

Genesis Lesson 15: Genesis 22-23

Lecture

- In his Genesis commentary, Victor Hamilton proposes that Genesis 22, known by various titles such as “Abraham is Tested by God”; “The Binding of Isaac”; or “The Sacrifice of Isaac”, has several themes running through it.
 - Abraham has lost his son Ishmael. Is he also to lose his only remaining son Isaac?
 - Is Isaac on the altar an extension of Ishmael left to wander in the wilderness?
 - Is the Abraham who sent out Hagar and Ishmael any different from the Abraham who will wield a knife at God’s command to sacrifice Isaac?
 - Is Sarah’s “get rid of Ishmael” replaced by God’s “get rid of Isaac”?
 - Can God protect both Ishmael and Isaac?
- Did you notice the names for God used in Chapter 22?
 - All the instructions to Abraham use the name Elohim, God the creator.
 - When God intervenes to prevent the death of Isaac, we see the angel of the Lord speaking. Here, God’s personal name Yahweh is used.
 - Abraham names the place of the sacrifice “The Lord will provide” (or “The Lord will see”), again using the personal name Yahweh.
 - Gordon Wenham says that in the 1st half of the chapter, we see Elohim acting in a strange, remote, and inexplicable way. When he is revealed as the savior of the child of the promise and he renews the covenant promises to Abraham, his personal name Yahweh, “the Lord” is used.

- How old was Isaac when Genesis 22 opens?
 - Genesis 22 refers to Isaac as a boy.
 - Contrast this to Genesis 21:14 where Ishmael is referred to as a child. We have already calculated that Ishmael may have been about 16 or 17 at that point.
 - Therefore, we can surmise that Isaac may have been a young man as Genesis 22 opens.
- Genesis 22 begins with the words, “After these things God tested Abraham.” What is the purpose of divine testing?
 - Deuteronomy 8:2 gives us a very good explanation.
 - “And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, **testing you** to know what was in your heart, whether you would keep his commandments or not.”
 - Gordon Wenham says, “Testing shows what someone is really like, and it generally involves difficulty or hardship.”
 - In his commentary on Genesis 22, John Calvin states, “This example is proposed for our imitation. Whenever the Lord gives a command, many things are perpetually occurring to enfeeble our purpose: means fail, we are destitute of counsel, all avenues seem closed. In such straits, the only remedy against despondency is to leave the event to God, in order that he may open a way for us when there is none.”
 - “And we know that for those who love God all things work together for good, for those who are called according to his purpose.” Romans 8:28-29
 - Going through the testing will produce a benefit to Abraham, but only if he proves his faithfulness to God and his commandments.
 - According to John Walton, Genesis 22 enables the world to see why God was justified in selecting Abraham to be the recipient of the covenant promises.

- What is the benefit to Abraham? We do not learn about this until after the angel of the Lord has stayed Abraham's hand from sacrificing Isaac. The benefit is the reiteration of the covenant promises.
 - Genesis 22:17-18: "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, ¹⁸ and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."
 - Notice in this passage that the Lord is expressing the infinite absolute form in the Hebrew: "I will **surely** bless you, and I will **surely** multiply your offspring."
 - This version of the promise surpasses all the others.
 - Also, the Lord adds, "And your offspring shall possess the gate of his enemies."
 - The promise of the land becomes stronger. Not only will Abraham's descendants possess the land, but they will also conquer their enemies. It is a guarantee of success.
- The intensity of the testing is expressed by Elohim's words in verse 2: "Take your son, your only son Isaac, whom you love." Each characterization of Isaac hits Abraham's heart a little harder.
 - The words of verse 2 are a wonderful parallel to Yahweh's words to Abraham from Genesis 12:1: "Go from your country and your kindred and your father's house."
- Genesis 22 raises questions about child sacrifice.
 - There are several instances of child sacrifice *later* in the Old Testament, but in these instances, it was never commanded nor condoned by God.
 - Leviticus 18:21 makes the following explicit command:
 - "You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD."

- The early Phoenicians who settled in Canaan worshipped Molech. This worship involved child sacrifice. The idol Molech was a large statue represented with outstretched arms and a hole in the body. A fire would be lit in the hole and the child would be placed on the outstretched arms and rolled into the fire.
 - The fact that Abraham did not object to God’s command to sacrifice Isaac suggests that child sacrifice as a mode of worship existed very early in Canaan.
 - Genesis 22 certainly foreshadows God’s later commands about the first-born, be it a male son or a male animal. No male sons were to be sacrificed, but all were to be redeemed.
 - Exodus 13:11-16: “When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, ¹² you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD’S. ¹³ Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, By a strong hand the LORD brought us out of Egypt, from the house of slavery. ¹⁵ For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ ¹⁶ It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.”
- The entire story of the sacrifice of Isaac in Genesis 22 is full of tension.
 - In verse 3, Abraham is clearly distracted. He saddles his donkey and **then** cuts the wood for the burnt offering.
 - Abraham, Isaac, and his 2 young men (servants) travel 3 days to reach Mt. Moriah. On the 3rd day, Abraham was able to see Mt. Moriah in the distance.
 - Depending on the exact distance from Beersheba to Mt. Moriah, the group may have traveled 17 to 18 miles a day, not an uncommon distance for that time.
 - Elsewhere in the Old Testament, “on the 3rd day” foretells an ominous event. Victor Hamilton says that it is the Hebrew equivalent to “at the 11th hour.”

- Abraham cannot just sacrifice Isaac and be done with it. He must ponder the Lord's command over what were surely the 3 longest days of his life.
- The story records very little of any conversation that occurred on the journey. Only on the 3rd day do we have a few critical statements.
 - Abraham tells the 2 young servants traveling with them the following in Genesis 22:5:
 - “Stay here with the donkey; I and the boy will go over there and worship and come again to you.”
 - Is Abraham trying to conceal from the servants what is about to take place on Mt. Moriah?
 - Or, as the writer of Hebrews points out, is Abraham confident that God will raise Isaac from the dead after the sacrifice?
 - “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸ of whom it was said, “Through Isaac shall your offspring be named.” ¹⁹ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.” Hebrews 11:17-19
- When Isaac asks in verse 7 where the lamb is for the burnt offering, Abraham replies, “God will provide for himself the lamb for a burnt offering, my son.”
 - Our translations put a comma between “offering” and “my son.”
 - The ancient Hebrew texts would have had no comma.
 - So, this verse, could be understood as either “God will provide the lamb for the burnt offering, my son” or “God will provide the lamb for the burnt offering, namely my son.”

- Abraham builds an altar, lays the wood on top, binds Isaac, and lays him on top of the wood.
 - The narrator describes the steps in excruciating detail, as if Abraham is putting off the moment of sacrifice as long as possible.
 - If Isaac was strong enough to carry the wood on his back up the mountain, he was surely strong enough to fight his father.
 - Yet, Isaac submits to what is about to happen. No words are recorded.
 - Surely Isaac knows that he is the child of the promise. Does he wonder what has changed? Why is he to die now?
 - Even though this story is about Abraham's obedience, we see Isaac being as obedient to his father as Abraham is to God.
 - Isaac is getting first-hand knowledge of the kind of God that Abraham has known, believed, and obeyed for so many years.
- In Genesis 22:10, Abraham reached out and took the knife in hand to slaughter his son.
 - According to Gordon Wenham, "Reaching out the hand often indicates the next act is of great moment."
 - He gives the example of the Lord speaking to Moses in Exodus 3:20 about what he plans to do in Egypt.
 - "So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go."
 - Biblical Hebrew has 5 words for "slaughter."
 - The word used here, "sahat", (say-at) was used to for the slaughter of animals for both secular and sacred purposes. It was used else in the Old Testament to describe the sacrifice of children to pagan gods.
- The knife Abraham used, "hamma akelet" in Hebrew, is used elsewhere in only in Judges 19:29 and Proverbs 30:14.

- In Judges 19:29, a man uses the “hamma akelet” to butcher his concubine into 12 pieces.
 - This was truly a lethal knife.
 - In Genesis 22:11, the angel of the Lord must call out to Abraham twice to get his attention away from the sacrifice God has asked him to perform.
 - “But the angel of the LORD called to him from heaven and said, ‘Abraham, Abraham!’”
- After the angel of the Lord stays Abraham’s hand from slaughtering Isaac, Abraham sacrifices the ram God has provided.
 - Isaac is redeemed by the blood of the sacrificed ram.
 - Many Christian interpreters see this as the foundation for the principle of substitutionary atonement which reaches its pinnacle with Christ’s sacrificial death on the cross.
 - “Behold, the Lamb of God, who takes away the sin of the world!” John 1:29
 - “but God shows his love for us in that while we were still sinners, Christ died for us.” Romans 5:8
 - ” What then shall we say to these things? If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” Romans 8:31-32
- Notice in verse 14 that Abraham calls the place of the sacrifice “The Lord will provide” or “The Lord will see”.
 - Victor Hamilton notes that nothing about the name draws any attention to Abraham’s role.
 - More specifically, Abraham does not call the place “Abraham obeyed.”
 - The entire focus now is on the graciousness of God, not the faithfulness of Abraham.

- Beginning with verse 15, the story shifts back to Abraham’s faithfulness and obedience. Yahweh reaffirms the covenant promises to Abraham from Genesis 12:1-3.
 - Isaac is the beneficiary of the promises, but only because Abraham was obedient to God.
 - This would be an appropriate point to expand upon James’ words in James 2:21-24:
 - “Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. ²⁴ You see that a person is justified by works and not by faith alone.”
 - James does not use the word “justify” in the same manner as Paul. Paul uses the word “justify” to mean being declared righteous by God through faith in Jesus’ atoning sacrifice on the cross.
 - James, on the other hand, uses the term to mean that one’s works demonstrate that someone has been justified.
 - According to Genesis 15:6, Abraham “believed the LORD, and he counted it to him as righteousness.”
 - Because Abraham was already righteous in God’s sight, he demonstrated that righteousness by his act of obedience in the sacrifice of Isaac.

- The story of the sacrifice of Isaac ends in verse 19 with Abraham returning to his 2 servants and they return as a group to Beersheba.
 - Isaac is not mentioned. Where is he?
 - Commentators have proposed numerous ideas to fill in the silence of the text.
 - None really satisfy. The simplest answer may be that the text is focusing on Abraham and not Isaac and that is why he is not mentioned.
 - In a similar vein, some commentators have proposed that Sarah died of a broken heart because Isaac did not return with Abraham. They propose that this is the reason for Genesis recording Sarah's death so abruptly in Genesis 23.
 - Filling in the blanks in this fashion may satisfy our questions but has little basis in the Scripture itself.

Genesis Lesson 15: Genesis 22-23

**Some trust in chariots and some in horses, but we trust in the name of the LORD our God.
Psalms 20:7**

1. Read Genesis 22:1-8.

a. Why do you think God tested Abraham?

God was testing Abraham's obedience to Him.

b. What did God instruct Abraham to do?

After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." ² He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." Genesis 22:1-2

c. How does this Genesis 22 passage seem to conflict with Genesis 21:12b?

- ...through Isaac shall your offspring be named. Genesis 21:12
- If Abraham sacrifices Isaac, how will Isaac have offspring?

d. Find Beersheba and Mount Moriah on a map. How far did Abraham and Isaac travel?

They traveled about 40-50 miles.

e. What explanation did Abraham give to his servants?

Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." Genesis 22:5

f. What did Isaac want to know?

And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" Genesis 22:7

g. What did Abraham reply?

Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together. Genesis 22:8

- h. What do you think that Abraham and Isaac were each thinking at the time?
- Isaac may have been wondering where God would get a lamb at Mt. Moriah, but he trusted his father.
 - Abraham may have been wondering why God would test him in this way.
2. Read Genesis 22:9-19.
- a. What words would you use to describe Abraham's actions in verses 9-10?
- Abraham was faithful to fulfill God's command to sacrifice Isaac, despite the emotional pain of doing so.
- b. What do you think Isaac was thinking at this point?
- God has not provided a lamb.
 - Why am I being sacrificed?
- c. How did God prevent the sacrifice of Isaac?
- But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." ¹² He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." Genesis 22:11-12
- d. What statements did the angel of the Lord make to Abraham?
- But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." ¹² He said, "**Do not lay your hand on the boy or do anything to him**, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." Genesis 22:11-12
- e. How do James 2:17, 21-24 add context?
- So also faith by itself, if it does not have works, is dead. James 2:17
 - Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God. ²⁴ You see that a person is justified by works and not by faith alone. James 2:21-24

- f. How does verse 13 fulfill Abraham's earlier statement to Isaac in verse 8?
And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. Genesis 22:13
- g. What did Abraham name the site? Do you know another name for this site?
- So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided." Genesis 22:14
 - Mt. Moriah; Temple Mount; Zion
- h. How does Isaiah 2:3 explain what was later built on this site?
- and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." Isaiah 2:3
 - Solomon's Temple was built on this site.
- i. What did the angel of the Lord say to Abraham next?
And the angel of the LORD called to Abraham a second time from heaven ¹⁶ and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, ¹⁷ I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, ¹⁸ and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." Genesis 22:15-18
- j. What is your understanding of the phrase, "I swear by myself, declares the Lord?"
There was no one higher than God to whom he could swear an oath. So, he swore an oath to himself.
- k. How does Galatians 3:6 explain Abraham's standing with God at this point?
just as Abraham "believed God, and it was counted to him as righteousness"
Galatians 3:6

1. What additional words does the author of Hebrews state about Genesis 22 in Hebrews 11:17-19?
By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸ of whom it was said, “Through Isaac shall your offspring be named.” ¹⁹ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. Hebrews 11:17-19

3. What do you think the genealogy listed in Genesis 22:20-23 is included at this point in the story? (Hint: read ahead to Genesis 24.)
The genealogy is included to explain who Isaac’s future wife, Rebekah, is descended from.

4. Read Genesis 23:1-20.
 - a. How old was Sarah when she died and where did she die?
Sarah was 127 years old when she died at Kiriath-Arba (Hebron).

 - b. What did Abraham ask of the Hittites and why?
“I am a sojourner and foreigner among you; give me property among you for a burying place, that I may bury my dead out of my sight.” Genesis 23:4

 - c. What did the Hittites respond?
The Hittites answered Abraham, ⁶ “Hear us, my lord; you are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will withhold from you his tomb to hinder you from burying your dead.” Genesis 23:5-6

 - d. What back and forth argument occurs between Ephron and Abraham?
Ephron was willing to give Abraham the field and cave outright, but Abraham wanted to purchase them from Ephron.

 - e. What do you think about Ephron’s price for the field and the cave?
This seems like an exorbitant price to pay for the field and the cave. Ephron was taking advantage of Abraham in his time of bereavement.

 - f. What does Abraham gain by paying for the field and the cave, besides a place to bury Sarah?
Buying the field and the cave outright gave Abraham title to the property.

- g. What else of importance do you learn about the transaction from verse 18?
 So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over ¹⁸ to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city. Genesis 23:17-18
- h. What does Abraham know about the Hittite land that the Hittites don't know?
 (Hint: see Genesis 15:18-21.)
 On that day the LORD made a covenant with Abram, saying, "**To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,** ¹⁹ the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰ **the Hittites,** the Perizzites, the Rephaim, ²¹ the Amorites, the Canaanites, the Girgashites and the Jebusites." Genesis 15:18-21
5. Read Genesis 49:29-31. Who else was buried in the same cave where Sarah was buried? All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him. ²⁹ Then he commanded them and said to them, "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, ³⁰ in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. ³¹ There they buried **Abraham and Sarah** his wife. There they buried **Isaac and Rebekah** his wife, and there I buried **Leah**— ³² the field and the cave that is in it were bought from the Hittites." ³³ When **Jacob** finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people. Genesis 49:28-33

Genesis Lesson 15

Genesis 22-23

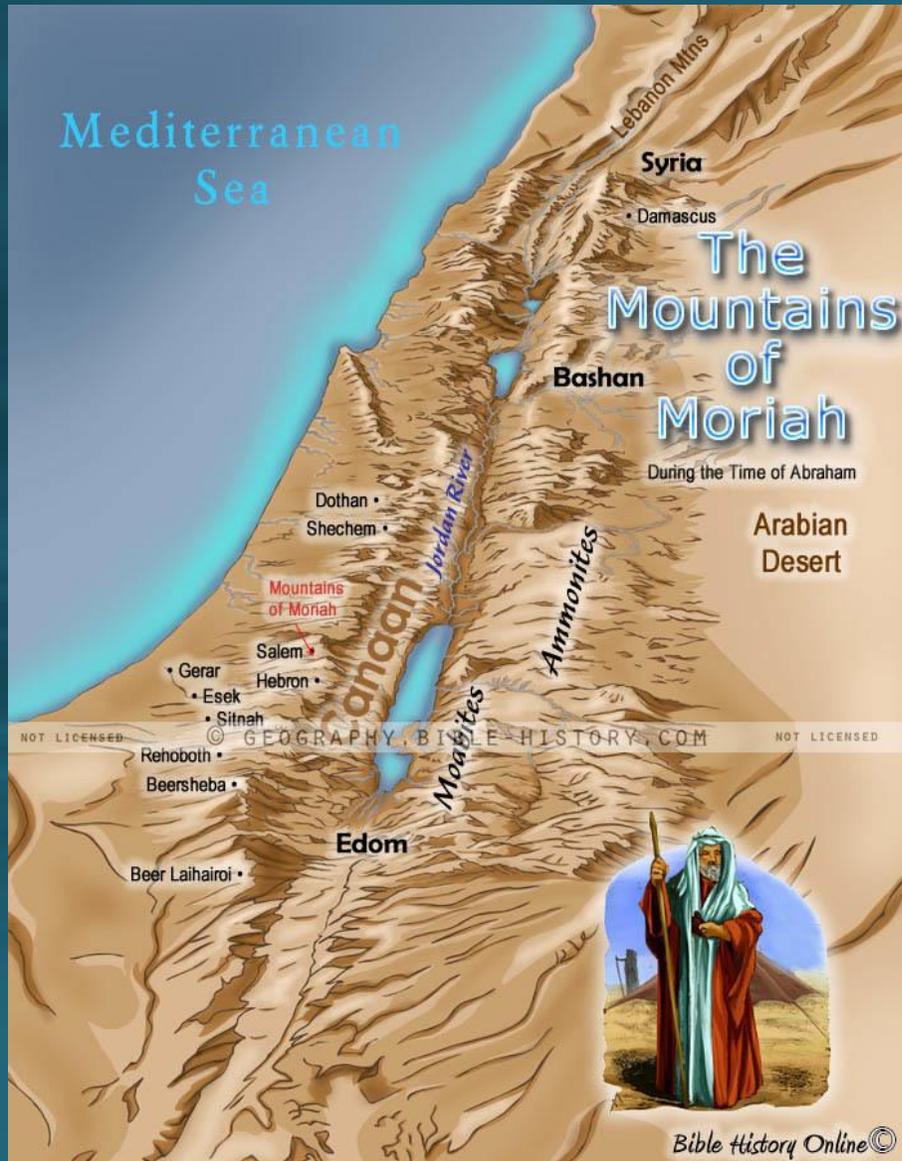
The Themes of Genesis 22 (Victor Hamilton)

- Abraham Has Lost His Son Ishmael. Is He Also to Lose His Only Remaining Son Isaac?
- Is Isaac on the Altar an Extension of Ishmael Left to Wander in the Wilderness?
- Is the Abraham Who Sent Out Hagar and Ishmael Any Different from the Abraham Who Will Wield a Knife to Sacrifice Isaac?
- Is Sarah's "Get Rid of Ishmael" Replaced by God's "Get Rid of Isaac"?
- Can God Protect Both Ishmael and Isaac?

The Names of God in Genesis 22

- All the Instructions to Abraham Use Elohim, the Creator God
- When God Intervenes and the Angel of the Lord Speaks, Yahweh Is Used
- Abraham Names the Place of Sacrifice “The Lord Will Provide” (or “The Lord Will See”), Again Using Yahweh
- Gordon Wenham:
 - In the 1st Half of the Chapter, Elohim is Acting in a Strange, Remote, and Inexplicable Way
 - When he is Revealed as the Savior of the Child of the Promise and Renews the Covenant Promises, His Personal Name Yahweh Is Used

The Mountains of Moriah



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How Old Was Isaac?

- Genesis 22 Refers to Isaac as a Boy
- Genesis 21:14 Refers to Ishmael as a Child; We Calculated He May Have Been about 16 or 17 at that Point
- We Can Surmise That Isaac May Have Been a Young Man as Genesis 22 Opens

The Purpose of Divine Testing

- Deuteronomy 8:2
- Gordon Wenham: "Testing Shows What Someone Is Really Like, and It Generally Involves Difficulty or Hardship"
- John Calvin
- Romans 8:28-29
- Going Through the Testing Will Benefit Abraham, but Only If He Proves His Faithfulness to God and His Commandments
- John Walton: "Genesis 22 Enables the World to See Why God Was Justified in Selecting Abraham to Be the Recipient of the Covenant Promises"

The Purpose of Divine Testing

- What Is the Benefit to Abraham?
 - The Reiteration of the Covenant Promises (Genesis 22:17-18)
 - Notice the Use of the Hebrew Infinite Absolute Form in the Passage; ***Surely*** Bless You; ***Surely*** Multiply Your Offspring
 - This Version of the Promise Surpasses All Others
 - The Lord Adds, “And Your Offspring Shall Possess the Gate of His Enemies”
 - The Promise of the Land Becomes Stronger
 - They Will Possess the Land and Conquer Their Enemies
 - A Guarantee of Success
- The Intensity of the Testing: “Take Your Son, Your Only Son Isaac, Whom You Love”
 - A Wonderful Parallel to Genesis 12:1

Child Sacrifice

- Several Instances *Later* in the Old Testament, But Never Commanded Nor Condoned by God
- Leviticus 18:21
- The Early Phoenicians Worshipped Molech and Practiced Child Sacrifice
- The Fact That Abraham Did Not Object to God's Command to Sacrifice Isaac Suggests That Child Sacrifice as a Mode of Worship Existed Very Early in Canaan

Foreshadowing Redemption of the First-Born

- Genesis 22 Foreshadows God's Later Commands About the First-Born, Male Son or Male Animal
- No Male Sons Were to Be Sacrificed, But All Were to Be Redeemed
- Exodus 13:11-16

The Sacrifice of Isaac



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A Story Full of Tension

- Verse 3: Abraham Is Distracted; Saddles His Donkey and Then Cuts the Wood
- Abraham, Isaac, and 2 Servants Travel 3 Days to Mt. Moriah
 - Traveled 17 to 18 Miles a Day
 - In the Old Testament, “On the 3rd Day” Foretells an Ominous Event
 - Victor Hamilton: the Hebrew Equivalent to “At the 11th Hour”
 - Abraham Must Ponder God’s Command for the 3 Longest Days of His Life

A Story Full of Tension

- Very Little Conversation on the Journey
- Abraham Tells the Servants to “Stay Here”
- Is Abraham Trying to Conceal What Is About to Take Place on Mt. Moriah?
- Or Is Abraham Confident God Will Raise Isaac from the Dead? (Hebrews 11:17-19)
- Where Is the Lamb for the Burnt Offering?
 - “God Will Provide for Himself the Lamb for the Burnt Offering, My Son”
 - Ancient Hebrew Texts Would Have Had No Comma
 - Could Also Read: “God Will Provide the Lamb for the Burnt Offering, Namely My Son”

A Story Full of Tension

- Excruciating Details: Abraham Builds an Altar, Lays the Wood, Binds Isaac, Lays Isaac on the Wood
- As if Abraham Is Putting Off the Sacrifice as Long as Possible
- Surely Isaac Was Strong Enough to Fight His Father, but He Submits
- Isaac Must Wonder Why He Is to Die Now; He Is the Child of the Promise
- Isaac Is as Obedient to His Father as Abraham Is to God
- Isaac Is Getting 1st Hand Knowledge of the Kind of God Abraham Has Known, Believed, and Obeyed

A Story Full of Tension

- Abraham Reached Out and Took the Knife in Hand to Slaughter His Son
- Gordon Wenham: "Reaching Out the Hand Often Indicates the Next Act Is of Great Moment"
- Exodus 3:20
- Biblical Hebrew Has 5 Words for "Slaughter"
- The Word Used Here, "Sahat", Was Used for the Slaughter of Animals (Both Secular and Sacred) and the Sacrifice of Children
- The Knife, "Hamma Akelet" Used Elsewhere Only in Judges 19:29 and Proverbs 30:14
- Truly a Lethal Knife
- The Angel of the Lord Must Call Out to Abraham Twice to Get His Attention

The Sacrifice of Isaac



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Abraham Sacrifices the Ram

- Isaac Is Redeemed by the Blood of the Sacrificed Ram
- Many Christian Interpreters See This as the Foundation for the Principle of Substitutionary Atonement
 - Reaches Its Pinnacle with Christ's Sacrificial Death on the Cross
 - John 1:29
 - Romans 5:8
 - Romans 8:31-32

Genesis 22:14

- “The Lord Will Provide” (“The Lord Will See”)
- Victor Hamilton: Nothing About the Name Draws Any Attention to Abraham’s Role
- The Place Is Not Called “Abraham Obeyed”
- The Entire Focus Is on the Graciousness of God, Not the Faithfulness of Abraham

Genesis 22:15

- The Story Shifts Back to Abraham's Faithfulness and Obedience
- Yahweh Reaffirms the Covenant Promises of Genesis 12:1-3
- Isaac Is the Beneficiary, But Only Because Abraham Was Obedient to God
- James 2:21-24
 - Paul: "Justify" = Being Declared Righteous by God Through Faith in Jesus Christ's Sacrifice on the Cross
 - James: "Justify" = One's Works Demonstrate That Someone Has Been Justified
 - Genesis 15:6
 - Abraham Demonstrated His Righteousness by His Act of Obedience in the Sacrifice of Isaac

Returning to Beersheba

- Isaac Is Not Mentioned; Where Is He?
- Commentators Have Proposed Numerous Ideas to Fill the Silence of the Text; None Really Satisfy
- The Simplest Answer: the Text Is Focusing on Abraham and Not Isaac
- In a Similar Vein, Some Have Proposed That Sarah Died of a Broken Heart Because Isaac Did Not Return with Abraham; the Reason Behind the Abrupt Recording of Sarah's Death in Genesis 23
- Filling in the Blanks May Satisfy Our Questions, But Has Little Basis in the Scripture Itself

The Burial Cave at Machpelah



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Burial Site for Abraham and Sarah



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