And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

John Gill's Comment on Genesis 22:1:

And it came to pass after these things,..... Recorded in the preceding chapter: according to the Talmudists {b}, the following affair was transacted quickly after the weaning of Isaac, when he was about five years old, which is the opinion of some, as Aben Ezra on Ge 22:4; makes mention of; but that is an age when it can hardly be thought he should be able to carry such a load of wood as was sufficient to make a fire to consume a burnt offering, Ge 22:6; the age of thirteen, which he fixes upon, is more likely: Josephus {c} says, that Isaac was twenty five years of age; and in this year of his age Bishop Usher {d} places this transaction, twenty years after the weaning of him, in A. M. 2133, and before Christ 1871; and near to this is the computation of a Jewish chronologer {e}, who makes Isaac to be at this time twenty six years of age; but some make him much older: according to the Targum of Jonathan, he was at this time thirty six years old; and it is the more generally received opinion of the Jewish writers {f} that he was and with whom the Arabic writers {g} agree: so that this affair, after related, was thirty years after the weaning of Isaac and the expulsion of Ishmael, supposing Isaac to be then five years old. But, however this be, what came to pass was after many promises of a son had been given him, and those fulfilled; and after many blessings had been bestowed upon him; and when he seemed to be well settled in the land of the Philistines, having entered into an alliance with the king of the country; his family in peace, and his son Isaac, the son of the promise, grown up and a hopeful youth; the first appearance of which seemed to threaten the destruction of all his comforts, hopes, and expectations; and it was so,

that God did tempt Abraham : not to sin, as Satan does, for God tempts no man, nor can he be tempted in this sense; and, had Abraham slain his son, it would have been no sin in him, it being by the order of God, who is the Lord of life, and the sovereign disposer of it; but he tempted him, that is, he tried him, to prove him, and to know his faith in him, his fear of him, his love to him, and cheerful obedience to his commands; not in order to know these himself, which he was not ignorant of, but to make them known to others, and that Abraham's faith might be strengthened yet more and more, as in the issue it was. The Jewish writers {h} observe, that Abraham was tempted ten times, and that this was the tenth and last temptation:

and said unto him, Abraham : calling him by his name he well knew, and by that name he had given him, to signify that he should be the father of many nations, Ge 17:5; and yet was going to require of him to slay his only son, and offer him a sacrifice to him:

and he said, behold, [here] I [am] ; signifying that he heard his voice, and was ready to obey his commands, be they what they would.


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**Romans 8:28:** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

John Gill Comment on Romans 8:28

**And we know that all things work together for good** ..... There is a temporal good, and a spiritual good, and an eternal one. Temporal good is what the men of the world are seeking after, and generally have the greatest share of, and the saints the least; and yet they have as much as is needful for them, and what they have, they have with a blessing; and even sometimes afflictions work for the temporal good of God's children: spiritual good lies in a lively exercise of grace and a conformity of the soul to God; and is what the men of the world least regard, and the saints most; and sometimes afflictions issue in this sort of good, as they do also in eternal good, for they work for us an exceeding weight of glory: by "all things" may be meant, all beings good and bad: all good beings eternal or created: eternal, as Jehovah the Father, all his perfections, purposes, promises, provisions, and performances; Jehovah the Son, as the mighty God, and as Mediator, all that he is in himself, all that he has in himself, all that he has done, or is doing, all his titles, characters, and relations; Jehovah the Spirit, in his person, offices, and operations; these all have worked together in the council of peace, in the covenant of grace, and in redemption; and they do work together in sanctification, and so they will in glorification, and that for the good of the saints: all created ones, as good angels, good magistrates, good ministers of the Gospel: all evil beings, as devils, persecuting magistrates, heretics, and false teachers: all things, good and bad: all good things, outward peace and prosperity, external gifts, the ministry of the word, the administration of ordinances, church censures, admonitions, and excommunications; all evil things, sin the evil of evils: original sin, or the fall of Adam, which contains all other sins in it, was attended with aggravating circumstances, and followed with dismal consequences, yet has been overruled for good; hereby a Saviour became necessary, who was sent, came, and wrought out salvation; has brought in a better righteousness than Adam lost; entitled his people to a better life than his was, and makes them partakers of the riches both of grace and glory: actual sin, inward or outward; indwelling sin; which is made use of, when discovered, to abate pride, to lead to an entire dependence on Christ, to teach saints to be less censorious, to depend on the power and grace of God to keep them, and to wean them from this world, and to make them desirous of another, where they shall be free from it; outward sins, of others, or their own; the sins of others, of wicked men, which observed, raise an indignation in the saints against sin, and a concern for God's glory, and to look into their own hearts and ways, and admire the grace of God to them, that this is not their case; of good men, which are recorded, and may be observed, not for example and encouragement in sin, but for admonition, and to encourage faith and hope under a sense of it; of their own, for humiliation, which issues in weakening the power of sin in themselves, and the strengthening of the graces of others: but from all this it does not follow, that God is the author of sin, only that he overrules it to wise and gracious purposes; nor should any take encouragement to sin, to do evil that good may come; nor is sin itself a real good; nor is it to be said that it does no hurt; for though it cannot hinder the
everlasting salvation of God's people, it does a great deal of hurt to their peace and comfort; and that it is made to work in any form or shape for good, is not owing to its own nature and influence, which is malignant enough, but to the unbounded power and unsearchable wisdom of God: all evils or afflictions, spiritual and temporal, work together for good; all spiritual ones, such as the temptations of Satan, which are made useful for humiliation, for the trial of grace, to show us our weakness, our need of Christ, and to conform us to him, and also to excite to prayer and watchfulness; the hidings of God's face, which make his presence the more prized when enjoyed, and the more desirable. Temporal afflictions, afflictions in body, name, or estate, nay even death itself, all work together for the good of God's people. The Jews tell us of one Nahum, the man Gamzu, who, they say, was {k} so called, because of everything that happened to him he used to say, hbwj wzmG, "Gam zu letobah", "this is also for good": and they give instances of several misfortunes which befell him, upon which account he used these words, and how they proved in the issue to his advantage: agreeably to this is the advice given by them, "for ever (say they {l}) let a man be used to say, all that the Lord does, dybe bjl, "he does for good"."

Now that all things do work together for good, the saints "know", and are firmly persuaded of; both from the word and promises of God, and from the instances of Jacob, Joseph, Job, and others, and also from their own experience: and it is to be observed, that it is not said that all things "have" worked together, and so they may again, or that they "shall" work together, but all things work together for good; they "now" work together, they are always working together, whether it can be observed or not: prosperity and adversity, whether in things temporal or spiritual, work "together", and make an intricate woven work in providence and grace; which will be viewed with admiration another day: one copy reads, "God works together", or "causes all things to work together for good"; and so the Ethiopic version, "we know that God helps them that love him, to every good thing": and to this agrees the Syriac version, "we know that to them that love God, he in everything helps them to good"; and certain it is, that God is the efficient cause, that makes all things work together for his people's good. The persons to whom all things work together for good, are described as such

that love God ; a character, which does not agree with all the sons and daughters of Adam: love to God is not naturally in men; it is wrought in the soul in regeneration, and is an evidence of it; it grows up with faith, which works by it; without it, a profession of religion is vain; and where it is once wrought, it lasts for ever; it ought to be superlative and universal, constant, warm and ardent, hearty and sincere: such who have it, show it by a desire to be like to God, and therefore imitate him, by making his glory the supreme end of their actions; by being careful not to offend him; by delighting in his presence, in his people, word, ordinances, ways, and worship; and by undervaluing the world, and all things in it, in comparison of him; who is to be loved for the perfections of his being, the characters and relations he stands in and bears to his people, and on account of the love with which he has loved them, and which is indeed the spring and source of theirs. They are further described, as such

who are the called according to his purpose . The called of God and of Jesus Christ; not to any office, or by the external ministry of the word only, but by special grace; from darkness to light, from bondage to liberty, from the company of sinful men to fellowship with Christ, from a trust in their own righteousness to a dependence on his, to grace here, and glory hereafter; which is done according to the purpose of God: the persons called are fixed upon by God; none are called
but whom God purposed to call; those who are called can assign no other reason of it than the will of God; and no other reason but that can be given why others are not called; the time when, the place where, the means whereby persons are called, are all settled and determined by the will, and according to the purpose of God.