

Chapter 22

22:1 And it came to pass after these things, that God did *tempt* Abraham,
and said unto him,

Abraham:

and he said, Behold, here I am.

question: *Could the word, "tempt," here, be also thought of as including the principle, 'tempered'? Surely, God has no reason to just move Abraham to a point where he would choose to defy Him. Rather, might the following be said of Abraham (as of all of us): that, God moves around us, and in our lives, in ways that allow us to see His indwelling presence, so that we will know that we can proceed forward with the task(s) He has assigned to us, and to do so without any hesitation or fear, on our part?*

22:2 And he said,

Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son.

And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now ***I know that thou fearest God***, seeing thou hast not withheld thy son, thine only son from me.

question: *Could this be perceived as being another way of saying to Abraham: Now you can know of a certainty that you fear God; and that, God also knows this; and, moreover, because of this awareness within you, Abraham, you can go forward with an assurance that you are held in the hand of God?*

I ask this because; since God knows all, then this event could not be an indication of a new revelation, by God, as signaling the respect that Abraham has for Him. It seems more so that this was an affirmation to Abraham, showing that he could stand with God, in all things; especially, since Abraham had, in faith, also believed this: that, he could have another child with Sarah, someday; even though, he was even older then, than when Isaac was born. The first birth was, to Abraham and Sarah, a pure miracle; wherefore, for Abraham to believe that God would again produce an heir, at such a late time, in their joint life; this is truly remarkable faith.

22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns:
and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

22:16 And said,
By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

22:19 So Abraham returned unto his young men,
and they rose up and went together to Beersheba;
and Abraham dwelt at Beersheba.

22:20 And it came to pass after these things,
that it was told Abraham, saying,
Behold, Milcah, she hath also born children unto thy brother Nahor;

22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and *Bethuel*.

22:23 And *Bethuel* begat Rebekah:
these eight Milcah did bear to Nahor, Abraham's brother.

22:24 And his concubine, whose name was Reumah,
she bare also Tebah, and Gaham, and Thahash, and Maachah.

Genesis 5, et seq.

genealogy:	Adam	130	+ 800	930	
	Seth	105	+ 807	912	235
	Enos	90	+ 815	905	325
	Cainan	70	+ 840	910	395
	Mahalaleel	65	+ 830	895	460
	Jared	162	+ 800	962	622
	Enoch	65	+ 300	365	687
	Methuselah	187	+ 782	969	874 (died when Noah was 600)
	Lamech	182	+ 595	777	1056 (died when Noah was 595)
	Noah	500		950	(Japheth the elder)

Genesis 8

Noah	502		950	1656	(Shem)
REF: Genesis 11:10 (600+2-100)					
Noah	600	+ 350	950		(the flood)
the ark rested:					relative date = October 1, 600
he sent forth a raven:					relative date = November 10, 600
he sent forth a dove					
(she returned):					relative date = December 18, 600 (backward computed)
sent forth the dove					
(in her mouth . . .):					relative date = December 25, 600
waters were dried up:					relative date = January 1, 601
earth was dried:					relative date = February 27, 601

Genesis 11, et seq.

Shem (98 + 2)	100	+ 500	600	1558	(other sons, Ham and Japheth)
Arphaxad	35	+ 403	438	1593	(135)
Salah	30	+ 403	433	1623	(165)
Eber	34	+ 430	464	1657	(199)
Peleg	30	+ 209	239	1687	(229)
Reu	32	+ 207	239	1719	(261)
Serug	30	+ 200	230	1749	(291)
Nahor	29	+ 119	148	1778	(320)
Terah	70		205	1848	(390)

Genesis 12, et seq.

Haran -> Lot, (Milcah), <Iscah>
 -> Moab (Moabites)
 -> Benammi (Ammonites)
 Nahor (Milcah, the daughter of Haran == niece)
 --> Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, Bethuel
 --> Bethuel --> Rebekah
 " (concubine Reumah)
 --> Tebah, Gaham, Thahash, Maachah

Abram (Sarai) 75 (departed out of Haran)

Genesis 16, et seq.

Abram (Sarai) 86 Ishmael
 Abraham 99 (the Covenant)