

# GENESIS

## ABRAHAM'S TEST OF FAITH VSS.1-19

### EXEGESIS VERSES 1 – 2:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: <sup>WTT</sup> Genesis 22:1

<sup>NAS</sup> Genesis 22:1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." (וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + adv: 'achar; "after"; + d.a. + n/com/m/pl/abs: dabar: "things"; + d.a. + adj/b/pl: 'elleh; "these"; + waw conj. + d.a. + n/com/m/pl/abs: 'elohiyim; "the God"; + v/Piel/PF/3ms: nasah; "He put to the test/utterly proved"; + sign of d.o. + proper n: "Abraham"; + waw consec. + v/qal/IPF/3ms: 'amar; "and He said"; + prep. w/3ms suff: 'el; "to him"; + proper n: "Abraham"; + waw consec. + v/qal/IPF/3ms 'amar: "and he said"; + interj.part. w/1cs suff: hinneh; "Behold, me!/Here I am"])

וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וּלְךָ־לֶךְ אֶל־אֶרֶץ מוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלָיךְ: <sup>WTT</sup> Genesis 22:2

<sup>NAS</sup> Genesis 22:2 And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; (וַיֹּאמֶר אֵלָיו אֱלֹהִים וַיֹּאמֶר הִנְנִי וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וּלְךָ־לֶךְ אֶל־אֶרֶץ מוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלָיךְ [waw consec. + v/qal/IPF/3ms: 'amar; "and He said"; + v/qal/imp/m/s: laqach; "take"; + interj.part: na'; "now"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: ben; "your son"; + sign of d.o. + adj/m/s/constr. w/2ms suff: yachiyd; "your only son"; + rel.pro: 'asher; "which/whom"; + v/qal/PF/2ms: 'ahab; "you love"; + sign of d.o. + proper n: "Isaac"; + waw conj. + v/qal/imp/m/s: halak; "walk/go"; + prep. w/2ms suff: lamed; "for you"; + prep: 'el; "to"; + n/com/f/s/constr: 'erets; "the land of"; + proper n: moriyah; "Moriah"])

and offer him there as a burnt offering on one of the mountains of which I will tell you." (וַיֹּאמֶר אֵלָיו אֱלֹהִים וַיֹּאמֶר הִנְנִי וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וּלְךָ־לֶךְ אֶל־אֶרֶץ מוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלָיךְ [waw conj. + v/Hiphil/imp/m/s: -alah; {lit. go up/ascend}; "cause to offer up"; + adv: sham; "there"; + prep: lamed: "for" + n/com/f/s/abs: -olah; "a whole burnt offering"; + prep: -al; "upon"; + adj/m/s/constr: 'achad; "one of"; + d.a. + n/com/m/pl/abs: har; "the mountains"; + rel.pro: 'asher; "which"; + v/qal/IPF/1cs: 'amar + prep. w/2ms suff: 'el; "I will say/tell to you"])

## GENESIS

### ANALYSIS VERSES 1 – 2:

1. The opening, “**Now it came about after these things**” advances the narrative some years post chapter 21.
2. The exact time is uncertain, but we might conclude it to be when **Isaac** was no less than ~17 years old or some 14 years after the great feast and established alliance with Abimelech (21:8-32).
3. So some time had elapsed with **Abraham** residing in the kingdom of Abimelech (cf. the “*many days*” of 21:34).
4. This would date this portion of narrative ~1829 BC.
5. The dating is derived from the used of the Hebrew word “נָעַר - na’ar” translated “*young men/lad*” and used regarding **Isaac** in vss.5,12.
6. It was consistently used of Ishmael in 21:12,17,18,19,20 who was 14 at Isaac’s birth and would have been about 17 years old at time of the feast (this corrects analysis of 21:15-21; pt.13; p.15).
7. The noun is used of Joseph in Gen.37:2 specifically aging him at 17 years old.
8. This would age **Abraham** 117 years old and Sarah 107.
9. In indicates sufficient physical and emotional maturity to engage in warfare (Gen.14:24), servants able to chef (Gen.18:7) and young adults part of the homosexual gang in Gen.19:4.
10. It looks to an age transcending from teen to adulthood (cf.Gen.25:27).
11. During the period of Isaac’s life **Abraham** has had much time to reflect upon the promises of **God** relative to the covenant against the background of watching the miracle-child develop into a strapping young man.
12. He knew from all that **God** had said to him that **Isaac** was the heir and seed through whom the covenant promises would be realized.
13. In other words, he knew **Isaac** would live to be married and bear a son for the 3<sup>rd</sup> generation.
14. We can conclude it was relatively easy for him to faith-rest Isaac’s safety during his formative years.
15. His faith-rest in now put to a supreme test with no little test for **Isaac** himself.
16. The verb “**tested/nasah**” is only used here in Genesis.
17. It emphasizes testing the mettle (resolve) of one’s will in obedience to **God** or not. Cp.Exo.16:4; 20:20
18. It is literally “**The God**/ha ‘elohiym” that does the testing.
19. The use of the definite article with the noun “**God**” is used again in vss.3,9.
20. Only the author uses the definite article in his references to **God** and recognizes the supreme authority for **God** to act (the speakers omit the definite article cf.vss.8,12).
21. No matter how excessive the test may seem on the surface, **God** has every right to test as He deems warranted and it is the believer’s responsibility to acclimate (as Moses is very aware).
22. Here, God’s actions are most dramatic as **Abraham** is asked to do something that violates all normal parental love and protection of offspring.
23. The particular test is designed to test Abraham’s commitment to BD and trust in **God**.
24. Testing is a revealer of the heart and the end is designed for good. Cf.Jam.1:3; 1Pet.4:12ff
25. It involves some hardship or pressure and when **God** tests a person it is to reveal the innermost of their thoughts. Cp.2Chr.32:31
26. Upon hearing his name, “**Abraham**”, he demonstrates his attentiveness, “**Here I am/hinneh**”.

## GENESIS

27. **God** pauses in calling his name and continuing with “**then he said**/waw ‘amar” to initiate the test with “a call to worship” in check of the proper attitude necessary to handle the test.
28. This particular “call to worship” is unique indeed as **Abraham** of course has no clue as to what is about to follow.
29. God’s introductory words are literally, “**Take now your son, your only begotten son, whom you love**/laqach na’ ben yachiyd ‘asher ‘ahab”.
30. The particle “**now/please (na)**” is uncommon in a divine command.
31. It reflects a sensitivity by **God** to the enormity of the command being sprung on the unsuspecting patriarch further emphasized with the phraseology of uniqueness as to **Isaac**.
32. The verb “**love** (‘ahab”) emphasizes that preferred whether person or thing. Gen.24:67; 25:28; 27:4,9,14; 29:18,30,32; etc.
33. It reflects Abraham’s affection towards **Isaac** in contrast to Ishmael (cf.21:11) brought about by continued doctrinal orientation.
34. By referring to Abraham’s **son** 3x (**son, only son, Isaac**) the whole history of **Isaac** is brought into Abraham’s frame of reference: his delayed appearance, his promised birth and his miraculous arrival.
35. It could be said that on **Isaac** all of Abraham’s hopes are at stake.
36. What especially stands out in the references to **Isaac** is the phrase “**whom you love**”.
37. Abraham’s test was, will his **love** for his **son** take precedence over his obedience to **God**?
38. The English 2<sup>nd</sup> imperative, “**go to the land of Moriah**/halak lamed ‘el ‘erets moriyah” leaves out the Hebrew preposition *lamed* with the 2<sup>nd</sup> singular suffix to go “*for yourself*”.
39. It puts the weight of the test on Abraham’s soul in making the application.
40. The district of **Moriah** is according to 2Chr.3:1 to be identified with the temple site in Jerusalem (the only other use of the proper name).
41. The word means something like “**the land of vision/seeing**” as it is taken from the root “**ראה** – ra’ah”.
42. **Abraham** was familiar with the region having traveled throughout Canaan some 40+ years.
43. The 3<sup>rd</sup> command is the bombshell: “**offer him there as a burnt offering**/-alah sham lamed –olah”.
44. In a **burnt offering** the entire animal carcass was cut up, placed on an altar and reduced to ashes.
45. This **offering** was the most common and basic of the offerings and theologically features the doctrine of propitiation within the constellation of soteriology. Cf.Gen.8:20
46. **Abraham** has given up his **son** Ishmael for the sake of doctrine, now he is asked to literally kill his **son Isaac** and turn his flesh into ashes as if he were an ordinary animal sacrifice.
47. Into the hilly high country of **Moriah Abraham** is to travel and there he will spot a particular spot of high place where **God** will somehow make it known where his is to kill his beloved **son**.
48. Hence the words, “**on one of the mountains of which I will tell you**/-al ‘achad ha har ‘asher ‘amar ‘el”.
49. Again, **Abraham** is asked to travel to a place and wait for specifics (cf.12:1).
50. This all adds pressure on his soul, but he had the doctrine to handle it.
51. Obviously, the test is highly symbolic pointing to the far reaching purpose for the promised heir.

## GENESIS

## EXEGESIS VERSES 3 – 5:

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח  
 אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עָלָהּ וַיִּקֶּם  
 וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים:

<sup>NAS</sup> Genesis 22:3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; (וַיִּשְׁכֶּם אַבְרָהָם שָׁכַם וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עָלָהּ וַיִּקֶּם וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים) [*waw consec. + v/Hiphil/IPF/3ms: shakam; "and he arose early" {used of Abraham in 19:27; 21:14}; + proper n: "Abraham"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw consec. + v/qal/IPF/3ms: chabash; "and saddled"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: chamor; "his donkey"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + adj/b/dual/constr: shenayim; "two of"; + n/com/m/pl/constr. w/3ms suff: na-ar; "his young men"; + prep. w/3ms suff: 'eth; "with him"; + waw conj. + sign of d.o. + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: ben; "his son" ])*

and he split wood for the burnt offering, and arose and went to the place of which God had told him. (וַיִּבְקַע עֵצִי עָלָהּ וַיִּקֶּם וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים) [*waw consec. + v/Piel/IPF/3ms: baqa-; "and he divided/split"; + n/com/m/pl/constr: -ets; "wood"; + n/com/f/s/abs: -olah; "for the burnt offering"; + waw consec. + v/qal/IPF/3ms: qum; "and he arose"; + waw consec. + v/qal/IPF/3ms: halak; "and he walked/went"; + prep: 'el + d.a. + n/com/m/s/abs: maqom; "to the place"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: 'amar + prep. w/3ms suff: lamed + d.a. + n/com/m/pl/abs: 'elohiym; "He had said to him, God" ])*

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא  
 אֶת־הַמָּקוֹם מֵרָחֹק:

<sup>NAS</sup> Genesis 22:4 On the third day Abraham raised his eyes and saw the place from a distance. (בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֹק) [*prep: bet + d.a. + n/com/m/s/abs: yom; "on the day"; + d.a. + adj/m/s/abs: sheliyshi; "the third one"; + waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted"; + proper n: "Abraham"; + sign of d.o. + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah + sign of d.o. + d.a. + n/com/m/s/abs: maqom; "and he saw the place"; + prep: min; "from"; + adj/m/s/abs: rachoq; "afar/a distance" ])*

## GENESIS

וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה <sup>WTT</sup> Genesis 22:5  
 עִם־הַחֲמֹר וְאֲנִי וְהַנֶּעֶר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה  
 אֵלֵיכֶם:

<sup>NAS</sup> Genesis 22:5 **And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder;** (וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו לֵשֶׁב הֵרָא וְאֲנִי וְהַנֶּעֶר נֵלְכָה עִם הַחֲמֹר וְנָשׁוּבָה אֵלֵיכֶם [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Abraham"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: na-ar; "to his young men"; + v/qal/imp/m/pl: yashab; "you all remain"; + prep. w/2mpl suff: lamed; "for you"; + adv: poh; "here"; + prep: -im; "with"; + d.a. + n/com/m/s/abs: chamor; "the donkey"; + waw conj. + pro/1cs: 'aniy + waw conj. + d.a. + n/com/m/s/abs: na-ar + v/qal/IPF/1cpl: halak; "and I and the lad will walk/go"; + prep: -ad; "as far as"; + adv: koh; "thus/yonder"])  
**and we will worship and return to you."** (וְאֲנִי וְהַנֶּעֶר נִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם [waw conj. + v/Hithpael/IPF/1cpl: chuh fr. shachah; "we ourselves will bow down/worship" {same as 18:2; 19:1} + waw consec. + v/qal/IPF/1cpl: shub; "and will return"; + prep. w/2mpl suff: 'el; "to you"])

### ANALYSIS VERSES 3 – 5:

1. In customary style to Abraham's prompt obedience to divine directives, he "**rose early in the morning**/shakam bet boker" (e.g. 17:23 in circumcising; cf:21:14).
2. The narrator puts focus on Abraham's actions in the test with his inner feelings aside.
3. The nature of the test itself is sufficient for the reader to empathize.
4. Certainly he would have spent the previous evening contemplating the implications of the death of **his son** in light of the promises made to him regarding Isaac's destiny. Cf.Gen.17:19,21; 21:12; cp. Rom.9:7; Heb.11:18
5. Still, the promises would not eliminate Abraham's soul pressure as he loved **his son** and it would be abnormal to do anything to bring his misery, much less be the cause of his death.
6. In vs.3 there are 3 terms denoting Abraham's actions in preparing for the sacrificial event: "**saddled**/chabash"...**took**/laqach"...and "**split**/baqa".
7. The order of the listing is strange as normally the **wood** (-ets) would have been cut first and saddling **the donkey** last.
8. This suggests his state of mind.
9. Under severe mental stress a person can be scatter-brained.
10. It's important to realize that **Abraham** was a normal believer and in spite of his high level of +V and doctrinal fortitude, he still was only human.
11. It has been suggested that he left the task of cutting **wood** for the last to avoid thinking about what it was going to be used for until necessary.
12. Notwithstanding all the thoughts flooding his mind, **Abraham** "pulled up his boot straps" (**arose**/qum), as no one else could do it for him, and set out "**to the place of which God had told him**".

## GENESIS

13. The only identification of the particular mountain (vs.2) that was this “**place/maqom**” is described as something seen “**from a distance/min rachoq**”.
14. How did he know it was “**the place**”?
15. Something happened after the **third day** of travel that **Abraham raised his eyes** with intuition knowing that the particular mountain before him was the one.
16. The language suggests that for 3 days, **Abraham** remained in a constant state of contemplation and thought and at the right timing, he knew he had arrived.
17. While the exact nature of perception is a mystery, we might safely assume that a sustained state of prayer had something to do with it.
18. With the objective in view, **Abraham** regathers his thoughts and leaves instructions for the **two young men** he had brought with him and **Isaac**.
19. These **two** might seem to have violated the directive for **Abraham** to go it alone to the **place** of the sacrifice (vs.2 lit. “...*and go for you to the land of Moriah*”).
20. This can be resolved as he did not take the 2 lads up the mountain to the place of sacrifice.
21. Also, the 2 servants could not interfere.
22. They were not allowed to witness the actual rite and instead were instructed to stay with the pack animal.
23. This fulfills the intent of God’s command to **Abraham** previously.
24. While others could provide some support along the way, it was Abraham’s test, and only briefly Isaac’s.
25. Apparently, even Sarah was in the dark.
26. During this whole ordeal we can imagine **Abraham** replaying the impending death of **Isaac** over and over in his mind!
27. He then makes a remarkable statement in light of what he believed he would actually do when he said, “**we will worship and return to you/shachah waw shub ‘el**”.
28. He was not lying to his 2 servants as he knew that the death of **his son** would be overturned via a miraculous resurrection.
29. It was the doctrine in his soul that gave him the faith to make such a statement as in vs.5.
30. These were words of faith and this interpretation of Abraham’s spiritual frame of reference is confirmed by Heb.11:19.
31. Heb.11:19 further confirms that the test was to utilize **Abraham and Isaac** as a type of the Father and the Son.
32. In Abraham’s soul was the doctrine of Isaac, resurrection and omnipotence in doctrinal anticipation of what the Covenant heir was to experience in the future and now the privilege to play that role is before them.
33. Abraham’s mind was no doubt greatly tense but the understanding of God’s promises and the doctrinal impact in reality with his desire to do the will of **God** prevailed.

## GENESIS

## EXEGESIS VERSES 6 – 8:

וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק  
בְּנֹו וַיִּקַּח בִּידֹו אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכֹלֶת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:

<sup>NAS</sup> Genesis 22:6 **And Abraham took the wood of the burnt offering** (וַיִּקַּח אַבְרָהָם לֶקַח ו) *[waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + proper n: "Abraham"; + sign of d.o. + n/com/m/pl/constr: -ets; "the wood of"; + d.a. + n/com/f/s/abs: -olah; "the burnt offering"])*

**and laid it on Isaac his son, and he took in his hand the fire and the knife.** (וַיִּשֶׂם עַל שִׁים ו) *[waw consec. + v/qal/IPF/3ms: siym; "put it/laid it"; + prep: -al + proper n: "upon Isaac"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand"; + sign of d.o. + d.a. + n/com/b/s/abs: 'esh; "the fire"; + waw conj. + sign of d.o. + d.a. + n/com/f/s/abs: ma'aceleth; "and the knife"])*

**So the two of them walked on together.** (וַיִּחַדְדוּ שְׁנַיִם הַלֵּךְ ו) *[waw consec. + v/qal/IPF/3mpl: halak; "so they walked"; + adj/m/dual/constr. w/3mpl suff: shenayim; "the two of them"; + adv: yacheddaw; "together"])*

וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיָּה הִשֶּׁה לְעֹלָה:  
וַיֹּאמֶר אֲבִי וַיִּצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי

<sup>NAS</sup> Genesis 22:7 **And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son."** (וַיִּצְחָק אֶל אָב אַבְרָהָם אֶל יִצְחָק אָמַר ו) *[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Isaac"; + prep: 'el + proper n: "to Abraham"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3ms: 'amar + n/com/m/s/constr. w/1cs suff: 'ab; "and he said, 'My father"; + waw consec. + v/qal/IPF/3ms: amar + interj.part. w/1cs suff: hinneh + n/com/m/s/constr. w/1cs suff: ben; "and he said, 'Behold me {here I am} my son""])*

**And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?"** (וַיֹּאמֶר אָמַר ו) *[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interj.part: hinneh; "behold!"; + d.a. + n/com/b/s/abs: 'esh; "the fire"; + waw conj. + d.a. + n/com/m/pl/abs: -ets; "and the wood"; + waw conj. + interr.part: 'ayyeh; "but where?"; + d.a. + n/com/m/s/abs: seh; "is the lamb"; + prep: lamed + n/com/f/s/abs: -olah; "for the burnt offering"])*

## GENESIS

וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׁה לְעֹלָה׃  
 וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃

WTT Genesis 22:8

<sup>NAS</sup> Genesis 22:8 **And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son."** So the two of them walked on together. (וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה לְעֹלָה לְשֵׁה לְהָ לְרֵאָה אֱלֹהִים יַחְדָּו שְׁנֵיהֶם הֵלְךְ וּ בֵּן עֹלָה לְשֵׁה לְהָ לְרֵאָה אֱלֹהִים [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Abraham"; + n/com/m/pl/abs: 'elohiyim; "God"; + v/qal/IPF/3ms: ra'ah {lit.see}; "will provide"; + prep. w/3ms suff: lamed; "for Himself"; + d.a. + n/com/m/s/abs: seh; "the lamb"; + prep: lamed + n/com/f/s/abs: -olah; "for the burnt offering"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + waw consec. + v/qal/IPF/3mpl: halak; "and they walked"; + adj/m/dua/constr. w/3mpl suff: shenayim; "the two of them"; + adv: yacheddaw; "together"])

### ANALYSIS VERSES 6 – 8:

1. With feelings aside, **Abraham** proceeds to obey **God** to kill his beloved son.
2. In preparation for the ascent of the mountain, **Abraham** is the doer and **Isaac** is in the passive mode.
3. 3 details are mentioned by the narrator: Taking **the wood of the burnt offering and placing in on Isaac's back**; taking **the fire in his hand**; taking **the knife**.
4. Here is the first mention of the “**fire/esh**” or the **fire** pot that would be used to ignite the **wood for the burnt offering**.
5. This adds yet another element to the horror of it all i.e., the nature of the *-olah carbon* (cf. Lev.1).
6. “**The knife/ha ma'aceleth**” is the instrument of physical pain and death as it was used to cut the carotid artery in the animal sacrifices in OT times.
7. “**The wood/-ets**” laid on Isaac's back would place a significant physical burden on the young man as he would haul it to the top of the specified mount.
8. **Abraham** would bear the emotional burden as he moved ever closer to the horrific deed imposed on him as per the directive will of **God**.
9. **Isaac** with the **wood** on his back is like a condemned man carrying his own cross (Jewish midrash/commentary).
10. This is the point where the theological symbolism and significance of Abraham's test is introduced.
11. The near death of **Isaac** is according to the parabolic language of Heb.11:19 (cf. vss.17,18).
12. In this parabolic type we have a picture of the relationship of **God** the Father (**Abraham**) and **God** the Son (**Isaac**) as it relates to the crucifixion.
13. **God** the Father gave His uniquely/only begotten Son Jesus Christ for the salvation of the world. Joh.3:16.
14. The **wood** on Isaac's back represents the cross of Christ where He bore the sins of the world (3 hours of darkness) and where He died physically.

## GENESIS

15. The arduous task of carrying the **wood** (Hebrew lit. “tree”) to the top of the mount of course foreshadowed Christ carrying the cross beam to the place of His crucifixion.
16. The **knife**, the instrument of death, represents the imputation of sins to the humanity of Christ during the three hours of darkness.
17. The **fire** symbolized Divine judgment (Christ bearing the penalty for sins).
18. The **fire** igniting the **wood** over which the sacrifice was placed eventually reducing the corpse to ashes is fulfilled in the doctrine of propitiation. Cf. 1Joh.2:2; 4:10
19. Having prepared the necessary articles for the sacrifice, the **two of them** proceed up the steep terrain “**together**/yacheddaw”.
20. **God** the Father was with His Son Jesus Christ during the ordeal of arrest, trial and crucifixion, and that just as much as at any other time during the incarnation.
21. Only during the 3 hours of darkness (12-3PM) was Jesus forsaken typified by Abraham’s full intent to slay **Isaac**. Cf. Mat.27:46
22. One would be hard pressed to find in all Scripture a more poignant event than that of the **two** men climbing the mountain in relative silence alone with their thoughts.
23. They stand in marked contrast: The clueless youth and the deep affection of the father.
24. In their companionship as they climb the height the **two** stand in isolation (not knowing and knowing perfectly).
25. As they labored in the climb the silence was broken by Isaac’s “**My father!**” and Abraham’s “**Here I am, my son**”.
26. Jesus had the closest connection with the Father and the Father with His beloved Son.
27. This little exchange between **Isaac and Abraham** is subject to interpretation.
28. Is “**where is the lamb for the burnt offering?**” suggestive of naiveté?
29. Or is **Isaac** now settling into reality that he is **the burnt offering**?
30. In favor of the latter view is the fact that it seems strange that **Isaac** would bring up this notable omission from the essentials for sacrifice at this late point in the process.
31. Why didn’t he make mention of this fact when the journey began or at the latest when they arrived in Moriah and before starting the ascent?
32. By this time in Isaac’s life he was fully apprised of the doctrine of the Abrahamic Covenant and his place within that body of truth.
33. He was a positive informed believer transitioning into adulthood.
34. Knowing all he did and his orientation to the legacy of his father, he totally trusted his father.
35. **Isaac** was left to surmise the strange circumstance of leaving camp without a sacrificial **lamb** (Jesus in his humanity through his own spiritual growth came to fully understand his destiny).
36. This interpretation explains his willing submission to the act of being tied up and laid on a **wood** pile without protest (cf. vs.9).
37. Isaac’s personality was that of one that was passive but not one that was gullible.
38. **Isaac** indeed had a strong suspicion that something special was in the offing and proceeded forward trusting that his father had only his best interests in view.
39. Yet he did not know absolutely what was waiting for him at the top of the mountain.
40. Abraham’s response in vs.8 is a faith-response (not evasive) based on all he knew about the promises relative to the Covenant with special emphasis on the doctrine of **Isaac** (e.g., “*through Isaac your seed/descendants shall be named*”; Gen.21:12 quoted in Heb.11:18).

## GENESIS

41. Obviously there was one big detail that **Abraham** did not know and that was the fact **Isaac** would be spared.
42. Abraham's response to Isaac's query was prophetic both in the short-term (a ram caught in a thicket, vs.13) and long-term (Jesus Christ), "**God will provide for Himself the lamb for the burnt offering...**".
43. The NAS "**provide**" is literally in the Hebrew "*see/ra'ah*" illustrating God's omniscience/foreknowledge providing the scenario the ability to symbolically fit the facts.
44. "**God will provide**" becomes the theme for this episode (cp.vs.14).
45. The act of providing a substitute for **Isaac** is the turning point to this story (per vs.13).
46. The narrative of this scene is bracketed by "**the two of them walked on together**/halak shenayim yacheddaw" in vs.6b and 8b.
47. This emphasizes the undivided fellowship between the Father and the Son leading up to Jesus' efficacious work on the cross.
48. Everything to this point strongly indicates that **Abraham** is in the mode of compliance with a most extreme Divine directive.
49. He puts his feeling and deep affection for the miracle son beneath his willingness to do the will of **God**.
50. In all things **God** asks us to go through, He supplies the wisdom (doctrine), the strength and the grace to implement.
51. In all tests and sufferings imposed upon the believer in Ph<sub>2</sub>, **God** will provide a way when a way seems not to be there.
52. When we are perplexed we press on in faith trusting God's wise providence over our lives.
53. This is an example worth imitating.

## GENESIS

### EXEGESIS VERSES 9 – 10:

WTT Genesis 22:9  
 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבֶן  
 שָׁם אֲבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק  
 בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

NAS Genesis 22:9 Then they came to the place of which God had told him; (אֵל בּוֹא ו) [waw consec. + v/qal/IPF/3mpl: bo' + prep: 'el + d.a. + n/com/m/s/abs: maqom; "then they came to the place"; + rel.pro: 'asher + v/qal/PF/3ms: 'amar + prep. w/3ms suff: lamed + d.a. + n/com/m/pl/abs: 'elohiym; "which He said to him, the God""]

and Abraham built the altar there, and arranged the wood, and bound his son Isaac, (וּבִן יִצְחָק אֵת עֶקֶד ו עֵינַן הָ אֵת עֶרֶךְ ו מִזְבֵּחַ הָ אֵת אֲבְרָהָם שָׁם בָּנָה [waw consec. + v/qal/IPF/3ms: banah; "and he built"; + adv: sham; "there"; + proper n: "Abraham"; + sign of the d.o. + d.a. + n/com/m/s/abs: mitsebbach; "the altar"; waw consec. + v/qal/IPF/3ms: -arak; "and he set in order/arranged"; + sign of d.o. + d.a. + n/com/m/pl/abs: -ets; "the wood"; + waw consec. + v/qal/IPF/3ms: -aqad; "and he bound"; + sign of d.o. + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: ben; "his son""]

and laid him on the altar on top of the wood. (ל מַעַל מִן מִזְבֵּחַ הָ עַל אֵת שִׁים ו) [waw consec. + v/qal/IPF/3ms: siym; "and he placed/laid"; + sign of d.o. w/3ms suff: 'eth; "him"; + prep: -al + d.a. + n/com/m/s/abs: mitsebbach; "upon the altar"; + prep: min + adv: ma-al; "from above/on top of"; + prep: lamed + d.a. + n/com/m/pl/abs: -ets; "in reference to the wood""]

WTT Genesis 22:10  
 וַיִּשְׁלַח אֲבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת  
 לְשַׁחַט אֶת־בְּנוֹ:

NAS Genesis 22:10 And Abraham stretched out his hand, and took the knife to slay his son. (וּבִן אֵת שַׁחַט ל מַאֲכֶלֶת הָ אֵת לָקַח ו יָד אֵת אֲבְרָהָם שִׁלַּח ו) [waw consec. + v/qal/IPF/3ms: shalach; "and he sent out/stretched out"; + proper n: "Abraham"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + d.a. + n/com/f/s/abs: ma'aceleth; "the knife"; + prep: lamed w/ v/qal/inf/constr: shachath; "to slaughter/slay"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: ben; "his son""]

### ANALYSIS VERSES 9 – 10:

1. The narrative crescendos bringing the reader to the edge of a climatic ending.

## GENESIS

2. Having arrived at the designated place for sacrifice highlights Abraham's obedience.
3. It brings about every facet of the command to sacrifice **Isaac** short of ending his life.
4. The tension mounts in Abraham's soul on the impending death of **his son**.
5. Now **Abraham** does all the work and **Isaac** is passive.
6. He carefully **arranged the wood** on an **altar** of stones that **Abraham** "**built/banah**".
7. This took some time as **Isaac** contemplates his fate, ever trusting in his father.
8. What **Abraham** did on the mountain in preparation for sacrifice was s.o.p.
9. A secure foundation was laid and upon flat stones **wood** was placed as a kind of funeral pyre.
10. It was the same **wood** used that **Isaac** had carried all the way up the mountain.
11. **Abraham** then binds his strong young **son** without incident that points to Isaac's consent.
12. Isaac's consent is based on his understanding of his destiny, but no direct mention of this is made in Scripture.
13. That he is "**bound/-aqad**" contradicts the standard procedure for animal sacrifices in the OT.
14. **Abraham** had to improvise as human sacrifice was forbidden in the OT. Cf.Deu.12:31; 18:10
15. He had to think through a procedure that would accomplish the divine directive.
16. A sacrificial animal first had its throat slit and was bled out, then it was dressed-out and cut into pieces before being laid upon an **altar** in lieu of having the flesh subjected to fire.
17. The Jewish term for this story is The Aqedah, the binding of **Isaac** (fr. *-aqad*).
18. The typological equivalence is seen in Jesus being nailed to a cross.
19. **Isaac** is bound hand and foot and the fateful moment has arrived leaving nothing that remains to be done but the distasteful deed and let **God** sort it all out!
20. The extension of the **hand** in vs.10 is seen to be momentous as in Eve taking the forbidden fruit (cf.Gen.3:22).
21. **Abraham took the knife** from its sheath and positioned it to slit Isaac's carotid artery (throat).
22. His goal was "**to slaughter his son**/lamed shachath ben".
23. The verb *shachath* (**slay**) becomes a technical term for the ritual sacrifice of animals. Exo.12:6,21; 29:11,16,20; Lev.1:5,11; 3:2,8,13; etc.
24. Again, **Abraham** fully expected to walk down off that mountain with **Isaac** (Heb.11:19) based on the doctrine in his soul.

## GENESIS

### EXEGESIS VERSES 11 – 12:

וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר  
אֲבֹרָהֶם | אֲבֹרָהֶם וַיֹּאמֶר הִנְנִי:

<sup>NAS</sup> Genesis 22:11 **But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am."** (וּ מִן יְהוָה מִלְאָךְ אֵל קָרָא ו) *[waw consec. + v/qal/IPF/3ms: qara' + prep. w/3ms suff: 'el; "and he called to him"; + n/com/m/s/constr: male'ake + proper n: yahweh; "the angel of the Lord"; + prep: min + d.a. + n/com/m/pl/abs: shamayim; "from heaven"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n. + proper n: "Abraham, Abraham"; + waw consec. + v/qal/IPF/3ms: 'amar + interj.part. w/1cs suff: hinneh; "and he said, 'Here I am'"])*

וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ  
מֵאוּמָה כִּי עֲתָה יָדְעֵתִי כִּי־יִרָא אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ  
אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:

<sup>NAS</sup> Genesis 22:12 **And he said, "Do not stretch out your hand against the lad, and do nothing to him; (וּ מֵאוּמָה ל עֲשֵׂה אֵל ו נֶעֱר הָ אֵל יָד שְׁלַח אֵל אֹמֶר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + neg.adv: 'al + v/qal/IPF/2ms: shalach; "do not stretch out"; + n/com/f/s/constr. w/2ms suff: yad; "your hand"; + prep: 'el + d.a. + n/com/m/s/abs: na-ar; "against/to the lad"; + waw conj. + neg.adv: 'al + v/qal/IPF/2ms jussive: -asah; "let not you do"; + prep. w/3ms suff: lamed; "to him"; + n/com/m/s/abs: me'wumah; "anything"])**

**for now I know that you fear God, since you have not withheld your son, your only son, from Me.**" (וּ אֶת חֲשַׁךְ לֹא ו אֶתָּה אֱלֹהִים יִרָא כִּי יָדַע עֲתָה כִּי) *[conj: kiy; "for/because"; + adv: -attah; "now"; + v/qal/PF/1cs: yada-; "I know"; + conj: kiy; "that"; + adj/m/s/constr: yare'; + a fear of"; + n/com/m/pl/abs: 'elohiym; "God"; + pro/2ms: 'attah; "you yourself have"; + waw conj; "since"; + neg.part: lo' + v/qal/PF/2ms: chasak; "you have not withheld"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: ben; "your son"; + sign of d.o. + adj/m/s/constr. w/2ms suff: yachiyd; "your only son"; + prep. w/1cs suff: min; "from Me"])*

### ANALYSIS VERSES 11 – 12:

1. With Abraham's knife at the ready to kill his son, **the angel of the Lord** halts the proceedings.

## GENESIS

2. Whereas **God** (*'elohiym*), emphasizing the Father, initiates the test (vs.1), it is the Covenant Son (Yahweh) that now intercedes.
3. That the Son is once again referred to as “**the angel of the Lord**/male’ake yahweh” further emphasizes the Son as previously manifested in Christophany (cp.Gen.16:7-11).
4. That is, He is to be depicted as the pre-incarnate **God**-man.
5. He here gives an audible **from heaven** visualizing His Sovereign reign as Deity manifested in the 3<sup>rd</sup> **heaven** overseeing the execution of the Father’s plan as to Abraham’s test.
6. It is the participation of the Son halting the sacrifice that defines the boundaries of the event at hand as to its purposed reality of execution versus its intentions as simply a test.
7. In other words, all the motions Abraham is going through is intended only as a test, not the execution of reality as it pertains to the actual sacrifice itself.
8. Yahweh halts the sacrifice because there is only one Son that is qualified to actually be offered as a sacrifice to **God** able to propitiate His +R/+J in the doctrine of soteriology.
9. That is God’s Son, Jesus Christ i.e., Yahweh incarnate. Cp.Joh.3:16
10. That Christ is the reality, then **Abraham** and Isaac were only meant to be type cast as to limited parameters of the test (Heb.11:17-19).
11. Therefore, it was never the intentions of **God** for **Abraham** to kill Isaac in sacrifice.
12. Only to test obedience to BD sufficient for the participants of the test to symbolize the Father and Son as a type and as such evidence Abraham’s +V in the process.
13. Otherwise God’s original command would impugn to Him evil as he would be soliciting (tempting) **Abraham** to murder (cf.Jam1:13) and causing him to violate the commandment against child sacrifice which **God** hates (cf.Deu.12:31).
14. The intention of God’s command for **Abraham** to offer up Isaac in sacrifice (vs.2) was simply to test Abraham’s love for **God** over his love for Isaac.
15. That **God** controls all things in life, He was always at the ready to overrule any sinful act of murder by **Abraham** (cp.20:6b).
16. One must recognize that a test is designed to provide the parameters necessary to critique one’s ability, knowledge, volition, etc.
17. The framework of a test is free to introduce a potential scenario parallel to reality yet remain free of the actual requirement in fulfillment.
18. The test giver controls the parameters of the test limiting the actions of the one under testing.
19. Restated: The command in vs.2 was a test, not a call for actual deployment of sacrifice.
20. This was subtly implied with the unusual use of the Hebrew particle *na’* (NAS, “**now**”) following the imperative verb “**take**” softening the command with the idea of “please” or “if you will”.
21. The intentions of the command was to see how far **Abraham** was willing to go in obedience, yet as a test it had no intentions to allow the sacrifice to occur.
22. The test was for **Abraham** to evidence obedience, not a requirement or solicitation to do evil i.e., murder Isaac.
23. God’s intentions of the test were pure and righteous even though the parameters of the test brought **Abraham** to the very edge of an unrighteous act (presupposing only the Son could become sin in propitiation).
24. Because of the obedience of **Abraham** (and Isaac), **God** is able to utilize them to portray the obedience of the incarnate Son to the Father.

## GENESIS

25. So the test has a two-fold purpose: To evidence the obedience of +V and to illustrate God's plan in the Person of Christ in the process.
26. Nothing could be more righteous on the part of **God** and for the good of all concerned.
27. Principle: A believer's testing is designed to expose what one will do as to application of BD with the end result always determined by God's intercession on behalf of the believer.
28. The end result of all testing is that **God** will ultimately deliver. Cf.2Tim.4:18
29. The test for **Abraham** was unique to his person and utilized parameters of divine directive essential to the test.
30. It was a test designed to evidence the kind of volition **Abraham** possessed that qualified him to be the father of the Hebrew race and initiating the racial line of Christ in Covenant.
31. For all practical purposes, no other believer will be tested on such a level.
32. All tests are designed specifically for the believer's purpose and place in the POG in witness to others.
33. Yahweh at split second timing grabs Abraham's attention, "**Abraham, Abraham!**"
34. Principle: **God** is free to test us to the edge before deliverance.
35. The double calling of name denotes urgency and further is designed to break his focused concentration to follow through in slaying Isaac.
36. **Abraham** promptly replies, "**Here I am/hinneh**".
37. The double negatives, "**do not** [stop] **stretch** [ing] **out your hand against the lad and do nothing to him**" brings sudden relief to **Abraham** (not to mention Isaac).
38. The original order to sacrifice Isaac in vs.2 is cancelled.
39. Isaac's deliverance is a type of the resurrection of Jesus Christ.
40. The intentions of the test itself is then disclosed, "**for now I know that you fear God, since you have not withheld your son, your only son, from Me**".
41. Abraham's +V in obedience is summed up declaring him as a **God** fearer.
42. **Abraham** passes the test and is an example of justification by faith plus works. Jam.2:21-23
43. Abraham's works include all that he did to accomplish the directive to sacrifice his **son**.
44. His faith was in the "doctrine of Isaac" that told him that his **son** would somehow survive even if he died.
45. Whatever doctrinal reservations he may have held, he proceeded forward knowing that **God** cannot lie or sin.
46. He further examples the +V believer that takes God's directives at face value no matter how they may seem on the surface.
47. By doing what he did in the face of extreme mental distress earned him the title "*the friend of God*". Jam.2:23

## GENESIS

### EXEGESIS VERSES 13 – 14:

WTT Genesis 22:13  
 וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְאֵ וְהִנֵּה-אֵיל אַחֵר  
 נֶאֱחָז בְּסִבְךָ בְּקַרְנָיו וַיִּלְכֵד אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ  
 לְעֹלָה תַחַת בְּנוֹ:

NAS Genesis 22:13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; (וַיִּשָּׂא אַבְרָהָם נֶשְׂאָה וַיִּרְאֵהוּ וְהִנֵּה אֵיל אַחֵר אֶחָז בְּסִבְךָ הָ בְּ אַחֵז אַחֵר אֵיל לִפְתָּח עֹלָה לְ עַלְיָהּ וַיִּלְכֵד אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ) [waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted/raised"; + proper n: "Abraham"; + sign of d.o. + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and he looked"; + waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/s/abs: 'ayil; "a ram"; + adv: 'achar; "behind"; + v/Niphal/PF/3ms: 'achaz; "having been caught/seized"; + prep: bet + d.a. + n/com/m/s/abs: sebake; "in the thicket"; + prep: bet + n/com/f/dual/constr. w/3ms suff: qeren; "by his horns" ] and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. (וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת עֹלָה לְ עַלְיָהּ וַיִּלְכֵד אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ) [waw consec. + v/qal/IPF/3ms: halak; "and he walked/went"; + proper n: "Abraham"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + d.a. + n/com/m/s/abs: 'ayil; "the ram"; + waw consec. + v/Hiphil/IPF/3ms: 'alah; "and he offered up"; + prep: lamed + n/com/f/s/abs: 'olah; "as a whole burnt offering"; + prep: tachath; "instead of"; + n/com/m/s/constr. w/3ms suff: ben; "his son" ])

WTT Genesis 22:14  
 וַיִּקְרָא אַבְרָהָם שְׁם-הַמָּקוֹם הַהוּא יְהוָה יִרְאֵהוּ  
 אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֵהוּ:

NAS Genesis 22:14 And Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided." (וַיִּקְרָא אַבְרָהָם קְרָא וַיִּרְאֵהוּ אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֵהוּ אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֵהוּ) [waw consec. + v/qal/IPF/3ms: qara'; "and he called" + proper n: "Abraham"; + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: maqom; "the place"; + d.a. + pro/3ms: hu'; "that one"; + proper n: yahweh + v/qal/IPF/3ms: ra'ah; "the Lord Will See/Provide"; + rel.pro: 'asher; "which"; + v/Niphal/IPF/3ms: 'amar; "it is said"; + d.a. + n/com/m/s/abs: yom; "today"; + prep: bet + n/com/m/s/constr: har; "on the mount of"; + proper n: yahweh + v/Niphal/IPF/3ms ra'ah; "the Lord it will be seen/provided" ])

### ANALYSIS VERSES 13 – 14:

1. Immediately upon Isaac's deliverance and before time to get caught up in enjoyment, **Abraham catches site of a ram caught in the thicket by his horns.**

## GENESIS

2. The narrative is silent with respect to Isaac's release or any dialogue between father and son as a matter of the **ram** took precedent.
3. The fact the **ram** was "**behind him**/'achar" and he was able to see the animal is explained by the fact that he heard the thrashing of the animal "**in the thicket**/bet ha sebake".
4. Conveniently God provides an appropriate sacrifice so that the stated purpose for the trip to the top of the mountain would be realized.
5. **Abraham**, the man of action, secures the **ram** and **offered him up for a burnt offering**.
6. This to celebrate the deliverance of Isaac.
7. It was a kind of thanksgiving offering pointing to the propitiatory work of the coming Savior.
8. The doctrine of substitution was illustrated on that occasion as seen in the words "**instead of his son**/tachath ben".
9. The doctrine of substitution is the focus of such verses as Rom.5:6,7,8; 8:32; 14:15; Gal.2:20; 3:13; Eph.5:2,25; 1Tim.2:6; Heb. 2:9; 7:27; 10:12; 1Pet.2:21; 3:18; 1Joh.3:16 (all verses feature the preposition ὑπὲρ/huper "on behalf of").
10. In animal sacrifices the offeror is symbolically represented by the animal.
11. That is the significance under the ritual Law of the procedure of laying one's hands on the head of the victim just before it is slaughtered.
12. This illustrates the transference of the sins of the offeror to the sacrifice (i.e., Christ bore our sins on the cross).
13. A full-grown **ram** took Isaac's place.
14. Abraham's cryptic words in vs.8 to Isaac in response to his query were dramatically fulfilled.
15. **Abraham** names the mountain *Yahweh Yir'eh* that signifies that the **Lord will provide** according to the need.
16. Contextually it meant that God provided deliverance for Abraham from sin (not killing Isaac as well as its symbolic significance).
17. So another good intention of God giving **Abraham** the directive to sacrifice Isaac was in order to reveal His omnipotence as it pertains to salvation/deliverance.
18. That the verb for "**will provide**" is literally "**will see**/ra'ah" points to God's omniscience able to perfectly anticipate what is needed in every circumstance and situation.
19. The hapless **ram** illustrates that God always provides in a timely fashion the needs of His devoted servants.
20. The **name** "Moriah/moriyyah" is a derivative of the Hebrew *ra'ah* and is thus alluded to here in the **place** where Isaac was almost offered up as a burnt offering.
21. The final notation, "**as it is said to this day, 'In the mount of the Lord it will be provided'**" indicates that by the time of Moses (some 400 years later), the original name had been lengthened into a proverb.
22. That proverb equates Abraham's naming of the mountain as an axiomatic/self-evident truth.
23. It carries on the tradition of our present scene that God is always there to make provision for the believer under testing necessary to fulfill the divine directive.
24. This harks back to the original directive to sacrifice Isaac to propitiate God as only possible in the reality of the test being fulfilled by a substitute.
25. So the original divine command looked forward to fulfillment of the command, but as a test required God providing a substitute.
26. This ties Abraham's faith in resurrection to pass the test to the doctrinal lesson behind the test i.e., without a substitute in sacrificial atonement, there is no resurrection. Cf.Rom.8:29

## GENESIS

## EXEGESIS VERSES 15 – 18:

וַיִּקְרָא מַלְאָךְ יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם: <sup>WTT</sup> Genesis 22:15

<sup>NAS</sup> Genesis 22:15 **Then the angel of the LORD called to Abraham a second time from heaven,** [וַיִּקְרָא מַלְאָךְ יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם] [waw consec. + v/qal/IPF/3ms: qara'; "and He called"; + n/com/m/s/constr: male'ake + proper n: yahweh; "the angel of the Lord"; + prep: 'el + proper n: "to Abraham"; + adj/f/s/constr: sheniy; "again/a second time"; + prep: min + d.a. + n/com/m/pl/abs: shamayim; "from heaven" ])

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךְךָ אֶת־יְחִידְךָ: <sup>WTT</sup> Genesis 22:16

<sup>NAS</sup> Genesis 22:16 **and said, "By Myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son,** (וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךְךָ אֶת־יְחִידְךָ) [waw consec. + v/qal/IPF/3ms: 'amar; "and He said"; + prep. w/1cs suff: bet; "by Myself"; + v/Niphal/PF/1cs: sheba-; "I have sworn/took an oath"; + n/com/m/s/constr: ne'um; "an utterance of/declares"; + proper n: yahweh; "the Lord"; + conj: kiy; "because"; + adv: ya-an; "on account of"; + rel.pro: 'asher + v/qal/PF/2ms: -asah; "which you have done"; + sign of d.o. + d.a. + n/com/m/s/abs: dabar; "the matter/thing"; + d.a. + adj/m/s: zeh; "this one"; + waw conj. + neg.part: lo'; "and not"; + v/qal/PF/2ms: chasak; "withheld"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: ben; "your son"; + sign of d.o. + adj/m/s/constr. w/2ms suff: yachiyd; "your only son" ])

כִּי־בָרַךְ אֲבָרְכְךָ וְהִרְבֵּה אֲרַבֶּה אֶת־זַרְעֶךָ כַּכּוֹכָבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרְשׁ זַרְעֶךָ אֶת שְׁעַר אֵיבֹיו: <sup>WTT</sup> Genesis 22:17

<sup>NAS</sup> Genesis 22:17 **indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore;** (וַיִּבְרַךְ בָּרַךְ כִּי) [conj; kiy; "that/indeed"; + v/Piel/inf/abs: barak + v/Piel/IPF/1cs w/2ms suff: barak; "blessing, I will bless you"; + waw conj. + v/Hiphil/inf/abs: rabah + v/Hiphil/IPF/1cs: rabah; "multiplying I will multiply"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your seed"; + prep: kaph; "just as"; + n/com/m/pl/constr: kokab; "the stars of"; + d.a. + n/com/m/pl/abs: shamaiym; "the

## GENESIS

heavens"; + waw conj. + prep: kaph; "and just as"; + d.a. + n/com/m/s/abs: chol; "the sand"; + rel.pro: 'asher; "which is"; + prep: -al; "upon"; + n/com/f/s/constr: shaphah; "the edge of/the shore of"; + d.a. + n/com/m/s/abs: yam; "the sea"])

**and your seed shall possess the gate of their enemies.** (וַיִּבְרַח אֱלֹהִים אֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וְאֶת יִשְׂרָאֵל [waw consec. + v/qal/IPF/3ms: yarash; "and He will possess"; + n/com/m/s/constr. w/2ms suff: zera-; "your seed"; + sign of d.o. + n/com/m/s/constr: sha-ar; "the gate of"; + v/qal/ptc/m/pl/constr. w/3ms suff: 'ayab; "His enemies"; note these can be collective singulars])

וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹי הָאָרֶץ עֲקֵב אֱשֶׁר  
שָׁמְעָה בְּקוֹלִי: <sup>WTT</sup> Genesis 22:18

<sup>NAS</sup> Genesis 22:18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (ב שָׁמְעָה אֱשֶׁר עֲקֵב אֶרֶץ הַ גּוֹי כָּל זָרַע בְּ בְרַךְ ו) קוֹל [waw consec. + v/Hithpael/PF/3cpl: barak; "and they themselves will be blessed"; + prep: bet + n/com/m/s/constr. w/2ms suff: zera-; "in your seed"; + n/com/m/s/constr: kol; "all of"; + n/com/m/pl/constr: goy; "the nations of"; + d.a. + c/com/f/s/abs: 'erets; "the earth"; + adj/m/s/constr: -eqeb; "as a consequence of/because"; + rel.pro: 'asher; "that"; + v/qal/PF/2ms: shama-; "you obeyed/listened"; + prep: bet + n/com/m/s/constr. w/1cs suff: qol; "by my voice"])

### ANALYSIS VERSES 15 – 18:

1. After **Abraham** offered the sacrifice of the ram, **the angel of the Lord** speaks a **second time from heaven** to him.
2. Again, we see Yahweh depicted as the pre-incarnate God-man in His Sovereign position in the 3<sup>rd</sup> **heaven**.
3. Whereas His first audible in vss.11-12 was designed to stop a literal human sacrifice of another other than Himself, this audible reflects His Sovereign authority to execute the promises relative to the Covenant (POG).
4. The portion of the original Covenant addressed is the blessing clause for **Abraham** and his descendants (cf.Gen.12:2-3).
5. The real estate clause has already been confirmed (cf.13:14-17; 15:18-21; 17:8) as well as the promise of descendants (cf.13:16; 15:5,13; 17:7).
6. Yahweh now takes an oath to extend these blessings beyond the scope of Ph<sub>2</sub> blessing, heritage and national dominance.
7. His promise of blessing is stated in the strongest of terms, **“By Myself I have sworn, declares the Lord”**.
8. The clause positively identifies the **angel of Yahweh** as Yahweh Himself.
9. Since God cannot swear (take an oath) by anything greater than Himself, He swears by His own Person. Cp.Heb.6:9-20
10. To take an oath means an issue has been resolved (cf.Heb.6:16).
11. It further draws attention to the divine attribute of immutability (cf.Heb.6:17).

## GENESIS

12. The purpose relates to providing confidence for the believer of God's veracity in His making of promises (cf. Heb. 6:18).
13. That Yahweh evokes the oath immediately after Abraham's test implies that up to that point, one issue remained unresolved in anticipation of God's fulfillment of Covenant promise of blessing for Abraham's posterity.
14. That issue was an absolute validation in time of Abraham's Ph<sub>2</sub> +V in obedience to God.
15. Only then did he prove that God's choice of him to be the recipient of the Covenant was based on +V both Ph<sub>1</sub> and Ph<sub>2</sub>.
16. This is understood in the cause behind the oath taking, "**because you have done this thing, and have not withheld your son, your only son**".
17. Abraham passing the super-test imposed upon him revealed his absolute priority to God and BD.
18. This evokes God to swear on Himself both in reaffirmation as to His immutability and veracity and maximizing the blessing clauses in terms of the Covenant.
19. **Abraham** has evidenced his allegiance to God and Yahweh declares that the promise of Covenant blessing over and beyond its basic precepts is a done deal.
20. **Because** of Abraham's Ph<sub>2</sub> +V, those associated with him in likeness are completely assured of blessing by association.
21. He has showed the qualification necessary for the POG to be realized in terms of maximum blessing (e.g., Ph<sub>2</sub> +V).
22. Abraham's obedience from his initial call in Gen. 12 to this final reiteration of the promises has with it the element of conditionality.
23. Of course God foreknew that **Abraham** would be obedient or He wouldn't have chosen him.
24. It was his obedience that made it possible for God to establish this unconditional Covenant with this believer.
25. Because he did the right thing the Covenant is made secure for time immemorial.
26. The cause and effect relationship is clearly noted here (cause is obedience; effect is blessing).
27. There would have been no Covenant had **Abraham** proved himself disobedient at crucial moments in his life.
28. We might safely assume that Isaac was still present and also heard Yahweh's words as example and encouragement for his own +V.
29. The promise of blessing and multiplication factors of descendants is described in the most extensive language yet, " **blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the seashore**".
30. The familiar use of the infinitive and imperfect Hebrew structure in the double use of the verbs *barak barak* and *rabah rabah* ( **bless and multiply**) highlights both physical and spiritual realities.
31. The blessing is to be viewed in terms of blessing in time and SG<sub>3</sub>.
32. The abundance or progeny is to be viewed in terms of racial and spiritual descendants.
33. The terms are designed to include both Israel (Psa. 105:6) and the Church (Rom. 4:11, 12, 16, 18; Gal. 3:7).
34. Already we have seen the descendants described as many as the "**stars/kokab**" (15:5).
35. This is the first time they have been enumerated as "**sand on the seashore**/chol –al shaphah yam".

## GENESIS

36. Both **stars and sand** together = the description of descendants as the “*dust of the earth*” (cf.13:16).
37. All these terms draw attention to the vast number of humans that are involved.
38. Further, throughout the verses the term “**seed/zera-**” as a collective singular refers to all of Abraham’s descendants, both believers (**stars**) and unbelievers (**sand** cf.Rev.20:8).
39. **Stars** = spiritual descendants (includes the Church), **sand** = racial Jews remaining in unbelief.
40. But as a masculine singular *zera-* effectively points to the greatest of Abraham’s descendants, the **Lord Jesus Christ**.
41. This is illustrated in the statement, “**your seed shall possess the gate of their enemies**” that literally can be translated, “**your seed, He shall possess** (3<sup>rd</sup>/masc.sing.: *yarash*) **the gate of His enemies** (3<sup>rd</sup>/masc. suff. of the ptc.: ‘*ayab*).’
42. To **possess the gate** of one’s **enemies** denotes political and military control over them.
43. It indicates the lot of Abraham’s descendants to ultimately **possess** world dominance placing in subjection all that might otherwise oppose them.
44. This will be executed by Israel nationally and Church Age believers ruling with Christ finding its fulfillment in the Millennium (national Israel will ultimately include both believers and unbelievers).
45. This is only made possible through the singular **seed of Abraham**, Jesus Christ.
46. Through Christ God provided the blessing of **Abraham** and all who like him believes in Messiah. Cf.Gal.3:8-29
47. And it is through Christ (**and in your seed** vs.18) that **all the nations of the earth shall be blessed**.
48. This harks back to the culminating effect and purpose of the Covenant originally introduced portending the promised **seed** in Christ in Gen.12:3c.
49. That the promise now extends from “*all the families of the earth*” to “**all the nations of the earth**” looks to the maximization of blessing from the smallest remnant to universal in scope.
50. The Hebrew verb “**shall be blessed**/barak” is in the reflexive Hithpael form indicating they “bless themselves”.
51. This refers to their volitional decision to orient to the Son. Cp.Psa.2
52. Yahweh closes by providing the cause for blessing in a succinct form, “**because you have obeyed My voice**”.
53. Obedience to BD is that which defines Abraham’s +V no matter what divine directive He followed at any given time.
54. This cause is what extends his blessing from time into the eternal life niche via SG<sub>3</sub>.
55. The same is true for all of his descendants that will imitate his faith and conform to the POG in Ph<sub>2</sub>. Cp.1Cor.2:9; Col.3:1; Heb.6:11-12 assured by 19-20

## GENESIS

### EXEGESIS VERSE 19:

וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו  
אֶל-בְּאֵר שֶׁבַע וַיֹּשֶׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע: פּ

WTT Genesis 22:19

NAS Genesis 22:19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. (ו נַעֲרָ אֶל אַבְרָהָם שׁוֹב ו) [waw consec. + v/qal/IPF/3ms: shub; "and he returned"; + proper n: "Abraham"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: na-ar; "to his young men"; + waw consec. + v/qal/IPF/3mpl: qum; "and they arose"; + waw consec. + v/qal/IPF/3msP; "and walked/went"; + adv: yacheddaw; "together"; + prep: 'el + proper n: "to Beersheba"; + waw consec. + v/qal/IPF/3ms; "yashab"; "and he dwelt/lived"; + proper n: "Abraham"; + prep: bet + proper n: "in Beersheba"; end of para: phe

### ANALYSIS VERSE 19:

1. Just as it took 3 days to arrive at the destination to see the mount of The Lord Will Provide (vs.4,14), so we assume another 3 days for the return trip home.
2. That the mountain was yet some distance away when **Abraham** and Isaac left the **young men** for the trek up the mountain, the entire trip could easily have taken 7 days.
3. The necessity for eating, sleeping, constructing the altar, making sacrifice, etc., all take time not discounting the fact that a mountain in the distance can easily mean another 20+ miles.
4. The trip back was no doubt characterized by a completely different mood on the part of the travelers.
5. The bond between father and son would be closer than ever.
6. We can safely assume that Isaac for the first time heard the words of Yahweh articulating the covenant.
7. Moses ends the narrative with **Abraham at Beersheba** where he established roots after his alliance with Abimelech.
8. The name "**Beersheba**" (the Well of Oaths/Sevens) as his place of residence would now have additional significance in meaning as he would remember God's oath on the mountain along with he and Abimelech's oath in covenant (cf.21:31).
9. While the two servants are mentioned in Abraham's return, we note the conspicuous absence of Isaac in this verse.
10. Clearly Isaac was spared so why the deliberate absence of his name in connection with the return trip?
11. It appears that Moses is maintaining the symbolism of resurrection after the fact.
12. The omission of Isaac reveals the intent of **Abraham** to sacrifice his son and symbolically is equivalent of doing it.
13. Jesus resurrection occurred on the 3<sup>rd</sup> day after crucifixion (Mat.16:21) and so symbolically Isaac remains absent going home.
14. *Review the Doctrine of Propitiation.*

## GENESIS

THE GENEALOGY INTRODUCING REBEKAH

## EXEGESIS VERSES 20 – 24:

וַיְהִי אַחֲרַיִ תְּדַבְּרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם  
לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הִוא בְּנִים לְנַחֹר אַחִידִי:

<sup>NAS</sup> Genesis 22:20 Now it came about after these things, that it was told Abraham, saying, (וַיְהִי אַחֲרַיִ תְּדַבְּרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר [waw consec. + v/qal/IPF/3ms: hayah + adv: 'acherey + d.a. + n/com/m/pl/abs: dabar + d.a. + adj/b/pl: 'elleh; "and it came about after the matters/things, these"; + waw consec. + v/Hophal/IPF/3ms: nagad {causative passive}; "it was caused to have been made known"; + prep: lamed + proper n: "to Abraham"; + prep: lamed w/ v/qal/inf/constr: 'amar; "to say"])

"Behold, Milcah also has borne children to your brother Nahor: (גַּם מִלְכָּה יִלְדָה הִנֵּה) אֵת נַחֹר לְבֵן הִוא [interj.part: hinneh; "behold"; + v/qal/PF/3fs: yalad; "she bore"; + proper n: milekkah; "Milcah"; + conj: gam + pro/3fs: hiy' n/com/m/pl/abs: ben; "also she herself sons/children"; + prep: lamed + proper n: nachor; "to Nahor"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother""])

וְאֵת־עֹיֵן בְּכֹרוֹ וְאֵת־בּוּז אָחִיו וְאֵת־קִמּוֹאֵל אָבִי  
אַרָּם:

<sup>NAS</sup> Genesis 22:21 Uz his first-born and Buz his brother and Kemuel the father of Aram (וְאֵת־עֹיֵן בְּכֹרוֹ וְאֵת־בּוּז אָחִיו וְאֵת־קִמּוֹאֵל אָבִי אַרָּם [sign of d.o. + proper n: - uts; "Uz"; + n/com/m/s/constr. w/3ms suff: bekor; "his first-born"; + waw conj. + sign of d.o. + proper n: buts; "Buz"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + waw conj. + sign of .do. + proper n: qemuel; "Kemuel"; + n/com/m/s/constr: 'ab; "the father of"; + proper n: 'aram; "Aram""])

וְאֵת־כְּשֵׁד וְאֵת־חֹזוֹ וְאֵת־פִּלְדָּשׁ וְאֵת־יִדְלָף וְאֵת  
בְּתוּאֵל:

<sup>NAS</sup> Genesis 22:22 and Chesed and Hazo and Pildash and Jidlaph and Bethuel." (וְאֵת 1) אֵת בְּתוּאֵל אֵת ו יִדְלָף אֵת ו פִּלְדָּשׁ אֵת ו חֹזוֹ אֵת ו כְּשֵׁד [waw conj. + sign of d.o. + proper n: kesed; "Chesed"; + waw conj. + sign of d.o. + proper n: chatso; "Hazo"; + waw conj. + sign of d.o. + proper n: pileddash; "Pildash"; + waw conj. + sign of d.o. + proper n: yidlaph; "Jidlaph"; + waw conj. + sign of d.o. + proper n: bethu'el; "Bethuel""])

## GENESIS

וּבִתְאוּאֵל יָלַד אֶת־רִבְקָה שְׁמוֹנָה אֱלֹהִי יִלְדָהּ  
מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם: WTT Genesis 22:23

NAS Genesis 22:23 **And Bethuel became the father of Rebekah: these eight Milcah bore to Nahor, Abraham's brother.** (ל מִלְכָּה יָלַד אֱלֹהִי שְׁמוֹנָה רִבְקָה אֶת יִלְד בְּתוּאֵל ו) [waw conj. + proper n: "Bethuel"; + v/qal/PF/3ms: yalad; "brought forth/became the father of"; + sign of d.o. + proper n: ribeqah; "Rebekah"; + adj/m/s/abs: shemoneh; "eight"; + adj/b/pl: 'elleh; "these"; + v/qal/PF/3fs: yalad; "she bore"; + proper n: "Milcah"; + prep: lamed + proper n: "to Nahor"; + n/com/m/s/constr: 'ach; "the brother of"; + proper n: "Abraham" ])

וּפִילֶגֶשׁוּ וְשָׂמָה רְאוּמָה וְתִלְדָּה גַם־הִוא אֶת־טִבַּח  
וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה: ס WTT Genesis 22:24

NAS Genesis 22:24 **And his concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.** (אֵת הִיא גַם יָלַד ו רְאוּמָה שֵׁם ו פִּילֶגֶשׁ ו) [waw conj. + n/com/f/s/constr. w/3ms suff: piylegesh; "and his concubine"; + waw conj. + n/com/m/s/constr. w/3fs suff: shem; "and her name being"; + proper n: re'umah; "Reumah"; waw consec. + v/qal/IPF/3fs: yalad; "then she bore"; + conj: gam + pro/3fs: hiy; "also she herself"; + sign of d.o. + proper n: tebach; "Tebah"; + waw conj. + sign of d.o. + proper n: gacham; "Gaham"; + waw conj. + sign of d.o. + proper n: tachash; "Tahash"; + waw conj. + sign of d.o. + proper n: ma-ekah; "Maacah"; end of section selah)]

## ANALYSIS VERSES 20 – 24:

1. “**Now it came about after these things**/waw hayah ‘acherey ha dabar ha ‘elleh” is an indeterminate amount of time.
2. According to Gen.23:1, Sarah died at 127 years of age making Isaac 37 at that time.
3. With Isaac no less than 17 years of age beginning Gen.22:1, the span of time between the offering of Isaac and Sarah’s death would be 20 years.
4. At minimum some 42+ years has passed that **Abraham** has sojourned in the land and he gets caught up on some family news.
5. He learns that his brother **Nahor** has fathered 12 **sons** by two women.
6. We were originally introduced to this brother in Gen.11:26 along with Abram and their other brother Haran.
7. He was part of the immediate family **Abraham** was commanded to separate from as part of the Covenant terms (Gen.12:1).

## GENESIS

8. His **name** is derived from the Hebrew root נָהַר - *nahar* which means to “snort” or “snore”.
9. Some commentators suggest his **name** reflects his condition of being spiritually asleep picturing reversionism.
10. We should not however put much stock in the meanings of names unless it is emphasized contextually (such as Isaac meaning laughter).
11. He was last mentioned in Gen.11:29 whereas he had taken for his wife **Milcah** about the same time **Abraham** married Sarah.
12. The phrase “**Milcah also** (gam) **has borne sons**” compares her to Sarah.
13. Milcah’s **eight** to Sarah’s one seems on the surface as **Milcah** being blessed greater in child bearing than Sarah.
14. Yet, it does not tell the whole story as the one, Isaac, is born to a divine destiny and under miraculous circumstances.
15. Blessing is not about physical advantage, but gain for the individual performed by God in adherence to His directive will.
16. The 8 **sons** of **Milcah** appear to be listed in the chronological order of their birth.
17. We can safely assume that most (if not all) were born before Isaac’s birth as Isaac was the son of Abraham’s old age.
18. “**Uz**” was the “**first-born/bekor**”.
19. His **name** means “counsel/plan”.
20. The **name** was first used in Gen.10:23 as a son of Aram and will be utilized again in Gen.36:28 as one of the sons of Dishan.
21. The 2<sup>nd</sup> birth was the brother “**Buz**” meaning contempt.
22. This **name** is further mentioned in the genealogy of 1Chr.5:14 and in Jer.25:23.
23. “**Kemuel**” means “God stands” and is also found in Num.34:24 as a prince of the tribe of Ephraim and 1Chr.27:17, a Levite.
24. He became **the father of Aram** that is the **name** used of Syria originating with **Aram**, the son of Shem in Gen.10:22.
25. “**Chesed**” is only used here as a proper name.
26. The **name** (kesed) is not to be confused with the Hebrew noun “*chesed*” (Kaph כ vs. Chet ח) meaning “loyal love” (cf.Gen.19:19).
27. In fact the **name** *Kesed* is said to mean a devil or increase. *Lockyer, All the Men of the Bible*, 1958; p.84
28. The next 3 sons, “**Hazo and Pildash and Jidlaph**” occur only in our verse.
29. Their names mean “seer”, “fire” and “he that distills”, respectively.
30. It is the eighth son, “**Bethuel**”, meaning “abode of God” that stands out among the others.
31. This because he **became the father of Rebekah**, the future bride of Isaac (cf.Gen.24:67).
32. **Bethuel** would obviously have had to be born preceding the birth of Isaac to have a daughter Isaac’s age for marrying.
33. Vs.23 is the author’s notation and is not part of the report given to **Abraham**.
34. **Abraham** did not know about **Rebekah** before he sent his servant to fetch a bride for Isaac in Gen.24.
35. She is the only daughter mentioned in this genealogy and as it turns out the most important name given her role in the advancement of God.

## GENESIS

36. She is Isaac's 2<sup>nd</sup> cousin and the grand-niece of **Abraham** along with his mentioned nephews.
37. The meaning of Rebekah's name ranges from something like "heifer" to "a rope with a noose", "fattened" and "a quarrel appeased".
38. The root of her **name** has the meaning of a "hitching post" or "stall" and is connected with a tied up calf or lamb, a young animal particularly choice and fat.
39. Applied to a female, the figure suggests her beauty by means of which men are snared or bound and thus means "captivating".
40. Her presence was of such that when Isaac took her as his bride he forgot his grief for his dead mother (Gen.24:67).
41. The mention of **Rebekah** looks ahead to the fulfillment of the promise that Abraham's son would of necessity marry and propagate the next heir to advance the promise of descendants.
42. Vs.24 then lists the 4 sons of Nahor's **concubine, Reumah whose name** is only mentioned here.
43. The meaning of Reumah's **name** is "exalted".
44. She is the first mentioned "**concubine/piylegesh**" in the Scriptures and insinuates anything other than "exalted" in spite of her **name**.
45. A **concubine** was a 2<sup>nd</sup> class wife with little legal rights and a wife that was acquired apart from any bridal money.
46. **Reumah** bears **Nahor** four more sons: **Tebah, Gaham, Tahash and Maacah**.
47. The first 3 names are only mentioned in our verse and mean "slaughter of cattle, "blackness/flaming" and "badger" in order.
48. "Maacah is a more popular **name** used 21x in the O.T. and interchangeable between male and female (cp.1Kgs.15:2,10,13; 1Chr.2:48; etc.).
49. The **name** means "compression" or "oppression" whether male or female.
50. The 12 sons of **Nahor** alongside the singular Covenant son of **Abraham** again serve to show that more is not always better.
51. Even Ishmael became a great nation and had a heritage of national leaders in his sons (cf.Gen.17:20).
52. The innumerable descendants' clause over the many generations from **Nahor** overshadows any other claim to notoriety when it comes to offspring.
53. So this little genealogy with its mention of the future bride of Isaac is not as irrelevant as it might appear.
54. Her mention advances the story of the patriarchal era.