

**Principle:** The noun, *parabolē*, 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 [ זרעו (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.

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<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.

