

Genesis 22.9-14

TNK is the 1985 JPS Tanakh. LXE is the translation of the LXX by Brenton originally done in 1851.

9

^{TNK} They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood.

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לְוָה אֱלֹהִים וַיַּבֵּן שָׁם אֲבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד וַיִּשָּׂם אֹתוֹ
עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים:

^{BGT} ἦλθον ἐπὶ τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός καὶ ᾧ κοδόμησεν ἐκεῖ Ἀβραὰμ θυσιαστήριον καὶ ἐπέθηκεν τὰ ξύλα καὶ **συμποδίσας** Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων

^{LXE} came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.

^{NET} When they came to the place God had told him about, Abraham built the altar there and arranged the wood on it. Next he tied up his son Isaac and placed him on the altar on top of the wood.

^{NRS} When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood.

- **συμποδίσας** – Note the Hebrew word being translated is the word which is the basis for referring to this story as the “Akedah.” Why does the LXX specify the binding of his *feet*?

10

^{TNK} And Abraham picked up the knife to slay his son.

וַיִּשְׁלַח אֲבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֶת לְשַׁח אֶת-בְּנוֹ:

^{BGT} καὶ ἐξέτεινεν Ἀβραὰμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν **σφάξαι** τὸν υἱὸν αὐτοῦ

^{LXE} And Abraam stretched forth his hand to take the knife to slay his son.

^{NET} Then Abraham reached out his hand, took the knife, and prepared to slaughter his son.

^{NRS} Then Abraham reached out his hand and took the knife to kill his son.

- **σφάξαι** – Usually the root θυσιάζω is used to refer to ritual sacrificing, but HALOT notes that “in the P-tradition שח [the Hebrew word being translated here] is the technical term for ceremonial (ritual) slaughter.”

11

TNK Then an angel of the LORD called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am."

וַיִּקְרָא אֱלֹהֵי מְלֶאכֶד יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי:

BGT καὶ ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ Ἀβρααμ Ἀβρααμ ὁ δὲ εἶπεν ἰδοὺ ἐγώ

LXE And an angel of the Lord called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I am here.

NET But the LORD's angel called to him from heaven, "Abraham! Abraham!" "Here I am!" he answered.

NRS But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am."

12

TNK And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me."

וַיֹּאמֶר אֱלֹהֵי־הַנְּעָר וְאֶל־הַנָּעַר וְאֶל־תַּעֲשֵׂ לֹ מֵאִמָּה כִּי עַתָּה יָדַעְתִּי כִּי־יִרָא אֱלֹהִים אֶתְּךָ וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:

BGT καὶ εἶπεν μὴ ἐπιβάλης τὴν χεῖρά σου ἐπὶ τὸ παιδάριον μηδὲ ποιήσης αὐτῷ μηδέν νῦν γὰρ ἔγνων ὅτι φοβῆ Ἰὸν θεὸν σὺ καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ

LXE And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son.

NET "Do not harm the boy!" the angel said. "Do not do anything to him, for now I know that you fear God because you did not withhold your son, your only son, from me."

NRS He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me."

- ἐπιβάλης – Note that the same Hebrew verb is used in verse 10 (to stretch his hand), but there it was translated with ἐκτείνω.
- δι' ἐμέ – The TNK is rendering the Hebrew more literally here. δι' ἐμέ is not an inaccurate translation of the Hebrew, but it is not the first choice.

TNK When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

וישא אברהם את-עיניו וירא והנה-איל אחר נאחז בסבך בקרניו ויגד אברהם ויקח את-האיל ויעלהו לעלה תחת בנו: WTT

BGT και ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν καὶ ἰδοὺ κριὸς εἰς κατεχόμενος ἐν φυτῷ σαβεκ τῶν κεράτων καὶ ἐπορεύθη

Αβρααμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὀλοκάρπωσιν ἄντι Ισαακ τοῦ υἱοῦ αὐτοῦ

LXE And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son.

NET Abraham looked up and saw behind him a ram caught in the bushes by its horns. So he went over and got the ram and offered it up as a burnt offering instead of his son.

NRS And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son.

- εἰς – It appears that the LXX--along with the Samaritan Pentateuch, the Syriac, and Targum Pseudo-Jonathan—is reading אַחַד = *one* rather than אַחֲרָיִם = *behind*. [Note that the Hebrew letters א and א are often confused.].
- σαβεκ – The LXX is transliterating here instead of translating.
- Ισαακ – An addition by the LXX that is not in the Greek.
- ἄντι – This is the standard preposition used in the LXX to translate the Hebrew תַּחַת. In the NT, the preferred word (that becomes important theologically) to indicate something “in the place of” or “for the sake” of another is ὑπερ. Where, however, in the Gospel of Mark does ἄντι occur in an important statement about Jesus’ ministry?

TNK And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the LORD there is vision."

ויקרא אברהם שם-המקום ההוא יהוה יראה אשר יאמר היום בהר יהוה יראה: WTT

BGT και ἐκάλεσεν Αβρααμ τὸ ὄνομα τοῦ τόπου ἐκείνου κύριος εἶδεν ἵνα εἴπωσιν σήμερον ἐν τῷ ὄρει κύριος ὥφθη

LXE And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen.

NET And Abraham called the name of that place "The LORD provides." It is said to this day, "In the mountain of the LORD provision will be made."

NRS So Abraham called that place "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

- κύριος εἶδεν ... κύριος ὥφθη: The LXX is unable to reproduce the word play that is found in the Hebrew. There is also some ambiguity in how the Hebrew of the final two words is translated (cf. the NET Bible notes: The Niphal verb could be translated (1) "in the mountain of the Lord it will be seen/provided" or (2) "in the mountain the Lord will appear."), but there is no such ambiguity in the Greek. How must the Greek be translated?