

Chapter 22

The faith and obedience of Abraham is proued in his redines to sacrifice his sonne Ifaac. 11. He is stayed from the act by an Angel. 16. Former promifes are renewed to him. 20. And his brother Nachor hath also much issue.

Iudith. 8.
Heb. 11.

Vhich things being done, God ^atempted Abraham, and said to him: Abraham, Abraham. But he answered: Here I am. ²He said to him: ^a)Take thy only begotten sonne, whom thou louest, Ifaac, and goe into the Land of vision: and there thou shalt offer him for an holocaust vpon one of the mountaines which I wil shew thee. ³Therefore Abraham rising vp in the night, saddled his asse: taking with him two young men, and Ifaac his sonne: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. ⁴And the third day, lifting vp his eyes, he sawe the place afarre off: ⁵and he said to his young men: Tarrye you here with the asse: I and the boy going with speede as farre as yonder, after we haue adored, wil returne to you. ⁶He tooke also the wood of the holocaust, and laid it vpon Ifaac his sonne: and him selfe caried in his hands fire and a sword. And as they went on together, ⁷Ifaac said to his father: My father. And he answered: What wilt thou sonne? Behold, faith he, fire and wood: where is the victime of the holocaust? ⁸And Abraham said: God wil provide vnto himselfe the victime of the holocaust, my sonne. They went on therefore together: ⁹and they came to the place which God had shewed him, wherein he builded an altar, and laid the wood in order vpon it: and when he had bound Ifaac his sonne, he laid him on the altar vpon the pile of wood. ¹⁰And he stretched forth his hand, and caught the sword, for to sacrifice his sonne. ¹¹And behold an Angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I am. ¹²And

^a This historie is clere, and a most notorious example of perfect obedience.

he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou fearest God, and hast not spared thine onlie begotten sonne for my sake. ¹³ Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers sticking fast by the hornes, which he tooke and offered an holocaust in stede of his sonne. ¹⁴ And he called the name of that place, ^aOur Lord seeth. Whereupon euen to this day it is said, In the mountaine our Lord wil see. ¹⁵ And the Angel of our Lord called Abraham the second time from heauen, saying: ¹⁶ By my owne selfe haue I sworne, faith the Lord: because thou hast done this thing, and hast not spared thine onlie begotten sonne for my sake: ¹⁷ I wil blesse thee, and I wil multiplie thy seede as the stars of heauen, and as the sand that is by the sea shore: thy seede shall possess the gates of his enemies, ¹⁸ and IN THY SEDE SHALL BE BLESSED ALL THE NATIONS OF THE EARTH, because thou hast obeyed my voice. ¹⁹ Abraham returned to his young men, and they went to Beer-sabee together, and he dwelt there. ²⁰ These things so being done, it was ^btold Abraham that Melchizedek also had borne children to Nachor his brother, ²¹ Hus the first begotten, & Buz his brother, and Camuel the father of the Sirians, ²² and Cafed, and Azau. Pheldas also & Iedlaph, ²³ and Bathuel, of whom was borne Rebecca: these eight did Melchizedek beare, to Nachor Abrahams brother. ²⁴ And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS

- Iac. 1, 13. 1 Tempted.) God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men knowen to the world, as here Abrahams faith and singular obedience were manifested, when he doubted not *To offer his only begotten in*
- Heb. 11, 19. *God tempteth not to euil, but by experience maketh knowen what vertue is in men.*

^a It is a grateful and religious thing, by naming of places, to cōferue the memorie of Gods benefites, that posteritie may know them. *S. Chriofst. ho. 48. in Gen.*

^b Nachors progenie is here mentioned to shew whence Rebecca came, whom Isaac married.

Sacrifice, accounting that God is able to raise vp euen from the dead. VVherupon he receiued his sonne againe *in parable*, that is, in figure and myfterie of Chrifft dead and aliue againe. Ifaac also in this action signified the diuinitie of Chrifft which suffered not, and the ramme among the briers figured his humanitie, that should be offered in Sacrifice to God.

S. Aug. li. 16.
c. 32. ciuit.
Theod. q. 72. in
Gen.

Ifaac figured
Chriffs diuinitie,
the Rāme his hu-
manitie.