

~ISAAC (1529)

(I'saac) [Laughter]

- Age Of Isaac When Weaned
- Willing to Be Sacrificed
- Marriage And Family
- Significance Of Other References To Isaac

- The only son of Abraham by his wife Sarah. Hence, a vital link in the line of descent leading to Christ.
- The sons of Abraham were **Isaac** and Ishmael. (1 Chronicles 1:28)
- And Abraham came to be father to **Isaac**. The sons of **Isaac** were Esau and Israel. (1 Chronicles 1:34)
- The book of the history of Jesus Christ, son of David, son of Abraham. (Matthew 1:1)
- Abraham became father to **Isaac**. **Isaac** became father to Jacob. Jacob became father to Judah and his brothers. (Matthew 1:2)
- Son of Jacob, son of **Isaac**, son of Abraham, son of Terah, son of Nahor. (Luke 3:34)
- **Isaac** was weaned at about 5, was as good as offered up as a sacrifice at perhaps 25, was married at 40, became father to twin sons at 60, and died at the age of 180.
- And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. (Genesis 21:2)
- Accordingly Abraham called the name of his son who had been born to him, whom Sarah had borne to him, **Isaac**. (Genesis 21:3)
- And Abraham proceeded to circumcise **Isaac** his son when eight days old, just as God had commanded him. (Genesis 21:4)
- And Abraham was a hundred years old when **Isaac** his son was born to him. (Genesis 21:5)

- Then Sarah said; God has prepared laughter for me, everybody hearing of it will laugh at me. (**Genesis 21:6**)
- And she added; Who would have uttered to Abraham, Sarah will certainly suckle children, whereas I have given birth to a son in his old age? (**Genesis 21:7**)
- Now the child kept growing and came to be weaned, and Abraham then prepared a big feast on the day of **Isaac's** being weaned. (**Genesis 21:8**)
- And he went on to say; Take, please, your son, your only son whom you so love, **Isaac**, and make a trip to the land of Moriah and there offer him up as a burnt offering on one of the mountains that I shall designate to you. (**Genesis 22:2**)
- And **Isaac** happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of Laban the Syrian, as his wife. (**Genesis 25:20**)
- And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name Jacob. And **Isaac** was sixty years old at her giving them birth. (**Genesis 25:26**)
- And the days of **Isaac** came to be a hundred and eighty years. (**Genesis 35:28**)
- The birth of **Isaac** was under the most unusual circumstances. Both his father and his mother were very old, his mother long before having stopped menstruating.
- And Abraham and Sarah were old, being advanced in years. Sarah had stopped having menstruation. (**Genesis 18:11**)
- So when God told Abraham that Sarah would give birth to a son, he laughed over the prospect, saying; Will a man a hundred years old have a child born, and will Sarah, yes, will a woman ninety years old give birth?
- At this Abraham fell upon his face and began to laugh and to say in his heart; Will a man a hundred years old have a child born, and will Sarah, yes, will a woman ninety years old give birth? (**Genesis 17:17**)

- Upon learning what was to take place, Sarah laughed too. Then, at the appointed time the following year, the child was born, proving that nothing is too extraordinary for Yehowah.
- They now said to him; Where is Sarah your wife? To this he said; Here in the tent! ([Genesis 18:9](#))
- So he continued; I am surely going to return to you next year at this time, and, look! Sarah your wife will have a son. Now Sarah was listening at the tent entrance, and it was behind the man. ([Genesis 18:10](#))
- And Abraham and Sarah were old, being advanced in years. Sarah had stopped having menstruation. ([Genesis 18:11](#))
- Hence Sarah began to **laugh inside herself**, saying; After I am worn out, shall I really have pleasure, my lord being old besides? ([Genesis 18:12](#))
- Then Yehowah said to Abraham; Why was it that Sarah laughed, saying; Shall I really and truly give birth although I have become old? ([Genesis 18:13](#))
- Is anything too extraordinary for Yehowah? At the appointed time I shall return to you, next year at this time, and Sarah will have a son. ([Genesis 18:14](#))
- But Sarah began to deny it, saying; I did not **laugh!** For she was afraid. At this he said; No! but you did **laugh.** ([Genesis 18:15](#))
- Sarah then exclaimed; God has prepared laughter for me, adding, everybody hearing of it will **laugh** at me. And so, just as Yehowah had said; The boy was appropriately named **Isaac**, meaning Laughter.
- And Yehowah turned his attention to Sarah just as he had said; and Yehowah now did to Sarah just as he had spoken. ([Genesis 21:1](#))
- And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. ([Genesis 21:2](#))
- Accordingly Abraham called the name of his son who had been

born to him, whom Sarah had borne to him, **Isaac**. (**Genesis 21:3**)

- And Abraham proceeded to circumcise **Isaac** his son when eight days old, just as God had commanded him. (**Genesis 21:4**)
- And Abraham was a hundred years old when **Isaac** his son was born to him. (**Genesis 21:5**)
- Then Sarah said; God has prepared laughter for me: everybody hearing of it will **laugh** at me. (**Genesis 21:6**)
- And she added; Who would have uttered to Abraham, Sarah will certainly suckle children, whereas I have given birth to a son in his old age? (**Genesis 21:7**)
- To this God said; Sarah your wife is indeed bearing you a son, and you must call his name **Isaac**. And I will establish my covenant with him for a covenant to time indefinite to his seed after him. (**Genesis 17:19**)

See Also LAUGHTER

- Being of Abraham's household and heir to the promises, **Isaac** was properly circumcised on the eighth day. (**Genesis 17:9-14,19**)
- And Abraham proceeded to circumcise **Isaac** his son when eight days old, just as God had commanded him. (**Genesis 21:4**)
- He also gave him a covenant of circumcision, and thus he became the father of **Isaac** and circumcised him on the eighth day, and Isaac of Jacob, and Jacob of the twelve family heads. (**Acts of Apostles 7:8**)
- Now we, brothers, are children belonging to the promise the same as **Isaac** was. (**Galatians 4:28**)

•• Age Of Isaac When Weaned

- The day **Isaac** was weaned, Abraham prepared a big feast. Apparently on that occasion Sarah noticed Ishmael, poking fun at his younger half brother **Isaac**.
- Now the child kept growing and came to be weaned, and

- Abraham then prepared a big feast on the day of **Isaac's** being weaned. (**Genesis 21:8**)
- And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. (**Genesis 21:9**)
 - Some translations, **JB, Mo, RS**, say that Ishmael was only **playing** with **Isaac**, that is, in the sense of child's play. However, the **Hebrew** word *tsa-chaq'*, can also have an **offensive connotation**. Thus, when this same word occurs in other texts.
 - Hence Lot went on out and began to speak to his sons-in-law who were to take his daughters, and he kept on saying; Get up! Get out of this place, because Yehowah is bringing the city to ruin! But in the eyes of his sons-in-law he seemed like a man who was **joking**. (**Genesis 19:14**)
 - She began to cry out to the men of her house and to say to them; Look! He brought to us a man, a Hebrew, to make us a **laughingstock**. He came to me to lie down with me, but I began to cry out at the top of my voice. (**Genesis 39:14**)
 - Then she spoke to him according to these words, saying; The Hebrew servant whom you brought to us came to me to make me a **laughingstock**. (**Genesis 39:17**)
 - These translations render it **jesting** or **joking** and **insult**.
 - Certain Targums, as well as the **Syriac Peshitta**, at;
 - And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. (**Genesis 21:9**)
 - Give Ishmael's remarks the sense of **deriding**. Concerning *tsa-chaq'*, **Cook's Commentary** says; **It probably means in this passage, as it has generally been understood, mocking laughter**.
 - **As Abraham had laughed for joy concerning Isaac, and Sarah had laughed incredulously, so now Ishmael laughed in derision, and probably in a persecuting and tyrannical spirit.**
 - Deciding the matter, the inspired apostle Paul clearly shows that Ishmael's treatment of Isaac was affliction, **persecution**, not childlike play.

- But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. **(Galatians 4:29)**
- Certain commentators, in view of Sarah's insistence, in the next verse;
- So she began to say to Abraham; Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with **Isaac!** **(Genesis 21:10)**
- That, the son of this slave girl is not going to be an heir with my son, with **Isaac**, suggest that Ishmael, 14 years Isaac's senior, perhaps **quarreled and taunted Isaac with regard to heirship.**
- Yehowah had told Abraham that as alien residents his seed would be afflicted for 400 years, which affliction ended with Israel's deliverance out of Egypt in **1513 B.C.E.**
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. **(Genesis 15:13)**
- Moreover, God spoke to this effect, that his seed would be alien residents in a foreign land and the people would enslave them and afflict them for four hundred years. **(Acts of Apostles 7:6)**
- Four hundred years prior thereto would mark **1913 B.C.E.** as the beginning of that affliction. Consequently, this also fixes **1913 C.E.** as the year **Isaac** was weaned, since timewise the two events, his being weaned and his being mistreated by Ishmael, are closely associated in the account.
- This means that **Isaac** was about five years old when weaned, having been born in **1918 B.C.E.** Incidentally, his birth marked the beginning of the 450 years mentioned in;
- The God of this people Israel chose our forefathers, and he exalted the people during their alien residence in the land of Egypt and brought them out of it with an uplifted arm. **(Acts of Apostles 13:17)**

- And for a period of about forty years he put up with their manner of action in the wilderness. (**Acts of Apostles 13:18**)
- After destroying seven nations in the land of Canaan, he distributed the land of them by lot. (**Acts of Apostles 13:19**)
- All that during about four hundred and fifty years. And after these things he gave them judges until Samuel the prophet. (**Acts of Apostles 13:20**)
- Which time period ended about **1467 B.C.E.** when Joshua's campaign in Canaan concluded and the land was distributed to the various tribes.
- Today, when so many women in the Western world refuse to nurse their babies, or nurse them for only six to nine months, a five-year period may seem inconceivably long.
- But **Dr. D. B. Jelliffe** reports that in many parts of the world children are not weaned until they are one and a half to two years old, and in Arabia it is customary for a mother to nurse her young anywhere from 13 to 32 months.
- Medically speaking, nursing, or lactation, may normally be continued until the next pregnancy is some few months advanced. [**Infant Nutrition in the Subtropics and Tropics, Geneva, 1968, p. 38**]
- In the Middle Ages in Europe the average age for weaning was two years, and in the time of the Maccabees, **First and Second Century B.C.E.**, women nursed their sons for three years. [**2 Maccabees 7:27**]
- Four thousand years ago when people lived an unrushed life, and there was not the present-day pressure or necessity to telescope so much into the shortened life span, it is easy to understand why Sarah could have nursed **Isaac** for five years. Besides, he was Sarah's only child after many years of barrenness.

••Willing to Be Sacrificed

- After **Isaac** was weaned, nothing further is said of his childhood. The next notice we have of him is when God said to his father Abraham; Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering.

- Now after these things it came about that the true God put Abraham to the test. Accordingly he said to him; Abraham! To which he said; Here I am! (**Genesis 22:1**)
- After a three-day journey they came to the place selected by God. **Isaac** carried the wood, his father, the fire and the slaughtering knife. But where is the sheep for the burnt offering? **Isaac** asked. God will provide himself the sheep, **my son**, was the answer.
- So Abraham got up early in the morning and saddled his ass and took two of his attendants with him and **Isaac** his son, and he split the wood for the burnt offering. Then he rose and went on the trip to the place that the true God designated to him. (**Genesis 22:3**)
- It was first on the third day that Abraham raised his eyes and began to see the place from a distance. (**Genesis 22:4**)
- Abraham now said to his attendants; You stay here with the ass, but I and the boy want to go on over there and worship and return to you. (**Genesis 22:5**)
- After that Abraham took the wood of the burnt offering and put it upon **Isaac** his son and took in his hands the fire and the slaughtering knife, and both of them went on together. (**Genesis 22:6**)
- And **Isaac** began to say to Abraham his father; My father! In turn he said; Here I am, my son! So he continued; Here are the fire and the wood, but where is the sheep for the burnt offering? (**Genesis 22:7**)
- To this Abraham said; God will provide himself the sheep for the burnt offering, **my son**. And both of them walked on together. (**Genesis 22:8**)
- And Abraham began to call the name of that place Yehowahyireh. This is why it is customarily said today; In the mountain of Yehowah it will be provided. (**Genesis 22:14**)
- Reaching the site, they built an altar and laid the wood in place. Then **Isaac** was bound hand and foot and put atop the wood. As Abraham raised the knife, Yehowah's angel stayed his hand.

- **Abraham's faith had not been misplaced. Yehowah provided a ram, there caught in the mountain thicket, that could be offered up for a burnt offering in the place of and as a substitute for Isaac.**
- **Finally they reached the place that the true God had designated to him, and Abraham built an altar there and set the wood in order and bound **Isaac** his son hand and foot and put him upon the altar on top of the wood. (**Genesis 22:9**)**
- **Then Abraham put out his hand and took the slaughtering knife to kill his son. (**Genesis 22:10**)**
- **But Yehowah's angel began calling to him out of the heavens and saying; Abraham, Abraham! To which he answered; Here I am! (**Genesis 22:11**)**
- **And he went on to say; Do not put out your hand against the boy and do not do anything at all to him, for now I do know that you are God-fearing in that you have not withheld your son, your only one, from me. (**Genesis 22:12**)**
- **At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up for a burnt offering in place of his son. (**Genesis 22:13**)**
- **And Abraham began to call the name of that place Yehowahyireh. This is why it is customarily said today; In the mountain of Yehowah it will be provided. (**Genesis 22:14**)**
- **Thus Abraham, reckoning, that God was able to raise him up even from the dead, did, in an illustrative way, receive **Isaac** back from the dead.**
- **By faith Abraham, when he was tested, as good as offered up **Isaac**, and the man that had gladly received the promises attempted to offer up his only-begotten son. (**Hebrews 11:17**)**
- **Although it had been said to him; What will be called your seed will be through **Isaac**. (**Hebrews 11:18**)**
- **But he reckoned that God was able to raise him up even from the dead, and from there he did receive him also in an illustrative**

way. (**Hebrews 11:19**)

- This dramatic episode proved the faith and obedience not only of Abraham but also of his son **Isaac**. Jewish tradition, recorded by Josephus, says that Isaac was 25 years old at the time.

- At any rate, he was old enough and strong enough to carry a considerable quantity of wood up a mountain. So, he could have resisted his 125-year-old father when the time came to bind him if he had chosen to be rebellious against Yehowah's commandments. [*Jewish Antiquities, I, 227, xiii, 2*]

- Instead, Isaac submissively let his father proceed to offer him as a sacrifice in harmony with God's will. For this demonstration of Abraham's faith, Yehowah then repeated and enlarged upon his covenant with Abraham, which covenant was transferred by God to Isaac after the death of Isaac's father.

- And Yehowah's angel proceeded to call to Abraham the second time out of the heavens (**Genesis 22:15**)

- And to say; By myself I do swear, is the utterance of Yehowah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one. (**Genesis 22:16**)

- I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. (**Genesis 22:17**)

- And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice. (**Genesis 22:18**)

- Now there arose a famine in the land, besides the first famine that occurred in the days of Abraham, so that **Isaac** directed himself to Abimelech, king of the Philistines, to Gerar. (**Genesis 26:1**)

- Then Yehowah appeared to him and said; Do not go down to Egypt. Tabernacle in the land that I designate to you. (**Genesis 26:2**)

- Reside as an alien in this land, and I shall continue with you and

- bless you, because to you and to your seed I shall give all these lands, and I will carry out the sworn statement that I swore to Abraham your father. (**Genesis 26:3**)
- And I will multiply your seed like the stars of the heavens and I will give to your seed all these lands, and by means of your seed all nations of the earth will certainly bless themselves. (**Genesis 26:4**)
 - Due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my Laws. (**Genesis 26:5**)
 - Neither because they are Abraham's seed are they all children, but; What will be called **your seed** will be through **Isaac**. (**Romans 9:7**)
 - Was not Abraham our father declared righteous by works after he had offered up **Isaac** his son upon the altar? (**James 2:21**)
 - More important, a great prophetic picture was there enacted, portraying how Christ Jesus, the Greater **Isaac**, would in due time willingly lay down his human life as the Lamb of God for mankind's salvation.
 - The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (**John 1:29**)
 - And as he looked at Jesus walking he said; See, the Lamb of God! (**John 1:36**)
 - For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (**John 3:16**)
- **Marriage And Family**
- After the death of **Isaac's** mother his father concluded it was time the son got married. Abraham, however, was determined that **Isaac** would not marry a pagan Canaanite.

- **So, under the patriarchal arrangement, Abraham sent his trusted household servant back to the relatives in Mesopotamia to pick a woman of Semitic origin who also worshiped Abraham's God Yehowah.**
- **Now Abraham was old, advanced in years, and Yehowah had blessed Abraham in everything. (Genesis 24:1)**
- **Hence Abraham said to his servant, the oldest one of his household, who was managing all he had; Put your hand, please, under my thigh. (Genesis 24:2)**
- **As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. (Genesis 24:3)**
- **But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. (Genesis 24:4)**
- **However, the servant said to him; What if the woman does not wish to come with me to this land? Must I be sure to return your son to the land from where you went out? (Genesis 24:5)**
- **At this Abraham said to him; Be on your guard that you do not return my son there. (Genesis 24:6)**
- **Yehowah the God of the heavens, who took me from my father's house and from the land of my relatives and who spoke to me and who swore to me, saying; To your seed I am going to give this land, he will send his angel ahead of you, and you will certainly take a wife for my son from there. (Genesis 24:7)**
- **But if the woman should not wish to come with you, you also will have become free from this oath you gave me. Only you must not return my son there. (Genesis 24:8)**
- **With that the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter. (Genesis 24:9)**
- **The mission was bound to succeed, for from the very outset the whole matter of choice was placed in the hands of Yehowah. As it turned out, Isaac's cousin Rebekah proved to be God's choice, and she,**

in turn, willingly left her relatives and family to accompany the caravan back to the land of the Negeb where Isaac lived.

- **The account tells of the meeting of the two for the first time and then says; After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife, and he fell in love with her, and Isaac found comfort after the loss of his mother.**
- **So the servant took ten camels from the camels of his master and proceeded to go with every sort of good thing of his master's in his hand. Then he rose and got on his way to Mesopotamia to the city of Nahor. (Genesis 24:10)**
- **Eventually he had the camels kneel down outside the city at a well of water about evening time, about the time that the women who draw water were accustomed to go out. (Genesis 24:11)**
- **And he went on to say; Yehowah the God of my master Abraham, cause it to happen, please, before me this day and perform loving-kindness with my master Abraham. (Genesis 24:12)**
- **Here I am stationed at a fountain of water, and the daughters of the men of the city are coming out to draw water. (Genesis 24:13)**
- **What must occur is that the young woman to whom I shall say; Let your water jar down, please, that I may take a drink, and who will indeed say; Take a drink, and I shall also water your camels, this is the one you must assign to your servant, to **Isaac**, and by this let me know that you have performed loyal love with my master. (Genesis 24:14)**
- **Well, it came about that before he had finished speaking, why, here coming out was Rebekah, who had been born to Bethuel the son of Milcah the wife of Nahor, Abraham's brother, and her water jar was upon her shoulder. (Genesis 24:15)**
- **Now the young woman was very attractive in appearance, a virgin, and no man had had sexual intercourse with her, and she made her way down to the fountain and began to fill her water jar and then came up. (Genesis 24:16)**
- **At once the servant ran to meet her and said; Give me, please, a**

little sip of water from your jar. (**Genesis 24:17**)

- In turn she said; Drink, my lord. With that she quickly lowered her jar upon her hand and gave him a drink. (**Genesis 24:18**)
- When she was finished giving him a drink, then she said; For your camels too I shall draw water until they are done drinking. (**Genesis 24:19**)
- So she quickly emptied her jar into the drinking trough and ran yet again and again to the well to draw water, and kept drawing for all his camels. (**Genesis 24:20**)
- All the while the man was gazing at her in wonder, keeping silent to know whether Yehowah had made his trip successful or not. (**Genesis 24:21**)
- Consequently it came about that, when the camels had finished drinking, then the man took a gold nose ring of a half shekel in weight and two bracelets for her hands, ten shekels of gold was their weight. (**Genesis 24:22**)
- And he went on to say; Whose daughter are you? Tell me, please. Is there any room at the house of your father for us to spend the night? (**Genesis 24:23**)
- At that she said to him; I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. (**Genesis 24:24**)
- And she said further to him; There is both straw and much fodder with us, also a place to spend the night. (**Genesis 24:25**)
- And the man proceeded to bow down and prostrate himself before Yehowah. (**Genesis 24:26**)
- And say; Blessed be Yehowah the God of my master Abraham, who has not left his loving-kindness and his trustworthiness toward my master. I being on the way, Yehowah has led me to the house of the brothers of my master. (**Genesis 24:27**)
- And the young woman went running and telling the household of her mother about these things. (**Genesis 24:28**)
- Now Rebekah had a brother and his name was Laban. So Laban

went running to the man who was outside at the fountain.
([Genesis 24:29](#))

- **And it came about that on seeing the nose ring and the bracelets on the hands of his sister and on hearing the words of Rebekah his sister, saying; This is the way the man spoke to me, then he came to the man and there he was, standing by the camels at the fountain. ([Genesis 24:30](#))**
- **At once he said; Come, you blessed one of Yehowah. Why do you keep standing out here, when I myself have made the house ready and room for the camels? ([Genesis 24:31](#))**
- **With that the man came on into the house, and he went un-harnessing the camels and giving straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. ([Genesis 24:32](#))**
- **Then something to eat was set before him, but he said; I shall not eat until I have spoken about my matters. Hence he said; Speak! ([Genesis 24:33](#))**
- **Then he went on to say; I am Abraham's servant. ([Genesis 24:34](#))**
- **And Yehowah has blessed my master very much in that he goes on making him greater and giving him sheep and cattle and silver and gold and menservants and maidservants and camels and asses. ([Genesis 24:35](#))**
- **Further, Sarah the wife of my master bore a son to my master after her growing old, and he will give him everything he has. ([Genesis 24:36](#))**
- **So my master made me swear, saying; You must not take a wife for my son from the daughters of the Canaanites in whose land I am dwelling. ([Genesis 24:37](#))**
- **No, but you will go to the house of my father and to my family and you must take a wife for my son. ([Genesis 24:38](#))**
- **But I said to my master, What if the woman will not come with me? ([Genesis 24:39](#))**

- **Then he said to me, Yehowah, before whom I have walked, will send his angel with you and will certainly give success to your way, and you must take a wife for my son from my family and from the house of my father. (Genesis 24:40)**
- **At that time you will be cleared of obligation to me by oath when you get to my family, and if they will not give her to you, then you shall become free of obligation to me by oath. (Genesis 24:41)**
- **When I got to the fountain today, then I said; Yehowah the God of my master Abraham, if you are really giving success to my way on which I am going. (Genesis 24:42)**
- **Here I am stationed at a fountain of water. What must occur is that the maiden coming out to draw water to whom I shall actually say; Please, let me drink a little water from your jar. (Genesis 24:43)**
- **And who will indeed say to me; Both you take a drink, and I shall also draw water for your camels, she is the woman whom Yehowah has assigned for the son of my master. (Genesis 24:44)**
- **Before I was finished speaking in my heart, why, there was Rebekah coming out, with her jar upon her shoulder, and she made her way down to the fountain and began to draw water. Then I said to her, Give me a drink, please. (Genesis 24:45)**
- **So she quickly lowered her jar from off her and said; Take a drink, and I shall also water your camels. Then I took a drink, and she also watered the camels. (Genesis 24:46)**
- **After that I asked her and said; Whose daughter are you? to which she said; The daughter of Bethuel the son of Nahor, whom Milcah bore to him. Accordingly I put the nose ring on her nostril and the bracelets on her hands. (Genesis 24:47)**
- **And I proceeded to bow down and prostrate myself before Yehowah and bless Yehowah the God of my master Abraham, who had led me in the true way to take the daughter of the brother of my master for his son. (Genesis 24:48)**
- **And now if you are actually exercising loving-kindness and trustworthiness toward my master, tell me, but if not, tell me,**

- that I may turn to the right hand or to the left. (**Genesis 24:49**)
- Then Laban and Bethuel answered and said; From Yehowah this thing has issued. We are unable to speak bad or good to you. (**Genesis 24:50**)
 - Here is Rebekah before you. Take her and go, and let her become a wife to the son of your master, just as Yehowah has spoken. (**Genesis 24:51**)
 - And it came about that when Abraham's servant had heard their words, he at once prostrated himself on the earth before Yehowah. (**Genesis 24:52**)
 - And the servant began to bring out articles of silver and articles of gold and garments and to give them to Rebekah, and he gave choice things to her brother and to her mother. (**Genesis 24:53**)
 - After that they ate and drank, he and the men who were with him, and they spent the night there and got up in the morning. Then he said; Send me off to my master. (**Genesis 24:54**)
 - To this her brother and her mother said; Let the young woman stay with us at least ten days. Afterward she can go. (**Genesis 24:55**)
 - But he said to them; Do not detain me, seeing that Yehowah has given success to my way. Send me off, that I may go to my master. (**Genesis 24:56**)
 - So they said; Let us call the young woman and inquire at her mouth. (**Genesis 24:57**)
 - Then they called Rebekah and said to her; Will you go with this man? In turn she said; I am willing to go. (**Genesis 24:58**)
 - At that they sent off Rebekah their sister and her nurse and Abraham's servant and his men. (**Genesis 24:59**)
 - And they began to bless Rebekah and say to her; O you, our sister, may you become thousands times ten thousand, and let your seed take possession of the gate of those who hate it. (**Genesis 24:60**)

- After that Rebekah and her lady attendants rose and they went riding on the camels and following the man, and the servant took Rebekah and got on his way. (**Genesis 24:61**)
- Now **Isaac** had come from the way that goes to Beerlahairoi, for he was dwelling in the land of the Negeb. (**Genesis 24:62**)
- And **Isaac** was out walking in order to meditate in the field at about the falling of evening. When he raised his eyes and looked, why, there camels were coming! (**Genesis 24:63**)
- When Rebekah raised her eyes, she caught sight of **Isaac** and she swung herself down from off the camel. (**Genesis 24:64**)
- Then she said to the servant; Who is that man there walking in the field to meet us? and the servant said; It is my master. And she proceeded to take a head-cloth and to cover herself. (**Genesis 24:65**)
- And the servant went relating to **Isaac** all the things he had done. (**Genesis 24:66**)
- After that **Isaac** brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife, and he fell in love with her, and Isaac found comfort after the loss of his mother. (**Genesis 24:67**)
- **Isaac** being 40, the marriage took place in **1878 B.C.E.**
- And **Isaac** happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of Laban the Syrian, as his wife. (**Genesis 25:20**)
- From the history of **Isaac** we learn that Rebekah continued barren for 20 years. This afforded **Isaac** the opportunity to show whether he, like his father, had faith in Yehowah's promise to bless all the families of the earth through a seed yet unborn, and this he did by continually entreating Yehowah for a son.
- And this is the history of **Isaac** the son of Abraham. Abraham became father to **Isaac**. (**Genesis 25:19**)
- And **Isaac** happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of

Laban the Syrian, as his wife. (**Genesis 25:20**)

- And **Isaac** kept on entreating Yehowah especially for his wife, because she was barren, so Yehowah let himself be entreated for him, and Rebekah his wife became pregnant. (**Genesis 25:21**)
- As in his own case, it was again demonstrated that the seed of promise would come, not through the natural course of events, but only through Yehowah's intervening power.
- In time I took your forefather Abraham from the other side of the River and had him walk through all the land of Canaan and made his seed many. So I gave him **Isaac**. (**Joshua 24:3**)
- Then to **Isaac** I gave Jacob and Esau. Later to Esau I gave Mount Seir to take possession of it, and Jacob and his sons went down to Egypt. (**Joshua 24:4**)
- Finally, in **1858 B.C.E.**, when **Isaac** was 60 years old, he was given the double blessing of twins, Esau and Jacob.
- And the sons within her began to struggle with each other, so that she said; If this is the way it is, just why am I alive? With that she went to inquire of Yehowah. (**Genesis 25:22**)
- And Yehowah proceeded to say to her; Two nations are in your belly, and two national groups will be separated from your inward parts, and the one national group will be stronger than the other national group, and the older will serve the younger. (**Genesis 25:23**)
- Gradually her days came to the full for giving birth, and, look! twins were in her belly. (**Genesis 25:24**)
- Then the first came out red all over like an official garment of hair, so they called his name Esau. (**Genesis 25:25**)
- And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name Jacob. And **Isaac** was sixty years old at her giving them birth. (**Genesis 25:26**)
- Because of a famine, **Isaac** moved his family to Gerar in Philistine territory, being told by God not to go down to Egypt. It was on this

occasion that Yehowah confirmed his purpose to carry out the Abrahamic promise through Isaac, repeating its terms.

- Now there arose a famine in the land, besides the first famine that occurred in the days of Abraham, so that **Isaac** directed himself to Abimelech, king of the Philistines, to Gerar. (**Genesis 26:1**)
- Then Yehowah appeared to him and said; Do not go down to Egypt. Tabernacle in the land that I designate to you. (**Genesis 26:2**)
- Reside as an alien in this land, and I shall continue with you and bless you, because to you and to your seed I shall give all these lands, and I will carry out the sworn statement that I swore to Abraham your father. (**Genesis 26:3**)
- And I will multiply your seed like the stars of the heavens and I will give to your seed all these lands, and by means of your seed all nations of the earth will certainly bless themselves. (**Genesis 26:4**)
- Due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my Laws. (**Genesis 26:5**)
- So **Isaac** went on dwelling at Gerar. (**Genesis 26:6**)
- He has remembered his covenant even to time indefinite, the word that he commanded, to a thousand generations. (**Psalms 105:8**)
- Which covenant he concluded with Abraham, and his sworn statement to **Isaac**. (**Psalms 105:9**)
- In this not too friendly Philistine country, **Isaac**, like his father Abraham, used strategy by claiming his wife was his sister. After a time, Yehowah's blessing on **Isaac** became a source of envy to the Philistines, making it necessary for him to move, first to the torrent valley of Gerar, and then to Beer-sheba, on the edge of the arid Negeb region.

- While here, the formerly hostile Philistines came seeking, an oath of obligation, or a treaty of peace, with Isaac, for as they acknowledged; You now are the blessed of Yehowah.
- At this place his men struck water and Isaac called it Shibah. That is why the name of the city is Beer-sheba, meaning; **Well Of The Oath, Or, Well Of Seven**, down to this day.
- Well, the men of the place kept asking with respect to his wife, and he would say; She is my sister. For he was afraid to say; My wife, for fear that, to quote him, the men of the place should kill me because of Rebekah, because she was attractive in appearance. (**Genesis 26:7**)
- So it came about that as his days there extended themselves Abimelech, king of the Philistines, was looking out of the window and taking in the sight, and there was **Isaac** having a good time with Rebekah his wife. (**Genesis 26:8**)
- At once Abimelech called **Isaac** and said; Why, she is no other than your wife! So how is it that you said; She is my sister? At this Isaac said to him; I said it for fear I should die on her account. (**Genesis 26:9**)
- But Abimelech continued; What is this you have done to us? A little more and certainly one of the people would have lain down with your wife, and you would have brought guilt upon us! (**Genesis 26:10**)
- Then Abimelech commanded all the people, saying; Anybody touching this man and his wife will surely be put to death! (**Genesis 26:11**)
- Afterward **Isaac** began to sow seed in that land, and in that year he was getting up to a hundred measures to one, as Yehowah was blessing him. (**Genesis 26:12**)
- Consequently the man became great and went on advancing more and more and growing great until he got very great. (**Genesis 26:13**)
- And he came to have flocks of sheep and herds of cattle and a large body of servants, so that the Philistines began to envy him. (**Genesis 26:14**)

- As for all the wells that the servants of his father had dug in the days of Abraham his father, these the Philistines stopped up and they would fill them with dry earth. (**Genesis 26:15**)
- Finally Abimelech said to **Isaac**; Move from our neighborhood, because you have grown far stronger than we are. (**Genesis 26:16**)
- So **Isaac** moved from there and encamped in the torrent valley of Gerar and took up dwelling there. (**Genesis 26:17**)
- And **Isaac** proceeded to dig again the wells of water that they had dug in the days of Abraham his father but which the Philistines went stopping up after Abraham's death, and he resumed calling their names by the names that his father had called them. (**Genesis 26:18**)
- And the servants of **Isaac** went on digging in the torrent valley and so they found there a well of fresh water. (**Genesis 26:19**)
- And the shepherds of Gerar fell to quarreling with the shepherds of **Isaac**, saying; The water is ours! Hence he called the name of the well Esek, because they had contended with him. (**Genesis 26:20**)
- And they went digging another well, and they fell to quarreling over it also. Hence he called its name Sitnah. (**Genesis 26:21**)
- Later he moved away from there and dug another well, but they did not quarrel over it. Hence he called its name Rehoboth and said; It is because now Yehowah has given us ample room and has made us fruitful in the earth. (**Genesis 26:22**)
- Then he went up from there to Beersheba. (**Genesis 26:23**)
- And Yehowah proceeded to appear to him during that night and to say; I am the God of Abraham your father. Do not be afraid, because I am with you, and I will bless you and multiply your seed on account of Abraham my servant. (**Genesis 26:24**)
- Accordingly he built an altar there and called on the name of Yehowah and pitched his tent there, and the servants of **Isaac** went excavating a well there. (**Genesis 26:25**)

- Later on Abimelech came to him from Gerar with Ahuzzath his confidential friend and Phicol the chief of his army. (**Genesis 26:26**)
- At this **Isaac** said to them; Why have you come to me, seeing that you yourselves hated me and so sent me away from your neighborhood? (**Genesis 26:27**)
- To this they said; We have unmistakably seen that Yehowah has proved to be with you. Hence we said; Let, please, an oath of obligation occur between us, between us and you, and let us conclude a covenant with you. (**Genesis 26:28**)
- That you will do nothing bad toward us just as we have not touched you and just as we have done only good toward you in that we sent you away in peace. You now are the blessed of Yehowah. (**Genesis 26:29**)
- Then he made a feast for them and they ate and drank. (**Genesis 26:30**)
- Next morning they were early in rising and they made sworn statements one to the other. After that **Isaac** sent them away and they went from him in peace. (**Genesis 26:31**)
- Now on that day it occurred that the servants of **Isaac** proceeded to come and report to him regarding the well that they had dug, and to say to him; We have found water! (**Genesis 26:32**)
- Hence he called its name Shibah. That is why the name of the city is Beersheba, down to this day. (**Genesis 26:33**)

See Also **BEER-SHEBA**

- **Isaac** had always been fond of Esau, because he was the outdoor type, a hunter and a man of the field, and this meant game in Isaac's mouth.
- And **Isaac** had love for Esau, because it meant game in his mouth, whereas Rebekah was a lover of Jacob. (**Genesis 25:28**)
- So, with failing eyesight and a feeling he did not have long to live, **Isaac** prepared to give Esau the firstborns blessing.

- **Now it came about that when **Isaac** was old and his eyes were too dim to see he then called Esau his older son and said to him; My son! At which he said to him; Here I am! (**Genesis 27:1**)**
- **And he went on to say; Here, now, I have become old. I do not know the day of my death. (**Genesis 27:2**)**
- **So at this time take, please, your implements, your quiver and your bow, and go out to the field and hunt some venison for me. (**Genesis 27:3**)**
- **Then make me a tasty dish such as I am fond of and bring it to me and, ah, let me eat, in order, that my soul may bless you before I die. (**Genesis 27:4**)**
- **Whether he was unaware that Esau had sold his birthright to his brother Jacob and whether he failed to remember the divine decree, given before the two boys birth, that, the older will serve the younger, is not known.**
- **And Yehowah proceeded to say to her; Two nations are in your belly, and two national groups will be separated from your inward parts, and the one national group will be stronger than the other national group, and the older will serve the younger. (**Genesis 25:23**)**
- **Once Jacob was boiling up some stew, when Esau came along from the field and he was tired. (**Genesis 25:29**)**
- **So Esau said to Jacob; Quick, please, give me a swallow of the red, the red there, for I am tired! That is why his name was called Edom. (**Genesis 25:30**)**
- **To this Jacob said; Sell me, first of all, your right as firstborn! (**Genesis 25:31**)**
- **And Esau continued; Here I am simply going to die, and of what benefit to me is a birthright? (**Genesis 25:32**)**
- **And Jacob added; Swear to me first of all! And he proceeded to swear to him and to sell his right as firstborn to Jacob. (**Genesis 25:33**)**

- **And Jacob gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright. (Genesis 25:34)**
- **Whatever the case, Yehowah remembered, and so did Rebekah, who quickly arranged things so that Jacob received the blessing. When Isaac learned of the ruse that had been used to accomplish this, he refused to change what was unmistakably Yehowah's will in the matter.**
- **Isaac also prophesied that Esau and his descendants would reside far away from the fertile fields, would live by the sword, and would finally break the yoke of servitude to Jacob from off their necks.**
- **However, Rebekah was listening while Isaac spoke to Esau his son. And Esau went on out into the field to hunt game and to bring it in. (Genesis 27:5)**
- **And Rebekah said to Jacob her son; Here I just heard your father speaking to Esau your brother, saying; (Genesis 27:6)**
- **Bring me some game and make me a tasty dish and, ah, let me eat, that I may bless you before Yehowah before my death. (Genesis 27:7)**
- **And now, my son, listen to my voice in what I am commanding you. (Genesis 27:8)**
- **Go, please, to the herd and get me from there two kids of the goats, good ones, that I may make them up into a tasty dish for your father such as he is fond of. (Genesis 27:9)**
- **Then you must bring it to your father and he must eat it, in order, that he may bless you before his death. (Genesis 27:10)**
- **And Jacob proceeded to say to Rebekah his mother; But Esau my brother is a hairy man and I am a smooth man. (Genesis 27:11)**
- **What if my father feels me? Then I shall certainly become in his eyes like one making a mockery, and I shall certainly bring upon myself a malediction and not a blessing. (Genesis 27:12)**
- **At this his mother said to him; Upon me be the malediction meant for you, my son. Only listen to my voice and go, get them**

- for me. (**Genesis 27:13**)
- Accordingly he went and got them and brought them to his mother, and his mother made a tasty dish such as his father was fond of. (**Genesis 27:14**)
 - After that Rebekah took garments of Esau her older son, the most desirable ones which were with her in the house, and put them on Jacob her younger son. (**Genesis 27:15**)
 - And the skins of the kids of the goats she put upon his hands and upon the hairless part of his neck. (**Genesis 27:16**)
 - Then she gave the tasty dish and the bread that she had made into the hand of Jacob her son. (**Genesis 27:17**)
 - So he went on in to his father and said; My father! To which he said; Here I am! Who are you, my son? (**Genesis 27:18**)
 - And Jacob went on to say to his father; I am Esau your firstborn. I have done just as you have spoken to me. Raise yourself up, please. Sit down and eat some of my game, in order, that your soul may bless me. (**Genesis 27:19**)
 - At that **Isaac** said to his son; How is it that you have been so quick in finding it, my son? In turn he said; Because Yehowah your God caused it to meet up with me. (**Genesis 27:20**)
 - Then **Isaac** said to Jacob; Come near, please, that I may feel you, my son, to know whether you are really my son Esau or not. (**Genesis 27:21**)
 - So Jacob came near to **Isaac** his father, and he went feeling him, after which he said; The voice is the voice of Jacob, but the hands are the hands of Esau. (**Genesis 27:22**)
 - And he did not recognize him, because his hands proved to be hairy like the hands of Esau his brother. Hence he blessed him. (**Genesis 27:23**)
 - After that he said; You are really my son Esau? To which he said; I am. (**Genesis 27:24**)
 - Then he said; Bring it near to me that I may eat some of the

- game of my son, to the end that my soul may bless you. With that he brought it near to him and he began to eat, and he brought him wine and he began to drink. (**Genesis 27:25**)
- Then **Isaac** his father said to him; Come near, please, and kiss me, my son. (**Genesis 27:26**)
 - So he came near and kissed him, and he could smell the scent of his garments. And he proceeded to bless him and to say; See, the scent of my son is like the scent of the field which Yehowah has blessed. (**Genesis 27:27**)
 - And may the true God give you the dews of the heavens and the fertile soils of the earth and an abundance of grain and new wine. (**Genesis 27:28**)
 - Let peoples serve you and let national groups bow low to you. Become master over your brothers, and let the sons of your mother bow low to you. Cursed be each one of those cursing you, and blessed be each one of those blessing you. (**Genesis 27:29**)
 - Now it came about as soon as **Isaac** had finished blessing Jacob, yes, it indeed came about when Jacob had barely come out from before the face of Isaac his father, that Esau his brother came back from his hunting. (**Genesis 27:30**)
 - And he too went about making a tasty dish. Then he brought it to his father and said to his father; Let my father get up and eat some of his sons game, in order, that your soul may bless me. (**Genesis 27:31**)
 - At this **Isaac** his father said to him; Who are you? To which he said; I am your son, your firstborn, Esau. (**Genesis 27:32**)
 - And **Isaac** began to shake with a great trembling in extreme measure, and so he said; Who, then, was it that hunted for game and came bringing it to me, so that I ate of everything before you could come in and I blessed him? Blessed too he will become! (**Genesis 27:33**)
 - On hearing his father's words Esau began to cry out in an extremely loud and bitter manner and to say to his father; Bless me, even me too, my father! (**Genesis 27:34**)

- **But he went on to say; Your brother came with deception that he might get the blessing meant for you. (Genesis 27:35)**
- **At this he said; Is that not why his name is called Jacob, in that he should supplant me these two times? My birthright he has already taken, and here at this time he has taken my blessing! Then he added; Have you not reserved a blessing for me? (Genesis 27:36)**
- **But in answer to Esau Isaac continued; Here I have appointed him master over you, and all his brothers I have given to him as servants, and grain and new wine I have bestowed for his support, and where is there anything I can do for you, my son? (Genesis 27:37)**
- **Then Esau said to his father; Is there just one blessing that you have, my father? Bless me, even me too, my father! With that Esau raised his voice and burst into tears. (Genesis 27:38)**
- **So in answer Isaac his father said to him; Behold, away from the fertile soils of the earth your dwelling will be found, and away from the dew of the heavens above. (Genesis 27:39)**
- **And by your sword you will live, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his yoke off your neck. (Genesis 27:40)**
- **Yet not that case alone, but also when Rebekah conceived twins from the one man, Isaac our forefather. (Romans 9:10)**
- **For when they had not yet been born nor had practiced anything good or vile, in order, that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls. (Romans 9:11)**
- **It was said to her; The older will be the slave of the younger. (Romans 9:12)**
- **Just as it is written: I loved Jacob, but Esau I hated. (Romans 9:13)**

See Also ESAU

- Subsequently, **Isaac** sent Jacob to Paddan-aram to make sure he did not marry a Canaanitess, as his brother Esau had done to the vexation of his parents.
- When Jacob returned many years later, Isaac was residing at Kiriath-arba, that is, Hebron, in the hill country. It was here in **1738 B.C.E**, the year before his grandson Joseph was made prime minister of Egypt, that Isaac died at the age of 180, old and satisfied with days.
- Isaac was buried in the cave of Machpelah where his parents and his wife were buried, and where later his son Jacob would be buried.
- And Esau grew to be forty years old. Then he took as wife Judith the daughter of Beerli the Hittite and also Basemath the daughter of Elon the Hittite. (**Genesis 26:34**)
- And they were a source of bitterness of spirit to **Isaac** and Rebekah. (**Genesis 26:35**)
- After that Rebekah kept saying to **Isaac**; I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what good is life to me? (**Genesis 27:46**)
- Consequently **Isaac** called Jacob and blessed him and commanded him and said to him; You must not take a wife from the daughters of Canaan. (**Genesis 28:1**)
- Get up, go to Paddanaram to the house of Bethuel the father of your mother and from there take yourself a wife from the daughters of Laban the brother of your mother. (**Genesis 28:2**)
- And God Almighty will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (**Genesis 28:3**)
- And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham. (**Genesis 28:4**)
- So **Isaac** sent Jacob away, and he struck out for Paddanaram, for Laban the son of Bethuel the Syrian, the brother of Rebekah,

mother of Jacob and Esau. (**Genesis 28:5**)

- At length Jacob came to **Isaac** his father to Mamre, to Kiriatharba, that is to say; Hebron, where Abraham and also Isaac had resided as aliens. (**Genesis 35:27**)
- And the days of **Isaac** came to be a hundred and eighty years. (**Genesis 35:28**)
- After that **Isaac** expired and died and was gathered to his people, old and satisfied with days, and Esau and Jacob his sons buried him. (**Genesis 35:29**)
- After that he commanded them and said to them; I am being gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite. (**Genesis 49:29**)
- In the cave that is in the field of Machpelah that is in front of Mamre in the land of Canaan, the field that Abraham purchased from Ephron the Hittite for the possession of a burial place. (**Genesis 49:30**)
- There they buried Abraham and Sarah his wife. There they buried **Isaac** and Rebekah his wife, and there I buried Leah. (**Genesis 49:31**)
- The field purchased and the cave that is in it were from the sons of Heth. (**Genesis 49:32**)

•• Significance Of Other References To Isaac

- Throughout the Bible, **Isaac** is mentioned dozens of times in the familiar expression, Abraham, **Isaac** and Jacob. Sometimes the point being made is in reference to Yehowah as the God these patriarchs worshiped and served.
- And he went on to say; I am the God of your father, the God of Abraham, the God of **Isaac** and the God of Jacob. Then Moses concealed his face, because he was afraid to look at the true God. (**Exodus 3:6**)
- You go, and you must gather the older men of Israel, and you must say to them, Yehowah the God of your forefathers has appeared to me, the God of Abraham, **Isaac** and Jacob, saying; I

- will without fail to you and to what is being done to you in Egypt.
([Exodus 3:16](#))
- In order, that, to quote him, they may believe that Yehowah the God of their forefathers, the God of Abraham, the God of **Isaac** and the God of Jacob, has appeared to you. ([Exodus 4:5](#))
 - I am the God of Abraham and the God of **Isaac** and the God of Jacob? He is the God, not of the dead, but of the living. ([Matthew 22:32](#))
 - The God of Abraham and of **Isaac** and of Jacob, the God of our forefathers, has glorified his Servant, Jesus, whom you, for your part, delivered up and disowned before Pilates face, when he had decided to release him. ([Acts of Apostles 3:13](#))
 - **At other times the reference is to the covenant Yehowah made with them.**
 - In time God heard their groaning and God remembered his covenant with Abraham, **Isaac** and Jacob. ([Exodus 2:24](#))
 - For the purpose of establishing you today as his people and that he may prove himself your God, just as he has promised you and just as he has sworn to your forefathers Abraham, **Isaac** and Jacob. ([Deuteronomy 29:13](#))
 - However, Yehowah showed them favor and had mercy upon them and turned to them for the sake of his covenant with Abraham, **Isaac** and Jacob, and he did not want to bring them to ruin, and he did not cast them away from before his face until now. ([2 Kings 13:23](#))
 - **Jesus also used this expression in an illustrative way.**
 - But I tell you that many from eastern parts and western parts will come and recline at the table with Abraham and **Isaac** and Jacob in the kingdom of the heavens. ([Matthew 8:11](#))
 - In one instance **Isaac**, the patriarchal forefather, is mentioned in a Hebraic parallelism along with his descendants, the nation of Israel.
 - And the high places of **Isaac** will certainly be laid desolate, and the sanctuaries themselves of Israel will be devastated, and I

- will rise up against the house of Jeroboam with a sword. (**Amos 7:9**)
- And now hear the word of Yehowah, Are you saying; You must not prophesy against Israel, and you must let no word drop against the house of **Isaac**? (**Amos 7:16**)
 - **Isaac** as the seed of Abraham was pictorial of Christ, through whom everlasting blessings come. As it is written: Now the promises were spoken to Abraham and to his seed.
 - Now the promises were spoken to Abraham and to his seed. It says, not, and to seeds, as in the case of many such, but as in the case of one; And to your seed, who is Christ. (**Galatians 3:16**)
 - And by extension, Isaac was also pictorial of those who belong to Christ, who are really Abraham's seed, heirs with reference to a promise.
 - Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise. (**Galatians 3:29**)
 - Furthermore, the two boys, **Isaac** and Ishmael, together with their mothers, stand as a symbolic drama. Whereas natural Israel, like Ishmael, was actually born in the manner of flesh, these making up Spiritual Israel, are children belonging to the promise the same as Isaac was.
 - Tell me, you who want to be under Law. Do you not hear the Law? (**Galatians 4:21**)
 - For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman. (**Galatians 4:22**)
 - But the one by the servant girl was actually born in the manner of flesh, the other by the free woman through a promise. (**Galatians 4:23**)
 - These things stand as a symbolic drama, for these women mean two covenants, the one from Mount Sinai, which brings forth children for slavery, and which is Hagar. (**Galatians 4:24**)
 - Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with

her children. ([Galatians 4:25](#))

- But the Jerusalem above is free, and she is our mother. ([Galatians 4:26](#))
- For it is written: Be glad, you barren woman who does not give birth, break out and cry aloud, you woman who does not have childbirth pains, for the children of the desolate woman are more numerous than those of her who has the husband. ([Galatians 4:27](#))
- Now we, brothers, are children belonging to the promise the same as **Isaac** was. ([Galatians 4:28](#))
- But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. ([Galatians 4:29](#))
- Nevertheless, what does the Scripture say: Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman. ([Galatians 4:30](#))
- Wherefore, brothers, we are children, not of a servant girl, but of the free woman. ([Galatians 4:31](#))
- **Isaac** is also numbered among the, so great a cloud of witnesses surrounding us, for he too was among those, awaiting the city having real foundations, the builder and maker of which city is God.
- So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us. ([Hebrews 12:1](#))
- By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with **Isaac** and Jacob, the heirs with him of the very same promise. ([Hebrews 11:9](#))
- For he was awaiting the city having real foundations, the builder and maker of which city is God. ([Hebrews 11:10](#))
- In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary

residents in the land. (**Hebrews 11:13**)

- For those who say such things give evidence that they are earnestly seeking a place of their own. (**Hebrews 11:14**)
- And yet, if they had indeed kept remembering that place from which they had gone forth, they would have had opportunity to return. (**Hebrews 11:15**)
- But now they are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them. (**Hebrews 11:16**)
- By faith also **Isaac** blessed Jacob and Esau concerning things to come. (**Hebrews 11:20**)