**whom** (this refers, not to Isaac, as many  
Commentators and our A. V. “*of whom* it  
was said,” but to Abraham, the immediate  
antecedent in the text, and the immediately  
resumed subject, after the relative clause,  
“*accounting,” &c.*) **it was spoken** (by God),  
**In Isaac shall thy seed be called** (in  
Isaac, through and in descent from him,  
shall thy seed be called thy seed: only  
Isaac’s descendants shall be known as  
Abraham’s seed):

**19.**] (reason of this  
paradoxical conduct: because Abraham's  
faith was able, in anticipation, to clear the  
suspicion of God’s faithfulness by the suggestion   
of His power. He could and would  
make a way to the keeping of His own  
promise) **reckoning that God is** (not, *was*,  
see below) **able to raise** (no supply of ‘*him*’  
is admissible, as mistakenly inserted by  
many Commentators, and even by the A.V.  
It was not God’s power to raise *Isaac*,  
but God’s power, generally, to raise from  
the dead, that Abraham’ believed) **even  
from** [among] **the dead; from whence** (i.e.  
from the dead) **he also** (*besides the conviction   
in his mind*) **received him back in  
a parable** (figuratively.—I have discussed  
at length in my Greek Test. the various  
interpretations, and seen cause to adhere  
to this, the ordinary one. We may with  
reason ask, *What was* the **figure** or **parable**?  
if it is meant merely, that though not  
actually, yet in some sense, Abraham  
received Isaac from the dead, would not  
“*so to speak,*” or a similar phrase, be the  
more obvious way of expressing this?  
The true identification of the *parable*  
is I am persuaded to be found in the  
figure under which Isaae was sacrificed,  
viz. the ram, as already hinted by Chrysostom.   
Abraham virtually sacrificed his  
son: God designated Isaac for the burnt-offering,   
but provided a ram in his stead.  
Under the figure of that ram, Isaac was  
slain, being received back by his father in  
his proper person, risen from that death  
which be had undergone in a *figure* or *parable*,  
in, under the figure of the ram).

**20.**] **By faith Isaac blessed Jacob and  
Esau even concerning things future** (or,  
**concerning things future also**,—blessed  
them concerning not only things present,  
but things future. Jacob is named before  
Esau, as the worthier and more important.  
in the theocratic sense; perhaps also as  
having gained the greater portion of the  
blessing).

**21.**] **By faith Jacob, when  
dying, blessed each of the sons of Joseph**  
(the faith consisted in transposing his hands  
wittingly, laying the right hand on the  
head of the younger, Ephraim, who was to  
become the greater tribe); **and he worshipped**   
(this incident is not connected  
with the other, but took place before it,  
on another occasion, when Jacob made  
Joseph swear to him that he would bury  
him with his fathers, and not in Egypt,  
Gen. xlvii. 31. Perhaps the Writer inverts,  
the order of the two, to bring the two acts  
of blessing, that of Isaac and that of Jacob,  
together. This act of worship was one of  
faith, inasmuch as it was connected with a  
command, the point of which was, God’s  
promise respecting the land of Canaan.  
And the faith was shewn by the turning of,  
his aged and dying body in a posture of  
thankful adoration) **on the top of his staff**  
(an incalculable quantity of idolatrous nonsense   
has been written on these words by  
Roman-Catholic Commentators, taking as  
their starting-point the rendering of the  
Vulgate, “and adored the top of his staff,”  
and thence deriving an argument for the  
worship of images, assuming that there  
was an image or symbol of power upon  
*Joseph's* staff, to which they apply the  
words. But first, it must be *Jacob’s*,  
not Joseph’s staff, which is intended, as remarked