

Genesis 22:5

Authorized King James Version (KJV)

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.

Analysis

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder an... This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How should this truth about Covenant Reaffirmation shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

עִם פָה לְקַמְשָׁבוֹ שָׁבָו וְהַבָּעַר אֶל אֶבְרָהָם וְאֶתְמָר
said And Abraham and I and the lad Abide H0 H6311 H5973
H559 H85 H413 H5288 H3427

בְּהַמִּזְבֵּחַ וְרָאַיְתָה וְהַבָּעַר אֶל אֶבְרָהָם
ye here with the ass and I and the lad H1980 H5704 yonder
H2543 H589 H5288 H3541

אֶלְיכֶם וְבָהּ וְבָתָתְכֶן הַיְשָׁתְתִּכְנֵה
and worship and come again H413
H7812 H7725

Additional Cross-References

Hebrews 11:19 (Parallel theme): Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.