

**A. The Command for the Sacrificing (1-2)**

**Where to Sacrifice**

*Moriah* - 2Ch 3:1

-“[O]ne of the mountains”

Likely the hill in Jerusalem where Solomon’s temple was built.

**B. The Conduct in the Sacrificing (3-14)**

**Problems**

-**Endearment** - Abraham obviously had great affection for Isaac as his son from Sarah, and as the son of the promise.

-**Explanation** - It takes strong faith to obey God when His commands are without explanation and seem senseless.

-**Ending** - Sacrificing Isaac would seem to cancel out the promises God had previously made to Abraham.

\*Gen 12:1-3; 13:14-16; 15:1-6; 17:1-8,15-21; 18:9-15

-**Evil** - This action would seem to be evil, cruel, and cause much suffering (to Isaac, Abraham, and Sarah)

**Promptness (3)**

“Abraham rose early in the morning” (21:14)

**Preparations (3)**

“[S]addled his donkey”

“[T]ook two...young men with him”

“[C]ut the wood”

“[W]ent to the place”

Treaty with Abimelech - Gen 21:22-34

<sup>1</sup>After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.”

<sup>2</sup>He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

<sup>3</sup>So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.

<sup>4</sup>On the third day Abraham lifted up his eyes and saw the place from afar.

<sup>5</sup>Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.”

<sup>6</sup>And 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 they went both of them together.

<sup>7</sup>And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?”

<sup>8</sup>Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.

<sup>9</sup>When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.

**Whom to Sacrifice**

\*Only Son - the Hebrew term for “only” is one of value, not number.

Heb 11:17 refers to Isaac with the term μονογενής (monogenēs), the same word found in John 3:16 describing Jesus.

\*God is not in favor of human sacrifice, nor does He require it—Abraham is being tested. This hints that Isaac will not die.

**Perseverance (4)**

“Third day” - Abraham persevered through a long journey to where God had commanded him to go.

**Privacy (5)**

“Stay here” - Why? The servants could have prevented Abraham from being obedient in sacrificing Isaac.

**Promise (5, 8)**

“[C]ome again to you” - Abraham had faith that both of them would return to the servants.

“God will provide...the lamb”

-Heb 11:17-19

**Perplexity (7-8)**

-Asking - “Where is the lamb?”

-Answering - “God will provide...”

Provision (9-14)

Angel of the LORD - Compare to Gen 16:7-10; 21:17

"Do not lay your hand on the boy..."

"[B]ehind him was a ram"

"The LORD will provide"

Proof (12)

"I **know** that you fear God"

"[Y]ou have not withheld your son"

Did God know before this test that Abraham feared Him?

*If so, then why the test?*

*Why does the angel say "now I know?"*

**It is for OUR benefit!**

**C. The Consequences from the Sacrificing (15-19)**

Commendation (16, 18)

"[Y]ou have done this"

"[H]ave not withheld your son"

"[Y]ou have obeyed my voice"

Confirmation (17, 18)

Confirms earlier promises concerning his offspring:

\*Gen 12:1-3; 13:14-16; 15:1-6; 17:1-8,15-21; 18:9-15

<sup>10</sup>Then **Abraham** reached out his hand and took the knife to slaughter his son. Slaughter - Isa 57:5; Ezek 16:21; 23:39

<sup>11</sup>But the **angel of the LORD** called to him from heaven and said, "**Abraham, Abraham!**" And he said, "**Here I am.**"

<sup>12</sup>He said, "**Do not lay your hand on the boy** or do anything to him, for now **I know that you fear God**, seeing **you have not withheld your son**, your only son, from me."

<sup>13</sup>And **Abraham** lifted up his eyes and looked, and behold, **behind him was a ram**, caught in a thicket by his horns. And **Abraham** went and took the ram and offered it up as a burnt offering instead of his son.

<sup>14</sup>So Abraham called the name of that place, "**The LORD will provide**"; as it is said to this day, "On the mount of the LORD it shall be provided."

<sup>15</sup>And the **angel of the LORD** called to **Abraham** a second time from heaven

By Myself - Heb 6:13-20

<sup>16</sup>and said, "**By myself I have sworn**, declares the **LORD**, because **you have done this** and **have not withheld your son**, your only son,

<sup>17</sup>I will surely **bless you**, and I will surely **multiply your offspring as the stars of heaven and as the sand that is on the seashore**. And your **offspring shall possess the gate of his enemies**,

<sup>18</sup>and **in your offspring shall all the nations of the earth be blessed**, because **you have obeyed my voice.**"

<sup>19</sup>So **Abraham** returned to his young men, and they arose and went together to **Beersheba**. And **Abraham** lived at **Beersheba**.

**Hebrews 11:17-19 (ESV)**

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, <sup>18</sup> of whom it was said, "Through Isaac shall your offspring be named." <sup>19</sup> He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

Domination (17)

"[Y]our offspring shall possess the gate of his enemies"

When Israel obeyed God, they could walk around the walls of Jericho, and the walls would fall down (Josh 6).

Salvation (18)

"[I]n your offspring shall all the nations of the earth be blessed."

-Gen 12:3

-Gal 3:7-9 - "preached the gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed.'"

- Rom 4; 9:5; Gal 3:7-9,15-18,29

Beersheba

-Gen 21:31-33

"Well of Seven"

or "Well of Oath"

### After These Things

#### **Genesis 21:22–34 (ESV)**

<sup>22</sup> At that time Abimelech and Phicol the commander of his army said to Abraham, “God is with you in all that you do.” <sup>23</sup> Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” <sup>24</sup> And Abraham said, “I will swear.”

<sup>25</sup> When Abraham reproved Abimelech about a well of water that Abimelech’s servants had seized, <sup>26</sup> Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.” <sup>27</sup> So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. <sup>28</sup> Abraham set seven ewe lambs of the flock apart. <sup>29</sup> And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” <sup>30</sup> He said, “These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well.” <sup>31</sup> Therefore that place was called Beersheba, because there both of them swore an oath. <sup>32</sup> So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. <sup>33</sup> Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God. <sup>34</sup> And Abraham sojourned many days in the land of the Philistines.

### Only Son

**3495** יָחִיד (yā·hîḏ): adj.; ≡ Str 3173; TWOT 858a—**1.** LN 58.52 **only unique child**, i.e., pertaining to a child very special in the eyes of the parent, and in that sense unique (Ge 22:2, 12, 16; Jdg 11:34; Pr 4:3; Jer 6:26; Am 8:10; Zec 12:10+), note: in some contexts this child may be numerically the only child; see also domain LN 25.33–25.58; **2.** LN 25.223–25.250 **lonely**, alone, i.e., pertaining to being in a solitary place and so isolated and in a state of anxiety (Ps 25:16+); **3.** LN 57.37–57.48 **the lonely**, i.e., pertaining to a class of persons without resource and so in some form of need or even destitution (Ps 68:7[EB 6]+)<sup>1</sup>

#### **Hebrews 11:17 (ESV)**

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his **only** son,

**3666** μονογενής (monogenēs), ἐς (es): adj.; ≡ Str 3439; TDNT 4.737—LN 58.52 **unique**, only, one and only, i.e., one of a kind: (many versions) only begotten (Lk 7:12; 8:42; 9:38; Jn 1:14, 18; 3:16, 18; Heb 11:17; 1Jn 4:9+; Jn 1:34 v.r.)<sup>2</sup>

#### **John 3:16 (ESV)**

<sup>16</sup> “For God so loved the world, that he gave his **only** Son, that whoever believes in him should not perish but have eternal life.

<sup>1</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, Inc.

## Moriah

### **2 Chronicles 3:1 (ESV)**

<sup>1</sup> Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite.

### **2 Samuel 24:24 (ESV)**

<sup>24</sup> But the king said to Araunah, “No, but I will buy it from you for a price. I will not offer burnt offerings to the Lord my God that cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver.

**MORIAH.** In Gn. 22:2 God commanded Abraham to take Isaac to ‘the land of Moriah’ (*‘eres hammōriyyā*) and there to offer him as a burnt offering upon one of the mountains (*har*). The mountain chosen was 3 days’ journey (22:4) from the land of the Philistines (21:34; the region of \*GERAR), and was visible from a distance (22:4).

The only other mention of the name occurs in 2 Ch. 3:1, where the site of Solomon’s Temple is said to be ‘on mount Moriah (*b<sup>e</sup>har hammōriyyā*), on the threshing-floor of Ornan the Jebusite where God appeared to David (3:2). It should be noted that no reference is made here to Abraham in connection with this site. It has been objected that Jerusalem is not sufficiently distant from S Philistia to have required a 3 days’ journey to get there, and that one of the characteristics of Jerusalem is that the Temple hill is not visible until the traveller is quite close, so that the correctness of the biblical identification is called in question. The Samaritan tradition identifies the site with Mt Gerizim (as though Moriah = Moreh; cf. Gn. 12:6), and this is claimed to fulfil the conditions of Gn. 22:4 adequately. However, the distance from S Philistia to Jerusalem is c. 80 km, which might well have required 3 days to traverse, and in Genesis the place in question is not a ‘mount Moriah’ but one of several mountains in a land of that name, and the hills on which Jerusalem stands are visible at a distance. There is no need to doubt therefore that Abraham’s sacrifice took place on the site of later Jerusalem, if not on the Temple hill.

BIBLIOGRAPHY. F. M. Abel, *Giographie de la Palestine*, 1, 1933, pp. 374–375.

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**Moriah**—the chosen of Jehovah. Some contend that Mount Gerizim is meant, but most probably we are to regard this as one of the hills of Jerusalem. Here Solomon’s temple was built, on the spot that had been the threshing-floor of Ornan the Jebusite (2 Sam. 24:24, 25; 2 Chr. 3:1). It is usually included in Zion, to the north-east of which it lay, and from which it was separated by the Tyropoean valley. This was “the land of Moriah” to which Abraham went to offer up his son Isaac (Gen. 22:2). It has been supposed that the highest point of the temple hill, which is now covered by the Mohammedan Kubbetes-Sakhrah, or “Dome of the Rock,” is the actual site of Araunah’s threshing-floor. Here also, one thousand years after Abraham, David built an altar and offered sacrifices to God. (See JERUSALEM; NUMBERING THE PEOPLE.)<sup>4</sup>

<sup>3</sup> Mitchell, T. C. (1996). Moriah. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>4</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

### Promises Concerning Abraham's Offspring

#### **Genesis 12:1–3 (ESV)**

<sup>1</sup> Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

#### **Genesis 13:14–16 (ESV)**

<sup>14</sup> The Lord said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup> for all the land that you see I will give to you and to your offspring forever. <sup>16</sup> I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.

#### **Genesis 15:1–6 (ESV)**

<sup>1</sup> After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” <sup>2</sup> But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup> And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” <sup>4</sup> And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.” <sup>5</sup> And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” <sup>6</sup> And he believed the Lord, and he counted it to him as righteousness.

#### **Genesis 17:1–8 (ESV)**

<sup>1</sup> When Abram was ninety-nine years old the Lord appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly.” <sup>3</sup> Then Abram fell on his face. And God said to him, <sup>4</sup> “Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

#### **Genesis 17:15–21 (ESV)**

<sup>15</sup> And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. <sup>16</sup> I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.” <sup>17</sup> Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” <sup>18</sup> And Abraham said to God, “Oh that Ishmael might live before you!” <sup>19</sup> God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for

his offspring after him. <sup>20</sup> As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. <sup>21</sup> But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”

**Genesis 18:9–15 (ESV)**

<sup>9</sup> They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” <sup>10</sup> The Lord said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. <sup>11</sup> Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. <sup>12</sup> So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” <sup>13</sup> The Lord said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ <sup>14</sup> Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” <sup>15</sup> But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

**Promptness**

**Genesis 21:14 (ESV)**

<sup>14</sup> So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba.

**Promise**

**Hebrews 11:17–19 (ESV)**

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, <sup>18</sup> of whom it was said, “Through Isaac shall your offspring be named.” <sup>19</sup> He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

**Slaughter**

**Isaiah 57:5 (ESV)**

<sup>5</sup> you who burn with lust among the oaks,  
under every green tree,  
who slaughter your children in the valleys,  
under the clefts of the rocks?

**Ezekiel 16:21 (ESV)**

<sup>21</sup> that you slaughtered my children and delivered them up as an offering by fire to them?

**Ezekiel 23:39 (ESV)**

<sup>39</sup> For when they had slaughtered their children in sacrifice to their idols, on the same day they came into my sanctuary to profane it. And behold, this is what they did in my house.

### Angel of the Lord

#### **Genesis 16:7–10 (ESV)**

<sup>7</sup> The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. <sup>8</sup> And he said, “Hagar, servant of Sarai, where have you come from and where are you going?” She said, “I am fleeing from my mistress Sarai.” <sup>9</sup> The angel of the Lord said to her, “Return to your mistress and submit to her.” <sup>10</sup> The angel of the Lord also said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.”

#### **Genesis 21:17 (ESV)**

<sup>17</sup> And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is.

### By Myself...Sworn

#### **Hebrews 6:13–20 (ESV)**

<sup>13</sup> For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, <sup>14</sup> saying, “Surely I will bless you and multiply you.” <sup>15</sup> And thus Abraham, having patiently waited, obtained the promise. <sup>16</sup> For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. <sup>17</sup> So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, <sup>18</sup> so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. <sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, <sup>20</sup> where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

### Domination

#### **Joshua 6 (ESV)**

<sup>1</sup> Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. <sup>2</sup> And the LORD said to Joshua, “See, I have given Jericho into your hand, with its king and mighty men of valor. <sup>3</sup> You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. <sup>4</sup> Seven priests shall bear seven trumpets of rams’ horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. <sup>5</sup> And when they make a long blast with the ram’s horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.” <sup>6</sup> So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD.” <sup>7</sup> And he said to the people, “Go forward. March around the city and let the armed men pass on before the ark of the LORD.”

<sup>8</sup> And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of rams’ horns before the LORD went forward, blowing the trumpets, with the ark of the covenant of the LORD following them. <sup>9</sup> The armed men were walking before the priests who were blowing the trumpets, and the rear guard was walking after the ark, while the trumpets

blew continually. <sup>10</sup> But Joshua commanded the people, “You shall not shout or make your voice heard, neither shall any word go out of your mouth, until the day I tell you to shout. Then you shall shout.” <sup>11</sup> So he caused the ark of the LORD to circle the city, going about it once. And they came into the camp and spent the night in the camp.

<sup>12</sup> Then Joshua rose early in the morning, and the priests took up the ark of the LORD. <sup>13</sup> And the seven priests bearing the seven trumpets of rams’ horns before the ark of the LORD walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the LORD, while the trumpets blew continually. <sup>14</sup> And the second day they marched around the city once, and returned into the camp. So they did for six days.

<sup>15</sup> On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. <sup>16</sup> And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city. <sup>17</sup> And the city and all that is within it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. <sup>18</sup> But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. <sup>19</sup> But all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD.” <sup>20</sup> So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. <sup>21</sup> Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

<sup>22</sup> But to the two men who had spied out the land, Joshua said, “Go into the prostitute’s house and bring out from there the woman and all who belong to her, as you swore to her.” <sup>23</sup> So the young men who had been spies went in and brought out Rahab and her father and mother and brothers and all who belonged to her. And they brought all her relatives and put them outside the camp of Israel. <sup>24</sup> And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of the LORD. <sup>25</sup> But Rahab the prostitute and her father’s household and all who belonged to her, Joshua saved alive. And she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

<sup>26</sup> Joshua laid an oath on them at that time, saying, “Cursed before the LORD be the man who rises up and rebuilds this city, Jericho.

“At the cost of his firstborn shall he  
lay its foundation,  
and at the cost of his youngest son  
shall he set up its gates.”

<sup>27</sup> So the LORD was with Joshua, and his fame was in all the land.



**All Families of the Earth Shall Be Blessed**

**Genesis 12:3 (ESV)**

<sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

**Romans 4 (ESV)**

<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup> “Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

<sup>8</sup> blessed is the man against whom the Lord will not count his sin.”

<sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup> as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. <sup>20</sup> No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why his faith was “counted to him as righteousness.” <sup>23</sup> But the words “it was counted to him” were not written for his sake alone, <sup>24</sup> but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, <sup>25</sup> who was delivered up for our trespasses and raised for our justification.

**Romans 9:5 (ESV)**

<sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

**Galatians 3:7–9 (ESV)**

<sup>7</sup> Know then that it is those of faith who are the sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup> So then, those who are of faith are blessed along with Abraham, the man of faith.

**Galatians 3:15–18 (ESV)**

<sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. <sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. <sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

**Galatians 3:29 (ESV)**

<sup>29</sup> And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.