

Genesis 22:6

Authorized King James Version (KJV)

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.

Analysis

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire... 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

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. What obstacles prevent us from living out the truths presented in this verse?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

וְיָצַא	אֶת	עֵץ	קָרְבָּן	וְעָשָׂה	עַל
and he took	And Abraham	the wood	of the burnt offering	and laid	H5921
H3947	H85	H6086	H5930	H7760	
וְיָצַא	בְּנֵי	וְיָצַא	בְּנֵי	בְּאֵשׁ	וְעָשָׂה
it upon Isaac	his son	and he took	in his hand	the fire	H853
H3327	H1121	H3947	H3027	H784	H853
וְיָצַא	שְׁנַיִם	וְיָצַא	בְּמִזְבֵּחַ	וְיָצַא	לְתַהֲרָה
and a knife	both	of them together			
H3979	H1980	H8147	H3162		

Additional Cross-References

John 19:17 (Parallel theme): And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

1 Peter 2:24 (Parallel theme): Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Isaiah 53:6 (Parallel theme): All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Matthew 8:17 (Parallel theme): That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

