

Its most significant service in Masoretic Text³ 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^ehowah, but read by the Hebrews 'ādhōnāy).⁴

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)."⁵

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.

³ 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).

⁴ 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.

⁵ 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.⁶

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.⁷

3. The infinitive construct is used with other verbs to express two verbal actions occurring at the same time, that is, contemporaneous action.⁸ Abraham was engaged in a process that when completed would result in him slicing the carotid artery of his son Isaac.

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

⁷ Ibid., "שַׁחַת," 1121.

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



4. This is exactly what Abraham was primed to do next when he was interrupted by the Lord:

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 1:18a), “Not that anyone has seen the Father,” (John 6:46a), “whom no man has seen or can see,” (1 Timothy 6:16b), and “No one has seen God at any time” (1 John 4:12a).
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.⁹

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

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?
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.”¹⁰
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, **מְאֻמָּה** (*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.

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

