

“Sacrificial Atonement”

Have you ever felt like... “You BLEW it!”

1. Say What?

Series Review...

Multiply Review...

Faithful Obedience (both truth & trouble)

"The Bible is alive, it speaks to me; it has feet, it runs after me; it has hands, it lays hold of me."

-Martin Luther

2. Now What?

Have you ever felt like... **“You BLEW it!”**

Day of Atonement (Leviticus 16)

Blood

Bull

Goat

Goat #2

Note: Tabernacle, Temple, Heart!

The Sacrifice of Isaac

22 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." **2** 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." **3** 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. **4** On the third day Abraham lifted up his eyes and saw the place from afar. **5** 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." **6** 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. **7** 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?" **8** Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

9 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. **10** Then Abraham reached out his hand and took the knife to slaughter his son. **11** But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." **12** 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." **13** 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. **14** 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."

Qt: "Christianity is not the move from vice to virtue, but rather the move from virtue to grace."
-Gerhard Forde

T/S: How many sinners were saved at Calvary?
Just one. The repentant thief. The rest of us were saved after the atonement.

3. So What?

15 And the angel of the Lord called to Abraham a second time from heaven **16** and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, **17** 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, **18** and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

Quote:

Those who love the Lord will hate evil (Ps. 97:10; Amos 5:15). They can say, "I love thy law!" (Ps. 119:97). We begin to love God and His character and come to abhor everything that is contrary to God and His character. We love Him because He first loved us (1 Jn. 4:19). We love much because we have been forgiven much (Lk. 7:47). And those who love Him keep His commandments (Jn. 14:15; 14:23) since love is the fulfillment of the law (Rom. 13:10).

- Jesse Morrell
(The Natural Ability of Man)

"Christ's work on Calvary made atonement for every man, but it did not save any man....Universal atonement makes salvation universally available, but it does not make it universally effective..." - A W Tozer

COMMUNION: King Zalukas...(the Locians in Italy)

"Oh, that Christians would labor, under all their soul-troubles, to keep a fixed eye upon a bleeding Christ; for there is nothing which will ease them, quiet them, settle them, and satisfy them, like this! -Thomas Brooks

A revelation of God's benevolent character and a manifestation of the loving heart of God, which was publicly shown and made known at the cross, is the converting power of the gospel. It is that precious and powerful truth revealed to the mind that brings the rebellious will of man into complete submission, unconditional surrender, and loving obedience to the good and reasonable moral government of God. This understanding gives us insight as to why true faith in Christ will purify our hearts (Acts 15:9; 1 Jn. 3:3), sanctify our lives (Acts 26:18), overcome the world (1 Jn. 5:4), result in good works (James 2:14-16), and works with a motive of love (Gal. 5:6).

- Jesse Morrell

(The Natural Ability of Man)

Matthew 28:18-20 Great Commission

Matthew 7:24ff (Wise & Foolish builders)

Let's Pray

THE ISAAC SACRIFICE NARRATIVE

A Paper

Presented to

Dr. Joel Drinkard

The Southern Baptist Theological Seminary

In Partial Fulfillment

Of the Requirements for 20200

by

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Genesis 22: 1-14 is the narrative text that outlines Abraham's near sacrifice of his son Isaac. On the surface, this one-line description appears to tell the complete story. Its relevance; however, along with the passage's underlying message, extends far beyond the paradoxical perplexities inherent to the story. Three world religions: Judaism, Christianity, and Islam consider Abraham, herein having proven his faith to God, to be a foundational prophet. This paper will focus on the passage's Christian relevance, while attempting to highlight through exposition the far-reaching implications of its message.

Form / Structure

When evaluating this passage, one should first recognize its relational significance to the broader context of Abraham's story. "The account of the sacrifice of Isaac constitutes the aesthetic and theological summit of the whole story of Abraham. From a literary standpoint, it is thoroughly integrated with the preceding narratives about Abraham"¹ Reflecting upon this passage without first understanding Abraham's earlier call, God's subsequent covenants, Hagar and Ishmael's painstakingly similar circumstances and all that is wrapped up in the mere existence of Isaac, is to see only a portion of the picture presented in the text. The full range of the narrative's irony, parallelism and monumental outcome simply cannot be understood without the reader first having a thorough appreciation for Abraham's unique relationship to God. Moreover, the details of Abraham's previous challenges, choices and consequences serve to prepare the reader for the crescendo that is the sacrifice narrative.

The first evidence of this critical point, in the opinion of the writer, is the strong parallelism found between Genesis chapter 21 and chapter 22. "With the birth of

¹ Gordon J. Wenham, *Word Biblical Commentary Volume 2 Genesis 16-50*, (Word Books, Publisher, Dallas, Texas, 1994) 99

Isaac, the resolution of the Ishmael dilemma, and the settling in around Beersheba in the last chapter, the designation of Yahweh as El Olam ('the Enduring God') indicates the stability, security and permanence that Abraham now feels in the covenant and in this relationship with God."² While this example offers a glimpse of the aforementioned connections, it is in no way an exhaustive list. One need only look to Genesis chapter 12 to see conclusive evidence of extensive parallelism woven into the fabric of the text. "The allusion to the very first command given to Abraham, 'Go by yourself to the land which I shall show you,' is unmistakable in 'Go by yourself to the land of Moriah...which I shall tell you' (12:1; 22:2). Thus the whole of 22: 1-19 reverberates with the echoes of earlier parts of the Abraham cycle, and these need to be borne in mind in discussing its structure, in source analysis, and in exegesis."³

A continuation of the parallel structure inherent to both the broader context and the text in question becomes apparent when looking at the literary relationship of verses within the passage. "We may observe the parallel between the command (v.2) and the resolution (v.12):

Take you son, your only son Isaac, whom you love... (v.2)

You have not withheld your son, your only son... (v.12)

These two verses provide the limits of the drama. The first creates the crisis. The second resolves the crisis. The actual crisis takes place between verses 2 and 12 and is articulated in verse 8, which is observed as decisive."⁴ After deliberate study of Abraham's story one develops an expectant sensitivity to this literary form and begins to seek out the subtle relationships intertwined throughout the text.

² John H. Walton, *The NIV Application Commentary: From biblical text... to contemporary life*, (Zondervan, Grand Rapids, Michigan, 2001) 509

³ Wenham, *Word Biblical Commentary*, 100

⁴ Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and Preaching, Genesis*, (John Knox Press, Atlanta, Georgia, 1982) 186-187

Just as extensive parallelism serves as a signature of sorts throughout the Abraham narrative, there are other repeated tendencies that shed a different light on the text. Namely, in regards to authorship, recognizing the original language used in describing the deity can be very telling. “ One unusual aspect of this text is that the speaker in verse 1 is not referred to as Yahweh or El Shaddai or any of the more common names for God in Genesis. Instead, the author uses ‘The God,’ which, with *elohim* being plural, can feasibly be translated “the gods.”⁵ Just as we have learned to look deeper into text in search of parallel reflections of God’s intent, we are also led to recognize authors by their characteristic expressions and terms. This explains why “Source critics have usually assigned vv. 1-14 to E, on the grounds of its use of “God” for the deity.”⁶ The sacrifice narrative; however, is not without its authorship controversy. Ironically, two schools of thought point to the same evidence to support their opposing views. Because this passage uses two different names for God, “more recent writers have questioned... vv. 1-14 being attributed to E, because it does not consistently speak of ‘God’ but also of ‘the Lord’ (vv 11, 14) and on general stylistic grounds. Speiser noted that the style of the narrative is far more appropriate to J than to E and suggested that the reference to ‘God’ rather than ‘the Lord’ may be blamed on scribal error.”⁷ The debate amongst scholars seems weighted toward the acceptance of E as author. In fact, John Skinner goes as far as to refer to this text as “the story, which is the literary masterpiece of the Elohist collection.”⁸

⁵ Walton, *The NIV Application Commentary*, 508.

⁶ Wenham, *Word Biblical Commentary*, 101.

⁷ *Ibid.*, 101-102.

⁸ John Skinner, *The International Critical Commentary: A Critical and Exegetical Commentary on Genesis*, (T. & T. Clark LTD, Edinburgh, Scotland, 1980) 328.

As a last reference to the authorship question, this first semester seminary student finds it noteworthy to mention that Moses was never discussed as a potential author in any of the materials researched herein. Notwithstanding the longevity of the Mosaic tradition and its widely held acceptance amongst the lay community, myself included, this exposition found no support for said position.

Exposition

1a. The first three words in Genesis 22: 1 “Some time later” (NIV) are important in that they initiate a thought process that begins by directing the reader to reflect back in asking: “later than what?” This introduction suggests the reader acknowledge a relationship between the current text and the period past, namely chapter 21. This is in part reflective of what was described above as parallelism between the chapters. Moreover, the paradoxical nature of the phrase links both Abraham’s past sense of security and blessing (quoted above) with the implied reintroduction of challenge and change in the second half of the verse.

1b. There are two key components to consider when reading the second half of verse one. Initially, one needs to identify the Hebrew term used for the deity (quoted above). Next, the words: “God tested Abraham” forces the reader to acknowledge the impending dynamic that will inevitably disrupt Abraham’s established sense of complacency. “The narrative leads to a new disclosure of God. At the beginning, God is the *tester* (v.1)”⁹ Combined with the closing designations of verse 14, “these two statements about God form the ultimate frame for the story”¹⁰

⁹ Brueggemann, *Interpretation: A Bible Commentary for Teaching and Preaching*, 188.

¹⁰ *Ibid.*, 188.

2a. This verse is rich in both information and nuance. So much so, that there are four significant components deserving of dissecting attention. First, one cannot help but notice how God seems to recognize in his description of the test how terribly difficult and painstaking this is going to be for Abraham. God reveals this awareness in that He does not just call for a sacrifice by Abraham, he demands Abraham's "only son, Isaac, whom you love" (NIV).

Next, verse 2 defines the location of the eventual sacrifice as "the region of Moriah" (NIV). Like so much of the Abraham narrative, this matter has more under the surface than a cursory reading leads one to expect. At a glance, one is inclined to assume this Moriah reference to be the same Moriah associated with the temple in Jerusalem that is described in 2 Chronicles 3:1. However, upon closer review, a multitude of conflicts challenge the Jerusalem local. "Abraham knows where Moriah is, and if it is the area of Jerusalem, he would know that the wooded hills there would provide the necessary firewood. Since he brings firewood, he must be aware that the region of Moriah is unable to provide enough wood for a sacrifice. In other words, this Moriah is not Jerusalem."¹¹ Moreover, "Some objections to the linking of Mount Moriah and the region of Moriah are that (1) Jerusalem is not far enough from south Philistia to require a three day trip, and (2) the Temple hill is not visible until one gets rather close."¹²

The third thing to note within verse 2 is the very specific nature of God's request. One is abruptly taken back by God's apparent paradoxical demand for human sacrifice. While this practice was fairly common in ancient near eastern cultures of the period, Christians nonetheless historically struggle with the concept of God requesting Isaac's life. To extend this tension even further, a student of Abraham's life will quickly

¹¹ Walton, *The NIV Application Commentary*, 510.

¹² Watson E. Mills, *Mercer Dictionary of the Bible*, (Mercer University Press, Macon, Georgia, 1997) 583.

note that God appears to be asking Abraham to sacrifice even more, the very covenant promises personified in the life and future of Isaac. Once again, those familiar with the broader Abraham narrative will recognize the similarities of Abraham's demise to that of chapter 21 when Abraham lost at the hands of his own banishment, his first son Ishmael.

The last component of verse 2 worth drawing out is the text: "one of the mountains I will tell you about" (NIV). This is important inasmuch as it supports the challenges of a Jerusalem Moriah noted above. Clearly, Abraham is familiar enough with the region of Moriah to set out on his journey, while trusting God to fulfill his promise to specify the exact mountain on which he is to prepare the sacrifice. At the same time, this communicates to the reader that God is going to talk with Abraham again, some time between this initial dialogue and the identification of the mount in question.

3a. The key text of verse 3 in the eyes of this writer is the opening phrase: "Early the next morning Abraham got up and saddled his donkey..." (NIV). The assertive, obedient tenor of Abraham's response gives us our first definitive look at his measure and mind set in the face of this faith-jarring test. While no words are spoken to relate Abraham's inner feelings, I propose that his actions speak louder than words. Moreover, this initial response, albeit a preface to Abraham's upcoming choices, is consistent with the stalwart, figurehead of faith later bestowed upon Abraham.

4a. This short verse has three components linking it to the overriding message of the larger passage. First, the words: "On the third day Abraham looked up and saw the place" (NIV), offers an opportunity to reflect upon Abraham's state of mind. Once again, no direct words are shared; however, we are left to imagine what has been going through the mind of Abraham as he moves ever closer to Isaac's impending sacrifice. The other aspect of the verse has to do with its connection to the location of Moriah. When the reader couples the three-day journey with the closing words: "in the distance" (NIV), the challenge to Moriah's association with Jerusalem is bolstered once again. "Even if

Moriah were a genuine ancient name for the Temple hill, it is not credible that it was extended to the land in which it was, and still less that the hill itself should be described as ‘one of the mountains’ in the region named after it.”¹³

The last piece of verse 4 that should be addressed is another point absent of direct comment. The fact that Abraham sees the specific location implies he has heard from God outside of the text.

5a. Verse 5 is perhaps the most telling text in terms of reflecting Abraham’s inner convictions. The subtle and dramatically understated second use of the term “we” in Abraham’s narrative: “We will worship and then we will come back to you.” (NIV), solidifies in this writer’s opinion, the rock solid faith with which Abraham appears to be advancing.

6a. The text continues its message of nuance with the description of Isaac carrying the wood for his upcoming sacrifice. In this regard, “*Genesis Rabbah*, the Jewish midrash, comments that Isaac with the wood on his back is like a condemned man, carrying his own cross”¹⁴ Tension is simultaneously building as the reader envisions an informed, albeit faithful father silently leading his son to slaughter. The author closes the verse with a chilling, deafening silence in the text: “As the two of them went on together.” (NIV).

7a. Verse 7 is where Isaac speaks for the first time in the narrative. His question: “but where is the lamb for the burnt offering” (NIV), rings of naïve innocence. However, his continued compliance and unassuming faith in his father are worth noting.

¹³ Skinner, *The International Critical Commentary: A Critical And Exegetical Commentary on Genesis*, 328.

¹⁴ Wenham, *Word Biblical Commentary*, 108.

8a. This verse may be the definitive text of the passage. When Abraham responds to Isaac by saying: “God himself will provide the lamb for the burnt offering” (NIV), we see a parallel snap shot of the entire narrative. “It is only verse 8 that permits the story to move from its problem to its solution. The verse contains the primary disclosure about God: ‘God will provide.’ In the same verse, we also have the main disclosure about Abraham: ‘he trusts.’”¹⁵

9a. The first half of this verse points to a key aspect noted above. Namely, God has clearly talked to Abraham outside the recorded narrative. “When they reached the place God had told him about...” (NIV) couches the inferred truth that God must have refined his original instructions in order for Abraham to find the exact location. The early text simply directs Abraham to go the region of Moriah, yet verse 9 confirms their successful arrival at the specific, God-appointed, sacrificial mountain.

9b. The second half of verse 9 reveals to this writer perhaps the greatest evidence of God’s presence in the narrative. Notwithstanding His staying power and direct intervention at the end of the passage, I see the face of God in two facets of this caption. First, I trust that Isaac bathed in the faith of his father, while simultaneously being connected to God himself. Otherwise, to cooperate in the passive way that he did defies explanation. “He was tied, indicating his own willing submission to God’s command revealed to his father”¹⁶ I see no other vehicle for this amazing reality but God’s direct involvement. The second divine reflection appealing to this writer in the latter portion of verse 9 can be seen in the unswerving actions of Abraham. When one considers how long Abraham waited for Isaac, his cherished son, what Abraham had endured in the Ishmael saga, how much more Isaac represented in terms of covenant

¹⁵ Brueggemann, *Interpretation: A Bible Commentary for Teaching and Preaching*, Genesis, 187.

¹⁶ Wenham, *Word Biblical Commentary*, 115.

promises and the straightforward love of a father for his son, there is, in my opinion, no way Abraham could stay as committed to faithfully fulfilling God's test without God first carrying Abraham through and sustaining his faith supernaturally.

10a. If this passage is the crowning moment in Abraham's fulfillment of God's expectations of faith, then verse 10 is the defining evidence of obedience that proved Abraham's faith. As strong as Abraham's resolve has appeared throughout the narrative – both in word and deed, everything up to this point has been speculative. However, in verse 10 we see Abraham bringing to fruition his commitment to God in the most dramatic means imaginable... “Then he reached out his hand and took the knife to slay his son” (NIV).

11a. “But the angel of the Lord called out to him, Abraham! Abraham!” (NIV) Once again we have a small verse that is pregnant with meaning. First and foremost, there is an abrupt and dramatic shift in the identity of God. “Note that here he is called the angel of ‘the Lord’, God’s covenant name last used in Genesis when the promised Isaac was born (21:1). The strange God who tested Abraham once again shows himself to be the gracious Lord who keeps his promise (Exodus 34: 6-7).”¹⁷ Wenham further drives this point home in another commentary passage from the same work: “the term ‘God’ is used in vv 1, 3, 8, 9, and “the Lord” first appears in v 11 when ‘the angel of the Lord’ calls from heaven. In Genesis 2-3, the covenant creator is consistently termed ‘the Lord God,’ but in the temptation scene, where alienation between deity and humanity becomes evident, the word ‘God’ appears by itself (3:1-5). Similarly, here in the first half of the story where God is acting in a strange, remote, and inexplicable way, he is called God, but when he is revealed as savior and renews the covenant promises, his personal name, ‘the Lord’ is appropriate and is reintroduced.”¹⁸

¹⁷ Wenham, *Word Biblical Commentary*, 110.

¹⁸ *Ibid.*, 103.

The second important aspect of verse 11 is the implied sense of urgency we hear as “the angel of the Lord called out from heaven, Abraham! Abraham!” (NIV). This writer interprets the tenor to reflect a compassionate element for both Isaac and Abraham, most likely unleashed in conjunction with Abraham’s convincing commitment to faithful obedience.

12a. Verse 12 was referenced above in an earlier quote that depicted it as the closing framework of the narrative’s tension. Its closure is represented in its sense of completion. What verse 2 initiated in the form of a test, verse 12 addresses in three ways. First, when God said: “Do not lay a hand on the boy. Do not do anything to him,” the reader hears a direct and divine intervention signifying the end of the peril. Next, the text shares why God has stayed Isaac’s sacrifice. God tells Abraham “Now I know you fear God” (NIV) which again depicts a conclusion. Lastly, the text explains by what means Abraham was able to show God his genuine faith. Verse 12 closes with twelve words that hinge on the first, while explaining Abraham’s proof statement in the eyes of God...”because you have not withheld from me your son, your only son” (NIV). The word “because” links the text’s overriding cause and affect.

13a. The closing elements of the narrative begin with God’s fulfillment of Abraham’s assuming promise to Isaac. “Abraham looked up and there in the thicket he saw a ram... He went over and took the ram and sacrificed it...” (NIV). There is a subtle but divine irony to be found in the deliverance of that ram. Both Abraham and Isaac were released from perils inherent to the same test, but in opposite capacities and on distinctively different spiritual plains. In both cases, God fulfilled a promise, circumvented tragedy, expressed his sovereignty and delighted his servants. The irony; however, stems from the fact that in each of the four categories noted above, God’s blessing is wrapped in different particulars for both Abraham and Isaac. Isaac’s view of the promise fulfilled saw an offering, while Abraham saw a covenant. Isaac’s diverted

tragedy would have brought him to the end of his life. On the other hand, Abraham was spared the unimaginable pain of taking his son's life. Isaac saw a tangible example of God's sovereignty in the miraculous deliverance of the ram at just the right time and place... Abraham knew in a way that only he could appreciate, all that God had done in presenting the test, preparing the test and ultimately staying the test in his sovereign grace. Lastly, both servants, Isaac and Abraham, were delighted in the experience. Isaac recognized he was in the presence of God (the deliverance of the ram) and shared in a very special occasion with his father. Abraham left knowing he had pleased God, with both his covenant and his son intact.

13b. The closing text of verse 13 is far less dramatic but every bit as telling and relevant to the message of the passage. When Abraham immediately "took the ram and sacrificed it" (NIV), he not only saved his son through substitution, he instantaneously, perhaps even instinctively, worshipped God. Just as we saw a reflection of Abraham's faith in his steadfast obedience throughout the testing process, so we see it again in the contrary environment of elated relief. The noteworthy point is indicative of Abraham's infamous reputation – he was the same man of faith on both sides of his circumstances.

14a. There are three components in the final verse of the passage that need to be addressed. The first has to do with the deity reference used when Abraham names the location. "Like the stock market, our lives have long-term prospects as well as daily fluctuations. In Genesis 21, God as El Olam, the Enduring God, was seen as connected to the long haul. In Genesis 22:14, God as Yahweh Yireh, the Superintendent God, is seen as being concerned with the daily fluctuations of life and the needs that result."¹⁹ Next, the text: "And to this day it is said" (NIV) once again introduces an implied truth. The author's use of this phrase implies a chronological gap between the events described

¹⁹ Walton, *The NIV Application Commentary*, 520.

and the time of its narration. Lastly, we recognize the end of the passage to mark the completed story of God's sovereignty and miraculous grace in Abraham's life.

Reflection

This passage could undoubtedly be analyzed from a myriad of perspectives and subsequently generate reams of reflection. In a measured, project-appropriate manner, this writer has focused on the narrative's message-critical core and over-riding themes of testing and faith. My goal at the onset of the project was to enhance my understanding of this paradoxical passage in both an academic and pragmatic context. Wenham, in speaking about Abraham's response to the testing, addresses the practical ramifications by saying: "This example is proposed for our imitation. Whenever the Lord gives a command, many things are perpetually occurring to enfeeble our purpose: means fail, we are destitute of counsel, all avenues seem closed. In such straits, the only remedy against despondency is to leave the event to God, in order that he may open a way for us when there is none. For as we act unjustly towards God, when we hope for nothing from him but what our senses can perceive, so we pay Him the highest honor, when, in affairs of perplexity, we nevertheless entirely acquiesce in his providence."²⁰ John Walton approaches the topic by offering the following lessons from the sacrifice narrative. First, he suggests: "God's testing is like testing for gifted or accelerated programs in school – they do not test people who have little or no ability. In that sense, testing is a compliment and a privilege. The test seeks to discover the motivating factor in our relationship with God: Is it God himself, or is it the benefits he provides and the hope he offers? God's tests may force us to step out of the comfort zone of hopes, expectations, and routines."²¹ Walton continues by suggesting: "We need to adjust our expectations and come to a new

²⁰ Wenham, *Word Biblical Commentary*, 109.

²¹ Walton, *The NIV Application Commentary*, 518.

definition of ‘normal.’ We cannot expect stability and security to define ‘normal’ because we live in a fallen world. ‘Normal’ is not the smooth, gliding monorail; it is the roller coaster with life’s ups and downs. Unlike the monorail, which functions to take us somewhere, the roller coaster is designed with the ride in mind, not the destination. In that sense, we can say the life of faith is often not characterized by a calm sense of well being; it is a thrill ride!”²²

²² Ibid., 517-518.

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