

²²² Ἰσακὸν δὲ ὁ πατὴρ Ἀβραμὸς ὑπερηγάπα μονογενῆ ὄντα καὶ ἐπὶ γήρῳ οὐδῶ κατὰ δωρεὰν αὐτῶ τοῦ θεοῦ γενόμενον προεκαλεῖτο δὲ εἰς εὐνοίαν καὶ τὸ φιλεῖσθαι μᾶλλον ὑπὸ τῶν γονέων καὶ αὐτὸς ὁ παῖς ἐπιτηδεύων πᾶσαν ἀρετὴν καὶ τῆς τε τῶν πατέρων θεραπείας ἐχόμενος καὶ περὶ τὴν τοῦ θεοῦ θρησκείαν ἐσπουδακῶς ²²³ Ἀβραμὸς δὲ τὴν ἰδίαν εὐδαιμονίαν ἐν μόνῳ τῶ τὸν υἱὸν ἀπαθῆ καταλιπὼν ἐξελθεῖν τοῦ ζῆν ἐτίθετο τοῦτου μέντοι κατὰ τὴν τοῦ θεοῦ βούλησιν ἔτυχεν ὅς διάπειραν αὐτοῦ βουλόμενος λαβεῖν τῆς περὶ αὐτὸν θρησκείας ἐμφανισθεὶς αὐτῶ καὶ πάντα ὅσα εἶη παρεσχημένος καταριθμησάμενος ²²⁴ ὡς πολεμίων τε κρείττονα ποιήσῃ καὶ τὴν παροῦσαν εὐδαιμονίαν ἐκ τῆς αὐτοῦ σπουδῆς ἔχει καὶ τὸν υἱὸν Ἰσακὸν ἤπει τοῦτον αὐτῶ θυμὰ καὶ ἱερεῖον αὐτὸν παρασχεῖν ἐκέλευέ τε εἰς τὸ Μώριον ὄρος ἀναγαγόντα ὀλοκαυτῶσαι βωμὸν ἰδρυσάμενον οὕτως γὰρ ἐφανίσῃ τὴν περὶ αὐτὸν θρησκείαν εἰ καὶ τῆς τοῦ τέκνου σωτηρίας προτιμήσῃ τὸ τῶ θεῶ κεχαρισμένον ²²⁵ Ἀβραμὸς δὲ ἐπὶ μηδενὶ κρίνων παρακούειν τοῦ θεοῦ δίκαιον ἅπαντά θ' ὑπουργεῖν ὡς ἐκ τῆς ἐκείνου προνοίας ἀπαντῶντων οἷς ἂν εὐμενῆς ἢ ἐπικρυσάμενος πρὸς τὴν γυναῖκα τὴν τε τοῦ θεοῦ πρόρρησιν καὶ ἦν εἶχεν αὐτὸς γνώμην περὶ τῆς τοῦ παιδὸς σφαγῆς ἀλλὰ μηδὲ τῶν οἰκετῶν τι νι δηλώσας ἐκώλυετο γὰρ ἂν ὑπηρετῆσαι τῶ θεῶ λαβὼν τὸν Ἰσακὸν μετὰ δύο οἰκετῶν καὶ τὰ πρὸς τὴν ἱεουργίαν ἐπισάξας ὄνῳ ἀπήει πρὸς τὸ ὄρος

²²² Now Abraham greatly loved Isaac, as being his only begotten, {a} and given to him in his old age, by the favour of God. The child also endeared himself to his parents still more, by the exercise of every virtue, and adhering to his duty to his parents, and being zealous in the worship of God. ²²³ Abraham also placed his own happiness in this prospect, that, when he should die, he should leave his son in a safe and secure condition; which accordingly he obtained by the will of God; who, being desirous to make an experiment of Abraham's religious disposition toward himself, appeared to him, and enumerated all the blessings he had bestowed on him; ²²⁴ how he had made him superior to his enemies; and that his son Isaac, who was the principal part of his present happiness, was derived from him; and he said that he required this son of his as a sacrifice and holy oblation. Accordingly he commanded him to carry him to the mountain Moriah, and to build an altar, and offer him for a burnt offering upon it; for that this would best manifest his religious disposition toward him, if he preferred what was pleasing to God, before the preservation of his own son. ²²⁵ Now Abraham thought that it was not right to disobey God in anything, but that he was obliged to serve him in every circumstance of life, since all creatures that live enjoy their life by his providence, and the kindness he bestows on them. Accordingly he concealed this command of God, and his own intentions about the slaughter of his son, from his wife, as also from everyone of his servants--otherwise he should have been hindered from his obedience to God; and he took Isaac, together with two of his servants, and laying what things were necessary for a sacrifice upon an ass, he went away to the mountain.