

Genesis

Chapter 22



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The Akedah

This is one of the most remarkable passages in the Torah. It is the archetype of a “type”, model, or similitude used by the Holy Spirit to illuminate God’s Word.

Hos. 12:10 *I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.*

Macrocode: In computer language it sets up for an anticipatory event or action that will occur in the future. It portrays a preview of the Crucifixion of Jesus Christ, 2000 years in advance.

Equidistant Letter Sequence (EDLS): Starting with the third letter in the first word of the first verse and counting every seventeenth letter from left to right spells *ha'tzelahv le'shahvah* which means "the cross of captivity".

The greatest test in the life of Abraham (God tested him) came after he received the promised seed following a long wait. The test was very real: he was to give Isaac back to God. As a test it was designed to prove faith. And for it to be a real test, it had to defy logic; it had to be something Abraham wanted to resist.

God had told the patriarch to send Ishmael away (21:12-13), and now He told Abraham to sacrifice Isaac. Abraham had willingly sent Ishmael away, but he would not want to kill Isaac.

It is one thing to claim to trust God’s word when waiting for something; it is quite another thing to trust and obey His word after it is received. This was a test of how much Abraham would obey God’s word. Would he cling to the boy now that he had him, or would he still obey and return him to the Lord? In other words how far would Abraham go in obedience? Did he really believe that God would still keep His word and raise the seed of promise?

Torah Club: “After these things” is the Hebrew way of saying “eventually”. It describes an undefined period of time having passed; but usually it is a substantial amount of time. In some places in the Bible, the time is so long and circumstances and conditions have evolved sufficiently, that we could say one era has ended, and another era is beginning. So, likely at least a score of years have passed since Abraham’s dealings with Abimelech recorded at the end of the previous chapter.

This chapter, Genesis 22, consisting of only 24 verses, is as though we’ve climbed a huge mountain, starting at its widespread base, winding our way up paths and often breaking new ground; taking a detour now and then, at times pausing and camping out and reflecting on how far we’ve come, and now....finally.....we have reached the narrow and lofty peak. Yet, how much is there to say about arriving at the summit? As with most things in life, it is not the arrival but the journey that carries with it so much historic

significance; therefore, the story recounted to us in Genesis 22 of the arrival is to the point and with an economy of words.

Please note this unique style of all Biblical writing. The most time for explanation and eloquence is spent in setting the stage for the eventual seminal event; but the event it has all pointed to is usually told with little emotion or detail. This is so NON-typical of human writing and prose for that era, or any era for that matter, when dealing with those earth-shattering events that have shaped human civilization. The great writings of the past, taken from the 5000 year old tombs of Egyptian royalty, and from the vast cuneiform records of the Assyrians and Babylonians, and from the epic sagas of the Persian, Greek and Roman era writings that are often required reading in college, do exactly the opposite; those stories spend all their time aggrandizing and hallowing the kings and military leaders, and telling an elaborate and exaggerated tale of the day of a great victory or the culmination of a grand vision.

Yet, Biblically, look at all the time spent *leading up to* the Flood, explaining why mankind had turned on God, but what few and precious words ABOUT the Flood itself are recorded. No long diatribe about people screaming for their lives, of the earth awash of bloated corpses, all drowning victims; nor of Noah and his family gloating over their survival and all others' demise, nor of Yahweh celebrating the death of the wicked.

And, here, with Abraham, we have had chapter after chapter explaining the life and purpose of Abraham, the trials of his journey, his weaknesses revealed along with his strengths, the bad given equal time with the good, his spiritual defeats alongside his spiritual victories; and then, in Genesis 22, we have just a couple of paragraphs quietly, almost introverted-ly, telling us of the crowning achievement.

This event of Genesis 22 is the peak of Abraham's life; it is in some ways the purpose for which all before it was but preparation. This was also a day, which, though so magnificently important in itself, was really but a shadow of things to come..... a type.

So important is this event to Judaism, that the story has been given a title: the Akedah. Akedah means "to bind" or "the binding". And, of course, it refers to the binding of Isaac as he was placed on the altar of burnt offering.

It should be noticed that this chapter is fully intertwined with the previous one. In Chapter 21, we saw Abraham being instructed to give up and send away the son he loved and had put all of his hope in, Ishmael. What seemed to Abraham as his first-born son, the heir to the promise, was suddenly to be sent away to an uncertain future. Then, as Ishmael is out in the desert and near death, Yahweh or His angel calls out from Heaven, and rescues the young man. A water well miraculously appears and Ishmael is saved.

In this chapter, Abraham is now called on to give up his remaining son, Isaac; the son **God** considers to be the first-born, and by now, so does Abraham. The son who Yahweh specifically says is the promised-son is to be removed from Abraham, by Abraham's own hand. Moments before Isaac's death, Yahweh or His angel calls out from Heaven, and rescues the young man. A ram with its horns caught in a thicket miraculously appears and Isaac is saved.¹

¹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

Genesis 22:1

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

[after these things] A new story is about to begin (15:1). This phrase is generally used as an adverb or conjunction. After the things from chapters 11 through 21, more specifically after the birth of Isaac in Chapter 21.

Torah Class: We're told in verse 1, that God was putting Abraham to the test. This is a piece of information that we have, that Abraham didn't. This is important: because the reason for telling us in the initial sentence that "this is a test", is so as we read about it we don't fret and wonder if in some way Yahweh actually sanctions human sacrifice on some level. In other words, we know from the beginning that Isaac is going to survive.²

[God did tempt Abraham] The original here is very emphatic: *vehaelohim nissah eth Abraham*, "And the Elohim he tried this Abraham;"

[tempt] *nacah* (H5254), to test, prove. No inducement to sin is implied (Exodus 15:25; Exodus 16:4; Exodus 20:20; Deut. 8:2,16; 2 Samuel 22:31; 2 Chron. 9:1; 2 Chron. 32:31; Psalm 26:2; Proverbs 17:3; Hebrews 11:17; 1 Peter 1:7; cp. James 1:12-13)

Though the word tempt, from *tento*, signifies no more than to prove or try, yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here.

The term **God** includes the definite article ("the God"; see 6:2; 27:28; 31:11; 46:3; 48:15). This is a way of indicating that the "Genuine Deity" or the "True God" is making these demands, not a false god or a demon. Note that the same use of the definite article occurs in 41:32 twice. This is the seventh time that God revealed Himself to Abraham since Abraham came to the land of Canaan.

There is an advance notice to the reader that God did not insist on the death of Isaac but *tested Abraham* to see how great his faith was.

James 1:12-13 ¹²*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*
¹³*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*

Why would god want to test Abraham? Abraham at the very outset of his relationship with God he was given a clear command concerning his family:

² Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

Gen. 12:1-3 ¹Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

We know, however, that it took years for Abram to be separated from his father; and when it did occur, it was the result of death rather than of deliberate obedience.

Gen. 11:31-32 ³¹And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. ³²And the days of Terah were two hundred and five years: and Terah died in Haran.

Luke describes this lack of faith and the time he lived in disobedience. We are not told the exact time Abraham lived in Haran, however it could have been between 15 to 25 years. (Slide 11)

Acts 7:2-4 ²And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. ⁴Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Next it was Lot from whom Abram was reluctant to separate. In chapter 21 there was the painful act of sending away Ishmael, a son deeply loved by Abraham. In chapter 22 Abraham has come to his ultimate test. Abraham was an elderly man, and Sarah was soon to die. Abraham's love was now focused upon Isaac, who after chapter 21 is his only son (22:2). God has brought Abraham to the point where he must give priority to either his faith or his family. The greatest test of his faith now confronts Abraham in Genesis 22.

In the suggestion of Sarai to offer Hagar we witness a fresh *testing* of Abram. Again and again our patriarch was tried—tried, may we not say, at every point. First, his faith had to overcome the *ties of nature*: God's call was for him to leave his country and his kindred. Then, shortly after he had actually arrived in Canaan, his faith was tried by *stress of circumstances*—there was a famine in the land. Next, he had to meet a trial respecting *a brother*: Abram feared that the friction between his herdsman and the herdsmen of his

nephew might lead to “strife” between brethren, and how he met this by his magnanimous offer to Lot we have already seen in an earlier chapter. Later, there was a testing of Abram’s *courage*, as well as his *love* for his nephew. Lot had been captured by a powerful warrior, but Abram hastens to his rescue and delivers him. Subsequently, there was a testing of his *cupidity*. The King of Sodom offered to “reward” him for overcoming Chedorlaomer. And now he is tested by a suggestion from his wife.³

Thus, at six different points (to this stage in his history) was the character of Abram tested. We might summarize them thus: there was the trying of the *fervor* of his faith—did he love God more than home and kindred. There was the trying of the *sufficiency* of his faith—was he looking to the living God to supply all his need, or was he depending on propitious circumstances? There was the trying of the *humility* of his faith—would he assert his “rights,” or yield to Lot was the trying of the *boldness* of his faith—would he dare attempt the rescue of his nephew from the hands of a powerful warrior? There was the trying of the *dignity* of his faith—would he demean himself by accepting honors from the King of Sodom? There was the trying of the *patience* of his faith—would he wait for God to fulfil His word in His own good time and way, or would he take matters into his own hand?⁴

EDLS starting with the third letter in the first word and counting every seventeenth letter from left to right spells "the cross of captivity" *ha'tzelahv le'shahvah*.

Genesis 22:2

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

[only son] This is the first mention of “only son”. Isaac was the only son of promise, the only son of Sarah, and the only one here; Ishmael left some years before (Genesis 21:9-10). His other sons were not yet born (Genesis 25:1-6).

[lovest] This is the first mention of the word “love”.

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

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

³Pink, A. W. (2005). *Gleanings in Genesis* (Page 173). Bellingham, WA: Logos Research Systems, Inc.

⁴Pink, A. W. (2005). *Gleanings in Genesis* (Page 173). Bellingham, WA: Logos Research Systems, Inc.

(Gen. 21:12) *And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

Josephus supposes that Isaac was now twenty-five, some rabbis say that he was thirty-six; but it is more probable that he was now about thirty-three, the age at which his great Antitype was offered up. Right after this chapter, we are told that Sarah was 127 years old when she died (see Gen. 23:1). When you put that down with this chapter, you find that this boy Isaac was not just a little lad. Sarah was 90 years old when Isaac was born and 127 when she died. That means that 37 years elapsed here. Since he is called a “lad” in this chapter, you would not gather that he actually was in his thirties—probably around 30 or 33 years of age.⁵

There must be a thorough similitude in the type of the antitype—“*thy son—thine only son—whom thou lovest!*” Here it is we learn, in type how that God “spared not His own Son” (Rom. 8:32). Really, this is *central* in Genesis 22.⁶

[into the land of Moriah] This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the mount of Sion and of Acra. As Mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac, which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem, and it is not to be wondered at that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the third day.⁷

The only other reference to Moriah is in 2 Chron. 3:1, which refers to the site of the temple in Jerusalem

(2 Chr. 3:1) *¹Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.*

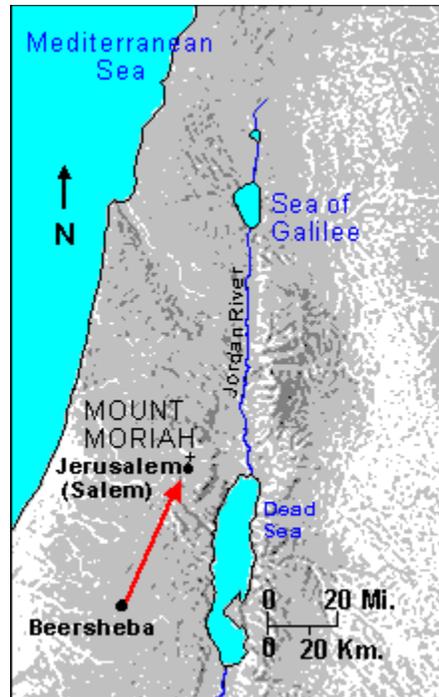
[upon one of the mountains which I will tell thee of] This form of expression dearly shows that Moriah was not at that time the name of the particular hill on which the sacrifice was to be offered. It was the general designation of the country in which was the range of hills on one of which the solemn transaction was to take place.

⁵McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

⁶Pink, A. W. (2005). *Gleanings in Genesis* (Page 222). Bellingham, WA: Logos Research Systems, Inc.

⁷Adam Clarke's Commentary on the Old Testament

Golgotha Two thousand years later – on this very spot – another Father would offer His Son as the offering for all time. 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.



Torah Class: Apparently.....at least it was apparent to the ancient sages and scholars..... God’s instructions to Abraham to offer Isaac as a burnt offering came at night, during a dream or a vision. For we’re told that “early the next morning” after receiving this devastating command during the night, Abraham arose and set about to obey.

The Hebrew word used here for “burnt offering” is ‘Olah. When we get to Leviticus, we’ll hear that word a lot. There were 5 primary kinds of sacrificial burnt offerings, and the ‘Olah is just one, although it is the chief of them all. For now, just know that every one of the 5 kinds of sacrificial offerings were burned up....they were all burnt offerings; so the title ‘Olah doesn’t just mean “any kind of offering that is burned up on a fire”. Rather, ‘Olah is a specific KIND of burnt offering with a specific meaning. And, there are two elements which separate each of the 5 types of sacrifices from each other: 1) WHAT the sacrificial offerings that were to be burned up consisted of, and 2) the divine PURPOSE and FUNCTION of that particular sacrificial offering and associated ritual.

Let’s not pass up this opportunity to discuss the PLACE where Abraham was directed to take Isaac for this ceremonial sacrifice. He was told to go to the “land of Moriah”, to a hilltop that God Himself would point out. Therefore, the tradition of Mt. Moriah has been developed.

Today, it is a given that Mt. Moriah is in Jerusalem; the question most traditional scholars argue over has a sharp dividing line depending on whether one is a Hebrew or a gentile Christian. Jews believe that Mt. Moriah is where the Temple used to, and will

again someday, exist; that place that today is called the Temple Mount and where that huge golden dome of an Islamic shrine dedicated to Mohammed dominates the skyline.

Most gentile Christian scholars, however, will tell you that Mt. Moriah is the mount of crucifixion; the place where Yahshua was executed by the Romans; and generally speaking, there are two rival locations in Jerusalem as to where that momentous event supposedly occurred. Neither, of course, is in the Temple Mount area.

That said, it needs to be understood that the Temple Mount does NOT cover the whole of Mt. Moriah. Mount Moriah was not even part of the original Jerusalem, known as the City of David. Rather, the City of David was located down the slope of a large hill, and Mt. Moriah represented the uppermost part of that hill. One of the locations chosen as the crucifixion site is, technically, probably a part of Mt. Moriah, whereas the other absolutely is not. We'll not get into exactly where Yahshua was executed, but I will tell you that by well-documented Jewish Law current at that time, and some very strong hints that Paul gave to us, I do not think it likely that EITHER traditional location of the crucifixion is correct.

Now, at the time Abraham was given instructions to journey to Moriah, he and his family were in Be'er-Sheva. Be'er-Sheva was about 50 miles SSW of Jerusalem, bordering the Sinai Peninsula. So, it was a pretty good journey that lies ahead of him.....lots of time to think, and back out of the agonizing purpose of this trip.⁸

Caesarius of Arles; Abraham a Type of the Father: When Abraham offered his son Isaac, he was a type of God the Father, while Isaac prefigured our Lord and Savior.⁹

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 clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

[two of his young men] Eliezer and Ishmael, according to the Targum. There are four people on this journey.

- There are the two witnesses in Revelation and Joshua.
- Christ was crucified between two thieves.

No test could have been more severe than the one God now imposed. And no obedience could have been more perfect than Abraham's.

Possibly the greatest difficulty found in this chapter is not the conduct of Abraham but the command of God. How can a God of wisdom, mercy, justice, and love command Abraham to offer up his only son as a sacrifice? Infant sacrifice was practiced by the Canaanites, however it was condemned by God (cf. Leviticus 18:21; Deuteronomy 12:31). Furthermore, such a sacrifice would have had no real value.

⁸ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

⁹ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intersity Press

Only by understanding the typological significance of the “sacrifice of Isaac” can we grasp the fact that God’s command was holy and just and pure. Abraham’s willingness to give up his only son humanly illustrated the love of God for man, which caused Him to give His only begotten Son. The agony of heart experienced by Abraham reflected the heart of the Father at the suffering of His Son. The obedience of Isaac typified the submission of the Son to the will of the Father (cf. Matthew 26:39,42).

This event shows an immediate response and the obedience of Abraham.

Torah Class: We’re given a couple of intriguing bits of information in verse 3: 1) that Abraham took 2 servants with him, and 2) that they chopped wood for the fire that would be necessary on the altar, and took it along on the journey.

Last week I gave you several parallels between Isaac and Yahshua; some commentators say that the action of Abraham taking 2 servants with him coincides with the 2 criminals hanging on their respective crosses next to Jesus. Other than the number 2, I’m afraid the similarities end there unless a pretty fair amount of allegory is injected. The fact is that a person of Abraham’s stature would never have traveled without servants. And, two was the recognized minimum traditional number of accompanying servants in his day; the entourage of two signified that this was an important person.¹⁰

Origen: The Parent’s Heart is Tormented: Abraham arose in the morning (because the text adds” in the morning,” perhaps it wished to show that the beginning of light shone in his heart), saddled his ass, prepared wood, took along his son. He does not deliberate, he does not reconsider, he does not take counsel with any man, but immediately he sets out on the journey.¹¹

Nachmanides; And He Cleaved The Wood For The Burnt-Offering. This illustrates Abraham’s zeal in performing a commandment for he thought that perhaps there would be no wood in that place, and so he carried it for three days. It may be that Abraham disqualified for use as an offering any wood in which a worm is found, as is the law of the Torah, and so he took from his house sound wood for the burnt-offering. Hence it says, *and he cleaved the wood for the burnt-offering.*¹²

Genesis 22:4

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

John 8:56

[the third day] “As the number SEVEN,” says Mr. Ainsworth, “is of especial use in Scripture because of the Sabbath day, Genesis 2:2, so THREE is a mystical number

¹⁰ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

¹¹ Ancient Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

¹² Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

because of Christ's rising from the dead the third day, Matthew 17:23; 1 Corinthians 15:4; as he was crucified the third hour after noon, Mark 15:25: and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared but offered for a sacrifice, Romans 8:32, so in sundry particulars he resembled our Lord: the third day Isaac was to be offered up, so it was the third day in which Christ also was to be perfected, Luke 13:32; Isaac carried the wood for the burnt-offering, Genesis 22:6, so Christ carried the tree whereon he died, John 19:17; the binding of Isaac, Genesis 21:9, was also typical, so Christ was bound, Matthew 27:2.

“In the following remarkable cases this number also occurs. Moses desired to go three days' journey in the wilderness to sacrifice, Exodus 5:3; and they traveled three days in it before they found water, Exodus 15:22; and three days' journey the ark of the covenant went before them, to search out a resting place, Numbers 10:33; by the third day the people were to be ready to receive God's law, Exodus 19:11; and after three days to pass over Jordan into Canaan, Joshua 1:14; the third day Esther put on the apparel of the kingdom, Esther 5:1; on the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings 20:5; on the third day, the prophet said, God will raise us up and we shall live before him, Hosea 6:2; and on the third day, as well as on the seventh, the unclean person was to purify himself, Numbers 19:12: with many other memorable things which the Scripture speaks concerning the third day, and not without mystery. See Genesis 40:12, 13; 42:17, 18; Jonah 1:17; Joshua 2:16; unto which we may add a Jew's testimony in Bereshith Rabba, in a comment on this place: There are many THREE DAYS mentioned in the Holy Scripture, of which one is the resurrection of the Messiah.”—Ainsworth.¹³

Genesis 31:22; Genesis 34:25; Exodus 19:11; Leviticus 7:17; Numbers 19:12; Esther 5:1; Hosea 6:2; Matthew 16:21; Matthew 27:64; Luke 13:32; Luke 24:21; 1 Cor. 15:4.

[saw the place afar off] He knew the place by seeing the cloud of glory smoking on the top of the mountain—Targum. (*Slide 27*)

[place afar off] The Hebrew word for “the place” is Hamakom. The use of this word is interesting, because Hamakom is also considered a name for God, describing His Omnipresence. So, not only did Abraham “see” the place where Jesus would be crucified but if we interpret Hamakom as “the Lord”, then on the third Day he “saw” the Lord from a distance. (*Slide 29*)

The word “distance” or from “afar off is Merchok”. It stems from the word Rachak which means, “remote, far away.” This word can also be interpreted as “remote in space or time, great while to come.” This meaning This meaning alludes to the idea that Abraham saw into the future, specifically the time when God would “provide Himself a lamb.” This is the interpretation the Zohar used, (oldest mystical book) when referring to this verse, says Abraham saw “some distant time, and not soon.... Afar off.

afar = rachowq (raw-khoke) H7350

Remote, of place or time. Abraham lifted up his eyes and saw two thousand years into the future to see God providing himself as a lamb.

¹³ Adam Clarke's Commentary on the Old Testament

John 8:56 *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

Origen: The Mystery of the Third Day: The third day, however, is always applied to mysteries. For also when the people had departed from Egypt, they offer sacrifice to God on the third day and are purified on the third day. And the third day is the day of the Lord's resurrection. Many other mysteries also are included within this day.¹⁴

Genesis 22:5

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.

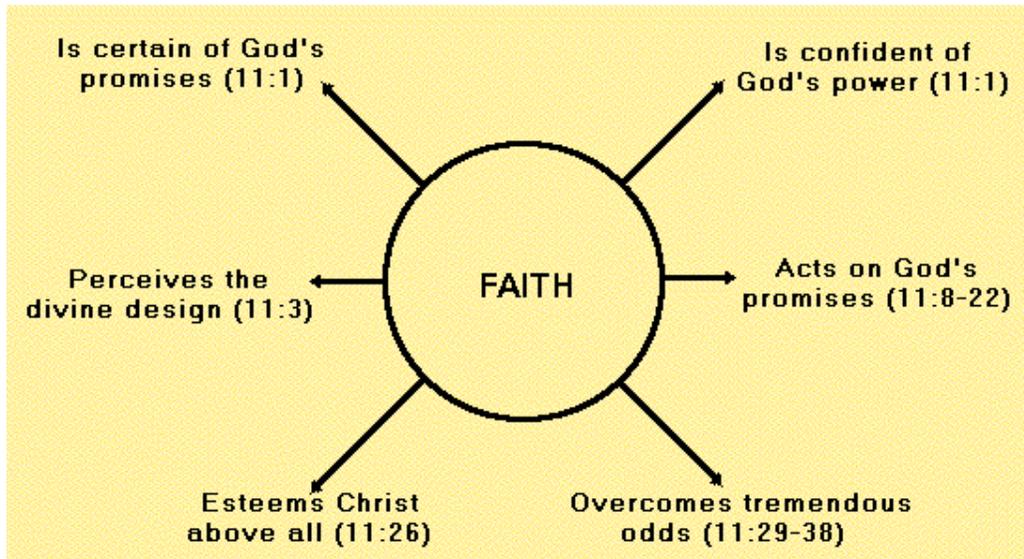
Lad under 37, will see on future verses.

[come again to you] I and the lad will go and come again—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, Hebrews 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, Genesis 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. We will go yonder and worship—perform a solemn act of devotion which God requires, and come again to you.¹⁵

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

¹⁴ Christian Commentary on Scripture, Genesis, Thomas C. Oden, IntersVarsity Press

¹⁵ Adam Clarke's Commentary on the Old Testament



When Abraham received the word from God, He considered Isaac dead, knowing that God would be able to raise him up from the dead.

If the servants had accompanied Abraham and his son to the sacrificial site, they might have tried to restrain him from his awful deed. He told them to **stay** with the donkey, he and his son were on their way to **worship** the Lord. **we will come back:** In the Hebrew text, these words are even more arresting than in a translation. The three verbs all show a strong determination on the part of the speaker (see also 12:2): “We are determined to go, we are determined to worship, we are determined to return.” There are three possibilities for Abraham’s speech: (1) he was lying to the servants to buy time; (2) he was suffering from delusion, and no longer speaking rationally; or (3) he believed that he *and the boy* would return. He had heard, many times, God’s promise to create a nation through Isaac (12:1–3, 7; 13:14–17; 15:1–21; 17:1–22; 18:1–15). He still believed it. He had concluded that even if he had to destroy his son, God would bring him back from death (see Heb. 11:17–19). Only in this way could Abraham have gone ahead with the task before him.

Origen: Abraham Believed in the Resurrection: He leaves the servants. For the servants were not able to ascend with Abraham to the place of the burnt offering that God had shown him. “You,” therefore, the text says, “stay here, but I and the child will go and when we have worshiped, we will return to you.” Tell me, Abraham are you saying to the servants in truth that you will worship and return with the child, or are you deceiving them? If you are telling the truth then you will not make him a burnt offering. If you are deceiving, it is not fitting for so great a patriarch to deceive. What disposition therefore does this statement indicate in you? I am speaking the truth, he says, and I offer the child as a burnt offering. For this reason I carry wood with me and I return to you with him. For I believe, and this is my faith, that “God is able to raise him up even from the dead.”¹⁶

¹⁶ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

Genesis 22:6

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Isaac was not a child: possibly 30 years of age!... you will see why shortly.

[they went both of them together] = *both in agreement*. An image of the Son who said “Father ... not my will, but yours be done” (Lk 22:42).

(Luke 22:42) *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

We don't know how Abraham carried the fire. Perhaps he carried a live coal or a flint to start a fire.

Jesus carried the wood for his own sacrifice.

Abraham knew that God had promised that his future generations would be through Isaac. In the eyes of Abraham if God wanted him to sacrifice Isaac then Abraham did not have a problem – God had a problem.

Fire symbolizes judgment.

Knife symbolizes the execution of judgment and of sacrifice. *(Slide 34)*

Isaac shows a loving submission and goes willingly obeying his father.

Torah Class: However, in verse 6, we are told that upon reaching Mt. Moriah, Abraham put the wood for the altar fire on the back of Isaac...the very wood that become the means of his death and burning up...and, that he would haul it up the hill to the place of the altar. This is a perfect parallel to Yahshua being required to bear upon his back the wooden cross that would become the means of his death...a sacrificial death.

This action of Abraham bringing the wood along with him from Be'er-Sheva is also quite interesting, because there is no discernable reason why they needed to transport heavy wood with them all that 50 miles. In fact, they were starting their journey from a place where wood was sparse, and going to a place where it was relatively plentiful; there was no shortage of heavy shrubs and small trees in the mountains surrounding Jerusalem.

We're told it was a 3-day journey, which is about right for that 50-mile distance they would have traveled. When they arrived, Abraham told the servants that they could not go with he and Isaac up to the altar, but that they would return to them shortly. Was Abraham telling a little white lie? Trying not to panic Isaac OR the servants with what appeared to lay ahead, the human sacrifice of Isaac? I think this prefigures Christ telling his servants, the disciples, that He was leaving and where He was going no one could follow...yet. But, that He WAS going to return to them; which is known to us as the 2nd coming.

I also don't want us to miss the amazing symbolism of the Father and the Son going together to the sacrificial altar; obviously, both were necessary. The Father couldn't

perform a sacrifice without a sacrificial offering, his Son, and the Son couldn't be sacrificed without the impetus of his Father.

A few weeks ago we looked at the essence and nature of God.....which is what the doctrine of the Trinity is all about..... and saw that we cannot so easily rip God into 3 identifiable pieces or persons; taking Him apart and putting Him back together at our will. We also saw that many of the Messianic prophecies of the Old Testament.....the ones which Jesus came to fulfill..... plainly say that Y-H-W-H will be pierced, and YH-W-H will return on the Mt. of Olives. Well, with the God in 3 pieces doctrine, Yahweh is one person and Yahshua is another. So, is it Yahweh or Jesus that is going to touch down on the Mt. of Olives? I say that the unity of the Godhead is so complete that we cannot separate it into 3 pieces, but we can, of course, SPEAK of His many attributes..... one of those attributes being salvation. And, the salvation attribute was to take place within the context of a yet larger attribute of God that we call the Son.

What I'm getting at is that because God is ONE, the Father attribute and the Son attribute act together, in fullest unity, at all times. Yahweh hung on that cross just as surely as Yahshua did. And, here we see in Abraham and Isaac, the Father and the Son.... These two attributes arriving together at the altar of sacrifice, each with their necessary roles. The Son attribute, Isaac, was to *be* the sacrifice, and the Father attribute, Abraham, was to initiate and accept the sacrifice. When Yahshua died, it was the human aspect of him that died; the divine lived on. When Yahshua died, it was the son attribute that was the sacrifice.....it was the Father attribute that initiated and accepted that sacrifice.¹⁷

Origen: Isaac a Figure of Christ: That Isaac carries on himself “the wood for the burnt offering” is a figure, because Christ also “himself carried his own cross,” and yet to carry “the wood for the burn offering” is the duty of a priest. He therefore becomes a victim and priest. But what is added also is related to this: “And they both went off together.” For when Abraham carries the fire and knife as if to sacrifice, Isaac does not go behind him but with him, that he might be shown to contribute equally with the priesthood itself.¹⁸

Genesis 22:7

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?

[Behold the fire and the wood: but where is the lamb for a burnt offering?] Question 43. Next question is in Genesis 23:15. Imagine the feelings such a question would produce.

Isaac still did not know what Abraham planned to do. Isaac knew something was missing!

¹⁷ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

¹⁸ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

EDLS Starting with the last yod, and counting every fourth letter from right to left spells *Yah ha'mar lillah*, which means "the bitter night of the Lord." This was the time when God had commanded Abraham to sacrifice his son Isaac.

Torah Class: In verse 7, what was likely a very uneasy silence was broken when Isaac finally asked the obvious: "Father, where is the lamb for the sacrifice?" This was no naive question from an innocent child; the ancient Jewish writings say that Isaac was 37 years old at this time; Josephus, who lived at the time of Christ, says that Isaac was something over 25 years old at this point in the scriptures. Isaac was a fully mature man. So, somewhere in between the ages of 25-37 likely lies the reality.....30 ish is probably the best we can do. But, for sure, Isaac was no child! The idea that a grade school aged boy was who Isaac was at this time is strictly a modern gentile Christian invention that makes for cute pictures and the idea of a pitiful, helpless child being forced into something from which there was no escape.

As we see Abraham being instructed to offer up his son, Isaac, as a burnt offering, a sacrifice, we can only wonder what was going through Abraham's mind. Yet, this command of God to sacrifice Isaac would not have seemed strange; because human sacrifice to a god was part of the normal worship practices of his Canaanite neighbors. As Isaac was being bound, he became silent; he knew full well what was about to happen to him. He didn't fight the situation, he didn't demand his rights or an explanation or wonder out loud: "why me?"

And, of course, neither did the one that Isaac prefigured, the Messiah, offer up resistance or attempt to bypass the sacrificial death that only the promised son could accomplish.

Yet, Isaac was no Messiah. The appointed time for the Messiah, the time that Yahweh alone knew because Yahweh alone had set that time, had not yet come. As we now know, that time would be 18 centuries later. Isaac was to be a lesson and demonstration of a spiritual principle, not the anointed one. Isaac was just a man, and therefore could never qualify as the price God required for eternal redemption.

Therefore, to have Isaac die in the manner that seemed about to happen WOULD have been human sacrifice; so Yahweh stopped it once the vivid picture of what the cost TO GOD was going to be. Because it was going to be God Himself, who would sacrifice Himself, for men.

This chapter is just dripping with significance, and overwhelming in presenting a type of Messiah and His crucifixion, is it not? We could easily spend 2 weeks here alone. But, I will try to only hit the high points so as not to get bogged down.

As the means to get to the meat, allow me to list the "types" represented in this story, and then give you the parallel as it applied to Yahshua:

- 1) V2: Abraham is to sacrifice his only son. God sacrificed His only son.
- 2) V3: Three days after Isaac was "condemned" to death, he arose from the altar, alive. Christ arose from the dead 3 days after he was condemned.
- 3) V6: Isaac was required to carry the wood up to the hilltop that would be the very device used for his own death. Christ was required to carry his own wooden Cross, the instrument of His own death, up to the hilltop where He would be fastened to it and die.

4) V8: Isaac wanted to know where the lamb was for the sacrifice, and Abraham told him that God would provide it. God provided the sacrificial lamb, His very own son, for the sacrifice for all mankind.

5) V13: A Ram, a **male** sheep, was provided to Abraham (replacing Isaac) as the sacrifice. Christ, a **male** sacrificial lamb was the provision who replaced our rightful place of judgment at Calvary.

6) V14: The place where the sacrifice was to occur was commemorated as Yahweh Jireh, or as our ears are more used to hearing, Jehovah Jireh...meaning, Yahweh provides. Yahweh provided the sacrifice, for no other would do. This sacrifice was Jesus.....God in the flesh.

This is most certainly not allegory. What Isaac was subjected to was a shadow of what was going to happen to Christ about 1800 years into the future.¹⁹

Ephrem the Syrian: Abraham Believed Isaac Would Be Raised: In two things then was Abraham victorious: that he killed his son although he did not kill him and that he believed that after Isaac died he would be raised up again and would go back down with him. For Abraham was firmly convinced that he who said to him, “through Isaac shall you descendants be named,” was not lying.²⁰

Genesis 22:8

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Who?!! *Himself* (cf. v.14). God would in 2000 years offer Himself a lamb.

These words of Abraham have a *double* meaning. They tell us that God was the One who should “*provide*” the “lamb,” and they also make known the fact that the lamb was *for Himself*. God alone could supply that which would satisfy Himself. Nothing of man could meet the Divine requirements. If sacrifice for sin was ever to be found God Himself must supply it. And mark, the “lamb” was not only provided by God but it was also *for* God. Before blessing could flow forth to men the claims of Divine holiness and justice must be met. It is true, blessedly true, that Christ died for sinners, but He first died (and this is what we are in danger of forgetting) *for God*, i. e., as the Holy Spirit expresses it through the apostle “to declare *His* righteousness... that He might be just, *and* the justifier of him which believeth in Jesus” (Rom. 3:26). Note how this comes out in our passage: it is not “God Himself will provide a lamb,” but “God will *provide Himself* a lamb”—put this way, abstractly, so as to take in *both* of these truths.²¹

¹⁹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

²⁰ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

²¹ Pink, A. W. (2005). *Gleanings in Genesis* (Page 224). Bellingham, WA: Logos Research Systems, Inc.

[My son, God will provide himself a lamb for a burnt offering] The 29th prophecy in Genesis (Genesis 22:8, fulfilled). Next prophecy is in Genesis 22:16. The first prophecy of Abraham (Genesis 20:7). He spoke prophetically of God's Lamb (John 1:29), and Christ's crucifixion (1 Peter 1:19-23; 1 Peter 2:24; Rev. 5:5-10). This is the sixth prophecy of Christ as typified in Isaac and his substitute (Genesis 22:8-14).

(John 1:29) *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

The Seven Consecrations of Abraham

1. To leave his native land (Genesis 12:1)
2. To leave his own kindred (Genesis 12:1)
3. To follow God's leading (Genesis 12:1)
4. To separate from Lot (Genesis 13:5-18)
5. To give up his plans for Ishmael (Genesis 17:15-27)
6. To cast out Hagar and Ishmael (Genesis 21:9-21)
7. To offer up Isaac (Genesis 22:1-19)

EDLS starting with the second to the last word, taking the first letter, the shin, and counting every nineteenth word in both directions, reading only the first letter of each word, spells *Yeshua*. Doing this again from the same shin and counting every fifty-first word in both directions, uncovers *Yeshua*. This is a phenomenal insight. Both combinations emanate from the same shin. Also the first letter of every fifth word in verse eight spells *Jehovah*. The adjacent words (first letters only) spell *hallu*, which means "praise."

EDLS Starting with the last letter of the fourth word, counting every tenth word, and reading the first letter of each spells *Jehovah* "Adonai". The adjacent letters of every tenth word to the right spell *malach*, which means "salt". the first letter of each tenth word to the left spells *chak'mah*, which means "wisdom". In this same series of ten letter counts, but counting every thirtieth word, and reading the last letter of each word spells "Mary" *Miryam*.

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 bound Isaac his son, and laid him on the altar upon the wood.

[bound Isaac] Jewish scholars call this text "the binding of Isaac." At this point, Isaac knew that he was the sacrificial victim. Surely he could have run away from his aged father! Yet, like the Savior on an even darker day (John 10:17, 18), he was willing to do his father's will (Mark 14:36).

EDLS Starting with the first letter of the twelfth word, and counting every sixth word, taking only the first letter from left to right spells *halilah*, which means "the night." Find the adjacent letters to the previous word *halilah*. Take the last letter of each word and count every sixth word, and it spells *terumah*, which means "a free-will offering." As Jesus hung on the cross from the sixth to the ninth hour there was gross darkness.

Genesis 22:10

And Abraham stretched forth his hand, and took the knife to slay his son.

Genesis 22:11

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

[Abraham, Abraham]

Ten Double-Callings of Names

1. Abraham, Abraham (Genesis 22:11)
2. Jacob, Jacob (Genesis 46:2)
3. Moses, Moses (Exodus 3:4)
4. Samuel, Samuel (1 Samuel 3:10)
5. Lord, Lord (Matthew 7:21-22)
6. Jerusalem, Jerusalem (Matthew 23:37)
7. My God, My God (Mark 15:34)
8. Martha, Martha (Luke 10:41)
9. Simon, Simon (Luke 22:31)
10. Saul, Saul (Acts 9:4)

Torah Class: Toward the end of this ordeal, we are told that twice the “the angel of the Lord” called out to Abraham from Heaven; first to stop the sacrifice, and the second time to embellish the covenants previously given to Abraham. Since we’ve done a word study on the phrase “angel of the Lord”, let me point out to you that THIS time, it’s a little different Hebrew phrase than what we’ve previously seen. First, though, notice that this angel of the Lord is IN HEAVEN. I wonder why this angel isn’t on Earth, or appearing before Abraham, instead of just speaking to him from Heaven? Maybe we do have a clue for this, though, if we look a little closer. Remember that the Hebrew for “angel of the Lord” is Mal’ach (meaning messenger) Adonai, meaning Lord. But, this time the wording is Mal’ach Yahweh. Yahweh being God Almighty’s personal name. So this translates literally to Angel of Yahweh. Now, interestingly we see this Angel of Yahweh, who is speaking from Heaven, say “**I** have sworn by *myself*.....” Typically when something is identified as AN, or THE, Angel of the Lord, this being says the Lord told me to say this, or God told me to do that.... obviously making a definite distinction between God and the Angel. But, that is certainly NOT the case here. This Angel of Yahweh speaks with the same authority and person as Yahweh, God almighty.....that is

“I” say this. From my perspective, this is quite mysterious. Even so, when I see a Mal’ach Adonai speak, as one who is doing God’s will, versus a Mal’ach Yahweh speaking of His OWN will, then I have to consider the probability that we are talking about two different beings. Exactly what’s the significance of that? Again, I’m not sure. But, you can bet your boots that it IS significant or God’s personal name wouldn’t be invoked.

We have to be very cautious, I think, in accepting the rather rigid Christian doctrines that have been developed beginning with the edicts of the Council of Nicea in the early 4th century AD, concerning how the God of the Universe manifests Himself. Doctrines were created, and continue to be created, that are NOWHERE present in Scripture or Tradition or even practice up to that point; doctrines that the first 200 years of the early church knew nothing of. I’ve commented on numerous occasions that for us to intellectually *force* all possible dimensions of God...or even just the ones alluded to in Holy Scripture..... into one of 3 separate boxes that we call Father, Son, and Holy Spirit, is a dangerous undertaking. It compels us to limit He who is without limits. Who or what is this Messenger of Yahweh that twice shows up in conjunction with this climactic story of Abraham and Isaac, and speaks of Yahweh in the first person? Of that, we cannot know. But, perhaps this is our opportunity to once again acknowledge that it is simply not possible for mankind to know God’s mind, or imagine all of who He is. Perhaps we need to grow more comfortable in knowing that God is not a human being, nor even a superhuman being. He is a whole other being and our duty, in some cases, is simply to accept that which we cannot experience or explain. Is that not really the definition of faith, in the first place?²²

Genesis 22:12

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Abraham did not withhold his son. Similarly Paul wrote that God “did not spare (*epheisato*) His own Son, but gave [delivered] Him up for us all” (Rom 8:32). A form of the same Greek word is used of Abraham in the Septuagint:

“Thou hast not spared (*epheiso*) thy beloved son” (Gen 22:12).

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called, 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). From this scripture we learn that Gen. 22 presents to us in type not only Christ offered upon the altar, but Christ raised again from the dead, *and that on the third day, too*, for it was on “the third day” Abraham received Isaac back again, for during the three days that elapsed from the time Abraham

²² Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

received command from God to offer him up as a burnt offering, his son was as good as dead to him. And now to complete this wonderful picture, observe how Gen. 22 anticipated, in type, *the Ascension of Christ!* It is very striking to note that after we read of Isaac being laid upon the altar (from which Abraham received him back) *nothing further is said of him in Gen. 22.* Mark carefully the wording of verse 19—“So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba.” Our type leaves Isaac *up in the mount!*²³

The spiritual history of Abraham was marked by four great crises, each of which involved the surrender of something which was *naturally* dear to him. First, he was called on to separate himself from his native land and kindred (Gen. 12:1); Second, he was called on to give up Lot (Gen. 13:1–18); Third, he had to abandon his cherished plan about Ishmael (Gen. 17:17, 18); Fourth, God bade him offer up Isaac as a burnt offering. The life of the believer is a series of tests, for only by discipline can Christian character be developed. Frequently there is one supreme test, in view of which all others are preparatory. So it was with Abraham. He had been tested again and again, but never as here. God’s demand is, “Son, give Me thine heart (Pro. 23:26). It is not our intellect, our talents, our money, but our *heart*, God asks for first. When we have responded to God’s requirement, He lays His hand on something especially near and dear to us, to prove the *genuineness* of our response, for God requireth truth in the inward parts and not merely on the lips. Thus He dealt with Abraham. Let us consider now, *The Time of Abraham’s Trial.*²⁴

[for now I know] God confirmed what He thought about Abraham (Genesis 18:19). Testing Abraham enabled God to say, "Now I know." God limits His own attributes to conform to His plan for free moral agents. This makes Him no less omniscient, but enables Him to respect the will of man. Thus, God does not plan man's choices or acts, but holds him responsible for them.

God tested Abraham in the command to offer Isaac as a sacrifice. God in His omniscience had always known the heart of Abraham, but here He gave Abraham an opportunity to demonstrate his faith. Abraham himself had his faith exercised (James 2:21-23) and developed while learning a new lesson—that God would provide (vv. 8, 13). Almost certainly the event on Mount Moriah is typological. Abraham, advancing up the slope, very possibly where Solomon’s temple later stood, felt something of the agony of the Heavenly Father sacrificing His only Son, Jesus. At the summit of Moriah, the type changes, and Isaac is a type of all lost and condemned men, for whom a substitute ram, typical of Christ, was sacrificed.

(James 2:21-23) ²¹*Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?* ²²*Seest thou how faith wrought with his works, and by works was faith made perfect?* ²³*And the scripture was fulfilled which saith, Abraham believed God, and it was*

²³Pink, A. W. (2005). *Gleanings in Genesis* (Page 225). Bellingham, WA: Logos Research Systems, Inc.

²⁴Pink, A. W. (2005). *Gleanings in Genesis* (Page 226). Bellingham, WA: Logos Research Systems, Inc.

imputed unto him for righteousness: and he was called the Friend of God.

Isaac was “dead” to Abraham when the commandment came. He was returned to Abraham after a three-day journey.

As Isaac was to be the representative of Jesus Christ’s real sacrifice, it was sufficient for this purpose that in his own will, and the will of his father, the purpose of the immolation was complete. Isaac was now fully offered both by his father and by himself.

Origen: Written on Account of You: And yet it must be considered that an angel is related to have spoken these words to Abraham, and subsequently this angel is clearly shown to be the Lord. Whence I think that, just as among us “he was found in appearance as a man,” so also among angels he was found in appearance as an angel.²⁵

Origen: God Contends with People in Magnificent Generosity: But grant that these words are spoken to Abraham, and he is said to fear God. Why? Because he did not spare his son. But let us compare these words with those of the apostle, where he says of God: “who spared not his own Son but delivered him up for us all.” Behold God contending with people in magnificent generosity: Abraham offered God a mortal son who was not put to death; god delivered to death an immortal son for humanity.²⁶

Chumash; Classic Questions: Why did the Angel tell Avraham not to do “the slightest thing” to the boy? Rashi says When the Angel told Avraham not to slaughter Yitzchak, Abraham replied, “if so, I have come here in vain. I will inflict a wound on him and extract a little blood.” Therefore, the angel said to him, “Don’t do the slightest thing to him,” i.e. do not make the slightest blemish.²⁷

Genesis 22:13

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

[in the stead of his son] This is an example of the doctrine of substitution. As the ram was substituted for Isaac, so Christ became a substitute for all men, dying for them that they might go free from eternal death in hell—if they accept Him as their sacrifice (Isaiah 53; Matthew 20:28; John 6:51; John 10:11-18; John 11:50-52; John 15:13; Romans 4:25; Romans 5:6-8; Romans 14:15; 1 Cor. 15:3; 2 Cor. 5:14-21; Galatians 1:4; Galatians 2:20; Hebrews 2:9-18; Hebrews 5:9; Hebrews 9:15-28; Hebrews 10:10; 1 Peter 2:21-24; 1 Peter 3:18; 1 Peter 4:1). The Old Testament animal sacrifices portrayed Christ paying the

²⁵ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

²⁶ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

²⁷ Chumash, The Gutnick Edition, Genesis, Rabbi Chaim Miller, Published by Kol Menachem

sin penalty in our stead. That the experience of Abraham with Isaac and the ram prefigured the work of Christ is clear from Hebrews 11:17-19.

Abraham had said that God would provide Himself a lamb. It is interesting that a Ram, not a lamb, was caught in the thicket. The Genesis account of the binding of Isaac and the substitute sacrifice points the discerning reader to an event that occurred two thousand years later – the crucifixion of Jesus – the sacrificial lamb.

EDLS Starting with the second letter in the fifth word and counting every seven thousandth letter in reverse spells "Jesus", *Yeshua*. The name Jesus is recorded at least twelve times at seven thousand letter increments in the Torah.

Athanasius: The Sacrifice: Thus the sacrifice was not for the sake of Isaac but for that of Abraham, who was tested by being called upon to make this offering. And of course, god accepted his intentions, but he prevented him from slaying Isaac. The death of Isaac would not but freedom for the world. No, that could be accomplished only by the death of our Savior, by whose stripes we are all healed.²⁸

Chrysostom: All This Happened as a Type of the Cross: All this, however, happened as a type of the cross. Hence Christ too said to the Jews, "Your father Abraham rejoiced in anticipation of seeing my day; he saw it and was delighted." How did he see it if he lived so long before? In type, in shadow. Just as in our text the sheep was offered in place of Isaac, so here the rational Lamb was offered for the world.²⁹

Caesarius of Arles: The Location of the Sacrifices of Isaac and Christ: Listen to another mystery. Blessed Jerome, a priest, wrote that he knew most certainly from the ancient Jews and elders that Christ our Lord was afterward crucified in the place where Isaac was offered. Last, from the place whence blessed Abraham was commanded to depart, he arrived on the third day at the place where Christ our Lord was crucified.³⁰

Genesis 22:14

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

A name only relevant in a *prophetic* perspective! Abraham knew he was acting out a *prophetic* ritual.

"The-Lord-Will-Provide" is a play on the verb translated "provided." The verb means basically "see," as the English word "provide" is from the Latin, meaning "see beforehand." God sees our need before it arises and makes provision for it.

²⁸ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

²⁹ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

³⁰ Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

Abraham knew he was acting out prophecy. Two thousand years later on that very spot, another Father actually offered His Son as the sacrificial offering of all time (Heb 11:17; 18:19; Gal 3; Rom4)

Jehovah-jireh: “In the mount of the Lord it shall be seen”
What shall be seen?

(John 8:56) *Your father Abraham rejoiced to see My day, and he saw it and was glad.”*

Could it be that Abraham was able to look into the future and see God made flesh and dying in the place of mankind?

Sixteen Jehovah Titles

"Lord God" in Genesis 2:4 is Jehovah (HSN-3069) 'Elohiym (HSN-430). This is the first of hundreds of occurrences of this title. It means the self-existent or Eternal Creator, the 'Elohiym in covenant relationship with His people. Jehovah really means the Eternal, the Immutable One, He who was, and is, and is to come (Genesis 21:33; Exodus 3:13-14; Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4; Rev. 1:4). The name Jehovah is combined with other words which form what we know as the Jehovah titles:

1. Jehovah-Elohiym—the Eternal Creator (Genesis 2:4-25)
2. Adonai-Jehovah—the Lord our Sovereign; Master Jehovah (Genesis 15:2,8)
3. Jehovah-Jireh—the Lord will see or provide (Genesis 22:8-14)
4. Jehovah-Nissi—the Lord our banner (Exodus 17:15)
5. Jehovah-Rapha—the Lord our healer (Exodus 15:26)
6. Jehovah-Shalom—the Lord our peace (Judges 6:24)
7. Jehovah-Tsidqenuw—the Lord our righteousness (Jeremiah 23:6; Jeremiah 33:16)
8. Jehovah-Mekaddishkem—the Lord our sanctifier (Exodus 31:13; Leviticus 20:8; Leviticus 21:8; Leviticus 22:9,16,32; Ezekiel 20:12)
9. Jehovah-Sabaoth—the Lord of hosts (1 Samuel 1:3; etc., 284 times)
10. Jehovah-Shammah—the Lord is present (Ezekiel 48:35)
11. Jehovah-Elyown—the Lord Most High (Psalm 7:17; Psalm 47:2; Psalm 97:9)
12. Jehovah-Rohi—the Lord my Shepherd (Psalm 23:1)
13. Jehovah-Hoseenu—the Lord our Maker (Psalm 95:6)
14. Jehovah-Eloheenu—the Lord our God (Psalm 99:5,8,9)
15. Jehovah-Eloheka—the Lord thy God (Exodus 20:2,5,7)
16. Jehovah-Elohay—the Lord my God (Zech. 14:5)

Genesis 22:15

And the angel of the LORD called unto Abraham out of heaven the second time,

[the angel of the LORD] Another example of God appearing as the angel of Jehovah. (See next verse) He is called the Lord, Jehovah (Genesis 22:16)—shows there is more

than one Jehovah. The angel of Jehovah is one person, and Jehovah who sent Him is another.

Genesis 22:16

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

The 30th prophecy in Genesis (Genesis 22:16-18, fulfilled and will yet be fulfilled). Next prophecy is in Genesis 24:6.

[**sworn**] See Appendix A Thirty-six Examples of Oaths, and Fourteen Oaths of God.

[**for because thou hast done this thing**] Threefold cause of God's blessing:

1. Because you have done this thing.
2. You have not withheld your only son.
3. You have obeyed My voice (Genesis 22:18).

By myself have I sworn—So we find that the person who was called the angel of the Lord is here called Jehovah;

Did Abraham do it? (Heb 11:17) No, he did not offer his son, but God says to him, “Because you have done this thing” You see, Abraham believed God, and he went far enough to let you and me know—God already knew—and to let the created universe know that he was willing to give his son. And so God counted it to him that he had done it. Abraham is justified by faith, but he is also justified before men by his works. He *demonstrated* that he had that faith.³¹

Genesis 22:17

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

God again confirmed His covenant with Abraham (cf. 15:5, 18-21; 17:3-8). His descendants would be numerous like the stars (cf. 15:5; 26:4), like the sand on the seashore (cf. 32:12), and “like the dust of the earth” (cf. 13:16; 28:14). God then added another element: Abraham’s descendants would be victorious over the cities of their Canaanite enemies. This was done by Joshua in the Conquest.

³¹McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

[That in blessing] Fivefold blessing for threefold obedience:

1. I will bless you (Genesis 22:17).
2. I will multiply you as the stars.
3. I will multiply you as the sand.
4. Your seed shall be victorious.
5. All nations will be blessed through your seed (Genesis 22:18).

EDLS starting with the second letter in the first word and counting in reverse every seven thousandth letter spells "Jesus" *Yeshua*. The name Jesus is recorded at least twelve times at seven thousand letter increments in the Torah.

Genesis 22:18

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

[And in thy seed] We have the authority of St. Paul, Galatians 3:8, 16, 18, to restrain this 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.

At times the term **seed** refers to a large number of descendants (as in 13:16); at other times it refers to one unique descendant, the Coming One (as here, also Gal. 3:16). Here it is a grand play on words: The seed was Isaac; and by extension the Jewish nation; and the Seed was also Jesus. Singular here is a reference to Jesus Christ

Genesis 22:19

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

Where is Isaac?

Naturally, we infer that Isaac also joined them and that there were four who traveled back to Beersheba. However the person Isaac has been edited out of the record, by the Holy Spirit, from the time he is offered on the mount until he is united with his bride, two chapters later.

Torah Class: In any case, Abraham and Isaac return home, and then we're given some genealogy concerning Abraham's brother, Nahor, who is still living back up in Mesopotamia. The first thing that ought to strike us is that 12 sons are listed for Nahor.....just as Ishmael was to have 12 sons, and eventually Jacob was to have 12 sons. However, unlike the 12 sons of Jacob who will form the nation of Israel, each playing an important role, several of the sons of Nahor we will never encounter again in

the Bible. We only know they even existed because of this listing at the end of Genesis 22.³²

Genesis 22:20

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;

[Behold, Milcah, she hath also borne children unto thy brother] This short history seems introduced solely for the purpose of preparing the reader for the transactions related Genesis 24, and to show that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

[Nahor] Nahor didn't start for Canaan with Terah and Abraham, but settled in Haran while Abraham was still there (Genesis 11:31). His family is mentioned here to introduce the story of Rebekah (Genesis 24). Nahor had twelve sons as did Ishmael and Jacob (Genesis 22:21-24; Genesis 46:8-30).

Genesis 22:21

Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

[Huz] He is supposed to have peopled the land of Uz or Ausitis, in Arabia Deserta, the country of Job.

[Buz his brother] From this person Elihu the Buzite, one of the friends of Job, is thought to have descended.

[Kemuel the father of Aram] Kamouel, 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.

Genesis 22:22

And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

Genesis 22:23

And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

[Bethuel begat Rebekah] Who afterward became the wife of Isaac.

Nachmanides; And Bethuel Begot Rebekah, The verse does not mention Laban, even though he was older than Rebekah, for its intent is only to mention the eight children

³² Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

which Milcah bore to Nahor. However, Rebekah is mentioned since the entire chapter is written to make known her genealogy.³³

Genesis 22:24

And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Reports came from the East that the family of Nahor, Abraham's brother (cf. 11:27-29), was expanding. Among those born was Rebekah, the future wife of Isaac (cf. 24:15, 67). She was a daughter of Bethuel, the youngest of Nahor's eight sons by Milcah (Nahor's niece).

The Akedah is continued in chapter 24:

Genesis 24

¹Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. ²So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, ³and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; ⁴but you shall go to my country and to my family, and take a wife for my son Isaac."

[**eldest servant of his house**] Eliezer of Damascus (Genesis 15:2). He was the head servant but not necessarily the oldest. "Eldest" is used here in the official sense. The position was sometimes filled by younger men, as in Joseph's case (Genesis 39:4,22; Genesis 41:46). Eldest Servant: Ruled over all that Abraham had; would have inherited everything in the absence of issue.

The name Eliezer is also given in the ancient apocryphal book of Jasher. There he is also called Eliezer as he is sent out to find a bride for Isaac.

Gen. 15:2 *And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*

There are places in the Bible where a person acts as a type for the Holy Spirit. This person usually remains unnamed.

Other places in the Bible the Holy Spirit will act without being named as the Holy Spirit.

John 16:13-14 *¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. ¹⁴He shall*

³³ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

glorify me: for he shall receive of mine, and shall show it unto you.

Eleazer = “Comforter”

Eliezer is a type of the Holy Spirit in Chapt 24. Sent to gather a bride for the Son.

Gen. 24:62-65 *⁶²And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. ⁶³And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. ⁶⁴And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. ⁶⁵For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.*

Rebekah meets Isaac at Lahai Roi: the “Well of Living Water”.

He takes his bride to Sarah’s tent (Sarah: Woman of Rev 12)

Rebekah is a type of the Church.

Rebekah is a type of the Church, and Eliezer a Type of the Holy Spirit, and Isaac a Type of Jesus Christ. When Rebekah was asked if she would go she said I will go.

In like manner, the Holy Spirit invites you to receive Christ as Savior, but the final decision is yours.

John 7:38 *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

Matt. 22:2 *The kingdom of heaven is like unto a certain king, which made a marriage for his son,*

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

Each element of the verse is a superlative

For God	the greatest being
so	the greatest degree
loved	the greatest affection
the world	the greatest object of love
that he gave	the greatest act
his only	the greatest treasure
begotten	the greatest relationship
Son,	the greatest gift
that whosoever	the greatest company
believeth	the greatest trust
in him	the greatest object of faith
should not perish	the greatest deliverance
but have	the greatest assurance
everlasting	the greatest promise
life.	the greatest blessing

Rom. 15:4 *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why Did God Test Abraham?

Even though the writer carefully couches his description of God's command to Abraham as a "test," many people have puzzled over God's being involved in what many view as entrapment. How then shall we view this test from God?

The term used here for "to test" is used in eight other Old Testament passages where God is said to be the "tester." In six of these (Exodus 15:22-26; Exodus 16:4; Exodus 20:18-20; Deut. 8:2, 16; Judges 2:21-22; Judges 3:1-4), Israel is tested. In 2 Chron. 32:31 King Hezekiah was tested, and in Psalm 26:2 David appealed to God to test him. In five of the six cases where Israel was tested, the context shows the testing stemmed from concern over the nation's obedience to God's commands, laws or ways. That same concern is implied in Exodus 20:18-20, where the issue is the fear of the Lord, just as it is here in Genesis 22:1, 12. Likewise the passages in Psalm 26 and 2 Chron. 32:31 focus on the matter of obedience and invite God to prove whether David and Hezekiah are not willing to obey God with all their hearts and souls.

Therefore, based on these eight passages where God is the subject and author of the testing, we may conclude that God wanted to test Abraham to know his heart and to see if he would obey and fear the Lord who gave him the son he loved so dearly. Just as the

queen of Sheba came to “test” Solomon’s wisdom (1 Kings 10:1), so God also tests without any sinister connotations.

When the word “test” is used as a term in which man tests or tries God, the meaning is altogether different (Exodus 17:2, 7; Numbers 14:22; Isaiah 7:12). Such a test flows from an attitude of doubt and a sinful heart on man’s part. In this situation, man wants to determine whether God’s power will be adequate, the effect of which is to “tempt” God.

But when used of God, there is no connotation of doubt or a desire to trick or deceive the one placed under the test. His testing was only concerned with obedience or with the fear of God, that is to say, an attitude which expressed that same spirit of obedience to God. Deut. 8:2 describes the wilderness wanderings with its particularly harsh experiences along the way as a testing by God—“Remember how the LORD your God led you . . . in the desert these forty years, to humble you and to test you in order to know what was in your heart.”

Such a test demonstrated in action what Abraham claimed: he was willing to trust the God who had provided this son born so late in the patriarch’s life.

The old English word for test was *prove*. In the context of this passage it does not have the sense of exciting to sin or provoking someone to commit an evil. Indeed, James 1:13 states, “God cannot be tempted by evil, nor does he tempt anyone.” Temptation or testing in the bad sense always proceeds from the malice of Satan working on the corruptions of our own hearts. God, however, may bring his creatures into circumstances of special testing, not for the purpose of supplying information for himself, but in order to manifest to individuals and others the dispositions of their hearts. In this context, all forms of divine testing, putting to the proof and trying individuals are used in such a way as to leave God’s attributes unimpeachable.

But if it is asked, “How could a holy God put his servant through such an ordeal as this?” the answer rests in the special relationship that Abraham and the Lord enjoyed. The relationship of father and son that existed between Abraham and Isaac was exactly the same relationship that existed between God and Abraham. Abraham’s test was indeed a qualifying test that had as much evidential value for Abraham as it had for the Lord who issued the test.

The point is that the test was not a temptation to do evil or a test that was meant to trap the hapless patriarch. Instead, it had the opposite purpose: it was intended to strengthen him and to build him up, as did the numerous tests in the desert. As used here, the ideas of tempting, testing or trying are religious concepts. It is God’s testing the partner of the covenant to see if he is keeping his side of the agreement. God never tests the heathen; he tests his own people exclusively. Thus the test is ever a test of God’s own in order to know whether they will love, fear, obey, worship and serve him.

Testing, finally, is one of the means by which God carries out his saving purposes. Often people do not know why they were tested until after the test is over. Only after they have been preserved, proved, purified, disciplined and taught can they move beyond the situation, strong in faith and strengthened for the more difficult tasks ahead.³⁴

³⁴ Hard Sayings of the Bible

Independently of the typical reference to this transaction, there are two points which seem to be recommended particularly to our notice.

1. The astonishing faith and prompt obedience of the father.
2. The innocence, filial respect, and passive submission of the son. Such a father and such a son were alone worthy of each other.

The lessons about true worship are timeless:

1. Faith obeys completely the Word of God.
2. Faith surrenders the best to God, holding nothing back.
3. Faith waits on the Lord to provide all one's needs. But God does not provide until personal sacrifice has been made. True worship is costly. This was always so for Israel when they brought sacrifices. Those offerings were supposed to be given in faith so God would provide all the needs of each willing worshiper.

Conclusion

This incident in Abraham's life had several results for the patriarch.

(1) It dealt with a problem that had plagued him all of his life—unhealthy attachment to family. It was here that Abraham had to choose between Isaac and God for his first loyalty. His obedience finally put this problem to rest.

(2) His obedience to the revealed will of God justified his profession of faith:

Even so faith, if it has no works, is dead, being by itself. But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "and Abraham believed God and it was reckoned to him as righteousness," and he was called the friend of God (James 2:17-23).

James is not disagreeing with Paul here. He would agree that a man is saved by faith, apart from works (cf. Romans 4), but James insists that a saving faith is a working faith. A faith, which is professed but not practiced, is a dead faith. While Abraham was justified before God by believing the promise of God (Genesis 15:6; Romans 4:3), he was justified before men by his obedience (Genesis 22, James 2). God could look on Abraham's heart and know that his faith was genuine; we must look at his obedience to see that his profession was genuine.

(3) Abraham's obedience resulted in spiritual growth and deeper insight into the person and promises of God. No experience in Abraham's life made the person and work of Christ more evident. This is why our Lord could say to the Jews of His day: "Your father Abraham rejoiced to see My day; and he saw it, and was glad" (John 8:56). Times of testing are also times of growth in the lives of believers today.

(4) Abraham's trial on Mount Moriah prepared him for the future. It is no surprise that the next chapter (23) deals with the death of Sarah. What we need to fathom is the fact that God used the offering of Isaac to prepare Abraham for the death of his wife. We know from Abraham's words (22:5) and from their interpretation by the writer to the Hebrews (11:19) that Abraham's faith evidenced on Mount Moriah was a faith in the God Who could raise men and women from the dead (cf. also Romans 4:19). While he did not face death until chapter 23, he dealt with it in chapter 22. God's tests are often preparatory for greater things ahead (cf. Matthew 4:1-11).

Besides dealing with Abraham, God used this incident on Mount Moriah to instruct the nation Israel, who received this book and the other four books of the Law from the pen of Moses. For those who had just received the Law with its complex sacrificial system, this event in the life of Abraham gave a much deeper understanding of the significance of sacrifice. They should perceive that sacrifice was substitutionary. The animal died in place of man just as the ram was provided in Isaac's stead. But they should also perceive that ultimately a Son, an only Son, must come to pay the price for sin, which no animal can possibly do. Against the backdrop of the sacrifice on Mount Moriah the whole sacrificial system of the Law was seen to have a deeper, fuller significance.

This incident in the life of Abraham was also intended for our edification and instruction (I Corinthians 10:6,11). Let me suggest several ways that we should learn from the life of Abraham as it is depicted in Genesis 22.

(1) This event is a beautiful foreshadow, a type, of the death of our Lord Jesus Christ. Abraham represents God the Father, Who, out of love for mankind, gave His only Son as a sacrifice for sinners (John 3:16). Isaac is a type of Christ, Who submits to the will of His Father. Isaac bore the wood as our Lord bore His cross (Genesis 22:6; John 19:17). It was three days from the time Abraham left to sacrifice his son until they returned together. After three days Abraham received his son back (Hebrews 11:19). After three days our Lord arose from the dead (John 20; I Corinthians 15:4).

Even beyond all this, Isaac was "sacrificed" at the place where our Lord would give His life centuries later, on Mount Moriah outside Jerusalem. We know from II Chronicles 3:1 that this was the place where the Lord appeared to David and where Solomon built the temple. And so it was that Abraham took his son to a mount near Jerusalem to offer his son, even the same place (or nearly so) where our Lord was to die in years to come. What a beautiful illustration of the infinite wisdom of God and of the inspiration of God's holy Scriptures.

(2) This passage also reminds us of the importance of obedience for the Christian. It was because Abraham obeyed God that the promised blessings were confirmed once again at the climax of our passage (verses 15-18). While man's works never save him, saving faith must inevitably be manifested in good works (Ephesians 2:8-10). Trust and obey is the way of the Christian.

(3) We see also that the Christian life is paradoxical. It would seem that it is self-contradictory. Abraham gained his son by giving him up to God. We get ahead in God's eyes by putting ourselves behind others (Matthew 23:11; Philippians 2:5ff). We lead by serving; we save our lives by losing them (Matthew 16:25). God's ways are not man's ways.

(4) The Christian life is not lived without reason or rationality. I greatly fear that many have read this account in Abraham's life and concluded that God tests us by directing us to do that which is totally unreasonable.

The danger is that we will tend to assume that whatever does not make sense is likely to be the will of God. Many critics have suggested that Christians are those who take their hats and their heads off when they enter the church. This is not so.

On the other hand, we must acknowledge that what Abraham was commanded to do seemed to be unreasonable. Through Isaac Abraham was to be the father of multitudes. How could this be so if Isaac were dead? Putting a son to death must have seemed totally beyond the character of God. Was God not asking Abraham to act on faith without reason? Notice what the writer to the Hebrews says:

By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; it was he to whom it was said, "IN ISAAC YOUR SEED SHALL BE CALLED." He *considered* that God is able to raise men even from the dead; from which he also received him back as a type (Hebrews 11:17-19; emphasis added).

The Greek word here, *logizomai*, clearly expresses the fact that Abraham acted upon reason.³⁵ This was no blind "leap of faith," as it is sometimes represented. Faith always acts upon facts and reason.

My point is simply this. The world likes to believe that they act upon reason while Christians act without thinking. That is wholly false. The truth is there are two kinds of reasoning: worldly reasoning and godly reasoning. Peter, when he rebuked our Lord for talking of His sacrificial death, was thinking humanly:

But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's" (Matthew 16:23).

There are two mind sets: the godly mind and the worldly mind:

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so (Romans 8:5-7).

The appeal of Paul in Romans 12 is addressed to both our emotions and our minds:

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. For through the grace given to me I say to every man among you not to think more

³⁵ "Hence, *logizomai* means: (a) reckon, credit, rank with, calculate; (b) consider, deliberate, grasp, draw a logical conclusion, decide." J. Eichler, "*Logizomai*," *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1978), III, pp. 822-823.

highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (Romans 12:1-3).

The sacrifice we are called to give to God is that of our living bodies, and it is our logical or rational (Greek, *logicos*) act of worship. This is accomplished by the renewing of our minds (verse 2). Man's whole being has been affected by the fall: emotions, intellect, and will. All of these must therefore undergo a radical transformation for us to be conformed to the likeness of our Lord Jesus Christ. In Romans 12:3 we are told to think, think, think. This is the use of our new minds. Christianity is rational, but of a vastly different kind than that of the world.

Christian reasoning is based upon the presuppositional belief that there is a God, Who is both our creator and redeemer (Hebrews 11:1ff). Christian reasoning is based upon the belief that God's Word is absolutely true and reliable. God had promised a son through Sarah through whom the blessings were to be given. Abraham believed God in this (Genesis 15:6). God also commanded Abraham to sacrifice this son. Abraham believed God and obeyed Him even though human reasoning would question the wisdom of it.

Abraham's reasoning was also based upon his experience with God over the years. God had continually proven to be his provider and protector. God's sovereign power had repeatedly been demonstrated, even among the heathen such as Pharaoh and Abimelech. While Abraham and Sarah were "as good as dead" so far as bearing children were concerned, God gave them the promised child (Romans 4:19-21).

Abraham did not understand why he was told to sacrifice his son nor how God would accomplish His promises if Abraham obeyed, but he did know Who had commanded it. He did know that God was holy, just, and pure. He did know that God was able to raise the dead. On the basis of these certainties Abraham obeyed God, contrary to human wisdom, but squarely based upon godly reason. Godly reason has reasons. We may not know how or why, but we do know Who and what. That is enough!

(5) There is a beautiful principle taught in our text: "... In the mount of the Lord it will be provided" (verse 14).

In verse 8 Abraham assured his son that God would provide a lamb, and so He did (verse 13). The principle is not that God will provide at a certain place, but under a certain condition. At the point of faith and obedience, at the point of helplessness and dependence, God will provide. Often, I believe, we do not see God's provision because we are not at a point of despair.

I remember the story of two sailors who alone survived a shipwreck. They were adrift at sea on a makeshift raft. After all hope of rescue was lost, one asked the other if they should pray. Both agreed, and one had just begun to cry to God for help when the other interrupted, "Hold it, don't commit yourself, I think I see a sail."

God sometimes must bring us to the point where we find Abraham on Mount Moriah—totally depending upon God for deliverance. It is there that we must acknowledge that God has provided. This is the point men and women must come to in order to be saved. They must see themselves as lost sinners, deserving of God's eternal wrath. They must forsake any faith in themselves and any work they might do to win God's favor. They must look only to God to provide the forgiveness of sins and righteousness required for

salvation. God's provision has been made by the death of His sinless Son, Jesus Christ, on Calvary 2000 years ago. If you have reached the point of despair, my friend, I want you to know it is also the point of help and salvation. Cast all your hope upon the Christ of Calvary, and you will surely find salvation.

(6) Finally, this passage has been used for a tragic evil, the sacrifice of our sons and daughters on the pretext of obeying a divine command. God has never instructed His saints to sacrifice their families for any ministry or any calling. We must put God first, this is true (Matthew 10:37), but obedience to God necessitates provision and instruction of our families (cf. I Timothy 5:8; Ephesians 6:4; I Timothy 3:4-5, 12).

Many parents, like Abraham, view their future as wrapped up in their children. They wish to manipulate their lives so as to live out their hopes and dreams in them. We must give our children to the Lord and submit them, as ourselves, to His keeping and care. Then will we, and they, find God's blessing.

I must sadly admit that the problem of Abraham is surely foreign to our world today. How little we must worry about undue attachment to our children in this day when abortion is rampant, and mothers and fathers are forsaking their families for a freer lifestyle. In this we see the prophecy of conditions for the end times being fulfilled in our midst:

But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these (II Timothy 3:1-5).

In verse 3 the first word, "unloving," means literally "without love of kindred." These are days when the natural paternal affections are becoming rare. Surely the Lord's return is near. May God enable us to love our children so much that we commit them to God's will for their lives.

Appendix A

Thirty-six Examples of Oaths

1. Abraham and kings of Canaan (Genesis 14:22-23)
2. Abraham and Abimelech (Genesis 21:22-24)
3. Eliezer and Abraham (Genesis 24:2-9)
4. Isaac and Abimelech (Genesis 26:26-31)
5. Esau and Jacob (Genesis 25:33)
6. Jacob and Laban (Genesis 31:44-55)
7. Joseph and Jacob (Genesis 47:28-31)
8. Children of Israel and Joseph (Genesis 50:24-25)
9. Israelites and Rahab (Joshua 2:12-14)
10. Joshua and Gibeonites (Joshua 9:3-20)
11. Moses and Caleb (Joshua 14:9)
12. Israel and Joshua (Joshua 24:14-26)
13. Gileadites and Jephthah (Judges 11:10)
14. Israelites among themselves (Judges 21:5)
15. Ruth and Naomi (Ruth 1:17)
16. Boaz and Ruth (Ruth 3:13)
17. Saul and Jonathan (1 Samuel 19:6)
18. David and Jonathan (1 Samuel 20:1-17)
19. David and Saul (1 Samuel 24:21-22)
20. Saul and the witch (1 Samuel 28:10)
21. David concerning Abner (2 Samuel 3:35)
22. Joab and David (2 Samuel 19:7)
23. David and Bathsheba (1 Kings 1:29)
24. Solomon concerning Adonijah (1 Kings 2:23)
25. Solomon and Shimei (1 Kings 2:42)
26. Elisha and Elijah (2 Kings 2:2)
27. Elisha and Elijah (2 Kings 2:4)
28. Elisha and Elijah (2 Kings 2:6)
29. Jehoram and Elisha (2 Kings 6:31)
30. Jehoiada and Israelites (2 Kings 11:4)
31. Zedekiah and Nebuchadnezzar (2 Chron. 36:13)
32. Ezra and Israel (Ezra 10:5-19)
33. Nehemiah and priests (Neh. 5:12-13)
34. Zedekiah and Jeremiah (Jeremiah 38:16)
35. Gedaliah and Jews (Jeremiah 40:9)
36. Forty Jews among themselves (Acts 23:12)

For commands concerning oaths see Exodus 20:7; Exodus 22:10-11; Exodus 23:1; Leviticus 6:2-5; Leviticus 19:12; Numbers 5:19-24; Deut. 6:13; Eccles. 8:2; Isaiah 48:1; Jeremiah 4:2; Jeremiah 5:2; Jeremiah 7:8; Jeremiah 12:16; Psalm 15:1-4; Matthew 5:33-37; James 5:12.

Book of Jasher: Chapters 22-23

22:40 And Isaac the son of Abraham was growing up in those days, and Abraham his father taught him the way of the Lord to know the Lord, and the Lord was with him.

41 And when Isaac was thirty-seven years old, Ishmael his brother was going about with him in the tent.

42 And Ishmael boasted of himself to Isaac, saying, I was thirteen years old when the Lord spoke to my father to circumcise us, and I did according to the word of the Lord which he spoke to my father, and I gave my soul unto the Lord, and I did not transgress his word which he commanded my father.

43 And Isaac answered Ishmael, saying, Why dost thou boast to me about this, about a little bit of thy flesh which thou didst take from thy body, concerning which the Lord commanded thee?

44 As the Lord liveth, the God of my father Abraham, if the Lord should say unto my father, Take now thy son Isaac and bring him up an offering before me, I would not refrain but I would joyfully accede to it.

45 And the Lord heard the word that Isaac spoke to Ishmael, and it seemed good in the sight of the Lord, and he thought to try Abraham in this matter.

46 And the day arrived when the sons of God came and placed themselves before the Lord, and Satan also came with the sons of God before the Lord.

47 And the Lord said unto Satan, Whence comest thou? and Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.

48 And the Lord said to Satan, What is thy word to me concerning all the children of the earth? and Satan answered the Lord and said, I have seen all the children of the earth who serve thee and remember thee when they require anything from thee.

49 And when thou givest them the thing which they require from thee, they sit at their ease, and forsake thee and they remember thee no more.

50 Hast thou seen Abraham the son of Terah, who at first had no children, and he served thee and erected altars to thee wherever he came, and he brought up offerings upon them, and he proclaimed thy name continually to all the children of the earth.

51 And now that his son Isaac is born to him, he has forsaken thee, he has made a great feast for all the inhabitants of the land, and the Lord he has forgotten.

52 For amidst all that he has done he brought thee no offering; neither burnt offering nor peace offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned.

53 Even from the time of his son's birth till now, being thirty-seven years, he built no altar before thee, nor brought any offering to thee, for he saw that thou didst give what he requested before thee, and he therefore forsook thee.

54 And the Lord said to Satan, Hast thou thus considered my servant Abraham? for there is none like him upon earth, a perfect and an upright man before me, one that feareth God and avoideth evil; as I live, were I to say unto him, Bring up Isaac thy son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from his flock or herds.

55 And Satan answered the Lord and said, Speak then now unto Abraham as thou hast said, and thou wilt see whether he will not this day transgress and cast aside thy words.

CHAPTER 23

23:1 At that time the word of the Lord came to Abraham, and he said unto him, Abraham, and he said, Here I am.

2 And he said to him, Take now thy son, thine only son whom thou lovest, even Isaac, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which shall be shown to thee, for there wilt thou see a cloud and the glory of the Lord.

3 And Abraham said within himself, How shall I separate my son Isaac from Sarah his mother, in order to bring him up for a burnt offering before the Lord?

4 And Abraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her,

5 My son Isaac is grown up and he has not for some time studied the service of his God, now tomorrow I will go and bring him to Shem, and Eber his son, and there he will learn the ways of the Lord, for they will teach him to know the Lord as well as to know that when he prayeth continually before the Lord, he will answer him, therefore there he will know the way of serving the Lord his God.

6 And Sarah said, Thou hast spoken well, go my lord and do unto him as thou hast said, but remove him not at a great distance from me, neither let him remain there too long, for my soul is bound within his soul.

7 And Abraham said unto Sarah, My daughter, let us pray to the Lord our God that he may do good with us.

8 And Sarah took her son Isaac and he abode all that night with her, and she kissed and embraced him, and gave him instructions till morning.

9 And she said to him, O my son, how can my soul separate itself from thee? And she still kissed him and embraced him, and she gave Abraham instructions concerning him.

10 And Sarah said to Abraham, O my lord, I pray thee take heed of thy son, and place thine eyes over him, for I have no other son nor daughter but him.

11 O forsake him not. If he be hungry give him bread, and if he be thirsty give him water to drink; do not let him go on foot, neither let him sit in the sun.

12 Neither let him go by himself in the road, neither force him from whatever he may desire, but do unto him as he may say to thee.

13 And Sarah wept bitterly the whole night on account of Isaac, and she gave him instructions till morning.

14 And in the morning Sarah selected a very fine and beautiful garment from those garments which she had in the house, that Abimelech had given to her.

15 And she dressed Isaac her son therewith, and she put a turban upon his head, and she enclosed a precious stone in the top of the turban, and she gave them provision for the road, and they went forth, and Isaac went with his father Abraham, and some of their servants accompanied them to see them off the road.

16 And Sarah went out with them, and she accompanied them upon the road to see them off, and they said to her, Return to the tent.

17 And when Sarah heard the words of her son Isaac she wept bitterly, and Abraham her husband wept with her, and their son wept with them a great weeping; also those who went with them wept greatly.

18 And Sarah caught hold of her son Isaac, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, Who knoweth if after this day I shall ever see thee again?

19 And they still wept together, Abraham, Sarah and Isaac, and all those that accompanied them on the road wept with them, and Sarah afterward turned away from her son, weeping bitterly, and all her men servants and maid servants returned with her to the tent.

20 And Abraham went with Isaac his son to bring him up as an offering before the Lord, as He had commanded him.

21 And Abraham took two of his young men with him, Ishmael the son of Hagar and Eliezer his servant, and they went together with them, and whilst they were walking in the road the young men spoke these words to themselves,

22 And Ishmael said to Eliezer, Now my father Abraham is going with Isaac to bring him up for a burnt offering to the Lord, as He commanded him.

23 Now when he returneth he will give unto me all that he possesses, to inherit after him, for I am his first born.

24 And Eliezer answered Ishmael and said, Surely Abraham did cast thee away with thy mother, and swear that thou shouldst not inherit any thing of all he possesses, and to whom will he give all that he has, with all his treasures, but unto me his servant, who has been faithful in his house, who has served him night and day, and has done all that he desired me? to me will he bequeath at his death all that he possesses.

25 And whilst Abraham was proceeding with his son Isaac along the road, Satan came and appeared to Abraham in the figure of a very aged man, humble and of contrite spirit, and he approached Abraham and said to him, Art thou silly or brutish, that thou goest to do this thing this day to thine only son?

26 For God gave thee a son in thy latter days, in thy old age, and wilt thou go and slaughter him this day because he committed no violence, and wilt thou cause the soul of thine only son to perish from the earth?

27 Dost thou not know and understand that this thing cannot be from the Lord? for the Lord cannot do unto man such evil upon earth to say to him, Go slaughter thy child.

28 And Abraham heard this and knew that it was the word of Satan who endeavored to draw him aside from the way of the Lord, but Abraham would not hearken to the voice of Satan, and Abraham rebuked him so that he went away.

29 And Satan returned and came to Isaac; and he appeared unto Isaac in the figure of a young man comely and well favored.

30 And he approached Isaac and said unto him, Dost thou not know and understand that thy old silly father bringeth thee to the slaughter this day for naught?

31 Now therefore, my son, do not listen nor attend to him, for he is a silly old man, and let not thy precious soul and beautiful figure be lost from the earth.

32 And Isaac heard this, and said unto Abraham, Hast thou heard, my father, that which this man has spoken? even thus has he spoken.

33 And Abraham answered his son Isaac and said to him, Take heed of him and do not listen to his words, nor attend to him, for he is Satan, endeavoring to draw us aside this day from the commands of God.

34 And Abraham still rebuked Satan, and Satan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the

road; and he transformed himself to a large brook of water in the road, and Abraham and Isaac and his two young men reached that place, and they saw a brook large and powerful as the mighty waters.

35 And they entered the brook and passed through it, and the waters at first reached their legs.

36 And they went deeper in the brook and the waters reached up to their necks, and they were all terrified on account of the water; and whilst they were going over the brook Abraham recognized that place, and he knew that there was no water there before.

37 And Abraham said to his son Isaac, I know this place in which there was no brook nor water, now therefore it is this Satan who does all this to us, to draw us aside this day from the commands of God.

38 And Abraham rebuked him and said unto him, The Lord rebuke thee, O Satan, begone from us for we go by the commands of God.

39 And Satan was terrified at the voice of Abraham, and he went away from them, and the place again became dry land as it was at first.

40 And Abraham went with Isaac toward the place that God had told him.

41 And on the third day Abraham lifted up his eyes and saw the place at a distance which God had told him of.

42 And a pillar of fire appeared to him that reached from the earth to heaven, and a cloud of glory upon the mountain, and the glory of the Lord was seen in the cloud.

43 And Abraham said to Isaac, My son, dost thou see in that mountain, which we perceive at a distance, that which I see upon it?

44 And Isaac answered and said unto his father, I see and lo a pillar of fire and a cloud, and the glory of the Lord is seen upon the cloud.

45 And Abraham knew that his son Isaac was accepted before the Lord for a burnt offering.

46 And Abraham said unto Eliezer and unto Ishmael his son, Do you also see that which we see upon the mountain which is at a distance?

47 And they answered and said, We see nothing more than like the other mountains of the earth. And Abraham knew that they were not accepted before the Lord to go with them, and Abraham said to them, Abide ye here with the ass whilst I and Isaac my son will go to yonder mount and worship there before the Lord and then return to you.

48 And Eliezer and Ishmael remained in that place, as Abraham had commanded.

49 And Abraham took wood for a burnt offering and placed it upon his son Isaac, and he took the fire and the knife, and they both went to that place.

50 And when they were going along Isaac said to his father, Behold, I see here the fire and wood, and where then is the lamb that is to be the burnt offering before the Lord?

51 And Abraham answered his son Isaac, saying, The Lord has made choice of thee my son, to be a perfect burnt offering instead of the lamb.

52 And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart.

53 And Abraham again said unto Isaac his son, Is there in thy heart any thought or counsel concerning this, which is not proper? tell me my son, I pray thee, O my son conceal it not from me.

54 And Isaac answered his father Abraham and said unto him, O my father, as the Lord liveth and as thy soul liveth, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to thee.

55 Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.

56 But I am of joyful and cheerful heart in this matter, and I say, Blessed is the Lord who has this day chosen me to be a burnt offering before Him.

57 And Abraham greatly rejoiced at the words of Isaac, and they went on and came together to that place that the Lord had spoken of.

58 And Abraham approached to build the altar in that place, and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar.

59 And Abraham took the wood and placed it in order upon the altar which he had built.

60 And he took his son Isaac and bound him in order to place him upon the wood which was upon the altar, to slay him for a burnt offering before the Lord.

61 And Isaac said to his father, Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and thereof profane the burnt offering; and Abraham did so.

62 And Isaac still said to his father, O my father, when thou shalt have slain me and burnt me for an offering, take with thee that which shall remain of my ashes to bring to Sarah my mother, and say to her, This is the sweet smelling savor of Isaac; but do not tell her this if she should sit near a well or upon any high place, lest she should cast her soul after me and die.

63 And Abraham heard the words of Isaac, and he lifted up his voice and wept when Isaac spake these words; and Abraham's tears gushed down upon Isaac his son, and Isaac wept bitterly, and he said to his father, Hasten thou, O my father, and do with me the will of the Lord our God as He has commanded thee.

64 And the hearts of Abraham and Isaac rejoiced at this thing which the Lord had commanded them; but the eye wept bitterly whilst the heart rejoiced.

65 And Abraham bound his son Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father, and Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord.

66 At that time the angels of mercy came before the Lord and spake to him concerning Isaac, saying,

67 O Lord, thou art a merciful and compassionate King over all that thou hast created in heaven and in earth, and thou supportest them all; give therefore ransom and redemption instead of thy servant Isaac, and pity and have compassion upon Abraham and Isaac his son, who are this day performing thy commands.

68 Hast thou seen, O Lord, how Isaac the son of Abraham thy servant is bound down to the slaughter like an animal? now therefore let thy pity be roused for them, O Lord.

69 At that time the Lord appeared unto Abraham, and called to him, from heaven, and said unto him, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God in performing this act, and in not withholding thy son, thine only son, from me.

70 And Abraham lifted up his eyes and saw, and behold, a ram was caught in a thicket by his horns; that was the ram which the Lord God had created in the earth in the day that he made earth and heaven.

71 For the Lord had prepared this ram from that day, to be a burnt offering instead of Isaac.

72 And this ram was advancing to Abraham when Satan caught hold of him and entangled his horns in the thicket, that he might not advance to Abraham, in order that Abraham might slay his son.

73 And Abraham, seeing the ram advancing to him and Satan withholding him, fetched him and brought him before the altar, and he loosened his son Isaac from his binding, and he put the ram in his stead, and Abraham killed the ram upon the altar, and brought it up as an offering in the place of his son Isaac.

74 And Abraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said, This is in the place of my son, and may this be considered this day as the blood of my son before the Lord.

75 And all that Abraham did on this occasion by the altar, he would exclaim and say, This is in the room of my son, and may it this day be considered before the Lord in the place of my son; and Abraham finished the whole of the service by the altar, and the service was accepted before the Lord, and was accounted as if it had been Isaac; and the Lord blessed Abraham and his seed on that day.

76 And Satan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Abraham was yet engaged in the burnt offering before the Lord.

77 And he said unto her, Dost thou not know all the work that Abraham has made with thine only son this day? for he took Isaac and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father, but he looked not at him, neither did he have compassion over him.

78 And Satan repeated these words, and he went away from her, and Sarah heard all the words of Satan, and she imagined him to be an old man from amongst the sons of men who had been with her son, and had come and told her these things.

79 And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and she cast dust upon her head, and she said, O my son, Isaac my son, O that I had this day died instead of thee. And she continued to weep and said, It grieves me for thee, O my son, my son Isaac, O that I had died this day in thy stead.

80 And she still continued to weep, and said, It grieves me for thee after that I have reared thee and have brought thee up; now my joy is turned into mourning over thee, I that had a longing for thee, and cried and prayed to God till I bare thee at ninety years old; and now hast thou served this day for the knife and the fire, to be made an offering.

81 But I console myself with thee, my son, in its being the word of the Lord, for thou didst perform the command of thy God; for who can transgress the word of our God, in whose hands is the soul of every living creature?

82 Thou art just, O Lord our God, for all thy works are good and righteous; for I also am rejoiced with thy word which thou didst command, and whilst mine eye weepeth bitterly my heart rejoiceth.

83 And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as a stone.

84 She afterward rose up and went about making inquiries till she came to Hebron, and she inquired of all those whom she met walking in the road, and no one could tell her what had happened to her son.

85 And she came with her maid servants and men servants to Kireath-arba, which is Hebron, and she asked concerning her Son, and she remained there while she sent some of her servants to seek where Abraham had gone with Isaac; they went to seek him in the house of Shem and Eber, and they could not find him, and they sought throughout the land and he was not there.

86 And behold, Satan came to Sarah in the shape of an old man, and he came and stood before her, and he said unto her, I spoke falsely unto thee, for Abraham did not kill his son and he is not dead; and when she heard the word her joy was so exceedingly violent on account of her son, that her soul went out through joy; she died and was gathered to her people.

87 And when Abraham had finished his service he returned with his son Isaac to his young men, and they rose up and went together to Beersheba, and they came home.³⁶

³⁶ The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT