

**Principle:** The noun, *parabolḗ*, does not refer to resurrection but rather indicates an association with something else that is brought alongside for comparison. The synonym, *túpos*, type, is used by the writer of Hebrews to look back retrospectively to the cross. The altar is the type while the cross is the antitype. Isaac is the type while Jesus is the antitype.

29. In Genesis 22:5, Abraham says to the two servants, "... we will worship and return to you." The writer of Hebrews is provided an answer to the question provided by the Holy Spirit.
30. Abraham understood this on Mount Moriah. So did Isaac. The Hishtaph‘el imperfect of the verb *shachah*, "to worship," refers both to Abraham and Isaac personally. How was this true for Isaac?
31. The statement in Hebrews 11:19 was also understood by Isaac. He could not worship if he were dead, therefore he had doctrine as the working object of his faith, "God also was able to raise up Isaac from the dead." Isaac knew, having been sacrificed, God would resuscitate him from the dead.
32. The Abrahamic Covenant was the working object of both men's faith. The statement that pulled all five paragraphs of the Abrahamic Covenant together as a faith-rest unit of absolute trust is found in:

**Genesis 21:12** And God said unto Abraham, "Let it not be grievous in your sight because of the lad [ Ishmael ], and because of your bondwoman [ Hagar ]; in all that Sarah has said unto you, harken to her voice; for in Isaac shall your seed [ זֶרַע (zera‘); σπέρμα (spérma) ] be called." (KJV)

33. Not Ishmael, although the firstborn of Abraham. Ishmael is a Semite. Isaac is a Jew therefore, "in Isaac shall your descendants be genetically Jews." Abraham and Isaac are the progenitors of the Jewish line of Messiah.
34. Jacob, Isaac's son, will have his name changed to Israel. He will have twelve sons, one of whom will be Judah to whom Israel assigned the royal line in Isaac's chart pedigree:

**Genesis 49:10** The scepter [ the symbol of royalty and rulership ] shall not depart from the tribe of Judah, nor the ruler's staff from between his feet, until Shiloh [ Messiah ] comes [ 2d Advent ], and to Him shall be the obedience of the peoples.



35. Consequently, Isaac must be spared the altar or be resuscitated. He understood this by the Lord's statement in Genesis 21:12. Abraham, quite obviously, also knew it.
36. Both knew that even after going through the entire sacrifice, Isaac would be resuscitated. That is why Abraham was confident that the two of them would worship together.
37. The entire contents of the Abrahamic Covenant provided both men with the doctrine they needed to confidently go through with the sacrifice. It was this ingrained information in the soul that was the working object for both men to be justified by works. Operation Justification begins with:

**Genesis 22:6** Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. (NASB)

1. Both men are in concert with the project before them. Abraham is the patriarch while Isaac is his son. Respect for parental authority means that Isaac willingly took the load of split wood upon himself and followed his father up the mountain.
2. Abraham is also carrying two items, fire and a knife. The word for "fire" is the noun **אֵשׁ ('esh)**: "fire."

Abraham apparently carried a piece of burning fire with him when he went to offer Isaac, and Isaiah 30:14 indicates that this was a common domestic practice. Probably the commonest method of kindling a flame in biblical times ... was the striking of flint on iron pyrites.<sup>1</sup>

3. In addition, he took a knife, **מַאֲכֶלֶת (ma'akeleth)**: "A large knife used in sacrifices. It was used by Abraham when he was about to slay Isaac."<sup>2</sup> The knife was to be used to slit his carotid artery while the fire was to ignite the split wood.
4. With these things, the two walked together. They were copacetic in their souls about the mission they were ordered to execute. They were not upset. They were not making useless statements.
5. Abraham did not tell Isaac, "Son, I'm just sick about what I've got to do on top of this mountain." Isaac didn't whine to his father, saying, "This is ridiculous! You'll do anything 'Adonay tells you to do."

<sup>1</sup> T. C. Mitchell, "Fire," in *The New Bible Dictionary*, ed. J. D. Douglas (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), 422.

<sup>2</sup> Warren Baker and Eugene Carpenter, "מַאֲכֶלֶת," in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 560.



6. Not a word was said. They just calmly walked together up the mountain.

**Genesis 22:6** Abraham took the split wood for the burnt offering and laid it on Isaac his son, and he took in his hand the fire and sacrificial knife. The two of them walked on together. (EXT)

7. As it turns out, Isaac is the first person to speak in this chapter:

**Genesis 22:7** Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” (NASB)

1. Isaac respectfully addressed Abraham properly with, “My Father!” Abraham responded with the English translation, “Here I am.” The word “Here” is the interjection, **הִנֵּה** (*hinneh*), used to reply to someone who has called your name. It is a Hebrew idiom that we can summarize with the response. “Here I am.”
2. Isaac responds with a statement followed by a question. The statement cites the fire and the wood, which were obviously in their current inventory, followed by the conjunction, “but,” plus the adverb, **אַיִה** (*'ayyeh*), “where,” introducing the question, “is the lamb for the burnt offering?”
3. Abraham knows from the working object of the Abrahamic Covenant that either Isaac is the one to be sacrificed or God will provide a substitute in his place.

**Genesis 22:8** Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them continued to walk on together. (NASB)

1. Abraham’s response is a summary statement on his complete confidence in the working object of the Abrahamic Covenant by responding, “God will provide for Himself.” The word, “God,” is the plural noun **אֱלֹהִים** (*'Elohim*). Jews are hesitant to verbalize the name of God and opt for the term, *YHWH* which they do not pronounce but, instead, substitute, *'Adhonay*:

An attributive name, which is prehistoric Hebrew had already passed over into a generic name of God is **אֲדֹנָי**, *'Adhōn*, **אֲדֹנָי**, *'Ādhōnāy*. *'Ādhōnāy*, as a name of Deity, emphasizes His sovereignty, and corresponds closely to *Kúrios* of the New Testament.



Its most significant service in Masoretic Text<sup>3</sup> is the use of its vowels to point the unpronounceable tetragrammaton יהוה, indicating that the word 'Ādhōnāy should be spoken instead of Yahweh. This combination of vowels and consonants gives the transliteration “Jehovah.”

The name most distinctive of God as the God of Israel is Jehovah (יהוה), a combination of the tetragrammaton with the vowels of 'Ādhōnāy, transliterated Y<sup>e</sup>howah, but read by the Hebrews 'ādhōnāy).<sup>4</sup>

2. However, the words, “will provide,” are the Qal imperfect of the verb רָאָה (*ra'ah*): “to see.” The divine name, 'Elohim, is exchanged for the Tetragrammaton, “Jehovah,” plus the phrase, “will provide”: “Jireh,” translated, “Jehovah sees.”

The meaning plainly is that the Lord sees and provides for the necessities of His servants. There is an allusion to verse 8 where Abraham says, “God will provide himself the lamb for a burnt offering.” The verse goes on to connect the incident with the popular proverb, “In the mount of the Lord it shall be provided (v. 14).”<sup>5</sup>

3. Isaac is pointing out that he does not see a lamb. Abraham is assuring him that God sees a lamb for the burnt offering. However, that lamb’s identity is undetermined at the moment. It is all up to Abraham’s Law of Freedom to determine if the lamb will be Isaac or “a ram caught in a thicket.”
4. So for the second time we are told, “the two of them continued to walk on together.”

**Genesis 22:9** Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. (NASB)

1. This verse reveals the spiritual maturity possessed by both men. You will note that the verse gives details about the process of building an altar and then placing the offering on top of it.

<sup>3</sup> Masoretic text, traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. The Masoretic text is universally accepted as the authentic Hebrew Bible” (*The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, 2010], 7:914).

<sup>4</sup> Edward Mack, “God, Names Of: 'Ādhōn, 'Ādhōnāy,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1266.

<sup>5</sup> W. Ewing, “Jehovah-Jireh,” in *The International Standard Bible Encyclopaedia*, 3:1583–84.



2. The wood was splintered in Beersheba by Abraham, observed by Isaac, transported on a donkey to Mount Moriah's base, and carried by Isaac up the mountain. Still with no lamb in sight, Abraham constructed an "altar" which is the masculine noun: **מִזְבֵּחַ (*mizbeach*)**:

The place of sacrifice. It is a noun formed from the verb *zavach*, which means to slaughter an animal, usually for sacrifice. God commanded that the altar for burnt offerings be made of earth or undressed stones because human working of the stones would defile it.<sup>6</sup>

3. Having built the altar of dirt and undressed stones, Abraham then arranged the wood on its top. At that point, it suddenly became evident that the lamb was Isaac. Without opposition, struggle, or complaint, Abraham "bound his son, Isaac."
4. The word, bound, is the verb, **עָקַד (*'aqath*)**: "to tie up, bind, and wrap someone for a specific purpose," which was for Abraham to offer Isaac as a burnt offering.

**Genesis 22:10** Abraham stretched out his hand and took the knife to slay his son. (NASB)

1. The Qal imperfect of **שָׁלַח (*shalach*)**: "reaching out one's hand." It indicates an ongoing process until the act is completed. It specifies a volitional decision by Abraham for the purpose of carrying out an act.
2. The next verb is a second Qal imperfect of **לָקַח (*laqach*)**: "to grasp or seize." These two verbs are the first two steps in a process to carry out an objective which is stated next with the Qal infinitive construct of **שַׁחַת (*shachat*)**: "to slaughter, kill, slay."

This verb is used to describe the process of human sacrifice to Yahweh (i.e., the process used to test Abraham with his son Isaac [Genesis 22:10]. Since He does not desire human sacrifices, God stopped Abraham from sacrificing his son Isaac.<sup>7</sup>

3. The infinitive construct is used with other verbs to express two verbal actions occurring at the same time, that is, contemporaneous action.<sup>8</sup> Abraham was engaged in a process that when completed would result in him slicing the carotid artery of his son Isaac.
4. This is exactly what Abraham was primed to do next when he was interrupted by the Lord:

<sup>6</sup> Baker and Carpenter, "מִזְבֵּחַ," in *The Complete Word Study Dictionary*, 589.

<sup>7</sup> Ibid., "שַׁחַת," 1121.

<sup>8</sup> Gary D. Pratico and Miles Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids: Zondervan, 2001), 131.



**Genesis 22:11** But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”

1. The term, “angel of the Lord,” makes reference to a Theophany of Jesus Christ. God does not reveal himself and the Holy Spirit is an invisible spirit. The only possible manifestation of deity would be Jesus Christ.
2. Old Testament theophanies are concentrated in Genesis and Exodus since before the Pentateuch by Moses there was no available means of communication except through divine directives to selected recipients.
3. We see this phenomenon occurring in the garden of Eden to Adam before and following the fall, to Cain subsequent to his murder of Abel, to Noah regarding construction of the Ark, and in our current study, to Abraham in the sequential revelation of the Abrahamic Covenant.
4. There are several other examples of this in the New Testament; “No one has seen God at any time” (John 1:18*a*), “Not that anyone has seen the Father,” (John 6:46*a*), “whom no man has seen or can see,” (1 Timothy 6:16*b*), and “No one has seen God at any time” (1 John 4:12*a*).
5. A post-ascension appearance of Jesus Christ in the New Testament is referred to as a Christophany.
6. The Theophany in Genesis 22 occurs at the culmination of Abraham’s successful use of the working objects of the Abrahamic Covenant. As he unsheathes the knife to “slay his son,” the Lord intervenes with the vocatives, “Abraham, Abraham!”
7. This is the divine certification that Abraham has been vindicated by means of his application of the Word of God to his personal circumstances.
8. Definitions of vindication are:
 

**To support or maintain as true or correct, against denial, censure, or objections; to sustain; justify; as, to *vindicate* one’s honor; to *vindicate* a claim. To serve as, or provide, justification for. Exculpate. Justification against denial or censure.<sup>9</sup>**
9. The challenge that the Lord placed on Abraham was carried out in a 45-year program to determine if Abraham would develop personal integrity or not. Would Abraham orient and adjust to divine guidance, divine leadership, divine promises, and divine logistics?

<sup>9</sup> Webster’s New Collegiate Dictionary, 2d ed., (Springfield: G. & C. Merriam Co., Publishers, 1953), s.vv. “vindicate,” “vindication.”



10. How Abraham responded would determine whether he would qualify to become the patriarch of a new race of people that would ultimately produce the Jewish Messiah.
11. If he grew in grace, developed virtue in his soul, and submitted to divine guidance, then he would be vindicated before the Supreme Court of Heaven and thus justified: “to confirm by evidence; to corroborate, prove, verify.”<sup>10</sup>
12. Abraham was justified by faith in the working object of Messiah in Genesis 15:6. He was justified by works over the course of 45 years culminating in his willingness to sacrifice Isaac as a burnt offering on Mount Moriah in Genesis 22:1ff.
13. His doctrinal rationale was based on his confidence in the five paragraphs of the Abrahamic Covenant. He was confident that if he completed the objective, then God would be able to “raise him even from the dead” (Hebrews 11:19).
14. Although primed to slit Isaac’s neck, when the Lord shouted those two vocatives it caused Abraham pause as the Lord continued His directives:

**Genesis 22:12** He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.” (NASB)

1. The verb “stretch out” in the Qal imperfect of **שָׁלַח** (*shalach*) plus the negative adverb **לֹא** (*lo*): “do not.” It refers to the act of putting out one’s hand, but with the negative *lo*, it is a command, “do not stretch out.”
2. The Lord then continues with the phrase, “do not do,” another Qal imperfect, this time the verb, **עָשָׂה** (*‘asah*): “do not do” followed by the pronoun, **מֵאֲרָמָה** (*me’umah*): “anything.”
3. The imperfect tenses become an order, “Continue to not stretch out your hand against the lad and continue not doing anything to him.”
4. The verb *‘asah* refers to the process of doing something, e.g., committing an act. But the negative adverb, *lo*, reverses the process by putting a stop to that action.
5. It amounts to the command, “Stop right there; do not go further.” The Lord then issues a summary statement that enabled James to write, “Was not Abraham, our father, justified or vindicated by works when he offered up Isaac, his son, on the altar” (James 2:21)?

<sup>10</sup> *The Oxford English Dictionary* (1971), s.v. “justify.”



6. The key word in James 2:21 is the aorist active participle of ἀναφέρω (*anaphérō*). The prefix ἀνα (*ana*) is a preposition that denotes “up or upward.” The verb φέρω (*phérō*) means, “to bring, carry, or bear up.” The compound, *anaphérō*, means that Abraham physically lifted up his son, Isaac, and carried him to the altar as an offering to the Lord.
7. What the Lord said in Genesis 22:12 begins with the phrase, “Now I know.” The word “now” is the adverb, הַעַתָּה (*‘attah*). In context, it refers to a set of circumstances that has led to the current situation.<sup>11</sup>
8. Because of the divine attribute of omniscience, God knew in eternity past that Abraham would grow in grace whose advance would culminate in his positive volition regarding the sacrifice of Isaac.
9. The verb “to know: is יָדָע (*yatha* ‘). In this context, Abraham has carried out the mandate issued in Genesis 22:2. It was designed to determine if he would follow to the letter the Lord’s directives. By doing so, the Lord’s evaluation is approval by “discernment” of Abraham’s works.
10. God, therefore, knew the outcome of this entire fifty-year experiment. However, Abraham did not have that knowledge. But he did have the mindset necessary, the stick-to-itiveness to keep plugging away until he was able to put all the pieces together to arrive at spiritual maturity.
11. Spiritual maturity is the point in a believer’s life when he submits to the integrity of God. He realizes that God is perfect, His Word is absolute truth, and it can be trusted to his advantage whenever it is applied.
12. God discerned that Abraham would get to that point, but Abraham had to go through the process of experiencing successes and failures until he completely trusted the plan of God.
13. The Lord’s phrase, “Now I discern,” is divine confirmation of Abraham’s successful advance based on his unwavering belief in the five paragraphs of the Abrahamic Covenant.
14. No unbeliever can accomplish the objective of placing his total trust in biblical promises from an invisible God. An unbeliever’s trust is placed in either (1) rationalism, knowledge obtained through human reason, or (2) empiricism, knowledge obtained through experience.
15. As a believer, Abraham made the spiritual advance, confirming to the Lord that he was ready to carry out the divine objective, namely, to introduce into human history a man, and a woman, who would be the prototype of a new race of Homo sapiens called the Jew.

<sup>11</sup> Baker and Carpenter, “הַעַתָּה,” 883.



16. This genetic line would produce the chart pedigree of the Jewish Messiah, a two-thousand year bloodline that would be the prime target in Lucifer's strategy to prevent the Savior from entering human history.
17. So, when Abraham unsheathed the knife, it confirmed to the Lord that the experiment had been successfully completed and the divine plan for a Savior could commence.
18. What Abraham's act confirmed to the Lord is stated in the phrase "you fear God." The word "fear" is translated like a verb but it is actually the adjective **יָרֵא (yare')**. The word usually does mean "fear," but in this context, it "is an Old Testament expression meaning *reverential trust*."<sup>12</sup>
19. "Trust" means to rely on another's integrity, veracity, and justice, therefore Abraham had absolute confidence that the Abrahamic Covenant was backed by the integrity of God.
20. The Lord confirms that Abraham had utilized his Law of Freedom to trust in the veracity of the Lord's promises to him over the course of fifty years, demonstrated by the works he was performing on Mount Moriah.
21. The primary "work" Abraham performed was lifting up and placing Isaac on the splintered wood atop the altar followed by unsheathing his knife.
22. The key phrase in Abraham's "works" leading to the Lord's intervention is, "you have not withheld," the Qal perfect of the verb **חָשַׁק (chasak)**. The perfect tense indicates Abraham was in the act of slitting Isaac's neck.
23. And get this: the Lord intervened because Abraham was not withholding Isaac "from Me." The Lord had stipulated in Genesis 22:2 the following:

**Genesis 22:2** With your son, your only legitimately born son, whom you have always loved, namely, Isaac, promptly go to the land of Moriah where Jehovah will provide, and sacrifice him there as a burnt offering on one of the mountains I will indicate to you. (EXT)

24. When Abraham heard that order, what do we find he did in the next verse?

**Genesis 22:3** Abraham was caused to arise early in the morning and saddled his donkey, and brought two servants along with him along with Isaac his son; forcefully split wood for the burnt offering, mounted up and started out toward the place which God had told him. (EXT)

<sup>12</sup> *The Scofield Reference Bible: NASB*, ed. C. I. Scofield (New York: Oxford University Press, 2005), 750n19:9.



25. The sacrifice was to be made to the Lord. Abraham was more focused on the Giver rather than the gift. Because of the promises within the Abrahamic Covenant, Abraham was convinced that the Lord would resuscitate Isaac following the sacrifice.

**Genesis 22:12** The Lord said, “Do not stretch out your hand against the lad and do nothing to him; due to your actions I now discern you have reverential trust in God, since you have not withheld you son, your only son, from Me.” (EXT)

**Genesis 22:13** Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. (NASB)

1. This verse begins where “Abraham raised his eyes,” the Niphal imperfect of the verb **רָאָה** (*ra'ah*). The Niphal stem here is reflexive voice and reads, “Then Abraham himself kept raising up his eyes.”
2. This takes us back to Genesis 22 verses 7 and 8. The situation finds Abraham and Isaac walking up Mount Moriah. In verse 7, Isaac asks his father, “Where is the lamb for the burnt offering?” Abraham responds in verse 8, “God will provided for Himself the lamb for the burnt offering, my son.”
3. In an animal sacrifice, the action on the altar is presented to God. The presentation is to Him and serves as a teaching aid associated with a point of doctrine the individual is to learn.
4. As he looked around, his eyes fixed on a ram caught in a thicket by his horns. The word “ram” is the noun, **אַיִל** (*'ayil*): “a male lamb.” Just as Abraham had said, “God will provide for Himself a lamb.” This He did indeed and to make the point about the purpose of the sacrifice, the lamb was a male.
5. The typology of this exercise looks forward to the cross. Abraham serves as a type for God the Father while Isaac is the type for Jesus Christ, Who would be nailed to the wood of the cross as a substitutionary sacrifice for the sins of the entire world.
6. The verse reads, “Abraham went and took the ram,” the Qal imperfect of the verb, **לָקַח** (*laqach*): “seized” and then “offered him up.” The Lord provided him the ram and Abraham was not going to let him get away.

(End JAS2-42. See JAS2-43 for continuation of study at p. 412.)

