

**“Now I know that You fear God”; Are These The Mere Words of An Angel?
Open Theism’s Use of Genesis 22:12 Defended**

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[All Scripture quotations are from the *ESV* unless otherwise stated.]

Hebrew Roots Calvinist Drake Shelton objects claiming that God’s statement in Genesis 22:12 where he says, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me” is not actually him speaking about himself newly, through confirmative testing, learning about Abraham’s fear of him being certain, because of the fact that it is an angel/messenger of YHWH speaking to Abraham, as we read:

“22:11 But **the angel of the LORD** called to him from heaven **and said**, “Abraham, Abraham!” And he said, “Here I am.” 22:12 **He said**, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.””

What our zealously blind Calvinist is missing in the text:

“...you have not withheld your son, your only son, **from me**.”

Who’s “me” here? Who does it say earlier in the chapter requested the burnt offering? Was the offering of Isaac to be offered to a mere angel/messenger? No, God requested it. Read:

“22:1 After these things **God** tested Abraham and **said** to him, “Abraham!” And he said, “Here I am.” 22:2 **He** [the same God] **said**, “Take your son, your only son Isaac, whom you love, and go to the land of

Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.””

When it says it was a messenger of YHWH speaking to Abraham it's because it was through that messenger that God was speaking. The speaking was coming from the mouth of the messenger, but the messenger's speech was him relating the words of God that he was commanded to speak. The messenger wasn't speaking for himself. He was speaking for God. The messenger's words are God's words here. This is clarified to be the case later on in the same chapter when the messenger calls to Abraham from the heavens again a second time and speaking to him in pretty much the same way, except this time adding clarification that it is actually YHWH speaking through him as a mediator:

“And **the angel of the LORD called to Abraham a second time from heaven 22:16 and said**, “By myself I have sworn, **declares the LORD**, because you have done this and have not withheld your son, your only son, 22:17 I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, 22:18 and in your offspring shall all the nations of the earth be blessed, **because you have obeyed my voice**.””

Once again the self-proclaimed “Top Educator in The World,” who is really The Top Douchebag in The World, displays his miscomprehension and illiteracy. Even Top Douche's beloved Augustine and John Calvin know that it is God speaking through the angel in Genesis 22:12, even though they in dishonesty lamely explain away what YHWH is actually saying:

“*Now I know that thou fearest God.* The exposition of Augustine, ‘I have caused thee to know,’ is forced. But how can any thing become known to God, to whom all things have always been present? Truly, by condescending to the manner of men, God here says that what he has proved by experiment, is now made known to himself. And he speaks thus with us, not according to his own infinite wisdom, but according to our infirmity. Moses, however, simply means that Abraham, by this very act, testified how reverently he

feared God. It is however asked, whether he had not already, on former occasions, given many proofs of his piety? I answer that when God had willed him to proceed thus far, he had, at length, completed his true trial; in other persons a much lighter trial might have been sufficient. (449) And as Abraham showed that he feared God, by not sparing his own, and only begotten son; so a common testimony of the same fear is required from all the pious, in acts of self-denial. Now since God enjoins upon us a continual warfare, we must take care that none desires his release before the time.” – [Calvin's Commentary on the Bible](#)

In case my Calvinist opponent or someone like him reads this and responds with this text: “Do not lay your hand on the boy or do anything to him, for now **I** know that you fear **God**,” saying that the angel that is speaking can’t actually be speaking accurately for God, speaking his words through his own mouth, because he is speaking about God in the third person here as if distinct from him, this is my response: There are many places in Scripture where YHWH speaks of himself in the third person (as if YHWH is distinct from himself who is speaking), or transitions between the first person and the third person or vice versa (often suddenly without warning). Here are some examples:

“8:13 And **the LORD said** unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 18:14 Is any thing too hard for **the LORD**? At the time appointed **I** will return unto thee, according to the time of life, and Sarah shall have a son.” – Genesis

“22:15 And she said to them, “Thus says **the LORD, the God of Israel**: ‘Tell the man who sent you to **me**, 22:16 Thus says **the LORD**, Behold, **I** will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. 22:17 Because they have forsaken **me** and have made offerings to other gods, that they might provoke me to anger with all the work of their hands, therefore **my** wrath will be kindled against this place, and it will not be quenched. 22:18 But to the king of Judah, who sent you to inquire of **the LORD**, thus shall you say to him, **Thus says the LORD, the God of Israel**: Regarding the words that you have heard, 22:19 because your heart was penitent, and you humbled

yourself before **the LORD**, when you heard how **I** spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you have torn your clothes and wept before **me**, **I** also have heard you, **declares the LORD**. 22:20 Therefore, behold, **I** will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that **I** will bring upon this place.” And they brought back word to the king.” – 2Kings

“24:20 Then the Spirit of God clothed Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, “**Thus says God**, ‘Why do you break the commandments **of the LORD**, so that you cannot prosper? Because you have forsaken **the LORD**, **he** has forsaken you.’” – 2Chronicles

“4:11 “**I** overthrew some of you, **as when God overthrew** Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to **me**,” **declares the LORD**. 4:12 “Therefore thus **I** will do to you, O Israel; because **I** will do this to you, prepare to meet **your God**, O Israel!” 4:13 For behold, **he** who forms the mountains and creates the wind, and declares to man what is **his** thought, who makes the morning darkness, and treads on the heights of the earth— **the LORD, the God of hosts, is his name!**” – Amos

Do you get it? Is this clear enough for you? Sorry dear other readers, but DS (and possibly others like him) really does have a habit of resorting to tactics like this when he should know better, and so I have to basically try to predict every such move he will make as much as I can ahead of time or he'll actually do it and then I end up having to respond to that in further works anyway. The norm is that when this happens I keep responding to him keeping on responding and eventually his tactics get so pathetic that there's nothing left that even has a semblance of needing addressing and then I just have to ignore and avoid him in regards to the issue. It really is so bad. This is one of the major reasons I've come to hate him so much. He should know better than to make such an argument like this when he constantly makes the Unitarian argument of angelic representation in which a heavenly mediating agent bears God's name, comes in YHWH's name, to which the Genesis

22 text is related, where an angel is speaking but God is actually speaking through him, like in a similar passage, Exodus 3, in which Moses sees a burning bush, but that miraculously is not consumed, and it says that it's an angel of YHWH appearing to Abraham in flaming fire from the midst of this bush, but then it says God speaks to Abraham out of the midst of this bush and the whole time the entity speaking is saying it is God and speaking of itself as God. I, as well as my Calvinist opponent DS know that this is an angel that God is speaking through. The angel itself isn't God. He's standing in the place of God as a mediating ambassador. Yet, when it comes to Genesis 22, suddenly this dishonest man changes tune and slides this truth under his bed and acts like it isn't also here in Genesis 22. It's utterly pathetic. How can one not want to vomit at this?