

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.
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*."¹²
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?

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

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)

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 provide 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.)



7. The phrase “offered him up” is the Hiph‘il imperfect of **עָלָה** (*‘alah*): “offering a sacrifice.” The Hiph‘il is the causative, active voice, and with the imperfect tense, indicating that the action is continuous. “Abraham was caused to produce the continuous action of offering up the ram as a burnt offering.”
8. Abraham’s faith in the plan of God is certified. His faith in divine integrity is confirmed with his response to Isaac in Genesis 22:7–8.

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?”

v. 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)

9. 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.”
10. 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).”¹
11. 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, eventually, “a ram caught in a thicket.”
12. In the very next verse, Abraham remains convinced that he is to literally sacrifice his son and therefore does not hesitate in going through the process of doing so:

¹ W. Ewing, “Jehovah-Jireh,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 3:1583–84.



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)

13. The first order of business is to build an altar, 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.²

14. 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, laid him on the altar, on top of the wood” and then:

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.³

3. “The Hebrew infinitive absolute can be used with other verbs to express two verbal actions occurring at the same time, that is, contemporaneous action.”⁴ 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:

² Warren Baker and Eugene Carpenter, “מִזְבֵּחַ,” in *The Complete Word Study Dictionary* (Chattanooga: AMG Publishers, 2003), 589.

³ Ibid., “שַׁחַת,” 1121.

⁴ Gary D. Pratico and Miles Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids: Zondervan, 2001), 131.

