

covenanted to give the land to him and to his posterity for an everlasting possession. He promised him a son and, in due time, fulfilled the promise, giving him Isaac. When Isaac was arrived at manhood, he bade Abraham take him and sacrifice him upon Mount Moriah. Abraham obeyed, led his son to the mount, erected the altar, and the son stretched himself thereon. Abraham was about to slay him, in the faith that God would raise him from the dead, when the voice of God stayed his hand and the uplifted knife. A ram caught by its horns in a thicket was offered as a substitute. When Abraham raised his knife to give the blow, the boy was, in his mind, as good as dead. When his stroke was arrested and the young man raised from the altar alive, it was, indeed, as though he had been raised from the dead. It was a typical resurrection scene, and the suggestive outline of that actual substitutionary death, and the very resurrection from the dead, which took place centuries afterward on that very spot, when the eternal Son of God both died and rose again. In that typical resurrection hour God reaffirmed his covenant with Abraham, assuring to him and to his posterity the land, and covenanting that in his seed (which seed was Christ—and of whom Isaac was the type) all the nations of the earth should be blessed.

Isaac had two sons, Esau and Jacob. Jacob through subtlety (and yet in the providential