children to Molech, must be put to death; the people of the community are to stone him" (Lev. 20:2 , NIV). Yet, in Genesis 22:2 , God commanded Abraham to "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." This appears to contradict His command not

³² From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

³³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

When Critics Ask, How can God ask Abraham to sacrifice his own son?

to offer human sacrifices.

SOLUTION: First, God was not interested, nor did He plan, that Abraham should actually kill his son. The fact that the angel of the Lord prevented Abraham from killing Isaac (22:12) demonstrates this. God's purpose was to test Abraham's faith by asking him to completely surrender his only son to God. The angel of the Lord declared that it was Abraham's willingness to surrender his son, not the actual killing of him, that satisfied God's expectations for Abraham. God said explicitly, "Do not stretch out your hand against the lad ... for now I know that you fear God, since you have not withheld your son, your only son, from Me" (Gen. 22:12 , NASB).

Second, the prohibitions in both Leviticus 18:21 and 20:2 were specifically against the offering of one's offspring to the pagan god Molech. So it is not strictly a contradiction for God to prohibit offering one's offspring to Molech and yet asking Abraham to offer Isaac to Him, the only true God. After all, offering Isaac to the Lord is not offering one's offspring to Molech, since the Lord is not Molech. God alone is sovereign over life (Deut. 32:39 Job 1:21), and therefore He alone has the right to demand when it should be taken. Indeed, He has appointed the day of everyone's death (Ps. 90:10 ; Heb. 9:27).

Third, Abraham so trusted in God's love and power that he willingly obeyed because he believed God would raise Isaac from the dead (Heb. 11:17-19). This is implied in the fact that, though Abraham intended to kill Isaac, he told his servants, *"I and the lad will go yonder; and we will worship and we will return to you"* (Gen. 22:5 , NASB).

Finally, it is not morally wrong for God to order the sacrifice of our sons. He offered His own Son on Calvary (John 3:16). Indeed, even our governments sometimes call upon us to sacrifice our sons for our country. Certainly God has an even greater right to do so.

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Gen. 22:2.

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J. Vernon McGee: *"And offer him there for a burnt offering upon one of the mountains which I will tell you of." The burnt offering was the offering up until the time of Mosaic law; then a sin offering and a trespass offering were given. Here the burnt offering speaks of the person of Christ, who He is. This is an offer of a human sacrifice, and, frankly, it raises this moral question: Isn't human sacrifice wrong? Yes, it is morally wrong. Had you met Abraham on that day when he was on his way with Isaac, you might have asked him, "Where are you going, Abraham?" He would have replied, "To offer Isaac as a sacrifice." And you would have then asked, "Don't you know that that is wrong?" Abraham would have said, "Yes, I've been taught that it was wrong. I know that the heathen nations around here offer human sacrifice - the Philistines offer to Molech - but I have been taught otherwise." You would then question him further, "Then why are you doing it?" and he would explain, "All I know is that God has commanded it. I don't understand it. But I've been walking with Him now for over fifty years. He has never failed me, nor has He asked me to do anything that did not prove to be the best thing. I don't understand this, but I believe that if I go all the way with Him that God will raise Isaac from the dead. I believe that He will do that." ³⁴*

So far, v. 2 reads: *And God said, "Now take your son, Isaac, your only son, the son whom you have loved, and go for your sake to the land of Moriah and offer him up as a burnt offering."* The actual burnt offering was to be Isaac. As we will find, Abraham was to slit open Isaac's throat, let him bleed out, and then offer him up.

This chapter begins with God giving Abraham 3 commands (there are imperatives): Take...go...and offer up.

³⁴ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014 and slightly edited.

Given what has taken place in the past—such as, Noah having clean animals to offer up to God—this was to be a similar type sacrifice.

So that there is no confusion, God is not going to allow this to come to pass. God will not allow Abraham to kill his own son. God does this to illustrate our Lord's death on the cross on our behalf. The fire represents judgment from God.

MacLaren on this very point: *How could God command a father to kill his son? Is that in accordance with His character? ...First, the final issue; namely, Isaac's deliverance, was an integral part of the divine purpose from the beginning of the trial; so that the question really is, Was it accordant with the divine character to require readiness to sacrifice even a son at His command?*³⁵

Apparently, Muslims try to get in on this, and say this is Ishmael and not Isaac.

The Bible Query on, *Did Abraham Offer Up Ishmael and not Isaac?*

Q: In Gen 22:1-18, could the boy who Abraham almost sacrificed be Ishmael, not Isaac, as Muslims claim? Otherwise, how could Isaac be Abram's "only son"?

A: It was Isaac who was sacrificed and not Ishmael for at least four reasons:

Even the Qur'an does not say it was Ishmael: Genesis 22:2 says it was Isaac. For Muslims, while the Muslim Qur'an discusses this in Sura 37:99-111, no where in the entire Qur'an does it say whether it was Ishmael or Isaac.

Only boy Abram had at the time: Ishmael was 14 when Isaac was born based on Genesis 17:25 and Genesis 18:10. Hagar and Ishmael were sent way to a different place the day Isaac was weaned in Genesis 21:8-10. Abraham was tested "a long time" after this in Genesis 21:34, and a "boy" was on the altar in Genesis 22:12. Only son in God's eyes: God declared that it was through Isaac and not Ishmael that Abraham's offspring would be reckoned in Genesis 21:12. Abraham did not have Ishmael because Ishmael and his mother were "gotten rid of" by being sent away according to Genesis 21:10-12.

Only heir in this world: Isaac was the only heir, and only son also means "beloved son". While the culture of the time accepted taking concubines for procreation, inheritance and the right of the firstborn would go to sons of actual wives, not the sons of concubines. See Bible Difficulties and Seeming Contradictions p.141 for more info. Only son of promise: Genesis 21:12 says, "through Isaac your offspring shall be reckoned". Abraham had other sons too, but they were born after this. See When Critics Ask p.52 for more info.

From Bible Query March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006. Accessed from E-sword; Gen. 22:1.

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An offering with fire refers to judgement.

J. Vernon McGee: *"And offer him there for a burnt offering upon one of the mountains which I will tell you of." The burnt offering was the offering up until the time of Mosaic law; then a sin offering and a trespass offering were given. Here the burnt offering speaks of the person of Christ, who He is. This is an offer of a human sacrifice, and, frankly, it raises this moral question: Isn't human sacrifice wrong? Yes, it is morally wrong. Had you met Abraham on that day when he was on his way with Isaac, you might have asked him, "Where are you going, Abraham?" He would have replied, "To offer Isaac as a sacrifice." And you would have then asked, "Don't you know that that is wrong?" Abraham would have said, "Yes, I've been taught that it was wrong. I know that the heathen nations around here offer human sacrifice - the Philistines offer to Molech - but I have been taught otherwise." You would then question him further, "Then why are you doing it?" and he would explain, "All I know is that God has*

³⁵ From <http://www.studydrive.org/commentaries/mac/view.cgi?bk=0&ch=22> accessed December 8, 2014.

*commanded it. I don't understand it. But I've been walking with Him now for over fifty years. He has never failed me, nor has He asked me to do anything that did not prove to be the best thing. I don't understand this, but I believe that if I go all the way with Him that God will raise Isaac from the dead. I believe that He will do that."*³⁶

From the Wycliffe Handbook: *For family devotions, Martin Luther once read the account of Abraham offering Isaac on the altar in Genesis 22. His wife, Katie, said, "I do not believe it. God would not have treated his son like that!" "But, Katie," Luther replied, "He did."*³⁷

Genesis 22:2g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective, construct form	Strong's #259 BDB #25
ʿEchâd can function like an indefinite article, and be rendered <i>a certain [person, place or thing]</i> . ʿEchâd can be used elliptically to mean <i>one time, once</i> .			
har (הַר) [pronounced <i>har</i>]	<i>mountains, hills</i>	masculine plural noun	Strong's #2022 (and #2042) BDB #249
ʾăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...on one of the mountains which I will say to you." I have made the assumption that God will lead Abraham to Mount Golgotha, where our Lord was crucified. There is some disagreement as to exactly the location of Mount Golgotha, so, for the time being, we will simply locate it where it is traditionally thought to have been (see the **maps** above).

Genesis 22:2 And He said, "Take now your son, your only one, Isaac, whom you love. And go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will name to you."

What God is going to ask Abraham to do will not take place in southern Israel. Not only does God want Abraham to sacrifice his only son (by Sarah), but this has to be done in a place which is far away from where Abraham is at this time. There is a right place and a right time.

³⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed September 19, 2014.

³⁷ From <https://bible.org/illustration/genesis-22> accessed December 12, 2014. They cite The Wycliffe Handbook of Preaching & Preachers, W. Wiersbe, p. 191.

A *burnt offering* always speaks of judgment. Fire is always associated with judgment in God's plan.

Although we do not know for certain where the land of Moriah is, there is a Mount Moriah in Jerusalem (which is known as Salem at this time). Given the trip that Abraham will take (3 days), it is reasonable to assume that he actually went to Mount Moriah, which received its name, at that time, from the general land around there, which was called Moriah. One of the hills in this mountainous region is called Golgotha. Although the Bible does not specify that this is Mount Moriah that Abraham is going to, or Golgotha specifically, the time frame of a 3 day's journey is reasonable—this would be the time required for Abraham to go from far southern Israel in the Beersheba area up to Jerusalem (then called Salem), given the rugged territory through which Abraham would have to travel. Obviously, the name *Moriah* suggests that this is the same place (ancient areas often retained a specific name for hundreds and even thousands of years). Furthermore, the simple fact that God would require Abraham to go on a 3-day journey would suggest that he was being led to a very particular place and not to some far-away random hill. Furthermore, God tells Abraham that He will specify to him where to offer up Isaac.

So Abraham is to take his only son, the son whom he loves, and sacrifice him at a place God would lead him to, which place is probably where our Lord would be sacrificed for us as well.

Genesis 22:2 And He said, "Take now your son, your only one, Isaac, whom you love. And go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will name to you."

God is directing Abraham to a specific place, and when he arrives there, God will direct him specifically to one of the mountains, indicating that Abraham will be in a place where he can go up several different mountains. Again, this coincides with the four mountains near Jerusalem.

Okay, let's just say for a moment that my theory here is correct, and this is Mount Golgotha that Abraham takes his son to—why isn't this made a big deal of in Scripture? Why don't we know that for a certainty?

Here is the reason why: we are not the only beings involved in the conflict of the ages. We are anthropocentric, and we want to make everything all about us, but imagine the angels, who are watching all of this unfold, on a very particular mountain—and then 2000 years later, Jesus is offered up to God by crucifixion from that very mountain. Angels are observing everything that occurs (not everything, per se—an angel can only be in one place at one time). They see God's words fulfilled in the great drama that they are observing, aka human history.

Angels observe this in real time, in the spectacle of human history. They first observe that Abraham is willing to sacrifice his son Isaac to God, as a great act of obedience. And angels do not forget things, so they will remember everything that they have seen forever. Then, as they watch the drama of human history play out, 2000 years later, probably in the same place, they see the Son of God being offered as a man on the cross. This powerfully clicks with all angelic beings. They remember in vivid detail Abraham offering his own son to God; and now they view God offering up His Own Son for Abraham (and for all mankind). They learn from this the sovereignty of God, as well as the justice and righteousness of God.

Remember, that angels have a starting point to their existence. So, they don't know what happened before their existence except whatever God tells them. They do not know Who God is, except that God either tells them or shows them. Here, we have an amazing thing—Abraham offering up his uniquely-born son on Mount Golgotha, a parallel to the offering of Jesus Christ, God's uniquely-born Son on the same mount. This act informs the angels. By this, and millions of other things that they observe, the angels continue to learn about Who and What God is. For them to understand God and His righteousness is just as important as us understanding God and His perfect righteousness.

You will recall that, all of the dispersions which are cast upon God by Satan reference His perfect character and His relationship with mankind. All of the objections which Satan leveled against God before human history are all being dealt with, and this is one illustration of that.

This does not mean that the angels viewed this sacrifice with an understanding that God had Abraham reveal the cross in advance, and that it would take place right at this spot. I am of the opinion that neither man nor angels fully understood the cross prior to it occurring in time. I don't believe that Satan, with all his genius, realized that the cross that he took Jesus to would be his own undoing—that this is how the Seed of the Woman would crush his head. I think that, after the fact, the angels put everything together; and, after the fact, so did the disciples (with Jesus' help). I am suggesting that there is progressive revelation for angels just as there is for mankind. If Satan knew that the cross would be his ultimate undoing, then why would Satan taking every step to get Jesus to the cross?

God magnificently takes the rebellion of Satan and the sin of mankind and utilizes these to take Jesus to the cross, which is, simultaneously, the great proof of God's perfect love, justice and righteousness.

I have made the analogy before that human history is like a giant morality play for angels. They observe all that goes on. God, as a great playwright, will foreshadow certain events, but He does not give away all of the plot points. So angels observe this great act of obedience by Abraham, not knowing that it also represents the great act of obedience of Jesus on the cross. They will find this out 2000 years later. They will then realize why God emphasized this particular scene in the life of Abraham. They will piece it altogether with great appreciation for God's plan.

We have the same thing in many movies that we watch. There is some foreshadowing of future events in the movie; and as the movie progresses, these things come to pass, and we recall those scenes early on in the movie which told us what was coming, but we did not fully appreciate it until the conclusion of the movie.

What is amazing about this event is, we know that this was all laid out in the Word of God before Jesus walked on this earth. No matter how conservative or how liberal the interpretations of the Bible and the writing of the Bible, historically, the Old Testament had to be written before the New Testament because we have copies of the Old Testament from the Dead Sea Scrolls circa 100 B.C. The Greek translation of the Old Testament preceded Jesus by 100–200 years. And not only did Jesus and His disciples use the Old Testament as their Bible, but it was *very well known* to their audience already, as evidenced by, for instance, the many times that the scribes or pharisees attempted to trap Jesus with one of their theological questions.

Therefore, Abraham offering up his uniquely-born son as a sacrifice is exactly what it appears to be: a real historical incident which clearly foreshadows the offering of our Lord on the cross (just as Psalm 22 and Isa. 53 do).

The Angelic Conflict is of paramount importance—without it, there is no fall of man, there is no Satan, and the book of Job makes no sense. Therefore, there will be some things in Scripture which do not make complete sense apart from the **Angelic Conflict**.

Genesis 22:2 And He said, "Take now your son, your only one, Isaac, whom you love. And go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will name to you."

McAuslane in the Bible Illustrator: (1) *This test is wholly unexpected. For several years the patriarch has been the recipient of great and uninterrupted prosperity. Instead of going through the bleak and barren desert he has been walking in the garden, which is smiling with the flowers of richness, fertility, and hope.* (2) *This test is wholly unprecedented. Abraham is not a foreigner to suffering. He had been separated from his country and friends at the age of seventy-five. He had been driven by famine from the land of promise into a distant country...yet [no one had ever been asked to do was God asked Abraham to do. [Finally]]* (3) *This test is an assault upon the object which the patriarch loves and values most. He loves and values his son Ishmael. He loves and values his wife Sarah. He loves and values his own life. Isaac, however, is the son of promise, the root from which the final blossom is to be the Messiah, and on this account he must love and value him most of all. To slay him with his own*

*hand, this is the climax of trial to Abraham--it cannot ascend higher. A man can only have one such trial in his lifetime.*³⁸

What God is asking of Abraham is a one-time thing. God is not going to ask Abraham to do this again; God is not going to ask Moses, or David, or Jeremiah to do this. This occurs one time in history and one time only. This represents the crucifixion; which is itself a one-time event in the history of mankind. What happens here is a type; the crucifixion will be the antitype. God has never asked anyone to sacrifice their son after this or before this; and God will never ask anyone to sacrifice their son in the future.

No matter what happens, God *will not allow* Abraham to actually harm Isaac in any way.

Chapter Outline

Charts, Graphics and Short Doctrines

The Trip to Moriah

And so rises up early Abraham in the morning and so he binds his donkey and so he takes two of his youths with him and Isaac his son. And so he cuts sticks [for] a burnt offering and so he rises up and so he goes unto the place which said to him the Elohim [in the day the third].

Genesis
22:3

Therefore Abraham rose up early in the morning and he saddled his donkey and he took two of his youths with him along with [lit., and] Isaac his son. He cut the wood [for] a burnt offering and rose up and went toward the place which the Elohim had said to him.

Therefore, Abraham rose up early the next morning, saddles his donkey and took two youths with him, along with his son Isaac. He cut the wood for a burnt offering, and they all rose up and went toward the place God had designated.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rises up early Abraham in the morning and so he binds his donkey and so he takes two of his youths with him and Isaac his son. And so he cuts sticks [for] a burnt offering and so he rises up and so he goes unto the place which said to him the Elohim [in the day the third]. A portion of v. 4 is added in brackets and ought to be with v. 3.
Jerusalem targum	And Abraham rose up in the morning and saddled his ass, and took two young men with him, <u>Eliezer</u> and <u>Ishmael</u> , and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him.
Latin Vulgate	So Abraham rising up in the <u>night</u> , saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.
Peshitta (Syriac)	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 cut wood for the burnt offering and rose up and went to the place of which God had told him.
Septuagint (Greek)	And Abraham rose up in the morning and saddled his donkey, and he took with him two servants, and Isaac his son, and having split wood for a whole burnt offering, he arose and departed, and came to the place of which God spoke to him...

³⁸ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=0&ch=22> accessed December 7, 2014 (edited).

Significant differences: The Jerusalem targum names the young men. The Latin has *night* instead of *early in the morning*. However, if you have ever done any fishing, often *early in the morning* is at night.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham got up early in the morning, harnessed his donkey, and took two of his young men with him, together with his son Isaac. He split the wood for the entirely burned offering, set out, and went to the place God had described to him.
Contemporary English V.	So Abraham got up early the next morning and chopped wood for the fire. He put a saddle on his donkey and left with Isaac and two servants for the place where God had told him to go.
Easy English	So Abraham got up early in the morning and he put a saddle on his *donkey. He took two young servants with him, and he took his son Isaac. He cut wood for the *burnt offering. Then he set out on his journey. And he went to the place that God had said.
Easy-to-Read Version	In the morning Abraham got up and saddled his donkey. Abraham took Isaac and two servants with him. Abraham cut the wood for the sacrifice. [119] Then they went to the place God told them to go.
Good News Bible (TEV)	Early the next morning Abraham cut some wood for the sacrifice, loaded his donkey, and took Isaac and two servants with him. They started out for the place that God had told him about.
<i>The Message</i>	Abraham got up early in the morning and saddled his donkey. He took two of his young servants and his son Isaac. He had split wood for the burnt offering. He set out for the place God had directed him.
New Berkeley Version	Early next morning Abraham got up, saddle his donkey, selected two young men to go with him, as well as his son Isaac, split the wood for a burnt-offering, then started out for the location of which God had told him.
New Century Version	Abraham got up early in the morning and saddled his donkey. He took Isaac and two servants with him. After he cut the wood for the sacrifice, they went to the place God had told them to go.
New Life Bible	So Abraham got up early in the morning and got his donkey ready. He took two of his young men with him and his son Isaac. He cut wood for the burnt gift. And he went to the place where God told him to go.

Partially literal and partially paraphrased translations:

American English Bible	So AbraHam got up in the morning, saddled his burro, and [prepared to] take two servants and his son IsaAc with him. Then, after splitting some wood for the offering, he got up and traveled toward the place that God had told him about.
Beck's American Translation	Early the next morning Abraham harnessed his donkey. He took two of his servants and his son Isaac with him. He cut the wood for the burnt offering. Then he started out for the place God told him about.
<i>God's Word</i> TM	Early the next morning Abraham saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut the wood for the burnt offering, he set out for the place that God had told him about.
International Standard V	So Abraham got up early in the morning, saddled his donkey, and took two of his male servants [Or <i>young men</i>] with him, along with his son Isaac. He cut the wood for the burnt offering and set out to go to the place about which God had spoken to him.
Today's NIV	Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Abraham got up early in the morning, and made ready his ass, and took with him two of his young men and Isaac, his son, and after the wood for the burned offering had been cut, he went on his way to the place of which God had given him word.
Conservapedia	Abraham got up in the early morning, and saddled a donkey, and took two young men with him, along with his son Isaac. He split the wood for the ascent offering, and rose up and went to the place where God told him to go.
Ferar-Fenton Bible	When Abraham woke in the morning he saddles his ass, and took two youths along with him, and Isaac his son, and split up wood for a sacrifice; and they rose up and went to the place which God had told him.
HCSB	So early in the morning Abraham got up, saddled his donkey, and took with him two of his young men and his son Isaac. He split wood for a burnt offering and set out to go to the place God had told him about.
New Advent Bible	So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.
NIV – UK	Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

Catholic Bibles (those having the imprimatur):

Heritage Bible	And Abraham loaded up early in the dawn, and bound his donkey, and took two of his young men with him and Isaac, his son, and cut the wood for the burnt offering, and rose up, and walked to the place which God had said to him.
New American Bible	Early the next morning Abraham saddled his donkey, took with him two of his servants and his son Isaac, and after cutting the wood for the burnt offering, set out for the place of which God had told him.
New Jerusalem Bible	Early next morning Abraham saddled his donkey and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place which God had indicated to him.
Revised English Bible	Early in the morning Abraham saddled his donkey, and took with him two of his men and his son Isaac; and having split firewood for the sacrifice, he set out for the place of which God had spoken.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avraham got up early in the morning, saddled his donkey, and took two of his young men with him, together with Yitz'chak his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about.
exeGesés companion Bible	And Abraham starts early in the morning and harnesses his he burro and takes two of his lads with him and Yischaq his son; and splits the timber for the holocaust and rises and goes to the place Elohim told him.
Kaplan Translation	Abraham got up early in the morning and saddled his donkey. He took his two men with him, along with his son Isaac. He cut wood for the offering, and set out, heading for the place that God had designated.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; and he split the wood for the burnt offering, and then began the trip to the place of which God had told him.
The Expanded Bible	Abraham got up early in the morning and saddled his donkey. He took Isaac and two servants [or young men] with him. After he cut the wood for the sacrifice, they went to the place God had told them to go.
Kretzmann's Commentary	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. There is not a word about excitement or turmoil in the heart of Abraham. Quietly and deliberately he made his preparations for a literal fulfillment of God's command, girding the beast that was to bear the wood for the sacrifice and the food for the trip, ordering two of his young men, probably house-slaves, to accompany him, even splitting the wood which he would need for the sacrifice, and then setting out for Moriah. He did not consult with flesh and blood, for his faith was active in obedience.
Lexham English Bible	And Abraham rose up early in the morning and saddled his donkey. And he took two of his servants with him, and Isaac his son. And he chopped wood for a burnt offering. And he got up and went to the place which God had told him.
NET Bible®	Early in the morning Abraham got up and saddled his donkey [Heb "Abraham rose up early in the morning and saddled his donkey."]. He took two of his young servants with him, along with his son Isaac. When he had cut the wood for the burnt offering, he started out [Heb "he arose and he went."] for the place God had spoken to him about.
Syndein	{Verses 3-10: O= Obeying} And Abraham rose up early in the morning, and saddled his ass {used by kings at this time - men of great wealth used asses}, and took two of his young men with him, and Isaac his son, and {Abraham at 125 years} split the wood for the burnt offering, and moved out, and 'went with a good mental attitude' unto the place of which 'Elohiym/Godhead had told him.
Translation for Translators	So Abraham got up early the next morning, put a saddle on his donkey, and took with him two of his servants along with his son, Isaac. He also chopped some wood to kindle a fire for a burnt offering. Then they started traveling to the place God told him about.
The Voice	Abraham did as <i>he was told</i> . Early in the morning he got up, saddled his donkey, and taking two of his <i>trusted</i> servants with him and his son Isaac, he cut the wood for the burnt offering and traveled to the place God had told him about.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And early in the morning is Abraham rising, and is saddling his ass, and is taking two of his lads with him, and Isaac, his son, and is rending the wood for the ascent offering. And rising is he and going, and came to the place of which the Elohim apprized him on the third day.
<i>Emphasized Bible</i>	So Abraham rose early in the morning, and saddled his ass, and took his two young men with him, and Isaac his son, and clave the pieces of wood for an ascending-sacrifice, and mounted and went his way unto the place which God had named to him.
Green's Literal Translation	And Abraham started up early in the morning and saddled his ass, and he took two of his youths with him, and his son Isaac. And he split wood for a burnt offering, and rose up and went to the place which God had said to him.
Young's Updated LT	And Abraham rises early in the morning, and saddles his ass, and takes two of his young men with him, and Isaac his son, and he cleaves the wood of the burnt-offering, and rises and goes unto the place of which God has spoken to him.

The gist of this verse: Abraham rises up early in the morning, saddles his ass, and goes out with two young men and Isaac. They cut up the wood for a burnt offering and they go to the place that God told him to go to.

Genesis 22:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkam (שָׁקַם) [pronounced shaw-KAHM]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7925 BDB #1014
ʿAbʿrâhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: *Therefore Abraham rose up early in the morning...* Abraham has a lot of things to prepare in order to obey God. And God is going to give him a long time to think about this. Where he is going to is a long journey, so he gets up early to get everything prepared.

I find this interesting....a great many people would look at a demand by God like this and not want to do it. Or, he might do it, but he might take his time about doing it. But not Abraham. He is up at the crack of dawn.

I want you to remember back to Lot, and the angels were there to get Lot out of Sodom before judgment was being brought down upon him. Do you remember what he did? He dawdled. The angels finally had to grab him and his family by the hands and haul them out of there. Abraham, when given an order by God, is up with the news sun.

Application: Everyday, whether repetitive or not, can be a great adventure for the growing believer. We do not know what is going to happen. He may encounter a life-change circumstance; we may interface with a very interesting person; we may have a great day at work or a purely crappy one—but every day is a day that God has given us, giving us experiences which are important to us and to our growth; and opportunities to apply doctrine.

Abraham was not always faithful in his responses to God. Remember when God told him to go to Canaan (“*to a land which I will show you*”) and to separate from his family, Abraham went about halfway there, with his family, and then he stopped in Haran (Charan). That is not a faithful response. Then he leaves Haran (after his father dies), but he takes Lot along with him. Again, not a completely faithful response.

In Gen. 22, God cannot have Abraham deviating from God’s plan. Abraham cannot decide to zig when God wants him to zag; God cannot have Abraham adding his own spin to the process. So, God has prepared Abraham for this; God has prepared Abraham to trust Him completely, so that when God told Abraham, “You will sacrifice your son to me and it will be on this mountain. Get going,” Abraham obeyed.

Abraham, throughout his life, would never fully appreciate what God is doing here. He does not know that his son, Isaac is a type; he does not know that all of this represents God the Father laying all of our sins upon God the Son. This is a chapter that will impact believers for centuries—and particularly in the Church Age, now that we are able to understand more completely just what this chapter is all about.

Too many commentaries concentrated upon Abraham and his reaching some sort of peak with his obedience—and that very well might be true. However, more important is the impact of what Abraham does on hundreds and hundreds of succeeding generations. God has an amazing plan; and sometimes, He accomplishes this plan without us fully appreciating what He is doing. Abraham did not know what God was doing. Abraham did not realize that God was establishing a type for the most important event of human history. Abraham just knew that God told him to offer up his son, and so, that is what he would do. And, for 2000 years, all those who read this narrative only understood that this is an act of great obedience—but God designed Abraham's obedience to be far more meaningful than simple authority orientation.

Genesis 22:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châbash (בָּשַׁח) [pronounced khaw-BAHSH]	<i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #2280 BDB #289
This is the first occurrence of this word in the Bible.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chāmôwr (חֹמֶר) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: ...and he saddled his donkey... It is not clear whether Abraham will ride the donkey himself or if everyone will ride donkeys. Only one is spoken of here. This does not mean that one did not carry supplies and three others carried the rest of his entourage. At this point, we only know of one donkey.

The verb used here would allow the donkey to be used for provisions (as in 2Sam. 16:1).

Genesis 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shênêy (שְׁנַיִם) [pronounced shên-Ā]	<i>two, two of, a pair of, a duo of</i>	dual numeral construct	Strong's #8147 BDB #1040
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...and he took two of his youths with him... Abraham is around 110 or so. The two youths are going to do much of the heavy work.

Most of those who assign dates leave this blank. Reese and Klassen have this incident taking place 33 years after Isaac's birth. The idea, of course, is that his age match up the age of our Lord when He went to the cross. There will be evidence in this chapter which makes Isaac quite a bit younger. I would guess between the ages of 7 and 10 (to be explained later).

There are so many different times when a number of servants accompany Abraham (and others) who are never mentioned. Abimelech came to see Abraham in the previous chapter. He is the king of Gerar. Surely he did not travel there with just one other man—the head of his army. He would have traveled there with a number of military men. However, we only know about the important ones. Abimelech and Phicol, his general. In a previous vignette, Abraham goes to Gerar with Sarah and lies about his relationship to her. Abraham would have arrived with his entire compound. There would have been a thousand other people with him. However, we only read about Abraham and Sarah (and of course, about a few people in Gerar).

Genesis 22:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis'châq (יִשְׁחָק) [pronounced <i>yih'se-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...along with [lit., and] Isaac his son. And, of course, Abraham takes his son Isaac. I have heard him presented as a youth as well as a young man. So far in this narrative, we have no clues as to his actual age.

L. M. Grant: *The time comes when God gives to Abraham one of the most sever trials of faith possible. When He calls his name,...[and] says, "your only son Isaac whom you love, and go to the land of Moriah, and offer him there as a burn offering on one of the mountains of which I shall tell you." ... Yet on Abraham's part we read of no protest or no hesitation as to obeying the word of God. He rose early in the morning, saddled his donkey and split the wood for a burnt offering. Taking two of his servants with him as well as Isaac, he began the long journey of three days.*³⁹

Genesis 22:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâqa' (עָקַב) [pronounced <i>baw-KAHG</i>]	<i>to separate, to divide, to cut [open or apart], to split; to tear apart, to tear into pieces (like a wild beast); to break forth, to break open, to burst out; to sit upon eggs [to hatch them]</i>	3 rd person masculine plural, Piel imperfect	Strong's #1234 BDB #131
'êtsiym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: He cut the wood [for] a burnt offering... I would have thought that his young servants would have cut the wood, but the verb is in the Piel imperfect, which is the intensive stem; it took awhile for him to cut that wood. The causal stem as not used. Abraham did the chopping himself.

³⁹ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=0&ch=22> accessed December 8, 2014.

All of this took time. Abraham and Isaac had a lot of time to think this over. Isaac could have run away while Abraham was out chopping wood and Abraham could have pulled a *Jonah* and took off in the opposite direction. Isaac did not know what was going to happen; Abraham did.

One thing which has interested me from the beginning of Genesis is who has tools and what sort of tools do they have. There is no reference to an ax, but one would assume that this is something which Abraham owned. However, for all I know, Abraham could have used rocks to smash the dried wood into smaller pieces. However, if he has a knife, it would make sense that he has additional tools as well.

Now, I do find it interesting that they cut up wood where they are for the burnt offering. They are going to be traveling for 3 days. Did Abraham think he would not see any wood again? Did God specifically direct him to cut wood before he left?

I have assumed that we are dealing with a series of consecutive actions. When a series of wâw consecutives are combined with imperfect verbs, we are generally speaking of a series of actions which take place one after the other. That means that, at some point, before the next verb (*to rise up*) this cutting of wood takes place.

Another thing is, we do not know if Abraham tells them all that he will be doing. Does he tell them that God spoke to him and he is going to offer up his son Isaac as a burnt offering? That latter piece of information does not appear to be given to his crew.

Genesis 22:3f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877

Translation: ...and rose up... This word *to rise up* can refer to a physical act; but it can also mean that Abraham is going to take care of business, so to speak. It indicates purpose and direction. This would suggest that everything was prepared and that this group of four would be setting off. Everything is given in terms of Abraham individually, although he has two young men and Isaac with him.

Genesis 22:3g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Genesis 22:3g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...and went toward the place which the Elohim had said to him. Although I believe that Abraham recorded each and every time that God spoke with him, I don't believe that we know everything that God tells him. After all, from what we have heard so far, if you were Abraham, would you know which direction to ride, what to look for, or how long the trip would take? We would not know any of these things. Therefore, God gave more information to Abraham to direct his journey, but God the Holy Spirit did not believe those details to be important for us to study.

L. M. Grant: *God had reasons for this engrossing occasion far higher than Abraham could possibly know at the time, for it beautifully illustrates the wonder of the greatest sacrifice that could be possible, the sacrifice that God the Father was made in giving His own Son, to bear what Isaac could never bear the overwhelming burden of suffering for sins that were not His own, but ours.*⁴⁰

And this is one of the many amazing parts of Scripture—Abraham will never know, during his entire life on this earth, what this was all about. To him, he was giving unquestioning obedience to his God, never to know why God asked him to do this thing, until he entered into eternity with God.

Genesis 22:3 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 he split the wood for the burnt offering, and rose up and went to the place of which God had told him.

Abraham has offered up animal sacrifices many times in the past. When he cuts the wood to take with him, this is an indication that he will be offering up an animal sacrifice. This establishes purpose from the very beginning.

⁴⁰ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=0&ch=22> accessed December 8, 2014.

It is interesting that he is splitting wood and carrying wood with him. There are several possible explanations: (1) it is clear from the beginning that Abraham is going to offer up a sacrifice and (2) it is possible that he does not expect to find dry wood where he is going to. (3) To establish the clear purpose of this trip from the outset.

Abraham, Isaac and these servants will travel to the exact place that God has told them to go. Geography is an important consideration in the plan of God. There are times when God will want you in a particular place; and He is able to get you there.

...in the day the third. And so lifts up Abraham his [two] eyes and so he sees the place from a distance.

Genesis
22:4

On the third day, Abraham lifted up his eyes and he saw the place from afar off.

On the third day, Abraham looked up and saw the place from a distance.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...in the day the third. And so lifts up Abraham his [two] eyes and so he sees the place from a distance.
Targum of Onkelos	On the third day Abraham lifted up his eyes and beheld <u>the cloud of glory fuming on the mount</u> , and it was discerned by him afar off.
Latin Vulgate	And on the third day, lifting up his eyes, he saw the place afar off.
Peshitta (Syriac)	And on the third day Abraham lifted up his eyes and saw the place afar off.
Septuagint (Greek)	...on the third day; and Abraham, having lifted up his eyes, saw the place afar off.

Significant differences: The targum has additional text.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Three days later Abraham looked off in the distance and saw the place..
Easy English	On the third day, Abraham looked up and he saw the place a long way away.
Easy-to-Read Version	After they traveled three days, Abraham looked up and in the distance, he saw the place they were going to.
Good News Bible (TEV)	On the third day Abraham saw the place in the distance.
New Life Bible	Abraham looked up on the third day and saw the place far away.
New Living Translation	On the third day of their journey, Abraham looked up and saw the place in the distance.

Partially literal and partially paraphrased translations:

American English Bible	It was on the third day that AbraHam looked up and saw the place in the distance.
God's Word™	Two days later Abraham saw the place in the distance.
International Standard V	On the third day he looked ahead and saw the place from a distance.
NIRV	On the third day Abraham looked up. He saw the place a long way off.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And on the third day, Abraham, lifting up his eyes, saw the place a long way off.
Conservapedia	On the third day, Abraham lifted up his eyes, and could see the place from far away.
Ferar-Fenton Bible	On the third day, Abraham looked up, and saw the spot some distance off.
New Heart English Bible	On the third day Abraham lifted up his eyes, and saw the place far off.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	On the third day Abraham looked up and saw the place in the distance,...
New American Bible	On the third day Abraham caught sight of the place from a distance.
Revised English Bible	On the third day Abraham looked up and saw the shrine in the distance.

Jewish/Hebrew Names Bibles:

Kaplan Translation	On the third day, Abraham looked up, and saw the place from afar.
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Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On the third day Abraham looked up and saw the place in the distance.
The Expanded Bible	On the third day Abraham looked up [“lifted his eyes”] and saw the place in the distance.
Kretzmann’s Commentary	Then on the third day Abraham lifted up his eyes, and saw the place a far off. The distance from Beersheba to Jerusalem was forty-five to fifty miles and therefore required about two and one-half days of steady traveling.
Lexham English Bible	On the third day Abraham lifted up his eyes, and he saw the place at a distance.
NET Bible®	On the third day Abraham caught sight of [Heb “lifted up his eyes and saw.”] the place in the distance.
Syndein	Then on the third day Abraham lifted up his eyes {same verb as used when Christ was lifted up on the cross and Abraham was looking at the very spot of the cross}, and saw the place afar off.
Translation for Translators	On the third day of their travels, Abraham looked up and saw in the distance the place where God wanted him to go.
The Voice	On the third day of the journey, Abraham looked up and saw the place far in the distance.

Abraham leaves Beersheba as he left Haran many years earlier. God calls and he leaves. It is as simple as that. No map. No directions. Just an unwavering trust that God will lead him where he needs to go. Mount Moriah becomes one of the most important places in all of the promised land, the one place in the world set apart for the worship of the one True God. According to 2 Chronicles 3:1, Solomon builds his temple on Mount Moriah in Jerusalem, not far from where God tests Abraham.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And lifting up his eyes is Abraham and seeing the place from afar.
LTHB	And on the third day Abraham lifted up his eyes and saw the place from a distance.
Young’s Updated LT	On the third day—Abraham lifts up his eyes, and sees the place from afar.

The gist of this verse: On the third day, Abraham is able to see the place that God told him to go to.

Genesis 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88

Genesis 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e lishîy (שִׁלְשִׁי) [pronounced sh ^e li-SHEE]	third, a third part, a third time; chambers [of the third story]	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
Owen does not mention the definite article, but it is there.			

Translation: *On the third day...* This first phrase is a little difficult. It is weird for it to be stated and then followed by a wâw consecutive, which would give us: *On the third day, and so Abraham lifts up his eyes...* For this reason, a few translators place this phrase at the end of v. 3 or extend it as a part of v. 3. This would give us: *He cut the wood [for] a burnt offering and rose up and went toward [or, to] the place which the Elohim had said to him on the third day.* The problem with this interpretation is, it throws off v. 4, where Abraham is not there at the place yet, but he is looking up and seeing it. Therefore, I will place *on the third day* with v. 4. In order to interpret it in this way, the wâw consecutive will be left out of the translation, which is not abnormal in the English translation from the Hebrew. Virtually every action in the Hebrew in a narrative begins with a wâw consecutive, and, in the English, we often do not translate those wâw consecutives.

Clarke, quoting Ainsworth, notes the many times *three* is found.

Clarke (and Ainsworth) "On the third day..."

1. Three is a mystical number because of Christ's rising from the dead the third day (Matt. 17:23; 1Cor. 15:4).
2. He was crucified the third hour after noon (Mark 15:25)
3. Isaac, as he was a figure of Christ, in being the only son of his father, and not spared but offered for a sacrifice (Rom. 8:32), so in sundry particulars he resembled our Lord: the third day Isaac was to be offered up.
4. It was the third day in which Christ also was to be perfected, Luke 13:32.
5. In the following remarkable cases this number also occurs. Moses desired to go three days' journey in the wilderness to sacrifice (Ex. 5:3).
6. They traveled three days in it before they found water (Ex. 15:22).
7. Three days' journey the ark of the covenant went before them, to search out a resting place (Num. 10:33).
8. By the third day the people were to be ready to receive God's law (Ex. 19:11).
9. After three days to pass over Jordan into Canaan (Joshua 1:14).
10. On the third day Esther put on the apparel of the kingdom (Esther 5:1).
11. On the third day Hezekiah, being recovered from his illness, went up to the house of the Lord (2Kings 20:5).
12. On the third day, the prophet said, God will raise us up and we shall live before him (Hosea 6:2).
13. On the third day, as well as on the seventh, the unclean person was to purify himself (Num. 19:12).
14. There are many other memorable things which the Scripture speaks concerning the third day, and not without mystery. See Gen. 40:12–13 42:17–18 Jonah 1:17 Joshua 2:16.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:4 (edited and numbered).

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All of this is a very deliberative process. The preparations for this trip would have taken a few hours; the trip itself is the better part of 3 days. Abraham has a great deal of time to mull all of this over in his mind.

Genesis 22:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is often typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction). However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...Abraham lifted up his eyes... They are on the 3rd day of their journey and Abraham looks up. We do not have all of the details of what God told Abraham. However, it is very likely that either Abraham knew where he was going or he knew what to look for. So, as they traveled, Abraham would be looking up, off into the distance, to scope out any landmarks.

Abraham is the only one of this group to whom God had spoken. Therefore, he is the only one who knows what to look for.

Genesis 22:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מִקּוֹמָה) [pronounced maw-KOHHM]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced raw-KHOHK]	<i>distant, far</i> ; as a noun, it means <i>distance</i> (which can be a reference to time or space)	Noun/adjective	Strong's #7350 BDB #935

Min + râchôwq mean *from afar off, from an emotive distance*.

This is the first occurrence of this word in Scripture.

Translation: ...and he saw the place from afar off. We do not know exactly what Abraham was looking for; however, he looks up and he sees the place that they are going to. Now, it is my understanding that there are four mountains surrounded by a valley. Whether that is how it looks to someone on the ground from a distance, I do not know. However, Abraham knew enough about this place that he recognized it.

Throughout, I will maintain that he is going to Golgotha. However, this is close to Jebus, and this city (the precursor of Jerusalem) is never mentioned. We know that Abraham knows this area, as he went to it to meet Melchizedek after his great victory in Gen. 14.

As an alternate theory, perhaps Abraham was traveling to Mount Sinai, where both the Law would be given and judgment revealed on the sacrifice that Abraham would offer up.

The young men were brought along to probably carry the chopped wood for the altar. Abraham would chop the wood; the young men would carry it; and Abraham would ride the ass. When they got to the mountain, the young men would wait below, the wood would be loaded onto Isaac, and Abraham would walk with his son Isaac up the mountain.

Given the length of this trip—2½ days—it is not unreasonable to suppose that Abraham and company have traveled all the way to Jerusalem, to the hill of Golgotha (there are several hills in the Jerusalem area). Now, do not presume that I have pulled this idea out of the air. They are in the land of Moriah (v. 2), which is where Solomon was said to have built the first Temple (2Chron. 3:1).

Genesis 22:4 Then on the third day, Abraham lifted up his eyes and saw the place afar off.

What is it that you can see *afar off*? Generally speaking, you can see mountains from a distance. Unless Abraham is standing on top of a mountain looking down into a valley (which is not suggested at all in this context), if he sees something *afar off*, it is very likely that, he is looking at a mountainous region. V. 2 tells us that God is going to indicate to Abraham one of the mountains to go up.

The Pulpit Commentary: *Mount Moriah cannot be seen by the traveler from Beersheba till within a distance of three miles.*⁴¹

As mentioned before, it would be about a 3-day trip, in the era, to go from the southernmost area of Israel (then under the control of the Philistines) to Mount Moriah, in the Jerusalem area.

Chapter Outline

Charts, Graphics and Short Doctrines

Abraham and Isaac Go to Worship Alone

And so says Abraham unto his young men, "You [all] remain to you [all] here with the donkey and I and the lad might go as far as here and we will worship and we might return unto you [all]."

Genesis
22:5

Then Abraham said to his young men, "You all remain by yourselves [lit., *to you (all)*] here with the donkey and let I and the lad go yonder and worship; and we should return unto you [all]."

Then Abraham said to his young men, "Both of you remain with the donkey and let the lad and I go over there to worship. We should return shortly."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Abraham unto his young men, "You [all] remain to you [all] here with the donkey and I and the lad might go as far as here and we will worship and we might return unto you [all]."
Targum of Onkelos	And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, <u>to prove if that which was promised shall be established:--So shall be thy sons:--</u> and we will worship <u>the Lord of the world</u> , and return to you.
Latin Vulgate	And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.
Peshitta (Syriac)	And he said to his young men, You stay here with the ass, and I and the boy will go yonder to worship and return to you.
Septuagint (Greek)	And Abraham said to his servants, Sit here with the donkey, and I and the lad will proceed thus far, and having worshipped, we will return to you.
Brenton's updated LXX	And Abraam said to his servants, Sit you here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you.
Significant differences:	The targum has a lot of additional verbiage.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham said to his servants, "Stay here with the donkey. The boy and I will walk up there, worship, and then come back to you."
Contemporary English V.	He told his servants, "Stay here with the donkey, while my son and I go over there to worship. We will come back."
Easy-to-Read Version	Then Abraham said to his servants, "Stay here with the donkey. I will take my son and go to that place and worship. Then we will come back to you later."

⁴¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Gen. 22:4. They cite Stanley, "Sinai and Palestine," p. 251.

<i>The Message</i>	Abraham told his two young servants, "Stay here with the donkey. The boy and I are going over there to worship; then we'll come back to you."
New Berkeley Version	Abraham said to his young men, "Stay here by yourselves with the donkey; while I and the lad go yonder; so we may worship and return to you." He knew they would both return.
New Century Version	He said to his servants, "Stay here with the donkey. My son and I will go over there and worship, and then we will come back to you."
New Life Bible	He said to his young men, "Stay here with the donkey. I and the boy will go to that place and worship, and return to you."
New Living Translation	"Stay here with the donkey," Abraham told the servants. "The boy and I will travel a little farther. We will worship there, and then we will come right back."

Partially literal and partially paraphrased translations:

American English Bible	Then AbrahAm told his servants, 'Stay here with the burro. For my son and I will go over there, and after we bow low [before God], we will return to you.
<i>God's Word™</i>	Then Abraham said to his servants, "You stay here with the donkey while the boy and I go over there. We'll worship. After that we'll come back to you."
International Standard V	Abraham ordered his two servants [Or <i>young men</i>], "Both of you are to stay here with the donkey. Now as for the youth and me, we'll go up there, we'll worship, and then we'll return to you."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abraham said to his lads, "You dwell here with the ass. The lad and I will go unto thus to bow, and return to you."
Bible in Basic English	Then he said to his young men, Keep here with the ass; and I and the boy will go on and give worship and come back again to you.
Conservapedia	Abraham told his young men, "Sit here with the donkey; my son and I will go further on and worship, and return to you."
Ferar-Fenton Bible	Then Abraham said to his attendants, "Stay here by yourselves, with the ass, and the lad and I will go and worship, and will return to you."
New Advent Bible	And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

Catholic Bibles (those having the imprimatur):

Heritage Bible	And Abraham said to his young men, You sit down here with the donkey, and I and the youth will walk yonder, and prostrate ourselves, and turn back to you.
New American Bible	Abraham said to his servants: "Stay here with the donkey, while the boy and I go on over there. We will worship and then come back to you."

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	and Abraham says to his lads, Sit here with the he burro; and I and the lad go thus and prostrate and return to you.
JPS (Tanakh—1985)	Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."
Kaplan Translation	Abraham said to his young men, 'Stay here with the donkey. The boy and I will go to that place. We will worship [Literally, 'prostrate ourselves.'] and then return to you.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Abraham said to his servants, Settle down and stay here with the donkey, and I and the young man will go yonder and worship and come again to you. Abraham was not lying to his servants or trying to deceive them. He believed God, Who had promised him that this young man's posterity was to inherit the promises made to Abraham (Gen. 12:2, 3).
The Expanded Bible	He said to his servants [or young men], "Stay here with the donkey. My son and I will go over there and worship, and then we will come back to you."
Kretzmann's Commentary	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. Although the servants of Abraham were devoted to him, they were hardly prepared to witness the scene which would be enacted on the mountain that lay before them. In spite of the fact that the outcome of his act of worship was hidden from Abraham, his faith clung to the promise of the Lord, accounting that God was able to raise up Isaac, even from the dead, Heb. 11:17-19. For that reason he confidently says: We shall return to you. True faith trusts in God even when He seems harsh and angry, when the believer feels only His displeasure in his heart; for it is an easy matter for God to replace everything that He sees fit to take away, to bring back even that which was lost.
Lexham English Bible	And Abraham said to his servants, "You stay here with the donkey, and I and the boy will go up there. We will worship, then we will return to you."
NET Bible®	So he [Heb "And Abraham." The proper name has been replaced in the translation by the pronoun ("he") for stylistic reasons.] said to his servants, "You two stay [The Hebrew verb is masculine plural, referring to the two young servants who accompanied Abraham and Isaac on the journey.] here with the donkey while [The disjunctive clause (with the compound subject preceding the verb) may be circumstantial and temporal.] the boy and I go up there. We will worship [This Hebrew word literally means "to bow oneself close to the ground." It often means "to worship."] and then return to you." It is impossible to know what Abraham was thinking when he said, "we will return to you." When he went he knew (1) that he was to sacrifice Isaac, and (2) that God intended to fulfill his earlier promises through Isaac. How he reconciled those facts is not clear in the text. Heb 11:17-19 suggests that Abraham believed God could restore Isaac to him through resurrection.
Syndein	And Abraham said unto his young men, "Stay here with the ass! I and the lad {teenager at least}, we will go {again with a good mental attitude} and we will worship {very unusual form of verb-is doubled- which means Both will worship. Isaac is not only the sacrifice, but will also worship} and we shall return to you! {Note: Doctrine is more real to Abraham than what he sees or hears. God has promised his seed would multiply greatly through Isaac. So, if he is to sacrifice his precious son, Abraham is very willing to do so. He knows God would then resurrect/resuscitate him! So 'we' WILL return!}.
Translation for Translators	Abraham said to his servants, "You two stay here with the donkey while the boy and I go over there. We will worship God there, and then we will come back to you."
The Voice	Abraham (to his servants): 5 Stay here with the donkey. The boy and I will go over there. We will worship, and then we will come back to meet you here.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Abraham to his lads, "Sit you here with the ass, and I and the lad will go, meanwhile, and we will worship and return to you.
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Context Group Version	And Abraham said to his young men, You { pl } stay here with the donkey, and I and the lad will go over there; and we will bow down in deference [to God], and come again to you { pl }.
Emphasized Bible	And Abraham said unto his young men—Tarry by yourselves here with the ass, but I and the young man must go yonder,—that we may bow ourselves down and return unto you.
English Standard V. – UK	Then Abraham said to his young men, "Stay here with the donkey; I and the boy [Or young man; also verse 12] will go over there and worship and come again to you."
Green's Literal Translation	And Abraham said to his young men, You stay here with the ass. I and the boy will go over there that we may worship and may return to you.
A Voice in the Wilderness	And Abraham said to his young men, Stay here with the donkey; and the lad and I will go over there and do homage, and we will come back to you.
World English Bible	Abraham said to his young men, "Stay here with the donkey. The boy and I will go yonder. We will worship, and come back to you.
Young's Updated LT	And Abraham says unto his young men, "Remain by yourselves here with the ass, and I and the youth go yonder and worship, and turn back unto you."
The gist of this verse:	Abraham tells his young men to stay at some intermediary point (probably at the foot of the mountain) and he would go with the lad a ways and worship and then come back to them.

Genesis 22:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ab ^e râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	father of a multitude, chief of a multitude; transliterated Abraham	masculine singular proper noun	Strong's #85 BDB #4
'el (עַל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
na'ar (נָעַר) [pronounced NAH-ğahr]	boy, youth, young man; personal attendant; slave-boy	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654

Translation: Then Abraham said to his young men,... Abraham speaks respectfully to these two young men who have accompanied them.

As a minor point of grammar, we know that there are two young men here, but the Bible just uses the normal plural and not the dual to refer to them.

The Hebrew word used for *young men* is na'ar (נָעַר) [pronounced NAH-ğahr] allows a great deal of latitude with the age—anywhere from an infant (3 years old; Ex. 2:6) to an adolescent (17 years old; Gen. 37:2). These young men are probably older than that.

Genesis 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (יָשָׁב) [pronounced yaw-SHAH ^{pv}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	2 nd person masculine plural, Qal imperative	Strong's #3427 BDB #442
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
pôh (פֹּה) [pronounced poe]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805
ʿîm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
chāmôw (חֲמוֹ) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the definite article	Strong's #2543 BDB #331

Translation:...“You all remain by yourselves [lit., to you (all)] here with the donkey... This phrasing is difficult to translate. Abraham is saying, literally, “Remain, to you [all], here with the donkey.” Only three of the translations above attempt to translate this phrase, and they translate it *by yourselves*. It is unclear to me whether that is the meaning that Abraham was conveying here.

In any case, Abraham was telling them to stay with the donkey, which suggests that only one donkey was brought along, which suggests that everyone walked this distance and the donkey was used for the wood and provisions.

What seems to be the consensus opinion is, the two young men are left behind, lest they stop Abraham if he goes to bind Isaac.

Furthermore, there will only be two human witnesses to this event: Abraham and Isaac. However, it is likely that much of angelic creation will view this.

Genesis 22:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
naʿar (נָעַר) [pronounced <i>NAH-ġahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #1980 (and #3212) BDB #229
The hê at the end is called a cohortative hê and is what a 1 st person verb is called with the addition of the hê. We often add a word like <i>let, may, might, ought, should</i> .			
ʿad (עַד) [pronounced <i>ġahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
Together, these two particles mean <i>as far as here, yonder; hitherto, until now, until then; meanwhile</i> .			
This is the first time kôh and this particle combination occur in the Bible.			

Translation: ...and let I and the lad go yonder... There are phrases which could have been used that would be translated *up there*. So it is likely that, if they went up a hill or a mountain, they did it together. And then, at the top or near the top of the mountain, Abraham instructed his two employees to wait with the donkey.

The words used here and translated *yonder* probably indicate where Abraham is pointing to. My guess is, it would be out of the sight of the two young men.

As far as here is a pronoun coupled with an adverb and the implication is that Abraham is pointing toward a particular mountain.

Genesis 22:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	1 st person plural, Hithpael imperfect	Strong's #7812 BDB #1005

Translation: ...and worship;... Worship often meant an animal sacrifice, which is going to be obvious as we go further along in this chapter. Abraham and wood that he brought on this 3 day journey to burn the sacrifice.

Worship is the Hithpael imperfect of the Hebrew word shâchah (שָׁחָה) [pronounced *shaw-KHAW*] and it means *to bow down, to prostrate oneself*. The Hithpael is the intensive reflexive stem. 99% of the time this word is found in the Hithpael in the Bible. Abraham and Isaac will act upon themselves to worship God; literally, to prostrate themselves before God. As we will see, this is not a physical action of the body, but a state of the soul. Isaac will be tied to an altar and Abraham will stand above him with a sacrificial knife in his hand. There is no physical bowing here; the respect and prostrating themselves occurs in their souls in their obedience to God.

J. Vernon McGee: *The transaction that is going to take place is between the father and the son, between Abraham and Isaac. And actually, God shut man out at the cross. At the time of the darkness at high noon, man was shut out. The night had come when no man could work, and during those last three hours, that cross became an altar on which the Lamb of God who taketh away the sin of the world was offered. The transaction was between the Father and the Son on that cross. Man was outside and was not participating at all. The picture is the same here: it is Abraham and Isaac alone.*⁴²

Coffman: *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." Worship is not some kind of a subjective attitude. Worship is DOING what God commands.*⁴³

Genesis 22:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	1 st person plural, Qal imperfect; with the cohortative hê	Strong's #7725 BDB #996
The hê at the end is called a cohortative hê and is what a 1 st person verb is called with the addition of the hê. We often add a word like <i>let, may, might, ought, should</i> .			
'el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and we should return unto you [all].” Although Abraham says, “We will return to you;” he throws in a cohortative hê, indicating that “we should return to you.” We are in brand new territory for Abraham. He has been assured of the promises to his line through Isaac, and yet God now wants Abraham to sacrifice his son. That is a pretty tall order for something that is so unprecedented.

We know from Heb. 11:17–19 that Abraham expected that God would raise Isaac from the dead, after he was sacrificed. This shows incredible faith, as no one had been raised from the dead up to that point in human history. Yet, Abraham, fully expecting to offer up his son to God, also tells his servants that **we will return to you**.

⁴² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed September 19, 2014.

⁴³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=0&ch=22> accessed December 10, 2014.

Three days is a long time. There would have been some talking. The two servants and Isaac were not aware that it was Isaac who was to be offered yet. Abraham recognizes that God has promised him the land and an uncountable number of ancestors through Isaac, so he is not afraid for Isaac. He knows that these things must be fulfilled somehow through Isaac. He doesn't know how, but guesses that God will resurrect Isaac or do something to keep Isaac alive after the sacrifice. The verbs *go*, *worship* and *come* are all in the 1st person plural. This means that Abraham fully expects for **both** of them to go, to worship and **to return**. Abraham has offered hundreds of sacrifices to God and not once has an animal ever gotten up and walked away after being offered on the altar. Still, Abraham is fully convinced that both he and Isaac will return.

Genesis 22:5 And Abraham said to his young men, “You stay here with the ass. And I and the boy will go on to this way and worship, and come again to you.”

Something which is hidden in many translations is the morphology of the final 3 Hebrew verbs. They are all 1st person **plural**, imperfect verbs. Abraham is saying, “**I and the boy will go this way and we will worship and we will return unto you.**” The imperfect tense is used for successive, continuous and/or future action. The plural means that, both he and his son will do these things, which includes the final phrase, *we will return to you*.

Clarke speaks of this in great detail: *How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: By faith Abraham, when he was tried, offered up Isaac – accounting that God was able to raise him up even from the dead, from whence also he received him in a figure (Heb. 11:17, 19). He knew that previously to the birth of Isaac both he and his wife were dead to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive, In Isaac shall thy seed be called, Gen. 21:12; that this promise could not fail; that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again.*⁴⁴

Abraham knows what God has asked him to do. God has told Abraham to offer up his son to God as a sacrifice. This is quite difficult, because, up until this point in time, apart from heathen religion, there are no human sacrifices. Abraham is holding two things in his mind, even though they may seem to be contradictory: God has told him to sacrifice his son and this young man, Isaac, is the son through whom all of the promises will be fulfilled. God has done nothing but, year after year, come to Abraham and say, “You are going to be father of many nations; I am going to give your descendants this land; and in Isaac, will your seed be called.” So there is no question as to what God has planned for Abraham and his seed—this particular young man, Isaac. And, remember that Isaac was born to Abraham under very unusual circumstances, at a point where he and his wife would not have been able to give birth another time. So, Isaac is the one and the only one through whom these promises from God could be fulfilled. We could call Isaac, Abraham’s uniquely-born son, because he was born to Abraham and Sarah long after they were physically able to have children. Despite their age, God promised them Isaac, and God brought this to pass. So, Abraham knows, no matter what happens, God has made a series of promises to him and those promises will be brought to fruition through his son Isaac. Abraham knows **We need to have patience in our faith, so that when you have done the will of God you may receive what is promised** (Heb. 10:36).

And so takes Abraham sticks of the burnt offering and so he places it upon Isaac his son. And so he takes in his hand the fire and the knife and so they go two of them together.

Genesis
22:6

So Abraham took the wood [for] the burnt offering and he placed it upon [the back of] Isaac, his son. Then he took the fire and the knife in his hand and they went both of them together.

⁴⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:5.

So Abraham took the wood for the burnt offering and he placed it upon the back of Isaac his son. Then he took the fire and the knife and they left together.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Abraham sticks of the burnt offering and so he places it upon Isaac his son. And so he takes in his hand the fire and the knife and so they go two of them together.
Targum of Onkelos	And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together.
Latin Vulgate	And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together.
Peshitta (Syriac)	And Abraham took the wood for the burnt offering and laid it upon Isaac his son, and he took the fire in a container and a knife in his hand, and they went both of them together.
Septuagint (Greek)	And Abraham took the wood of the whole burnt offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham took the wood for the entirely burned offering and laid it on his son Isaac. He took the fire and the knife in his hand, and the two of them walked on together.
Contemporary English V.	Abraham put the wood on Isaac's shoulder, but he carried the hot coals and the knife. As the two of them walked along,...
Easy English	Abraham then took the wood for the fire and he put it on his son Isaac. Abraham himself carried the fire and the knife. So they both went together.
Easy-to-Read Version	Abraham took the wood for the sacrifice [120] and put it on his son's {shoulder}. Abraham took the special knife and fire. Then both Abraham and his son went together to the place for worship.
Good News Bible (TEV)	Abraham made Isaac carry the wood for the sacrifice, and he himself carried a knife and live coals for starting the fire. As they walked along together,...
<i>The Message</i>	Abraham took the wood for the burnt offering and gave it to Isaac his son to carry. He carried the flint and the knife. The two of them went off together..
New Berkeley Version	Abraham took the wood for the burnt-offering and laid it on Isaac [The son was physically stronger than the father.], his son, while he carried in his hand the torch and a knife; so the two walked together.

Partially literal and partially paraphrased translations:

American English Bible	So, AbraHam took the wood for the offering and laid it on his son IsaAc's [shoulders]; and the two went off together, as he carried both the fire and the knife in his own hands.
Beck's American Translation	Abraham took the wood for the burnt offering and laid it on his son Isaac while he took the fire and the knife in his hands. And both were walking together.
<i>God's Word</i> ™	Then Abraham took the wood for the burnt offering and gave it to his son Isaac. Abraham carried the burning coals and the knife. The two of them went on together.
International Standard V	Then Abraham took the wood for the burnt offering and placed it on his son Isaac. Abraham [Lit. <i>He</i>] carried the fire and the knife. And so the two of them went on together.

NIRV	Abraham put the wood for the burnt offering on his son Isaac. He himself carried the fire and the knife. The two of them walked on together.
New Simplified Bible	Abraham made Isaac carry the wood for the sacrifice. Abraham carried a knife and live coals for starting the fire. As they walked along together,...
Today's NIV	Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Abraham put the wood for the burned offering on his son's back, and he himself took the fire and the knife in his hand, and the two of them went on together.
Conservapedia	Abraham took the wood he had prepared for the ascent offering, and placed it on the shoulders of his son Isaac. He took the fire in his hand, and a knife, and they were both going together.
Ferar-Fenton Bible	Abraham accordingly took the wood for the sacrifice and placed it upon Isaac his son, and took in his own hand the fire and the knife, and the two went together.
HCSB	Abraham took the wood for the burnt offering and laid it on his son Isaac. In his hand he took the fire and the sacrificial knife, and the two of them walked on together.
New Advent Bible	And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together...
NIV, ©2011	Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together,...

Catholic Bibles (those having the imprimatur):

Heritage Bible	And Abraham took the wood of the burnt offering, and put it upon Isaac his son; and he took the fire in his hand and a knife, and they walked, the two of them together.
New American Bible	So Abraham took the wood for the burnt offering and laid it on his son Isaac, while he himself carried the fire and the knife. As the two walked on together,...
New Jerusalem Bible	Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together.

Jewish/Hebrew Names Bibles:

JPS (Tanakh—1985)	Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone [<i>Lit. "fire."</i>] and the knife; and the two walked off together.
Kaplan Translation	Abraham took the offering wood and placed it on [the shoulders of] his son Isaac. He himself took the fire [Either a fire bucket or flints for making fire.] and the slaughter knife, and the two of them went together.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Abraham took the wood for the burnt offering and laid it on [the shoulders of] Isaac his son, and he took the fire (the firepot) in his own hand, and a knife; and the two of them went on together.
The Expanded Bible	Abraham took the wood for the ·sacrifice [whole burnt offering] and ·gave it to his son to carry [placed it on his son], but he himself took the knife and the ·fire [or tinder]. So he and his son went on together.
Kretzmann's Commentary	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. Abraham personally carried the knife for the slaughter and the fire, a glimmering coal or a bit of tinder wood in a kettle, while he laid the wood on Isaac, who thus became the type of the immeasurably greater sacrifice, Jesus Christ, who likewise

	bore the wood of His cross willingly and patiently and bore our sins in His body on the cross.
Lexham English Bible	And Abraham took the wood of the burnt offering and placed [it] on Isaac his son. And he took the fire in his hand and the knife, and the two of them went together.
NET Bible®	Abraham took the wood for the burnt offering and put it on his son Isaac. Then he took the fire and the knife in his hand [He took the fire and the knife in his hand. These details anticipate the sacrifice that lies ahead.], and the two of them walked on together.
Syndein	And Abraham took the wood of the burnt offering, and laid it upon Isaac his son {Isaac carried the wood up the hill and Abraham carried the matches and knife}.
Translation for Translators	Then Abraham took the wood to kindle a fire for the burnt offering and placed it on his son Isaac, for him to carry. Abraham carried in his hand a <i>pan containing burning coals to start a fire</i> , and a knife, and the two of them walked along together.
The Voice	Abraham took the wood for the burnt offering and set it on <i>the shoulders of</i> his son Isaac <i>to carry</i> . Abraham himself carried the fire and the knife. The two of them walked on together.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And taking is Abraham the wood for the ascent offering and is placing it on Isaac, his son. And taking is he in his hand the fire and the knife. And going are they two together.
Context Group Version	And Abraham took the wood of the ascension [offering], and laid it on Isaac his son. And he took in his hand the fire and the knife. And they went both of them together. And, he took the fire in his hand, and a knife; and they went both of them together.
World English Bible	Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together.
Young's Updated LT	And Abraham takes the wood of the burnt-offering, and places [it] on Isaac his son, and he takes in his hand the fire, and the knife; and they go on both of them together.

The gist of this verse: Isaac carries the wood for the burnt offering; Abraham carries the knife and the fire; and they both go together for the sacrifice.

Genesis 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾAb ^e râhâm (אֲבִרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural construct	Strong's #6086 BDB #781
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: *So Abraham took the wood [for] the burnt offering...* We have surmised that the wood for the burnt offering is on the back of the donkey. Abraham takes that off. Now, it is also reasonable that Abraham directs the young men to take off the wood as well. It is common in the Hebrew for the subject of the verb to actually be the person who directs others to perform the action of the verb.

Genesis 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yisʿchâq (יִשְׁחָק) [pronounced <i>yihs'-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *...and he placed it upon [the back of] Isaac, his son.* We do not know exactly how Isaac carried the wood. He may have simply stretched out his two arms to take it.

In any case, the wâw consecutives followed by the imperfect verbs indicates that we are not far enough in this narrative for Isaac to be the sacrifice himself. Wâw consecutives followed by imperfect verbs indicates the order of the action taking place without reference to the duration of the individual acts. Not knowing this simple fact confused Hebrew scholars and theologians for centuries. In fact, they came up with the wâw conversative to explain it.

The wood represents the sins of the world.

Genesis 22:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bēyth preposition and <i>hand</i> means <i>in his hand; with him; through him, by him, by means of him; at his hand</i> [i.e., <i>before him, in his sight</i>]. Here, this simply means <i>in his hand</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ma'âkeleth (מַאֲכֶלֶת) [pronounced <i>mah-uh-KEH-leth</i>]	<i>knife</i>	feminine singular noun with the definite article	Strong's #3979 BDB #38

This word is only found in four places in Scripture: Gen. 22:6, 10 (where Abraham was to sacrifice Isaac; it was the knife the Abraham took to cut Isaac's throat), Judges 19:29, and Prov. 30:14.

Translation: *Then he took the fire and the knife in his hand...* We do not know the form of fire that Abraham had. Many translation suggest that these are coals, or something along these lines. My guess is, the previous night, a fire had been started and coals from that fire were used.

We also do not know the level of craftsmanship for the tools which we either find or are suggested by a passage. For all we know, this could have been a sharpened stone with a good grip. However, as we have studied back in Gen. 4, even Cain and Abel had such a knife for sacrificial offerings.

Although this is all real; it is also typical. That is, Abraham is the father; and, he is carrying the fire (which represents the judgment of God) and the knife, which would be the means by which an animal would be killed

before offering it up. The fire and the knife refer to judgment—which is with Abraham, the father. The wood, which will be burned up, is with Isaac, the son.

Abraham and Isaac Walking Toward the Mountain; a graphic by Jim Padgett; from Wikimedia Commons; accessed December 12, 2014. The sins of the world (the wood) is placed upon Isaac's back; Abraham is carrying the fire, which represents judgement; the knife will be the execution of God's judgment.



So far, v. 6 reads: **So Abraham took the wood [for] the burnt offering and he placed it upon [the back of] Isaac, his son. Then he took the fire and the knife in his hand...** Now note how the parallels all fit

together. Isaac, the son, is associated with the wood—the sins of the world. Abraham the father is associated with the fire and the knife, which represent the judgment of God to be applied to his son. Just as God the Father will pour out upon God the Son all of our sins and then God the Father will judge those sins in His Son, so that we might be the righteousness of God in Him.

Genesis 22:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
sh ^e nêy (שני) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040
yachad (יחד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: ...and they went both of them together. The idea is, Abraham and Isaac are completely separating from the two young men. Abraham and Isaac will go off in the distance. If they are on a mountain or a hill, there are no words which describe them ascending this mountain or hill. However, with the bare-bones narrative that we have here, it is possible that they were on a mountain or a plateau at this very time.

As I have suggested, I believe that they are on Golgotha, and that Isaac will be offered up where Jesus was offered up for our sins. However, there is nothing in this chapter, so far, which would confirm this (apart from the 3-day trip, which indicates that God did not want Abraham just to step out his front door and obey this order).

People who do not have the full picture object to this passage. They see this as a meaningless ritual in which Abraham almost kills his son in the name of religion just to prove himself to God. When the Law is given, it will

be clear that child sacrifice is strictly forbidden (Lev. 18–20). God will not require Abraham to kill Isaac and Abraham believes God to the point to where he knows that Isaac will somehow return with him after his sacrifice. All of God's promises to Abraham are based upon Isaac and the line of Abraham through Isaac. So God must preserve Isaac's line.

Although this is a no-brainer, let me lay out the Scripture for you.

Child Sacrifice

1. It should be clear that child sacrifice is wrong, and that the Bible does not encourage it. Leviticus 18:21 Deuteronomy 12:31 Psalms 106:37–38 2Kings 16:3 21:6 Isaiah 57:5 Ezekiel 16:20–21 20:26
2. The Mosaic Law clearly forbids this practice. Leviticus 18:21 Deuteronomy 12:31
3. Anyone who practiced this should be put to death. Lev. 20:2
4. One of the reason that the peoples of Canaan were utterly destroyed were because they practiced child sacrifice (not in the time of Abraham but in the time of Moses). Leviticus 18:21 Deuteronomy 12:31 18:9–12
5. Prophets who encouraged such things were to be executed. Moses set the bar at, if they prophesied about something to happen, but it does not, they would be executed. However, this is in the context of other nations practicing child sacrifice as a religious rite. Deut. 18:20–22
6. The worst kings of Judah and Israel practiced child sacrifice. 2Kings 16:2–3 (Ahaz) 21:1, 6 (Manasseh)
7. One of the reasons that God disciplined Judah and Israel is because they practiced child sacrifice. In fact, Israel (the northern kingdom) was put under the **fifth stage of national discipline** in part because they practiced this abomination. 2Kings 17:13–18 Psalm 106:32–41 Jer. 32:30–36 Ezek. 16:20–21
8. The Bible is, therefore, unequivocal at this point.

Abraham lived before the Mosaic Law; and he was not aware of any groups of people who practiced child sacrifice.

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So, how do we excuse Abraham in this area?

Abraham and Child Sacrifice

1. Abraham lived before the Mosaic Law.
2. Throughout Genesis, we have seen the various Canaanite groups to be quite civilized and honorable, with the exception of those in Sodom and Gomorrah. They did not practice child sacrifice (insofar as we know), but they did rape and kill innocent strangers who came into Sodom (we do not know if Gomorrah's sins were of the same type).
3. So, we do not have the association of pagan religion and child sacrifice in the regions where Abraham lives.
4. Therefore, we cannot associate Abraham with this practice.
5. Therefore, this type must take place before the giving of the Law. God cannot ask Abraham to do something which is in opposition to the Mosaic Law if Abraham is under the Mosaic Law.
6. Furthermore, God is telling Abraham directly to do this thing. In our era, God does not speak to us individually, but through His Word.
7. We must not confuse Abraham's obedience to God (which included his willingness to offer up his child as a sacrifice to God) with the actual act of sacrificing up Isaac to God. There is a difference between being willing to do anything that God asks and actually committing a heinous sin.
8. So there is no confusion, this happened one time in human history. God will never in any way ask another person to offer up their son to Him. For the tiny percentage of people who think God is asking them to do this, they are demon-influenced or possessed.
9. God required the unquestioning obedience of Abraham; and this is how the events of Gen. 22 were viewed in the Age of Israel.

Abraham and Child Sacrifice

10. You must also remember that all of God's promises to Abraham would be fulfilled through Isaac. Abraham knew that God had to preserve Isaac in some manner, otherwise all of the promises which God made to Abraham could not be fulfilled.
11. However, when Jesus Christ was sacrificed on the cross, dying for our sins, it became clear that Gen. 22 portrayed Isaac as a type of Christ; and this offering as a type of Jesus being offered on the cross. This is why God asked one man, one time only, to do this.
12. Isaac was never harmed throughout this offering.
13. Abraham expected that God could and would raise Isaac from the dead. Heb. 11:19
14. Abraham knew, far more than you or I, that he could trust God in all things.

God did this in order to set up a type. Isaac was the type; Jesus was the antitype; the offering of Isaac was a type; the offering of Jesus Christ is the antitype.

There are people who are negative toward the Word of God; and they will never be convinced that Abraham's willingness in this chapter is fundamentally different from actual child sacrifice.

Chapter Outline

Charts, Graphics and Short Doctrines

The spiritual purpose here is a picture of God offering his only-born son on our behalf as a sacrifice. It is a picture of God the son's obedience to His father. Isaac readily takes the wood and agrees to his father's plan. For the Jew who knows the Old Testament, when he observes our Lord on the cross and reads this passage, it should suddenly come to him that this portion of Scripture, these actions of faith by Abraham, are a foreshadowing of the good things to come. This is a one-time command by God made only to Abraham to sacrifice his only son to God. God has never again before or after required anyone to sacrifice their son.

Genesis 22:6 And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took the fire in his hand, and a knife. And they both went together.

Given that Isaac carries the wood, we can assume he is probably more than 7 or 8 years old. This would make Abraham 107 or 108.

There are a boatload of estimations when it comes to Isaac's age. What Gill writes here consider as entertainment, rather than as informational: Gill: *[A]ccording to the Talmudists (b), the following affair was transacted quickly after the weaning of Isaac, when he was about five years old, which is the opinion of some, as Aben Ezra on Gen. 22:4; makes mention of; but that is an age when it can hardly be thought he should be able to carry such a load of wood as was sufficient to make a fire to consume a burnt offering, Gen. 22:6; the age of thirteen, which he fixes upon, is more likely: Josephus (c) says, that Isaac was twenty five years of age; and in this year of his age Bishop Usher (d) places this transaction, twenty years after the weaning of him, in A. M. 2133, and before Christ 1871; and near to this is the computation of a Jewish chronologer (e), who makes Isaac to be at this time twenty six years of age; but some make him much older: according to the Targum of Jonathan, he was at this time thirty six years old; and it is the more generally received opinion of the Jewish writers (f) that he was and with whom the Arabic writers (g) agree: so that this affair, after related, was thirty years after the weaning of Isaac and the expulsion of Ishmael, supposing Isaac to be then five years old.*⁴⁵

From Thomas Coke: *Abraham took the wood, and laid it upon Isaac-* Hence it appears, among other circumstances, that Isaac must have been full-grown at this time. Josephus reports him to have been

⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:1. Gill cites (b) T. Bab. Sanhedrin: fol. 89. 2. (c) Antiqu. l. 1. c. 13. sect. 2. (d) Annales Vet. Test. p. 10. (e) Ganz Tzemach David, par. 1. fol. 6. 1. (f) Zohar in Gen. fol. 68. 2. & 74. 4. & 76. 2. Targ. Hieros. in Exod. xii. 42. Praefat. Echa Rabbat. fol. 40. 2. Pirke Eliezer, c. 31. Seder Olam Rabba, c. 1. p. 3. Juchasin, fol. 9. 1. Shalshale Hakabala, fol. 3. 1. (g) Patricides, p. 19. Elmacinus, p. 34. Apud Hottinger. Smegma, p. 327, &c.

*twenty-five. It appears probable that he was more: there were about thirty-seven years from his birth to the death of Sarah; so that it is not unlikely, that in age, as well as in bearing the wood, on which he was to be sacrificed, he represented Christ, who bore his own cross, and was above thirty years old.*⁴⁶ Josephus, a Jewish historian, says that Isaac is 25. Coke somehow concludes that, since Isaac is carrying the wood that he must be full-grown. Because Isaac represents Christ on the cross, this seems to be the strongest argument for Isaac being around 30.

We will come to a reasonable estimation of Isaac's age—and pretty much none of these estimates are correct. First clue is, Isaac carries enough wood to burn a sacrifice. So, that makes him at least 7 or 8 years old. Isaac in this chapter makes a 3 day hike with his father and two young servants. Again, this suggests that he is at least 7 or 8 years old. I put this at the absolute youngest that Isaac could be—I am not suggesting that he is 7 or 8.

Abraham had gathered the wood from where he was and brought it to this place. Wood is needed to burn for a burnt offering, but the wood is also representative—it represents the cross (in the Greek, Jesus is said to be offered up on the wood). The wood also represents our sins, which are the fuel for the fire. It is our sins that are judged.

Abraham and his son begin their trek up the mountain, with all that is needed for a burnt offering. There was wood, a stick of fire and a knife, which would be used to slit the throat of the sacrifice. The blood of a sacrifice represents the spiritual death of Jesus Christ, which is called the **blood of Christ**.

Abraham and Isaac Ascending the Mountain (a graphic) from **Roots of Faith**; accessed December 12, 2014.



Chapter Outline

Charts, Graphics and Short Doctrines

God Will Provide the Burnt Offering

And so says Isaac unto Abraham his father, and so he says, "My father." And so he says, "Behold me, my son." And so he says, "Behold the fire and the sticks and where [is] the lamb for a burnt offering?"

Genesis
22:7

Then Isaac spoke to his father, saying, "My father." And he answered, "Behold, I [am listening], my son." And he asked, "Behold the fire and the wood, but where [is] the lamb for the burnt offering?"

Then Isaac spoke to his father, saying, "My father." And Abraham answered, "I am listening, my son." And he asked, "I see the fire and the wood but where is the lamb for the burnt offering?"

Here is how others have translated this verse:

Ancient texts:

⁴⁶ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=22> accessed December 10, 2014.

Masoretic Text (Hebrew)	And so says Isaac unto Abraham his father, and so he says, "My father." And so he says, "Behold me, my son." And so he says, "Behold the fire and the sticks and where [is] the lamb for a burnt offering?"
Targum of Onkelos	And Izhak spake to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?
Latin Vulgate	Isaac said to his father: My father. And he answered: <u>What wilt you</u> , son? Behold, says he, fire and wood: where is the victim for the holocaust?
Peshitta (Syriac)	And Isaac spoke to Abraham his father and said, My father. And he answered. Here I am, my son. And Isaac said, Behold the fire and the wood: but where is the lamb for a burnt offering?
Septuagint (Greek)	And Isaac said to Abraham his father, Father. And he said, <u>What is it</u> , son? And he said, Behold the fire and the wood, but where is the sheep for a whole burnt offering?
Significant differences:	There are two different words used for <i>to speak, to say</i> ; the Latin and Greek both lack one of those words. Abraham's answer is not conveyed exactly in the Latin, Greek or targum. The Syriac is close.

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac said to his father Abraham, "My father?" Abraham said, "I'm here, my son." Isaac said, "Here is the fire and the wood, but where is the lamb for the entirely burned offering?"
Contemporary English V.	Isaac said, "Father, we have the coals and the wood, but where is the lamb for the sacrifice?" "My son," Abraham answered, "God will provide the lamb." The two of them walked on, and...
Easy-to-Read Version Good News Bible (TEV)	Isaac said to his father Abraham, "Father!" Isaac spoke up, "Father!" He answered, "Yes, my son?" Isaac asked, "I see that you have the coals and the wood, but where is the lamb for the sacrifice?"
<i>The Message</i>	Isaac said to Abraham his father, "Father?" "Yes, my son." "We have flint and wood, but where's the sheep for the burnt offering?"

Partially literal and partially paraphrased translations:

American English Bible	Then IsaAc called to his father AbraHam: 'Father!' And he replied, 'What is it, son?' And [IsaAc] continued: 'Look; [we have the] the fire and the wood, but where is the sheep for the offering?'
<i>God's Word</i> ™	Isaac spoke up and said, "Father?" "Yes, Son?" Abraham answered. Isaac asked, "We have the burning coals and the wood, but where is the lamb for the burnt offering?"
International Standard V	<i>Abraham Answers Isaac's Question</i> Isaac addressed his father Abraham: "My father!" "I'm here, my son," Abraham replied. Isaac asked, "The fire and the wood are here, but where's the lamb for the burnt offering?"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Isaac said to Abraham, My father; and he said, Here am I, my son. And he said, We have wood and fire here, but where is the lamb for the burned offering?
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Conservapedia Isaac said to his father Abraham, "Father," and he said, "Behold me, my son." And he said, "Here's the fire and the wood. but where is the flockling for an ascent offering?"

Catholic Bibles (those having the imprimatur):

Christian Community Bible Isaac spoke to Abraham, his father, "Father!" And Abraham replied, "Yes, my son?" Isaac said, "The fire and the wood are here, but where is the lamb for the sacrifice?" For some reason the CCB had this as vv. 7–8a.

Heritage Bible And Isaac spoke to Abraham, his father, and said, My father; and he said, Behold, my son. And he said, See, the fire, and the wood, and where is the lamb for a burnt offering?

Jewish/Hebrew Names Bibles:

JPS (Tanakh—1985) Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?"

Kaplan Translation Isaac spoke up to Abraham.
'Father.'
'Yes, my son.'
'Here is the fire and the wood. But where is the lamb for the offering?'

Expanded/Embellished Bibles:

The Expanded Bible Isaac said to his father Abraham, "Father!"
Abraham answered, "Yes, my son."
Isaac said, "We have the fire [or tinder] and the wood, but where is the lamb [sheep] we will burn as a sacrifice [for the whole burnt offering]?"

Kretzmann's Commentary 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? Isaac broke the oppressive silence with a question of childish curiosity. He had noted that everything else had been provided, but the absence of a sheep, a lamb, or a kid which was to serve for the sacrifice caused him to ask. Naturally, the innocent question must have increased the distress of Abraham considerably; but with unwavering steadfastness he walked on.

Lexham English Bible And Isaac said to Abraham his father, "My father!" And he said, "Here I [am], my son." And he said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

NET Bible® Isaac said to his father Abraham [The Hebrew text adds "and said." This is redundant and has not been translated for stylistic reasons.], "My father?" "What is it [Heb "Here I am" (cf. Gen 22:1).], my son?" he replied. "Here is the fire and the wood," Isaac said [Heb "and he said, 'Here is the fire and the wood.'" The referent (Isaac) has been specified in the translation for clarity. Here and in the following verse the order of the introductory clauses and the direct discourse has been rearranged in the translation for stylistic reasons.], "but where is the lamb for the burnt offering?"

Syndein And Isaac spoke to Abraham his father, and said, "My father". And he said, "Behold me {idiom - you may speak}, my son." And he said, "{I see} the fire and the wood, but where is the lamb for a burnt offering?"

Translation for Translators Then Isaac spoke to his father Abraham, saying, "My father!" Abraham replied, "Yes, my son, I'm here!" Isaac said, "Look, we have wood and coals *to light* a fire, but where is the lamb for the burnt offering?"

The Voice **Isaac** (to Abraham): Father!

Abraham: I am right here, Son.

Isaac: Look, we have the fire and the wood, but where is the lamb for the burnt offering?

Literal, almost word-for-word, renderings:

Concordant Literal Version	And speaking is Isaac to Abraham, his father, and saying, "My father!" And saying is he, "Behold me, my son. And saying is he, "Behold the fire and the wood, yet where is the flockling for the ascent offering?
Context Group Version	And Isaac spoke to Abraham his father, and said, My father. And he said, Here I am, my son. And he said, Look, the fire and the wood. But where is the lamb for an ascension [offering]?
Darby Translation	And Isaac spoke to 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 sheep for a burnt-offering?
Emphasized Bible	Then said Isaac unto Abraham his father, then said he; My father! And he said, Behold me, my son, And he said, Behold the fire, and the pieces of wood,—but where is the lamb, for an ascending-sacrifice?
LTHB	And Isaac spoke to his father Abraham and said, My father. And he said, Behold me. And he said, Behold, the fire and the wood! But where is the lamb for a burnt offering?
Young's Updated LT	And Isaac speaks unto Abraham his father, and says, "My father," and he says, "Here am I, my son." And he says, "Lo, the fire and the wood, and where the lamb for a burnt-offering?"

The gist of this verse: Isaac asks where is the sheep (or lamb) for the burnt offering.

Genesis 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis'châq (יִשְׁחַק) [pronounced yihs'-KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ab'râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
'âb (אָב) [pronounced aw ^b]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: *Then Isaac spoke to his father,...* The intercourse between Isaac and Abraham is very formal, you will notice. We have the preposition of formality and two verbs which mean *to speak, to say*.

They have been walking a ways and are probably out of earshot of the two young male servants.

Genesis 22:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'âb (אָב) [pronounced aw ^b]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

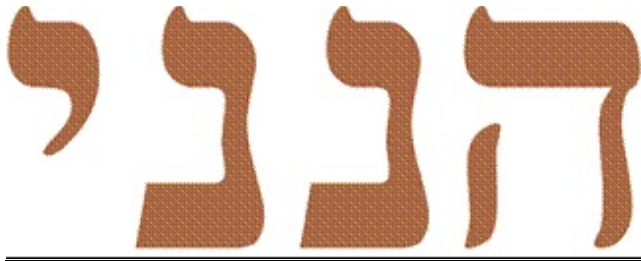
Translation: *...saying, "My father."* Essentially, Isaac is requesting permission to speak or permission to ask a question. He first addresses his father for a response. This is probably shorthand for, "Father, may I speak?" or "Father, I have a question."

Genesis 22:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

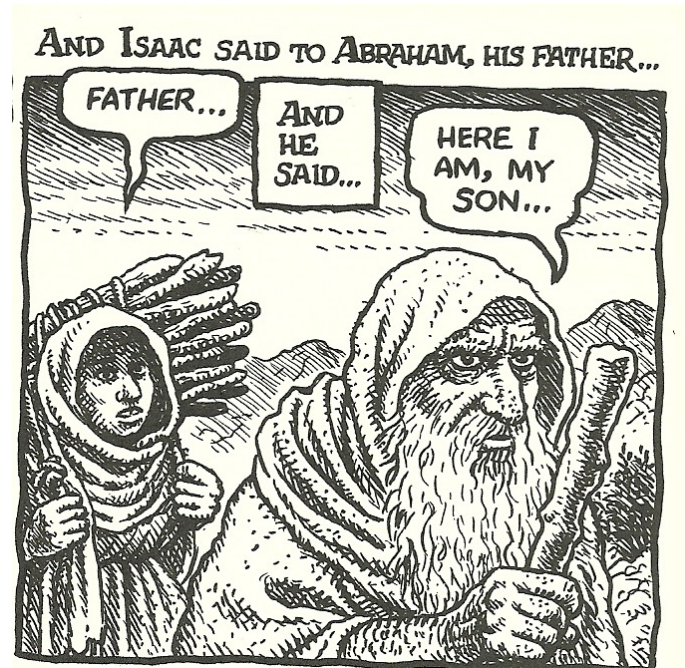
Translation: *And he answered, "Behold, I [am listening], my son."* Abraham responds with, "Behold me, my son." However, this is not something that we would grasp. What apparently Abraham is saying is, "Go ahead and speak." To retain as much of the original language, you will see I translated this, "Behold, I am listening, my son." The idea is, Isaac has the attention of Abraham and he has permission to speak.

All of this indicates a great amount of formality between father and son. These are not best buddies hanging out together.

Hineni (graphic) from the [Reconstructionist Rabbinical College](#); accessed December 12, 2014.



In the Hebrew, what Abraham says is *hineni*, which means *behold me, here I am*; or, more colloquially, *I am listening*. My first exposure to this word was a [song](#) by the Liberated Wailing Wall, circa 1975.



Abraham and Isaac (Illustration by Robert Crumb), from Robert Crumb's *the Book of Genesis Illustrated*; accessed December 12, 2014. Crumb, interestingly enough, was a hippie comic book writer back in the 1960's.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 22:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 22:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural noun with the definite article	Strong's #6086 BDB #781

Translation: *And he asked, "Behold the fire and the wood,..."* Given this question, and given the formality, I would guess that Isaac is maybe somewhere between 7 and 13. I am certain that he is old enough to have reached God consciousness and that he has believed in Y^ehowah Elohim, but he is still an inquisitive young man.

Bear in mind, what Abraham was doing here had never been done before among believers. First of all, he and Isaac had never traveled 3 days in order to sacrifice a lamb before. However, Isaac reveals a familiarity with animal sacrifices, so this has been revealed to him. That is, his father has offered up animal sacrifices to God before with young Isaac being there.

Genesis 22:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾayyêh (הֵי) [pronounced <i>ahy-YAY</i>]	<i>where</i>	interrogative adverb	Strong's #346 BDB #32
seh (שֶׁ) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun with the definite article	Strong's #7716 BDB #961
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: *...but where [is] the lamb for the burnt offering?* This suggests to us that Isaac does not know all of what is going to transpire. Abraham is the spiritually mature person and it is his decision. Isaac will be given only a moment to make a decision. Abraham has been thinking this over in his mind for several days now and at any point he could have changed his mind. His son is a believer and recognizes the elements of worship as they existed in that day.

There is no reason to think that Isaac was stupid, and that he did not have an inkling by this time as to what was happening. When he asks, "Where is the lamb?" This does not mean that he thinks that Abraham has a stash of lambs out where they are. However, bear in mind that Isaac is at least 7 or 8 but probably not more than 12. I don't think that Isaac is yet coming to grips with the idea that he is the sacrifice to God. He is no doubt confused by this. What he sees does not exactly match the elements of worship which he has observed before. He is aware of the wood, the first and the knife—he has seen all of this before. But there is no lamb—it is natural that a precocious boy would ask this question. Clearly, he does not know that he is to be the sacrifice.

We do not know Isaac's age, but add 100 to that, and you have Abraham's age. Isaac was able to reason, but he was slow on the uptake here, suggesting that he is young. However, also bear in mind, what God has told Abraham to do, no one has told anyone to do this before. So Isaac is probably not thinking, "Oh, so you are going to sacrifice me, because there is no lamb?" This is pretty close to unthinkable.

Genesis 22:7 And Isaac spoke to Abraham his father and said, "My father." And he said, "Here am I, my son." And he said, "I see [lit., *behold*] the fire and the wood. But where is the lamb for a burnt offering?"

Isaac had observed his father offering up animal sacrifices on many occasions. We do not know his age here, but he is old enough to understand burnt offerings, and that usually, a lamb is offered up. He observes everything that is necessary for an animal sacrifice, except for the animal itself. Isaac also heard his father say, "We will worship on this mountain and we will return to you." That means an animal sacrifice.

Abraham knows exactly what is going on and what he must do. Isaac's question brings this to the forefront of his thinking. He has to have an answer for Isaac. Furthermore, this answer must be honest and accurate.

Until Abraham actually begins to bind Isaac, there is no reason to think that Isaac is figuring out what is going on. We know about this narrative from Scripture and we have an idea as to its great impact—but that does not mean that Isaac is beginning to put 2 and 2 together, and figure out he is the offering. There is nothing here which suggests this. What Isaac asks is a simple, legitimate question.

So far, this is what we have studied:

Gen. 22:1–7 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and we will worship and we will come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" (ESV, mostly)

We have discussed how this foreshadows the offering of God the Son by God the Father for our sins, very possibly on this same mountain. The Bible is not specific about this mountain, but angels know where it is and angels know where Jesus is offered up. God's plan includes both man and angels.

The next verse of your Bible probably reads like this:

Genesis 22:8 And Abraham said, "My son, God will provide Himself a lamb for a burnt offering." So they both went together.

This is probably the translation which you find in your Bible, but this is not really what we have here. The subject is *God*. The verb is 3rd person masculine singular, Qal imperfect of *râ'âh* (רָאָה) [pronounced *raw-AWH*], which means, *to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*. This is one of the most common verbs in the Hebrew and its meaning is not doubted by anyone. This verb does not mean *to provide*, as is found in so many translations. Strong's #7200 BDB #906. This is followed by the *lâmed* preposition and the 3rd person masculine singular suffix. Literally, this reads, "*God will look to Himself, the lamb for a burnt offering, my son.*" This could even be understood to mean, "*God will look to Himself—the lamb—for a burnt offering, my son.*" Do you see how dramatically different that is?

It is not a false concept that, *the Lord will provide*; but that is not what we have here. Just because something is a true concept, that is not necessarily how it should be applied in this or that passage in the Bible. It is quite true that *God will provide*; but that is not what we have here.

And so says, Abraham, “Elohim sees for Himself the lamb for a burnt-offering, my son.” And so they go a two of them together.

Genesis
22:8

Then Abraham said, “Elohim looks to Himself—the lamb for the burnt-offering, my son.” Then the two of them [continued] walking together.

Then Abraham added, “God looks to Himself as the lamb for the burnt-offering, my son.” Then the two of them continued walking together.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says, Abraham, “Elohim sees for Himself the lamb for a burnt-offering, my son.” And so they go a two of them together.
Targum of Onkelos	And Abraham said, The Lord will <u>choose</u> for Himself a lamb for the offering. And they went both of them in heart entirely as one.
Jerusalem targum	And Abraham said, The <u>Word of the Lord</u> will prepare for me a lamb; <u>and if not, then thou art the offering</u> , my son! And they went both of them together <u>with a contrite heart</u> .
Latin Vulgate	And Abraham said: God will <u>provide</u> himself a victim for an holocaust, my son. So they went on together.
Peshitta (Syriac)	And Abraham said, God will <u>provide</u> himself the lamb for a burnt offering, my son. So they went both of them together.
Septuagint (Greek)	And Abraham said, God will <u>provide</u> for Himself a sheep for a whole burnt offering, my son. And both, having gone together,...
Significant differences:	Above, the verb that Abraham uses is <i>to choose</i> in the targum and <i>to provide</i> in the Latin, Syriac and Greek (in the English translation of these languages). However, the Greek word used here is actually horaō (ὁράω) [pronounced <i>hoh-RAW-oh</i>], which means, <i>to see with the eyes; to see with the mind, to perceive, know; to see, i.e. become acquainted with by experience, to experience; to see, to look to; to take heed, beware; to care for, pay heed to; I was seen, showed myself, appeared</i> . Thayer definition only. Strong’s #3708. So, as often occurs, the Greek might say one thing, but the English translation from the Greek may not be that same word.

As is often the case, there is a lot of extra text in the (Jerusalem) targum.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham said, "The lamb for the entirely burned offering? God will see to it [Or God will see; or God will provide], my son." The two of them walked on together.
Good News Bible (TEV)	Abraham answered, "God himself will provide one." And the two of them walked on together.
<i>The Message</i>	Abraham said, "Son, God will see to it that there's a sheep for the burnt offering." And they kept on walking together.
New Berkeley Version	Abraham answered, "My son, God will provide Himself the lamb for the burnt-offering"; so the two walked on together.
New Century Version	Abraham answered, "God will give us the lamb for the sacrifice, my son." So Abraham and his son went on together...

New Life Bible	Abraham said, "God will have for Himself a lamb ready for the burnt gift, my son." So the two of them walked on together.
New Living Translation	"God will provide a sheep for the burnt offering, my son," Abraham answered. And they both walked on together.

Partially literal and partially paraphrased translations:

American English Bible	Then AbraHam said, 'God will provide His own sheep for the offering, son.' So they both traveled on,...
Beck's American Translation	"God will provide Himself with a sheep for the burnt offering, my son" Abraham answered. And so they both walked on together. They went on, the two of them together,...
International Standard V	Abraham answered, "God will provide [Or <i>will see to</i>] himself the lamb for the burnt offering, my son." The two of them went on together and came to the place about which God had spoken. Abraham built an altar there, arranged the wood, tied up his son Isaac, and placed him on the altar on top of the wood. V. 9 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abraham said, "My son, God himself sees the yearling for the holocaust." The two went together.
Bible in Basic English	And Abraham said, God himself will give the lamb for the burned offering: so they went on together.
Conservapedia	Abraham said, "Son, God will provide for Himself a flockling for an ascent offering." And they were both going together.
Ferar-Fenton Bible	"GOD," answered Abraham, "will provide a lamb for Himself for a burnt-offering, my son;" so they went on together.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Abraham replied, "God himself will provide the lamb for the sacrifice."
Heritage Bible	And Abraham said, My son, God will provide himself a flock animal for a burnt offering; so they walked, the two of them together.
New American Bible	"My son," Abraham answered, "God will provide the sheep for the burnt offering." Then the two walked on together.



The Lord Will Provide (a graphic); from the **Carolinas Mission District**; accessed December 12, 2014.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And Abraham says, My son, Elohim sees the lamb for a holocaust. So they go - the two of them together...
JPS (Tanakh—1985)	And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.
Kaplan Translation	'God will see to a lamb for an offering, my son,' replied Abraham.

The two of them continued together.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Abraham said, My son, [b]God Himself will provide a lamb for the burnt offering. So the two went on together. We must not suppose that this was the language merely of faith and obedience. Abraham spoke prophetically, and referred to that Lamb of God which He had provided for Himself, Who in the fullness of time would take away the sin of the world, and of Whom Isaac was a most expressive type (Adam Clarke, The Holy Bible with A Commentary). For Abraham was a prophet (Gen. 20:7). Jesus said Abraham hoped for "My day [My incarnation]; and he did see it and was delighted" (John 8:56).
Kretzmann's Commentary	And Abraham said, My son, God will provide Himself a lamb for a burnt offering. So they went both of them together. It was not Abraham's intention, as Luther remarks, to torture his son with the details of the divine command; and the quiet answer of his father satisfied Isaac.
Lexham English Bible	And Abraham said, "{God will provide} the lamb for a burnt offering, my son." And the two of them went together.
NET Bible®	"God will provide [Heb "will see for himself." The construction means "to look out for; to see to it; to provide."] [God will provide is the central theme of the passage and the turning point in the story. Note Paul's allusion to the story in Rom 8:32 ("how shall he not freely give us all things?") as well as H. J. Schoeps, "The Sacrifice of Isaac in Paul's Theology," JBL 65 (1946): 385-92] for himself the lamb for the burnt offering, my son," Abraham replied. The two of them continued on together.
Syndein	And Abraham said, "My son, 'Elohiym/Godhead keeps on perceiving/seeing {ra'ah} it !" So they went both of them together.
Translation for Translators	Abraham replied, "My son, God himself will provide the lamb for the burnt offering." So the two of them continued walking along together.
The Voice	Abraham: God will provide the lamb for the burnt offering, my son. The two of them continued to walk on together.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Abraham, "The Elohim will see for Himself as to the flocking for the ascent offering, my son.
Context Group Version	And Abraham said, The lamb for an ascension [offering] God will see, my son. So they went both of them together.
English Standard Version	Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.
Young's Updated LT	And Abraham says, "God does provide for Himself the lamb for a burnt-offering, my son;" and they go on both of them together.

The gist of this verse: Abraham tells Isaac that God will provide for Himself the lamb to be offered.

Genesis 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ab ^e râhâm (אֲבִרָחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
The full set of Qal meanings from BDB: <i>to see, perceive; to see, have vision; to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun with the definite article	Strong's #7716 BDB #961
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: Then Abraham said, “Elohim looks to Himself—the lamb for the burnt-offering, my son.” This is an amazing statement, and, insofar as I am aware, has never been properly translated and explained. When it comes to the Lamb of Sacrifice, God looks to Himself. He provides the Lamb for the burnt-offering. God the Father will provide God the Son.

So, we do not have the verb *to provide* or even the verb *to give*, but we have the very common verb, *to see, to look at, to look for*; and God looks to Himself for the Lamb; and God sees for Himself the Lamb to be sacrificed. The full set of Qal meanings, as per BDB, are listed above in the Hebrew exegesis. The concept of *provision* is not among them.

Abraham may not be fully aware of what he has just said. I think that the people in the Old Testament—even the great saints like Moses, Abraham, Elijah and Isaiah, could not have delineated what would happen at the 1st

advent of Jesus Christ. They had knowledge, but the first and second advents of our Lord were always presented together. In fact, many discounted the 1st advent and looked only to the 2nd, not being able to differentiate.

Here is one of the fascinating aspects of Scripture: even though Abraham could not have explained exactly the 1st and 2nd advent at this time (I don't know if he is even aware of them), he is able to speak, and still say exactly what is true. God looks to Himself for the Lamb, for the burnt-offering.

Ultimately, the Lamb to Whom God the Father looks, as the burnt offering, is Jesus Christ. John 1:29–30 **The very next day John saw Jesus coming toward him and yelled out, "Here He is, God's Passover Lamb! He forgives the sins of the world! This is the Man I've been talking about, 'the One who comes after me but is really ahead of me.'** John 1:35–36 **The next day John was back at his post with two disciples, who were watching. He looked up, saw Jesus walking nearby, and said, "Here He is, God's Passover Lamb."** (ESV, capitalized) See also 1Peter 1:19–20 Rev. 5:6, 12 7:14 13:8. All of these passages confirm that Jesus is the sacrificial Lamb of God. My point is, properly translated, Gen. 22:8 lines up doctrinally with much of what we read in the New Testament.

Genesis 22:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
sh ^e nêy (שני) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040
yachad (יחד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: **Then the two of them [continued] walking together.** Abraham does not know the mechanics of what will occur yet. He knows that he is to sacrifice his son; he appears to think that Isaac would be resurrected. Abraham does know that God has made many promises to him which could be fulfilled only through his son Isaac; and, at the same time, God had told him to sacrifice Isaac that day. In meshing these two doctrines, Abraham realized that he would return from this mountain with Isaac, although he may not have known exactly what would happen.

These words are repeated from v. 6—Abraham and his son Isaac continue walking together. What seems to be conveyed is, they take a long walk. They don't simply walk outside of the vision of the young men, but they might be walking an addition half hour or even an hour to get to where God wants them. The difference here is, Isaac begins to wonder just exactly what is going on—although he certainly trusts his father. He asks his father, **"What about the lamb for the burnt offering?"**

Genesis 22:8 And Abraham said, "My son, God will look to Himself, the lamb for a burnt offering." So they both went together.

I could only find a few translations which got the verb right. Now, on the one hand, we can understand this to read, "My son, God will see the lamb for Himself for a burnt offering;" or, "God will look to Himself, the Lamb, for a burnt offering, my son."

On the one hand, Abraham is saying, “[God sees the lamb to be offered.](#)” However, more literally, Abraham is saying, “[God looks to Himself, the Lamb, for an offering.](#)” Based upon the actual words that are found here, either approach is legitimate.

Abraham knows that God has to see something—the lamb, the sacrifice—in some way or another. He does not have all of this worked out in his own mind; he is simply operating under the orders of God. Believers for many years would look back on this passage—some even after the crucifixion—and not quite get it. But, what is happening here is an illustration of the crucifixion. This is a foreshadowing God offering up His Uniquely-born Son—the Son Whom He loves—as a sacrifice for our sins. God the Father, who is omniscient—not just with regards to place, but with regards to time—sees God the Son, as the Lamb for the sacrifice.

There is a slightly different New Testament and Old Testament view of what Abraham is saying.

Explain: “My son, God will look to Himself, the lamb for a burnt offering.”

1. Abraham tells his son, “[My son, God will look to Himself, the lamb for a burnt offering.](#)”
2. Abraham does not know what is going to happen with his son (although he has made a reasonable guess); and he does not fully understand the 1st advent.
3. However, what he says makes sense in the Old and New Testaments.
4. Abraham is not ready to tell his son that he is the offering. His answer, “[My son, God will look to Himself, the lamb for a burnt offering.](#)” suggests that God can see the lamb (who is Isaac). So, what Abraham says is honest, but keeps from Isaac the fact that God has asked Abraham to offer Isaac up as a sacrifice to Him.
5. In retrospect, we know that Jesus is the Lamb of God. John 1:29–30 1Peter 1:19–20 Rev. 5:6, 12 7:14 13:8.
6. So, quite properly, God the Father does see His Son, the Lamb of God.

So you see, what Abraham says here makes perfect sense, from the perspective of his time; but also from our perspective as well. We find this many times in the Old Testament—there are words and concepts which make perfect sense in the Old Testament; and these same words and concepts have a slightly different meaning in the New Testament. This is sort of like a divine double-entendre.

[Chapter Outline](#)

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Abraham represents God the Father; Isaac represents God the Son. They are probably ascending Golgotha, although there is not enough evidence in this passage to say this without equivocation. The sacrifice, of course, is parallel to the offering of Jesus Christ on the cross, where He took upon Himself the penalty for all of our sins.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Abraham Is About to Offer Up His Son

[And so they go unto the place that was said to him the Elohim. And so builds there Abraham the altar and so he lays in order the sticks. And so he binds Isaac his son and so he places him upon the altar from above to the sticks.](#)

Genesis
22:9

[They went to the place that Elohim had told him. Then Abraham built an altar there and he laid out, in order, the wood. Then he bound Isaac his son and placed him upon the altar from over towards the wood.](#)

[They went to the place that God had described to him. Then Abraham built an altar there and laid out the wood. Then he bound Isaac his son and placed him upon the altar over the wood.](#)

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they go unto the place that was said to him the Elohim. And so builds there Abraham the altar and so he lays in order the sticks. And so he binds Isaac his son and so he places him upon the altar from above to the sticks.
Targum of Onkelos	And they came to the place of which the Lord had told him. And Abraham builds there the altar <u>which Adam had built, which had been destroyed by the waters of the deluge, which Noah has again builds, and which had been destroyed in the age of divisions</u> ; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood.
Latin Vulgate	And they came to the place which God had shewn him, where he built an altar, and laid the wood in order <u>upon it</u> ; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.
Peshitta (Syriac)	And they came to the place of which God had told him; 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.
Septuagint (Greek)	...came to the place which God spoke to him of; and there Abraham built the altar, and laid the wood <u>on it</u> , and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.
Brenton's Septuagint	...came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood <u>on it</u> , and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.
Significant differences:	The words <i>upon it</i> , <i>on it</i> are not found in the Hebrew. The targum has some additional text.

Thought-for-thought translations; paraphrases:

Contemporary English V.	...when they reached the place that God had told him about, Abraham built an altar and placed the wood on it. Next, he tied up his son and put him on the wood.
Easy-to-Read Version	They came to the place where God told them to go. There, Abraham built an altar [A stone table used for burning sacrifices that were offered as gifts to God.]. Abraham laid the wood on the altar. Then Abraham tied his son Isaac. Abraham laid Isaac on the altar on the wood.
<i>The Message</i>	They arrived at the place to which God had directed him. Abraham built an altar. He laid out the wood. Then he tied up Isaac and laid him on the wood.
New Berkeley Version	When they reached the spot of which God had told him, Abraham built the altar there; then he arranged the wood and bound his son Isaac [To which Isaac was perfectly agreed, even as the Son of God so loved the world—and the Father—that He gave Himself.], whom he laid on the altar upon the wood.

Partially literal and partially paraphrased translations:

American English Bible	So they both traveled on, and they ⁹ finally arrived at the place that God had told [AbraHam] about. Then AbraHam built the altar there and laid the wood on it, tied his son IsaAc's feet together, and laid him on the wood on top of the altar.
Beck's American Translation	When they came to the place God had mentioned, Abraham built the altar there and arranged the wood. Then he bound his son Isaac and laid him on the wood on the altar.
<i>God's Word™</i>	When they came to the place that God had told him about, Abraham built the altar and arranged the wood on it. Then he tied up his son Isaac and laid him on top of the wood on the altar.

International Standard V They came to the place where God told him to come. There Abraham built an altar, and arranged the wood. Then he trussed his son Isaac and laid him on the altar, on top of the wood.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear They came to the place which God said to him. Abraham built an altar there and arranged the wood. He anchored Isaac his son, setting him over the altar above the wood.

Bible in Basic English And they came to the place of which God had given him knowledge; and there Abraham made the altar and put the wood in place on it, and having made tight the bands round Isaac his son, he put him on the wood on the altar.

Conservapedia They came to the place where God told him to come. There Abraham built an altar, and arranged the wood. Then he trussed his son Isaac and laid him on the altar, on top of the wood.

Ferar-Fenton Bible When they came to the place that GOD had commanded him, Abraham built an altar, and arranged the wood, and bound Isaac his son, and laid him upon the altar.

Catholic Bibles (those having the imprimatur):

Christian Community Bible ...until they came to the place to which God had directed them. When Abraham had built the altar and set the wood on it, he bound his son Isaac and laid him on the wood placed on the altar.

Heritage Bible And they came to the place which God had named to him, and Abraham built an altar there, and arranged the wood, and bound Isaac, his son, and put him on the altar upon the wood.

New American Bible When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he bound [Bound: the Hebrew verb is `aqad, from which is derived the noun Akedah, "the binding (of Isaac)," the traditional Jewish name for this incident.] his son Isaac, and put him on top of the wood on the altar. Jas 2:21

Revised English Bible The two of them went on together until they came to the place of which God had spoken. There Abraham built an altar and arranged the wood. He bound his son Isaac and laid him on the altar on top of the wood. A portion of v. 8 is included for context.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible ...and they come to the place Elohim told him; and Abraham builds a sacrifice altar there and arranges the timber and binds Yischaq his son and sets him on the sacrifice altar above the timber ...

Kaplan Translation When they finally came to the place designated by God, Abraham built the altar there, and arranged the wood. He then bound his son Isaac, and placed him on the altar on top of the wood.

Expanded/Embellished Bibles:

The Expanded Bible Abraham answered, "God will ·give us [provide; ^Lsee for] the ·lamb [sheep] for the ·sacrifice [whole burnt offering], my son." So Abraham and his son went on together and came to the place God had told him about. Abraham built an altar there. He ·laid [arranged] the wood on it and then ·tied up [bound] his son Isaac and laid him on the wood on the altar. V. 8 is included for context.

Kretzmann's Commentary	<p>The Interference of God</p> <p>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. The detailed narrative again calls attention to the strict obedience of Abraham: the building of the altar, the laying in order of the proper amount of wood for consuming the offering, the binding of Isaac, who is here again designated as his son, and the placing of him on the altar.</p>
Lexham English Bible	<p>And they came to the place that God had told him. And Abraham built an altar there and arranged the wood. Then he bound Isaac his son and placed him on the altar atop the wood.</p>
NET Bible®	<p>When they came to the place God had told him about, Abraham built the altar there [Abraham built an altar there. The theme of Abraham's altar building culminates here. He has been a faithful worshiper. Will he continue to worship when called upon to make such a radical sacrifice?] and arranged the wood on it. Next he tied up [Then he tied up. This text has given rise to an important theme in Judaism known as the Aqedah, from the Hebrew word for "binding." When sacrifices were made in the sanctuary, God remembered the binding of Isaac, for which a substitute was offered. See D. Polish, "The Binding of Isaac," <i>Jud 6</i> (1957): 17-21] his son Isaac and placed him on the altar on top of the wood.</p>
Syndein	<p>And they came to the place of which 'Elohiym/Godhead had told him. And Abraham built an altar there, and laid the wood in order {here is where Isaac is informed of the will of God. Isaac is a strong lad and can resist, but he submits to the will of God and his father - a picture of Jesus Christ's submission to the will of His Father in going to the cross}, and bound Isaac his son, and laid him on the altar upon the wood.</p>
Translation for Translators	<p>They arrived at the place God had told him about. There, Abraham built a stone altar and arranged the wood on top of it. Then he tied his son Isaac, and laid him on the altar on top of the wood.</p>
The Voice	<p>When they finally arrived at the place God had shown him, Abraham <i>took some stones and</i> built an altar there and arranged the wood carefully on top of it. Then he bound up his son Isaac <i>with rope</i> and laid him on the altar on top of the stack of wood.</p>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And going are they, they two, together. And coming are they to the place of which the Elohim had apprized him. And building is Abraham the altar there, and is arranging the wood. And trussing is he Isaac, his son, and placing him on the altar, above the wood.</p>
Darby Translation	<p>And they came to the place of which God had told him. And Abraham built the altar there, and piled the wood; and he bound Isaac his son, and laid him on the altar upon the wood.</p>
English Standard Version	<p>When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.</p>
Green's Literal Translation	<p>And they came to the place which God had said to him. And Abraham built there the altar, and arranged the wood. And he bound his son Isaac and laid him on the altar, on the wood.</p>
Young's Updated LT	<p>And they come in unto the place of which God has spoken to him, and there Abraham builds the altar, and arranges the wood, and binds Isaac his son, and places him upon the altar above the wood.</p>

The gist of this verse: They come to the place where God designated, and Abraham builds an altar, lays out the wood, and then bound his son Isaac and laid him on the altar, upon the wood.

Genesis 22:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מִקוֹמ) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: They went to the place that Elohim had told him. All of this time, this is Abraham and his son Isaac alone. Isaac is carrying the wood. What seems to be the case is, God described in detail what this place looked like, or He described exactly how to get there. Bear in mind, this description came 3 days ago. Abraham did know his way around Canaan, but this description had to be quite explicit. God did not simply tell Abraham, "You go on and walk for 3 days, and then, when you see a place that looks okay, that is where you will do this." God's instructions, although we do not have them in writing are far more explicit than that. We know this because of the phrase *the place which the God had said to him*. The sudden use of the Qal perfect amongst all of these imperfect verbs grabs your attention. Furthermore, it tells us that this occurred awhile ago, and not in the order of the events herein described (a set of imperfect verbs together often indicates the order in which the action occurs). So those events are all in the imperfect tense, but this occurs in the perfect tense. Furthermore, God told this to Abraham, so this does not indicate that God kept appearing to Abraham and company on their travels saying, "Okay, up ahead, make a left." God is not an audio GPS system.

Genesis 22:9a And they came to the place which God had told him of.

There are some implications which must be considered: God gave detailed and explicit directions. He gave them one time to Abraham several days previous. Abraham is now following those directions. They took him to a specific place.

Application: God's plan is explicit; it is specific. Although we do not receive our marching orders directly from God (as in the way that God speaks directly to Abraham), we do get them from the Bible. More specifically, we get them in Bible class from the pastor-teacher. R. B. Thieme, Jr. calls this the **protocol plan of God**. *Protocol is a rigid long-established code prescribing complete deference to superior rank and strict adherence to due order of precedence, precise and correct procedure.* At this point, we are just getting a clue as to the precision of this plan. God described to Abraham a place where he and Isaac would go to, and this was a 3-day journey away from him; yet God describes this place with exact precision so that Abraham could both recognize where he was from a distance (v. 4) and there was apparently an exact place for Abraham to go to.

Application: It ought to be clear that Christians today do not tend to operate under a clearly-defined, explicit plan. When it comes to adhering to precise and correct procedure, most believers do not even know how to get back into fellowship when they get out (many believers get back into fellowship quite by accident). This is not just today but it appears to be the case throughout much of the Church Age, despite man having the complete Word of God. However, even a superficial understanding of the Word of God has decreased dramatically during my generation, and these effects are obvious, particularly with reference to the United States of America. We have not been in a precarious place like this since the Great Depression. There are so many things which could knock our country out of alignment, but the fundamental reason for this is our spiritual state.

We stand before God, as a nation, in the same spiritual state as Israel did in the time of Hosea, when God, through Hosea, warned, “*My people are destroyed for lack of knowledge [= Bible doctrine]; because you have rejected knowledge [understanding of the protocol plan of God], I reject you from being a priest [nation] to Me. And since you have forgotten the law of your God, I also will forget your children. The more they increased, the more they sinned against Me; I will change their glory into shame. They feed on the sin of My people; they are greedy for their iniquity. And it shall be like people, like priest; I will punish them for their ways and repay them for their deeds.*” (Hosea 4:6–9). These verses are designed to warn us today just as much as they were 3000 years ago.

Or, as we read in the New Testament, Jesus warns the church at Ephesus: “*Nevertheless I have this against you, that you have left your first love [which was Jesus Christ and a love of the truth]. Remember therefore from where you have fallen; change your thinking and do the first works; and if not, I will come to you quickly and remove your lampstand from its place [they had been a light to the world]; unless you change your thinking.*” (Rev. 2:4–5). Although this was written to a church, this passage may be also applied to a nation founded on the principles of the Bible, which our nation was. See the **American Heritage Special** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Abraham had to go to a very specific place in order to offer up his son, Isaac. Once God gave him the directions, that is exactly where Abraham needed to go.

Application: Three things: (1) God is not going to appear to you and tell you exactly where you need to go. (2) God is not going to appear to you and tell you to sacrifice your son. (3) God is not going to appear to you visually in this life.

Application: We have the most powerful weapon known to man, and we in the Christian realm squander this weapon. We have the Word of God, and yet we use a preponderance of substitutes for it. We instead depend upon emotionalism, ritual, legalism. God has given us the system by which to live our lives—the complete system; God has given us His complete Word, and yet, so few Christians know it.

Genesis 22:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
ʾAb̄erâhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Already, this word has occurred here: Gen. 8:20 12:7–8 Gen. 13:4, 18.

Translation: *Then Abraham built an altar there...* At this point, we do not know the procedures for building an altar. My guess is, there is a similarity here to what we will find in the Mosaic Law. However, from very early on, God required men to build altars and to offer up unblemished animals upon them.

We do not know exactly what the altar looked like. My guess would be that this altar was built out of stones from around where Abraham was and earth (see Ex. 20:24–25). So, Abraham must bring the wood from home, but not the stones for the altar. No real description is given to us as to what this altar would look like, but it must be able to hold a sacrificial animal upon it (or, in this instance, Isaac) and it must allow for the wood to be arranged so that it would burn the sacrificed animal. I suspect the reason for this is so that believers do not attempt, in this day and age, to duplicate what Noah or Abraham did in previous dispensations.

Genesis 22:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾârak ^e (אַרָּךְ:) [pronounced gaw-RAK]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal imperfect	Strong's #6186 BDB #789

Genesis 22:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks</i> or <i>logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural noun with the definite article	Strong's #6086 BDB #781

Translation: ...and he laid out, in order, the wood. The verb here indicates some sort of arrangement, some sort of organization. This would be in keeping with God's exact plan. We do not know if there was anything unusual in this arrangement. My guess is, the wood was simply arranged in order to start a fire. Having been a cub scout, I recall that some arrangements were easier to set fire to.

Genesis 22:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
’âqad (עָקַד) [pronounced <i>gaw-KAHD</i>]	<i>to blind, to tie</i>	3 rd person masculine singular, Qal imperfect	Strong's #6123 BDB #785
This verb occurs only here.			
Driver: <i>in post-Bibl. Heb. it means specially to bind the bent fore- and hind-legs of an animal for sacrifice.</i> ⁴⁷			
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis’châq (יִשְׁחַק) [pronounced <i>yihs’-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: Then he bound Isaac his son... We only find this word once in the Old Testament. Furthermore, there are many words which mean *to bind, to tie [up]* in the Hebrew. However, we do not know much more than that. Only one brave translator suggests that this means *to bind the feet*.

In any case, there is not another meaning here which makes sense.

⁴⁷ From <https://ia600406.us.archive.org/27/items/bookofgenesist00drivuoft/bookofgenesist00drivuoft.pdf> accessed December 10, 2014.

Genesis 22:9e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sūwm (שׁום) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ma'al (מֵעַל) [pronounced <i>MAH-gahl</i>]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by.</i>			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural noun with the definite article	Strong's #6086 BDB #781

Translation: ...and placed him upon the altar from over towards the wood. It is at this point when Isaac realizes that he is the sacrifice. Now Abraham is an old man; yet he is able to bind Isaac and then lift him up onto the altar. Therefore, Isaac is still a young boy age 12 or younger. Abraham, therefore, is probably no older than 112.

Isaac, before being tied, has the ability to bolt now if he so chooses. Abraham could not keep up with him at his age.

It would be marvelous if all this took place when Isaac is 30 or 33, but that does not appear to be the case. The exact place where Isaac is offered could be the later location of Solomon's temple and it could be Golgotha. The place likely did have a significance in the angelic conflict (although we do not know where it was exactly).

In the Hebrew of this verse we have the repetition of the word *and*. This is called a polysyndeton [pronounced POL-y-SYN-de-ton] and in this passage, it indicates great solemnity and deliberation.

This verse gives us a very small amount of information about the altar. The wood could be placed with reference to the altar so as to burn the sacrifice. The altar had to be able to allow for an animal to be placed upon it, so that there would be wood beneath it.

Genesis 22:9 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 he bound his son Isaac and laid him on the altar, on the wood.

They have ascended a mountain. Abraham begins to ready to offer his son in obedience to God upon the altar he just made.

Isaac has seen this done before. He has seen his father take a lamb and place it upon an altar, and tie it down to the altar. So, most of what Isaac is observing is not coming out of nowhere. Isaac is confused about Abraham tying him down, but he understands what is being done. He is being offered up as a sacrifice to God, as Abraham's uniquely-born son. This is a sacrifice which God's perfect justice demands—as long as you understand that God will stop this before Abraham cuts Isaac's throat.

My guess is, Abraham, based upon what he has already said, expects for his son to be resurrected from the dead, after being sacrificed to God, even though nothing like that has ever occurred before. Abraham knows that all of God's promises are bound up with Isaac. Isaac is the son of promise; so God's promises, therefore, must come through Isaac. Recall that God has spoken to Abraham again and again and again, about how his seed would be like the sand of the sea or like the stars of the heavens. Abraham knows, therefore, that Isaac cannot die, even though he is about to offer him up as a sacrifice. Or, if he dies, then God will resurrect him.

God has told Abraham that he and Sarah would have a son, and through him would all of God's promises be fulfilled. God also told Abraham to offer up his son. So Abraham knows that God's promises have to be true. Abraham may not know himself how to square this circle, but he is trusting in the God Who can.

Notice what Abraham places his faith in—his faith is in the Word of God. His faith is in what God has told him. This is why Bible doctrine is of the utmost importance. We must actually know what God's Word is in order to place our faith in it. We must know divine viewpoint in order to base our lives upon it. We must be able to think as God thinks in order to direct our own lives.

This is why learning the Word of God is so important to the believer after becoming a believer. Without the Word of God, you have no real direction in life, apart from your training as a child and the societal norms that you have learned (some of which are good but most of which are lousy). God's norms and standards are perfect, absolute and permanent; our norms and standards are imperfect, relative and transitory. One clear example that I have seen occur in my own lifetime is, homosexual activity was almost universally understood to be a sin in the United States in the 1950's (and before). That was an accurate societal norm. Today (I write this in 2013), saying that homosexuality is a sin is thought by many in our country to be a homophobic remark, and, as such, hate speech. The idea that homosexual desires and behavior is not wrong (sinful), is taught over and over again in television shows and movies. One day, 10 or 15 years ago, homosexual characters began being portrayed on television with absolutely no differences between themselves and anyone else on the show, except for their sexual preferences. Real male homosexual behavior, which is quite deviant and far outside the norm for male sexual behavior, is almost never portrayed in any of these shows. In any given season of television, you are more likely to come across a female character who treats sex almost as causally as do real male homosexuals, even though that behavior is **typical** of male homosexuals and not of female heterosexuals. However, at the same time, casual multi-partner sex among homosexuals (which is often random, takes place in public places, and occurs with little or no personal relationship) is almost never portrayed.

Individuals change their minds on this (or claim to). In 1996, Barack Obama **agreed** that "I favor legalizing same-sex marriages, and would fight efforts to prohibit such marriages." However, later, in 2011, his staff claimed that this was a questionnaire filled out by someone else (although it had been **signed** by Mr. Obama). In 2004, Obama **said** he believed marriage was between a man and a woman. He also said that didn't necessarily mean marriage was a civil right. In 2008, then Senator Obama, running for president, clearly **said** that marriage should

be limited to unions between a man and a woman. "For me as a Christian, it's also a sacred union. God's in the mix." In 2010: Obama **spoke** to liberal bloggers and said that positions evolve, including his own, but that he was unwilling to support gay marriage at that time. In 2011, President Obama **took** a more pro-gay marriage stance, but allowing states to make this decision. Quite obviously, we are speaking of a politician here, who takes whatever vocal stance helps him gain more power. His views on such things may have set in stone long ago, or it may have changed. We have no idea.

My point in all of this is, society says one thing on one day; and it says something completely different on another. Societal norms are imperfect, relative and transitory. No one in the 1950's would have seriously said, "People who engage in homosexual behavior are doing what is normal for them; therefore, it is not wrong." It would be like saying today, "People who engage in pederasty are doing what is normal for them. Therefore, it is not wrong." One of society's norms today is, "People who have more than one wife at the same time are polygamists and have transgressed the law." However, using exactly the same arguments for gay marriage, we may see this societal norm change in the next few years (however, polygamists are not nearly as well-organized, "out there" and politically active as homosexuals are).

A society is not advancing when it wants to recognize sinful behavior as normal; and then give its practitioners special legal privileges. This indicates that a society is moving toward a hedonistic bend, which can be observed throughout our society today.

How do we decide on what is right and wrong? That is where the Word of God comes in. We cannot depend on our society to get God's norms and standards right, because what society calls wrong today, it will call right tomorrow. Therefore, we need Bible doctrine so that we can think like God thinks (or, as the Apostle Paul once wrote, "**We have the mind of Christ**").

As a parallel, just as there is no fulfillment of God's promises to Abraham without Isaac; there is no fulfillment of God's promises to Abraham without Jesus Christ come in the flesh and offering Himself as our sacrifice.

Back to Abraham and Isaac:

Genesis 22:9 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 he bound his son Isaac and laid him on the altar, on the wood.

You will note that, up until this verse, there has been quite a bit of talking in this passage. God talking to Abraham, Abraham speaking to his servants and Abraham and Isaac talking with one another. However, nothing is said in vv. 9–10. Abraham is being obedient to God and Isaac is being obedient to his father. Neither one knows how far this will go, or what will happen next.

This verse also gives us a clue as to the age of Isaac. Notice the final phrase and the order of the action: **And he bound his son Isaac and laid him on the altar, on the wood.** There are two imperfect verbs with wāw consecutives. This generally connotes successive action; so Abraham first ties or binds Isaac, and then Abraham himself places Isaac on the altar. This suggests that he is able to lift Isaac up and place him there. This suggests to me that Isaac is somewhere between 5 and 12. Isaac has to be strong enough to carry the wood for the burnt offering, and small enough where Abraham can place him on the altar. Since Isaac is able to carry the wood (v. 6), I would place him between ages 8 and 12. You look at what Isaac says and does (he asks about the sacrifice, not realizing that he is the sacrifice; he carries the wood); and you consider that Abraham is able to lay the bound child upon the wood, which suggests that Abraham might have to lift the boy up somewhat.

Once Isaac is bound, he cannot jump onto the altar himself. Therefore, Abraham has to lift him up and place him upon the altar. Therefore, he cannot be a strapping, 6' tall 180 lb. kid. More than likely, he is under 5' tall and less than 100 lbs. This puts him before the teen growth spurts which so many kids experience. This is where I get the upper limit for his age as being 10 or 11, and maybe 12 on the outside. Abraham, a man who is 110, has to be able to lift Isaac up.

Genesis 22:9 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 he bound his son Isaac and laid him on the altar, on the wood.

Bear in mind that a host of angels are observing this as well. They all know about Isaac, and how God will fulfill all of His promises to Abraham in Isaac; but now, Isaac has been tied down onto the altar, and the next step is for Abraham to slit his throat—so, right now, angels are watching this from the edge of their seats, as it were.

How do angels know which events to pay attention to? There are billions of people on earth at this time. How do angels know who to follow around? God often tells them. In the first chapter of Job, God asks Satan, “**Have you observed my servant Job?**” This focuses angelic concentration upon Job. From that point on, billions of angelic eyes will be upon Job. We know that, for significant events and for significant people in God’s plan, there are more angels observing.

How do you know what to watch on tv or see in the movies? Often you listen to friends or to reviewers. Who knows better about life and people than God. So if God says, “What Abraham and Isaac”; you can bet that nearly all eyes are on them.

We should understand human history as though it were a tremendous movie production—or, better yet, a stage production taking place and being viewed by angels—and angels are right there in the midst of it all, taking it all in.

Many years ago, I attended a stage production of **Marat-Sade**, and this takes place in an insane asylum (that is according to the play itself), and behind and below all of the seats was a walkway through which the inmates (actors) would wander, and you could see them, hear them and smell them. It was as if you were right in the middle of all the action. That is very much what human history is to angels. It is the greatest morality play, if you will, ever produced. Since angels can apparently congregate in huge numbers, not limited by space in the same way that we are, there will be certain parts of human history which they will find more interesting than others (this ought to be obvious, as the Bible is not a complete history of ancient man). Right now in the book of Genesis, nearly all of angelic creation is there with Abraham, watching everything that occurs. There are two humans there and billions of angels. This is because what is happening here is a pivotal part of history. Those angels who are not there will be told about it.

2000 years later, angels will observe the cross, and they will smack their foreheads in unison, saying, “Oh, duh!” meaning that they get the connection. They understand why God told Abraham to offer up his son Isaac as a burnt sacrifice to God. This all looked ahead to the offering of Jesus Christ for our sins.

And so puts forth Abraham his hand and so he takes the knife to slaughter his son.	Genesis 22:10	Then Abraham reached out his hand and took the knife to sacrifice his son.
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Then Abraham reached out and grabbed the knife to sacrifice his son.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)
Targum of Onkelos

And so puts forth Abraham his hand and so he takes the knife to slaughter his son.
And Abraham stretched out his hand, and took the knife to slay his son.
And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in your offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come,

Jerusalem targum	<p><u>behold how these solitary ones who are in the world kill the one the other; he who slays delays not; he who is to be slain reaches forth his neck.</u></p> <p>And Abraham stretched out his hand, and took the knife to slay Izhak his son. <u>Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse you, and your offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous ones alone in the midst of the world: the one slays the other is slain. He who slays defers not, and he who is to be slain stretches out his neck.</u></p> <p>And he put forth his hand, and took the sword, to sacrifice his son.</p> <p>Then Abraham stretched forth his hand and took the knife to slay his son.</p> <p>And Abraham stretched forth his hand to take the knife to kill his son.</p>
Latin Vulgate	And he put forth his hand, and took the sword, to sacrifice his son.
Peshitta (Syriac)	Then Abraham stretched forth his hand and took the knife to slay his son.
Septuagint (Greek)	And Abraham stretched forth his hand to take the knife to kill his son.
Significant differences:	Both targums add a great deal of text.

Thought-for-thought translations; paraphrases:

Common English Bible	Then Abraham stretched out his hand and took the knife to kill his son as a sacrifice.
Contemporary English V.	He then took the knife and got ready to kill his son.
Easy-to-Read Version	Then Abraham took his knife and prepared to kill his son.
Good News Bible (TEV)	Then he picked up the knife to kill him.
<i>The Message</i>	Abraham reached out and took the knife to kill his son.
New Berkeley Version	Abraham then reached out his hand and took hold of the knife to slay his son;’ but the Angel of the LORD called out to him from heaven, Abraham! Abraham! He said, “Here I am.” V. 11 is included for context.
New Century Version	Then Abraham took his knife and was about to kill his son.

Partially literal and partially paraphrased translations:

American English Bible	And as AbraHam was reaching for the knife to slaughter his son,...
<i>God’s Word™</i>	Next, Abraham picked up the knife and took it in his hand to sacrifice his son.
International Standard V	Then he stretched out his hand and grabbed the knife to slaughter his son.
NIRV	Then he reached out his hand. He took the knife to kill his son.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And stretching out his hand, Abraham took the knife to put his son to death.
Conservapedia	Abraham was reaching out and taking the knife in order to slay his son, when the Messenger of the LORD called to him from the skies, saying, "Abraham! Abraham!" And Abraham said, "Behold me." The repetition could mean either that the Messenger, or Angel of the Lord, had to call him twice, or that the call was made with unusually heavy emphasis.
New Advent Bible	And he put forth his hand, and took the sword, to sacrifice his son.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	He then stretched out his hand to seize the knife and slay his son.
Heritage Bible	And Abraham stretched out his hand, and took the knife to kill his son.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	...and Abraham spreads his hand and takes the knife to slaughter his son.
Kaplan Translation	Abraham reached out and took the slaughter knife to slit his son's throat.

Expanded/Embellished Bibles:

The Expanded Bible	Then Abraham [^L sent his hand and] took his knife and was about to ·kill [slaughter] his son.
Kretzmann's Commentary	And Abraham stretched forth his hand, and took the knife to slay his son. This is the climax, the most dramatic moment of the story: Isaac as a patient sacrifice, knowing himself to be the burnt offering which the Lord had provided, and the father ready to slaughter his son.
Lexham English Bible NET Bible®	And Abraham stretched out his hand and took the knife to slaughter his son. Then Abraham reached out his hand, took the knife, and prepared to slaughter [Heb "in order to slaughter."] his son.
Syndein	And Abraham stretched forth his hand, and took the knife to cut the throat of his son.
Translation for Translators	Then Abraham took the knife and reached out to kill his son.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Abraham stretched forth his hand and took hold of the knife to slay his son.
Concordant Literal Version	And stretching out is Abraham his hand and taking the knife to slay his son.
Context Group Version	And Abraham stretched out his hand, and took the knife to kill his son.
Darby Translation	And Abraham stretched out his hand, and took the knife to slaughter his son.
<i>Emphasized Bible</i>	And Abraham put forth his hand, and took the knife,—to slay his son.
English Standard Version	Then Abraham reached out his hand and took the knife to slaughter his son.
Green's Literal Translation	And Abraham put out his hand and took the knife to slay his son.
<i>Young's Literal Translation</i>	And Abraham stretched out his hand and took the knife to slay his son.

The gist of this verse: Abraham reaches out and takes the knife in his hand to cut the throat of his son.

Genesis 22:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
ʾAb ^e râhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	father of a multitude, chief of a multitude; transliterated Abraham	masculine singular proper noun	Strong's #85 BDB #4
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: *Then Abraham reached out his hand...* In many ways, this is similar to the verb *to rise up*. It indicates purpose. Everything is ready for the sacrifice: the altar has been built, the wood has been arranged, and Isaac has been tied and lain on the altar.

Genesis 22:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ma'âkeleth (מַאֲכֶלֶת) [pronounced mah-uh-KEH-leth]	<i>knife</i>	feminine singular noun with the definite article	Strong's #3979 BDB #38

Translation: *...and took the knife...* Abraham firmly grasps the knife in his hand. At this point in time, he is assuming that this is exactly what God wants—God expects him to kill his uniquely-born son, the son whom he loves. God is able to look at Abraham's heart and know that he is acting in complete obedience, despite not knowing what will happen next (Abraham assumes that God would have to raise Isaac from the dead).

Genesis 22:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	Qal infinitive construct	Strong's #7819 and 7820 BDB #1006

This is the first occurrence of this word in Scripture.

Genesis 22:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *...to sacrifice his son.* The infinitive construct indicates purpose, and the purpose for Abraham to reach out and grab the knife is to sacrifice or slaughter his son. The verb used here is associated with animal sacrifice and not with simple killing.

Here is where we recognize that Abraham did not know how Isaac was to live again and for the promises to be fulfilled through him. He knew that God would somehow cause this to happen and was ready at this point to kill his only son at God's command. For the few psychotics who might be reading this: God is not speaking directly to anyone anymore and child sacrifice is unequivocally forbidden.

Genesis 22:10 Then Abraham reached out his hand and took the knife to slay his son.

Abraham reaches out and takes the knife. His intention is to slay his son, just as God has required of him. The lâmed preposition combined with the Qal infinitive construct of *to slay* indicates purpose and intent in the Hebrew, not action.

Keil and Delitzsch: *Having arrived at the appointed place, Abraham built an altar, arranged the wood upon it, bound his son and laid him upon the wood of the altar, and then stretched out his hand and took the knife to slay his son.*⁴⁸

Gill: *[Abraham] took the knife to slay his son; with a full intention to do it, which was carrying his obedience to the divine will to the last extremity, and shows he was sincere in it, and really designed to complete it; and this was taken by the Lord as if it was actually done. He had his knife in his hand, and was near the throat of his son, and just ready to give the fatal thrust; in another moment, as it were, it would have been all over.*⁴⁹

So far, we have studied this:

Gen. 22:1–7 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and we will worship and we will come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" (ESV, mostly)

⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Gen. 22:10.

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:10.

God has led Abraham and his son Isaac out to the land of Moriah, which probably includes the ancient Gethsemene, and God has made it clear to Abraham that he will offer up his son as a sacrifice to God. Abraham is obedient to God, knowing that all of God's promises must be fulfilled in Isaac. Therefore, Abraham has assumed the God will have to do something like bring Isaac back from the dead (although, historically, this has never occurred before).

Genesis 22:8–10 And Abraham said, "My son, God will look to Himself, the lamb for a burnt offering." So they both went together. 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 he bound his son Isaac and laid him on the altar, on the wood. Then Abraham reached out his hand and took the knife to slay his son.

Isaac asks about the lamb who is to be offered, and Abraham gives Isaac a fairly cryptic answer: **My son, God will look to Himself, the lamb for a burnt offering.** God the Son is the Lamb for our offering; He is the Lamb who will be offered up in our stead.

Chapter Outline

Charts, Graphics and Short Doctrines

The Angel of the Lord Calls from Heaven

V. 10 stops, right where Abraham is about to slay his son, Isaac. He has the knife in his hand, and Isaac lies bound before him on the altar. At this point, Abraham is ready to slit the throat of his son, the son whom he loves. We are literally seconds away from this happening. And then, suddenly, a voice:

And so calls unto him a Messenger [or, *Angel*] of Y^ehowah from the [two] heavens. And so he says, "Abraham, Abraham." And so he says, "Behold me."

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22:11

Then a Messenger [or, *Angel*] of Y^ehowah called to him from the [two] heavens, saying, "Abraham, Abraham." And he answered, "Behold, I [am listening]."

Then the Angel of Jehovah called to him from heaven, saying, "Abraham, Abraham." And Abraham answered, "I am right here listening."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls unto him a Messenger [or, <i>Angel</i>] of Y ^e howah from the [two] heavens. And so he says, "Abraham, Abraham." And so he says, "Behold me."
Targum of Onkelos	And the Angel of the Lord called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me.
Jerusalem targum	And He said, Abraham! Abraham! And Abraham answered <u>in the language of the sanctuary</u> , and said, Behold me.
Latin Vulgate	And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.
Peshitta (Syriac)	And the angel of the LORD called to him from heaven and said. Abraham! Abraham! And he said, Here am I.
Septuagint (Greek)	But the Angel of the Lord called to him out of heaven, and said, Abraham, Abraham. And he said, Behold, I <i>am</i> here.

Significant differences: The Jerusalem targum has an extra phrase in it.

Thought-for-thought translations; paraphrases:

Common English Bible	But the Lord's messenger called out to Abraham from heaven, "Abraham? Abraham?" Abraham said, "I'm here."
Contemporary English V.	But the LORD's angel shouted from heaven, "Abraham! Abraham!" "Here I am!" he answered.
Easy-to-Read Version	But then the Angel of the Lord stopped Abraham. The angel called from heaven and said, "Abraham, Abraham!"
Good News Bible (TEV)	But the angel of the LORD called to him from heaven, "Abraham, Abraham!" He answered, "Yes, here I am."
<i>The Message</i>	Just then an angel of GOD called to him out of Heaven, "Abraham! Abraham!" "Yes, I'm listening."
New Century Version	But the angel of the Lord called to him from heaven and said, "Abraham! Abraham!" Abraham answered, "Yes."

Partially literal and partially paraphrased translations:

American English Bible	...a messenger of Jehovah called to him from the sky, and said, 'AbraHam. AbraHam!' And he said, 'Look, it's me!'.
Beck's American Translation	As Abraham reached for the knife and took it in his hand to <i>sacrifice his</i> son, the LORD's Angel called to him from heaven, "Abraham! Abraham!" "Yes," he answered. V. 10 is included for context.
International Standard V	<i>The Angel of the LORD Intervenes</i> Just then, an angel of the LORD called out to him from heaven and said, "Abraham! Abraham!" "Here I am," he answered.
New Simplified Bible	Jehovah's angel shouted from heaven: »Abraham! Abraham!« »Here I am!« he answered.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But the voice of the angel of the Lord came from heaven, saying, Abraham, Abraham: and he said, Here am I. Abraham answered, "Yes."
Ferar-Fenton Bible	...but a Messenger from the EVER-LIVING called to him from the skies, and said, "Abraham! Abraham!" And he replied, "I am here."

Catholic Bibles (those having the imprimatur):

Heritage Bible	And the Messenger of Jehovah called to him out of the heavens, and said, Abraham, Abraham, and he said, Behold. Note Gen 16:7
New Jerusalem Bible	But the angel of Yahweh called to him from heaven. 'Abraham, Abraham!' he said. 'Here I am,' he replied.

Jewish/Hebrew Names Bibles:

Kaplan Translation	God's angel called to him from heaven and said, 'Abraham! Abraham!' 'Yes.'
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Expanded/Embellished Bibles:

The Expanded Bible	But the ·angel [messenger] of the Lord [16:7] called to him from heaven and said, "Abraham! Abraham!"
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Lexham English Bible	And the angel of Yahweh called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I [am]."
NET Bible®	But the LORD's angel [Heb "the messenger of the Lord" (also in v. 15). Some identify the angel of the Lord as the preincarnate Christ because in some texts the angel is identified with the Lord himself. However, see the note on the phrase "the Lord's angel" in Gen 16:7.] called to him from heaven, "Abraham! Abraham!" "Here I am!" he answered.
Syndein	And the angel/messenger of Jehovah/God {a Christophany - is Jesus manifest per John 1-18, 6-46, I Timothy 6-16, I John 4-12 and in verse 16 He is called 'Jehovah'} called unto him out of heaven, and said, "Abraham, Abraham" {the greatest compliment ever paid anyone in the old testament - Jesus doubling a noun or name in Hebrew means 'perfect' or 'mature' - means you have arrived - Spiritual Maturity Abraham} and he said, "Behold me!"
Translation for Translators	But an angel who was really Yahweh called to him from heaven and said, "Abraham! Abraham!" Abraham replied, "I'm here!"
The Voice	Just as Abraham reached over to grab the knife that would kill his son, the special messenger of the Eternal One called his name from heaven. Special Messenger: Abraham! Abraham! Abraham: I am right here! V. 10 is included for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And calling is the messenger of Yahweh to him from the heavens and saying, "Abraham! Abraham!" And saying is he, "Behold me!"
A Conservative Version	And the agent of LORD called to him out of heaven, and said, Abraham, Abraham. And he said, Here I am.
Context Group Version	And the messenger of YHWH called to him out of the skies { or heavens }, and said, Abraham, Abraham. And he said, Here I am.
World English Bible	The angel of Yahweh called to him out of the sky, and said, "Abraham, Abraham!" He said, "Here I am."
Young's Updated LT	And the messenger of Jehovah calls unto him from the heavens, and says, "Abraham, Abraham;" and he says, "Here am I;"

The gist of this verse: The Angel of the Lord calls out to Abraham, and Abraham says, "I am right here."

Genesis 22:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894

Genesis 22:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
mal'âkē (מַלְאָכִי) [pronounced mah'-AWK ^e]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: *Then a Messenger* [or, *Angel*] *of Y^ehowah called to him from the [two] heavens,...* This is very similar to how this chapter began. God tested Abraham, first calling his name.

Let me back up for a moment. This is the Angel of the Lord. The Angel of the Lord is Jesus Christ, the Revealed Member of the Trinity. This is His preincarnate form when He appears to man.

This is taken from the **Doctrine of the Angel of Jehovah** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of the Angel of Jehovah

- The Angel of the Lord is one of the preincarnate forms of Jesus Christ.
- There are actually several names for the Angel of Jehovah, all of which are related to divine designations:
 - The Angel (Messenger, representative, one sent) of Jehovah. Gen. 16:7
 - The Angel of God. Gen. 21:17 31:11 21:17 Ex.14:19 Judges 6:20
 - The Angel (Messenger) who has redeemed me. Gen. 48:16
 - The Angel (Messenger) of His Presence (Face). Isa. 63:9
 - The Angel of the Covenant. Mal. 3:1
 - The Destroying Angel. 1Chron. 21:15 2Sam. 24:16
- The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judges.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13.
 - Genesis 22:11-12 *But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." And He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your*

The Abbreviated Doctrine of the Angel of Jehovah

- only son, from Me."
- 2) Genesis 31:11, 13 "Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' 'I am the God {of} Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.' "
 - 3) Exodus 3:2-4 And the angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am."
 4. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13.
 - 1) Exodus 32:34 "But go now, lead the people where I told you. Behold, My Angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."
 - 2) Isaiah 63:9 In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His mercy He redeemed them; and He lifted them and carried them all the days of old.
 - 3) Zechariah 1:12-13 Then the angel of the LORD answered and said, "O LORD of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, with which Thou hast been indignant these seventy years?" And the LORD answered the angel who was speaking with me with gracious words, comforting words.
 5. The Angel of Jehovah does the works of God.
 - 1) He provides a substitutionary sacrifice for Abram and blesses Abraham, confirming promises given to him by God. Gen. 22:11-18
 - 2) The Angel of Jehovah imposes God's will upon Balaam in Num. 22:22-35
 - 3) The Angel of the Lord becomes the Savior of Israel as well as their Redeemer. Isa. 63:8-9 He [God] said, "They are indeed My people, children who will not be disloyal," and He became their Savior. In all their suffering, He suffered, and the Angel of His Presence saved them. He redeemed them because of His love and compassion; He lifted them up and carried them all the days of the past. Jesus Christ is our Redeemer, Who has given Himself as our ransom. Matt. 20:28 Col. 1:14
 6. Therefore, the Angel of Jehovah is the Second Person of the Trinity. John 1:18 6:46 2Cor. 4:4 Col. 1:15 1Tim. 6:16 Heb. 1:1-2 1John 4:12.
 - 1) The Second Person of the Trinity is the visible God of the New Testament.
 - (1) John 1:18 No man has seen God at any time; the only begotten God [Jesus Christ the Son], who is in the bosom of the Father, He has explained {Him.}
 - (2) John 6:46 "Not that any man has seen the Father, except the One [Jesus Christ] who is from God; He has seen the Father.
 - (3) 1John 4:12a No one has beheld God at any time;
 - 2) The Angel of Jehovah never appears after the Incarnation. Note that Acts 12:7, 11 is not a reference to the Angel of Jehovah but to "an angel" from the Lord (Jesus Christ). (cf. Col. 3:1)
 - 3) Both the Angel of Jehovah and Jesus Christ are sent by the Father. Gen. 24:7 Ex. 23:20 Num. 20:16 Dan. 3:25, 28 6:22 John 3:17 6:44 John 17:3, 8, 18, 21, 23, 25 1John 4:14
 - 4) Since neither the Father nor the Holy Spirit can be seen by man (John 1:18 John 4:24 3:8), and since Jesus Christ has been seen (John 1:14 John 18b; 14:9), it is concluded that Jesus Christ is the Angel of Jehovah or the visible member of the Godhead in the Old Testament.
 7. Other pre-incarnate appearances of the Lord Jesus Christ in the Old Testament which are not specifically spoken of as the Angel of Jehovah:
 - 1) ...the Lord God (Jehovah Elohim) walking in the garden... Gen. 3:8
 - 2) ...a man wrestled with him (Jacob)... Gen. 32:24-32;
 - 3) ...the Lord appeared to Abram... Gen. 17:1-22; 18:1, 2, 10, 13, 14, 17-33
 - 4) ...a man (captain of the army, or host, of Jehovah)...with his sword drawn... Joshua 5:13-15 6:1-2
 - 5) The destroying angel, most likely the Angel of the Lord in 1 Chron. 21:15
 - 6) ...a man riding on a red horse... from Zech. 1:8-12
 - 7) ...a certain man dressed in linen... Dan. 10:5-9 12:6-13; cf. Ezek. 1:26-28 Rev. 1:12-20

This originally came from Gen. 16:7

Bibliography:

Basic doctrine is taken from http://gracebiblechurchwichita.org/?page_id=28 which are probably notes taken from R. B. Thieme, Jr.. and from <http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESAF/Angel%20of%20Jehovah.pdf> <http://www.portlandbiblechurch.com/DoctrineFolder/DOCTRINE%20OF%20THE%20ANGEL%20OF%20JEHOVAH.pdf>

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Genesis 22:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾAb ^e râhâm (אֲבִרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʾAb ^e râhâm (אֲבִרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: ...saying, "Abraham, Abraham." This time, God calls Abraham's name twice. This is interesting, and I am not sure if I get the gist of this. At the beginning, God said to Abraham, "Abraham." Now He says, "Abraham, Abraham!" Now, I don't know if God is calling out to stop Abraham, or if there is more to it than that.

God calls men in this way but seven times: Abraham, Abraham; Jacob, Jacob (Gen. 46:2); Moses, Moses (Ex. 3:4); Samuel, Samuel (1Sam. 3:10); Martha, Martha (Luke 10:41); Simon, Simon (Luke 12:31); and Saul, Saul (Acts 9:4 26:14). There is a great emphasis upon the person called or the circumstances at that moment when God calls someone and doubles their name. We also find this used in Ex. 34:6 (Yahweh, Yahweh); Matt. 7:21,22 (Lord, Lord); Matt. 23:37 (Jerusalem, Jerusalem); Mark 15:34 (Eloi, Eloi) and even by the disciples in Luke 8:24 (Master, Master).

God, on many occasions, has spoken the name of a saint twice.

Repeated Names, by Wells of Living Water Commentary

Repeated name	Text/Commentary
1. "Abraham, Abraham." (Gen. 22:11)	This is the repetition in our lesson, and it displays God's intensity, first in His approval toward Abraham; and, secondly, in His unwillingness that Abraham should fulfil the type, and give his son in sacrifice, as He, the Father, willingly gave His Son.

Repeated Names, by Wells of Living Water Commentary

Repeated name	Text/Commentary
2. "Jacob, Jacob" (Genesis 46:2).	This repetition occurred on the night in which Jacob, the aged, was journeying with all that he had to stay with his son Joseph in Egypt. That night Jacob offered a sacrifice, and the God of Israel with love toward His servant, and in anticipation of the history of the Chosen Nation, cried out, "Jacob, Jacob."
3. "Moses, Moses" (Exodus 3:4).	It was when Moses turned aside to see the great sight of a bush burning without being consumed, that the Lord cried out, " Moses, Moses, " and continued, " Do not come near; remove your shoes from your feet, for the place whereon you stand is holy ground. "
4. "Samuel, Samuel" (1Samuel 3:10).	This repetition marked God's intensity as He beheld the form of the youth, Samuel, eagerly listening for the voice of God. Gad was intent because, being compelled to set Eli aside, and to refuse his sons as priests over Israel, He had found in Samuel a man to fill in the gap.
5. "Martha, Martha" (Luke 10:41).	Here is God's intensity made manifest toward a good woman who meant well, and who loved Him, but who was cumbered about with much serving. In "Martha, Martha," is the tinge of sorrow and disappointment toward the sister of Mary, and, withal, Divine approval toward Mary, who had chosen the good part.
6. "Simon, Simon" (Luke 22:31).	This time we have the intensity of God, our Lord, toward one of His servants, who was about to be temporarily overcome by Satan. It was then that Christ said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat: but I have prayed for you, that your faith fail not."
7. "Saul, Saul" (Acts 9:4).	We have now God's intensity toward one who was persecuting His children, and therefore, persecuting Him, God was also intent, because the hour had come that Saul's antagonism to Christ should be broken down, and the one who persecuted, should become the one who would preach and pray.

From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=0&ch=22> accessed December 8, 2014 (slightly edited).

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Genesis 22:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

Translation: And he answered, "Behold, I [am listening]." Abraham responds in the way that he did before.

This is not just some arbitrary test which God invented to test Abraham's obedience. God knows that Abraham believes Him and is willing to even sacrifice his only son. Abraham knows that he is capable of this. Therefore, this is not done as some sort of proof to God or to Abraham. Most things which God directs us to do have a two-fold direction: toward man and toward angels. Abraham's obedience and willingness to sacrifice his only son because of God's command is revealed to the angels. Furthermore, the parallel of this action and the sacrifice of Jesus Christ, God's only begotten Son on the cross are striking. This ties the very first book in the Bible to the New Testament. Only the most hard-hearted of man refuses to see the parallel; refuses to see the red thread of our Lord's blood running through the Old and New Testaments.

Genesis 22:11 And the Angel of Jehovah called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here am I."

Abraham clearly hears an audible voice—the Angel of Jehovah speaks to Abraham. As we have studied previously, the Angel of Jehovah is the Revealed Lord, Whom we call today, Jesus.

The doubling of Abraham's name is interesting, but a study I will save for another occasion. It appears as though God is indicating great significance here by saying, "Abraham! Abraham!"

And so He says, "You will not stretch forth your hand unto the boy and you will not do to him anything, for now I know that a fearer of Elohim you and you have not withheld your son, your only one, from Me."

Genesis
22:12

And He said, "You will not reach out your hand against the boy and you will not do anything to him, for I now know that you [are] one who fears [and respects] Elohim and [that] you have not withheld from Me your son, your only [son]."

And the angel said, "You will not lay your hand on this boy nor will you do anything to him, for I now know that you fear and respect God and that you have not kept back your son—your only son—from Me."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, "You will not stretch forth your hand unto the boy and you will not do to him anything, for now I know that a fearer of Elohim you and you have not withheld your son, your only one, from Me."
Targum of Onkelos	And He said, Stretch not out your hand upon the young man, neither do him any <u>evil</u> ; for now <u>it is manifest before Me</u> that you fear the Lord; neither have you withheld your son the only begotten from Me.
Latin Vulgate	And he said to him: Lay not your hand upon the boy, neither do you any thing to him: now I know that you fear God, and have not spared your only begotten son for my sake.
Peshitta (Syriac)	And he said to him, Do not lay your hand on the boy, neither shall you <u>harm</u> him; for now I know that you are a man who reveres God, seeing that you have not withheld your son, your only son, from Me.
Septuagint (Greek)	And He said, Lay not your hand upon the child, neither do anything to him, for now I know that you fear God, and for My sake you have not spared your <i>beloved</i> son.
Significant differences:	<i>Evil</i> in the targum and <i>harm</i> in the Syriac are not found in the Hebrew. There is an extra phrase in the targum and <i>beloved</i> instead of <i>only</i> in the Greek.

Thought-for-thought translations; paraphrases:

Common English Bible	The messenger said, "Don't stretch out your hand against the young man, and don't do anything to him. I now know that you revere God and didn't hold back your son, your only son, from me."
Contemporary English V.	"Don't hurt the boy or harm him in any way!" the angel said. "Now I know that you truly obey God, because you were willing to offer him your only son."
Easy English	The *angel said, 'Do not kill the young man and do not hurt him in any way. Now I know that you respect God. I know it because you gave back to me your son, your only son.'
Easy-to-Read Version	The angel said, "Don't kill your son or hurt him in any way. Now I can see that you do respect and obey God. I see that you are ready to kill your son, your only son, for me."
Good News Bible (TEV)	"Don't hurt the boy or do anything to him," he said. "Now I know that you honor and obey God, because you have not kept back your only son from him."
<i>The Message</i>	"Don't lay a hand on that boy! Don't touch him! Now I know how fearlessly you fear God; you didn't hesitate to place your son, your dear son, on the altar for me."
New Berkeley Version	Do not lay hands on the lad, He said, do nothing to him; for now I know that you revere God. You have not held back from Me your son, your only one.

Partially literal and partially paraphrased translations:

Beck's American Translation	"Don't lay your hands on the boy," He said, "and don't do anything to him. Now I know you fear God: you didn't refuse to give Me your only son."
<i>God's Word™</i>	"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you did not refuse to give me your son, your only son."
International Standard V	"Don't lay your hand on the youth!" he said. "Don't do anything to him, because I've just demonstratedf that you fear God, since you have not withheld your son, your only unique one, from me."
NIRV	"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you have respect for God. You have not held back from me your son, your only son."
New Simplified Bible	»Do not hurt the boy or harm him in any way!« The angel said. »Now I know that you truly obey God, because you were willing to offer him your only son.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Do not send your hand at the lad! Do not do anything to him, for now I know you fear God. You never restrained your son, your only-child, from me."
Bible in Basic English	And he said, Let not your hand be stretched out against the boy to do anything to him; for now I am certain that the fear of God is in your heart, because you have not kept back your son, your only son, from me.
Conservapedia	And He said, "Do not lay your hand on the young man, nor do anything to him. I know now that you fear God, and that you did not withhold your son, your only son, from Me."
Ferar-Fenton Bible	"Stretch not your hand against the young man," he said, "nor do to him what you intended, for now I know that you reverence GOD, and would not withhold from Me your son, your special one."
New Advent Bible	And he said to him: Lay not your hand upon the boy, neither do anything to him: now I know that you fear God, and have not spared your only begotten son for my sake.

Catholic Bibles (those having the imprimatur):

Heritage Bible	And he said, Do not send out your hand towards the young man, and do not do a speck to him, because now I know by seeing that you fear God, and have not withheld your son, your only son from me.
New American Bible	"Do not lay your hand on the boy," said the angel. "Do not do the least thing to him. For now I know that you fear God, since you did not withhold from me your son, your only one." Rom 8:32; 1 Jn 4:9.
New Jerusalem Bible	'Do not raise your hand against the boy,' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your own beloved son.'
Revised English Bible	The angel said, 'Do not raise your hand against the boy; do not touch him. Now I know that you are a godfearing man. You have not withheld from me your son, your only son.'

Jewish/Hebrew Names Bibles:

Kaplan Translation	'Do not harm [Literally, 'put forth your hand,' an idiom for 'harm.'] the boy. Do not do anything to him. For now I know that you fear God. You have not withheld your only son from Him [Literally, 'Me.' But the angel is speaking in God's name].'
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Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And He said, Do not lay your hand on the lad or do anything to him; for now I know that you fear and revere God, since you have not held back from Me or begrudged giving Me your son, your only son.
The Expanded Bible	The angel said, "Don't ·kill [·send out your hand against] your son or ·hurt [·do anything to] him in any way. Now I can see that you ·trust [·fear] God and that you have not ·kept [withheld] your son, your ·only [or precious] son, from me [Heb. 11:17-19; James 2:21-23]."
Kretzmann's Commentary	And he said, Lay not thine hand upon the lad, neither do thou anything 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 in the special sense of the word, the Son of God, is here again in evidence, interfering just in time to save the life of Isaac. God had now, by the most severe test which could have been devised, obtained evidence, made manifest by evident proof, discovered by actual experiment, that fearing God Abraham was, that this was the attitude of his mind and heart, since he had not spared even his only son for the sake of his obedience to God. Here also the type of Isaac as foreshadowing the greater sacrifice of the New Testament is emphasized, Rom. 8:32.
Lexham English Bible	And he said, "Do not stretch out your hand against the boy; do not do anything to him. For now I know that you are {one who fears} God, since you have not withheld your son, your only child, from me."
NET Bible®	"Do not harm the boy!" [Heb "Do not extend your hand toward the boy."] the angel said [Heb "and he said, `Do not extend.'"; the referent (the angel) has been specified in the context for clarity. The order of the introductory clause and the direct discourse has been rearranged in the translation for stylistic reasons.]. "Do not do anything to him, for now I know [For now I know. The test was designed to see if Abraham would be obedient (see v. 1).] that you fear [In this context fear refers by metonymy to obedience that grows from faith] God because you did not withhold your son, your only son, from me."
Syndein	And He said, "Lay not your hand upon the lad {don't cut him}, neither do you any thing to him! For now I know that you 'have trusted completely/'are occupied with' 'Elohim/Godhead, seeing you have not withheld your son, your only son from Me."
Translation for Translators	The angel said, "Do not harm the boy or do anything to injure him, because now I know that you respect and obey God. I know that because you have not held back your son, the only son <i>who is still with you</i> ."

The Voice

Special Messenger: Don't lay your hand on the boy or do anything to *harm* him. I know now that you respect the *one True God and will be loyal to Him and follow His commands*, because you were willing to give up your son, your only son, to Me.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is he, "You must not stretch out your hand on the lad, and you must not do aught to him, for now I know that you fear the Elohim, for you have not kept back your son, your only one from Me.
English Standard Version	He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me."
NASB	He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear [Or reverence; lit are a fearer of God] God, since you have not withheld your son, your only son, from Me."
Young's Updated LT	And He says, "Put not forth your hand unto the youth, nor do anything to him, for now I have known that you are fearing God, and have not withheld your son, your only one, from Me."

The gist of this verse:

God tells Abraham to stay his hand; and observes that Abraham has not held back even his own son.

Genesis 22:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'al (אֲלֵ) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	2 nd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: And He said, “You will not reach out your hand against the boy... In the Hebrew, sometimes a command is issued without the imperative but with a negative and the imperfect tense. That is what we have in the Ten Commandments and that is what we find here.

The knife was in Abraham’s hand and he was about to bring it against the throat of his child, Isaac. The Angel of Y^ehowah, the Revealed Member of the Trinity, tells Abraham not to do this, calling to him from the heavens.

Chapter Outline

Charts, Graphics and Short Doctrines



Caravaggio: The Sacrifice of Isaac (1605); from [Art and the Bible](#);

accessed December 12, 2014. Oil on canvas (116 x 173 cm) - c. 1605 from a private collection. From *Art and the Bible: Experts are not sure if this painting is by Caravaggio. It lacks the characteristic strong emotion of the earlier 1603 version. Nevertheless, the composition is strong. The angel arrives in the nick of time to convince Abraham not to kill his son. Abraham's grip on the boy's head is already weakening. The work is one in the collection of Barbara Piasecka Johnson, a Polish immigrant who became heir to the Johnson & Johnson company.*⁵⁰

Genesis 22:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly*, *and specially*, *and namely*, *and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who*, *which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but*, *and yet*, *although*, *otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14).

⁵⁰ From <http://www.artbible.info/art/large/441.html> accessed December 12, 2014.

Genesis 22:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Ⓔ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). Ⓕ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.⁵¹</p>			
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect; apocopated form	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
m ^e ûwmâh (מִוּמָהּ) [pronounced m ^e -oo-MAW]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

Translation: ...and you will not do anything to him,... Although it is not specified here, the idea is, Abraham is not to do any harm to this child before him. He was going to kill his son, and then offer him as a burnt offering to God. That was the intention of Abraham, based upon God's command.

Caravaggio's The Sacrifice of Isaac (1603); from Art and the Bible; accessed December 12, 2014. Oil on canvas (204 x 135 cm) - ca. 1603. Caravaggio lived 1573 - 1610.

From Art and the Bible: *The expression on Isaac's face says it all: he is scared to death, with his father about to cut his throat. At this exact moment, an angel intervenes,*



⁵¹ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

suggesting that Abraham had better sacrifice a sheep.

Please note the sharp contrast between the unpleasant scene in the foreground and the rustic landscape in the background.

This painting was most likely commissioned by Cardinal Barberini, the future Pope Urban VIII.

A few years later Caravaggio would make another painting with this popular theme.⁵²

Chapter Outline

Charts, Graphics and Short Doctrines

Few incidents in the Bible have elicited so many oil paintings. The link to [Art and the Bible](#) will lead you to a great many more than the few I have here.

Genesis 22:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘attâh (הָתָע) [pronounced gaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
Together, they mean <i>for in this case, for then; and after a protasis, surely then, indeed.</i>			
yâda‘ (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârî’ (אָרִי) [pronounced yaw-RIH]	<i>fearing, reverencing; feared, fearful, dreaded, dreadful</i>	masculine singular adjective; Owen: masculine singular, Qal active participle	Strong's #3373 (#3372) BDB #431
Strong's treats this and yârê’ (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârê’ (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.			
This is the first occurrence of this word as an adjective in the Old Testament. However, it is found elsewhere as a verb (which is how Owen presents it).			
‘Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

⁵² From <http://www.artbible.info/art/large/2.html> accessed December 12, 2014.

Genesis 22:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: ...for I now know that you [are] one who fears [and respects] Elohim... Here we understand the praise which God is giving Abraham. God is speaking of Abraham's obedience; Abraham respected and feared the LORD more than he worried about his own son.

God knew what was in Abraham's heart; God knew that He could require this of Abraham and that Abraham would do just exactly as God asked him to do. So, for God to say, "Now I know you that you fear God" is an **anthropopathism**. God knew exactly what Abraham would do. However, what Abraham did was much greater than Abraham and Isaac; and it was much greater even than obedience to God. God says this because it helps to explain to finite man the thinking and actions of God.

Titian's Abraham and Isaac; from Art and the Bible; accessed December 12, 2014. Oil on canvas (328 x 285 cm) - 1542-44. Art and the Bible: *An angel stops Abraham from killing his son Isaac.*

The painting is now in the church of Santa Maria della Salute in Venice. It was originally made as a ceiling painting for the Santo Spirito in Isola. Titian made two other ceiling paintings for that church, one on Cain and Abel and one on David and Goliath.

The colors of this painting are amazing. Note the age of Isaac and the short hair on Abraham.



In the Old Testament, that is all this incident is about—obedience to God; fearing God.

J. Vernon McGee: *Now God knows that Abraham fears Him. How does He know? By his actions, by his works; previously it was by his faith. God sees your heart - He knows whether you are genuine or not - but your neighbors and your friends do not know. They can only know by your works. That is the reason James could say that "faith without works is dead." Faith has to produce something. God tested Abraham. I believe that any person whom God calls, any person whom God saves, any person whom God uses is going to be tested. God tested Abraham, and God tests those who are His own today. He tests you and me, and the tests are given to us to strengthen our faith, to establish us, and to make us serviceable for Him. This man Abraham is now given the supreme test, and God will not have to ask anything of him after this.*⁵³

So, was all of this done, just so God could have His curiosity satisfied?

When Critics Ask on, *Didn't God know what Abraham would do?*

Genesis 22:12 —Was God ignorant of how Abraham would respond?

Problem: This verse implies that God did not know how Abraham would respond to His command, since it was only after Abraham obeyed that God said, "now I know that you fear God." However, the Bible declares elsewhere that God in "His understanding is infinite" (Ps. 147:5), that He knows "the end from the beginning" (Isa. 46:10), and has foreknown and predestinated us from the foundation of the world (Rom. 8:29–30).

Solution: In His omniscience God knew exactly what Abraham would do, since He knows all things (cf. Psalm 139:2–4 ; Jer. 17:10 ; Acts 1:24 ; Heb. 4:13). However, what God knows by cognition, and what is known by demonstration are different. After Abraham had obeyed God's command, he demonstrated what God always knew, namely, that he feared God.

Here again the Bible, addressed as it is to human beings, speaks from the human perspective. In like manner, a math teacher might say, "Let's see if we can find the square root of 49, " and then, after demonstrating it, declare, "Now we know that it is 7, " even though she knew from the beginning what the answer was.

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Gen. 22:12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is a grand purpose in the offering of Isaac up to God. At this point in human history, it is all about Abraham's unflinching obedience. However, this is a unique historical incident which looks forward to the cross, in such a way as to reveal God's control of history, and yet, with allowing man real free will. This is something that we, as believers and unbelievers, can appreciate; and something that angels, fallen and elect, can appreciate.

So far, we have: [And He said, "You will not reach out your hand against the boy and you will not do anything to him, for I now know that you \[are\] one who fears \[and respects\] Elohim..."](#) In the Old Testament, *fear of the LORD* is always closely associated with obedience (Gen. 20:11 42:18 2Kings 4:1 Job 1:1, 8 Proverbs 1:7 Isaiah 11:2).

Genesis 22:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

⁵³ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014.

Genesis 22:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châsak ^e (חָשַׁק) [pronounced khaw-SAHK ^e]	<i>to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain</i>	2 nd person masculine singular, Qal perfect	Strong's #2820 BDB #362
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâchîyd (יָחִיד) [pronounced yaw-KHEED]	<i>single, solitary, only one [as in only-begotten, only child]</i>	masculine plural adjective/substantive with the 2 nd person masculine singular suffix	Strong's #3173 BDB #402
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 1 st person singular suffix	Strong's #4480 BDB #577

Translation: ...and [that] you have not withheld from Me your son, your only [son].” We have two ways to understand this passage. There is the man-ward side, where God is testing Abraham, and asks him to do something which seems to go against all reason, but Abraham does it out of obedience to God. Unfortunately, too many commentators stop here. Yes, Abraham did obey God; and yes, as we saw, this indicates a stage of spiritual growth for Abraham; but there is much more to this narrative than Abraham's obedience. There is the God-ward side as well, where God was recording in the Bible, 2000 years before it occurred, the death of His Son, the Son Whom He loves, His uniquely-born Son, who would give Himself for our sins. If we fail to see this, then we miss the most important aspect of this narrative.

When God speaks directly to man as He does here, He is speaking to Abraham, to generations to come and to the angels. God stops Abraham from committing an act of child sacrifice because that is outside of God's plan and there are no exceptions. God is omniscient and He knows what is in Abraham's heart. However, God testifies to the angels, who are not omniscient and cannot read the thoughts of man, of Abraham's faith and trust in Him. God speaks to generations to come that Abraham was about to sacrifice his only Son, just as God the Father did on our behalf. There might even be a scene in which God is speaking to Abraham; however, it is dangerous to reach a plateau of spiritual experience and cling to that (I believe that we have an illustration of that in Samuel).

Genesis 22:12 And He said, “Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me.”

There are several things that we need to note here. God is omniscient, and the future is as perspicuous to Him as the past, so, long before this trip occurred, God knew that Abraham would make the trip and be willing to offer up his son to God. So, this is a test of sorts (v. 1) which Abraham has passed. In life—particularly in school—we are tested all of the time, and that is to ascertain if we have grasped the material enough to move forward. Here, Abraham has understood obedience to God enough to move forward.

Now, if God knew in eternity past that Abraham would do this, then why does God test him in this way? There is a threefold reason here: for Abraham himself, as this would strengthen his faith, and for the angels, who are observing human history play out and, as a result of their observations, drawing their own conclusions about God and His character via His participation in human history. And, this sets up a parallel for the crucifixion.



From Peter Bently's [website](#), accessed June 11, 2013.

I like this picture of **Abraham and Isaac** for several reasons: Isaac is tied down to the wood, as the text tells us; Abraham has short hair; and you cannot see the face of God. The artist is **Peter Bently**, who is a contemporary artist in Seattle, Washington.

Chapter Outline

Charts, Graphics and Short Doctrines

Angels observe all that God does and all that He says. Here, angels marvel at the wonderful obedience of Abraham. However, they will become even more impressed by God when they observe, probably in this same spot, Jesus, His Son, being offered up for the sins of all mankind.

Contrast this with Satan, who also commands the attention of the angels during an angelic convocation, when he tells them, "Let me mess up Job's life; then he will curse You, God." Then, Satan takes this opportunity to inflict great suffering upon Job, and yet, it does not produce the result that he predicts. Such events help to cement the thinking of both fallen and elect angels. God's truth is vindicated again and again; Satan's lies are also

documented, again and again. Satan's objections lodged against God, His plan and His character, are shown, again and again, to be without merit.

Now, in case you think this makes fallen angels want to change their allegiance, think again. We have politicians in this country who propose government program after government program which rarely works anywhere close to the way it is promised; these politicians usually exempt themselves from these same programs; and these programs tend to threaten the stability of the United States when they cannot be paid for. Yet, these same politicians are voted in, year after year after year. Just as people seem to get locked into negative volition, despite all of the evidence to the contrary, the same appears to be true of angels. There is nothing in the Bible of fallen angels who recognize the error of their ways and now ask for mercy.

Application: Over the past 15 years, our government has taken over the home mortgage industry (the government originates or guarantees 95% of the home loans now); the student loan industry (the government again controls about 95% of the loans) and the medical health insurance industry (the federal government regulates nearly all medical health policies). As a result, **private home ownership is down**, **student loans** upon exiting colleges is **way up** (there has been an **increase** in those with college degrees—it is about 40% now), and medical insurance is in **chaos**. How many politicians have you heard saying, "We need to get out of the home

mortgage industry, out of the student loan industry, and we need to return healthcare back to people who know something about that industry”? I have yet to hear a single politician say any of this. In fact, most news agencies have essentially ignored the **mortgage industry takeover**; and I have yet to see a debate on this topic. My point in this is, just as we see people locked in negative volition, despite the facts around them, so we have fallen angels also locked in negative volition.

Back to Abraham:

Genesis 22:12 And He [Abraham] said, “Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me.”

Next we have the word *to fear*, which we have found before. This suggests that Abraham has reached a certain plateau in his spiritual growth. Abraham entered into a relationship with the Revealed Lord through faith in Y^ehowah, and he was therefore declared righteous (Gen. 15:6). Every time we see the word righteous in the Old Testament, we need to consider that this may refer to positional righteousness, which is what Abraham possessed. When Abraham and God discussed the number of righteous in Sodom, Abraham was talking about Lot and his family. It ought to be clear that Lot and his daughters were not wonderful and great people whom we ought to emulate, but their righteousness was imputed because they believed in the Revealed God. So when the angels came to them and said, “Get out of town, right now” they did, albeit grudgingly. They may have led sorry spiritual lives, but when faced with a message from God, they were ready to go.

In this passage, we have the word *fear* and it ought to conjure up in your mind the same concept as spiritual growth. Here is where we must be discerning. When God would appear to Abraham or to others, often He would first tell them, “Do not be afraid” (Gen. 15:1 21:17); which is the same word. This indicates that there are two ways to understand this word. In one case, this is something that we ought not to do; and in another, it is something which God appears to be praising. Therefore, we ought to have in our minds, two concepts of the word *fear* (or, *afraid*): (1) a mental attitude sin, when a person is taken to a point where he cannot function normally (fear in battle or fear in a sporting event can simply be a normal reaction which is turned into adrenalin for the person having the initial reaction of fear); and (2) fear/respect, which means what God says becomes more important than anything else in your life. When you fear something, you focus your attention on that thing; you begin to make decisions based upon that which you fear. This is the fear that God approves of, when this focus is upon Him. Quite obviously, this fear also recognizes Who God is and who we are by comparison; and that we deserve eternal judgment because of our thinking and our actions.

Jesus explains fear in this way: “Do not fear those who kill the body but cannot kill the soul. Rather fear Him who can destroy both soul and body in hell.” (Matt. 10:28). Don’t fear man; fear God. One may understand fear in both ways in this passage.

For more information, there is the **Doctrine of Fear of the Lord in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God here told Abraham to sacrifice his son, the son whom he loves. Abraham is willing to do that, even though this appears to be against everything that is normal. The idea is, nothing is more important or more real than the Word of God. In fact, the Word of God is more important than what we see and hear (2Peter 1:16–19).

Application: Let me caveat all this with, God is not going to speak to you from above and tell you to do some ghastly or weird thing. We are in a dispensation where God speaks through His Word, and not audibly. Our trust needs to be in the Word of God. Nor are we to read a passage like this and think, “Hmm, does this tell me to sacrifice my son?” or something that like that. If that thought crossed your mind, that God is calling upon you to kill your child, then you are borderline psycho. God called upon Abraham to offer up his son, as this is a picture of God offering up Jesus Christ on behalf of all mankind. God does not pick out new men in each generation and see, “I wonder if he will offer up his son to Me?” God is not a psycho. This was done *one time* and *with one man*, because the offering of Jesus Christ is done **once and for all** (Heb. 7:27 10:10). God does what He does for a reason and we are in a dispensation where we can understand the plan of God for our lives through His Word, and not through some personal revelation. In this dispensation, we need no further revelation. There is no

additional word from God that would guide us in our lives any better than what is available to us today. God does not speak to us through angels, through prophets, through direct contact; He **only** speaks to us through His Word.

Now, if you are in a church or under a ministry where there are those who claim to have special messages from God, you need to quickly and quietly leave that church and those people for good. That is psycho. And, in case there is any confusion on this issue, God has not called upon you or your pastor to be psycho.

God's plan is such that we do not require additional personal guidance from God in order to live our lives. When you come to a stop sign, the plan of God is not going to hinge on you making a right turn instead of a left, and that God just has to speak to you from heaven in order to get you going in the right direction. Having the power of the Holy Spirit combined with doctrine in your soul is what provides you with guidance, not God whispering in your ear, "Left turn up ahead."

Genesis 22:11–12 And the Angel of Jehovah called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here am I." And He said, "Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me."

Again, you see how this narrative progresses on two levels. This is really Abraham offering up his uniquely-born son, Isaac. This is an actual and unique historical event. However, it is also representative of God the Father offering up God the Son on our behalf. But, at this point, God stops Abraham from proceeding any further. To Abraham and those who read this narrative for the next two thousand years, it is all about obedience—God, the same God that promised to Abraham that Isaac would be born to him, is now requiring Isaac to be sacrificed—and Abraham is obedient to the Revealed Lord. However, at the same time, this narrative is all about the crucifixion, which is understood after the crucifixion. There is the human author—probably Abraham or Isaac—and the divine Author, God the Holy Spirit. Abraham would note here the series of events and his obedience to God's commands; however God the Holy Spirit includes this chapter because He knows that this is a picture of Jesus Christ—something that we know in retrospect, and very likely something which Saint Paul taught on many occasions (but not in any of his epistles). Years later, we can read this passage, and we see what was intended by the human author and what was intended by the Divine Author.

I have mentioned this before: the Bible is both the Word of God and the writings of men. They are analogous to the person of Jesus Christ, Who is fully man and fully God. There is a two-fold reality to the Bible and to Jesus Christ.

The Great Analogy of the Written Word of God and the Living Word of God

Scripture (the Word of God)

The Bible is written by men, recording actual historical events and reflecting men's memories, thoughts and aspirations. The example of our passage is, this is really what God asked Abraham to do, and this narrative describes accurately what Abraham really did. Abraham's understanding here was simple obedience to God.

Jesus Christ (the Living Word of God)

Jesus Christ was truly a man. He is born in the line of Adam, Abraham, and David (Luke 3:23–38). He is fully and completely man in all respects. Sometimes when Jesus speaks, what He says comes solely from His humanity. "I thirst." Or, "The Father is greater than Me."

The Great Analogy of the Written Word of God and the Living Word of God

Scripture (the Word of God)	Jesus Christ (the Living Word of God)
The divine Author of Scripture is God the Holy Spirit. The Word of God is always the divinely-inspired words of God the Holy Spirit. Sometimes, with the same words, God the Holy Spirit can have a different intent for a passage of Scripture. This passage illustrates the crucifixion of our Lord Jesus Christ. The human author is often unaware of this; but God the Holy Spirit knows that is what is going on here.	Jesus Christ was empowered by God the Holy Spirit. Prophetically, this is seen in Isaiah 42:1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations." In time, this is seen in Matt. 3:16–17 John 1:32–34, where the Holy Spirit descends upon Jesus and remains with Him.
The Bible contains material that only God knows—such as, the restoration of the earth and the creation of mankind (Gen. 1–2). These are things that no man observed and then wrote down.	Jesus Christ, as God, did things and said things which only God could say and do. He said, "Before Abraham, I am [that is, "I existed eternally."]." Only God can say this.
The word of God came to John the Baptizer in Luke 3:2.	The Living Word of God came to John the Baptizer as well. Matt. 3:13
Because the Holy Spirit is the co-Author of Scripture, and because the Holy Spirit is a member of the Godhead, the Bible is known as the Word of God, even though what is contained in the Bible is written by man. 2Tim. 2:9 Heb. 4:12 13:7	Because Jesus is a member of the Trinity, He is known as the Living Word of God. Rev. 19:13 Jesus is clothed in a robe dipped in blood, and the name by which He is called is The Word of God. See also John 1:1–3, 12 1Peter 1:23.
Then there are times when what the human author writes and intends match up with what the divine Author writes and intends. This is most of the Bible.	This is analogous to Jesus speaking from His hypostatic union, such as, where He said, "I am the way, the truth and the life; no man comes to the Father but through Me." (John 14:6). These are words which can only be spoken by Jesus, the God-man.
The Word of God has not failed. Rom. 9:6	Jesus, the Living Word of God, in going to the cross, was not a failure. It is the cross where He offered Himself up for our sins, which was the great event of the plan of God. Eph. 5:2 Heb. 10:12
The Word of God works within us. And we also thank God constantly for this, that when you received the Word of God, which you heard from us, you accepted it not as the Word of men but as what it really is, the Word of God, which is at work in you believers (1Thess. 2:13). See also Luke 8:4–15 Col. 3:16.	Similarly, we are indwelt by Jesus Christ as believers. Rom. 8:10 Eph. 3:17 Col. 1:27
Jesus is called the Word of God in Rev. 19:13.	
We also see an equivalency of sorts in Rev. 20:4b Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God. We find a similar equivalency in Rev. 1:9, where the Apostle John is confined to the island of Patmos because of the Word of God and the testimony of Jesus. See also Rev. 1:2.	
Chapter Outline	Charts, Graphics and Short Doctrines

Gen. 22:11–12 Then the Angel of Jehovah called to him from heaven, saying, “Abraham, Abraham.” And Abraham answered, “I am right here listening.” And the angel said, “You will not lay your hand on this boy nor will you do anything to him, for I now know that you fear and respect God and that you have not kept back your son—your only son—from Me.” This is a testimony of Abraham’s faith; a testimony which stands for all time and known by all angelic creation and much of mankind.

However, more importantly, this reveals God’s plan for Jesus to die for our sins 2000 years before that plan takes place. This testimony stands for all time, that God knows the end from the beginning.

This is what we have studied thus far:

Gen. 22:1–7 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and we will worship and we will come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" (ESV, mostly)

What follows is often mistranslated, primarily because it is a difficult, enigmatic passage.

Genesis 22:8–10 And Abraham said, “My son, God will look to Himself, the Lamb, for a burnt offering.” So they both went together. 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 he bound his son Isaac and laid him on the altar, on the wood. Then Abraham reached out his hand and took the knife to slay his son.

Abraham had gotten to the point where he was ready to kill his own son, on the orders of God.

Gen 22:11 But the angel of Y^ehowah called to Abraham from heaven and said, "Abraham, Abraham!" And he said, "Here am I."

The purpose of Abraham offering his son was for this to be a type and the crucifixion of Jesus to be the antitype. This is a parallel track here: for those in the Old Testament time period who read this, Gen. 22 is all about the obedience of Abraham; but for us who read this in the New Testament era, this is all about the offering up of Jesus Christ for our sins.

Abraham, who is probably the human author of this passage, understands this in terms of obedience, and he knew he was ready to go through with what God had asked him to do. God the Holy Spirit, the Divine Author, understood this event as looking forward to the crucifixion of Jesus Christ.

Genesis 22:12 And God said, “Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me.”

Here, the narrative is all about obedience. The parallel to Abraham’s obedience is found in Philip. 2:8 **[Jesus] humbled Himself by becoming obedient to the point of death, that is, [His] death on a cross.** The offering up of Isaac is also a picture of God the Son offering up Himself before God the Father for the sins of all mankind (1John 2:2).

We find this sort of thing throughout the Old Testament—actual historical incidents, but which are recorded by God the Holy Spirit in order to teach us some specific truths from Bible doctrine. Furthermore, these events happen with such regularity that we cannot help but be convinced of the truth of the Bible.

In part, this is why we have an Old and New Testaments, separated in time by 400 years, during which time one very major translation of the Old Testament was done (the Greek Septuagint). So we know, from history, and from the Dead Sea Scrolls (this library is dated about 100 B.C.), that the Old Testament which we study clearly occurred and was recorded long before Jesus walked on this earth.

Furthermore, there are incidents such as this one where the parallels between it and the crucifixion of Jesus Christ are *never* discussed in the New Testament. Without a doubt, I am sure that Paul taught the offering of Isaac and drew parallels for his various congregations, but, at no time was this a topic in any of his epistles (Heb. 11 is on the topic of *faith*, not on the topic of *types*). However, this parallel is perspicuous to the believer who understands both Old and New Testaments.

Back to Abraham, who is about to slit the throat of his uniquely-born son; and God has told him to stop.

Chapter Outline

Charts, Graphics and Short Doctrines

God Provides the Ram

And so lifts up Abraham his [two] eyes and so he looks and behold, a ram afterwards caught in the thicket in his two horns. And so goes Abraham and so he takes the ram and so he causes him to ascend for a burnt offering instead of his son.

Genesis
22:13

Then Abraham lifted up his eyes and looked, and he saw [lit., *behold*] a ram behind [him] caught in the thicket by his horns. So Abraham went and he took the ram and he caused it to ascend for a burnt offering instead of his son.

Then Abraham looked around and he saw a ram caught up in the thicket by his horns after God spoke to him. So Abraham went and seized the ram, and then offered it up as a burnt offering instead of his son.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so lifts up Abraham his [two] eyes and so he looks and behold, a ram behind caught in the thicket in his two horns. And so goes Abraham and so he takes the ram and so he causes him to ascend for a burnt offering instead of his son.

Targum of Onkelos

And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before You, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Your decree with joy, that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the Lord was revealed unto him.

Jerusalem targum

And Abraham prayed in the name of the Word of the Lord, and said, You are the Lord who see, and are not seen. I pray for mercy before You, O Lord. It is wholly manifest and known before You that in my heart there was no dividing, in the time that You didst command me to offer Izhak my son, and to make him dust and ashes before You; but that forthwith I arose in the morning and performed Your word with joy, and I have fulfilled Your word. And now I pray for mercies before You, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak

their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.

Latin Vulgate	Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.
Peshitta (Syriac)	And Abraham lifted up his eyes and looked, and behold a ram caught in a thicket by his horns; and Abraham went and took the ram and offered it up for a burnt offering instead of his son.
Septuagint (Greek)	And Abraham lifted up his eyes and beheld, and lo! A ram caught by his horns in a plant of Sabek; and Abraham went and took the ram, and offered him up for a whole burnt offering in the place of Isaac his son.
Significant differences:	The targums are filled with additional text.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham looked up and saw a single ram [LXX, Sam, Syr, Tg; MT a ram behind] caught by its horns in the dense underbrush. Abraham went over, took the ram, and offered it as an entirely burned offering instead of his son.
Contemporary English V.	Abraham looked up and saw a ram caught by its horns in the bushes. So he took the ram and sacrificed it in place of his son.
Easy English	Abraham looked up and he saw a *ram. The *ram had put its head into a bush and its *horns had stuck in the branches. So it could not get free. So Abraham went there and he seized the *ram. Then he burned it on the *altar. He burned the *ram as a *burnt offering instead of his son.
Easy-to-Read Version	Then Abraham saw a ram. The ram's horns were caught in a bush. So Abraham went and got the ram and killed it. Abraham used the ram as a sacrifice [124] to God. Abraham's son was saved.
Good News Bible (TEV)	Abraham looked around and saw a ram caught in a bush by its horns. He went and got it and offered it as a burnt offering instead of his son.
<i>The Message</i>	Abraham looked up. He saw a ram caught by its horns in the thicket. Abraham took the ram and sacrificed it as a burnt offering instead of his son.
New Berkeley Version	Abraham raised his eyes and there behind him he saw a ram, entangled by his horns in a thicket; so Abraham went, took the ram and offered it for a sacrifice instead of his son.
New Century Version	Then Abraham looked up and saw a male sheep caught in a bush by its horns. So Abraham went and took the sheep and killed it. He offered it as a whole burnt offering to God, and his son was saved.
New Life Bible	Then Abraham looked and saw a ram behind him, with his horns caught in the bushes. Abraham went and took the ram, and gave him as a burnt gift instead of his son.

Partially literal and partially paraphrased translations:

American English Bible	And when AbraHam looked up, he saw {Look!} a male goat that was caught by its horns on a plant in the thicket. So AbraHam went over and grabbed the male goat, [then he] offered it as a whole burnt offering instead of his son IsaAc.
Beck's American Translation	When Abraham looked around he saw behind him a ram caught by his horns in a bush. So Abraham went and got the ram and sacrificed him as a burnt offering instead of his son.

God's Word™	When Abraham looked around, he saw a ram behind him caught by its horns in a bush. So Abraham took the ram and sacrificed it as a burnt offering in place of his son.
International Standard V	Then Abraham looked up and behind him to see a ram caught by its horns in the thicket. So Abraham went over, grabbed the ram, and offered it as a burnt offering in place of his son.
NIRV	Abraham looked up. There in a bush he saw a ram. It was caught by its horns. He went over and took the ram. He sacrificed it as a burnt offering instead of his son.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abraham lifted his eyes, and saw and beheld a ram after him held by his horns in a thicket. Abraham went and took the ram, and ascended it as a holocaust instead of his son.
Bible in Basic English	And lifting up his eyes, Abraham saw a sheep fixed by its horns in the brushwood: and Abraham took the sheep and made a burned offering of it in place of his son.
Conservapedia	Abraham lifted his eyes and looked. To his surprise, he saw a ram caught in a thicket by his horns. Abraham went, took the ram, and offered him up as an ascent offering instead of his son.
Ferar-Fenton Bible	Abraham then looked up and saw a goat caught in a bush by its horns. So Abraham went, and took the goat, and offered it as a burnt-offering, instead of his son.
HCSB	Abraham looked up and saw a ram caught by its horns in the thicket. So Abraham went and took the ram and offered it as a burnt offering in place of his son.
New Advent Bible	Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.
NIV – UK	Abraham looked up and there in a thicket he saw a ram [Many manuscripts of the Masoretic Text, Samaritan Pentateuch, Septuagint and Syriac; most manuscripts of the Masoretic Text a ram behind him] caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.

Catholic Bibles (those having the imprimatur):

Heritage Bible	And Abraham lifted up his eyes, and saw, and behold! Behind him a ram was caught in a thicket by his horns, and Abraham walked and took the ram, and caused him to ascend as a burnt offering instead of his son.
New American Bible	Abraham looked up and saw a single ram caught by its horns in the thicket. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. While the Bible recognizes that firstborn males belong to God (Ex 13:11-16; 34:19-20), and provides an alternate sacrifice to redeem firstborn sons, the focus here is on Abraham's being tested by God (v. 1). But the widely attested practice of child sacrifice underscores, for all its horror today, the realism of the test.
Revised English Bible	Abraham looked round, and there in a thicket he saw a ram caught by its horns. He went, seized the ram, and offered it as a sacrifice instead of his son.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	And Abraham lifts his eyes and sees, and behold, behind a ram held in a thicket by his horns: and Abraham goes and takes the ram and holocausts him for a holocaust in the stead of his son:...
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JPS (Tanakh—1985)	When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.
Kaplan Translation	Abraham then [(Targum; Rashi). Or, 'saw a ram after it had been caught,' or 'after which it was caught;' (Hirsch; HaKethav VeHaKabbalah).] looked up and saw a ram caught by its horns in a thicket. He went and got the ram, sacrificing it as an all-burned offering in his son's place.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Abraham looked up and glanced around, and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered it up for a burnt offering and an ascending sacrifice instead of his son!
The Expanded Bible	Then Abraham ·looked up [·lifted his eyes] and saw ·a [or another] ·male sheep [ram] caught in a ·bush [thicket] by its horns. So Abraham went and took the sheep offering it as a whole burnt offering to God, ·and his son was saved [· in the place of his son].
Kretzmann's Commentary	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. God here directed the attention of Abraham to the ram in the background, overlooked by him till now, caught in the thicket on the mountainside with his long, crooked horns. Acting upon the suggestion, he made the ram the sacrificial animal in the stead of his son Isaac, the ram thus, as in many of the later sacrifices, being the symbolical representation, taking the place of him who was destined to die. That fact also gave the great value to the sacrifice of Christ, for it was made for us, in our stead.
Lexham English Bible	And Abraham lifted up his eyes and looked. And behold, a ram was caught in the thicket by his horns. And Abraham went and took the ram, and offered it as a burnt offering in place of his son.
NET Bible®	Abraham looked up [Heb "lifted his eyes."] and saw [Heb "and saw, and look." The particle הִנֵּה (hinneh, "look") draws attention to what Abraham saw and invites the audience to view the scene through his eyes.] behind him [The translation follows the reading of the MT; a number of Hebrew mss, the LXX, Syriac, and Samaritan Pentateuch read "one" (אֶחָד, 'ekhad) instead of "behind him" (אַחֲרָיו, 'akhar).] a ram caught in the bushes by its horns. So he [Heb "Abraham"; the proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.] went over and got the ram and offered it up as a burnt offering instead of his son.
Syndein/Thieme	And Abraham lifted up his eyes {same verb again Jehovah saw now 'Abraham sees too!}, 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 place of his son {substitution - another picture of Jesus Christ}.
Translation for Translators	Then Abraham looked up and saw that a ram was nearby, whose horns had been caught in a «thicket/clump of bushes». So Abraham went over and grabbed the ram and killed it, and sacrificed it on the altar as a burnt offering, instead of his son.
The Voice	Abraham glanced up and saw a ram behind him with its horns caught in the thicket. He went over, dislodged the ram, and offered it up as a burnt offering in the place of his son.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And lifting is Abraham his eyes and seeing, and behold! One ram is behind him, held in a thicket by its horns. And going is Abraham and taking the ram, and offering it up for an ascent offering instead of Isaac, his son.
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Green's Literal Translation	And Abraham lifted up his eyes and looked. And behold! A ram behind him was entangled in a thicket by its horns. And Abraham went and took the ram and offered it for a burnt offering instead of his son.
NASB	Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.
Updated Bible Version 2.11	And Abraham lifted up his eyes, and looked, and noticed a ram caught in the 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.
World English Bible	Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son.
Young's Updated LT	And Abraham lifts up his eyes, and looks, and lo, a ram behind, seized in a thicket by its horns; and Abraham goes, and takes the ram, and causes it to ascend for a burnt-offering instead of his son.
The gist of this verse:	Abraham then sees a ram in the thicket, and he takes the ram and offers it as a burnt offering instead of his son.

Genesis 22:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
'Ab ^e râhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: Then Abraham lifted up his eyes... Abraham begins to look around. God has clearly told him not to offer up his son. However, perhaps he hears something, some rustling off in the distance.

Abraham was focused upon his son, whom he was about to sacrifice to God. What God said caused Abraham to refocus his attention.

Genesis 22:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906

Translation: ...and looked,... Abraham focuses in on something here.

This is exactly parallel to v. 4, when Abraham looks up and sees his destination off in the distance.

Genesis 22:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'ayil (אֵילָן) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'achar (אַחֲרַיִם) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb	Strong's #310 BDB #29
Driver suggests that a rho (ר) and a daleth (ד) were mixed up here, and that this is the word for <i>one</i> . ⁵⁴			
Driver: The Mass. text, Symm. and Vulg. have behind (אַחֲרַיִם); many Heb. mss., Sam., lxx., Targg., Pesh., Jubilees xviii. 12, have one (אֶחָד), i.e. a (see 1 K. xix. 4 Heb.). ⁵⁵			
'âchaz (אַחֲזָה) [pronounced aw-KHAHZ]	<i>taken, caught, held onto</i>	Niphal participle	Strong's #270 BDB #28
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁵⁴ From <https://ia600406.us.archive.org/27/items/bookofgenesisnot00drivuoft/bookofgenesisnot00drivuoft.pdf> (p. 219); accessed December 10, 2014.

⁵⁵ From <https://ia600406.us.archive.org/27/items/bookofgenesisnot00drivuoft/bookofgenesisnot00drivuoft.pdf> (p. 219); accessed December 10, 2014.

Genesis 22:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
צֶבַח (ṣəḇāk) [pronounced sehḇ-VAWK]	<i>thicket, interwoven branches</i>	masculine singular noun with the definite article	Strong's #5442 BDB #687
בֶּ (bē) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
קַרְנַיִם (qərṇayim) [pronounced ker-nah-yihm]	<i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901

Translation: ...and he saw [lit., *behold*] a ram behind [him] caught in the thicket by his horns. The use of the word *behold* suggests that what Abraham saw was unexpected. I theorize that he heard something, looked up and then saw this ram. However, the idea that he heard something is not specifically stated in this verse.

You will note that I translate the word after *ram* as *afterwards* rather than *behind*. Both are legitimate translations. However, there are words and phrases to indicate that Abraham lifts his eyes and looks around, as if he hears something, and then he looks until he can find what it is that he hears. These phrases are not found here. We have the exact same phrasing as we had in v. 4, where Abraham looks up and sees something. Also, a preposition usually needs a substantive object, and that is not found here, suggesting that this word is being used as an adverb instead. So, rather than this something being behind him, all of the clues suggest that it is in front of him. I don't know that any of this makes any difference, but I would prefer to be accurate.

So, it is just as reasonable to use this preposition/adverb to indicate that these actions simply occur after Abraham is about to offer up his son and God stops him.

There is no work suggested here on Abraham's part. The ram is right there in front of him, caught up in the thicket and unable to free itself. God provides the ram.

Here is a question that I am not sure has been discussed:

Why did God not allow Abraham to offer his son, and then resurrect Isaac?

1. We know from the book of Hebrews that Abraham expected that he would offer his son, and that God would resurrect him (Heb. 11:19). So, why didn't God do that? What didn't God allow Abraham to kill his son—to prove beyond a shadow of a doubt and Abraham was obedient—and then raise Isaac from the dead? As we see in Scripture, God certainly has the power over death.
2. There are several primary reasons. The first reason is, if God did allow Abraham to go through with killing Isaac, this would have given some credence to human sacrifice. It is hard to understand how a sick mind works, but let me suggest that hundreds if not thousands of crazed mothers or fathers would offer up their son or daughter to God, because of this passage (had God allowed Abraham to kill Isaac). We already know of cases where people have killed their children and then cited God as the reason. Had this sacrifice been carried out, I think that there would have been far more people who would have tried to copy Abraham.
3. As it stands, Charley Brown can say, "I am going to sacrifice my son, because that is what God told Abraham to do." If Charley Brown has the slightest amount of rationality left, he would be able to recognize that Abraham did not actually kill his son, Isaac.
4. Along the same lines, hundreds of Bible critics point to this passage and say, "See, here God condones human sacrifice. How primitive!" But God does not condone human sacrifice. No one was killed. There

Why did God not allow Abraham to offer his son, and then resurrect Isaac?

is a big difference between Abraham being willing to sacrifice his son and Abraham actually sacrificing his son. If you do not understand the difference, then your soul must be smothered in scar tissue.

5. The third reason is, by providing the ram, God introduces the concept of substitution. We are saved because Jesus took on Himself our sins in His Own body on the tree. He was our substitute. He bore our sins. He is our Lamb; He is our substitute ram. None of us are saved by looking inside of ourselves or finding the god inside of us or by turning our lives around; we are all saved in the same way—by the substitutionary death of our Lord Jesus Christ.

There are literally dozens of parallels between Abraham being willing to offer up his son Isaac and Jesus on the cross. So, adding resurrection to this would not have made this type any more convincing.

Let me offer another question, which I have not figured out the answer to yet. Why is the animal a ram rather than a lamb?

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 22:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
'Ab ^e râhâm (אברהם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: [So Abraham went...](#) This is one of those words that can sometimes just indicate purpose or direction. Abraham sees the ram and understands, without God telling him this directly, that he needs to offer up this ram as the sacrifice.

Genesis 22:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לקח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (את) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article	Strong's #352 BDB #17

Translation: ...and he took the ram... Abraham seizes the ram. Obviously, he has to pull him out of the thicket and, apparently, the ram is reasonably cooperative.

We have no idea whose ram it was, and the few who thought about it did not come up with any reasonable answers.⁵⁶ Abraham did not concern himself with the origin of the ram. He understood that it was provided by God, and so he took it. Whether wild, escaped or recently created is unknown to us—but this ram of uncertain origin would be sacrificed instead of Isaac. However, something had to be offered to God. There was no such thing as God changing His mind and saying, “Don’t do it; don’t kill Isaac. Now go back home.” A substitutionary sacrifice was absolutely necessary.

I have asked why a ram rather than a lamb—God did not supernaturally produce the ram. It wandered up this mountain, which is something a lamb would be far less likely to do.

Genesis 22:13f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âlâh (אָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #5927 BDB #748
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

⁵⁶ Since this was too far from Abraham's flock; it would not have been one of his. The ram would have been wild, or escaped from someone else's herd, and one even suggested that God created this ram and put it there.

Translation: ...and he caused it to ascend for a burnt offering instead of his son. *Causing to ascend* means that Abraham slaughtered this animal and then offered him up on the altar which he had made.

God did not even have to instruct Abraham here; Abraham saw the ram and recognized that he was to offer the ram to God instead of his son. Into this act of 4000 years ago, the idea of a substitutionary death is taught to us through what Abraham has done. What Abraham thought originally was that God would raise Isaac from the dead. When they both went up the mountain, he said, "**We** shall return." We further know this from Heb. 11:17–19: **By faith, Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; [to Abraham] to whom it was said: "In Isaac your descendants will be called." He determined that God is able to raise [Isaac] from the dead; from which he also received him [Isaac] back as a type.** The writer of Hebrews also properly interprets this chapter from Abraham's life. Isaac is called Abraham's only-begotten Son, just as our Lord is called; Abraham's original thought that God would raise Isaac back from the dead (even though that had not been done by God before).

An Illustration of the Parallel Between Abraham Offering Isaac and the Cross; from **3 Day Ministries**; accessed December 12, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Isaac is a type of Christ. A type is something which foreshadows the coming of our Lord, or the life or the sacrifice of our Lord. One of the parallels between what has happened here and the sacrifice of our Lord on the cross, a parallel which I have not found anywhere else, is its uniqueness. This is the only time God required a human sacrifice. God did not present an image like this again throughout the remainder of history until this was fulfilled at the end of the gospels in the death of our Lord on the cross. Similarly, our Lord's death was unique—thousands of people have been crucified, many of them believers who were crucified for their stance. However, the death of our Lord was unique, as He took upon Himself the penalty for all of our sins, enduring eternities of hell in a few hours, beyond any pain, suffering and punishment that we could imagine. His death—His life given for ours—is absolutely unique.

As an aside, one may ask, how do we take the penalty for the sins of man and pour them all out upon Jesus Christ in a period of 3 hours?

After all, those who do not believe in Jesus Christ will spend eternity in hell. How do you take something which is eternal or infinite and make it into something which is finite? In mathematics, we have things called series and sequences. A common infinite series is $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots$. This series goes on forever; it is an infinite series. However, it adds up to equal 1 (exactly).



We also have the concept of density in our universe. Density = mass/volume. In anything that we see (including ourselves) there is far more space than there is matter. God is able to take sins and concentrate them upon the Person of Jesus Christ, as if super-dense matter.

Genesis 22:13 And Abraham lifted up his eyes, and looked. And, behold, a ram behind him was entangled in a thicket by its horns. Abraham went and took the ram and offered it up for a burnt offering instead of his son.

Interestingly enough, God does not say, “Look behind you, Abraham. Now, take this ram that you see and sacrifice it to Me instead.” God tells Abraham not to harm Isaac, but then, it is Abraham who looks up and sees the ram, which Abraham would offer up to God as a substitutionary sacrifice.

Abraham sees this ram, which was caught up in the thicket by its horns. Abraham knows that this ram should be the sacrificed to God. This ram is an innocent creature which was entangled in the thicket—it would be substituted for Isaac, the innocent for the guilty, **the just for the unjust** (1Peter 3:18). Isaac has a sin nature, as do we all. This ram will be offered up in Isaac’s stead. This completes the parallel, which we will later delineate.

This completes the analogy between Isaac and Jesus on the cross. This introduces the substitutionary aspect of salvation. We are saved because Jesus Christ died for our sins on our behalf.

This table can be replaced by the other one.

The Parallels Between Abraham Offering Up Isaac and Jesus Offering Himself	
Abraham Offering Up Isaac	Jesus Offering Up Himself
Isaac is Abraham’s uniquely-born son.	Jesus is the uniquely-born Son of God the Father.
This was discussed in great detail in the exegesis of Gen. 18:11. How Isaac’s Unusual Birth Foreshadowed the Birth of Our Lord (HTML) (PDF) (WPD).	
Isaac is the son loved by Abraham. Gen. 22:2	God love His Son. Matt. 3:17 John 3:35 5:20 17:24
This was done by the edict of God. Gen. 22:3	This was done by the edict of God. Acts 2:23
Abraham appears to be offering Isaac from a mountain. Gen. 22:14	Jesus will be crucified upon Mount Golgotha. Matt. 27:33 Mark 15:22 John 19:17
This was a one-time thing. God never asked Abraham or anyone else ever again to offer up their son to Him.	Jesus Christ died once for all mankind. Heb. 7:27 1Peter 3:18
Isaac asks, “Where is the lamb?” Gen. 22:7	Jesus is the Lamb of God. John 1:29, 36
Then Abraham said, “Elohim looks to Himself [for] the lamb for the burnt-offering, my son.” (Gen. 22:8a).	
Associated with this offering of Isaac was the substitutionary offering of the ram. Gen. 22:13	Jesus died as our substitute. Heb. 7:27 1Peter 2:24

Let’s add to this that the 3 days’ journey represents our Lord’s 3 year public ministry.

God sets up such parallels over and over again, so that we can look at the Old Testament, and then we can look at Jesus, and see that God foreshadows His death and resurrection.

This is the brief comparison; it will be expanded upon further down in this study.

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Most commentaries offer up a set of parallels like this.

Parallels between the Deaths of Jesus and Isaac, from the Bible Illustrator

1. The description of the sacrifice which was given. "Thy son, thine only son Isaac, whom thou lovest." How naturally our thoughts are led by this language to Jesus, the only-begotten Son of God, the Son of His delight, His dearly beloved Son.
2. He was to be presented as a sacrifice (Genesis 22:1-2, &c). Here again we are directly led to Jesus. He came to be a sacrifice.
3. He was to be devoted and sacrificed by his Father. To Abraham God said, "Take now thy son," &c. Jesus was God's gift to the world.
4. He was to be offered on mount Moriah. To this spot, with his father, he travelled for three days, &c. Near the same spot--on Calvary, Jesus was sacrificed for the sin of the world.
5. Isaac bare the wood, which was designed to burn the offering. Christ also bare the cross on which He was to be crucified.
6. Isaac freely submitted to be bound and tied upon the altar. Jesus voluntarily went forth to death, and freely surrendered his spirit into the hands of his Father. But here the typical resemblance terminates. For Isaac a substitute is provided.

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=0&ch=21> accessed September 7, 2014.

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Even though there are fairly simple and common words used in this verse, it is moderately difficult to translate. If you pay attention to the various translations below, you will see that many of them are fundamentally different.

And so calls Abraham a name of the place the this Y^ehowah Yireh, which is called the day in a mountain, Y^ehowah will be seen.

Genesis
22:14

Therefore, Abraham called the name of that place Y^ehowah Yireh, where it is said today, *at the mountain, Y^ehowah will be seen [or, Y^ehowah will appear].*

Therefore, Abraham called the name of that place Jehovah Jireh, where it is said today, *In the mountain, Jehovah will be seen.*

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so calls Abraham a name of the place the this Y^ehowah Yireh, which is called the day in a mountain, Y^ehowah will be seen.

Targum of Onkelos

And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before You, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Your decree with joy, that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the Lord was revealed unto him.

Jerusalem targum

And Abrahm prayed in the name of the Word of the Lord, and said, You are the Lord who sees, and are not seen. I pray for mercy before You, O Lord. It is wholly manifest and known before You that in my heart there was no dividing, in the time that You didst command me to offer Izhak my son, and to make him dust and ashes before You; but that forthwith I arose in the morning and performed Your word with joy, and I have fulfilled Your word. And now I pray for mercies before You, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak

their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.

Latin Vulgate	And he called the name of that place, <i>The Lord sees</i> . Whereupon, even to this day, it is said: In the mountain <i>the Lord will see</i> .
Peshitta (Syriac)	And Abraham called the name of that place <i>Mariah-nekhzey</i> , that is, the LORD will provide, as it is said to this day on this mountain, <i>The LORD shall provide</i> .
Septuagint (Greek)	And Abraham called the name of that place, <i>The Lord Has Seen</i> ; that they might say today, In the mount <i>the Lord was seen</i> .
Brenton's Septuagint	And Abraam called the name of that place, <i>The Lord hath seen</i> ; that they might say to-day, In the mount <i>the Lord was seen</i> .
Significant differences:	The first targum has nothing in common with the Hebrew. The Jerusalem targum has a handful of words that are the same. The Latin and Greek translate the name rather than transliterate it. The Latin has the active <i>will see</i> instead of the passive <i>will be seen</i> ; or the possible middle voice, <i>The LORD will see for Himself</i> . According to Whedon, ⁵⁷ that is a matter of pointing in the Hebrew, which the Latin apparently ignored. The Syriac might have <i>provide</i> rather than <i>seen</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham named that place "the Lord sees" [Or the Lord is seen; or the Lord provides]. That is the reason people today say, "On this mountain the Lord is seen [Or the Lord sees; or on the Lord's mountain, it will be provided]."
Contemporary English V.	Abraham named that place "The LORD Will Provide." And even now people say, "On the mountain of the LORD it will be provided."
Easy-to-Read Version	So Abraham gave that place a name, "YAHWEH YIREH [Or, "Jehovah Jireh." This means "the Lord sees" or "the Lord gives.]" Even today people say, "On this mountain, the Lord can be seen."
<i>The Message</i>	Abraham named that place GOD-Yireh (GOD-Sees-to-It). That's where we get the saying, "On the mountain of GOD, he sees to it."
New Century Version	So Abraham named that place The LORD Provides. Even today people say, "On the mountain of the LORD it will be provided."
New Life Bible	Abraham gave that place the name "The Lord will give us what we need." And it is said to this day, "On the mountain of the Lord it will be given."
New Living Translation	Abraham named the place Yahweh-Yireh (which means "the Lord will provide"). To this day, people still use that name as a proverb: "On the mountain of the Lord it will be provided."

Partially literal and partially paraphrased translations:

American English Bible	Well, AbraHam thereafter named that place, 'Jehovah Was Seen.' [He did that] so people today would say, 'This is the mountain where Jehovah was seen.'
Beck's American Translation	Abraham called that place The-LORD-Will-Provide. Today we still say, "On the mount of the LORD it will be provided."
<i>God's Word</i> TM	Abraham named that place The LORD Will Provide. It is still said today, "On the mountain of the LORD it will be provided."
International Standard V	Abraham named that place, "The LORD Will Provide [Or <i>Will See To It</i>]," as it is told this day, "On the LORD's mountain, he will provide [Or <i>Will See To It</i>]."

⁵⁷ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=0&ch=22> accessed December 10, 2014.

New Simplified Bible	Abraham named that place »Jehovah Will Provide.« It is still said today: »It will be provided on the mountain of Jehovah.«
Today's NIV	So Abraham called that place The Lord Will Provide. And to this day it is said, "On the mountain of the Lord it will be provided."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abraham called the name of that place Yahweh-jireh (Yahweh Saw), as said today, 'In the mount, Yahweh saw.'
Bible in Basic English	And Abraham gave that place the name Yahweh-yireh: as it is said to this day, In the mountain the Lord is seen.
Conservapedia	Abraham called that place Jehovah-jireh. And to this day the proverb says, "In the mountain of the LORD it will be seen." Literally, "The LORD shall see"
Ferar-Fenton Bible	Abraham therefore called the name of that place Jehovah-Irah [<i>The Revealing Lord</i>]. The words "It is said to this day, In the Hill of the Lord is can be seen," are a note of an old copyist, not part of the text of Moses. —F.F.
New Advent Bible	And he called the name of that place, The Lord sees. Whereupon, even to this day, it is said: In the mountain the Lord will see.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Abraham named the place 'The Lord will provide.' And the saying has lasted to this day.
Heritage Bible	And Abraham called the name of that place Jehovah Jireh, as it is said to this day, In the mount of Jehovah it will be seen.
New American Bible	Abraham named that place Yahweh-yireh [Yahweh-yireh: a Hebrew expression meaning "the Lord will see/provide." See note on vv. 1-19.]; hence people today say, "On the mountain the LORD will provide."
New Jerusalem Bible	Abraham called this place 'Yahweh provides', and hence the saying today: 'On the mountain Yahweh provides.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avraham called the place ADONAI Yir'eh [ADONAI will see (to it), ADONAI provides] -as it is said to this day, "On the mountain ADONAI is seen."
exeGesés companion Bible	...and Abraham calls the name of that place Yah Veh Yireh/Appears - as it is said in the mount to this day, Yah Veh Yireh/Is seen!
JPS (Tanakh—1985)	And Abraham named that site Adonai-yireh [<i>i.e.</i> , "the Lord will see"; <i>cf.</i> v. 8.], whence the present saying, "On the mount of the LORD there is vision [<i>Heb.</i> Behar Adonai yer'eh]."
Kaplan Translation	Abraham named the place 'God will See' (Adonoy Yir'eh [As we have seen, the original name of the place was Salem (Genesis 14:18). With yireh added to it, it became Yeru-shalem or Jerusalem (Midrash Tehillim 76).]). Today, it is therefore said, 'On God's Mountain, He will be seen.'

Expanded/Embellished Bibles:

The Expanded Bible	So Abraham named that place The Lord ·Provides [or Sees; ^c Hebrew: Yahweh Yireh]. Even today people say, "On the mountain of the Lord it will be ·provided [or seen]."
Kretzmann's Commentary	And Abraham called the name of that place Jehovah-jireh, as it is said to this day, In the mount of the Lord it shall be seen. As Abraham applied to the place of his

Lexham English Bible	sacrifice a name which means "the Lord will see or provide," so men afterward had a proverbial saying based upon this happening, "on the hill where Jehovah is manifested, or revealed," from which the name Moriah originated.
NET Bible®	<p>And Abraham called the name of that place "Yahweh {will provide}," {for which reason} it is said today, "on the mountain of Yahweh {it shall be provided}."</p> <p>And Abraham called the name of that place "The LORD provides." [Heb "the Lord sees" (יְהוָה יִרְאֶה, yĕhovah yir'eh, traditionally transliterated "Jehovah Jireh"; see the note on the word "provide" in v. 8). By so naming the place Abraham preserved in the memory of God's people the amazing event that took place there.] <i>It is said to this day</i> [On the expression to this day see B. Childs, "A Study of the Formula 'Until this Day'," JBL 82 (1963): 279-92.], "In the mountain of the LORD provision will be made." The saying connected with these events has some ambiguity, which was probably intended. The Niphal verb could be translated (1) "in the mountain of the Lord it will be seen/provided" or (2) "in the mountain the Lord will appear." If the temple later stood here (see the note on "Moriah" in Gen 22:2), the latter interpretation might find support, for the people went to the temple to appear before the Lord, who "appeared" to them by providing for them his power and blessings. See S. R. Driver, Genesis, 219.</p>
Syndein	And Abraham called the name of that place Jehovahjireh {means: Jehovah will see to it! Jehovah will provide.}. As it is said to this day, in the 'mount 'there is provision/'it shall be seen to' by Jehovah/God {this is the mountain where Christ was sacrificed as a substitute for us - Golgotha - God did provide for all of us there potential for 'salvation'}.
Translation for Translators	Abraham named that place 'Yahweh will provide.' And to the present day, people say, "On Yahweh's mountain, he will provide."
The Voice	From that day forward, Abraham called that place, "The Eternal One will provide." Because of this, people still today say, "On the Mount of the Eternal, all will be provided."

Literal, almost word-for-word, renderings:

Context Group Version	And Abraham called the name of that place YHWH-SEES. As it is said to this day, On the mountain of YHWH it shall be seen.
English Standard Version	So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."
LTHB	And Abraham called the name of that place Jehovah Will See; so that it is said until this day, In the mount of Jehovah it will be seen.
NASB	Abraham called the name of that place The Lord Will Provide [Heb YHWH-jireh], as it is said to this day, "In the mount of the Lord it will be provided [Lit be seen]."
Webster's Bible Translation	And Abraham called the name of that place Jehovah-jireh: as it is said [to] this day, In the mount of the LORD it will be seen.
World English Bible	Abraham called the name of that place Yahweh-Jireh. As it is said to this day, "In Yahweh's mountain it will be provided."
Young's Updated LT	And Abraham calls the name of that place "Jehovah-Jireh," because it is said this day in the mount, "Jehovah does provide."

The gist of this verse:	Abraham named that place <i>Jehovah-Jireh</i> , because it is said to this days, "In the mount of the Lord, it will be seen."
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Genesis 22:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'Ab ^e râhâm (אֲבִרָחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
mâqôwm (מִוְקָם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>that; this</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Yir ^e eh (יִרְעֵה) [pronounced <i>yih-eh</i>]	<i>he will see; transliterated Jireh, Yireh</i>	proper singular noun, which is the 3 rd person masculine singular, Qal imperfect of <i>to see</i>	Strong's #3070 BDB #907

Together, this means *Y^ehowah sees; Y^ehowah will see*. The Strong's # belongs to the entire title. However, the Qal imperfect is based upon vowel points; and different vowel points would result in the Niphal stem (see below).

Translation: *Therefore, Abraham called the name of that place Y^ehowah Yireh,...* The words *Y^ehowah Yireh* mean *Y^ehowah sees* or *Y^ehowah will see*. This name goes back to v. 8a, to what Abraham told Isaac, when asked about the lamb for the slaughter: *Then Abraham said, "Elohim looks to Himself [for] the lamb for the burnt-offering, my son."* Abraham knew that God would handle all of this; that it would all shake out okay. God could see everything that was going on. God knew all that was going on.

Genesis 22:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun	Strong's #834 BDB #81
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to be told, to be said, to be called</i>	3 rd person masculine singular, Niphal imperfect	Strong's #559 BDB #55
Notice that this is not the same word as qârâʾ above. So, even though this word can also be translated <i>called</i> , that is not necessarily the best translation for it.			
yôm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
bê (בֶּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הָרָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun; possibly the construct form	Strong's #2022 (and #2042) BDB #249
Although Owens calls this a construct, it is not necessary for it to be a construct. If this is not taken as a construct, then this reads, <i>which [place] today is called, at the mountain, Y^ehowah will be seen</i> . If it is taken as a construct, it reads, <i>which [place] today is called, in the mountain of Y^ehowah, he will be seen</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râʾâh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906

The word here is Yêrâʾeh, which means *He is seen*. The Niphal stem is based upon the vowel points only; the consonants are exactly the same. This was originally written without any vowels, making it YRʾH, which is exactly equivalent to Yir^{eh} from v. 14a. However, the vowel points are based upon these words being read aloud for hundreds of years, until the vowel points themselves were included as a part of the text.

Translation: ...where it is said today, *at the mountain, Y^ehowah will be seen* [or, *Y^ehowah will appear*]. One translator said that these are just translation notes at the end of this verse, rather than the text itself.

This is actually the first reference to a mountain. I have been suggesting all along that God was directing Abraham to a particular mountain (and I believe that to be Mount Golgotha, where our Lord was crucified). However, all previous references have simply been to *Moriah*.

Gen. 22:14 is a rather difficult verse, although it may appear to be very simple in your translation. Let me give you 5 ways this verse has been rendered in translations which are usually understood to be fairly literal:

Bible in Basic English	And Abraham gave that place the name Yahweh-yireh: as it is said to this day, In the mountain the Lord is seen.
Green's Literal Translation	And Abraham called the name of that place Jehovah Will See; so that it is said until this day, In the mount of Jehovah it will be seen.
NASB	Abraham called the name of that place The Lord Will Provide [Heb YHWH-jireh], as it is said to this day, "In the mount of the Lord it will be provided [Lit be seen]."
Webster's Bible Translation	And Abraham called the name of that place Jehovah-jireh: as it is said [to] this day, In the mount of the LORD it will be seen.
World English Bible	Abraham called the name of that place Yahweh-Jireh. As it is said to this day, "In Yahweh's mountain it will be provided.
Young's Updated LT ⁵⁸	And Abraham calls the name of that place "Jehovah-Jireh," because it is said this day in the mount, "Jehovah does provide."

The first phrase is accurate except where the Hebrew words are transliterated *Jehovah Jireh*. There is no *j* in the Hebrew (or, for that matter, in the Greek). All those people that you know from the Bible: Jacob, Joshua, Job, John—not one of them has a name that sounds like its English counterpart because there is no *j* in the Greek or Hebrew.

Abraham calls the name of this place, YHWH (Y^ehowah) yir^eeh,... That last word is the 3rd person masculine singular, Qal imperfect of the very common verb râ'âh (רָאָה) [pronounced raw-AWH], which means, *to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*. Strong's #7200 BDB #906. So, literally, the name that Abraham gives this place is *Y^ehowah sees; Y^ehowah will see*. All of the other meanings are very secondary meanings, some of which are not even found in some Bibles. The imperfect tense in the Hebrew is used for extended action, for future action or for successive actions.

Then there is a relative pronoun connecting these thoughts together; the very common relative pronoun 'âsher (אֲשֶׁר) [pronounced uh-SHER], which means, *that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis]. Strong's #834 BDB #81. In this case, 'âsher acts more like a connective (a conjunction) than it does a relative pronoun. Therefore, the translation *so that* or *because* is appropriate. Then we have the words, *it is said today*, which gives us, thus far: *And so Abraham calls the name of this place Y^ehowah will see, because it is said today...*

The next problem is the phrase *mount of Jehovah*. *Mount* (or, *mountain, mountain range*) is considered by many to be in the construct form (this is how it reads in John Owens' *Analytical Key to the Old Testament*). The construct form means, the noun is very closely related to the noun which follows, and, in this instance, we would translate this *mount of Y^ehowah* or *Y^ehowah's mountain*. Sometimes there is a slight change in the spelling to indicate a construct; sometimes not. Here, there is no change in the spelling of *mountain* so that this does not have to represent a construct form. That is, *mount* or *mountain* may simply stand on its own without a close relationship to *Y^ehowah*.

I should add that *mount* or *mountain* is preceded by the bêt preposition, so that this reads *in the mountain, at the mountain*, followed by the proper noun *Y^ehowah*.

After *Y^ehowah* is the 3rd person masculine singular, Niphal imperfect of râ'âh (רָאָה) [pronounced raw-AWH], which means, in the Niphal (the passive stem), *to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)*. Strong's #7200 BDB #906. This verb occurs over 90 times in the Old Testament in the Niphal stem. Over and over again, it is translated *to be seen; to appear*. I have a very handy reference book, which I haul off the shelves for a situation like this, called *The Englishman's Hebrew*

⁵⁸ Don't search out *Young's Updated Literal Translation* in your stores. I simply wrote a macro to update much of the old English used by Young.

Concordance of the Old Testament by George Wigram. It lists every single form of every verb separately, so all the Niphal perfect's are together, all of the Niphal participles are together, etc. I can therefore peruse these 90+ verses and confirm that **none** of them have the translation *to be provided for*. I don't care what your Bible says. There is no overpowering reason why here, we should have this alternate meaning of רָאָה—an alternate reading which is not found in any other verse.⁵⁹ Therefore, this verb should be translated *will be seen, will appear*.

Generally speaking, the perfect form of the verb is properly translated with the English past tense (although the Hebrew perfect tense can refer, from time to time, to a certain future action); and the imperfect tense can refer to an ongoing action, a group of successive actions, or to a future action.

I realize that the previous 6 paragraphs may have been the most boring paragraphs that you have ever read in your life. However, these paragraphs explain exactly why I translate this verse the way that I do; and why many other translations are bogus (all those with the word *provide* in this verse).

Let's take this by points, as I don't know if this has ever been correctly explained before:

Explaining Genesis 22:14

1. Gen. 22:14 reads: *Therefore, Abraham called the name of that place Y^ehowah Yireh, where it is said today, at the mountain, Y^ehowah will be seen.*
2. The previous verse, which is pertinent, reads: *Then Abraham lifted up his eyes and looked, and he saw [lit., behold] a ram behind [him] caught in the thicket by his horns. So Abraham went and he took the ram and he caused it to ascend for a burnt offering instead of his son.*
3. Let's look at these together: *Then Abraham lifted up his eyes and looked, and he saw [lit., behold] a ram behind [him] caught in the thicket by his horns. So Abraham went and he took the ram and he caused it to ascend for a burnt offering instead of his son. Therefore, Abraham called the name of that place Y^ehowah Yireh, where it is said today, at the mountain, Y^ehowah will be seen.*
4. *Y^ehowah Yireh* means *Jehovah sees*. So, all of the time that Abraham was walking toward this place, and all that he did while on this mountain, God was watching; God was seeing.
5. It is reasonable to assume that what happened here was known. What seems to be the case in the ancient world is, a place would be given a name, and this name was designed to provoke interest, so that the son would someday ask his father, "Why is this place called *Y^ehowah will be seen*?" And then the father would explain this to the son, which would mean, he would recount this incident.
6. So, the name that Abraham gave that place was known and is recorded here. However, this place became known by a different, but related, name: *Y^ehowah will be seen*. This brings the Niphal stem into view. This could also be translated, *Y^ehowah will be revealed*.
7. One thing that was seen here is the ram. *Ram* is in the masculine singular, just like the Niphal form of this verb. The ram was seen; that is what the previous verse tells us. *It was seen. Abraham looked up and he saw the ram.* The ram was seen.
8. However, more widely is, all of what occurred here was seen. The 3-day walk by Abraham, his son and his two servants. Then Abraham and young Isaac walking toward and up the mountain. Then Abraham binding his young son for slaughter. His son being placed upon the altar to be offered; the lifting of Abraham's hand with the knife; and then, the substitution of the ram. All of this was seen. This entire incident was witnessed.
9. Logically, who saw this? All angelic creation.
10. What did Abraham and Isaac see? The ram. What does the ram represent? Jesus Christ. *Y^ehowah will be seen. Y^ehowah will be revealed.*
11. This final phrase is possibly a gloss. That is, the second phrase of v. 14 simply tells us what the name of this place became: "Y^ehowah will be seen." Moses or Joshua somehow had possession of this book of Genesis, and it is likely that one of those men added this short phrase. It is possible that the Jews of the Exodus had this book, although it may not have been written, but memorized.

⁵⁹ Quite often, BDB will include some of these oddball definitions because they have found their way into some ancient translations—this verse being a prime example of this.

When it comes to the origins of the book of Genesis, I think an easy case could be made for it being written by several men over hundreds of years. It is also possible that men were able to memorize this book. However, we do not have a clear explanation as to who saved this book and how. The common notion is, this is a book written by Moses. However, there are so many things in this book which are personal or known only to those involved, that it had to be originally recorded in some form (which could include it being retained in the minds of men for many centuries).

My own personal opinion is that, Moses was able to read and write, in both the language of his people and in the language of the Egyptians at that time, and that he (or Joshua) simply wrote down in the language of the Jews what had been memorized for all of those years. Glosses, as we find at the end of v. 14, were added.

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v. 14 reads: **Therefore, Abraham called the name of that place Y^ehowah Yireh, where it is said today, at the mountain, Y^ehowah will be seen** [or, **Y^ehowah will appear**].

The second sentence indicates that this was written down later by someone other than Abraham. Abraham very likely wrote the portion of Genesis which deals with his life, but it had been copied and possibly edited and there were additions which were made, particularly when it came to identifying places where the names have changed. At which point that it become God's Word, we do not know. My educated guess was that Abraham's first rendition of it was God's Word and when Moses (who likely compiled and edited Genesis) wrote it and added these phrases, it was still God's Word. And as has been mentioned early on Genesis, man had language and man wrote a great deal during and prior to Abraham's time. As we have seen, Abraham was not some slow-thinking nomad with a couple of people traveling with him; but an educated, brilliant man with many abilities and facets, who commanded a group large enough to oppose the armies of four kings (whose armies and kingdoms would seem small by today's standards).

Genesis 22:14 And Abraham called the name of that place Y^ehowah-Yireh so that it is said this day: "In [this] mountain, Y^ehowah will be seen [or, Y^ehowah will appear]." This could also be translated, "**In [this] mountain, Y^ehowah is seen** [or, Y^ehowah appears]."

What we do have here is a play on words, which is found throughout the Bible. **And Abraham called the name of that place, Y^ehowah will see; so that it is said in that day, "In [this] mountain Y^ehowah will be seen."** Or, "**in [this] mountain, Y^ehowah will appear.**" So, where Abraham was about to offer up his son, in that mountain, that is where Y^ehowah would appear; that is where Y^ehowah would be seen.

*Driver: If, however, the text is correctly pointed, there must, it seems, be a play on the double application of the word : Jehovah 'sees' the needs of those who come to worship Him in Zion, and then 'is seen,' i.e. reveals Himself to them by answering their prayers, and bestowing upon them the blessings of His providence and aid: His 'seeing,' in other words, takes practical effect in a 'being seen.'*⁶⁰

Or, if one insists upon the construct form of *mountain* (which is not incorrect), this would read: **And Abraham called the name of that place, Y^ehowah will see [= Y^ehowah Yireh]; so that it is said in that day, "In the mountain of Y^ehowah, He will be seen** [or, **He will appear**]." In this slightly different translation, where they are, Abraham is speaking of *the mountain of Y^ehowah*, and he says that it is here where *He (Y^ehowah) would appear*. So, even if the translation is changed slightly to reflect a construct form of *mountain*, the general meaning can be understood to be almost identical to the other translation.

⁶⁰ From <https://ia600406.us.archive.org/27/items/bookofgenesist00drivuoft/bookofgenesist00drivuoft.pdf> (p. 220); accessed December 10, 2014.

Arno Gaebele lists many of God's names, as found in Scripture: "*Jehovah-jireh*," the Lord has seen, is the great foundation. From that provision, the gift of His Son and His obedience unto death, even the death of the cross, flows forth the great redemption: *Jehovah-Rophecah* (Exodus 15:26), the Lord thy healer, is next. Then follow *Jehovah Nissi*, the Lord my banner, (victory Ex. 17); *Jehovah Shalom*, Jehovah is peace (6:24); *Jehovah Roi*, Jehovah, my shepherd (Psalms 23:1); *Jehovah Zidkenu*, Jehovah our righteousness Jeremiah 23:5-6); *Jehovah Shamma*, Jehovah is there (Ezekiel 48:35).⁶¹

Names of God

- El Shaddai (Lord God Almighty)
- El Elyon (The Most High God)
- Jehovah Nissi (The Lord My Banner)
- Jehovah Raah (The Lord My Shepherd)
- Jehovah Rapha (The Lord That Heals)
- Jehovah Shammah (The Lord is There)
- Jehovah Tsidkenu (The Lord Our Righteousness)
- Jehovah Mekoddishkem (The Lord Who Sanctifies You)
- Jehovah Jireh (The Lord Will Provide)
- Jehovah Shalom (The Lord is Peace)
- Jehovah Sabaoth (The Lord of Hosts)

From Calvary Chapel (<http://www.ccmanitowoc.org/>); Gen. 22; accessed December 11, 2014.

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This is the mountain where Y^ehowah would appear; where Y^ehowah would be seen. This may be Golgotha, the place of the crucifixion. It is also possible that Abraham was about to offer his son upon the Mount of Olives, which is where Jesus' feet will touch down when He returns in the 2nd Advent (Zech. 14:4). An alternate view would be, this is the mountain where the Temple would be built. All of these places are reasonably close to one another, and they are all near to Mount Moriah. We know that Abraham was directed to the land of Moriah, but we do not know exactly to which mountain he went to after that.

Here, we learn several things: the exact location of the mountain that Abraham went to is known to God and to all the angels; it is not known to us. The only clues are, this was a 3-day hike from Beersheba and the general area was called Moriah. This likely takes to the ancient site of Jerusalem. In any case, this event reveals to angels the wisdom and foreknowledge of God.

When created, an angel goes from not being to suddenly being. There is God in front of the angel and God tells him, "I just created you." The angel did not see himself being created; he did not feel himself being created, any more than we see God creating us. In fact, there are numerous people who believe that they are the result of biological evolution, that somehow, out of non-life sprung life, and that life somehow kept evolving, forming such complex structures as eyes and kidneys, and nerve systems by means of some undirected process which few evolutionists can agree upon. Just as many people take issue with being created by God, it is reasonable that some angels (fallen angels) would distrust what God told them.

As an aside, all evolutionists obviously believe in evolution. However, the processes by which nature created life out of non-life, and then created specific kinds of plants and animals, and their genetic attributes, is not agreed upon nor are these processes observable in a lab. Virtually everyone believes in micro evolution (limited adaptation) as well as genetic isolationism (the ability to breed in or out specific characteristics within a species). These things may be observed—but they are not enough to explain evolution (although I have heard many people vehemently testify, *micro-evolution is macro-evolution*). What has to happen is brand new, never-seen-before, never-existed -before, genetic traits must appear out of nowhere, and be interrelated in millions of ways to the existing system (such as, for instance, eyes). Then we get into theories involving the *hopeful monster* and *good*

⁶¹ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=0&ch=22> accessed December 8, 2014.

genetic mutations, etc. I have had one person tell me, very seriously, that the eye began as a fish scale and went from there to become an eye. How this exactly happened, we do not know, but this person had great faith that it did happen. Not only could I never argue him away from this belief; but my guess is, most people have no concept of just how complex the eye is and how many relationships exist between the eyes and other portions of a living thing. And even if this person could have gotten 20 evolutionists in the same room who agreed that fish scales became eyes, that evolutionary trip from scales to eyes would be given 20 different and contradictory explanations. But they would all have faith that it occurred. Furthermore, I guarantee you that their faith is as strong as mine in Jesus Christ, if not stronger.

As another aside, people who believe in evolution and do not believe in God, often accuse Christians of being stupid and brainwashed throughout their young lives—thus ending up where they are. However, many Christians come to Jesus Christ years into their lives, sometimes being raised by non-Christian parents. And the people who are brainwashed are often the people who believe in evolution, who are taught in school, year after year, that evolution very neatly explains life on earth, and that all other explanations are nonscientific.

Back to God and angels and man:

Angels can see how God interacts with His people and how Satan interacts with mankind; they can see how God says, “*In the mountain of Y^ehowah, He will appear;*” and, 2000 years later, He appears. Satan, at the same time, says, “Destroy Job’s prosperity and he will curse You to Your face.” And what Satan predicts is wrong. What God predicts always comes to pass. What Satan says does not. Truth versus lies; good versus evil.

Why are we not told specifically the location? First of all, we are given the name of the location: *Y^ehowah will be seen*. So the location then has a completely different name than it did 2000 years later.

Given what happened at the end of Gen. 19, it seems reasonable that Abraham is not at the place where Melchizedek lives—that is, these would be separate mountains. However, we have no idea as to Melchizedek’s age; so he may have passed on by this point (in fact, that is very likely).

In any case, angels will know where this place is. The name of that place is *Y^ehowah-Yireh*, which name we might not identify it with Golgotha. There are other places named like Bethlehem or descriptions given (Isa. 53) which clearly look forward to the cross and to Jesus Christ. There are certainly a hundred prophetic statements which are about our Lord; so it is not as if lacking the exact location of this mountain will make a difference in someone’s faith.

As believers, there is one thing that we need to know—we are not alone. Everything is not about us. The universe does not revolve around us. Furthermore, there is more to this world than the things which we see, hear, smell, taste and touch.

An atheist interlude: It is always interesting is discussing such things with atheists about matters of faith and what is not seen because (1) many will argue incessantly about things they cannot see and do not believe in; and (2) virtually all of them believe strongly in things they cannot see or verify (evolution being a conspicuous example).

Over the years, I have become quite the fan of Word Clouds, and this is one taken from the homepage of an atheist website (atheismresource.com) (I chose that site simply because it had a lot of text on their homepage).

Word Cloud for Atheism Resource homepage (this would have been August of 2013)

I would assume that the Mountain of Y^ehowah here is either the mountain range that Abraham came to or the particular mountain that Abraham had come to. In this area, it was still known as *He is being seen* or *Y^ehowah is being seen*. The name is interesting, if only because God is not seen in this mountain, but only His voice is heard. In v. 11, His voice is heard from the heavens, but no form of God was observed (insofar as we know). Now, if I were going to name this place, it would be *Y^ehowah has been heard* or *the hand of Y^ehowah was seen*. However, the only thing which Abraham actually saw on this mountain (which is something I have been assuming) is the ram. Abraham brought with him the wood and the fire and Isaac. What he did not see before is *the ram*. And the text specifies this: **Abraham lifted up his eyes and he sees** [same word] **a ram behind [him] caught in the thicket by his horns**. What appears to be said is, Abraham named this place one thing, but it came to be known in a slightly different but related way.

Now, what was sacrificed here? The ram. What is the only thing that Abraham saw? The ram. The ram, being sacrificed, is a type of Christ, and the substitute for us all.

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Charts, Graphics and Short Doctrines

The Angel of the Lord Calls to Abraham Again and Blesses Him

Vv. 15–18 seem to be one continuous sentence. Those who divided up the verses of the Bible could choose between this or making the longest verse in the Bible. The way that they are broken up is not poorly done.

And so calls a Messenger of Y^ehowah unto Abraham a second [time] from the [two] heavens,...

Genesis
22:15

Then the Angel of Y^ehowah called to Abraham a second [time] from the heavens,...

Then the Angel of Jehovah called out to Abraham a second time from the heavens,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls a Messenger of Y ^e howah unto Abraham a second [time] from the [two] heavens,...
Targum of Onkelos	And the Angel of the Lord called to Abraham the second time from the heavens,...
Latin Vulgate	And the angel of the Lord called to Abraham a second time from heaven, <u>saying</u> :...
Peshitta (Syriac)	And the angel of the LORD called to Abraham from heaven a second time.
Septuagint (Greek)	Then the Angel of the Lord called Abraham the second time out of heaven, <u>saying</u> ,...

Significant differences: The verb *saying* is found in v. 16a in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	The LORD's angel called out from heaven a second time:... Then the *angel of the *Lord called again to Abraham from heaven. The *angel called from heaven and he said this:... I do not know why this is repeated in their translation; possibly, this is just a typo.
Easy-to-Read Version <i>The Message</i>	The Angel of the Lord called to Abraham from heaven a second time. The angel of GOD spoke from Heaven a second time to Abraham:...
New Berkeley Version	The angel of the LORD called to Abraham from heaven a second time;...
New Living Translation	Then the angel of the Lord called again to Abraham from heaven.

Partially literal and partially paraphrased translations:

Beck's American Translation	Again the LORD's Angel called to Abraham from heaven:...
God's Word™	Then the Messenger of the LORD called to Abraham from heaven a second time...
International Standard V	The angel of the LORD called to Abraham a second time from heaven and said, "I have taken an oath to swear by myself," declares the LORD, "that since you have carried this out and have not withheld your only unique [Or <i>only</i>] son, I will certainly bless you and make your descendants as numerous as the stars in heaven and as the sand on the seashore. Your descendants will take possession of the gates [i.e. the centers of power in their cities] of their enemies. Vv. 16–17 are added for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	The second messenger of Yahweh called to Abraham from heaven... And the voice of the angel of the Lord came to Abraham a second time from heaven,...
Ferar-Fenton Bible	Then the messenger of the EVER-LIVING called again to Abraham from the skies,...

Catholic Bibles (those having the imprimatur):

Heritage Bible	And the Messenger of Jehovah called to Abraham out of the heavens the second time,...
New American Bible	A second time the angel of the LORD called to Abraham from heaven... [Gen. 22:15-19] The seventh and climactic statement of the blessings to Abraham. Unlike the other statements, which were purely promissory, this one is presented as a reward for Abraham's extraordinary trust.

Jewish/Hebrew Names Bibles:

Hebrew Names Version	The angel of the LORD called to Avraham a second time out of the sky,...
Kaplan Translation	God's angel called to Abraham from heaven a second time,...

Expanded/Embellished Bibles:

Lexham English Bible	And the angel of Yahweh called to Abraham a second time from heaven.
NET Bible®	The LORD's angel called to Abraham a second time from heaven...
Translation for Translators	The angel who was really Yahweh called out to Abraham from heaven a second time.
Syndein	And the angel/messenger of Jehovah/God {Jesus} called unto Abraham out of heaven the second time,...
The Voice	The special messenger of the Eternal One called out to Abraham yet a second time from heaven.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And calling is the messenger of Yahweh to Abraham a second time from the heavens, and saying,...
A Conservative Version	And the agent of LORD called to Abraham a second time out of heaven,...
Context Group Version	And the messenger of YHWH called to Abraham a second time out of the skies {or heavens },...
LTHB	And the Angel of Jehovah called to Abraham out of the heavens a second time.
WEB	The angel of Yahweh called to Abraham a second time out of the sky,...

Young's Updated LT

And the messenger of Jehovah calls unto Abraham a second time from the heavens,...

The gist of this verse:

The Angel of the Lord speaks to Abraham a second time from heaven.

Genesis 22:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
mal'âk' (מַלְאָךְ) [pronounced mah'-AWK']	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ab'râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal	Strong's #8145 BDB #1041
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: Then the Angel of Y^ehowah called to Abraham a second [time] from the heavens,... As previously discussed, the Angel of Y^ehowah is the Revealed Member of the Trinity, Jesus Christ in the New Testament.

Genesis 22:15 And the Angel of Jehovah called to Abraham out of the heavens the second time,...

Abraham has done one of the most phenomenal things in human history. He was ready to offer up his son, because God had asked him to. He was ready to take his son, the basis of all the promises God had made to him, and offer this son to God.

God knew this about Abraham, and He knew this about Abraham in eternity past. God knew that this was the one man upon whom He could depend, to give us a picture of the obedience of our Lord to the cross. This was a one-time thing done by one man, who had everything to lose by offering up his son. Again, this verse cannot be over-emphasized: Philip. 2:8 **[Jesus] humbled Himself by becoming obedient to the point of death, that is, [His] death on a cross.** The obedience of Abraham is paralleled in the obedience of Jesus Christ.

Here in v. 22, it says that the Angel of Y^ehowah calls out to Abraham *a second time*, the first therefore would have been Gen. 22:11a, 12 (**But the angel of the LORD called to him from heaven and said, "Abraham, Abraham! Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from Me."**). So, some time has passed. Abraham has loosened his son from being tied to the altar and he has taken the ram and has laid the ram down instead of his son (v. 13). This ceremony required some time. Once this had been completed, then God calls to Abraham a second time.

...and so He says, "In Me, I have sworn an oracle of Y^ehowah, that because that you did the word the this and you did not withhold your son, your only [son]."

Genesis
22:16

...and He said, "By Myself I have sworn a declaration of Y^ehowah, because of what you did—this thing—and you did not withhold your son, your only [son]."

...and He said, "I have taken an oath by Myself, because of what you did, obeying this command and by not withholding your son, your only son [from Me]."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...and so He says, "In Me, I have sworn an oracle of Y ^e howah, that because that you did the word the this and you did not withhold your son, your only [son]."
Targum of Onkelos	...and said, By <u>My Word</u> have I sworn, says the Lord, forasmuch as you have done this thing, and have not withheld your son, your only begotten,...
Latin Vulgate	By my own self have I sworn, says the Lord: because you have done this thing, and have not spared your only begotten son for My sake:...
Peshitta (Syriac)	And said, I have sworn by myself, says the LORD, for because you have done this thing and have not withheld your son, your only son, from Me,...
Septuagint (Greek)	...I have sworn by Myself, says the Lord, because you have done this thing, and on My account have not spared your beloved son,...

Significant differences: The targum has *My Word* instead of *Me*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	You were willing to offer the LORD your only son, and so he makes you this solemn promise,...
Easy English	`The *Lord says, "I have made this very serious promise and I have *confirmed it with my own name. You have done this thing. You have not kept your son, your only son, from me."

Easy-to-Read Version	The angel said, "You were ready to kill your son for me. This was your only son. Because you did this for me, I make you this promise: I, the Lord, promise that...
Good News Bible (TEV)	"I make a vow by my own name---the LORD is speaking---that I will richly bless you. Because you did this and did not keep back your only son from me,...
<i>The Message</i>	..."I swear--GOD's sure word!--because you have gone through with this, and have not refused to give me your son, your dear, dear son,...
New Berkeley Version	He said, "By Myself I have sworn, the LORD says, because you have done this and have not held back your son, your only one [God did not allow Abraham to forget that his affair with Hagar was altogether out of order; that only Isaac was the son of His promise.], I will bless you beyond words; I will greatly multiply your descendants so as to compare with the stars of heaven and the sand on the seashore for numbers. Your offspring shall possess the gate of his enemies and through your offspring all peoples of the earth shall be blessed; because you have obeyed My voice." Vv. 17–18 are included for context.

Partially literal and partially paraphrased translations:

American English Bible	...'This is what Jehovah has said: I have sworn [an oath] by Myself, that; because you've done this thing - because you haven't spared your loved son for Me -...
<i>God's Word™</i>	...and said, "I am taking an oath on my own name, declares the LORD, that because you have done this and have not refused to give me your son, your only son,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...saying, "I swear," declares Yahweh, "since you did this word, and never restrained your son, your only-child:...
Bible in Basic English	Saying, I have taken an oath by my name, says the Lord, because you have done this and have not kept back from me your dearly loved only son, ...
Conservapedia	The Messenger of the LORD called to Abraham a second time out of the skies, saying, "In me I swear, says the LORD, that because you did this thing, and did not withhold your son, your only son, that I will bless you exceedingly, and multiply you exceedingly, like the stars in the skies, and like the sand on the seashore, and your descendants will possess the gate of their enemies." Vv. 15 & 17 are included for context.
Ferar-Fenton Bible	...and said to him, "I promise," the LORD declares, "that because you have done this thing, and have not held back your special son,...
HCSB	...and said, "By Myself I have sworn, says the LORD: Because you have done this thing and have not withheld your only son,...

Catholic Bibles (those having the imprimatur):

Christian Community Bible	...By myself I have sworn, it is Yahweh who speaks, because you have done this and not held back your son, your only son,...
Heritage Bible	...And said, By myself I have sworn - an oracle 16 of Jehovah - that because you have done this word, and have not withheld your son, your only son,... 22:16 an oracle. Hebrew, ne'um. It means an oracle, something spoken by God. It is always used of divine revelation; never used of ordinary speech. The word prophet, nabi, is a form of this word. The verb form, na'am occurs only once, Jer 23:31, Behold, I am against the nabi [prophets], a ne'um [oracle] of Jehovah, who take their tongues to na'am ne'um [to oraculize oracles, or prophesy oracles]. In other words, God is against those prophets who get their oracles from their own tongues instead of from Jehovah. Gen 22:16 is the first place ne'um occurs. It is interesting

	that it first occurs when Jehovah spoke to Abraham about the offering up of his only son, as God offered up His only begotten Son, on the same mount.
New American Bible	...and said: "I swear by my very self-oracle of the LORD-that because you acted as you did in not withholding from me your son, your only one,... Gn 15:5; Ex 32:13; Lk 1:73; Rom 4:13; Heb 6:13-14; 11:12.
Revised English Bible	Then the angel of the LORD called from heaven a second time to Abraham and said, 'This is the word of the LORD: By my own self I swear that because you have done this and have not withheld your son, your only son, I shall bless you abundantly and make your descendants as numerous as the stars in the sky or the grains of sand on the seashore. Your descendants will possess the cities of their enemies. Vv. 15 & 17 are included here for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said, "I have sworn by myself - says ADONAI- that because you have done this, because you haven't withheld your son, your only son,...
JPS (Tanakh—1985)	The angel of the LORD called to Abraham a second time from heaven and said, "By Myself I swear, the LORD declares: Because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gate of their foes. Vv. 15 & 17 are included for context.
Kaplan Translation	...and said, 'God declares, 'I have sworn by My own Essence, that because you performed this act, and did not hold back your only son,...

Expanded/Embellished Bibles:

Lexham English Bible	And he said, "I swear by myself, declares Yahweh, that because you have done this thing and have not withheld your son, your only child,...
NET Bible®	...and said, " 'I solemnly swear by my own name [Heb "By myself I swear.'],' decrees the LORD [Heb "the oracle of the Lord." The phrase refers to a formal oracle or decree from the Lord.], 'that because you have done this and have not withheld your son, your only son,...
Syngein	...And said, "By Myself, have I sworn {solemn oath by Jesus all by myself}, said Jehovah/God, "For you have done this thing, and have not kept back your son, your only one...
Translation for Translators	He said, "I, Yahweh your Lord, am telling you that you did what I told you, and you have not held back your only son <i>that is with you</i> . So I say, 'I solemnly swear, with myself as my witness,...
The Voice	Special Messenger: <i>Listen to the solemn vow the Eternal One has spoken: "Because you have done what I asked and were willing to give up your son, your only son,...</i>

Literal, almost word-for-word, renderings:

Concordant Literal Version	By Myself I swear, averring is Yahweh, that, because you have done this thing and have not kept back your son, your only one, from Me,...
Context Group Version	...and said, By myself I have sworn, says YHWH, because you have done this thing, and haven't withheld your son, your only son,...
World English Bible	...and said, "I have sworn by myself, says Yahweh, because you have done this thing, and have not withheld your son, your only son,...
Young's Updated LT	...and says, "By Myself I have sworn—the affirmation of Jehovah—that because you have done this thing, and have not withheld your son, your only one—...

The gist of this verse: God observes that Abraham did what He asked and did not withhold his only son.

Genesis 22:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal perfect	Strong's #7650 BDB #989
n ^e ûm (נֹאמַר) [pronounced n ^e -OOM]	<i>declaration, revelation, utterance, saying, oracle</i>	masculine singular construct	Strong's #5001 & 5002 BDB #610
BDB lists this as a masculine noun (Strong's #5002) and Gesenius lists this as the passive participle construct of Strong's #5001. According to Gesenius, this means <i>to murmur, to speak in a low voice</i> ; especially used of the voice of God. Wigram lists this as the Qal participle and lists both Strong numbers. In either case, we are generally speaking of the voice of God or the Word of God (compare Gen. 22:16 Num. 14:28 Isa. 1:24 3:15 Jer. 1:8 2:19 Ezek. 5:11). There are several hundred passages where this is God speaking; only a few that I found where it was not (2Sam. 23:1 Psalm 36:1 Prov. 30:1).			
This is the first occurrence of this word.			
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and He said, "By Myself I have sworn a declaration of Y^ehowah,... As I have found throughout the book of Genesis, when God speaks, the language tends to be rather difficult to translate into English. I end up having to take a lot of liberties with the Hebrew text in order to make it sound reasonable.

The word *declaration* is also translated *oracle, revelation, saying*. The Abrahamic covenant is going to be repeated, in part, but it will be tied to Abraham's obedience in this matter.

God here is taking an oath, and He is swearing by Himself (or, *upon Himself*). The writer of Hebrews refers back to this passage, writing: **For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself,...** (Heb. 6:13) There is nothing greater upon which God can swear. When He swears upon Himself, His entire character stands behind that which is sworn. The idea is, if this does not come to pass, then God is not God.

Aben Ezra: *[This] is a great oath, and abides for ever; for because he could swear by no greater, he swore by himself, his own nature, perfections, and life.*⁶³

⁶³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:16. Clarke does not reference the Ezra quote.

When God makes an oath, He can swear by nothing higher than by Himself (Heb. 6:13). This is one of the many passages which indicates that God is the Angel of Yahweh. The Angel is not relaying a message from God, but the Angel of Yahweh is Yahweh. He is so called because there are three persons in the trinity and this subtly indicates that fact. Such a revelation is more clearly stated in Isa. 44:6 and 48:16. God did not have a mouse in His pocket when He said, in Gen. 1:26a: **"Let Us make man in Our image."**

I don't believe that God has taken an oath by Himself to any of the patriarchs after this. However, there appears to be many references to this oath in later Scripture: Gen. 24:7 26:3 50:24 Ex. 13:5, 11 33:1 Psalm 89:36 132:11 110:4 (this is not an exhaustive list). However, God will take such an oath (or a similar oath) with or through various prophets: Isa. 45:23 Jer. 44:26 49:13, 51:14 Amos 4:2 6:8

The oath that God is making is again the Abrahamic covenant. We have heard it several times and since it is all within several chapters, it seems as though every few minutes God is promising to bless his descendants through him. However, there is a time factor involved here which is not as readily apparent. Furthermore, God is not above repeating Himself when the situation warrants it. And, this time, these promises are made based upon what Abraham has just done.

Genesis 22:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ya'an (וְעַי) [pronounced <i>yah-GAHN</i>]	<i>because, therefore, because that, in that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	preposition/conjunction	Strong's #3282 BDB #774
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ya'an 'ăsher (וְעַי אֲשֶׁר) [pronounced <i>yah-GAHN ash-ER</i>] mean <i>because that, because; in that, that</i> .			
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Together, dâbâr zeh mean *this thing, this matter, this command*.

Translation: ...because of what you did—this thing—... The first 3 words here are difficult to translate. They are referencing that which Abraham did. God is going to make a promise, based upon His Own character, and it will be because of what Abraham has done here.

You ought to understand that this is a pretty big deal. God will associate Abraham's actions with the blessing that he and his seed will receive, and God is taking an oath to stand behind this.

What Abraham did was obey God, and in this, he revealed the cross and that Jesus would die on the cross for our sins, a substitutionary death.

It is interesting, because for nearly all of this time, God made promises to Abraham, but these were unconditional promises—no matter how Abraham conducted himself, God was telling him that these things would come to pass. However, Abraham has gone to another level here; and now, God promises him blessing based upon what he has done.

Genesis 22:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châsak ^e (חָשַׁק) [pronounced <i>khaw-SAHK^e</i>]	<i>to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain</i>	2 nd person masculine singular, Qal perfect	Strong's #2820 BDB #362
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâchîyd (יָחִיד) [pronounced <i>yaw-KHEED</i>]	<i>single, solitary, only one</i> [as in <i>only-begotten, only child</i>]	masculine plural adjective/substantive with the 2 nd person masculine singular suffix	Strong's #3173 BDB #402

Translation: ...and you did not withhold your son, your only [son]. As is found several times in this chapter, these words are repeated from another verse (v. 12). From time to time, we have a chapter, and large chunks of language are repeated. We see this throughout this particular chapter. Perhaps the idea here is for this event to be repeated as well, in the future, on Mount Golgotha.

Genesis 22:15–16 And the Angel of Jehovah called to Abraham out of the heavens the second time, and said, "I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one;...

When a person takes an oath, he takes this oath upon something that is greater than he is. Often, politicians—including lying, scheming politicians—take oaths on the Holy Bible, the Word of God. That is because the Bible is greater than they are. However, there is nothing greater than God. Therefore, God can only take an oath on Himself—on His Own perfect character.

God recognizes the importance that Abraham did not withhold his uniquely-born son; just as God would not withhold His Son, His only One.

Just in case you are unsure about the Angel of Y^ehowah being God, the Angel of Y^ehowah promises in this next verse to bless Abraham and to multiply his seed like the stars of the heavens. That sounds a lot like something which God does.

For blessing I will bless you and multiplying I will multiply your seed as stars of the [two] heavens and as sand that [is] upon the lip of the sea. And will possess your Seed a gate of His enemies.

Genesis
22:17

For blessing, I will bless you and multiplying I will multiply your seed as the stars of the heavens and as the sand that [is] on the shore of the sea. Furthermore [lit., and], your Seed will possess the gate of His enemies.

I will certainly bless you and I will certainly multiply your seed as the stars of the heavens and like the sand upon the seashore. Furthermore, your Seed will possess the gate of His enemies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...for blessing I will bless you and multiplying I will multiply your seed as stars of the [two] heavens and as sand that [is] upon the lip of the sea. And will possess your Seed a gate of His enemies.
Targum of Onkelos	...that in blessing I will bless you, and in multiplying I will multiply your <u>sons</u> as the stars of the heavens, and they will be as the sand which is upon the shore of the sea, and your <u>sons</u> will <u>inherit</u> the <u>cities</u> before their enemies.
Latin Vulgate	I will bless you, and I will multiply your seed as the stars of heaven, and as the sand that is by the sea shore; your seed will possess the gates of their enemies.
Peshitta (Syriac)	...I will surely bless you, and I will surely multiply your descendants as the stars of the heaven, and as the sand which is on the sea shore; and your descendants shall inherit the lands of their enemies;...
Septuagint (Greek)	...surely blessing I will bless you, and multiplying I will multiply your seed as the stars of heaven, and as the sand which is by the shore of the sea, and your seed shall inherit the cities of their enemies.
Significant differences:	The targum has <i>sons</i> instead of <i>seed</i> , <i>inherit</i> instead of <i>possess</i> , and <i>cities</i> instead of <i>gates</i> . That is fairly close in concept. The Hebrew has the word <i>lip</i> , but it means <i>shore</i> when associated with the sea.

Thought-for-thought translations; paraphrases:

Common English Bible	I will bless you richly and I will give you countless descendants, as many as the stars in the sky and as the grains of sand on the seashore. They will conquer their enemies' cities.
Contemporary English V.	"I will bless you and give you such a large family, that someday your descendants will be more numerous than the stars in the sky or the grains of sand along the

	beach. They will defeat their enemies and take over the cities where their enemies live.
Easy English	Therefore I will really *bless you. You will have as many *descendants as there are stars in the sky. Or as there are many tiny pieces of sand on the beach. Your *descendants will take possession of the gate of their enemies' cities.
Easy-to-Read Version	I will truly bless you. I will give you many, many descendants [A person's children and their future families.], as many as the stars in the sky. There will be as many people as sand on the seashore. And your people will live in cities that they take from their enemies.
Good News Bible (TEV)	I promise that I will give you as many descendants as there are stars in the sky or grains of sand along the seashore. Your descendants will conquer their enemies.
<i>The Message</i>	I'll bless you--oh, how I'll bless you! And I'll make sure that your children flourish--like stars in the sky! like sand on the beaches! And your descendants will defeat their enemies.
New Century Version	I will surely bless you and give you many descendants. They will be as many as the stars in the sky and the sand on the seashore, and they will capture the cities of their enemies.
New Life Bible	I will bring good to you. I will add many to the number of your children and all who come after them, like the stars of the heavens and the sand beside the sea. They will take over the cities of those who hate them.
New Living Translation	I will certainly bless you. I will multiply your descendants [Hebrew seed; also in 22:17b, 18.] beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies.

Partially literal and partially paraphrased translations:

American English Bible	...when it comes to blessings, I will bless you, and when it comes to multiplying, I will multiply your seed as the stars in the sky and as the sands on the sea shore. Your seed will inherit the cities of their enemies,...
<i>God's Word</i> TM	I will certainly bless you and make your descendants as numerous as the stars in the sky and the grains of sand on the seashore. Your descendants will take possession of their enemies' cities.
New Simplified Bible	'»I will certainly bless you and make your descendants as numerous as the stars in the sky and the grains of sand on the seashore. Your descendants will take possession of their enemies' cities.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I <i>will</i> bless you and multiply your seed as the stars of the heaven, and as the sand over the lip of the sea. Your seed will possess the gate of his enemies.
Bible in Basic English	That I will certainly give you my blessing, and your seed will be increased like the stars of heaven and the sand by the seaside; your seed will take the land of those who are against them;...
Ferar-Fenton Bible	...that when blessing I will bless you, and when increasing I will increase your race as the stars of the skies, and like the sand upon the sea-shore; and your race shall possess the gates of its enemies;...

Catholic Bibles (those having the imprimatur):

Christian Community Bible	I will surely bless you and make your descendants as numerous as the stars in the sky and the sand on the seashore. Your descendants will take possession of the lands of their enemies.
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Heritage Bible	That blessing, I will bless you, and multiplying, I will multiply your seed as the stars of the heavens and as the sand which is upon the lip of the sea, and your seed shall possess the gate of those hating them;...
New American Bible	I will bless you and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants will take possession of the gates of their enemies,... Gen. 24:60
New Jerusalem Bible	I will shower blessings on you and make your descendants as numerous as the stars of heaven and the grains of sand on the seashore. Your descendants will gain possession of the gates of their enemies.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I will most certainly bless you; and I will most certainly increase your descendants to as many as there are stars in the sky or grains of sand on the seashore. Your descendants will possess the cities of their enemies,...
exeGeseges companion Bible	...that blessing, I bless you and abounding, I abound your seed as the stars of the heavens and as the sand on the sea edge; and your seed possesses the portal of his enemies;...
Hebrew Names Version	...that I will bless you greatly, and I will multiply your seed greatly like the stars of the heavens, and like the sand which is on the seashore. Your seed will possess the gate of his enemies.
Kaplan Translation	I will bless you greatly, and increase your offspring like the stars of the sky and the sand on the seashore. Your offspring shall inherit [Or 'possess,' or 'conquer.' Seizing the gate was symbolic of conquering the entire city.] their enemies' gate.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	In blessing I will bless you and in multiplying I will multiply your descendants like the stars of the heavens and like the sand on the seashore. And your Seed (Heir) will possess the gate of His enemies,....
The Expanded Bible	The ·angel [messenger] of the Lord [16:7] called to Abraham from heaven a second time and said, "The Lord says, `Because you did not ·keep back [withhold] your son, your ·only [precious] son, from me, I ·make you this promise by my own name [·swear by myself]: I will surely bless you and ·give you many descendants [·multiply your seed]. They will be as many as the stars in the ·sky [heavens] and the sand on the seashore, and they will ·capture [·possess] the ·cities [·gates] of their enemies. Vv. 15–16 are included for context.
Lexham English Bible	...that I will certainly bless you and greatly multiply your offspring as the stars of heaven, and as the sand that is by the shore of the sea. And your offspring will take possession of the gate of his enemies.
NET Bible®	I will indeed bless you [The use of the infinitive absolute before the finite verbal form (either an imperfect or cohortative) emphasizes the certainty of the blessing.], and I will greatly multiply [Here too the infinitive absolute is used for emphasis before the following finite verb (either an imperfect or cohortative).] [I will greatly multiply. The Lord here ratifies his earlier promise to give Abram a multitude of descendants. For further discussion see R. B. Chisholm, "Evidence from Genesis," A Case for Premillennialism, 35-54.] your descendants [The Hebrew term זֶרַע (zera') occurring here and in v. 18 may mean "seed" (for planting), "offspring" (occasionally of animals, but usually of people), or "descendants" depending on the context.] so that they will be as countless as the stars in the sky or the grains of sand on the seashore. Your descendants will take possession [Or "inherit."] of the strongholds [Heb "gate," which here stands for a walled city. To break through the gate complex

	would be to conquer the city, for the gate complex was the main area of defense (hence the translation "stronghold").] <i>of their enemies.</i>
Syndein	<i>...that in blessing I will bless you to the maximum {doubling again, highest} and in multiplying, I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore and your seed shall possess the gate of his enemies {idiom: means to succeed in dominating their enemies}.</i>
Translation for Translators	<i>...that some day your descendants will be as numerous as the stars in the sky and the grains of sand on the seashore. And your descendants will defeat their enemies and capture their cities [SYN].'</i>
The Voice	<i>I will reaffirm My covenant of blessing to you and your family [Hebrews 6:13-18]. I will make sure your descendants are as many as the stars of the heavens and the grains of sand on the shores. I reaffirm My earlier promises that your descendants will possess the lands and sit in the gates of their enemies,</i>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<i>...that, blessing, yea, blessing you am I, and increasing, yea, increasing your seed am I as the stars of the heavens and as the sand which is on the sea shore. And your seed shall tenant the gateway of its enemies,...</i>
Context Group Version	<i>...that in esteeming I will esteem you, and in multiplying I will multiply your seed as the stars of the skies { or heavens }, and as the sand which is on the seashore. And your seed shall possess the gate of his enemies.</i>
Darby Translation	<i>I will richly bless thee, and greatly multiply thy seed, as the stars of heaven, and as the sand that is on the sea-shore; and thy seed shall possess the gate of his enemies;...</i>
English Standard Version	<i>I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,...</i>
LTHB	<i>...that blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the shore of the sea. And your Seed shall possess the gate of His enemies.</i>
NASB	<i>...indeed I will greatly bless you, and I will greatly multiply your seed [Or descendants] as the stars of the heavens and as the sand which is on the seashore; and your seed [Or descendants] shall possess the gate of their [Lit his] enemies.</i>
Young's Literal Translation	<i>...that in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the seashore. Your seed will possess the gate of his enemies.</i>

The gist of this verse:	Because Abraham did what God asked, the Angel of the Lord promises to bless him and the multiply his seed like the stars of heaven. Furthermore, Abraham's seed would possess the gate of his enemies.
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Genesis 22:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 22:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	Piel infinitive absolute	Strong's #1288 BDB #138

The primary use of the infinitive absolute when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs *indeed, surely, of course, even, really, at all* or by the addition of the modals *should, could, must, may* might catch the nuance, but actually are often unnecessarily strong.⁶⁴

bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138
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Translation: *For blessing, I will bless you...* As noted in the Hebrew exegesis above, the infinitive absolute strengthens or intensifies the action of the verb. It indicates that what God is saying here is positively certain. This is based upon the previous verse, when Abraham did not withhold his son, his only son, from God. As a result, God will definitely bless Abraham.

Genesis 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (רָבָה) [pronounced <i>raw^b-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive absolute	Strong's #7235 BDB #915

⁶⁴ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

Genesis 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The primary use of the infinitive absolute when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessory statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong.⁶⁵</p>			
râbâh (רַבָּהּ) [pronounced raw ^b -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many</i> [as a Hiphil infinitive construct]	1 st person singular, Hiphil imperfect	Strong's #7235 BDB #915
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zera' (זֶרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôwkâb (כּוֹכָבִים) [pronounced koh-KAW ^b V]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural construct	Strong's #3556 BDB #456
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

⁶⁵ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

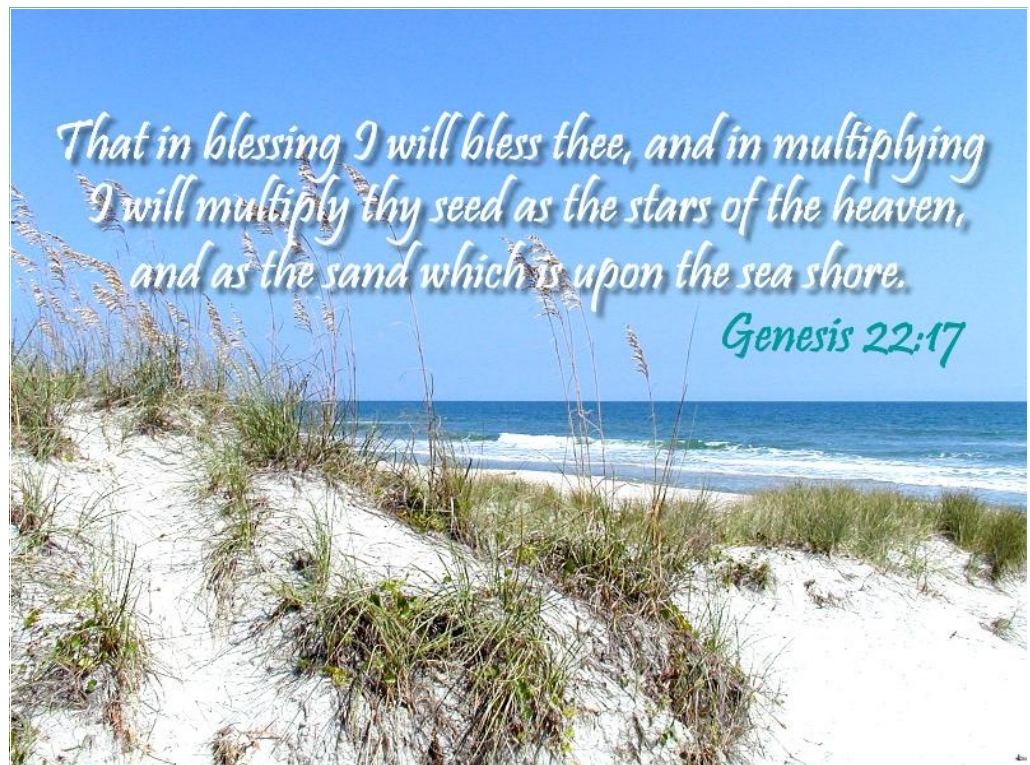
Genesis 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôwl (חֹל) [pronounced kohl]	sand	masculine singular noun, used as a collective noun. With the definite article	Strong's #2344 BDB #297
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
sâphâh (שַׁפָּה) [pronounced saw-FAWH]	lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore	feminine singular construct	Strong's #8193 BDB #973
yâm (יָם) [pronounced yawm]	sea, lake, river, seaward, west, westward	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...and multiplying I will multiply your seed as the stars of the heavens and as the sand that [is] on the shore of the sea. Again, the doubling of the verb intensifies it.

There are several points of interest in this passage. One often slips by Bible critics and believers alike. God has promised Abraham that the number of his descendants would be as the *stars in the heavens*. This was very likely written in early in the third millennium (although many critics like to place it much later in history). There are approximately 3000 stars visible to the naked eye. So God is telling Abraham that he'll have 3000 descendants? Not hardly.

Part of Abraham's blessing will be that his seed will be multiplied like the stars of the heavens and the sand which is on the seashore. However, one comment ought to be noted: how many stars could the writers of Genesis see at this time? 3000? However, the writer is equating the stars of the heavens with the sand of the seashore. That indicates that there are a lot of stars and that there will be a lot of people who will follow Abraham in faith.



Genesis 22:17 (a graphic)

from **Kenny Carter's photos**

(this is Huntington Beach); accessed December 12, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

This phrase we have heard before: *your descendants will be like the sand of the sea*. That is very clear to anyone that God has promised Abraham a great many descendants. Our galaxy has approximately 100 billion stars and there are approximately 100 billion galaxies. This gives us 10^{22} number of stars. As Donald DeYoung figured, if every person in the world's 5 billion population got an equal number of stars, we would each have 2,000,000,000,000 stars. One writer proceeded to prove that the number of stars and the number of sands of the sea were approximately equal, but to me, that is overkill. The plain point here is that there are an almost uncountable number of stars and almost uncountable number of sand—so shall Abraham's descendants be. Now how did anyone prior to the invention of the modern telescope have any idea that the number of stars in the heavens was uncountable? This is an easy answer: God is speaking; God made all of the stars; He knows how many there are.⁶⁶ It is plain that in some revelation, he has indicated to Abraham and to others that the number of stars in the heavens is almost uncountable.

Along these lines is the study of the **Lucky Guesses in Genesis** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is a list of some very unusual things found in the first 15 chapters of Genesis that are really quite profound.

Definitely, this applies to Jews who believe in Jehovah Elohim; but this includes us. We are righteous by our faith in the same God that Abraham believed in. In this way, we are also sons of Abraham (Gal. 3:7, which reads: **Know therefore that those who are of faith, these are sons of Abraham**. EMTV).

Genesis 22:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yârash (רִישׁ) [pronounced <i>yaw-RASH</i>]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 rd person masculine singular, Qal imperfect	Strong's #3423 BDB #439
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sha'ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
'âyab (אֵיבָ) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 3 rd person masculine singular suffix	Strong's #340 & #341 BDB #33

⁶⁶ Psalm 147:4 reads: *He [God] counts the number of the stars; He gives names to all of them*. Also read Isa. 40:26

Genesis 22:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
As a singular substantive, this is spelled ʾôyêb (אֵיִב) [pronounced oh-YAY ^B V]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.			

Translation: Furthermore [lit., and], your Seed will possess the gate of His enemies,... Here, we use seed in a slightly different way. In both cases, seed is in the singular; but in the first, because we are talking about Abraham's seed as being multiplied in number, we are talking about his descendants (and it is legitimate to refer to his descendants with the word seed in the singular). However, in this part of v. 17, Abraham's Seed will possess the gate of *His enemies*. Although we can probably make an interpretation to accommodate the collective usage, it simply makes more sense for this to refer to Jesus Christ, the Seed of Abraham Gal. 3:16 reads: **Now to Abraham and his Seed were the promises made. He does not say, And to seeds, as of many, but as of one, And to your Seed, who is Christ** (VW).

Clarke: *By the gates may be meant all the strength, whether troops, counsels, or fortified cities of their enemies. So Matt. 16:18 : On this rock I will build my Church, and the gates of hell shall not prevail against it – the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true Church of Christ; and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.*⁶⁷

Gill: *[The gates are] where courts of judicature were held, and which are the security of cities and put for them, and which also include the whole country round about: so that this phrase is expressive of an entire jurisdiction and dominion over them; and was literally fulfilled in the times of Joshua, David, and Solomon; and spiritually in Christ, Abraham's principal seed, when he destroyed Satan and his principalities and powers; overcame the world; made an end of sin and abolished death; and delivered his people out the hands of all their enemies; and in all Abraham's spiritual seed, who are made more than conquerors over them, through Christ that has loved them.*⁶⁸

Matthew Henry: *Your seed shall possess the gate of his enemies. Believers, by their faith, overcome the world, and triumph over all the powers of darkness, and are more than conquerors. Probably Zacharias refers to this part of the oath (Luke 1:74), That we, being delivered out of the hand of our enemies, might serve him without fear.*⁶⁹

Just as Jesus will be preeminent over all the earth; so will Israel be the greatest nation in the Millennium.

Genesis 22:17 ...that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed will possess the gate of His enemies.

God repeats these blessings, which He has given to Abraham in the past. God knew in eternity past that Abraham would be obedient to Him.

The first blessing that God offers Abraham is that his seed would be multiplied, like the stars of the heavens or the sand of the seashore. It is quite fascinating that, at that time, there was any kind of equivalence made between the number of stars in the heavens (man then might be able to see a few hundred or a few thousand) and the sand of the seashore, which appears to be uncountable.

⁶⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:17.

⁶⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:17.

⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Gen. 22:15–19 (slightly edited).

We have also looked at the seed of Abraham, which is broken down into 3 groups: the Jews, the Arabs and believers in Jesus Christ. There have been billions of each of these groups of men. So God has indeed multiplied Abraham's seed as the stars of the heavens and the sand of the seashore. This does not mean that there is a one-to-one relationship between the number of those who are descended from Abraham (as a Jew, as an Arab, as a believer) and the sand of the sea; but that there is virtually an uncountable number (there are Jews and Arabs being born every second; and there are people who trust in Jesus Christ every second).

Then we have a new promise added here: *Possessing the gate of His enemies* is a phrase indicating that Abraham's Seed would not only defeat his enemies, but all that they have will be His. This is what is known as **operation footstool**, where God the Father makes all of the enemies of Jesus Christ His footstool (in the sense that they are subjugated to Him).

Abraham has gotten himself a few enemies, and the Jews, being God's people, will have a great many enemies: primarily those who are in their land. God promises that they will conquer the land in this passage. The gates of the cities are the openings of the fortified cities and the Jews will control those gates, meaning that they will eventually control that land. God is making this promise to Abraham when he finally has but one son through whom these promises will be fulfilled. The way gate is used here is called a synecdoche [pronounced *syn-EHK-do-kee*] where a part of something stands for the whole; here the gates of the city stand for the entire city. The Jews would not only possess the gates of the cities, but they will possess the entire city.

We see somewhat of a beginning of this when Balak, king of Moab, looks out upon the Israelites traveling through his land, and he is overcome by dread because there are so many of them (Num. 22:3); and soon thereafter in Balaam's oracle, where he says: "I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!" (Num. 24:17–19; ESV)

Poole: *The sense is, they shall subdue their enemies. For the gates of cities were the places both of jurisdiction or judicature (Deut. 21:19 22:15 Amos 5:12, 15 Zech. 8:16); and of fortification and chief strength in war, (Jude 5:8 Psalm 147:13 Isa. 22:7 Ezek. 21:22). And this promise was fulfilled both literally in Israel's conquest of Canaan, in David, Solomon, &c., and spiritually in Christ, Psalm 110:1–3.*⁷⁰

R. B. Thieme, Jr. came up with the designation of *Operation Footstool* and he originally developed this doctrine (the concept may have been developed by others earlier).

Operation Footstool

1. The name of this doctrine comes from Psalm 110:1, which reads: *Y^ehowah [the Father] says to my Lord [Jesus Christ, the Revealed Lord, as David knew Him], "Sit at My right hand, until I make your enemies a footstool for Your feet."* God the Father tells God the Son to sit at His right hand, and His enemies will be made a footstool for his feet.
2. The doctrine of Operation Footstool is first found in Gen.3:15, where God puts the curse upon Satan: *"And I will put enmity between you (Satan) and the woman, and between your seed and her seed (Christ); He (Christ/ Second Coming) shall bruise you on the head, and you shall bruise Him on the heel."* In the crucifixion, Satan (the serpent) would bruise the heel of Jesus; in the **2nd advent**, Jesus would crush the head of the serpent.
3. Jesus will accomplish this in **His Second Coming**: Rom.16:20a: *And the God of peace will soon crush Satan under your feet.* Since we are *in Christ*, the enemies of Abraham would be trampled over by us. God will cast Satan and the fallen angels and all who have not believed in Jesus Christ into the Lake of Fire (Rev. 20:10–15). That is how they would be crushed under our feet.
4. Additional Scripture: 1Cor.15:27: *For He (God) has put all things in subjection under His feet [the feet*

⁷⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Gen. 22:17 (slightly edited).

Operation Footstool

- of Christ Jesus]. But when He says that all things are put in subjection, it is clear and unmistakable that He (God) is excepted [that is, *outside or other than*] who put all things in subjection to Him (Christ). Psalm 8:6 You made Him to rule over the works of Your hands; You have put all things under His feet.
5. Psalm 110:1 was quoted several times in the New Testament because the ultimate triumph of God over all that is evil will occur and we can place our confidence in this.
 - 1) Jesus used it to show that He was the Christ (Messiah) of Davidic prophecy. Matt. 22:42–46 Mark 12:35–37
 - 2) Paul used it to straighten-out eschatological doctrines associated with resurrection of Jesus Christ in 1Cor.15:24-28.
 - 3) Peter used it to show that the Jesus that was crucified is the Lord spoken of in Psalm 110:1. Acts 2:34-36.
 - 4) The writer of Hebrews used it twice to teach that (1) Jesus was greater than angels (Heb.1:13) and to teach that (2) the session of Jesus Christ precedes Operation Footstool (Heb.10:12-13).
 6. While Jesus Christ sits on the throne, Operational Footstool is doctrinal prophecy. However, when He leaves the throne, it will become doctrinal reality. 1Cor.15:24–28 read: *Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that He is excepted Who put all things in subjection under Him. When all things are subjected to Him, then the Son himself will also be subjected to Him Who put all things in subjection under Him, that God may be all in all.* (Psalm 110:1 8:6)
 7. The last two enemies defeated by "Operation Footstool" are Satan and the Second Spiritual Death (that is, eternal separation from God and eternal judgment for the rejection of Jesus Christ). The 1st Advent is when Jesus walked this earth as man; the 2nd Advent is when He returns to incarcerate Satan and to restore perfect environment to this earth (somehow, Jesus will do this without the help of environmentalists, new age light bulbs or electric cars).
 - 1) The 1st Advent and Satan: 1John 3:8 *The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of Man appeared for this purpose, that He might destroy the works of the devil. Heb.10:11-14 And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he has perfected for ever them that are sanctified. Col.2:15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. Eph.1:20-23 Which power He worked in Christ in raising Him from the dead, and He seated Him at His right hand in the heavenlies, far above all principality and authority and power and dominion, and every name being named, not only in this world, but also in the coming age. And He has put all things under His feet and gave Him to be Head over all things to the church, which is His body, the fullness of Him who fills all in all.*
 - 2) The 2nd Advent and Satan: Rev.20:2 *And He laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years. Rev.20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and false prophet are also; they will be tormented day and night forever and ever.*
 - 3) The 1st Advent and spiritual death: Rom.5:12 *Therefore, just as through one man sin entered into the world and death through sin, so death spread to all men, because all sinned. Rom.5:10 For if when we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, we shall be saved by His life.*
 - 4) The 2nd Advent and the second death: 1Cor.15:24–25 *For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. Rev.20:14–15 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not written in the book of life, he was thrown into the lake of fire. Rev.20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.*

Operation Footstool

8. Psalm 2 looks at this from a slightly different perspective. Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision. Then He will speak to them in His wrath, and terrify them in His fury, saying, "As for Me, I have set My King on Zion, My holy hill." I will tell of the decree: The LORD said to Me, "You are My Son; today I have begotten You. Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him. (Psalm 2:1–12; ESV; capitalized) This is a warning to present-day rulers and nations to have a good relationship with God, or they will be dashed into pieces.
9. Another way to look at this is, the 2nd advent concludes what the 1st advent began with regards to operation footstool. The 1st advent offered the King to nation Israel; and He was rejected. The King will return in the 2nd advent to deliver nation Israel and then to rule over it.
10. At the very end, will be the fulfillment of Rev. 11:15 **Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and He shall reign forever and ever."** (ESV, capitalized)

Much of this was taken directly from <http://www.doctrinalstudies.com/pdf/D120418.pdf> with several modifications.

Other places to study this doctrine in much greater detail:

<http://www.amadorbiblestudies.org/Doctrines/Doctrine%20of%20Operation%20Footstool.doc> (This will open up as a Microsoft document in Word on your computer).

http://gracebiblechurchwichita.org/?page_id=403

[Chapter Outline](#)

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Genesis 22:15–17 And the Angel of Jehovah called to Abraham out of the heavens the second time, and said, "I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed will possess the gate of His enemies.

Abraham, in obeying God, has done one of the greatest things ever done by a man in human history. Then understood to be a great act of human obedience; and now, understood as a foreshadowing of the sacrifice of our Lord on our behalf.

So that there is no misunderstanding, we have only been dancing around the parallels of this chapter and the offering of Jesus Christ on the cross. We will delve into that topic in more detail in the next few lessons.

So far, we have begun to see how Isaac and his birth foreshadow Jesus Christ (this has not yet been fully developed into a complete doctrine). In theology, this is known as *typology*, where Isaac's birth is *typical* of the birth of our Lord. Isaac's birth is known as the *type*; and our Lord's birth is known as the *antitype*. Isaac's birth foreshadowed the birth of our Lord, although, at the time of Isaac's birth, no one said, "This will be like the birth of the Messiah." Types and antitypes don't work that way. When the antitype comes on the scene or occurs, at that point or later, people are able to bring the two concepts together, but not before.

The Doctrine of Typology

1. Definition:
 - 1) The Concise Oxford English Dictionary defines type as *a foreshadowing in the Old Testament of a person or event of the Christian dispensation.*

- 2) Nelson's Illustrated Bible Dictionary defines a *type* as a *figure, representation, or symbol of something to come, as an event in the Old Testament foreshadows another in the New Testament*. The Nelson's Illustrated Bible Dictionary says an *antitype* refers to a *fulfillment or completion of an earlier truth revealed in the Bible*.
- 3) Altogether Lovely Ministries: A "Type" is some person, event, or ceremony that is recorded to "foreshadow" some future person, event, or ceremony. In types, we see the Bible was written by one author; the Holy Spirit, for who else could write these kinds of amazing types and antitypes.
- 4) Dake: A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come. What is particularly good about Dake's definition is, he points out that a type and an antitype are preordained. God the Holy Spirit, when recording specific events in Old Testament Scripture, was fully aware that there would be future parallels to these events in the gospels, even though, at the time of their writing, this was not necessarily known to the writer or the readers.
 - (1) As an aside, bear in mind that there are two authors who coterminously wrote down the words of Scripture. The human author and God the Holy Spirit.
 - (2) The Holy Spirit sees that certain words, phrases, and historical situations are recorded, for these things often carry a different meaning than intended by the human author.
 - (3) So, whereas Abraham or Isaac recorded information about Isaac's birth and offering as factual information; God the Holy Spirit saw to it that all of these things looked forward to the birth and sacrifice of our Lord Jesus Christ.
 - (4) Just as Jesus Christ is fully God and fully man; the Holy Scriptures are written by God the Holy Spirit and by man.
- 5) Dake: It is clear from the Scriptures listed below that the New Testament writers used the word type with some degree of freedom; *yet they had one general idea in common, namely, that all types show a likeness existing between two persons, events, or institutions. The one resembles the other in some essential feature. In typology these two are called type and antitype, and the link that binds them is the correspondence or similarity of the one to the other. The type is the preordained shadow of the antitype. The type is the object lesson, the temporary and shadowy resemblance of some predicted person, event, or institution. The antitype is the fulfillment of that which has been predicted.*
- 6) Dake continues: A genuine type is a true figure or shadow of the reality to come, which is the antitype (John 3:14 Rom. 5:14 Heb. 9:23-24 10:1 1Peter 3:21). Centuries or even millenniums may lie between them but the shadow is never lost and the figure is never destroyed. The fulfillment or reality always comes. Furthermore, a type has its own meaning apart from the antitype (John 3:14 with Num. 21). The details of a type (as with parables, allegories, and symbols) are not to be stressed; nor are they to be interpreted apart from the antitype; only the intended truth should be emphasized.
 - (1) When Dake says that a type has its own meaning apart from the antitype, this means that, the incident recorded really happened; the person recorded really existed. No one at that time of the type (person, event, ceremony) understood the type to be a type. **No one** during the Old Testament, when they knew about Abraham offering his son (or read about Abraham offering his son), thought, "God the Father will offer up His Son in the future." As an aside, angels did not know this either. As a further aside, even people today do not know this. Anti-Bible people and atheists often question and mock this narrative of Abraham offering up Isaac as a human sacrifice.
 - (2) Again, this is the co-authorship of Scripture. The human author records information about an incident or a person, and to that human author, there is nothing more to it than that. When it comes to the birth of Isaac and the offering of Isaac, the human author is simply recording what the facts were. The human author saw this as a great act of obedience and trust.

- (3) However, at the same time, God the Holy Spirit made certain that these facts would be *typical* of what is to come, so that we can look back, compare the type and the antitype, and think, "Whoa!"

2. New Testament justification for typology:

- 1) Hebrews 10:1 **The law is only a shadow of the good things that are coming—not the realities themselves, for this reason it can never, by the same sacrifices repeated endlessly year after year, make complete those who draw near to worship.** This does not mean that the Mosaic Law was simply made up, or that people did not know and follow the Mosaic Law; it simply means that the purpose of the animal sacrifices (the illustration used here) was to look forward to the ultimate sacrifice of the Lord Jesus Christ for our sins.
- 2) Jesus spoke of typology in a parable: He said, **"Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of its storeroom new treasures as well as old."** (Matthew 13:52). The "old" are "types of the Old Testament" and the "new treasures" stand for the antitypes found in the New Testament. A person who would teach the Old Testament would teach exactly what is there (the old treasures); and then that teacher would show how many of these things are shadows of the spiritual reality of Jesus Christ and His sacrifice for us (the new treasures).
- 3) This brings us to the following conclusion: **Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ** (Col. 2:16–17). When the disciples began to teach, they were teaching Church Age doctrine during the Church Age. The various Old Testament celebrations and ceremonies were designed to look forward in time. Once these things had found their fulfillments in the actual events of the New Testament, there was no longer a reason to celebrate to those ceremonies or to adhere to the laws which were *typical*. However, people were confused by the transition, so people who followed the traditions of the Jews, often continued in the ancient celebrations, ceremonies and observances, not fully understanding that God looked forward in time by means of these things.
- 4) As an aside, this does not mean that we just throw out the Old Testament. Contained in the Old Testament are moral values and spiritual truths and revelations which are still relevant to today. Although *types* are prominent in the Old Testament, they certainly do not make up the entirety of the Old Testament.

3. Greek words related to type:

- 1) The masculine noun *tupos* (τύπος) [pronounced *TOO-poss*], which means, 1) *the mark of a stroke or blow, print*; 2) *a figure formed by a blow or impression*; 2a) *of a figure or image*; 2b) *of the image of the gods*; 3) *form*; 3a) *the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter*; 4) *an example*; 4a) *in the technical sense, the pattern in conformity to which a thing must be made*; 4b) *in an ethical sense, a dissuasive example, a pattern of warning*; 4b1) *of ruinous events which serve as admonitions or warnings to others*; 4c) *an example to be imitated*; 4c1) *of men worthy of imitation*; 4d) *in a doctrinal sense*; 4d1) **of a type**, i.e. *a person or thing prefiguring a future (Messianic) person or thing*. BDAG says it refers to "(1) a mark made as the result of a blow or pressure, mark, trace (John 20:25); (2) embodiment of characteristics or function of a model, copy, image; (3) an object formed to resemble some entity, image, statue of any kind of material (Acts 7:43); a kind, class, or thing that suggests a model or pattern, form, figure, pattern (Rom. 6:17); (3) the content of a document, text, content (Acts 23:25); (4) an archetype serving as a model, type, pattern, model; (a) technically design, pattern (Acts 7:44 Heb. 8:5); (b) in the moral life example, pattern (1Tim 4:12 Phil. 3:17 1Thess. 1:7 2Thess. 3:9 Titus 2:7 1Peter 5:3); (c) of the types given by God as an indication of the future, in the form of persons or things (Rom. 5:14)." Thayer and BDAG definitions only. Quite obviously, the word *type* is a transliteration of *tupos*. Strong's #5179.
- 2) The New Testament adjective is *antitupon* (ἀντίτυπον) [pronounced *an-TEET-oo-pon*], which means, a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge (1Peter 3:21). Thomas defines [*antitupos*] as a compound of *anti* [over against, opposite] and *tupos* [the mark (of

a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning “struck back, corresponding to” [499]. BDAG say antitupos, used generally “of something that corresponds to another; esp. used metaphorically,” specifically “(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation.” Antitupon is translated *like figure* (1Peter 3:21) and *figure* (Heb. 9:24). Thayer, Thomas and BDAG definitions only. The word *antitupon* is transliterated *antitype*. Strong’s #499.

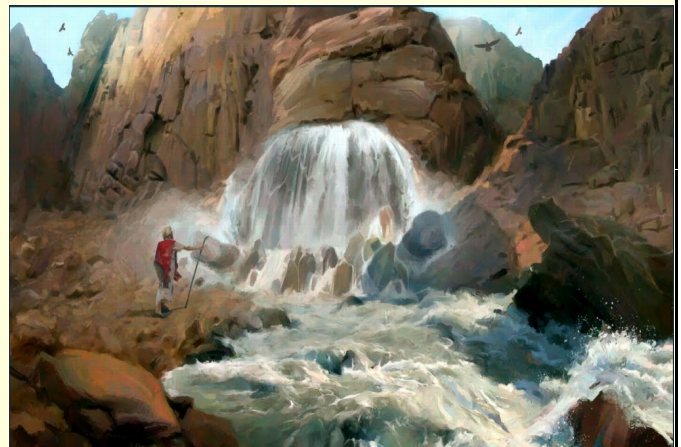
- 3) The neuter noun hupodeigma (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, 1) *a sign suggestive of anything, delineation of a thing, representation, figure, copy; an example: for imitation; of the thing to be imitated; for a warning, of a thing to be shunned*. John 13:15 Heb. 4:11 8:5 9:23 James 5:10 2Pet. 2:6. Thayer definitions only. Strong’s #5262.
 - 4) The feminine noun parabolê (παράβολή) [pronounced *par-ab-ol-AY*], which means, 1) *a placing of one thing by the side of another, juxtaposition, as of ships in battle; 2) metaphorically; 2a) a comparing, comparison of one thing with another, likeness, similitude; 2b) an example by which a doctrine or precept is illustrated; 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom are figuratively portrayed; 2d) a parable: an earthly story with a heavenly meaning; 3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; 3a) an aphorism, a maxim; 4) a proverb; 5) an act by which one exposes himself or his possessions to danger, a venture, a risk*. This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. Parable, translated *figure* in only two places, may also refer to types (Heb. 9:9; 11:19). Thayer definitions only. Strong’s #3850.
 - 5) The feminine noun skia (σκία) [pronounced *SKEE-ah*], which means, 1) *shadow; 1a) shade caused by the interception of light; 1b) an image cast by an object and representing the form of that object; 1c) a sketch, outline, adumbration; 2) shade, shadow, foreshadowing*. Skia is translated shadow three times, referring to types (Col. 2:17 Heb. 8:5 10:1). The English word *type* best corresponds with skia because it means *a shadow, a limited idea or likeness of the reality it foreshadows*. Thayer definitions mostly. Strong’s #4639.
4. Remarks on typology:
- 1) There are certain doctrines and topics which generally do not get screwed up by various theologians, groups, and even cults.⁷¹ The problems with evolution, the fulfillment of prophecy, and use of typology in Scripture, all come to mind. Interestingly enough, in searching out various references on typology, much of the information posted was Church of Christ.⁷²
 - 2) This does not mean that we do not find error in these topics, but we generally do not find as many. Finis Jennings Dake, from which most of this doctrine comes, requires that *a divine type is confirmed by at least two or three plain statements in God’s Word*. Although the bulk of his doctrine is spot-on, having two or three plain statements in the Bible is not necessary, unless we understand it to mean that we can back up a topological example with clear statements from the Word of God (which is not what he meant). For instance, Isaac is a type of Christ, both in his birth and in his being offered up by his father Abraham. When these topics are pursued, the parallels are both obvious and remarkable. Isaac is mentioned many times in the New Testament, including the portion that we are studying, but he is not clearly called a type of Christ, though he clearly is. However, Abraham’s act of obedience in offering Isaac up is expressed as a type of crucifixion in the New Testament, but in only one passage (Heb 11:19 **He considered God to be able even to raise someone from the dead, from which Abraham also got Isaac back as an illustration.**).

⁷¹ Some of the very best information on evolution was put out by Armstrong’s church, such as, ***A Whale of a Tale; Bombardier Beetle Blasts Evolution; The Fable of: The First Fatal Flight; A Theory for the Birds; The Amazing Archer Fish Disproves Evolution; Some Fishy Stories***. You can either download the booklet from those links or open it up into Acrobat reader, which sometimes takes a little time.

⁷² Quite frankly, I know next to nothing about this denomination, apart from them being weird about musical instruments (the same thing that others know about them).

- 3) On the other hand, Dake makes a comment on this topic on restraint, which is worth noting: *The Bible is not as full of types...Some make nearly every person and event of the O.T. typical. Such a method of interpretation leads to confusion and a wrong understanding of the Word of God. Searching for hidden meaning in every passage and pressing the typical teaching so far imperils the literal teachings and soundness of many biblical truths.* Also from Dake: *The objection to this method of interpretation is that it wrests the scriptures out of their natural and historical setting and intent. It destroys the simplicity of the Word of God, detracts from its trustworthiness and leads men to believe there is a hidden and mysterious meaning to every detail of Scripture. The safe way is to prove every doctrine with plainly related passages, and use any historical event or resembling detail as an illustration of some point in teaching. Innumerable applications can rightly be made apart from the authentic types and antitypes, but that is all they are--illustrations or applications.*
- 4) So, in a way, a type is like the chiasm— we do not find one in every chapter, but when we come across one, it is really quite cool.
- 5) Typology should not be used to *prove* specific doctrines of the Bible, but to illustrate those things which we already know to be true. Dake gives the examples of some who try to prove the Trinity by using the 3 stories of Noah's ark; or the pre-tribulational rapture by using Enoch being translated before the flood. Not only would these illustrations not prove anything, but they are not even reasonable types for the things that apparently some use them to prove.
- 6) Typology is a powerful proof of the divine nature of the Bible. Nothing like this exists in any other literature; not to this degree.
- 7) Typology is not the same as prophecy. Concerning both the birth and the offering up of Isaac, at no time in the Old Testament did anyone say or even think, "This will illustrate the birth and the crucifixion of the Messiah." So, very often, something which is a type in the Old Testament, is not known as being a type in the Old Testament among the Old Testament saints. We can look back in retrospect and recognize types; but in most cases, something actually being a type was not known until the antitype is known.
- 8) My personal concern is typology and the Church Age. I don't know that there is anything in the Old Testament which clearly predicts or typifies events in the Church Age specifically. My *inclination* is to say unique church age doctrines are not to be found in typology. However, this is one of the things which I am still sorting out.
- 9) Consequently, typology can certainly be overdone. When there are 2 or 3 parallels which are clear, possibly unusual, and stand out, then it is likely that we are viewing a type and its antitype. When Absalom, David's son, is killed during his revolution against David, it would be a bridge too far to try to show that his hanging in a tree by his long hippy hair is a picture of Jesus on the cross. This topic is discussed in depth in **2Sam. 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).
- 10) Types are real people, real events, or real ceremonies; and these things are generally seen quite differently in their time. For example, when Abraham showed himself willing to offer up the son of promise, Isaac, this was viewed in the Old Testament as a great act of obedience, but not as a shadow of what God would do on our behalf through Jesus Christ. On the other hand, Old Testament Jews viewed many *other* passages of Scripture as being Messianic.
- 11) Theology does not base doctrines upon types. That is, we do not discover something new about the crucifixion of Jesus Christ because we study Gen. 22.
5. Five essential characteristics of types:
 - 1) A type and its antitype should have one or more points of resemblance. Col. 2:14-17 Heb. 10:1
 - 2) A type is prophetic of the antitype. The type must foreshadow something which is to come. John 3:14 Rom. 5:14 Col. 2:14-17 Heb. 8:5 9:23-24 10:1 1Peter 3:21
 - 3) The type is merely the shadow of the realities to come, the type is never the reality that it typifies. Col. 2:14-17 Heb. 8:5 10:1
 - 4) The type is always an earthly person or event while the antitype could be earthly or heavenly. The Angel of the Lord, for instance, is Jesus Christ; but the Angel of the Lord is not typical of the Lord. Heb. 8:5 9:24 1Peter 3:21

- 5) Since both type and antitype are preordained as part of the plan of God, they cannot be chosen by man, developed simply because certain details resemble some future truth. Rom. 5:14 Heb. 9:23-24 10:1-21
6. Typology should be distinguished from parables, symbols, allegories, riddles, figures of speech, figurative statements and prophecy. For instance, type and antitype relationships are to be differentiated from:
- 1) Allegory, which is *the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form*.⁷³
 - 2) Parable, which is a *story that uses familiar events to illustrate a religious or ethical point*.⁷⁴
 - 3) Most prophecies of future events are understood as such from the beginning; types are real people or historical events which are not understood to be anything else during their time period.
7. Five Classes of Types (the list below is not exhaustive):
- 1) Typical Persons:
 - (1) Adam was a type of Christ. Adam is an interesting type, because Adam and Christ are also spoken of antithetically as well. Rom. 5:12–21 2Cor. 15:45–49
 - (2) Melchizedek represents the eternal priesthood of Jesus Christ (Gen. 14:18-24 Heb. 5:5-9 6:20 7:1–10, 17); the combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); as well as our Lord's eternal existence (Heb. 7:3, 6 with Micah 5:1-2 John 1:1–3 Heb. 1:8).
 - (3) Moses was a type of Christ as the prophet of God (Deut. 18:15–19 Acts 3:19-26), and in terms of his faithfulness toward his *house* (Heb. 3:1–6).
 - (4) Aaron as the high priest was a type of Christ. Heb. 5:1-5
 - (5) Jonah was a type, revealing our Lord's death, burial, and descent (into the lower parts of the earth for three days), as well as the resurrection of Christ. Jonah 2 Matt. 12:40 Eph.4:8-10
 - 2) Typical events:
 - (1) The flood was a type of baptism (the baptism of the Holy Spirit into Christ). 1Peter 3:20-21
 - (2) Isaac's birth was typical of the birth of our Lord. **Isaac's Birth and the Birth of our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - (3) Some of the events during Israel's wandering in the wilderness were typical of salvation through faith in Christ. These things also provided a clear delineation between right and wrong throughout many dispensations. 1Cor. 10:1-13
 - (4) The lifting up of the bronze serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross realized by those who believe in Him. John 3:14 Num. 21
 - 3) Typical acts:
 - (1) Abraham offering up his uniquely-born son was a type of God offering up His uniquely-born Son. Gen. 22 John 3:16 Heb. 11:17-19
 - (2) Striking the rock as in Ex. 17 was typical of Christ being crucified or stricken by God. 1Cor. 10:4–6
 - (3) Striking the rock the second time instead of speaking to it was typical of crucifying Christ afresh. Moses was supposed to have only spoken to the rock, in order to maintain the type. Jesus Christ was crucified one time for our sins; so Moses was not to strike the rock a second time. He failed to continue the type. Because



From the [ABCParish.Blogspot](#). Accessed August 21, 2013.

⁷³ From <http://www.thefreedictionary.com/allegory> accessed July 30, 2013.

⁷⁴ From <http://www.thefreedictionary.com/parable> accessed July 30, 2013.

of this (he disobeyed God's clear directive), God would not allow Moses to lead his people into the Land of Promise. Num. 20 2Cor. 10:4 Heb. 6:6

- (4) Men who rejected the chief cornerstone was typical of the rejection of Jesus Christ. Isa. 28:16 Matt. 21:42

4) Typical ceremonies:

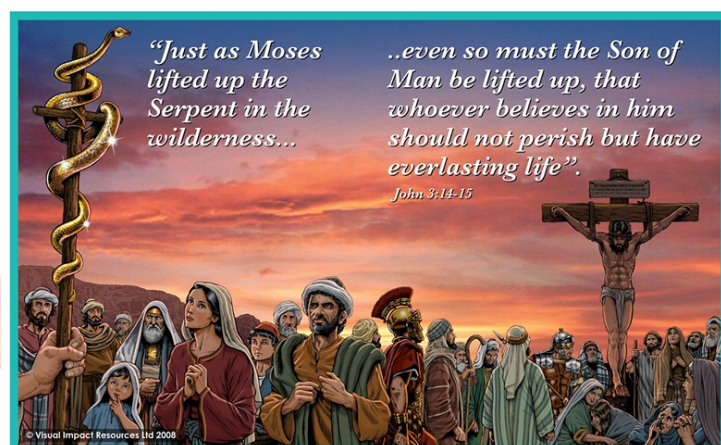
- (1) The many acts of the priests in the tabernacle worship as directed by the Mosaic Law were typical of various aspects of redemption through Christ: sacrificing the animals; shedding and sprinkling blood; burning incense; the showbread; lighting lamps; and the daily and yearly rituals were all typical acts, fulfilled in Christ and His redemptive work. Ex. 12-13 25:1 - 40:38 Heb. 7:11-28 8:1-6 9:1-28 10:1-22
- (2) The feasts of Israel were typical of various aspects of redemption through Christ. Ex. 12 Lev. 23 2Cor. 5:7 Heb. 5-10
- (3) The temple and all the rituals of worship carried on in it were typical of the same things the tabernacle and its worship were typical of. The only difference is, the Temple represented our Lord's permanent reign over the world.
- (4) The Day of Atonement, when the High Priests enters into the Holy of Holies once a year was typical of God the Son coming before God the Father after dying for our sins and being resurrected. Ex. 26:33-34 Heb. 9:25 10:19 13:11

5) Typical Institutions:

- (1) The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law spoke of Jesus Christ and His redemptive work. Ex. 28-29; Heb. 7-10
- (2) The Sabbath for Israel was typical of the eternal rest in Christ and of that which is to come for all the redeemed. In fact, the Sabbath is a good illustration of two ways to look at a thing: celebrating the Sabbath looks backward to the fact that God has provided everything for us, and has no need to do anything else. And, as mentioned, the Sabbath speaks of our own rest from works. Gen. 2:1-3 Ex. 20:8-11 25:21 26:22, 34-35 27:9-13, 21 31:12-18 Deut. 5:15 Heb. 4
- (3) The tabernacle and temple, their compartments, and furniture were themselves typical of the heavenly tabernacle Christ entered into; and the furniture was arranged in the shape of the **cross**. Heb. 8:1-5 9:1-10, 23-24

8. The two comparative words "as" and "so" are often found together, connecting a type with its antitype. The first thing named is historic; the second thing named is prophetic.

- 1) **As** in Adam all die, even **so** in Christ shall all be made alive. 1Cor. 15:22.
- 2) **"As** the days of Noah were, **so** shall also the coming of the Son of Man be." Matt. 24:37.
- 3) **As** Moses lifted up the serpent in the Wilderness, even **so** must the Son of Man be lifted up. John 3:14. The serpent is often used to represent Satan and what Satan has done. It is because of Satan's deception that Adam and the woman fell. Jesus takes upon Himself all of the sins of the world, as if all the evil in the human race first caused by Satan, was poured out on Him. The people during the time of Moses looked to this serpent held up on a stake in order to be delivered from their illness (Num. 21:7-9).
- 4) **"As** Jonah was three days and three nights in the Whale's belly; **so** shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.



From the **art of Graham Kennedy**. Accessed July 30, 2013.

9. Interpretation of Types:

- 1) Only the point or points of resemblance between the type and the antitype should be emphasized.
- 2) Types are not designed to be used as proofs for other doctrines or as the basis of other doctrines which they do not typify.
- 3) Types should be understood and interpreted only in the light of their plain historical facts.
- 4) Plain historical events should not be forced into some sort of type simply because there are some points of resemblance between them and New Testament truths.
- 5) The type and the antitype must agree with each other as well as with all related scriptures.
- 6) The historical sense of Scripture or the literal meaning of the words telling of the type or antitype should never be destroyed.
- 7) All "hidden" meanings of the words should be avoided, for such explanation only leads to confusing interpretations.

Sources:

<http://www.dake.com/dake/types.html> accessed July 30, 2013. Most of the material comes from this source and all of the direct quotations from Dake are found on this page.

<http://www.blueletterbible.org/study/larkin/dt/28.cfm> accessed July 30, 2013.

<http://www.altogetherlovely.org/downloads/11.%20TYPES%20IN%20THE%20BIBLE.pdf> accessed July 30, 2013.

<http://markmayberry.net/wp-content/uploads/bible-study/2010-12-19-am-MM-BasicsOfBibleStudy-TypesAndAnti-types-02.pdf> accessed July 30, 2013.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The **Doctrine of Typology** has also been posted, and it has some additional points. ([HTML](#)) ([PDF](#)) ([WPD](#)).

We just studied typology. Now, we will see how this plays out with Isaac, both as a type of Christ and his offering by his father as a type for the offering of Jesus Christ on the cross.

God continues to speak to Abraham after Abraham showed that he was willing to offer up Isaac, his uniquely-born son, to God.

And blessed themselves in your Seed all nations of the earth because that you have listened in My voice."

Genesis
22:18

At the same time, all nations of the earth will bless themselves by means of your Seed because you have listened to [and obeyed] My voice."

Also, all nations of the earth will find themselves blessed by means of your Seed because you have listened to Me and have obeyed My commands.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And blessed themselves in your Seed all nations of the earth because that you have listened in My voice."

Targum of Onkelos

And all the peoples of the earth will be blessed through the righteousness of your son, because you have obeyed My word.

Latin Vulgate

And in your seed will all the nations of the earth be blessed, because you have obeyed my voice.

Peshitta (Syriac)

And by your seed shall all the nations of the earth be blessed because you have obeyed my voice.

Septuagint (Greek) And in your seed shall all the nations of the earth be blessed, because you have obeyed My voice.

Significant differences: The targum has some additional text.

Thought-for-thought translations; paraphrases:

Common English Bible All the nations of the earth will be blessed because of your descendants, because you obeyed me."

Contemporary English V. You have obeyed me, and so you and your descendants will be a blessing to all nations on earth."

Easy English I will *bless all the nations on earth because of your *descendants. And I will *bless the nations because you have obeyed my commands." '

Easy-to-Read Version Every nation on the earth will be blessed through your descendants. I will do this because you obeyed me."

Good News Bible (TEV) All the nations will ask me to bless them as I have blessed your descendants---all because you obeyed my command."

The Message All nations on Earth will find themselves blessed through your descendants because you obeyed me."

New Life Bible Good will come to all the nations of the earth by your children and their children's children. Because you have obeyed My voice."

Partially literal and partially paraphrased translations:

American English Bible ...and all the nations of the earth will be blest by your seed, because you've listened to My voice.'

Beck's American Translation In your Descendant all the people on earth will be blessed, because you did what I told you."

*God's Word*TM Through your descendant all the nations of the earth will be blessed, because you have obeyed me."

International Standard V Furthermore, through your descendants all the nations of the earth will be blessed,k because you have obeyed my command."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Your seed will bless all the nations of the land in reward for you hearing my voice." And your seed will be a blessing to all the nations of the earth, because you have done what I gave you orders to do.

Conservapedia "And all the ethnicities of the earth will find blessing in your Descendant, because you obeyed My voice." That Descendant is Jesus Christ

Ferar-Fenton Bible ...and I will benefit all the nations of the earth through your heir, because you have listened to My voice."

HCSB And all the nations of the earth will be blessed by your offspring because you have obeyed My command."

NIV, ©2011 ...and through your offspring [Or seed] all nations on earth will be blessed [Or and all nations on earth will use the name of your offspring in blessings (see 48:20)], because you have obeyed me."

Catholic Bibles (those having the imprimatur):

Heritage Bible And all the peoples of the earth shall be blessed in your seed because you have attentively heard my voice.

New American Bible ...and in your descendants all the nations of the earth will find blessing, because you obeyed my command." Gen. 12:3; 18:18; 26:4; Sir 44:21; Acts 3:25; Gal 3:16.

New RSV	...and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice."
Revised English Bible	All nations on earth will wish to be blessed as your descendants are blessed, because you have been obedient to me.'

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	...and in your seed bless all the goyim of the earth; because you hear my voice...
Kaplan Translation	All the nations of the world shall be blessed [See Genesis 12:3, 18:18.] through your descendants - all because you obeyed My voice.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And in your Seed [[e]Christ] shall all the nations of the earth be blessed and [by Him] bless themselves, because you have heard and obeyed My voice. We have the authority of the apostle Paul (Gal. 3:8, 16, 18) to restrict this promise to our blessed Lord, Who was the Seed through Whom alone all God's blessings of providence, mercy, grace, and glory should be conveyed to the nations of the earth (Adam Clarke, The Holy Bible with A Commentary).
The Expanded Bible	Through your ·descendants [^L seed] all the nations on the earth will be blessed, because you ·obeyed [listened to] me [12:1-3].' "
Kretzmann's Commentary	The Blessing of the Lord Repeated And the Angel of the Lord called unto Abraham out of heaven the second time, 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, 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 seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. A solemn declaration and prophecy, supported by the strongest oath which the Lord may swear, by Himself. The extent of the promise, which points forward to a numberless progeny, to the complete overthrow of all enemies, and especially to the fact that in his Seed, in the one great Seed of the woman, all nations of the earth should be blessed, precludes the understanding of a mere temporal blessing. It is chiefly to this blessing that St. Paul refers when he writes: "He saith not, And to seeds, as of many; but as of one, 'And to thy Seed,' which is Christ," Gal. 3:16. In Christ all nations of the earth are blessed; in His power the people of God, the spiritual descendants of Abraham, conquer all their enemies. That is the victory which overcometh the world, even our faith.
Lexham English Bible	All the nations of the earth will be blessed through your offspring, because you have listened to my voice."
NET Bible®	Because you have obeyed me [In the Hebrew text this causal clause comes at the end of the sentence. The translation alters the word order for stylistic reasons.] [Because you have obeyed me. Abraham's obedience brought God's ratification of the earlier conditional promise (see Gen 12:2).], all the nations of the earth will pronounce blessings on one another [Traditionally the verb is taken as passive ("will be blessed") here, as if Abraham's descendants were going to be a channel or source of blessing to the nations. But the Hitpael is better understood here as reflexive/reciprocal, "will bless [i.e., pronounce blessings on] themselves/one another" (see also Gen 26:4). Elsewhere the Hitpael of the verb "to bless" is used with a reflexive/reciprocal sense in Deut 29:18; Ps 72:17; Isa 65:16; Jer 4:2. Gen 12:2 predicts that Abram will be held up as a paradigm of divine blessing and that people will use his name in their blessing formulae. For examples of blessing

formulae utilizing an individual as an example of blessing see Gen 48:20 and Ruth 4:11. Earlier formulations of this promise (see Gen 12:2; 18:18) use the Niphal stem. (See also Gen 28:14.)] **using the name of your descendants.' "**

Translation for Translators

You obeyed me, so by means of your descendants the people of all the nations on the earth will be blessed."

The Voice

...and from your descendants all the peoples of the earth will discover true blessing [Acts 3:25; Galatians 3:8]. All this is because you have obeyed My voice.

We reach the climax of Abraham's covenant story. God tests Abraham, and he passes with flying colors. Somehow he knows God will provide, for he tells his servants that he and his son will come back from the mountain. He also knows that God's covenant promises are going to be fulfilled through Isaac and not another. Although Abraham is willing to sacrifice him, he expects Isaac to still be the one through whom God's blessings come to the world. How could it all happen? Only God knows, and Abraham trusts in God and His promises. Abraham's level of trust is unmatched in all of Scripture. This is why he stands as the founding father of our faith.

Literal, almost word-for-word, renderings:

Context Group Version

And in your seed shall all the nations of the land { or earth } be esteemed. Because you have obeyed my voice.

Green's Literal Translation

And in your Seed shall all the nations of the earth be blessed because you have obeyed My voice.

Young's Updated LT

...and blessed themselves in your seed have all nations of the earth, because that you have hearkened to My voice."

The gist of this verse:

All the peoples of the earth will be blessed because Abraham listened to God's voice.

Genesis 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
The wâw conjunction can express informal inference or consequence (<i>so, then, therefore</i>); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered <i>or, but, yet</i> . The wâw conjunction can also be rendered <i>for</i> .			
The wâw conjunction can be used to mean <i>at the same time, when, while, simultaneously</i> . ⁷⁵			
bârak ^e (בָּרַךְ) [pronounced baw- RAHK ^e]	to bless onself, to invoke happiness for ourselves	3 rd person plural, Hithpael perfect	Strong's #1288 BDB #138
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

⁷⁵ *At the same time* comes from *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 252; I added in the synonyms.

Genesis 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zera' (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
gôwyîm (גוֹיִם) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural construct	Strong's #1471 BDB #156
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *At the same time, all nations of the earth will bless themselves by means of your Seed...* The wâw conjunction was translated here as a temporal conjunction. The idea is, while Abraham's seed become as numerous as the sand of the seashore and the stars of the sky, all of the nations will be blessed as well. So Abraham's life—this wandering rancher who will not be found in any history apart from the Bible because he was never judged to be that important—has an eternal impact, both on those from his loins and upon all the people on this earth. And more people of the earth know something about Abraham; whereas, few know the names kings on the earth contemporary to Abraham.

We may interpret this blessing as salvation through faith in the Person of Jesus Christ, Who is Abraham's seed.

You may not have noticed, but this has been a subtle change in what God told Abraham originally. In Gen. 12:1–3, God told Abraham: "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**" (ESV; emphasis mine). Here God says: "...all nations of the earth will **bless themselves by means of your Seed.**" In Abraham was the line of promise—through him would come Jesus Christ, Who would be a blessing to all mankind. He is called Abraham's Seed here in v. 18. Paul will refer back to the Gen. 12:3 passage, so that we all know that we are blessed in Abraham through our faith in His Seed. Gal. 3:7–9 *Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are of faith are blessed along with Abraham, the man of faith.* (ESV; Gen. 12:3) Paul was explaining to the Galatians that they are not saved nor are they made perfect through the Law of Moses, but they are blessed through Abraham, having faith in Jesus Christ, just as Abraham did. Abraham was saved because he exercised faith in the Revealed LORD (Gen. 15:6); we are likewise saved.

God has promised that the nations of the earth would bless themselves through Abraham's descendants. The reflexive voice means that through their positive volition toward God's plan and provision as revealed by His people. Unbelievers bless themselves through their interaction with us. We give them the gospel and they believe, thereby blessings themselves.

To be blessed is in the Hithpael stem, which is usually the intensive reflexive stem. The Hithpael is used in the following ways: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows

an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).⁷⁶ (5) This can occasionally be understood to be more of a passive than a reflexive (Gen. 22:18, for instance).⁷⁷

Now let's apply these uses to our text:

Hithpael Usage in “All the Nations of the Earth will be Blessed by your Seed.”

1. The intensive aspect means, this is more than simply being blessed with nice cars and a 60" plasma TV. The intensive stem indicates that Gentiles are eternally blessed by Abraham's Seed (which Seed is Jesus Christ).
2. The Hithpael is generally understood to be an intensive reflexive, which means a person acts upon himself in the action of the verb. The idea here is, a person believes in Jesus Christ and, by doing this, brings eternal blessing upon himself.
3. The Hithpael is also used, on occasion, in the passive sense. We *receive* the blessing of God through the Seed of Abraham. However, the simple passive Niphal stem is not used here, because the blessings from God are intensive.
4. Finally, the Hithpael is used in the iterative sense, which means that there is a repetition of the activity. Here, people are blessed again and again and again—individually as believers in Jesus Christ, and collectively as one individual at a time believing in Jesus Christ.

As you can see, there is a wealth of information conveyed by the use of the Hithpael in this context.

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Genesis 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘êqeb (עָקֵב) [pronounced AY-keh b]	as a reward of, on account of, as a consequence of, because, because that; that	conjunction	Strong's #6118 BDB #784
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
shâma’ (שָׁמַע) [pronounced shaw-MAH ç]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
bê (בְּ) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced koh l]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 1 st person singular suffix	Strong's #6963 BDB #876

⁷⁶ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

⁷⁷ See also *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

Genesis 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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What is suggested here is, one is listening to what another is saying, and to obey him; or, *do as he says*.

Translation: ...because you have listened to [and obeyed] My voice.” The key here is, Abraham obeyed God’s voice. This is why. Here is another reason why we know that this chapter is illustrative of the offering of Jesus Christ for our souls. Abraham obeys God—big deal! He probably obeyed God on many occasions; he probably did the right thing on many occasions. But, what is remarkable here is, he did that which God told him explicitly to do which seemed to contradict all rational thinking, and the result was, a perfect parallel of God the Father offering God the Son on Mount Golgotha as a substitute for us.

Application: And this is for the one-hundredth of 1%: God is not calling on you to do anything which goes against the clear teachings of the Bible. He is not calling upon you to sacrifice animals, children or anything like that. This was a one-time thing, just as Christ on the cross occurs one time, where our sins are forgiven by One Man dying for them (Heb. 9:28 1Peter 3:18). This happened *one time!*

Dr. Thomas Constable lists the four seeds of Abraham.

Dr. Thomas Constable on the Four Seeds of Abraham

NATURAL SEED

All physical descendants of Abraham (Genesis 12:1-3; Genesis 12:7; et al.)

NATURAL-SPIRITUAL SEED

Believing physical descendants of Abraham (Romans 9:6; Romans 9:8; Galatians 6:16)

SPIRITUAL SEED

Believing non-physical descendants of Abraham (Galatians 3:6-9; Galatians 3:29)

ULTIMATE SEED

Jesus Christ (Galatians 3:16)

From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

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Genesis 22:18 And in your Seed will all the nations of the earth be blessed, because you have obeyed My voice.”

There are two ways of looking at this verse. Abraham’s seed can refer to Isaac, and God is telling Abraham that, through Isaac, all the nations of the earth would be blessed. It is through Isaac, and all of those who will preserve and record the Word of God, that all mankind has been blessed.

However, more importantly, all the nations of the earth would be blessed because of the Seed Who would be born in the line of Abraham and Isaac: Jesus Christ. He is the true blessing which is for all mankind. All mankind is potentially saved through Jesus Christ; and through operation of the footstool, God will remove Satan and his minions from the earth and restore perfect environment.

In other words, we have a near fulfillment of this promise (Isaac) and a far fulfillment (Jesus the Messiah).

Gen. 22 is one of the most amazing chapters in all of the Bible. God comes to Abraham and asks for him to offer up his uniquely-born son, the only time that God ever calls for man to offer up a human sacrifice. This is done to set up a parallel between the offering of Isaac to the offering of our Lord for our sins.

This is an example of typology. Isaac is the type; Jesus is the antitype. The actual historical narrative of God asking Abraham to offer up his son is real; but typical (meaning *it is a type*). The offering of Isaac foreshadows the future event of our Lord being offered up on the cross and being judged by God the Father for our sins. The offering of Isaac is the type; it finds its fulfillment in the crucifixion of Jesus, the antitype.

Isaac in general was a type of Christ:

Most of this doctrine is taken from the Blue Letter Bible site.

Isaac was a Type of Christ

1. Both Isaac and Christ were children of promise. Gen 15:4 Isa 7:14
2. The birth of both was pre-announced. Gen 18:10 Luke 1:30-31
3. Both were named before their birth. Isaac in Gen 17:19 and Jesus in Matt. 1:21 and Luke 1:31
4. The birth of both was contrary to nature. Sarah was barren all of her life and Isaac was born to her past the age of giving birth (Gen 11:30). Mary was a virgin (Matt. 1:18-20).
5. When these births were prophesied, they were received with skepticism. Gen. 17:17 18:12 Luke 1:34
6. These births occurred at the proper time in history. Gen. 21:2 Gal. 4:4
7. Both are called an *only son*. Gen 22:2 (Heb 11:17) John 3:16
8. Both were mocked and persecuted by their own kindred. Gen 21:9-10 Gal. 4:28-29 Matt. 27:29
9. Neither Isaac nor Christ had transgressed the law that they should be offered up. Gen 22:2 Matt. 27:24
10. As Isaac carried the wood on which he was to die, so Christ carried his own cross. Gen 22:6 John 19:17
11. As Isaac went willingly to the "altar," so Christ went willingly to the "cross." Gen. 22:9 John 10:17
12. Both were given up or forsaken by his father. Gen 22:12 Matt. 27:46
13. Both rose from the place of death in resurrection (actually, Abraham expected that this would happen if he killed his son). Heb 11:17-19 Matt. 28:6
14. The seed of Isaac would be multiplied throughout the world (Gen. 22:17); through Jesus, many sons of God would be born (John 1:12 Heb. 2:10).

Points taken from: <http://www.blueletterbible.org/study/larkin/dt/28.cfm> accessed July 30, 2013. This is also found here: <http://www.altogetherlovely.org/downloads/11.%20TYPES%20IN%20THE%20BIBLE.pdf> accessed July 30, 2013.

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Gen. 22:15–18 Then the Angel of Jehovah called out to Abraham a second time from the heavens, and He said, "I have taken an oath by Myself, because of what you did, obeying this command and by not withholding your son, your only son [from Me]. I will certainly bless you and I will certainly multiply your seed as the stars of the heavens and like the sand upon the seashore. Furthermore, your Seed will possess the gate of His enemies. Also, all nations of the earth will find themselves blessed by means of your Seed because you have listen to Me and have obeyed My commands.

Note the blessings which God has promised Abraham in the past two verses:

God's Promised Blessings to Abraham in Genesis 22

- God will bless Abraham in general (the specifics are given in these verses (Gen. 22:17a).
- God will multiply Abraham's seed as the stars of the heavens and the sands which are on the sea shore (Gen. 22:17b).
- God will see that Abraham's descendants possess the gate of their enemies (Gen. 22:17c).
- The rest of the nations on earth will be blessed by association with Abraham's descendants (Gen. 22:18a).

Chapter Outline

Charts, Graphics and Short Doctrines

Every time that God required something of Abraham (directly or indirectly) and Abraham obey, God spoke to Abraham, offering him even greater promise.

God Piles Blessings onto Abraham

Abraham acts	God responds with greater promises
God tells Abraham to leave his home and family and go to the land of Canaan (<i>"to a land I will show you"</i>). Abraham half obeys this at first; and then finally goes to the Land of Promise as God told him to do. Gen. 12:1–5	Then God appears to Abraham and promises to Abraham and his seed, the land where Abraham is. Gen. 12:6–7
Abraham graciously separates from Lot, which is one of the things God told him to do—to separate from his family and to go to a land of promise. Gen. 13:1–11	Although Abraham gave Lot the choice of which area to settle in, God comes to Abraham and gives to his seed all the land that he can see, in all directions. Furthermore, God promises to make Abraham's seed like a the dust of the earth. Gen. 13:14–17
Abraham, without being prompted by God, rescues Lot (and those of Sodom) from the 4 kings of the east. Abraham also avoids being made rich by the king of Sodom, and instead, pays tithes to Melchizedek, the priest-king of Salem. Gen. 14	God clearly tells Abraham that his seed would come from him. He would not be giving his accumulated wealth or the promises of God to some servant of his. God promises Abraham's seed to be like the stars of the heavens in number, and specifies the land that God will give to Abraham's seed. Gen. 15
God will set Abraham aside for 13 or so years because he tried to accomplish the plan of God by means of the energy of the flesh. Abraham sired a son through Sarah's Egyptian maid, Hagar. Abraham and Sarah are still known as Abram and Sarai at this time.	
God promises Abraham that he will be the father of a multitude of nations. Therefore, God changes Abram's name at this time to Abraham. Furthermore, God gives to Abraham the covenant of circumcision and tells him that he will father a child next year (when Abraham is 100). Abraham obeys and all the household is circumcised. Gen. 17	Abraham enjoys fellowship with God and with two angels. One might surmise that, at this point, Abraham is a friend of God's. Gen. 18:1–15
Abraham intercedes for Lot. Gen. 18:16–33	Despite the great sin and unrest in the world (Gen. 19) and despite Abraham's own personal mistakes (Gen. 20:1–13), God blesses Abraham with great wealth (Gen. 20:14–16) and with a natural born son (Gen. 21:1–7).

Lawlor: *The sequence of these events suggests that both Abraham and the reader are being prepared for something. The cycle is going somewhere; it is not static. At almost any point along the way, the reader can stop, look behind him, and see that the plot has advanced; Abraham has progressed. Difficult circumstances have consistently presented themselves, and at times the patriarch has reacted in a very immature and deceitful manner. Yet overall, the relationship of these individual stories one to another makes the point that Abraham was "growing up." Then comes the ordeal. One is inclined to believe that had such a sore test come earlier in his experience, Abraham would not have been able to cope with it. Hence, the climax of the cycle comes and with it the most formidable test of the patriarch's life: God orders.*⁷⁸

⁷⁸ From Gordon.edu, accessed December 13, 2014.

Inspired by Lawlor from [Gordon.edu](https://www.gordon.edu/), accessed December 11, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

This is the chapter that we have been studying:

Gen. 22:1–7 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and we will worship and we will come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" (ESV, mostly)

Genesis 22:8–10 And Abraham said, "My son, God will look to Himself, the Lamb, for a burnt offering." So they both went together. 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 he bound his son Isaac and laid him on the altar, on the wood. Then Abraham reached out his hand and took the knife to slay his son.

You will recall that v. 8 required a great deal of exegesis to translate it properly.

Gen 22:11–13 But the angel of Y^ehowah called to Abraham from heaven and said, "Abraham, Abraham!" And he said, "Here am I." And God said, "Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me." And Abraham lifted up his eyes, and looked. And, behold, a ram behind him was entangled in a thicket by its horns. Abraham went and took the ram and offered it up for a burnt offering instead of his son.

Genesis 22:14 And Abraham called the name of that place Y^ehowah-Yireh so that it is said this day: "In [this] mountain Y^ehowah will be seen [or, Y^ehowah will appear]." This could also be translated, "In [this] mountain, Y^ehowah is seen [or, Y^ehowah appears]."

v. 14 also required a great deal of careful exegesis in order to come up with that translation.

Genesis 22:15–18 And the Angel of Jehovah called to Abraham out of the heavens the second time, and said, "I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one; so that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed will possess the gate of His enemies. And in your Seed will all the nations of the earth be blessed, because you have obeyed My voice."

Abrahamic Covenant Passage		Approximate Year	Abraham's Age
Gen. 12:1–4	Abram leaves Haran	2086 B.C.	75
Gen. 12:7	Abram in Shechem	2081 B.C.	76*
Gen. 13:14–18	Abram and Lot split	2080 B.C.	81*
Gen. 15:1–21	Abram after Melchizedek	2077 B.C.	84*
Gen. 17:1–19	Abram becomes Abraham; Isaac promised	2062 B.C.	99
Gen. 18:10–15	Isaac promised to Sarah	2062 B.C.	99

Gen. 21:1–4, 12	Isaac is born	2061 B.C.	100
Gen. 22:15–18	Isaac is offered	2051 B.C.	110*

All the dates are very rough approximations and all starred (*) ages are derived, but not necessarily accurate. Such ages are provided for you to hang a hat on.

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What has occurred is both progressive revelation (although, as we have seen, some things could have been derived; e.g., that Abraham's seed would come through Sarah) and reaffirmation of the covenant. All of this took place over the span of approximately 40 years. Throughout that time, Abraham placed more and more faith upon God and God's Word.

Compared to the chapters in the Bible spent on Abraham, Jacob and Joseph, there is relatively little time spent on Isaac. However, there are two things which are emphasized in the book of Genesis about Isaac: his birth and his being very nearly sacrificed here in Gen. 22. Isaac's birth points directly to the birth of our Lord Jesus Christ and Abraham's willingness to sacrifice Isaac foretells our Lord's sacrifice on the cross. Isaac was a type of Christ in his birth and he was a type of Christ when being offered as a sacrifice.

Somehow, Abraham or Isaac knew (whichever man authored this portion of Genesis), as guided by God the Holy Spirit, that this is what we needed to know about Isaac. Nearly every single verse in Gen. 22 finds fulfillment in Jesus Christ and His being offered for our sins.

This is one of the most complete doctrines on the offering of Isaac (the type) and the sacrifice of Jesus on the cross (the antitype). There will be nearly 50 parallels presented below.

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac

The Offering of Jesus Christ

We have already examined the parallels in their births. Isaac is a uniquely-born son, born of a promise made to his father, which birth was outside of the laws of nature and, of course, a great surprise to his mother. Gen. 22:2

Our Lord is the Uniquely-Born Son of God, born of a promise made to all mankind, Whose birth was outside the laws of nature, and, which birth was a great surprise to his mother. John 3:16

This was discussed in great detail in the exegesis of Gen. 18:11. **How Isaac's Unusual Birth Foreshadowed the Birth of Our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Abraham is specifically told in advance to sacrifice his son. Gen. 22:2

Jesus Christ was ordained from eternity past by God the Father to die for our sins. 1Peter 1:20

Although Abraham has fathered a son by Hagar (who no longer lives at his compound), God still refers to Isaac as Abraham's *only* son in Gen. 22:2, 16. This is the first occurrence of this word, and it is applied to Isaac where he is required to be a burnt offering to God.

This same word *only* is applied prophetically to Jesus Christ on the cross: in Zech. 12:10 "[And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on Me, on Him Whom they have pierced, they shall mourn for Him, as one mourns for an **only** child, and weep bitterly over Him, as one weeps over a firstborn.](#)" (ESV, capitalized)

We are told specifically that Abraham is to offer up the son whom he loves. Gen. 22:2

God the Father loves God the Son, Whom is offered up for our sins. Isa. 53:5–6 John 3:35 5:20 2Cor. 5:21

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
This was done by the edict of God. Gen. 22:3	This was done by the edict of God. Acts 2:23
God only asks one man—Abraham—on one occasion only, to offer up his son as a sacrifice. God never asks anyone to do this again. The offering of Isaac is a unique occurrence in Scripture and in human history. It is a one-time event, never to be repeated. Gen. 22:1–2	The offering of Jesus Christ for our sins is a unique occurrence in human history. For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit (1Peter 3:18). So also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him (Heb. 9:28; HCSB). See also Heb. 7:27
Isaac is the son of promise.	Jesus is the Son of Promise.
Isaac is the seed God promised to Abraham.	Jesus is the Seed promised to Abraham.
The offering is made on a hill in the vicinity of Moriah. Gen. 22:2	The offering is made on a hill in the vicinity of Moriah. Matt. 21:10
Abraham appears to be offering Isaac from a mountain (possibly Mount Golgotha). Gen. 22:14	Jesus will be crucified upon Mount Golgotha. Matt. 27:33 Mark 15:22 John 19:17
A donkey was brought to the place of sacrifice. Gen. 22:3	A donkey was brought to the place of sacrifice. Matt. 21:2–11
Wood was carried to the sacrifice. Gen. 22:6	Our Lord carried probably the top section of the cross ⁷⁹ to where He was offered up. John 19:17
Isaac carried the wood which would be used in the sacrifice. Gen. 22:6	Jesus carried his wood (the cross) to where He would be crucified. John 19:17
The father carries the instruments which represent judgment—the knife and the fire. The fire speaks of judgment and the knife speaks of the execution of God's justice. Gen. 22:6	The Father judged the Son on the cross. Isa. 53:4–5, 10 Rom. 8:3 ` 2Cor. 5:21
Two men are brought to the sacrifice. Gen. 22:3	Jesus was hung between two thieves on crosses. Mark 15:27 Luke 23:32–33
Isaac was to be offered as a burnt offering. Burning is always associated with judgment (Gen. 22:2).	Jesus Christ was judged for our sins (Rom. 4:25 5:8, 10).
It appears that Isaac consented to being lifted and tied up as an offering. If he was old enough to carry all of the wood needed for a sacrifice, then he was old enough to resist his father.	Jesus willingly went to the cross. As a Member of the Godhead, He was able to resist His Father.
Isaac went willingly (Gen. 22:3).	Jesus Christ offered Himself willingly (Luke 22:42).

⁷⁹ There is some historical evidence to suggest that the "cross" is more like a "T."

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
Isaac allowed himself to be bound to the altar, on top of the wood. Abraham was over 100 years old at this time and would not have been stronger than Isaac (Gen. 22:9).	Jesus was also bound (Matt. 27:2). Jesus willingly allowed Himself to be nailed to the cross and crucified, even though He could have destroyed His persecutors there with the word of His mouth (Matt. 26:64 Heb. 1:2–3).
Isaac was bound to the altar, upon the wood (Gen. 22:9).	Jesus Christ was bound to the cross, often called the <i>wood</i> in the New Testament (Acts 5:30 10:39 Peter 2:24 ⁸⁰).
Abraham the father, offered up his son, Isaac.	God the Father offered up His Son, Jesus Christ.
Isaac, the one to be offered, specifically carried the wood to the site of his sacrifice. Gen. 22:6	Jesus, the One to be offered, carried a portion of the wood, partway to where He would be crucified. John 19:17
The son Isaac was offered up on the wood. Genesis 22:9	Jesus, the Son of God, was offered up on the wood. Luke 23:33
Because Isaac was a young man, this would have required his obedience.	Going to the cross required the obedience of Jesus Christ. Luke 22:42 Philip. 2:8
Two men went with Abraham and Isaac. Genesis 22:3	Two men were on crosses next to Jesus. Mark 15:27 Luke 23:33
It was a 3-day journey to the place of the sacrifice. Genesis 22:4	Although Jesus spends 3 days in the grave (Luke 24:13-21), I believe, however, this to be analogous to our Lord's 3-year ministry.
Isaac asks, "Where is the lamb?" Gen. 22:7	Jesus is the Lamb of God. John 1:29, 36
Then Abraham said, "Elohim looks to Himself—the lamb—for the burnt-offering, my son." (Gen. 22:8a).	
Gen. 21 is about the birth of Isaac; and Gen. 22 is the offering of Isaac. This information is presented first; and is, therefore, the most fundamental.	The purpose of Jesus was to go to the cross and die for our sins. This is the purpose of the 1 st Advent. Apart from that, we are not saved. Isa. 53:4–5, 10–11 1John 5:12
Abraham willingly offered up his own son as a sacrifice, binding his feet, laying him on the altar and taking the knife to slit his throat. Gen. 22:9–10, 12	God willingly offers His Son. Rom. 8:32 [God] did not spare his own Son but gave Him up for us all, how will He not also with Him graciously give us all things? (ESV; capitalized)
Abraham offering up his son involves two people: Abraham and Isaac. There is no one else involved in this worship.	When Jesus paid for our sins, there were only two entities involved: God the Father and God the Son. In act, Golgotha was made dark so that no one could see God the Father judge our sins in God the Son.
There are only two people who actually observe this incident: Abraham (the father) and Isaac (the son).	Because God covered Golgotha with darkness, only two observed the cross: God the Father and Jesus the Son.

⁸⁰ In the KJV, this is rendered *tree* in these references to Jesus Christ; and *wood* elsewhere (1Cor. 3:12 Rev. 18:12).

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
Abraham does not withhold his son from God. Gen. 22:12	God does not withhold His only Son. He did not even spare His own Son but offered Him up for us all; how will He not also with Him grant us everything? (Rom. 8:32, HCSB) See also John 3:16
It is God Who provides the sacrifice. Genesis 22:8	It is God Who provides the sacrifice. John 1:29
God provided a substitute for Isaac, a ram who had been caught by his horns in a bush nearby (Gen. 22:13).	Jesus Christ dies as a substitute for our sins (Rom. 5:8 1Cor. 5:7).
The place where Abraham was to offer up Isaac is named <i>Jehovah will provide</i> (Gen. 22:14).	Our salvation is completely the provision of God. We do nothing to secure our salvation; we can only believe in order to take that which God has provided for us (Eph. 2:8–9 Titus 3:5).
God would see of the willingness of Abraham to offer up his son and be satisfied. Gen. 22:14–17	God would see the sacrifice of His Son and be satisfied. Out of the anguish of His soul He shall see and be satisfied... (Isa. 53:11). And Then He said, "Behold, I have come to do Your will, O God." By which will we have been sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:9a, 10). Also see Luke 22:42
Abraham was obedient to God, ready to offer up His Son. Gen. 22:12	Jesus Christ was obedient to the death of the cross. Philip. 2:8
Isaac was restrained and placed upon the wood. Gen. 22:9	Jesus was fastened to the wood. Luke 23:33
Abraham offers his own son to God (actually, he is about to offer up his son).	God offers His Own Son for Abraham (and for all mankind).
God requiring Abraham offer up his son presents Abraham with a dichotomy: on the one hand, God is asking for the sacrifice of his son; on the other hand, all of God's promises to Abraham are fulfilled in his son.	God offering up His Own Son seemingly is a dichotomy: on the one hand, God requires the sacrifice of His Son for our sins; on the other hand, all of God's promises to man are fulfilled in His Son.
The place where Abraham was to offer up Isaac is named <i>Jehovah will provide</i> (Gen. 22:14).	Our salvation is completely the provision of God. We do nothing to secure our salvation; we can only believe in order to take that which God has provided for us (Eph. 2:8–9 Titus 3:5).
Great blessing is associated with the offering of Isaac (Gen. 22:17–18).	Great blessing is associated with the offering of Jesus Christ for our sins (Rom. 4:6–8).
The people of all nations would be blessed through Abraham and his offering of Isaac (Gen. 22:18).	The people of all nations are blessed by the offering of Jesus Christ (Rom. 4:9 Rev. 19:9 20:6).
Abraham knew that Isaac would rise again from this offering. He told his servant, " We will return." (Gen. 22:5).	Jesus Christ did not remain a dead offering; He rose from the dead (Matt. 28).

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
All of God's promises made to Abraham are based upon Isaac. Still God requires the sacrifice of Isaac. Gen. 13:16 Heb. 11:17–18	All of God's promises to us are based upon His Son, Jesus. Still, God requires the sacrifice of Jesus. Isa. 53:10–11 1Cor. 1:30 Col. 2:8–10
Abraham expected that God would resurrect Isaac from the dead. Heb. 11:17–19	This foreshadows God the Father raising Jesus from the dead. Acts 2:24, 32 Gal. 1:1
There is clearly a substitutionary death here. The ram is offered up instead of Isaac. Gen. 22:13	There is clearly a substitutionary death here. The Son of God is offered up on our behalf. Isa. 53:4–5 2Cor. 5:21 Gal. 3:13 Heb. 7:27 10:5–10 1Peter 2:24 3:18
The ram's horns are caught in thicket of thorns. Genesis 22:13	Jesus wore a crown of thorns. John 19:2
This in itself is symbolic. The word <i>horn</i> is found throughout the Old and New Testaments as a symbol of power and authority. Being caught in a thicket of thorns of wearing a crown of thorns is relinquishing that authority to suffer on the earth.	
After this offering, Isaac is still alive. (Gen. 22:5, 19). Abraham had assumed that, if he killed Isaac as a sacrifice, that God would raise him up from the dead (Heb. 11:17–19).	Jesus was resurrected from the dead after He offered Himself for our sins. Heb. 10:12–13
Heb 11:19 He considered God to be able even to raise someone from the dead, from which Abraham also got Isaac back as an illustration. This is the only verse that I am aware of where the offering of Isaac is seen as typical of the offering of Jesus.	
Isaac's seed would be multiplied. Genesis 22:17	Jesus is the firstborn of many sons (John 1:12 Isaiah 53:10). His offering would justify the many (Isa. 53:11).
Isaac's seed would triumph over all of his enemies. Gen. 22:17 24:60	The cross is the basis for the triumph of Jesus Christ over all of His enemies [Operation Footstool (HTML) (PDF) (WPD)]. Psalm 110:1 Luke 20:43 Acts 2:35 Heb. 10:13
The nations of the earth would be blessed because of this offering of Isaac. Gen. 22:18	The people of the earth are blessed because Jesus died for our sins. By His knowledge shall the Righteous One, My Servant, make many to be accounted righteous, and He shall bear their iniquities (Isa. 53:11b) See also Psalm 72:17 Gal. 3:8–9, 28–29
Servant gets bride for son. Genesis 24:1-4	God would provide a bride (the church) for Jesus. Eph. 5:22-32 Rev. 21:2, 9; 22:17
The bride was a beautiful virgin Genesis 24:16	The bride of Christ is a beautiful virgin. 2Cor. 11:2
Whereas, we could easily overlook 2 or 3 parallels in this instance, and write it off as coincidence, it is hard to look at over 30 parallels between the offering of Isaac and the crucifixion of Jesus Christ without concluding that God reveals the crucifixion through this offering.	

The more you know about the Bible, the more you appreciate it and come to believe that it is the Word of God. Few people who believe in Jesus Christ decide, the very next day, that the Bible is the infallible Word of God. However, as you learn more and more about what the Bible says, and more and more about its history, it becomes quite clear that parallels like these are more than some interesting set of coincidences, but additional proof that this is the Word of God.

These parallels are collected under the title **Typology: Abraham's Offering of Isaac/God's offering of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these parallels came from: <http://www.ovrInd.com/Teaching/Typology.html>
http://www.godsholyspirit.com/christian_desk/isaac_jesus.html
<http://www.studyLight.org/commentaries/bcc/view.cgi?bk=0&ch=22> all accessed December 10, 2014 or earlier.

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There is an interesting classical story of Iphigenia. According to the story, her father, Agamemnon, was at the point of sacrificing her when the goddess carried her away in a cloud and substituted a stag for her. In several ancient religions animal or other sacrifice came to be looked on as taking the place of human sacrifice.⁸¹

This is a rather complex addendum to Gen. 22:10–18. The concepts named above—**adoption, inheritance and escrow blessings**—are all interrelated. Therefore, this will be a longer lesson to include them as they relate to Abraham. We will study how they relate to us.

Abraham has his son Isaac, the son whom he loves, tied down to the altar, and he is about to cut Isaac's throat. Then we read:

Gen 22:10–18 **And Abraham put out his hand and took the knife to slay his son. And the Angel of Jehovah called to him from the heavens and said, "Abraham! Abraham!" And he said, "Behold me." And He said, "Do not lay your hand on the boy, nor do anything to him. For now I know that you fear God and you have not withheld your son, your only one, from Me." And Abraham lifted up his eyes and looked. And behold! A ram behind him was entangled in a thicket by its horns. And Abraham went and took the ram and offered it for a burnt offering instead of his son. And Abraham called the name of that place "Jehovah Will See;" so that it is said until this day, In the mount of Jehovah, "He will be seen" [or, "*He will appear*"]. And the Angel of Jehovah called to Abraham out of the heavens a second time and He said, "I have sworn by Myself, declares Jehovah, that on account of this thing you have done, and have not withheld your son, your only son, that blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the shore of the sea. And your Seed shall possess the gate of His enemies. And in your Seed shall all the nations of the earth be blessed because you have obeyed My voice."**

Hebrews 11:17–19 Interlude

Heb 11:17–18 **By faith Abraham, when he was tested, offered up Isaac; he who had received the promises was offering up his unique son, about whom it had been said, In Isaac your seed will be called.** (Gen. 21:12)

Abraham was faced with the dichotomy of realizing that all of the promises of God would be fulfilled in Isaac; but that God asked for Abraham to offer up his son as a sacrifice. This same dichotomy existed for Jesus in His 1st advent. Nearly everyone knew Jesus (or the Messiah, if they did not recognize Jesus as such) as the Promised King Who would destroy all of the enemies of Israel, and Who would fulfill all of the promises made to Abraham; but few could reconcile this with the Suffering Servant of Isa. 53 and with the generally nonviolent Jesus Who

⁸¹ Quoted and paraphrased from <http://www.studyLight.org/commentaries/cpc/view.cgi?bk=0&ch=22> accessed December 8, 2014.

taught them.⁸² Even His disciples could not understand the cross and they ran for their own safety after Jesus had been seized.

Heb 11:19 **Abraham considered God to be able even to raise someone from the dead, from which he [Abraham] also got him [Isaac] back as an illustration.**

Apparently, Abraham assumes that, if he sacrifices Isaac, then God would have to raise him up from the dead. So, without God ever having raised a man from the dead before, Abraham believed it to be possible. If Abraham had sacrificed his son to God, then God would have to do something like resurrection in order to fulfill all of His promises to Abraham.

Abraham does not stop halfway with this. When asked to offer up his son, Abraham does not say, "Listen, God, I am really happy to have this boy Isaac as my son and my heir. You have made a lot of other promises to me, but I am happy with him, just as things are. Can't we just leave it at that?"

God's plan is person-specific

God had a set of blessings designed specifically for Abraham and designed to move His plan forward. Abraham's life and what God did on his behalf takes into consideration the character and personality of Abraham; and, at the same time, the plan of God. You will note that God began telling Abraham about these blessings decades before they occurred in his life. The fact is, God, in eternity past in the divine decrees, determined this.

God took into consideration the power of Abraham's faith, because, if you will recall, all of God's promises to Abraham were based upon having a son, and that son did not happen until Abraham was 100. And after that, God then told Abraham to go and offer up his son as a sacrifice. All of this took great faith, and, as a result, Isaac, Abraham's son, is a type of Christ in his birth; and Abraham's being willing to sacrifice Isaac, provides us a wonderful parallel to Jesus Christ dying for our sins.

God could not have used just anyone in this regard. God could not have used Nahor or Terah (Abraham's brother and father); it had to be Abraham, because God knew Abraham in eternity past. God designed a plan which was perfect for Abraham. God knew what Abraham would do.

It is important to consider this, because God has a plan for each of our lives, and that plan is suited perfectly for us. The rationale that some people have for not learning Bible doctrine is, they might feel as if they are forced to do something that they do not want to do—evangelize when they hate crowds or become a missionary when they cannot stand learning a foreign language. But God does not do that to us. Now, some of us may have a particular problem with this or that area of service, but your mind changes as you age (and sometimes not). At this point in time, I spend about 4 hours a day studying the Word of God and writing. Back in, say, 1990, that would have seemed to be excessive to me, even though I had been a Christian for nearly 20 years at that time and studied the Bible about an hour a day at that time at my church and through recorded teaching.

In any case, God will not trick you into some sort of ministry that is not suitable to your interests and talents. Furthermore, your ministry might not be what you consider to be Christian service. It may just be what you do. Now, some people from some churches might try to bully you into doing things that you do not want to do or things for which you are not suited, but God will not.

However, as long as you are alive, God has a specific plan for your life. This plan is not onerous nor is it contrary to your nature. Most of us are saved, and then we live a few years (or decades) after that. We are not given this

⁸² I say *generally nonviolent*, because He did cleanse the Temple of the moneychangers, which involved some violence. He overturned their tables, knocking all of their money to the ground, and He chased them out of the Temple.

time to just dink around. God gives us this time to grow spiritually and then to apply what we have learned, as we greater align our lives with God's plan.

Escrow Blessings

The application to us is, God also, in eternity past, designed a plan and purpose for our lives which is person-specific. What God has designed for us is specifically for us, which includes blessings and direction. R. B. Thieme, Jr. coined the term "escrow blessings." God has a plethora of blessings designed for our lives; but which blessings are not automatically conveyed simply because we are alive and have believed in Jesus Christ. We receive these blessings when it is time-appropriate. In some circumstances, we do not receive some of these blessings because we never develop the capacity to appreciate them. Let me give you the illustration of a young son: you show a football to a 2-month-old baby, and he is not going to be very impressed one way or the other. However, when you show this same football to a 6-year-old son, this can represent time spent with his father. The baby lacks the capacity; the young boy has some capacity. Now, you may want to give the 6-year-old a car, and he may think that is the coolest thing ever; but he lacks the capacity to appreciate what a car is and the responsibilities associated with having one's own vehicle. That understanding kicks in around age 26.

The capacity of the son depends upon his age and maturity level.

Ancient adoption

The ancient tradition of adoption also illustrates the concept of escrow blessings. A man may have great power or great wealth, but when he looks on his sons, they are undisciplined fools who would waste away every dime they inherit or use whatever inherited power they receive simply to gratify their own desires. They have no capacity for wealth, power and responsibility. They would part out the father's company before he is laid into the ground, and they would be spending all of the excess as quickly as the cash came in. The father might spend 50 years building up a 1000 person business, and the sons will decimate that business in a few years.

Such a wealthy or successful man, being able to objectively regard his blood-kin as such, would often find another young man—someone more worthy than his own flesh and blood—and adopt him as a son, so that he can convey the blessings of his life to this adopted son. The father recognizes that the blessings of his life would be wasted on his blood-kin. He has spent all of his life acquiring wealth and/or power, but he sees no reason to convey it to those who would simply waste it away.

The key here is, what would the heir do with the wealth left him; and does the heir have the capacity to appreciate the responsibilities of wealth? Let's say that you spend your entire life building up a business, and it is clear that, your sons would destroy that business if it was left in their hands. Do you want to simply leave them the business, knowing that, within 5 years of your death, that business will no longer exist? All your employees will have been laid off or fired, and your yearly revenues will go from several million to nothing. And this is not simply about your name being a legacy for years after you have died. A successful business is made up of dozens, hundreds or thousands of employees, many of whom are very dedicated to that business, and many of whom base their livelihoods upon that business. Even if you are responsible for indulgently raising such sons, you are going to consider their impact upon those associated with this business.

For these reasons, rich and successful people in the ancient world practiced *adoption*, by which they would take a young and responsible adult under their wing with the intention of giving him the family business or the lion's share of the family inheritance after their death. A king might do this to give his kingdom to the adopted son. This young man would be formally adopted, even if he was age 30, with the intention of making him heir to the family fortune and/or business; or to the crown. Kings even adopted servants, former slaves, who have shown great potential. This is not unlike a one-on-one mentoring process today, but it was more specific and official.

Hugh Lindsay: *Two of the most striking differences between modern Western adoptions and the ancient Roman practice are related. First, the adoptee in Rome was usually an adult male. Second, the reason for adoption was usually to pass on one's inheritance.*⁸³

Probably the most famous example of this is Gaius Julius Cæsar, who adopted his great-nephew Octavius as his son and main heir. Cæsar had no living legitimate children, so Octavius was adopted by Cæsar in his will (the adoption took place *after* Cæsar had died). Upon his adoption, Octavius assumed his great-uncle's name.

Adoption and escrow blessings (Ephesians 1:3–10)

Eph 1:3–5 Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love, He predestined us for **adoption** as sons through Jesus Christ, according to the purpose of His will,...

God's plan was for us to be adopted as God's sons through Jesus Christ. The key to adoption is the inheritance (= escrow blessings). As men of sin, we have no full appreciation of what our inheritance is; God has to cleanse us of our sin, which is ultimate sanctification. We are forgiven of our sins at salvation (positional sanctification), we grow spiritually in our lifetimes (experiential sanctification) and when we die, we are cleansed of our sin nature, which is ultimate sanctification. In this way, we are made holy and blameless before God. And we are able, then, to receive the adoption as sons, which is all based upon our Lord's death for our sins.

What is this adoption all about? Jesus came to the Jews and offered them the kingdom; however, they were not interested. Therefore, Jesus (and later, the Apostle Paul) turned to the gentiles. It is we gentiles who are adopted into the kingdom; we are adopted as sons through Jesus Christ. We are not our Lord's *natural sons*; we are not those from Abraham's stock. We are a wild tree which has been grafted in, so to speak (Rom. 11:17–24).

Eph 1:6 ...to the praise of His glorious grace, with which He has blessed us in the Beloved.

The key to this is, we are in the Beloved. That is, we are in Jesus Christ. This is the basis for all of our blessings. The blessings are salvation and the escrow blessings, which we may or may not get.

Our spiritual advance, to the point where we begin to receive some of our escrow blessings in time calls attention to His glorious grace.

Eph 1:7–8 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us, in all wisdom and spiritual insight...

The key phrase is *in Him*; because we are in Him, we have been redeemed (purchased) by His blood (His death on the cross), which means we have received forgiveness for our wrongdoing.

Redemption is payment, and we were purchased with the blood of our Lord; His death on the cross also secured us forgiveness, as the sins we have committed and will commit were atoned for (covered over).

The riches of His grace is the inheritance that we receive because we are adopted as sons through Jesus Christ. What is fundamental to this adoption is, we are redeemed by His blood (our Lord's spiritual death on the cross) and our sins are therefore forgiven.

⁸³ From <http://www.dts.edu/reviews/hugh-lindsay-adoption-in-the-roman-world> accessed September 2, 2013.

Eph 1:9 ...making known to us the mystery of His will, according to His purpose, which He set forth in Christ...

When we see the word *mystery*, this is a word which always refers to Church Age doctrine. This is the neuter noun *mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*], which means: 1) *hidden thing, secret, mystery*; 1a) *generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals*; 1b) *a hidden or secret thing, not obvious to the understanding*; 1c) *a hidden purpose or counsel*; 1c1) *secret will*; 1c1a) *of men*; 1c1b) *of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly*; 2) *in rabbinic writings, it denotes the mystic or hidden sense*; 2a) *of an OT saying*; 2b) *of an image or form seen in a vision*; 2c) *of a dream*. Strong's #3466.

Mustêrion refers to the doctrines of the Greek fraternities which were not known outside of these organizations. Similarly, there is nothing in the Old Testament to get us fully prepared for the Church Age. The entire Church Age is a mystery to the Old Testament saints. Ask Moses, the greatest man of the Old Testament, or Isaiah or Jeremiah, the great prophets of the Old Testament—and none of them had a clue that God would reorganize His plan and program on this earth and seemingly desert Israel (don't become confused, however; God has not and never will completely abandon the nation Israel). Only those who are inside the fraternities understand their mystery doctrines, and only someone inside the Church Age knows the doctrines of the Church Age. This is ideally speaking, of course. There are millions of Christians meandering around out there who do not have the slightest clue as to why they are alive.

God has plans for the Church Age; that is **the mystery of His will**. There are specific things which we must know about God's will which are directly related to our place in the Church Age.

Eph 1:9 ...making known to us the mystery of His will, according to His purpose, which He set forth in Christ...

God's *purpose* here is the feminine noun *eudokia* εὐδοκία [pronounced *you-dohk-EE-ah*], which means, 1) *will, choice*; 1a) *good will, kindly intent, benevolence*; 2) *delight, pleasure, satisfaction*; 3) *desire*; 3a) *for delight in any absent thing easily produces longing for it*. Thayer definitions only. Strong's #2107. It is what He delights in doing. This is His will and His intent; these are His acts of benevolence.

To set forth is the word *protithemai* (προτίθεμαι) [pronounced *proht-ITH-ehm-ahee*], which means 1) *to place before, to set forth*; 1a) *to set forth to be looked at, expose to view*; 1b) *to expose to public view*; 1b1) *of the bodies of the dead*; 1b2) *to let lie in state*; 2) *to set before one's self, propose to one's self*; 2a) *to purpose, determine*. Thayer definitions only. Strong's #4388. God's will in the Church Age *is made known*; it is *placed into view*; it is *exposed to view*. We know it by means of the Word of God.

The NET Bible lays it out like this: **He did this when He revealed** [Or "He did this by revealing"; Greek "making known, revealing." Verse 9 begins with a participle dependent on "lavished" in v. 8; the adverbial participle could be understood as temporal ("when He revealed"), which would be contemporaneous to the action of the finite verb "lavished," or as means ("by revealing"). The participle has been translated here with the temporal nuance to allow for means to also be a possible interpretation. If the translation focused instead upon means, the temporal nuance would be lost as the time frame for the action of the participle would become indistinct.] **to us the secret** [Or "mystery." In the NT *mustêrion* (μυστήριον) refers to a divine secret previously undisclosed.] **of His will, according to His good pleasure that He set forth** [Or "purposed," "publicly displayed." Cf. Rom 3:25.] **in Christ** [Greek "in Him"; the referent (Christ) has been specified in the translation for the sake of clarity.] [In Christ. KJV has "in Himself" as though the antecedent were God the Father. Although possible, the notion of the verb set forth (Greek *protithemai* (προτίθεμαι) implies a plan that is carried out in history (cf. Rom 1:13; 3:25) and thus more likely refers to Christ.),...

Or, as translated by R. B. Thieme, Jr.: **When He** [God the Father] **had made known to us the mystery** [*musterion* = Church Age doctrine] **of His will, according to His gracious intention** [good will, purpose, game plan, acceptance] **which He planned/purposed** [*protithemi*] **in Him Jesus Christ;**...

The mystery is God changing His program and functioning through the church, which is His body, which is made up of all believers on earth, rather than through the nation Israel. This was done according to His plan, known to Him from eternity past. He began to make this plan known through Jesus Christ, Who taught some Church Age doctrine (a concentrated dose of Church Age teaching can be found in the Upper Room Discourse).

Eph 1:10 ...as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth.

The fullness of time is Jesus Christ coming to die for our sins, and this being taken out to the final sanctification of all believing mankind at the end of time. Because we have sinned against God, because we have a sin nature, and because we have Adam's sin imputed to us, we could not be united with things in heaven, because God is holy and we are anything but. God's plan for the fullness of time deals with the barriers between us and God and makes us acceptable to God. The key is *in Him*, a little phrase that occurs over and over again in the New Testament (along with *in Christ*), and it means that we are placed in Christ, because we have believed in Him. When God looks at us, He does not see us with all of our imperfections, but He sees His Son because we are in Him.

Uniting all things includes uniting the Jews from the Age of Israel and the gentiles from the Church Age (some Jews will believe as well); and it includes the unification of man and angels as well, where angels will no longer be invisible to us. Furthermore, we are united to God through Jesus Christ because we are in Christ.

Our inheritance is based upon adoption, which is according to the will of God (Ephesians 1:11–13)

Eph 1:11 In Him we have obtained an inheritance, having been predestined according to the purpose of Him who works all things according to the counsel of His will,...

Our adoption is based upon being *in Him*, and it is because we are in Him that we have obtained this inheritance, which God predestined (= planned from eternity past). Similarly, the adoption of a son in the ancient world was about looking forward to that son being your heir. Jesus Christ is the heir of all things; we are in Him, and so we share His heirship.

Adoption was actually quite a common occurrence in the ancient world. Charley Brown was a rich and influential man; but Charley Brown, Jr., not so much. Chuck Jr. is born into money, born into a good life, so he turns out to be a layabout, a drunkard, a skirt-chaser. The last thing that Charley Brown, Sr. wants to do is to leave all of his money (business or authority) to Chuck Jr., whom he finds to be a complete personal embarrassment. It does not matter that Chuck Jr. is what he is because of Chuck senior; Chuck Jr. is still an embarrassment. Therefore, Charlie Brown adopts a son. He has a humble, hard-working slave boy, who has been with the family for a long time, and that young man shows all of the potential the Chuck Jr. clearly lacks. Therefore, this slave boy, who might be a young man of majority age, is adopted by Chuck Sr. and is thereby eligible to inherit from Charley Brown Sr.

We are adopted as sons in Christ, and are, therefore, heirs to the promises of God. We have great potentials as sons of God in Christ, but we do not necessarily live up to that potential.

However, you must not become confused about this new dispensation. God is not done with the Jews as a people nor is He done with Israel as a nation. The church did not become Israel. In many ways, we, as gentiles, have been adopted by God into His kingdom. However, his natural-born heirs, the Jews, will be able to make claim on their inheritance when they believe in Jesus Christ as well.

Eph 1:12 ...so that we who were the first to have confidence in Christ might be to the praise of His glory.

Having confidence in Jesus Christ is a step beyond having simple faith in Him. We glorify Him with the confidence which we have.

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit,...

These are the steps: we hear the gospel of salvation; we believe in Jesus Christ; and we are sealed by the Holy Spirit.

The 3 categories of truth (Ephesians 1:14–20)

Truth comes in 3 categories: the gospel, Bible doctrine, and the laws of divine establishment. The gospel is for the unbeliever. The gospel is that Jesus Christ died for your sins and that, by believing in Him, you receive eternal life. Bible doctrine is the information which is found throughout the Bible. It is the manna that we eat daily in order to grow spiritually (ideally speaking). The laws of divine establishment are laws which preserve a people and preserve a nation. The laws of divine establishment are for all people—believers and unbelievers alike. When these laws are rejected, as in Sodom, then this rejection does not bode well for the people of that geographical area. These are *laws*, just like the law of gravity. You can jump off a 4 ft. platform, and if you land right, it is not a big deal. However, if you jump off a 10 story building, that is pretty much the end of your jumping career. Because man is sinful, no geographical area adheres completely to the laws of divine establishment. However, there are degrees as to how much these laws are flaunted. Is your society jumping off a one-story building or off a ten-story building? That determines the affect of the rejection of these laws in that society.

In most Muslim countries, the laws of divine establishment have been completely and totally abandoned. This is why few people want to move to Muslim countries, despite their great production of energy. European countries, some of which were great places because of the laws of divine establishment (such as, the British empire), have degenerated over time. Therefore, most of Europe is jumping off one-story buildings. Many churches in European countries are being **converted into mosques**. That does not bode well for the population within. You cannot reject God and begin worshiping Satan without there being profound changes in that society.

Eph 1:14 ...Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.

Our inheritance is based upon adoption. We are adopted as sons into the Beloved. The sealing ministry of the Holy Spirit is our guarantee of this inheritance.

However, there are portions of our inheritance which we do not receive until we develop the capacity for those blessings.

Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,...

Faith in Jesus Christ is salvation. (Impersonal) love toward the saints is one of the steps of spiritual maturity. This is a personal message from Paul to the Ephesians, who are one of the more advanced groups of believers. Paul's epistle to the Ephesians is filled with great information about our place in the Church Age.

Eph 1:16 ...I do not cease to give thanks for you, remembering you in my prayers,...

Paul had a very close and meaningful relationship with the Ephesians, and some of the greatest doctrines in the New Testament are found in this short book. With the Ephesians, Paul did not have to go back and help fix everything that had gone wrong in the church due to legalism or false doctrine (as in Galatia or Corinth).

Eph 1:17 ...that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of Him,...

It is the function of the human spirit which allows for our spiritual growth. We store doctrinal information about Jesus Christ and the plan of God within the human spirit. The unregenerate person does not have a human spirit,⁸⁴ nor do they need a human spirit. When we are regenerated (born again), that is when we need to have the human spirit to store information about God, just as we store information about people in our human souls.

Eph 1:18 ...having the eyes of your hearts enlightened, that you may know what is the hope to which He has called you, what are the riches of his glorious inheritance in the saints,...

The “eyes of the heart” refers to the thinking of the believer. *Enlightenment* is the understanding of Bible doctrine (that is, understand God’s plan, called here, *what is the hope to which He has called you*). We are called for a reason, beyond salvation. There is a reason why we are first saved and then continue to live on this earth.

The riches of our inheritance is tied here to our knowledge of Bible doctrine. Have you noticed the words and phrases which Paul has been using: *wisdom, revelation, eyes of your hearts, you may know*; all which refer to knowledge of Bible doctrine. We receive this inheritance, also known as escrow blessings, because we have been adopted in the Beloved and because we have exhibited spiritual growth.

All of us know people who have great potential, but have wasted their lives away due to drugs, drinking or chasing. They may be very creative, very smart, very charming, but all of this ends up being undeveloped potential. The same is true of the believer in the Church Age. All believers have great potential, but few believers properly exploit the spiritual assets which they are given at salvation.

Eph 1:19–20 ...and what is the immeasurable greatness of His power toward us who believe, according to the working of His great might that He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,...

We know that the power of God is immeasurable, as He raised Jesus from the dead and sat Him at His right hand in the heavenlies. Jesus was not merely resuscitated but He was raised from the dead permanently, and we have access to that very power. This does not mean that we are going to wander about doing miracles or raising people from the dead; our power is not in miracles, but in creating *an island of sanity in a world of pain*.⁸⁵ We offer life to a world mired in death.

We have modern-day examples, Billy Graham being one of the most visible. Jesus spoke to crowds in the thousands. Billy Graham, when there was a great deal of positive volition in the United States, spoke to crowds of tens of thousands and millions would watch him on television during a crusade (if you are a younger person, you may not realize that Billy Graham would hold a series of **evangelism meetings**, and they would be held in football stadiums and broadcast on **network television**, often during prime time). In the 1950's, Billy Graham went all over the United States and millions of people would listen to him and believe in Jesus Christ. Jesus did not have a ministry like this; His Apostles did not have ministries like this.

Obviously, the key to evangelism is positive volition where the evangelist goes. We do not have a Billy Graham for this generation or the previous generation. God the Holy Spirit is still the great power, but the people of the United States do not have the same positive volition that they had in the 1950's.

⁸⁴ Perhaps it is a vestigial part of the soul.

⁸⁵ Quoted from the movie *Morgan*.

Eph 1:21 ...far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

This is Jesus Christ Who is above all and over all.

Escrow Blessings:

God has designed for us, in eternity past, blessings, both for time and eternity, which are placed into escrow for us and delivered to us when we have met the conditions of escrow. In order for a house to change ownership, a number of things must be done, including a title search and monies must be brought to closing in order to purchase the property. One all of these conditions have been fulfilled, the monies are taken out of escrow and given to the seller; the title of the property is then given to the buyer.

Our blessings are sitting in escrow right now waiting for us to fulfill the conditions of escrow.

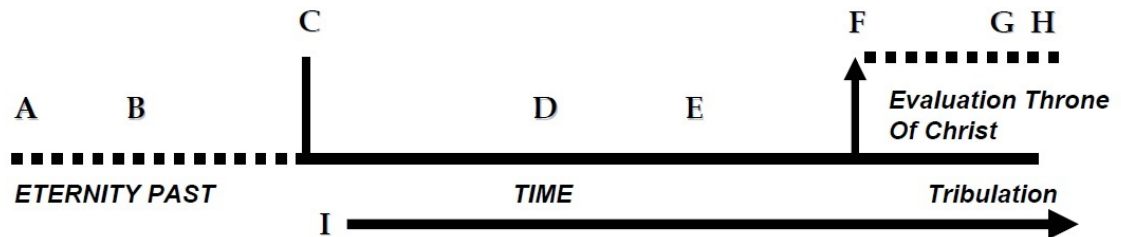


Escrow Blessings Graphic. From:

<http://admin.joegriffin.org/Visuals/escrowblessingsdeposittoconveyance.pdf> accessed August 12, 2013.

Joe Griffin put together an excellent chart which lays out the time frame for escrow blessings (there is a slight problem with this graphic, as it appears as though the Tribulation occurs after the Evaluation Throne of Jesus Christ):

Escrow Blessings: From Deposit to Conveyance



- A. Blessings deposited in escrow for all believers. (Eph. 1:3)
- B. All believers are elected. (Eph. 1:4)
- C. Creation of the universe. (Eph 1:4)
- D. Salvation of the elect by grace through faith in Christ. (Eph 2:8-9)
- E. Escrow Agreement fulfilled by some of the elect. (Heb. 10:35-36)
- F. Rapture of the Church. (1 Thess. 4:16-17)
- G. Escrow account conveyed to winners only. (1 Cor. 3:14)
- H. Escrow account of losers retained on deposit forever. (1 Cor. 3:15)
- I. Those who do not believe remain in just condemnation forever. (John 3:18)

Second Escrow Blessings Chart:

This second chart is from the [Eusebia Bible Church](#), accessed August 12, 2013. PPOG = *the Protocol Plan of God*. TLJC = *The Lord Jesus Christ*. Jesus Christ is the escrow officer Who receives these escrow blessings, later to be conveyed to us upon the execution of the protocol plan of God.

From Stan Simonton of Katy Community Church on Escrow blessings:

Eternal inheritance means exactly that - it lasts for all eternity. Our inheritance begins at salvation but will not be fully realized until we enter the eternal state. After the believer is evaluated at the Judgment Seat of Christ, his "escrow blessings" (those kept in his escrow account) will be conveyed to him to enjoy for all eternity. It is the realization of these greater blessings in eternity that should be a motivating factor in the life of every believer. This knowledge becomes part of our personal sense of destiny and the hope (full confidence) of a future filled only with peace and happiness.

*In God's grace He has provided for every believer for the eternal state. **For those believers that execute the Christian Way of Life, the rewards will be greater.** Nevertheless, all believers will be blessed in eternity and all believers will enjoy eternal happiness. Personal sins are not going to be an issue when you stand before the Lord Jesus Christ to be evaluated, because your sins were dealt with on the Cross. Only what you did or did not do with your Christian Way of Life will be evaluated.*

Escrow blessings are grace blessings given to the believer in time and in eternity as a part of God's predesigned plan. Most of us are familiar with the concept of escrow as related to real estate. When you purchase a home, for example, monies are set aside in an escrow account to pay certain future bills, such as taxes. This escrow money is YOURS, even though it is held until such time as it is needed. The mortgage company also assigns an escrow officer to manage your account. Upon sale of the home, all monies in escrow that are unused are returned to you.

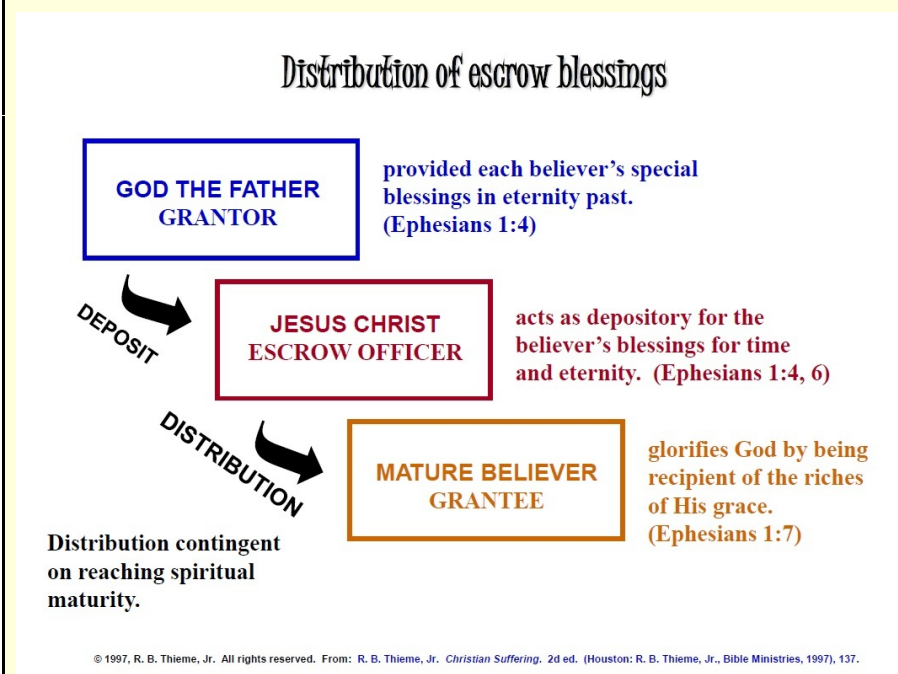
God has set up an escrow account for you. God the Father is the grantor of the escrow, the Lord Jesus Christ is the escrow officer and the Holy Spirit is the conveyor of the escrow. The divine blessings that are in your escrow account are yours forever whether you access them or not. The way in which you access divine escrow (divine blessings) is by possessing the capacity to receive them, which is obtained through spiritual growth. Spiritual growth only occurs when there is consistent study and application of God's Word. As you grow up spiritually, God is able to convey these blessings from escrow into your life. Lack of capacity from lack of study and application stalls the conveyance of blessings from escrow.

Many believers wonder why God is not blessing them more, not realizing that they do not possess the capacity to receive greater blessings. There are certain blessings that we all receive as believers called logistical grace blessings (food, clothing and shelter). But the escrow blessings that are being held for us are much greater than the logistical blessings that we all receive. These blessings are not always material possessions, but more often are related to spiritual things, such as wisdom, discernment, happiness and peace of mind. These greater blessings are in direct proportion to the amount of Bible doctrine that a person has stored in his soul and is utilizing in his daily life.⁸⁶

Another place to go for more information on Escrow blessings, where the Scriptures are laid out:

<http://www.gbible.org/index.php?proc=pre&sf=rea&tid=818>

This doctrine was originally developed by R. B. Thieme, Jr.



Third Escrow Blessing Graphic from [Joe Griffin's page](#), accessed August 12, 2013.

In a real estate transaction, usually the buyer has funds placed into escrow which will be eventually applied to the purchase of a home. Primarily, this escrow account has the buyer's earnest money; and, upon the execution of the earnest money contract, the earnest money in the escrow account is applied on behalf of the buyer for the purchase of the property. However, monies can be placed in the escrow account by the seller for, say, the repair of some item in a house. The seller may place \$4000 into this escrow account for the repair of the air conditioner. The buyer fulfills the terms of the escrow by having the air conditioner replaced, and this \$4000 is

⁸⁶ From [Katy Community Church](#) accessed August 12, 2013.

then taken out of escrow and distributed to the buyer. Once the conditions of the escrow are fulfilled, then the escrow account can be transferred over to the grantee. This would illustrate the distribution of escrow blessings above. Or, even more simply than that illustration, the deed to the house is placed into escrow, and when all of the conditions are fulfilled (primarily financing), then the deed of the house is transferred to the buyer as a part of the closing of escrow.

There is one more place that we need to go to in the New Testament:

The Exegesis of James 2:14–26 (The ESV, capitalized, is used below, unless otherwise noted)

James also speaks to this incident of Abraham offering up his son as a sacrifice to God. However, he looks at it from a different perspective. For some believers, this is difficult, because James tells us that **faith without works is dead**, and he uses Abraham in this chapter as an example of justification by works.

James 2:14 **What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?**

The words which we find here are the same words that we find associated with salvation. This is the feminine singular noun *pistis* (πίστις) [pronounced *PIHS-tihs*], which means, 1) *conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it; 1a) relating to God; 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ; 1b) relating to Christ; 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God; 1c) the religious beliefs of Christians; 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same; 2) fidelity, faithfulness; 2a) the character of one who can be relied on.* Thayer definitions only. From Zodhiates:⁸⁷ Metaphorically, it means *the object of Christian faith, meaning the doctrines received and believed; Christian doctrine; the gospel, all that Christianity stands for.* Strong's #4102. This is the same word used when Jesus praises the faith of the centurion in Matt. 8:10; this is the same word for faith when Jesus healed the paralytic and told him his sins were forgiven (Matt. 9:2); this is the word used when Jesus said, **"Have faith in God."** (Mark 11:22b).

The word for save is also the very common verb *sôzô* (σώζω) [pronounced *SOHD-zoh*], which means *to save, keep safe and sound, to rescue from danger or destruction.* Strong's #4982. This is the word so commonly translated *to save* when it comes to salvation (John 3:17 5:34 10:9).

Since we know that salvation comes through faith in Jesus Christ apart from any works (John 3:16 Eph. 2:8–9 Titus 3:5), we need to understand that James is not telling us that works are a part of our salvation. However, works are a part of the Christian life, which follows salvation.

Now, the very fact that James has to urge believers in this direction suggests that there are believers who are not working in their lives.

James 2:15–16 **If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that?**

Your mere words toward another person—here called a brother or a sister—are quite meaningless. James wrote this during a time of great persecution. You cannot ignore the needs of others during a time of persecution (or at any other time). Individual Christians, churches and Christian organizations have been seeing to the needs of

⁸⁷ Spiros Zodhiates, *The Complete Word Study New Testament*; AMG International INC.; ©1992; p. 1164.

people for years now. Many believers will see people in need and we have to make determinations as to how we will deal with this.

James 2:17 **So also faith by itself, if it does not have works, is dead.**

Faith without works is described by James as being nekros (νεκρός) [pronounced *nehk-ROSS*], which means, 1) properly; 1a) *one that has breathed his last, lifeless*; 1b) *deceased, departed, one whose soul is in heaven or hell*; 1c) *destitute of life, without life, inanimate*; 2) *metaphorically*; 2a) *spiritually dead*; 2a1) *destitute of a life that recognises and is devoted to God, because given up to trespasses and sins*; 2a2) *inactive as respects doing right*; 2b) *destitute of force or power, inactive, inoperative*. Thayer definition only. Strong's #3498. The final definitions are application here. Faith without works is *destitute of force or power, inactive, inoperative*.

Believers, after they have exercised faith in Jesus Christ and after they have been saved, live the Christian life. Most believers live a moral life and equate the Christian walk with being moral. But if they do not walk in the Spirit, then their Christian walk is meaningless. It is non-operational. It is non-productive. I am not speaking here in favor of immorality; I am simply saying that, the Christian life is a supernatural life, and morality is not the Christian life. Morality is designed for all mankind.

James 2:18 **But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works.**

James says that, our faith is revealed by our works. The verb *show* is deiknuō (δείκνυω) [pronounced *dike-NOO-oh*], which means, 1) *to show, expose to the eyes*; 2) *metaphorically*; 2a) *to give evidence or proof of a thing*; 2b) *to show by words or teach*. Thayer definitions only. Strong's #1166. James is giving evidence for his faith by the things which he does.

The word *by* is ek (ἐκ) [pronounced *ehk*], and it generally means *out of, out from, from, by, of*. Strong's #1537. The idea is, you can view what James is doing, and from there, understand that he has faith in Jesus Christ.

James 2:19 **You believe that God is one; you do well. Even the demons believe--and shudder!**

Demons believe in God; demons know their the doom is certain.

James 2:20 **Do you want to be shown, you foolish person, that faith apart from works is useless? Or, more accurately: But are you willing to know, O vain man, that faith apart from works is dead?** (Green's literal translation)

This is key. Faith, without works, is non-operational. It is non-productive. Your faith is not doing anything.

So that there is no misunderstanding, no one is telling you that you need to get out there right now and do a bunch of stuff that seems nice. You need to understand what the Christian life is; you need to know how to function in the Christian life. This involves **rebound** (naming your sins to God to have fellowship with Him restored) and growing **in grace and knowledge of the Lord Jesus Christ** (2Peter 3:18). Once you begin to grow, you develop various skills and interests, and then you pursue these skills and interests. God has given you a spiritual gift or gifts; and once you have been a believer for some period of time, you need to use these gifts which God has given you.⁸⁸ If you are uncertain about this, let me suggest **Christian Basics** ([HTML](#)) ([PDF](#)) ([WPD](#)) and/or **Living the Christian Life** ([HTML](#)) ([PDF](#)) ([WPD](#)).

⁸⁸ And *not everyone* has the gift of arguing with strangers on the internet.

Just as people can look at Islam and recognize that this is corrupt and Satanic; so they should be able to look at your life and recognize that you are a believer in Jesus Christ.

Let me caveat that last statement with, some people have gifts which are not generally visible. Some people have a dynamic and real prayer life. This is not something which others necessarily see; and this is not something that everyone gives you credit for. That is a gift that angels might view; but others as a whole do not. **For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.** (1Cor. 12:12) You might be a liver or a kidney. We do not see those organs working, but they are invaluable to the function of our lives. So, some believers have gifts that are not generally seen. James is not denigrating people with such gifts any more than he is saying, "If I don't see your works, then you are not saved."

James 2:21 **Was not Abraham our father justified by works when he offered up his son Isaac on the altar?**

You may have wondered—what is with this excursion into James? James references this particular incident. James looks back and speaks about Abraham being justified by works when he offered up Isaac, his son, on the altar. Abraham was saved long before this. Gen. 15:6 speaks of Abraham being saved, and that passage looks backward into time (logically, before God came to Abraham and told him to leave his family move to Canaan).

Therefore, we are speaking of a different type of justification. The word *justified* is dikaiōō (δικαιόω) [pronounced *dik-ah-YOH-oh*], which means, 1) *to render righteous or such he ought to be*; 2) *to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered*; 3) *to declare, pronounce, one to be just, righteous, or such as he ought to be*. Thayer definition only. Strong's #1344. Therefore, there is a righteousness which is beyond salvation righteousness.

This is analogous to the threefold understanding of sanctification. There is positional sanctification (we believe in Jesus Christ and we are sanctified positionally and eternally); there is experiential sanctification (as we grow, our spiritual lives become productive and we are sanctified in time); and there is ultimate sanctification (at death, we cast aside our old bodies and receive a resurrection body, which is a body without sin). We have studied this as the **Abbreviated Doctrine of Sanctification** ([HTML](#)) ([PDF](#)) ([WPD](#)). [Bible Doctrine Resources](#) has a more detailed doctrine of sanctification.

There is a similar threefold understanding of justification. We are justified at salvation; meaning, we are declared righteous by God and recognized as righteous by God because we are in Christ (our righteousness is His righteousness). However, we are justified in time by works; and we are ultimately justified in eternity. [Bible Doctrine Resources](#) has the **Doctrine of Justification**.

There is a similar threefold understanding of righteousness. We are declared righteous at salvation. However, our righteousness is developed in time as we grow spiritually. Then, in eternity, we possess God's perfect righteousness (regardless of what sort of life we have led in time). [Bible Doctrine Resources](#) has a **Doctrine of Righteousness** as well.

James 2:22–23 **You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"--and he was called a friend of God.**

The verb above translated *completed* is teleiōō (τελειόω) [pronounced *tehl-i-OH-oh*], which means, 1) *to make perfect, complete*; 1a) *to carry through completely, to accomplish, finish, bring to an end*; 2) *to complete (perfect)*; 2a) *add what is yet wanting in order to render a thing full*; 2b) *to be found perfect*; 3) *to bring to the end (goal) proposed*; 4) *to accomplish*; 4a) *bring to a close or fulfilment by event*; 4a1) *of the prophecies of the scriptures*. Thayer definition only. Strong's #5048. This is the concept that we need to focus on. Putting our faith into action—the works of the Christian life—is a follow through of our initial salvation faith. This takes faith for salvation

to the next logical step, which is living by faith. What is key is, you need to know *what* do you place your faith in? Having just faith in *whatever* is not the Christian life. You need to know the Word of God; and that is where you place your faith.

Abraham was not called a *friend of God* at salvation. He became a friend of God through his dynamic faith in God. Through trusting God and then acting upon that trust. That is what this chapter is all about.

This is taught at the **Spokane Bible Church** as **Faith Application**.

James 2:24 **You see that a person is justified by works and not by faith alone.**

Again, the threefold understanding of justification. We are justified by faith at salvation, but that is not the end of it.

James 2:25 **And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way?**

James then gives Rahab the prostitute as another example. She believed in the God of Joshua. As a result, she acted in accordance with this faith. Rahab was fundamental in the destruction of Jericho by the Jews. Had she not acted on her faith, Jericho would not have been defeated. She revealed her faith in the God of the Jews by means of her works.

James 2:26 **For as the body apart from the spirit is dead, so also faith apart from works is dead.**

James' conclusion is, if you lack an active, functioning faith, then your faith is nonoperational. This does not mean that you have lost your salvation; it simply means that you are not operating in the plan of God.

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee comments on this: *The very interesting thing is that James makes a statement concerning this incident which may seem contradictory to other parts of the Bible: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21) . For Paul makes this statement in Romans 4: "What will we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by works, he has whereof to glory; but not before God. For what says the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:1-3) . Who is right? James or Paul? My answer is that both of them are right. First of all, we need to note that both of them are talking about the same thing - faith. James is talking about the works of faith, not the works of law. Paul is talking about justification before God, quoting the fifteenth chapter of Genesis, way back when Abraham was just getting under way in a walk of faith. At that time only God knew his heart, and God saw that Abraham believed Him: "And he (Abraham) believed in the LORD; and he counted it to him for righteousness" (Gen. 15:6). We can see that Abraham failed many times, and I am of the opinion that his neighbors might have said, "We don't see that he is righteous." But when the day came that he took his son to be offered on the altar, even the hardhearted Philistine had to admit that Abraham demonstrated his faith by his actions. James says that Abraham was justified by works. When was he justified? When he offered Isaac. But the question is going to arise: Did Abraham really offer Isaac upon the altar? Of course, the answer is that he didn't - but he was willing to. That very act of being willing is the act that James is talking about which reveals that Abraham had the works of faith. James is emphasizing the works of faith*

seen in this twenty-second chapter of Genesis, and Paul is talking about faith in his heart which Abraham had way back in the fifteenth chapter.⁸⁹

God had come to Abraham and asked him to offer up his uniquely-born son. This is the son through whom all of God's promises would be fulfilled. What Abraham faced here was some testing, which revealed the great faith which he had in the Lord. 1Peter 1:6-7 *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.* (ESV)

Chapter Outline

Charts, Graphics and Short Doctrines

Abraham Returns to Beersheba

Now let us return to the time of Abraham.

And so returns Abraham unto his young men and so they rise up and so they go together unto Beer-sheba. And so lives Abraham in Beer-sheba.

Genesis
22:19

Then Abraham returned to his young men and they rose up and went together to Beersheba. And Abraham lived in Beersheba.

Then Abraham returned to his young men and they rose up and went together to Beersheba. Abraham chose to continue live in Beersheba.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so returns Abraham unto his young men and so they rise up and so they go together unto Beer-sheba. And so lives Abraham in Beer-sheba.
Targum of Onkelos	<u>And the angels on high took Izhak and brought him into the school (medresha) of Shem the Great; and he was there three years.</u> And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beira-desheva.
Latin Vulgate	Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.
Peshitta (Syriac)	So Abraham returned to his young men and they rose up and went together to Beer-sheba, and Abraham dwelt in Beer-sheba.
Septuagint (Greek)	And Abraham returned to his servants, and they arose and went together to the Well of the Oath; and Abraham dwelt at the Well of the Oath.
Brenton's Septuagint	And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.
Significant differences:	The targum adds some extra text. The Latin lacks <i>to rise up</i> and the second <i>Beersheba</i> . The Greek translates <i>Beersheba</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V.	Abraham and Isaac went back to the servants who had come with him, and they returned to Abraham's home in Beersheba.
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⁸⁹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed September 19, 2014.

Easy English	Then Abraham returned to his young servants. And they stood up and they went together to Beersheba. Abraham stayed to live in Beersheba.
Easy-to-Read Version	Then Abraham went back to his servants. They all traveled back to Beersheba and Abraham stayed there.
Good News Bible (TEV)	Abraham went back to his servants, and they went together to Beersheba, where Abraham settled.
<i>The Message</i>	Then Abraham went back to his young servants. They got things together and returned to Beersheba. Abraham settled down in Beersheba.
New Berkeley Version	Then Abraham went back to his young men and together they started for Beersheba where Abraham made his home.
New Life Bible	So Abraham returned to his young men. And they got up and went with him to Beersheba. Abraham made his home there.
New Living Translation	Then they returned to the servants and traveled back to Beersheba, where Abraham continued to live.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, AbraHam returned to his servants, and they got up and traveled together to the Well of the Oath. Then AbraHam took up living there at the Well of the Oath.
Beck's American Translation	Then Abraham went back to his servants, and together they started out and came to Beer-sheba. And Abraham lived in Beer-sheba.
<i>God's Word™</i>	Then Abraham returned to his servants, and together they left for Beersheba. Abraham remained in Beersheba.
International Standard V	After this, Abraham returned to his servantsl and they set out together for Beer-sheba, where Abraham settled.
New Simplified Bible	Abraham and Isaac went back to the servants who had come with him. They returned to Abraham's home in Beer-sheba.
Today's NIV	Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abraham returned to his lads, and they rose and went together to Beersheba. Abraham dwelled in Beersheba.
Bible in Basic English	Then Abraham went back to his young men and they went together to Beer-sheba, the place where Abraham was living.
Conservapedia	So Abraham returned to his young men, and they arose and went as a group to Beer-sheba, and Abraham made his dwelling in Beer-sheba. Literally, "house of seven." See Chapter 21 for how this place got its name.
Ferar-Fenton Bible	Abraham afterwards returned to his attendants, and they rose up and went back to the Well of the Oath.
HCSB	Abraham went back to his young men, and they got up and went together to Beersheba. And Abraham settled in Beer-sheba.
New Advent Bible	Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.
NIV – UK	Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

Catholic Bibles (those having the imprimatur):

Christian Community Bible	So Abraham returned to his servants, and they set off together for Beersheba and it was there that Abraham stayed.
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Heritage Bible	And Abraham returned to his young men, and they rose up, and walked together to Beer Sheba; and Abraham dwelt at Beer Sheba.
New Jerusalem Bible	Abraham went back to his servants, and together they set out for Beersheba, and Abraham settled in Beersheba.
Revised English Bible	Abraham then went back to his men, and together they returned to Beersheba; and there Abraham remained.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	...- and Abraham returns to his lads and they rise and go together to Beer Sheba; and Abraham settles at Beer Sheba.
Kaplan Translation	Abraham returned to his young men, and together they set out and went to Beer-sheba. Abraham remained in Beer-sheba. [From Gen. 20:15] According to many opinions, Abraham therefore decided to settle in Beer-sheba, which was the border of the Philistine territory (cf. Ramban on Genesis 21:32; Matnath Kehunah on Bereshith Rabbah 54:2). This is also supported in other ancient sources (Yov'loth 16:11). See Genesis 21:14. Others, however, maintain that Abraham remained in Gerar (Ibn Ezra; Radak). [From Gen. 21:34] Beer-sheba was on the border of the Philistine lands (see note on Genesis 20:15). [From Gen. 23:2] Kiryath Arba: See Genesis 35:27. This was the original name for Hebron; see Joshua 14:15, Judges 1:10. Also see Joshua 15:54, 20:7. The name Kiryath Arba literally means 'City of the Four,' or 'City of Arba.' Some say that Arba was the father of a number of giants who lived there (Joshua 15:13, 21:11), and according to this, Arba was the greatest of the Anak-giants (Ibn Ezra here; Joshua 14:15, Rashi ad loc.). It also could have been called 'City of the Four' because four giants lived there, Sheshai, Achiman, Talmi, and their father (Rashi here; Numbers 13:22, Joshua 15:14, Judges 1:10. See Artscroll commentary). Others say that it was given this name because of the four pairs buried there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah (Bereshith Rabbah 58; Rashi). According to the Talmud, the giant mentioned in Joshua 14:15 is Abraham (Yerushalmi, Shabbath 16:1), and hence 'City of the Four' might have referred to the four allies, Abraham, Aner, Eshkol and Mamre (Genesis 14:13, 14:24; Bereshith Rabbah 58). This name was still retained in later times; Nehemiah 11:25. Hebron: This would appear to indicate that they lived in Hebron at the time. According to Talmudic tradition, Sarah died right after the Test (chapter 22), and they had lived in Hebron for the past 12 years. Thus, on the way back from Moriah, Abraham only stopped in Beer-sheba for a short while (see note on Genesis 22:19). According to other sources, they lived in Beer-sheba at this time, but Sarah was heading north toward Jerusalem to inquire about her husband and son when she died in Hebron (Sefer HaYashar, p.64)

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Abraham returned to his servants, and they rose up and went with him to Beersheba; there Abraham lived.
The Expanded Bible	Then Abraham returned to his servants [young men]. They all traveled back to Beersheba, and Abraham stayed there [resided in Beersheba; 21:14].
Kretzmann's Commentary	So Abraham returned unto his young men, and they rose up and went together to Beersheba. And Abraham dwelt at Beersheba. Abraham's faith had been fully vindicated; his trust had been rewarded in a most wonderful manner. He now, with Isaac, returned to the place where his servants were waiting for him, and together they journeyed back to Beersheba.

Lexham English Bible	And Abraham returned to his servants, and they got up and went together to Beersheba. And Abraham lived in Beersheba.
NET Bible®	Then Abraham returned to his servants, and they set out together [Heb "and they arose and went together."] for Beer Sheba where Abraham stayed [Heb "and Abraham stayed in Beer Sheba. This has been translated as a relative clause for stylistic reasons.].
Translation for Translators	Then Abraham and Isaac returned to where his servants were waiting, and they went back together to Beersheba, and Abraham stayed there.
The Voice	Then Abraham returned to <i>the place where he left his trusted servants</i> . They traveled together— <i>Abraham, Isaac, and his servants</i> —back to Beersheba where Abraham lived on <i>for some time</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And returning is Abraham to his lads. And rising are they and going together to Beer-sheba. And dwelling is Abraham in Beer-sheba.
World English Bible	So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba.
Young's Updated LT	And Abraham turns back unto his young men, and they rise and go together unto Beer-Sheba; and Abraham dwells in Beer-Sheba.

The gist of this verse: Abraham returned to his servants, and they all returned together to Beersheba, where Abraham lived.

Genesis 22:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shûwb (בוש) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
ʾAb̄erâhâm (אַבְרָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʾel (לָא) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
naʿar (נָעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654

Translation: *Then Abraham returned to his young men...* Abraham had done exactly what God wanted him to do: to reveal the purpose of Jesus Christ 2000 years before His birth. Now he returns to his servants who are apparently some distance away. They do not know what has transpired.

Genesis 22:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877

Translation: ...and they rose up... They all rise up, indicating that they all have a purpose.

At this point, there is no indication that Abraham tells them what has transpired. Here we have one of the most significant events in the history of mankind, and there is only one adult who sees and is a part of that event.

Human viewpoint would suppose that, in order for an event to be important and memorable, this would need to be earth-shattering, miraculous, and witnessed by many. But, apart from God's voice, there is nothing extraordinary about this event; a sea was not parted, the earth was not opened; and only one man saw all of it (besides Isaac, who was likely a lad at this time). And yet, this is one of the significant events of human history; and even detractors of the Bible are aware of this event (they equate God requiring the sacrifice of Isaac with an actual human sacrifice, because they do not know about types and antitypes).

Genesis 22:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
yachad (יחד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
B ^e êr Shâba' (בְּעֵשֶׂב) [pronounced b ^e ayr SHAW ^e -vahg]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location; pausal	Strong's #884 BDB #92

Translation: ...and went together to Beersheba. Then these men all return together to Beersheba. Beersheba will be one of the southernmost cities of Israel.

We have no idea if Abraham or Isaac told the servants, “You would be amazed at what happened on Moriah.” Abraham reveals this here, in this chapter of Genesis; but we have no idea if he told this to anyone else.

Genesis 22:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשָׁב) [pronounced yaw-SHAH ^h V]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʾAb ^e râhâm (אֲבִרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
B ^e êr Shâbaʿ (בְּעֵר שָׁבָע) [pronounced b ^e ayr SHAW ^e -vahg]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location; pausal form	Strong's #884 BDB #92
Owen lists this as a pausal; there is nothing different about the spelling of Beer-sheba here or in a few phrases back.			

Translation: *And Abraham lived in Beersheba.* As was mentioned in the previous chapter, Abraham and his family did not live too far from Ishmael and Hagar (Abraham's son and his “mistress”, so to speak).

The word used for *young men* here is the same one used of Isaac in v. 5; Isaac was probably between 8 and 10 here. These young men are possibly in their teens or early 20's.

Genesis 22:19 *Abraham returned to his young men, and they rose up and went together to Beersheba. And Abraham lived at Beersheba.*

The young men were those who accompanied Abraham and Isaac on this 3-day journey, where Abraham obeyed God and was ready to offer up his son as a sacrifice to God.

Beersheba, as we have studied, means *well of the sevenfold oath*.

At this point, we begin to see the great handoff from one generation to the next. What follows in this chapter is a cluster genealogy of those relatives of Abraham who live in the east. Among them is Rebekah, who will marry Isaac. In Gen. 23, Sarah, Isaac's mother, will pass. In Gen. 24, Abraham will send a servant to the east to fetch a wife for Isaac. This chapter begins with Abraham sending his servant; but it ends with Rebekah on a camel meeting her husband-to-be, Isaac, thus beginning the next generation. Abraham will breathe his last in Gen. 25.

The Children of Nahor

In the rest of chapter 22, we go off onto another topic entirely. Abraham has a brother named Nahor, who also moved east; and we will take a look at his family.

In the first 19 verses, what Abraham does is the high point of Abraham's life. In these final 5 verses, we have a list of Abraham's relatives to the south. In Gen. 24, Abraham will send his servant to fetch a wife for his son Isaac from his extended family.

There is a particular reason that this section is found right here. Abraham has done what God needed him to do. This was the high point of his life. There is nothing greater that Abraham could do in the plan of God than this. So, now we go to the next generation, which is Isaac. In Gen. 24, Abraham will send his servant to find a wife for Isaac. However, this will not just be a shot in the dark. Abraham does not sit his servant down, given him 10 camels and additional servants and a cache of presents, saying, "Go back east, see if you can locate my family; and see if they might have any worthwhile daughters born to them." Abraham has information about his relatives in the east, in Haran. The information he has is found in vv. 20–24 of this chapter.

Dr. Thomas Constable: This section signals a change in the direction of the narrative. It moves from Abraham to the next generation and its connections with the East. The record of Nahor's 12 sons prepares the way for the story of Isaac's marriage. It also shows that Rebekah ("heifer," or "soft, supple") was the daughter of Bethuel's wife (Genesis 22:23), not the daughter of Bethuel's concubine (Genesis 22:24). Isaac's marriage was very important because Isaac was the heir of the promises (ch. 24).⁹⁰

In other words, this is not some genealogy randomly thrown into the book of Genesis. In this genealogy will be the future wife of Isaac. Although Abraham may not have sent his servant specifically to fetch Rebekah (although she is named specifically below); surely Abraham gave his servant the authority to choose whatever woman from their family seemed suitable. Since this servant has presumably known Isaac since he was an infant, the servant would be able to make such a selection with great wisdom.

Although we do not know exactly how personal news was relayed about, someone—possibly because of trade—told Abraham what was going on with his family. What appears to be the case (and this will be justified later), is, Abraham and/or Sarah sent a message to their family in the east that they had a son and he is healthy and happy. The natural response is, "Let me tell you about my family." And that is the makeup of these final 5 verses.

Abraham had a brother, Nahor. Abraham has one son by his wife Sarah; and Nahor has 12 sons. However, God chose Abraham; God did not choose Nahor.

What follows is an interesting excursion into those who have been born into Abraham's family to the east. Recall that Abraham first moved with his family up to Charan (Haran), then he and Lot and Sarah set out for the Land of Promise. Back among his own people, is a young woman named Rebekah, and she would become the wife of Abraham's son, Isaac. The genealogy which follows tells how Rebekah is related to Abraham.

Like all lists of names, you read through this list in about 20 seconds on your 1-year or 5-year reading through the Bible, but there is a great deal more here than meets the eye. This is much more than just a list of names.

The Bible has two type of genealogies in it: the cluster genealogy and the linear (or straight-line) genealogy. (1) A cluster genealogy is where 1 or 2 (and sometimes 3) generations are named, but mostly all (or the prominent) sons of Charley Brown are all listed along with some of their sons. We may see these repeated in the genealogy chapters of 1Chronicles, but most of these cluster genealogies do not lead us anywhere. (2) A linear genealogy lists 3 or 4 or more generations, concentrating on one particular line. I have 3 brothers. A linear genealogy might

⁹⁰ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

look at my grandfather on my father's side, then my father, then my brother Peter, then his son, Corey, and then his sons's son. A linear genealogy would ignore my and my two other brothers. All of the linear genealogies in Scripture lead eventually to Jesus Christ (except for those in 1Chronicles). These genealogies are summed up in Matt. 1 and Luke 3, filling in the generations of those missing between the testaments.

Abraham's genealogy is going to lead to Jesus Christ. Therefore, we follow him through a linear genealogy (Gen. 11:10–26), which is continued in the history of Abraham, Isaac, and Jacob, and then picked up again in the book of Ruth (Ruth 4:17–22) and in 1Chronicles (1Chron. 2:3–15). All of the straight-line genealogies take us from Adam all the way to Jesus Christ. There are no excess straight-line genealogies in the Bible (except for those found in the first 9 chapters of 1Chronicles). So, we know from those 9 chapters that lots of these genealogies existed, but the other authors of the Old Testament only included those genealogies that eventually led us to Jesus Christ (although they may not have been aware of that).

Nahor is Abraham's brother. He is not in the line of promise; therefore, what follows is a cluster genealogy. We will look at a bit of his family, and then we will never think about them again.

What I think is the case is, those in a cluster genealogy are often those who are saved by faith in the Revealed God. However, I do not have Scripture to back me up on this. It just makes sense to me that God will not list hundreds of names in His Word of people who are not His.

And so he is after the words the these and so it is being made known to Abraham, to say, "Behold has borne Milcah also she sons to Nahor your brother:..."

Genesis
22:20

And so it is after these things that it is made known to Abraham, saying, "Listen, Milcah has also given birth to sons for Nahor your brother:..."

And, after these things take place, a messenger comes to Abraham, and tells him, "Listen, Milcah, the wife of your brother Nahor, has also given birth to sons, who are...."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is after the words the these and so it is being made known to Abraham, to say, "Behold has borne Milcah also she sons to Nahor your brother:..."

Targum of Onkelos

And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has borne; she has enlargement, through the righteousness of her sister, for bring forth sons unto Nachor your brother:... Here are some of the problems with the Targum of Onkelos. No one knew, apart from Abraham and Isaac, what occurred when Abraham offered Isaac up. The servants did not know, nor did anyone else. So, who could report any information back to Sarah? Furthermore, Sarah will die a few chapters from now, so this would have her dying twice and under different circumstances.

Latin Vulgate

After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

Peshitta (Syriac)

And it came to pass after these things that it was told Abraham, saying, Behold, Milcah has also borne children to your brother Nahor:...

Septuagint (Greek)

And it came to pass after these things, that it was reported to Abraham, saying, Behold, Milcah herself too has born sons to Nahor your brother,...

Significant differences:

The targum has additional verbiage. The Latin lacks *to say*.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham's nephews in Syria After these events, Abraham was told: "Milcah has now also given birth to sons for your brother Nahor.
Contemporary English V.	Abraham's brother Nahor had married Milcah, and Abraham was later told that they had eight sons. Uz was their first-born; Buz was next, and then there was Kemuel who became the father of Aram; their other five sons were: Chesed, Hazo, Pildash, Jidlaph, and Bethuel, who became the father of Rebekah.
Easy English	After that, Abraham heard that Milcah had given birth. She had given birth to children for Abraham's brother Nahor.
Easy-to-Read Version	After all these things happened, a message was sent to Abraham. The message said, "Your brother Nahor and his wife Milcah have children now.
Good News Bible (TEV)	Some time later Abraham learned that Milcah had borne eight children to his brother Nahor:...
<i>The Message</i>	After all this, Abraham got the news: "Your brother Nahor is a father! Milcah has given him children:...
New Berkeley Version	Later this news came to Abraham: Take note, Milcah, she too has borne children to your brother Nahor—...
New Century Version	After these things happened, someone told Abraham: "Your brother Nahor and his wife Milcah have children now.
New Life Bible	Later it was told to Abraham, "Milcah also has given birth to the children of your brother Nahor.

Partially literal and partially paraphrased translations:

American English Bible	Later on, AbrahAm received the report: 'Look! Melcha has given birth to sons by your brother NaHor!.
Beck's American Translation	After this Abraham was told: "Your brother Nahor and his wife Milcah also have had children.
<i>God's Word</i> ™	Later Abraham was told, "Milcah has given birth to these children of your brother Nahor:...
International Standard V	Nahor's Children Now after these things somebody told Abraham, "Look, Milcah has given birth to sons for your brother Nahor.
NIRV	Nahor's Sons Some time later Abraham was told, "Milcah has become a mother. She has had sons by your brother Nahor.
New Simplified Bible	Abraham's brother Nahor had married Milcah, and Abraham was later told that they had eight sons.
Today's NIV	Nahor's Sons Some time later Abraham was told, "Milkah is also a mother; she has borne sons to your brother Nahor:.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	After these words, Abraham was told, saying, "Milcah, she also begot sons to your brother Nahor here:...
Bible in Basic English	After these things, Abraham had news that Milcah, the wife of his brother Nahor, had given birth to children;...
Conservapedia	Eventually, after these things happened, this news came to Abraham: "Milcah has also given birth to sons for your brother Nahor."
Ferar-Fenton Bible	After these events a message was delivered to Abraham, "Your sister Milka has given birth to children to Nahor your brother,...
NIV – UK	Nahor's sons

Some time later Abraham was told, 'Milkah is also a mother; she has borne sons to your brother Nahor:...

Catholic Bibles (those having the imprimatur):

Christian Community Bible	Some time after this Abraham was told that Milcah too, had borne children for Nahor, Abraham's brother:...
Heritage Bible	And it was after these words it was caused to stand out boldly to Abraham, saying, Behold, Milcah, she has also born children to your brother, Nahor;...
New American Bible	<i>Nahor's Descendants.*</i> Some time afterward, the news came to Abraham: "Milcah too has borne sons to your brother Nahor:... [Gen. 22:20-24] The descendants to the second generation of Nahor, Abraham's brother, who married Milcah. Of Terah's three sons (11:27), the oldest, Abraham, fathered Isaac (21:1-7), and the youngest, Haran (who died in Ur), fathered Lot. Abraham is now told that Nahor had eight children by Milcah and four by his concubine Reumah. Apart from the notice about the children born to Abraham by his second wife, Keturah (25:1-6), all the information about Terah's family to the second generation is now complete. It is noteworthy that Jacob will, like Nahor, have eight children by his wives and four by his concubines.
New Jerusalem Bible	It happened some time later that Abraham received word that Milcah, too, had now borne sons to his brother Nahor:...
Revised English Bible	After this Abraham was told, 'Milcah has borne sons to your brother, Nahor:...

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	And so be it, after these words, they tell Abraham, saying, Behold, Milchah - she also births sons to your brother Nachor:...
Kaplan Translation	<i>Rebecca</i> After this, Abraham received a message: 'Milcah has also had children from your brother Nachor:... [Gen. 11:29 Abram and Nachor married. The name of Abram's wife was Sarai. The name of Nachor's wife was Milcah, the daughter of Haran (who was the father of Milcah and Yiscah).]
<i>The Scriptures</i> 1998	And it came to be after these events that it was reported to Abraham, saying, "See, Milkah too has borne children to your brother Nahor:...

Expanded/Embellished Bibles:

The Expanded Bible	After these things happened, someone told Abraham: "Your brother Nahor and his wife Milcah have children now [¹ Milcah has born sons to Nahor your brother; 11:29].
Kretzmann's Commentary	The Family of Nahor And it came to pass after these things that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor: Huz, his first-born, and Buz, his brother, and Kemuel, the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah; these eight Milcah did bear to Nahor, Abraham's brother. Vv. 21–23 are included for context.
Lexham English Bible	And it happened [that] after these things, it was told to Abraham, "Look, Milcah has also borne children to your brother Nahor:...
NET Bible®	After these things Abraham was told, "Milcah [In the Hebrew text the sentence begins with הִנֵּה (hinneh, "look") which draws attention to the statement.] also has borne children to your brother Nahor —...
Translation for Translators	After these things happened, someone told Abraham, "Your brother Nahor's wife, Milcah, has also given birth to children. She has given birth to eight sons."

The Voice After this happened, Abraham was informed that Milcah had also given birth to *many* children by his brother, Nahor.

Literal, almost word-for-word, renderings:

Context Group Version	And it happened after these things, that it was told Abraham, saying, Look, Milcah, she also has borne sons to your brother Nahor.
English Standard Version	Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor:...
Modern KJV	And it happened after these things that it was told Abraham, saying, Behold Milcah! She also has borne children to your brother Nahor:...
New King James Version	The Family of Nahor Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor:..
World English Bible	It happened after these things, that it was told Abraham, saying, "Behold, Milcah, she also has borne children to your brother Nahor:...
Young's Updated LT	And it comes to pass after these things that it is declared to Abraham, saying, "Lo, Milcah has borne, even she, sons to Nahor your brother:...

The gist of this verse: Later, Abraham received news that Milcah has given birth to sons for Abraham's brother Nahor.

Genesis 22:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *And so it is after these things...* Time passes. Abraham and Sarah have become parents to Isaac. Abraham takes Isaac on a 3-day journey wherein he offers up Isaac to God as a sacrifice, but is stopped by God,

and a substitutionary animal is provided. Then Abraham returns to the place where he is living, which is Beersheba. So, after these things, something occurs. Information comes to Abraham.

Genesis 22:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ab ^e râhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: ...that it is made known to Abraham,... So there is no misunderstanding, this message comes to Abraham after all of these things have occurred. The message is about things which have been occurring concurrently with Abraham's life, but the message comes to him after Isaac has been born and after Abraham was willing to offer his son up to God.

This verse clearly tells us who the original author of these chapters of Genesis is: Abraham. Otherwise, it would make no sense to inform us that *Abraham was told* that his brother had children. This is the author telling us how he came to know these things. If the author was Moses, he would have simply stated that Nahor also had children and they were Uz, Buz and Kemueal. Saying that this information came to Abraham makes little sense for someone to say 400 years later.

Whedon: How few and far between the visits and messages of those days! Fifty or more years had passed since Abraham left his kindred in Haran, and now he hears from them. The news may have come by a passing traveller from Haran, or a company of merchants, passing down into Egypt; or possibly some special messenger from Nahor sent to inquire after Abraham.⁹¹

Moses could certainly be the editor, but he already has records that he will edit. I lean towards this record as being a complete document when it comes to Moses. Maybe it is written, maybe it is fully memorized—but it would make sense, given verses like this, that we are speaking of a previously existing record (again, possibly written, possibly memorized).

⁹¹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=0&ch=22> accessed December 10, 2014.

Genesis 22:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
Mil ^e kâh (מִלְכָּה) [pronounced mihl-KAW]	<i>queen; and is transliterated Milcah</i>	feminine singular proper noun	Strong's #4435 BDB #574
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Nâchôwr (נָחוֹר) [pronounced naw-KHOHR]	<i>snorting [of a horse]; hoarse, dry hot; transliterated Nahor</i>	masculine singular proper noun	Strong's #5152 BDB #637
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...saying, "Listen, Milcah has also given birth to sons for Nahor your brother:... Abraham has a brother Nahor, and God chose Abraham over Nahor and guided Abraham to the Land of Promise where He has blessed him. However, life did not stop for Nahor. Nahor also had a family, a family which is somewhat larger than Abraham's.

After these things means that this news came to Abraham *after* he had offered up his son Isaac to God.

We do not know exactly how communications were handled in the ancient world. Since there does not appear to be an Verizon network set up in Canaan around this time, apparently messages were sent by caravans; or this or that person from this family (possibly a slave) would ride out and communicate what is going on (I believe that message by caravan is more likely). What appears to be the case is, information about their family lines would be exchanged. Who is still alive, who is married to whom, and who is having children. This is found throughout

the book of Genesis. This is one of the few times that we are told that a message is involved; but we may reasonably assume that for the other times a line of this or that relative from the east is mentioned.

A written language existed in the time of Abraham. In fact, we have a variety of Akkadian texts which go back to 2300 B.C.⁹² Therefore, it is not impossible to imagine that there were even letters exchanged in the time of Abraham.

There is a tiny word here which actually tells us a great deal. The word *also* indicates that Milcah has also given birth to sons; Sarah gave birth; well, Milcah also gave birth to some sons. Here is what is going on: Abraham and/or Sarah were both overjoyed to have a son, Isaac. Therefore, they sent out an announcement of his birth or of his weaning. I would lean toward this being an announcement of his weaning, because, at that point, it is much more certain that the child will survive. So, a letter of sorts was sent from Abraham to Nahor (although this letter may have been written by Sarah); and she writes, "Ho, dear family—I have given birth to a son to your brother Abraham in his old age." And so they write back: *And it happened after these things that it was told Abraham, saying, "Behold Milcah! She also has borne children to your brother Nahor:*

Abraham takes all of this as good news. Prov. 25:25 reads: *Like cold water to a thirsty soul, so is good news from a far country.* Your brother having a large and prosperous family is good news.

Peter Pett: As we have previously been told, Milcah was the daughter of Haran, who had died young, and was married to Nahor (11:29). She was clearly fruitful and bore him eight sons listed in this passage. The names are typical of the period and are attested either elsewhere in the Old Testament or in cuneiform sources.⁹³

There is a principle here. At some point in time, one generation must make the *hand-off* to the next generation. Abraham lived a long and wonderful life, being prospered by God at every turn. However, his life is coming to an end; and it is time for the next generation—his son Isaac—to carry the torch. Isaac cannot move the family forward unless he himself has children—and that requires that he find a good wife.

It is very possible that Abraham was considering marrying Isaac to a member of his family, so he personally made some inquiries as to who had been born to whom back in the east. The fact that this reads *after these things* suggests that Abraham started considering this matter before Isaac was very old. We have recently discussed Isaac's age and have determined that, when Abraham offered him up, he was probably between 8 and 11. He was small enough for Abraham to lift up onto the altar; but he was large enough to carry wood for the burning of the sacrifice. Isaac is not going to marry until he is 40, so Abraham thinks about this situation for a long time.

That Abraham probably sent the first letter announcing the birth or weaning of Isaac is almost certain. Or, given the way that this is worded, after returning from the offering of Isaac, Abraham (or Sarah) sent such an announcement back east. A response from Nahor (or Milcah) that we are studying right now is certain. Now, whether Abraham was making any other considerations about Isaac and marriage is unknown.

There are two types of genealogies found in the Bible—(1) cluster genealogies, where 2, 3 or even 4 generations are looked at, but most of the sons of some of these families will be named; and (2) straight-line genealogies where one particular line will be followed for 4 or more generations. When we combine all of the straight-line genealogies from Scripture, we get the line of Jesus. Some of the cluster genealogies are related to His line and some are not. Since the line of Nahor will not lead to Jesus (except by marriage), it will not be explored in any real detail. Eventually, we will find out how Rebekah, Rachel and Leah are in this line, and they link up with Abraham's line, which is the line which will lead to Jesus. However, we will not extensively examine Nahor's line—apart from the women mentioned, his line will lead nowhere.

⁹² *The Bible Almanac*, J.I. Packer, Merrill C. Tenney, William White, Jr.; ©1980 Thomas Nelson Publishers; p. 342.

⁹³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

Genesis 22:20 And it happened after these things that it was told Abraham, saying, “Behold Milcah! She also has borne children to your brother Nahor:...

Here is an interesting match up: Abraham left his people when he was *Abram* and his wife was *Sarai* (my *prince*). Nahor (*snoring*) was asleep when Abram (*exalted father*) was blessed and guided by God. However, interestingly enough, Nahor married Milcah, which means *queen*. It sounds as if his brother was trying to one-up him.

Abram’s name means *exalted father*, but it is Nahor who has all of the children. It is interesting as to why this information might be passed along. Abram thought it necessary, on the orders of God, to go to Canaan. Nahor, apparently, did not see any reason to go there. Furthermore, God wanted Abram to remain separate from his family). Therefore, Nahor stayed in the vicinity of Haran (Charan).

Gill supposes⁹⁴ that Abram originally left Nahor and his family back in Ur of the Chaldees, but that he later left and moved to Haran. Now, if this is the case, it has to be more than coincidence that Nahor ended up in Haran. Again, that would suggest that the members of this family kept in touch, and that Terah and Abram’s stop in Haran was made known to Nahor. This sort of thing happens all of the time. A member of a family decides to relocate in Centerville; and, if things go well for him, other members of the family follow him.

So now Abraham receives the message that his brother Nahor has married Queen, and they have 8 children. Abraham, which means *father of a multitude*, had but one child; and it is possible that Nahor did not realize that Abraham had even this one child. In any case, there is a great contrast here between *Sleepy*, who had many children, and *Father of a Multitude*, who had but one child.

Sometimes the Scripture sets up contrasts, where one person is compared to another. At this point, Sarah⁹⁵ has sent a message to Nahor saying, “I have given your brother a son.” Then Nahor writes back, “I have 12 sons and some grandchildren already.” One might think, God has really blessed Nahor (and God has, based upon his relationship to Abraham). But, on the surface, it may appear that God’s blessing for Nahor has exceeded that of Abraham, but that is not necessarily the case. Abraham was given the opportunity to fully enjoy the youths of Ishmael and of Isaac; and he will have more children besides. Much of the keys here are capacity and appreciation. You and your next door neighbor can have a house of the same size, cars from the same year, and an equivalent salary, and yet, you can enjoy these things far more than your neighbor because you have the capacity to do so (or vice versa).

In my younger years (teens and younger), I have been particularly jealous of this or that person, based upon what God gave them (inherently and superficially). In retrospect, I recognize how foolish I was. Throughout my life, God has greatly blessed me, far beyond anything I could have imagined. I have lived a wonderful life, and for many, many years, a happy life (despite my own miserable failings as a person). I recognize that I am lucky to be the person that I am—not that I am some great and wonderful person—but that despite all of my shortcomings and failings, God has still blessed me and made my life on this earth a wonderful thing to enjoy.

Although many commentators⁹⁶ say that this was all added for Rebekah’s sake, this also allows us to follow (1) Nahor’s movements (he is behind the curve, so to speak); (2) realize that families were able to keep in touch in those days, although the exchange of information was fairly basic; and (3) this increases the likelihood that Abraham recorded this information (he either wrote it or had it committed to memory).

There is no reason to impute any sort of animosity between any of these families. Abraham will send a servant to Nahor’s family to take a wife for his son Isaac; Rebekah will send her son, Jacob, back east, for the same reason (more or less). Like nearly all families, there were occasional family spats (Sarah requiring Hagar to take her son with Abraham and leave), but a family unity still existed, at least for a generation or two. In fact, it will be

⁹⁴ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Gen. 22:20.

⁹⁵ Maybe it was Abraham and maybe it was Sarah; and maybe they both sent the message.

⁹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Gen. 22:20 for instance. Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Gen. 22:20–24 as another example.

with Isaac's son Jacob where the last close contact will be made. Jacob will take his wives from among his cousins, and the things which occur at that time will appear to end this sort of contact.

Now Nahor's children will be listed:

...Uz his firstborn, and Buz his brother, and Kemuel a father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel was a father of Rebekah. Eight of these bore Milcah to Nahor, a brother of Abraham.

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...Uz, his firstborn; Buz, his brother; Kemuel, the father of Aram; and Chesed, Hazo, Pildash, Jidlaph and Bethuel (also, Bethuel was the father of Rebekah). Milcah gave birth to these eight to Nahor, Abraham's brother.

...Uz, his firstborn; Buz, his brother; Kemuel, the father of Aram; and Chesed, Hazo, Pildash, Jidlaph and Bethuel (who was the father of Rebekah). Milcah gave birth to these eight children for Nahor, Abraham's brother.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...Uz his firstborn, and Buz his brother, and Kemuel a father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel was a father of Rebekah. Eight of these bore Milcah to Nahor, a brother of Abraham.
Targum of Onkelos	Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rivekeh. These eight bare Milcha to Nacor the brother of Abraham.
Latin Vulgate	Hus, the firstborn, and Buz, his brother, and Camuel the father of the <u>Syrians</u> , Hus, and Cased, and Azau, and Pheldas, and Jidlaph, and Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.
Peshitta (Syriac)	Uz his first-born, Buz his brother, and Kemuel the father of Aram, and Khasar, Hazo, Pilrash, Jarlaph, and Bethuel. And Bethuel begot Rebekah; these eight Milcah did bear to Nahor, Abraham's brother.
Septuagint (Greek)	...Huz the firstborn, and Buz his brother, and Kemuel the father of the <u>Syrians</u> , and Chesed, Hazo, Pildash, Jidlaph, Bethuel, and Bethuel begot Rebecca; these are eight sons which Milcah bore to Nahor, the brother of Abraham.
Brenton's Septuagint	...Uz the first-born, and Baux his brother, and Camuel the father of the <u>Syrians</u> , and Chazad, and Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca; these are eight sons, which Melcha bore to Nachor the brother of Abraam.
Significant differences:	The Hebrew has Kemuel as the father of Aram; the Latin and Greek have the <i>Syrians</i> (= the Aramæans) instead; the difference being the plural. The Latin turns the names <i>Chesed</i> and <i>Hazo</i> around.

Thought-for-thought translations; paraphrases:

Common English Bible	They are Uz his oldest son, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel." Bethuel became the father of Rebekah. These are the eight Milcah bore for Nahor, Abraham's brother.
Contemporary English V.	Uz was their first-born; Buz was next, and then there was Kemuel who became the father of Aram; their other five sons were: Chesed, Hazo, Pildash, Jidlaph, and Bethuel, who became the father of Rebekah.

Easy English	Uz was the oldest son. Buz was his brother, and so were Aram's father Kemuel, Chesed, Hazo, Pildash, Jidlaph and Bethuel. Bethuel was Rebekah's father. Milcah gave birth to those 8 sons for Nahor, Abraham's brother.
Good News Bible (TEV)	...Uz the first-born, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel, Rebecca's father. Milcah bore these eight sons to Nahor, Abraham's brother.
<i>The Message</i>	...Uz, his firstborn, his brother Buz, Kemuel (he was the father of Aram), Kesed, Hazo, Pildash, Jidlaph, and Bethuel." (Bethuel was the father of Rebekah.) Milcah gave these eight sons to Nahor, Abraham's brother.
New Century Version	The first son is Uz, and the second is Buz. The third son is Kemuel (the father of Aram). Then there are Kesed, Hazo, Pildash, Jidlaph, and Bethuel." Bethuel became the father of Rebekah. Milcah was the mother of these eight sons, and Nahor, Abraham's brother, was the father.
New Living Translation	The oldest was named Uz, the next oldest was Buz, followed by Kemuel (the ancestor of the Arameans), Kesed, Hazo, Pildash, Jidlaph, and Bethuel. (Bethuel became the father of Rebekah.) In addition to these eight sons from Milcah,...

Partially literal and partially paraphrased translations:

American English Bible	Uz is the first-born, [then there is] Baux his brother, CamuEl (the father of the Syrians), Chazad, Azav, Phaldes, JelDaph, and BathuEl (BathuEl was RebekKa's father). Melcha bore these eight sons to AbraHam's brother NaHor.
Beck's American Translation	The first was Uz, then his brother Buz, then Kemuel, Aam's father, Chesed, Hazo, Pildash, Jidlaph, and Bethuel." And Bethuel was the father of Rebekah. These were the eight sons of Abraham's brother Nahor by Milcah.
<i>God's Word™</i>	...Uz (the firstborn), Buz (his brother), Kemuel (father of Aram), Kesed, Hazo, Pildash, Jidlaph, and Bethuel. Bethuel is the father of Rebekah. Milcah had these eight sons by Abraham's brother Nahor.
International Standard V	Uz is his firstborn, Buz is his brother, and Kemuel is the father of Aram, 22Chesed, Hazo, Pildash, Jidlaph, and Bethuel." Bethuel fathered Rebekah. Milcah bore these eight sons to Nahor, Abraham's brother. Also, his concubine Reumah gave birth to Tebah, Gaham, Tahash, and Maacah. V. 24 is included for context.
New Simplified Bible	Uz was their firstborn. Buz was next. Then there was Kemuel who became the father of Aram. Their other five sons were Chesed, Hazo, Pildash, Jidlaph, and Bethuel. Bethuel became the father of Rebekah. These are the eight children Milcah bore to Nahor, Abraham's brother.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...Huz his firstborn, Buz his brother, Kemuel the father of Syria; Chesed (Iraq), Hazo, Pildash, Jidlaph, and Bethuel. Bethuel begat Rebekah. These eight Milcah begat for Nahor, Abraham's brother.
Conservapedia	Their names were Uz, his firstborn, his brother Buz, and Kemuel the father of Aram, and Chesed and Hazu ["Hazu" is more in keeping with Hebrew convention than "Hazo."] and Pildash and Jidlaph and Bethuel. Bethuel became the father of Rebekah. Milcah bore these eight men to Nahor, brother of Abraham. Nahor had a concubine named Reumah, who also gave birth to Tebah, Gaham, Thahash, and Maachah. V. 24 is included for context.
Ferar-Fenton Bible	...Uz and his brother Buz, and Kemuel the father of Aram, and Kesed, and Hazo, and Kildash, and Zidlaf, and Bethuel; and Bethuel has produced Rebekkah, these eight Milka has borne to Nahor your brother.
New Advent Bible	...Hus, the firstborn, and Buz, his brother, and Camuel the father of the Syrians, and Cased, and Azau, and Pheldas, and Jedlaph, and Bathuel, of whom was born

Rebecca: these eight did Melcha bear to Nachor, Abraham's brother. These spellings are somewhat different because they are from the Latin translation.

NIV – UK ...Uz the firstborn, Buz his brother, Kemuel (the father of Aram), Kesed, Hazo, Pildash, Jidlaph and Bethuel.' Bethuel became the father of Rebekah. Milkah bore these eight sons to Abraham's brother Nahor.

Catholic Bibles (those having the imprimatur):

Heritage Bible Huz, his firstborn, and Buz, his brother, and Kemuel, the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begot Rebekah; these eight Milcah bore to Nahor, Abraham's brother.

New Jerusalem Bible Uz his first-born, Buz his brother, Kemuel father of Aram, Chesed, Hazo, Pildash, Jidlaph, Bethuel (and Bethuel was the father of Rebekah). These were the eight children Milcah gave Nahor, Abraham's brother.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...'Utz his firstborn, Buz his brother, K'mu'el the father of Aram, Kesed, Hazo, Pildash, Yidlaf and B'tu'el. B'tu'el fathered Rivkah. These eight Milkah bore to Nachor Avraham's brother. The difference in spelling here indicates a greater attempt to match the names with the traditional Hebrew.

exeGesés companion Bible ...Huz his firstbirth and Buz his brother and Qemu El the father of Aram and Kesed and Hazo and Pildash and Yidlaph and Bethu El.
- and Bethu El births Ribqah:
Milchah births these eight to Nachor the brother of Abraham.

Kaplan Translation Utz [See Genesis 10:23, 36:28, Jeremiah 25:20, Lamentations 4:21. The Talmud identifies him with Job according to one opinion (Yerushalmi, Sotah 5:6). Others say that the land of Utz where Job lived was founded by this Utz (Ibn Ezra on Job 1:1).], his first-born; Buz [Cf. Jeremiah 25:23. Some say that this was the grandfather of Elihu ben Barachel the Buzite (Ibn Ezra on Job 32:2; cf. Sefer HaYashar p. 58).], his brother, Kemuel (father of Aram [Significantly, there is another Aram identified with Utz (Genesis 10:23). It is possible that they were named after the earlier ones (Radak on Genesis 10:23). This would indicate that there were two Aramaean nations, one descended directly from Shem, and a second, younger one descended from Nachor. One source states that this Aram was the founder of Aram Naharaim (Sefer HaYashar, p. 58. See Genesis 24:10, Deuteronomy 23:5). The word avi however, can be translated as 'leader' rather than father, indicating that Kemuel was the leader of Aram. Targum Yonathan thus renders this verse, 'Kemuel, the great magician of the Aramaeans.'], Kesed [Possibly the ancestor of the Casdim (Radak; Sefer HaYashar p.58).], Chazo, Pildash, Yidlaf and Bethuel. Bethuel has had a daughter Rebecca [See Genesis 24:45,47, 25:20.].
Milcah bore the above eight [sons] to Abraham's brother Nachor.

Expanded/Embellished Bibles:

The Expanded Bible The ·first son [firstborn] is Uz, and ·the second [·his brother] is Buz. ·The third son is [·and] Kemuel (the father of Aram). Then there are Kesed, Hazo, Pildash, Jidlaph, and Bethuel." Bethuel became the father of Rebekah. Milcah was the mother of these eight sons, and Nahor, Abraham's brother, was the father.

Lexham English Bible	Uz his firstborn and Buz his brother, and Kemuel the father of Aram, and Kesed, Hazo, Pildash, Jidlaph, and Bethuel." (Now, Bethuel fathered Rebekah). These eight Milcah bore to Nahor, the brother of Abraham.
NET Bible®	...Uz the firstborn, his brother Buz, Kemuel (the father of Aram) [This parenthetical note about Kemuel's descendant is probably a later insertion by the author/compiler of Genesis and not part of the original announcement.], Kesed, Hazo, Pildash, Jidlaph, and Bethuel." (Now [The disjunctive clause gives information that is important but parenthetical to the narrative. Rebekah would become the wife of Isaac (Gen 24:15).] Bethuel became the father of Rebekah.) These were the eight sons Milcah bore to Abraham's brother Nahor.
Syndein	Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel sired/'caused the birth of' {yalad} Rebekah. These eight Milcah did bear to Nahor, Abraham's brother.
Translation for Translators	The oldest son was Uz. The next was Buz. After him was Kemuel, the father of Aram. After Kemuel was Kesad, then Hazo, then Pildash, then Jidlaph, then Bethuel, who was the father of Rebekah, <i>who later became Isaac's wife</i> . Those were the eight sons of Milcah, wife of Abraham's brother, Nahor.
The Voice	Uz was the firstborn, then came his brother Buz, Kemuel (Aram's father), Chesed, Hazo, Pildash, Jidlaph, and Bethuel. Bethuel fathered Rebekah. Nahor, Abraham's brother, had eight children in all by Milcah.

Literal, almost word-for-word, renderings:

Darby Translation	...Uz his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. (And Bethuel begot Rebecca.) These eight Milcah bore to Nahor, Abraham's brother.
Third Millennium Bible	...Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, and Chesed and Hazo, and Pildash and Jidlaph and Bethuel." And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.
Webster's Bible Translation	...Huz his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethel. And Bethuel begat Rebekah: these eight Milcah bore to Nahor Abraham's brother.
Young's Updated LT	...Huz his first-born, and Buz his brother; and Kemuel father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel; and Bethuel has begotten Rebekah;" these eight has Milcah borne to Nahor, Abraham's brother.

The gist of this verse: We are given a list of the children of Nahor.

Bear in mind that these children were not born coterminously with Abraham's fathering of Isaac; nor did they come along after Isaac was born. Abraham *receives a message after* the other incidents in this chapter that these are the children who were born to his brother Nahor.

We do not know how well Nahor and Abraham knew one another; nor do we know if they kept in touch regularly. Is it possible that Nahor was aware that Abraham finally had a son, so that he decided to pass along the fact that, "Oh, by the way, I am the father of 8 sons, and they are all producing children themselves."). Could Nahor be rubbing this in the nose of Abraham? We really don't know. This is certainly a normal thing to tell the rest of your family who is married and who is having children. Therefore, there is no need to impugn Nahor's motives.

Genesis 22:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿÛwts (עֹץ) [pronounced <i>goots</i>]	<i>counsel, plan; wooded; transliterated Huz, Uz</i>	masculine singular proper noun	Strong's #5780 BDB #734
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1060 BDB #114

Translation: ...Uz, his firstborn;... Nahor, Abraham's brother, whom God passed over, had 8 children by his wife Milcah. The first of these is Huz, whose name means *counsel, plan*. This suggests that he came along just when expected. Milcah and Nahor were trying for this child.

Driver: [Uz fathered] A tribe [which] settled probably in the S. part of the Syrian desert, not far NE. of Edom. See Job i. 1 ; Jer. xxv. 20 ; Lam. iv. 21 ; and cf xxxvi. 28.⁹⁷

There are three Uz's in the Bible, being found in Gen. 10:22–23, Gen. 22:21 and Gen. 36:28. The Uz named in Gen. 10:23 is probably the man who established the city where Job was from (Job 1:1); but he is not the Uz (Huz) in this passage.

There are as many as 5 men or places with the name *Uz* in the Bible.

The Uz's of Scripture

1. In Gen. 10:23 Uz is the oldest son of Aram and grandson of Shem, while in 1Chron. 1:17 Uz is the son of Shem. This is not a contradiction; Jews today are called the sons of Abraham. The Septuagint inserts a passage which supplies this lacking name. As the tables of the nations in Gen 10 are chiefly geographical and ethnographical, Uz seems to have been the name of a district or nation colonized by or descended from Semites of the Aramean tribe or family.
2. The son of Nahor by Milcah, and older brother of Buz (Gen. 2:21). Here the name is doubtless personal and refers to an individual who was head of a clan or tribe kindred to that of Abraham.
3. A son of Dishan, son of Seir the Horite (Gen. 36:28), and personal name of a Horite or perhaps of mixed Horite and Aramean blood. Evidently the more ancient and northerly members of the Aramaic family coalesced with some of the later Abrahamids holding a central position in Mesopotamia, and subsequently with those still later, the Edomites of the south.
4. The native land and home of Job (Job. 1:1), and so situated as to be in more or less proximity to the tribe of the Temanites (Job. 2:11), the Shuhites (Job. 2:11), the Naamathites (Job. 2:11), the Buzites (Job. 32:2), and open to the inroads of the Chaldeans (Job. 1:17), and the Sabeans (Job. 1:15 the Revised Version —British and American), as well as exposed to the great Arabian Desert (Job. 1:19). Many believe that this kingdom was established by the Uz of Gen. 20:23.
5. This may be equivalent to a kingdom of some importance somewhere in Southern Syria and not far from Judea, having a number of kings (Jer. 25:20). This kingdom is doubtless the same as that of Jer. 25:20 and inhabited by or in subjection to the Edomites (Lam. 4:21), and hence not far from Edom. From an inscription of Esarhaddon it appears there were in central Arabia, beyond the jebel Shomer, about the

⁹⁷ From <https://ia600406.us.archive.org/27/items/bookofgenesist00drivuoft/bookofgenesist00drivuoft.pdf> (p. 223); accessed December 10, 2014.

The Uz's of Scripture

modern countries of upper and lower Kaseem, two regions, Bazu and Khazu, answering to Buz and Huz. Uz therefore was in the middle of northern Arabia, not far from the famous district of the Nejd. Ptolemy mentions the Aesitae (related to "Uz") as in the northern part of Arabia Deserta, near Babylon and the Euphrates. The name occurs

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Uz.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; topic: Uz. Edited.

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For some reason, this man is called *Huz* in the KJV. I do not know how they came up with that transliteration.

Genesis 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bûwz (בּוּז) [pronounced <i>booz</i>]	<i>contemptible, contempt, despised, plundered</i> ; and is transliterated <i>Buz</i>	masculine singular proper noun	Strong's #938 BDB #100
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...Buz, his brother;... Buz, the second son born, on the other hand, has a much different name than his brother above. He is called *contemptible, despised, plundered*. Perhaps he came early on, and the focus of the lives of Milcah and Nahor had to be on this new son, so that the very young son born earlier was jealous, or felt neglected. In any case, this is an unusual name for a child.

The *Buz* named here is probably not the head of the family of Elihu, from the book of Job (Job 32:2). It is likely that the book of Job took place coterminous to Abraham or before the time of Abraham (I place it several generations prior to Abraham). These same names simply indicate that *Huz* (Uz) and *Buz* were common names for that time period (like *William* has been over the past 1000+ years).

Easton lists 3 Buz's in Scripture: (1) The second son of Nahor and Milcah, and brother of Huz (Gen. 22:21). Elihu was one of his descendants (Job. 32:2). I believe the events of the book of Job to be written prior the life of Abraham, based in part on the age of Job (which has to be at least 150; but it probably closer to 200). Job 32:2a reads: **Then Elihu the son of Barachel the Buzite, of the family of Ram** [who might be equivalent to Aram?], **burned with anger**. By the time that Elihu came along, the Buzites were already a people. This would have placed Job probably after the time of Abraham. There is no absolute need to match the Buz of Gen. 22:21 with the Buzites of Job 32:2. *Buz* could have simply been a popular name of that era. (2) One of the chiefs of the tribe of Gad (1Chron. 5:14). (3) A district in Arabia Petrea (Jer. 25:23).⁹⁸

⁹⁸ Quoted in part from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Buz.

Genesis 22:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Q ^e mûw'êl (קִמּוּאֵל) [pronounced <i>keh-m-oo-ALE</i>]	<i>raised of God, God has raised up; God has established [him]; God's mound; transliterated Kemuel, Camuel</i>	masculine singular proper noun	Strong's #7055 BDB #887
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
'Ărâm (אֲרָם) [pronounced <i>uh-RAWM</i>]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	proper noun, singular	Strong's #758 BDB #74

Translation: ...Kemuel, the father of Aram;... The next son is called *raised up by God* or *established by God*. Perhaps Nahor was aware of Abraham's religious predilections so he appropriately names his own son as someone who is raised up by God. Or, perhaps Nahor decided that maybe this son needed to have more religious training than he first two.

In any case, Kemuel is also a father, by the time that this message gets to Abraham. So, Nahor mentions this in his family missive. However, this is probably not the Aram who became a famous eastern tribe, as that Aram seems to have already come on the scene (Gen. 10:22–23).

Clarke: *Kamouel πατέρα Συρων, the father of the Syrians, according to the Septuagint. Probably the Kamiletes, a Syrian tribe to the westward of the Euphrates are meant; they are mentioned by Strabo.*⁹⁹
Gill appears to agree: *[F]rom this Kemuel might come the Camelites, of which there were two sorts mentioned by Strabo (q), and who dwelt to the right of the river Euphrates, about three days' journey from it.*¹⁰⁰

That Kemuel is called the father of Aram here ought not to be a problem. The first Aram was a son of Shem (Gen. 10:22). This is another person named Aram, which is reasonably understood as a family name in the Shem family. Did he later join up with the family bearing his name? We do not know. In any case, he would not be the same person as Gen. 10:22, where Shem being the father of the other Aram is mentioned, as they are so far removed from one another in time. Furthermore, the Aramæans would have been established long before Aram ben Kemuel came on the scene.

Genesis 22:21 ...Huz his first-born, and Buz his brother, and Kemuel (the father of Aram),...

Abraham probably received bits and pieces of information concerning Nahor's family over the years. He no doubt heard of Nahor's children a long time ago—perhaps 50 or more years previous, when Snoring and Queen began

⁹⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:21.

¹⁰⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:21. He is citing (q) Geograph. I. 16. p. 515.

to have children. However, since we have the phrase [Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor:....](#), it sounds more like this information came all at once. It is as if they found a means of communication, after years and years pass; and this information is passed along all at once.

Aram, here, is not the father of the Aramæans; that Aram would be found in Gen. 10. It is possible that the Aramæans were in control of this area at this time (as Bethuel is called an Aramæan), and it would show respect and deference to name one's child after *Aram*.

Although the name *Aram* is found in several cities and areas named in the Bible (Aram-naharaim and Aram Aram-zobah of Psalm 60 inscription), there is no reason to tie this to the Aram named here. It is much more likely that this are related to the Aram of Gen. 10:23.

The famous Aramæans of that time period are also known to us as Syrians. Bethuel will be called a Syrian (or, *an Aramæan*) in Gen. 25:20. Given that Bethuel is one of the younger sons of Nahor, he would not be called after the name of his nephew. However, if he lived in Syrian-controlled country, then he would be called Syrian. Again, further proof that the Aram named here is not the famous Aram.

Although there was some interaction between the Jews and the Syrians (Judges 10:6), King David would turn history on its head when he defeats the Syrians in 2Sam. 8. The Bible gives us a little detail about how this came about, as the Bible does not deal with the historical changes which came about as a result of David defeating the Syrians in battle.

What appears to be the case is, Nahor named some of his sons after well-known people to that era.

This seems like such a silly objection.

The Bible Query, on Asimov's Guide to the Bible

Q: In Gen 10:22 and Gen 22:21, was Aram supposedly born twice, as the skeptical Asimov's Guide to the Bible p.88 says?

A: No, but there are two possible answers: Multiple individuals: There were not just two, but three individuals in the Bible named Aram.

1. Genesis 10:22 says Aram Syria was a descendent of Shem. (The Hebrew is the same for son and descendent, just as the Hebrew is the same for father and ancestor.)
2. Genesis 22:21 mentions Aram, who was descended from Kemuel (nephew of Abraham), who was from Nahor, who was from Terah, who was descended from Shem.
3. Much later in 1 Chronicles 7:34 there was an Aram son of Shamer of the tribe of Asher. The Wycliffe Bible Dictionary p.122 and The New International Dictionary of the Bible p.74 also mention three people.

One individual: Note that the two Arams in Genesis 10:22 and 22:21 are both descendants of Shem. So they could in fact be one individual, with the Table of Nations mentioning Shem as an ancestor of Aram.

It is not difficult to imagine that a child can be named after someone else. How anyone could find this as a basis for skepticism, is hard to figure out. Did Isaac Asimov never stop to realize that he is not the only person named *Isaac*? What this does is, reveal the negative attitude toward the Word of God. I have books which promise to crush the Bible by revealing all of the problems in Scripture. The books and their authors pass from the scene; and the Bible is still here. Most of the time, I can answer three-quarters of the objections from the top of my head. There are a few which are more difficult.

Genesis 22:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kesed (כֶּסֶד) [pronounced <i>keh-SEHD</i>]	<i>increase</i> ; and is transliterated <i>Chesed, Kesed</i>	proper masculine singular noun	Strong's #3777 BDB #505

Translation: ...and Chesed,... Although the transliteration of this name may look like the noun for *grace*, it actually means *increase*. The thought could be, Nahor just kept having one child after another.

Now, if you look back, none of these children have amounted to much of anything. That is, what Nahor tells Abraham is, there is his firstborn, the kid's brother, a son who already has a son of his own; and then he began to run about of things to say about his boys. Therefore, he is now just giving their names.

Barnes: *Uz, Aram, and Kesed are interesting, as they show that we are in the region of the Shemites, among whom these are ancestral names Gen. 10:23 11:28.*¹⁰¹

Driver: *[Chesed is] Generally supposed to be the eponymous ancestor of the Chasdim (see on xi. 31). The change of form would be in agreement with the rules of the Massoretic vocalization; but we hardly expect to find a tribe belonging to the extreme S. of Babylonia grouped with Aramaic tribes centred at Haran.*¹⁰²

Keil and Delitzsch: *Chesed again was not the father of the Chasdim (Chaldeans), for they were older than Chesed; at the most he was only the founder of one branch of the Chasdim, possibly those who stole Job's camels (Knobel; vid., Job. 1:17).*¹⁰³

Some suggest that Chesed could be the father of the Chaldeans (mentioned back in Gen. 11:28). Although there is a convoluted way by which we could make this plausible, it makes more sense that, since they all came out of Ur of the Chaldees, to possibly name a son to commemorate that.

Genesis 22:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

¹⁰¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 22:20–24.

¹⁰² From <https://ia600406.us.archive.org/27/items/bookofgenesist00drivuoft/bookofgenesist00drivuoft.pdf> (p. 223); accessed December 10, 2014.

¹⁰³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Gen. 22:20–24.

Genesis 22:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chăzôw (חֲזוֹ) [pronounced khuhz-OH]	vision, seeing; prophesying; transliterated Hazo, Chazo	masculine singular proper noun	Strong's #2375 BDB #303

Translation: ...Hazo,... Nahor gives this son a religious name as well, which is not something we might have suspected. However, my guess is, the people of that era were far more cognizant of God than is the generation today of kids who are in their 20's and 30's in the United States.

Gill tells us: *Hazo or Chazo settled in Elymais, a country belonging to Persia, where is now a city called Chuz after his name, and from whence the whole country is called Chuzistan; and the inhabitants of it are by the Assyrians called Huzoye or Huzaeans (r); the same which Strabo (s) makes mention of under the name of Cossaeans, who are described as a warlike people, inhabiting a barren and mountainous country, and given to spoil and robbery; and are mentioned by him along with Elymaeans, Medes, and Persians.*¹⁰⁴

Genesis 22:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Pil ^e dâsh (פִּילְדָּשׁ) [pronounced pihl-DAWSH]	a flame of fire; steely; and is transliterated Pildash	masculine singular proper noun	Strong's #6396 BDB #811

Translation: ...Pildash,... Pildash is a *flame of fire*; and I don't know if this describes the pregnancy or the expected fierceness of this little man.

Gill: *Some Arabic writers say the Persians are from Pars, the son of Pahla; and Dr. Hyde (t) queries whether Pahla is not the same with Paldas, that is, Pildash, another of the sons of Nahor.*¹⁰⁵

Genesis 22:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

¹⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:22. Gill cites (r) Hyde's Hist. Relig. Vet. Pers. c. 35. p. 415; and (s) Geograph. I. 11. p. 359, 361. & I. 16, p. 512.

¹⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:22. He cites (t) Ut supra, (Hyde's Hist. Relig. Vet. Pers. c. 35) p. 419.

Genesis 22:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yid ^e lâph (יִדְלָף) [pronounced yihd-LAWF]	<i>weeping, he weeps; he distills water; and is transliterated Jidlaph, Yidlaph</i>	proper singular masculine noun	Strong's #3044 BDB #393

Translation: ...Jidlaph... Jidlaph is somewhat of an unusual name for a child; he is called *weeping, he weeps*. Perhaps this was a very unhappy child crying for hours on end.

Genesis 22:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
B ^e thûw’êl (בֵּיתְאוּרִי) [pronounced behth-oo-ALE]	<i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethel, Bathuel</i>	masculine singular proper noun	Strong's #1328 BDB #143

Translation: ...and Bethuel... Again, there is a child with a name related to God (the –e/ on the end of any name refers to God). However, there are a number of possible interpretations which have been given to this young man's name.

Bethuel is worth mentioning, as he is the father of Rebekah and Laban (Gen. 22:23 25:20). Rebekah will become her cousin Isaac's wife (Gen. 25:20). The others are not mentioned again in Scripture (with one minor exception). However, since Abraham is the human author of this portion of God's Word, these people are important to him so he lists them; God the Holy Spirit allows for this. Why? First, they are probably all believers and secondly, they are probably all blessed by God by their association with Abraham.

Keil and Delitzsch: *Of the remaining names, Bethuel was not the founder of a tribe, but the father of Laban and Rebekah (Gen. 25:20). The others are never met with again, with the exception of Maachach.*¹⁰⁶

Genesis 22:20–22 And so it is after these things that it is made known to Abraham, saying, “Listen, Milcah has given birth to sons for Nahor your brother: Uz, his firstborn; Buz, his brother; Kemuel, the father of Aram; and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.”

¹⁰⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Gen. 22:20–24.

Milcah bore these 8 children to Nahor, so their children are Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlap, and Bethel. It is likely that all of these sons are grown to become young men before Isaac is born.

For the most part, there is very little that we can say about Nahor's sons. Whereas a couple of them may have begun a city or a people; none of them seem to have made an important mark on history. Yet Abraham has one son, and his son Isaac is more famous than all of Nahor's sons put together. Only one son of Nahor's does any good, and he fathers a female child named Rebekah. Her greatness will be in association with Isaac, separated from the rest of her family.

Genesis 22:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
B ^e thûw'êl (בֵּיתְאוּלָּה) [pronounced <i>behth-oo-ALE</i>]	<i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethel, Bathuel</i>	masculine singular proper noun	Strong's #1328 BDB #143
yâlad (יָלַד) [pronounced <i>yaw-LAH</i> D]	<i>is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;</i>	3 rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918

Translation:...(also, Bethuel was the father of Rebekah). This young boy has also become a father. The name of his child is not necessarily important; Nahor just wants Abraham to know that his children are having children (while Abraham just has one child so far).

Whereas, in the English, *Rebecca* is a beautiful name; the Hebrew seems much less so, being pronounced *rihb-KAW*, and meaning *a noose; fat, fattened*. Calling a little girl fat is probably reasonable, as that means that the child is often very healthy. This is less so a great name for a girl entering puberty and beyond in today's world.

Whedon: *The purpose of inserting this genealogy here seems to have been to prepare the way for the narrative of Isaac's marriage to Rebekah.*¹⁰⁷

Dr. Thomas Constable: *Only a few of the individuals named as descendants of Abraham's brother Nahor appear elsewhere in Scripture. The most important individuals were Rebekah and her father Bethuel. This is a segmented genealogy designed to establish family relationships, not a linear*

¹⁰⁷ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=0&ch=22> accessed December 10, 2014.

genealogy, which identifies the final descendant as the legitimate successor of the first (cf. Ruth 4:18-22).¹⁰⁸

Constable is the first commentator I have seen who also distinguishes between the types of genealogies found in Scripture.

Genesis 22:23a And Bethuel fathered Rebekah.

The last son of Milcah and Nahor mentioned is Bethuel, who has a variety of meanings assigned to his name: *destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God*. When Abraham sends his most trusted servant back east to meet this family, he meets Rebekah, who is named here. The servant asks her who she is and *She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."* (Gen 24:24). This woman will be brought to the Land of Promise, to meet and to marry Isaac. Of these many sons of Nahor, only Bethuel really stands out, as he did a wonderful job of raising Rebekah (which will become apparent in Gen. 22). Her brother Laban, not so much.

In fact, Isaac was so happy with his wife that he will send his son, Jacob, to this same area to find a wife for himself (actually, that situation is more complex than I have made it out to be here).

Wells of Living Water Commentary: *As the Word of God tells the story of Sarah's death, it tells, also, the story of Rebekah's birth. Genesis 23:2 says, "And Sarah died in Kirjath-arba." Genesis 22:23 reads: "And Bethuel begat Rebekah." Rebekah's birth is recorded just three verses before Sarah's death is recorded. There is a lesson for us in all of this. While one may pass on, another comes in to fill up the gap, and to carry forward the Word and the work of God. None of us should ever imagine that the world cannot run without us. The world needs us only until our task is completed, and our race is run, God has some one else ready to fill in the ranks. The births offset the deaths.*¹⁰⁹

Genesis 22:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e mônâh (שֹׁמֹנָה) [pronounced sh ^e moh-NAW]	eight	feminine singular numeral	Strong's #8083 BDB #1032
'êlleh (אֵלֶּה) [pronounced ALE-leh]	these, these things	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
yâlad (יָלַד) [pronounced yaw-LAHd]	to give birth, to bear, to be born, to bear, to bring forth, to beget	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
Mil ^e kâh (מִלְכָּה) [pronounced mihl-KAW]	queen; and is transliterated Milcah	feminine singular proper noun	Strong's #4435 BDB #574
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Nâchôwr (נָחוֹר) [pronounced naw-KHOHR]	snorting [of a horse]; hoarse, dry hot; transliterated Nahor	masculine singular proper noun	Strong's #5152 BDB #637

¹⁰⁸ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=22> accessed December 9, 2014.

¹⁰⁹ From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=0&ch=24> accessed January 11, 2015.

Genesis 22:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âch (אח) [pronounced <i>awhk</i>]	<i>brother, kinsman or close relative</i>	masculine singular construct	Strong's #251 BDB #26
'Abêrâhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: Milcah gave birth to these eight to Nahor, Abraham's brother. In case Abraham lost count, the messenger points out that Nahor has 8 children by his wife, and two of them are now having their own children.

Genesis 22:23 And Bethuel fathered Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

Nahor's youngest son, Bethuel, has a daughter, Rebekah. Rebekah will become the wife of Isaac. We will meet Rebekah again in Gen. 24, where she will be brought in Canaan, the Land of Promise, to marry Isaac.

Bethuel also has a son, Laban (Rebekah's brother), who will figure into the life of Isaac and Jacob many years down the road. He will be a lot less honorable than Rebekah.

And his mistress (and her name [is] Reumah) and so she bears also Tebah, and Gaham and Thahash and Maacah.

Genesis
22:24

[Nahor] also [had] a mistress (and her name [is] Reumah) and she gave birth to Tebah, Gaham, Thahash and Maacah.

Also Naho had a mistress named Reumah and she gave birth to Tebah, Graham, Thahash and Maacah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And his mistress (and her name [is] Reumah) and so she bears also Tebah, and Gaham and Thahash and Maacah.
Targum of Onkelos	And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha.
Latin Vulgate	And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.
Peshitta (Syriac)	And his concubine, whose name was Romah, also bore Tebah, Gaham, Thahash, and Maachah.
Septuagint (Greek)	And his concubine, whose name was Reumah, she also bore Tebah, Gaham, Thahash, and Maachah.
Brenton's Septuagint	And his concubine whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	His secondary wife's name was Reumah, and she gave birth to Tebah, Gaham, Tahash, and Maacah.
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Contemporary English V.	Nahor also had another wife. Her name was Reumah, and she had four sons: Tebah, Gaham, Tahash, and Maacah.
Easy-to-Read Version	Also Nahor had four other sons from his woman servant [128] Reumah. The sons were Tebah, Gaham, Tahash, and Maacah.
<i>The Message</i>	His concubine, Reumah, gave him four more children: Tebah, Gaham, Tahash, and Maacah.
New Berkeley Version	Also Reumah, his concubine, bore Tebah, Gaham, Nahash and Maacah.
New Century Version	Also Nahor had four other sons by his slave woman Reumah. Their names were Tebah, Gaham, Tahash, and Maacah.
New Life Bible	And Reumah, the woman he kept who acted as his wife, gave birth to Tebah, Gaham, Tahash, and Maacah.
New Living Translation	Nahor had four other children from his concubine Reumah. Their names were Tebah, Gaham, Tahash, and Maacah.

Partially literal and partially paraphrased translations:

Beck's American Translation	Nahor's concubine, whose name was Reuman, had the following children: Tebah, Gaham, Nahash, and Maacah.
<i>God's Word</i> ™	Nahor's concubine, whose name was Reumah, had the following children: Tebah, Gaham, Tahash, and Maacah."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In addition, his concubine (named RheUma) also gave birth to TaBec, TaAm, Tochos, and Mocha.'
Bible in Basic English Conservapedia	And his servant Reumah gave birth to Tebah and Gaham and Tahash and Maacah. Nahor had a concubine named Reumah, who also gave birth to Tebah, Gaham, Thahash, and Maachah.
Ferar-Fenton Bible	And his second wife, whose name is Raumah, she also has given birth to Tabakh, and Gaham, and Thahash, and Makah."
NIV – UK	His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maakah.

Catholic Bibles (those having the imprimatur):

Heritage Bible	And his concubine, whose name was Reumah, also she bore Tebah, and Gaham, and Thahash, and Maachah.
New Jerusalem Bible	He had a concubine named Reumah, and she too had children: Tebah, Gaham, Tahash and Maacah.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And his concubine whose name is Reumah - she also births Tebach and Gacham and Thachash and Maachah.
Kaplan Translation	[Nahor's] concubine [A common-law wife.] was named Reumah. She also had children: Tevach, Gacham, Tachath [Associated with the tachash, whose skins were used for the Tabernacle (Exodus 25:5; Zohar 2:139a, 2:147b).] and Ma'akhah [He is significant because he was the founder of a tribe whose land was captured by Manasseh (Deuteronomy 3:14), and who was later allowed to live with the Israelites (Joshua 13:13). Also see 2 Samuel 10:6. There was a city Aram Ma'akhah (1 Chronicles 19:6) and Avel Beth Ma'akhah (1 Kings 15:20, 2 Kings 15:29; 2 Samuel 20:14). On Deuteronomy 3:14 and elsewhere, the Targum identifies Ma'akhah with Epicoerus, between Calirrhoe and Livias, to the northeast of the Dead Sea (see

Ptolemy, Geography 5:16:9). Avel Beth Ma'akhah, however, is 12 miles north of Lake Hula. Ma'akhah is generally believed to have lived in the Mount Hermon area.].

Expanded/Embellished Bibles:

The Expanded Bible	Also Nahor had four other sons by his slave woman [concubine; ^c a secondary wife] Reumah. Their names were Tebah, Gaham, Tahash, and Maacah [^c Nahor's offspring may have been the ancestors of the Aramaean tribes in Syria].
Kretzmann's Commentary	And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah. Of these children of Nahor, Buz is mentioned Jer. 25:23 and Job. 32:2, and Maachah Deut. 3:14; Joshua 12:5. The others may, in part, have been fathers of tribes later found in Southern Mesopotamia and Northern Arabia, the country where Job and his children afterward lived. But the chief interest of the list is in the fact that it shows the lineage of Rebekah, who was a legal granddaughter of Nahor and the daughter of Isaac's cousin.
Lexham English Bible	And his concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.
Translation for Translators	Nahor also had a «concubine/female slave whom he took as a wife», whose name was Beumah. She gave birth to four sons: Tebah, Gaham, Tahash, and Maacah.
The Voice	<i>Not only that, but</i> Nahor's concubine (whose name was Reumah) also gave birth to Tebah, Gaham, Tahash, and Maacah.

Literal, almost word-for-word, renderings:

LTHB	And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.
Young's Updated LT	And his concubine, whose name is Reumah, she also has borne Tebah, and Gaham, and Tahash, and Maachah.

The gist of this verse: Nahor also has a mistress who has bore 4 more sons to him.

Genesis 22:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
pîylegesh (פִּילְגֶּשׁ) [pronounced <i>pee-LEH-geesh</i>]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6370 BDB #811
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8034 BDB #1027
R ^e ûmmâh (רְמוּמָה) [pronounced <i>reh-oo-MAW</i>]	<i>elevated, lofty; sublime; and is transliterated Reumah</i>	feminine singular proper noun	Strong's #7208 BDB #910

Translation: [Nahor] also [had] a mistress (and her name [is] Reumah)... Nahor, in this missive, also points out that he has a mistress, and her name is Reumah, which means *elevated, lofty*. We do not know if Nahor knew about Abraham's "fling" with Little Egypt.

Barnes: *A concubine was a secondary wife, whose position was not considered disreputable in the East. Nahor, like Ishmael, had twelve sons, - eight by his wife, and four by his concubine.*¹¹⁰

Gill confirms this with: *Not an harlot, but a secondary wife, who was under the proper and lawful wife, and a sort of a head servant in the family, and chiefly kept for the procreation of children; which was not thought either unlawful or dishonourable in those times such as was Hagar in Abraham's family.*¹¹¹

Adam Clarke goes into great detail on this topic.

Clarke on Concubines

We borrow this word from the Latin compound concubina, from con, together, and cubo, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word is שְׂגִילִיץ pilegesh, which is also a compound term, contracted, according to Parkhurst, from פָּלַג palag, to divide or share, and נָגַשׁ nagash, to approach; because the husband, in the delicate phrase of the Hebrew tongue, approaches the concubine, and shares the bed, etc., of the real wife with her.

The pilegesh or concubine, (from which comes the Greek παλλακή pallake, and also the Latin pellex), in Scripture, is a kind of secondary wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine or pilegesh of Abraham, and thus annuente Deo, and with his wife's consent.

Keturah, his second wife, is called a concubine (Gen. 26:15 1Chron. 1:32); and Bilhah and Zilpah were concubines to Jacob (Gen. 35:22). After the patriarchal times many eminent men had concubines, for instance, Caleb (1Chron. 2:46, 48); Manasses (1Chron. 7:14); Gideon (Judges 8:31); Saul (2Sam. 3:7); David (2Sam. 5:13); Solomon (2Kings 11:3); and Rehoboam (2Chron. 11:21). The pilegesh, therefore, differed widely from a prostitute; and however unlawful under the New Testament, was not so under the Old..

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 21:24 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A concubine in the ancient world is a mistress, inferior to the wife or wives of the man, but not considered a disreputable person. The wife appears to be celebrated with a marriage ceremony; the concubine appears to be more of a live-in lover.

Clarke so describes the concubine: *[She] is a kind of secondary wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine or pilegesh of Abraham, and thus annuente Deo, and with his wife's consent. Keturah, his second wife, is called a concubine, Gen. 26:15; 1Chron. 1:32; and Bilhah and Zilpah were concubines to Jacob, Gen. 35:22.*¹¹²

I have been on many different websites, and some, particularly those which are anti-Bible, seem to be so disconcerted over the mention of mistresses in the Bible. The Bible simply tells us who these people are and what they did. There are so many things found in the Bible which cannot be interpreted as being condoned by

¹¹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 22:24.

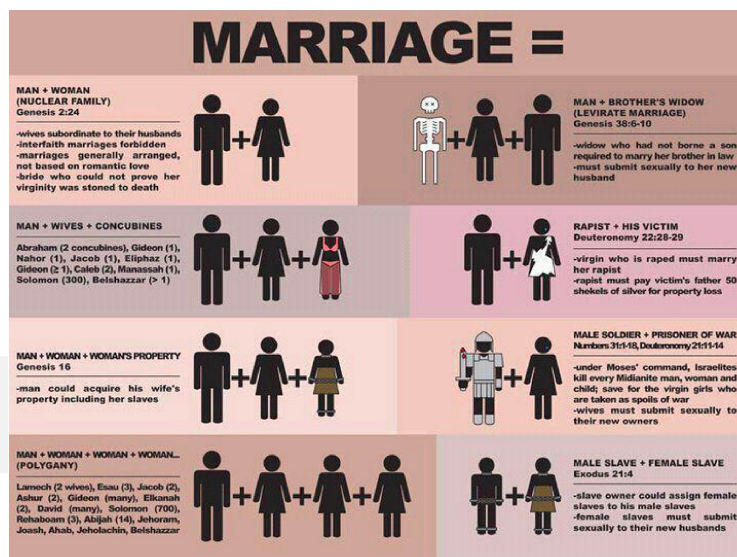
¹¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 22:24.

¹¹² Adam Clarke, *Commentary on the Bible*; from e-Sword, Gen. 22:24.

Scripture, and this is certainly one example. When the Bible speaks of the guidelines for a relationship of a man and a woman, it is always one man and one woman—it is never two men, it is never a plural marriage, it is never a marriage which includes mistresses. However, the Bible does not hide these relationships when speaking of godly men or those who are not very godly.

Those groups who are pro-gay marriage often cite the variety of human relationships documented in the Bible, somehow thinking that, this makes homosexual behavior okay. Or maybe their thinking is, the Bible is wrong somehow to record accurately these relationships and to condemn homosexuality.

Even though some of these relationships are accurately described, many are not or they are misrepresented. It is not difficult to find relationships in the Bible which fall outside of the ideal marriage relationship. This is not evidence that God likes or approves of these different sorts of relationships; this is evidence of the sin nature of all men. **Marriage Equality Graphic.** This chart is from the marriage equality¹¹³ USA [website](#), accessed July 24, 2013. When the pharisees were trying to trap Jesus with a social question about divorce, Jesus answered: "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery." (Matt. 19:8–9). So the short explanation is, all of the alternate relationships come from man's sinful nature (including homosexuality), not from God's directive will.



Chapter Outline

Charts, Graphics and Short Doctrines

If you have seen this graphic and it concerned you, all of these marriage alternatives are covered in **Marriage Alternatives Found in the Bible** ([HTML](#)) ([PDF](#)) ([WPD](#)). As already noted, some of the relationships above are inaccurately portrayed; but most simply are an historical fact which reveals more about the nature of man than the will of God.

Genesis 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHd]	to give birth, to bear, to be born, to bear, to bring forth, to beget	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168

¹¹³ *Marriage equality* is a movement which wants to (1) allow homosexuals to legally marry and (2) to give them a status equal to a man and a woman who are married.

Genesis 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tebach (טֶבַח) [pronounced <i>the-BAKH</i>]	<i>a slaughter, murder, butchery; guarding of the body, a cook; transliterated Tebah</i>	masculine singular proper noun	Strong's #2875 BDB #370

Although several sources give the various meanings above, this is the word for *slaughter*.

Translation: ...and she gave birth to Tebah,... There is a slight different here. We have a wâw consecutive followed by an imperfect verb, which suggests two things: she has these children after Nahor's wife gives him 8 sons and the imperfect verb suggests that maybe they are not done yet.

The first son's name is quite odd—it means *slaughter, murder*. Perhaps this was a bloody birth? We do not know.

Genesis 22:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gacham (גַּחַם) [pronounced <i>gah-KHAHM</i>]	<i>sunburnt; flame; and is transliterated Gaham, Gacham</i>	masculine singular proper noun	Strong's #1514 BDB #161

Translation: ...Gaham,... The second son means *sunburnt*, which suggests that he was a very red child, or very dark.

Genesis 22:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 22:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Thachash (תַּחַשׁ) [pronounced TAHKH-ahsh]	<i>dugong, a badger; one that makes haste; one that is silent; transliterated Thahash, Tahash, Tachash</i>	masculine singular proper noun	Strong's #8477 BDB #1065

This is exactly the same word as the one for *badger*.

Translation: ...Thahash... The third son means *badger*. Perhaps he was an ugly baby.

Genesis 22:24e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ma'ākâh (מַאֲכָה) [pronounced mah-guk-AW]	<i>pressure, she presses, squeezes; oppression; and is transliterated Maacah, Maachah</i>	feminine singular proper noun	Strong's #4601 BDB #590

Translation: ...and Maacah. And the fourth child appears to be a female. This is a feminine name use relatively frequently in the Bible (it is a fairly common name).

Often, the *-ah* ending is feminine; and this name is given to some women in Scripture. 1Kings 15:13

Barnes: *Maakah may have given rise to the tribes and land of Maakah Deut. 3:14 2Sam. 10:6.*¹¹⁴

From Kaplan's translation: *[Ma'akhah] is significant because he was the founder of a tribe whose land was captured by Manasseh (Deuteronomy 3:14), and who was later allowed to live with the Israelites (Joshua 13:13). Also see 2 Samuel 10:6. There was a city Aram Ma'akhah (1 Chronicles 19:6) and Avel Beth Ma'akhah (1 Kings 15:20, 2 Kings 15:29; 2 Samuel 20:14). On Deuteronomy 3:14 and elsewhere, the Targum identifies Ma'akhah with Epicoerus, between Calirrhoe and Livias, to the northeast of the Dead Sea (see Ptolemy, Geography 5:16:9). Avel Beth Ma'akhah, however, is 12 miles north of Lake Hula. Ma'akhah is generally believed to have lived in the Mount Hermon area.*¹¹⁵

Keil and Delitzsch: *Of the remaining names... The others are never met with again, with the exception of Maachach, from whom probably the Maachites (Deut. 3:14; Joshua 12:5) in the land of Maacah, a small Arabian kingdom in the time of David (2Sam. 10:6, 2Sam. 10:8; 1Chron. 19:6), derived their*

¹¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 22:20–24.

¹¹⁵ From <http://bible.ort.org/books/penttd.asp?ACTION=displaypage&BOOK=1&CHAPTER=22> accessed September 12, 2014.

*origin and name; though Maachah frequently occurs as the name of a person (1Kings 2:39; 1Chron. 11:43; 1Chron. 27:16).*¹¹⁶

Peter Pett: *The four sons of Reumah [or, 3 sons and 1 daughter] are mentioned to bring the number of sons to twelve. It is constantly apparent that twelve is depicted as the ideal inter-tribal make up. Compare Ishmael -Genesis 25:13-16 - and the twelve tribes of Israel. (The number of the tribes of Israel are maintained at twelve even though the constituents change).*¹¹⁷

Most of Reumah's children probably settled north of Damascus and one of my sources names them as the ancestors of the Aramæan tribes. I don't know that to be true. Tebah is mentioned again; his tribe are named in 1Chron. 18:8 and 2Sam. 8:8. Maacah was a popular name, and, like Chris, could be a male or female's name. This Maacah did have progeny who later did have a small name made for themselves. They are mentioned in 2Sam. 10:6, 8 and Josh. 13:13. They did occupy the land and were never driven out of the land by the Israelites. They received their blessing by association with Israel. In short, Abraham's one son has progeny who are still racially distinguishable today; Nahob's children, at best, had a couple of cities sprout from them and, several generations later, would have been forgotten had it not been for the pages of Scripture.

Another list of people most of whose names are not mentioned beyond this passage and you should be wondering why would God the Holy Spirit fill up a couple verses with names of unimportant people? In points:

Why Nahor's Children are Listed in Scripture

- (1) It was a blessing to have children in the ancient world; many children.
- (2) The fact that Sarah was unable for decades to provide Abraham with a child was a real problem for Abraham.
- (3) It was common for a man to sire children through a mistress, concubine and/or slave girl.
- (4) As we have seen, this is not God's plan and it caused Abraham a great deal of difficulty.
- (5) Whereas, by human viewpoint, it looks as though Nahor got the best of the deal, having many children, nowhere in recent history do we read about the Nahorites or about any of his descendants (with one exception).
- (6) It was time for Abraham to hand off the baton to the next generation, which is Isaac. And Isaac must carry on the line of promise. In order for him to do so, he must be married and have children. So Abraham looks toward his family in the east as an acceptable place from which to find a suitable wife for Isaac.
- (7) Rebekah is mentioned many times because she marries Isaac and is moved into the line of Christ.
- (8) Human viewpoint would indicate that Nahor was the most blessed.
- (9) Divine viewpoint and human retrospection reveals that God blessed Abraham infinitely more times than He did Nahor.
- (10) We should depend upon God and not upon man for our blessing; we should evaluate our life from the standpoint of divine viewpoint not on the basis of contemporary human opinion. These human opinions may seem important, but they are transitory and unimportant.

There is also a message here. There is a future for one person in the line of Nahor, and that is his granddaughter Rebekah. The rest of the seed to Nahor will eventually become fallen lines of unbelievers. Unless you have the true advantage of life (the Revealed God), there are no advantages in life.¹¹⁸ Rebekah, through her future marriage to Isaac, and her choice to believe in the Revealed God, will have the one true advantage of life.

Chapter Outline

Charts, Graphics and Short Doctrines

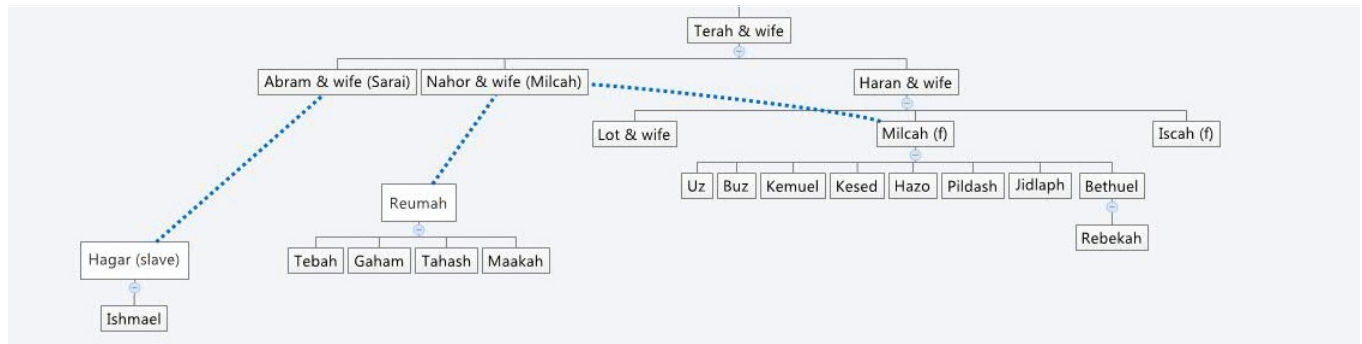
¹¹⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Gen. 22:20–24.

¹¹⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

¹¹⁸ Something R. B. Thieme, Jr. used to say from time to time.

Peter Pett: *Thus the family pedigree is carefully laid out in preparation for the account of the obtaining of a bride for Isaac. The family associations of Rebekah are made clear. Rebekah is the daughter of Bethuel, the son of Nahor who rules over an established tribal association.*¹¹⁹

The Line of Terah (a genealogical chart); from **X Mind Share** accessed 2/12/2013. Terah is Abraham's father; and we are examining this line in these final verses of Gen. 22.



Chapter Outline

Charts, Graphics and Short Doctrines

So, all in all, Nahor, Abraham's brother, has 12 children. Children were seen as a great blessing, and it would not shock me that this message was somewhat of a little brag on the part of Nahor.

Now, notice the names above, in the Line of Terah. Notice all of those in Nahor's line. Who of them will have the greatest blessing? Rebekah. Rebekah will become a part of Isaac's family—his God will be her God—and all of God's blessing to Isaac will also fall upon Rebekah as well.

Jacob, Abraham's grandson, will have 12 children.

Keil and Delitzsch: *Nahor, like Ishmael and Jacob, had twelve sons, eight by his wife Milcah and four by his concubine; whereas Jacob had his by two wives and two maids, and Ishmael apparently all by one wife. This difference with regard to the mothers proves that the agreement as to the number twelve rests upon a good historical tradition, and is no product of a later myth, which traced to Nahor the same number of tribes as to Ishmael and Jacob. For it is a perfectly groundless assertion or assumption, that Nahor's twelve sons were the fathers of as many tribes. There are only a few names, of which it is probable that their bearers were the founders of tribes of the same name.*¹²⁰

Genesis 22:24 And his concubine [= mistress], named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.

Reumah is Nahor's concubine (mistress). Nahor has a great number of children, both by his wife Milcah and his mistress Reumah. Of these 4, only one of them likely represents a family of note. Maachah apparently heads a tribe named in Deut. 3:14 and Joshua 12:5. Later, we find a small kingdom east of Israel, and it is from this kingdom that David apparently gets one of his wives (she is the daughter of the King of Maacah). This is the wife who bears him Absalom, which son later flees to the land of Maacah to his grandfather (this area is mentioned in 2Sam. 10:6, 8 1Chron. 19:6).

However, for the most part, there is no one from the family of Sleepy (= Nahor) that we can point to as having had any sort of impact on history. In fact, only where Rebekah crosses over and marries Isaac is the only time that

¹¹⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=22> accessed December 8, 2014.

¹²⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Gen. 22:20–24.

Nahor’s family has some eternal impact—only because she separates from Nahor’s family and willfully becomes a part of the line of promise.

What appears to be the case—we were never given the exact details before—is that Abraham (Abram) moved to Haran (Charan) with a large portion of his family (or, they moved up there later). Abram finally obeyed God and left his family and left Haran and went to the land of promise, which was Canaan. Abram took with him his wife, his nephew Lot, and the possessions and slaves which he had gathered up over the years. However, much of his family remained in the area of Haran. These are the people mentioned here. We are never told when they moved to Haran. They may have moved with Abraham; they may have moved after Abraham; and they may have moved there after Abraham had moved to the Land of Promise.

To a person with human viewpoint, *Sleepy* has been given a great wealth of children, whereas Abraham, *Father of a multitude*, only has Isaac as the son of his inheritance. According to human viewpoint, God has blessed Nahor and Abraham, but Abraham not as much.

Back in Gen. 11, when the family of Abraham is named, we did not hear about any of these people, apart from Nahor and Milcah.

Gen 11:26–32 And Terah was seventy years old when he became the father of Abram, Nahor, and Haran. These are the generations of Terah: Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. And death came to Haran when he was with his father Terah in the land of his birth, Ur of the Chaldees. And Abram and Nahor took wives for themselves: the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. And Sarai had no child. And Terah took Abram, his son, and Lot, the son of Haran, and Sarai, his daughter-in-law, the wife of his son Abram and they went out from Ur of the Chaldees, to go to the land of Canaan; and they came to Haran, and were there for some time. And all the years of Terah's life were two hundred and five: and Terah came to his end in Haran.

Given this narrative, it does not appear that Nahor went with them at first; but that Nahor later went to Haran (or at least Bethuel, Laban and Rebekah did). They will all be named in Gen. 24 and they will be living in Haran at that time.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Addendum

J. Vernon McGee writes: *The very interesting thing is that James makes a statement concerning this incident which may seem contradictory to other parts of the Bible: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21) . For Paul makes this statement in Romans 4: "What will we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by works, he has whereof to glory; but not before God. For what says the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:1-3). Who is right? James or Paul? My answer is that both of them are right. First of all, we need to note that both of them are talking about the same thing - faith. James is talking about the works of faith, not the works of law. Paul is talking about justification before God, quoting the fifteenth chapter of Genesis, way back when Abraham was just getting under way in a walk of faith. At that time only God knew his heart, and God saw that Abraham believed Him: "And he (Abraham) believed in*

the LORD; and he counted it to him for righteousness" (Gen. 15:6). We can see that Abraham failed many times, and I am of the opinion that his neighbors might have said, "We don't see that he is righteous." But when the day came that he took his son to be offered on the altar, even the hardhearted Philistine had to admit that Abraham demonstrated his faith by his actions. James says that Abraham was justified by works. When was he justified? When he offered Isaac. But the question is going to arise: Did Abraham really offer Isaac upon the altar? Of course, the answer is that he didn't - but he was willing to. That very act of being willing is the act that James is talking about which reveals that Abraham had the works of faith. James is emphasizing the works of faith seen in this twenty-second chapter of Genesis, and Paul is talking about faith in his heart which Abraham had way back in the fifteenth chapter.¹²¹

Here, there is one primary reason for this chapter:

Why Genesis 22 is in the Word of God

1. First and foremost, Gen. 22 gives us a parallel between Abraham offering up his son to God; and God offering up His Son for our benefit. Few chapters are filled with so many parallels between an actual historical incident and that which would come to pass in the future.
2. We get Rebekah's bloodline, and see the relationship between Isaac and his bride.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We studied a great many subjects in this chapter. They included...

What We Learn from Genesis 22

1. We studied grace apparatus for perception.
2. We saw that many artists were inspired by this chapter. There appear to be dozens of paintings to illustrate the primary event of this chapter.
3. We studied the dozens of parallels between Abraham offering his son as a sacrifice and God the Father offering His Son as our sacrifice.
4. We studied the actual difference between intent and action.
5. We determined that the land of Moriah is probably related to the Moriah near Jerusalem. There is a reasonable chance that the crucifixion takes place where this offering was begun.
6. We studied how angels observe us, and how our lives are, in a sense, a morality play by which they learn truth.
7. We saw how everything in this narrative was symbolic—the wood, the knife, the fire; Abraham and Isaac representing God the Father and God the Son.
8. We studied the unchanging values of Scripture as over against the changing morality of society.
9. We studied the Angel of Jehovah.
10. Asked and answered: *why did God not take Isaac's life and then resurrect him?*
11. We spent a little time studying atheism.
12. We spent a great deal of time studying typology, as this chapter is a lesson in typology.
13. We studied the meaning of escrow blessings and how this relates to us today.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹²¹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014 (slightly edited).

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 13 CONCERNING ISAAC THE LEGITIMATE SON OF ABRAHAM.

1. Now Abraham greatly loved Isaac, as being his only begotten (27) and given to him at the borders of old age, by the favor of God. The child also endeared himself to his parents still more, by the exercise of every virtue, and adhering to his duty to his parents, and being zealous in the worship of God. Abraham also placed his own happiness in this prospect, that, when he should die, he should leave this his son in a safe and secure condition; which accordingly he obtained by the will of God: who being desirous to make an experiment of Abraham's religious disposition towards himself, appeared to him, and enumerated all the blessings he had bestowed on him; how he had made him superior to his enemies; and that his son Isaac, who was the principal part of his present happiness, was derived from him; and he said that he required this son of his as a sacrifice and holy oblation. Accordingly he commanded him to carry him to the mountain Moriah, and to build an altar, and offer him for a burnt-offering upon it for that this would best manifest his religious disposition towards him, if he preferred what was pleasing to God, before the preservation of his own son.

2. Now Abraham thought that it was not right to disobey God in any thing, but that he was obliged to serve him in every circumstance of life, since all creatures that live enjoy their life by his providence, and the kindness he bestows on them. Accordingly he concealed this command of God, and his own intentions about the slaughter of his son, from his wife, as also from every one of his servants, otherwise he should have been hindered from his obedience to God; and he took Isaac, together with two of his servants, and laying what things were necessary for a sacrifice upon an ass, he went away to the mountain. Now the two servants went along with him two days; but on the third day, as soon as he saw the mountain, he left those servants that were with him till then in the plain, and, having his son alone with him, he came to the mountain. It was that mountain upon which king David afterwards built the temple. (28) Now they had brought with them every thing necessary for a sacrifice, excepting the animal that was to be offered only. Now Isaac was twenty-five years old. And as he was building the altar, he asked his father what he was about to offer, since there was no animal there for an oblation : - to which it was answered, "That God would provide himself an oblation, he being able to make a plentiful provision for men out of what they have not, and to deprive others of what they already have, when they put too much trust therein; that therefore, if God pleased to be present and propitious at this sacrifice, he would provide himself an oblation."

3. As soon as the altar was prepared, and Abraham had laid on the wood, and all things were entirely ready, he said to his son, "O son, I poured out a vast number of prayers that I might have thee for my son; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor any thing wherein I thought myself happier than to see thee grown up to man's estate, and that I might leave thee at my death the successor to my dominion; but since it was by God's will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind; for I resign thee up to God who has thought fit now to require this testimony of honor to himself, on account of the favors he hath conferred on me, in being to me a supporter and defender. Accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to get clear of this world neither by disease, neither by war, nor by any other severe way, by which death usually comes upon men, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt there be to me a succorer and supporter in my old age; on which account I principally brought thee up, and thou wilt thereby procure me God for my Comforter instead of thyself."

4. Now Isaac was of such a generous disposition as became the son of such a father, and was pleased with this discourse; and said, "That he was not worthy to be born at first, if he should reject the determination of God and of his father, and should not resign himself up readily to both their pleasures; since it would have been

Josephus' History of this Time Period

unjust if he had not obeyed, even if his father alone had so resolved." So he went immediately to the altar to be sacrificed. And the deed had been done if God had not opposed it; for he called loudly to Abraham by his name, and forbade him to slay his son; and said, "It was not out of a desire of human blood that he was commanded to slay his son, nor was he willing that he should be taken away from him whom he had made his father, but to try the temper of his mind, whether he would be obedient to such a command. Since therefore he now was satisfied as to that his alacrity, and the surprising readiness he showed in this his piety, he was delighted in having bestowed such blessings upon him; and that he would not be wanting in all sort of concern about him, and in bestowing other children upon him; and that his son should live to a very great age; that he should live a happy life, and bequeath a large principality to his children, who should be good and legitimate." He foretold also, that his family should increase into many nations (29) and that those patriarchs should leave behind them an everlasting name; that they should obtain the possession of the land of Canaan, and be envied by all men. When God had said this, he produced to them a ram, which did not appear before, for the sacrifice. So Abraham and Isaac receiving each other unexpectedly, and having obtained the promises of such great blessings, embraced one another; and when they had sacrificed, they returned to Sarah, and lived happily together, God affording them his assistance in all things they desired.

CHAPTER 6.

HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

5. I will now treat of the Hebrews. The son of Phaleg, whose father Was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. Now Terah hating Chaldea, on account of his mourning for Ilaran, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees, diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed August 10, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapters 13 and 6. More was taken from chapter 6 than was necessary.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim Summarizes Genesis 22

Bitter as the trial had been to "cast out" Ishmael, his son, it was only a preparation for a far more severe test of Abraham's faith and obedience. For this - the last, the highest, but also the steepest ascent in Abraham's life of faith - all God's previous leadings and dealings had been gradually preparing and qualifying him. But even so, it seems to stand out in Scripture alone and unapproached, like some grand mountain-peak, which only one climber has ever been called to attain. No, not one; for yet another and far higher mountain peak, so lofty that its summit reacheth into heaven itself, has been trodden by the "Seed of Abraham," Who has done all, and far

Edersheim Summarizes Genesis 22

more than Abraham did, and Who has made that a blessed reality to us which in the sacrifice of the patriarch was only a symbol. And, no doubt, it was when on Mount Moriah - the mount of God's true "provision" - Abraham was about to offer up his son, that, in the language of our blessed Lord (John 8:56), he saw the day of Christ, "and was glad."

The test, trial, or "temptation" through which Abraham's faith had now to pass, that it might be wholly purified as "gold in the fire," came in the form of a command from God to bring Isaac as a burnt-offering. Nothing was spared the patriarch of the bitterness of his sorrow. It was said with painful particularity: "Take now thy son, thine only son, whom thou lovest;" and not a single promise of deliverance was added to cheer him on his lonely way. The same indefiniteness which had added such difficulty to Abraham's first call to leave his father's house marked this last trial of the obedience of his faith. He was only told to get him "into the land of Moriah," where God would further tell him upon which of the mountains around he was to bring his strange "burnt-offering." Luther has pointed out, in his own terse language, how to human reason it must have seemed as if either God's promise would fail, or else this command be of the devil, and not of God. From this perplexity there was only one issue - to bring "every thought into captivity to the obedience of Christ." And Abraham "staggered not" at the word of God; doubted it not; but was "strong in faith," "accounting" - yet not knowing it - "that God was able to raise up Isaac even from the dead; from whence he also received him in a figure." For we must not detract from the trial by importing into the circumstances our knowledge of the issue. Abraham had absolutely no assurance and no knowledge beyond that of his present duty. All he had to lay hold upon was the previous promise, and the character and faithfulness of the covenant God, who now bade him offer this sacrifice. Sharp as the contest must have been, it was brief. It lasted just one night; and next morning, without having taken "counsel with flesh and blood," Abraham, with his son Isaac and two servants, were on their way to "the land of Moriah." We have absolutely no data to determine the exact age of Isaac at the time; but the computation of Josephus, that he was twenty-five years old, makes him more advanced than the language of the Scripture narrative seems to convey to our minds. Two days they had traveled from Beersheba, when on the third the "mountains round about Jerusalem" came in sight. From a gap between the hills, which forms the highest point on the ordinary road, which has always led up from the south, just that one mountain would be visible on which afterwards the temple stood. This was "the land of Moriah," and that the hill on which the sacrifice of Isaac was to be offered! Leaving the two servants behind, with the assurance that after they had worshipped they would "come again" - for faith was sure of victory, and anticipated it, - father and son pursued their solitary road, Isaac carrying the wood, and Abraham the sacrificial knife and fire. "And they went both of them together. 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? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together." Nothing further is said between the two till they reach the destined spot. Here Abraham builds the altar, places on it the wood, binds Isaac, and lays him upon the altar. Already he has lifted the sacrificial knife, when the Angel of Jehovah, the Angel of the Covenant, arrests his hand. Abraham's faith has now been fully proved, and it has been perfected. "A ram caught in the thicket" will serve for "a burnt-offering in the stead of his son;" but to Abraham all the previous promises are not only repeated and enlarged, but "confirmed by an oath," "that by two immutable things, in which it was impossible for God to lie," he "might have a strong consolation."

"For when God made promise to Abraham, because He could swear by no greater, He swore by Himself." (Hebrews 6:13) This "oath" stands out alone and solitary in the history of the patriarchs; it is afterwards constantly referred to (Genesis 24:7; 26:3; 50:24; Exodus 13:5, 11; 33:1, etc.), and, as Luther observes, it became really the spring whence all flowed that was promised "by oath" unto David, in Psalm 89:35; 110:4; 132:11. No wonder Abraham called the place "Jehovah Jireh," "Jehovah seeth," or "Jehovah provideth," which means that He seeth for us, for, as even the term implieth, His providence, or providing, is just His seeing for us, what, where, and when we do not see for ourselves. As we remember that on this mountain-top the temple of the Lord afterwards stood, and that from it rose the smoke of accepted sacrifices, we can understand all the better what the inspired writer adds by way of explanation: "As it is said to this day, In the mount where Jehovah is seen," - where He seeth and is seen, - whence also the name of Moriah is derived.

But before passing from this event, it is necessary to view it in its bearings upon Abraham, upon Isaac, and even

Edersheim Summarizes Genesis 22

upon the Canaanites, as well as in its higher typical or symbolical application. It is very remarkable that a German writer who has most strenuously opposed the truth of this scriptural narrative, has been compelled to some extent to admit the deeper bearing of this history on the faith of Abraham. He writes: "Hitherto even Isaac, that precious gift so long promised, had been only a natural blessing to Abraham. A son like any other, although the offspring of Sarah, he had been born and educated in his house. Since his birth Abraham had not been called to bear for him the pangs of a soul struggling in faith, and yet every blessing becomes only spiritual and truly lasting, if we appropriate it in the contest of faith." At God's bidding Abraham had necessarily given up country, kindred, and home, and then his paternal affection towards Ishmael. It yet remained to give up even Isaac after the flesh, so as to receive him again spiritually; to give up not merely "his only son, the goal of his longing, the hope of his life, the joy of his old age" - all that was dearest to him; but the heir of all the promises, and that in simple, absolute faith upon God, and in perfect confidence, that God could raise him even from the dead. Thus was the promise purged, so to speak, from all of the flesh that clung to it; and thus Abraham's faith was perfected, and his love purified. Upon Isaac, also, the event had a most important bearing. For when he resisted not his father, and allowed himself to be bound and laid on the altar, he entered into the spirit of Abraham, he took upon himself his faith, and thus showed himself truly the heir to the promises. Nor can we forget how this surrender of the first-born was the first of that dedication of all the first-born unto God, which afterwards the law demanded, and which meant that in the first-born we should consecrate all and everything unto the Lord. Perhaps the lesson which the Canaanites might learn from the event will seem to some quite secondary, as compared with these great truths. Yet we must bear in mind, that all around cruel human sacrifices were offered on every hill, when God gave His sanction to a far different offering, by for ever substituting animal sacrifices for that surrender of the best beloved which human despair had prompted for an atonement for sin. And yet God Himself gave up His beloved, His own only begotten Son for us, - and of this the sacrifice of Isaac was intended to be a glorious type; and as Abraham received this typical sacrifice again from the dead "in a figure," so we in reality, when God raised up His own Son, Jesus Christ, from the dead, and has made us sit together with Him in heavenly places.

From <http://www.levendwater.org/books/v1bhot.pdf> pp. 55–56; accessed August 10, 2012.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 22

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God tells Abraham to take his son Isaac and offer him as a burnt offering In the land of Moriah	
And so it is after these things that the Elohim tested Abraham. Therefore He said to him, "Abraham;" and he replied, "Here [lit., <i>behold</i>] I [am]."	And it came to pass after these things that God tested Abraham. Therefore, He said to him, "Abraham;" and he replied, "I am here."
And God [lit., <i>He</i>] said, "Now take your son, your only son whom you have loved, Isaac, and go on behalf of yourself to the land of Moriah and cause him to ascend as though a burnt offering on one of the mountains which I will say to you."	And God said, "Now take your son, Isaac, your only son, the son whom you have loved, and go for your sake to the land of Moriah and offer him up as a burnt offering on one of the mountains that I will designate."
Abraham leads his son and two servants to Moriah	

A Complete Translation of Genesis 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Therefore Abraham rose up early in the morning and he saddled his donkey and he took two of his youths with him along with [lit., <i>and</i>] Isaac his son. He cut the wood [for] a burnt offering and rose up and went toward the place which the Elohim had said to him. On the third day, Abraham lifted up his eyes and he saw the place from afar off.	Therefore, Abraham rose up early the next morning, saddles his donkey and took two youths with him, along with his son Isaac. He cut the wood for a burnt offering, and they all rose up and went toward the place God had designated. On the third day, Abraham looked up and saw the place from a distance.
Abraham and his son Isaac go alone to worship God	
Then Abraham said to his young men, "You all remain by yourselves [lit., <i>to you (all)</i>] here with the donkey and let I and the lad go yonder and worship; and we should return unto you [all]."	Then Abraham said to his young men, "Both of you remain with the donkey and let the lad and I go over there to worship. We should return shortly."
So Abraham took the wood [for] the burnt offering and he placed it upon [the back of] Isaac, his son. Then he took the fire and the knife in his hand and they went both of them together.	So Abraham took the wood for the burnt offering and he placed it upon the back of Isaac his son. Then he took the fire and the knife and they left together.
Isaac asks Abraham "Where is the lamb?"	
Then Isaac spoke to his father, saying, "My father."	Then Isaac spoke to his father, saying, "My father."
And he answered, "Behold, I [am listening], my son."	And Abraham answered, "I am listening, my son."
And he asked, "Behold the fire and the wood, but where [is] the lamb for the burnt offering?"	And he asked, "I see the fire and the wood but where is the lamb for the burnt offering?"
Then Abraham said, "Elohim looks to Himself—the lamb for the burnt-offering, my son."	Then Abraham added, "God looks to Himself as the lamb for the burnt-offering, my son."
Then the two of them [continued] walking together.	Then the two of them continued walking together.
When they reach the proper place, Abraham builds an altar there and places Isaac onto the altar	
They went to the place that Elohim had told him. Then Abraham built an altar there and he laid out, in order, the wood. Then he bound Isaac his son and placed him upon the altar from over towards the wood. Then Abraham reached out his hand and took the knife to sacrifice his son.	They went to the place that God had described to him. Then Abraham built an altar there and laid out the wood. Then he bound Isaac his son and placed him upon the altar over the wood. Then Abraham reached out and grabbed the knife to sacrifice his son.
The Angel of Jehovah stops Abraham from sacrificing his son	
Then a Messenger [or, <i>Angel</i>] of Y ^e howah called to him from the [two] heavens, saying, "Abraham, Abraham."	Then the Angel of Jehovah called to him from heaven, saying, "Abraham, Abraham."
And he answered, "Behold, I [am listening]."	And Abraham answered, "I am right here listening."

A Complete Translation of Genesis 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And He said, "You will not reach out your hand against the boy and you will not do anything to him, for I now know that you [are] one who fears [and respects] Elohim and [that] you have not withheld from Me your son, your only [son]."	And the angel said, "You will not lay your hand on this boy nor will you do anything to him, for I now know that you fear and respect God and that you have not kept back your son—your only son—from Me."
God provides the ram as a substitute for Isaac; Abraham calls that place Jehovah Jireh	
Then Abraham lifted up his eyes and looked, and he saw [lit., <i>behold</i>] a ram behind [him] caught in the thicket by his horns. So Abraham went and he took the ram and he caused it to ascend for a burnt offering instead of his son.	Then Abraham looked around and he saw a ram caught up in the thicket by his horns after God spoke to him. So Abraham went and seized the ram, and then offered it up as a burnt offering instead of his son.
Therefore, Abraham called the name of that place Y ^e howah Yireh, where it is said today, <i>at the mountain, Y^ehowah will be seen</i> [or, <i>Y^ehowah will appear</i>].	Therefore, Abraham called the name of that place Jehovah Jireh, where it is said today, <i>In the mountain, Jehovah will be seen</i> .
The promise of the Angel of Y ^e howah	
Then the Angel of Y ^e howah called to Abraham a second [time] from the heavens, and He said, "By Myself I have sworn a declaration of Y ^e howah, because of what you did—this thing—and you did not withhold your son, your only [son]. For blessing, I will bless you and multiplying I will multiply your seed as the stars of the heavens and as the sand that [is] on the shore of the sea. Furthermore [lit., <i>and</i>], your Seed will possess the gate of His enemies. At the same time, all nations of the earth will bless themselves by means of your Seed because you have listened to [and obeyed] My voice."	Then the Angel of Jehovah called out to Abraham a second time from the heavens, and He said, "I have taken an oath by Myself, because of what you did, obeying this command and by not withholding your son, your only son [from Me]. I will certainly bless you and I will certainly multiply your seed as the stars of the heavens and like the sand upon the seashore. Furthermore, your Seed will possess the gate of His enemies. Also, all nations of the earth will find themselves blessed by means of your Seed because you have listen to Me and have obeyed My commands.
Abraham and Isaac return to Beersheba	
Then Abraham returned to his young men and they rose up and went together to Beersheba. And Abraham lived in Beersheba.	Then Abraham returned to his young men and they rose up and went together to Beersheba. Abraham chose to continue live in Beersheba.
Nahor's clan	
And so it is after these things that it is made known to Abraham, saying, "Listen, Milcah has also given birth to sons for Nahor your brother: Uz, his firstborn; Buz, his brother; Kemuel, the father of Aram; and Chesed, Hazo, Pildash, Jidlaph and Bethuel (also, Bethuel was the father of Rebekah). Milcah gave birth to these eight to Nahor, Abraham's brother.	And, after these things take place, a messenger comes to Abraham, and tells him, "Listen, Milcah, the wife of your brother Nahor, has also given birth to sons, who are Uz, his firstborn; Buz, his brother; Kemuel, the father of Aram; and Chesed, Hazo, Pildash, Jidlaph and Bethuel (who was the father of Rebekah). Milcah gave birth to these eight children for Nahor, Abraham's brother.
[Nahor] also [had] a mistress (and her name [is] Reumah) and she gave birth to Tebah, Gaham, Thahash and Maacah.	Also Naho had a mistress named Reumah and she gave birth to Tebah, Graham, Thahash and Maacah.

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 22

J. Vernon McGee writes: *This chapter compares with Psalm 22 and Isaiah 53. The first time that I saw in this chapter these great truths which depict the cross of Christ, it was breathtaking. Not only in the birth of Isaac, but now also in the sacrifice of Isaac, there is a strange similarity to the life of our Lord.*¹²²

¹²² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed December 7, 2014.

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Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to

¹²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis