

The Bible - King James Version (KJV) Genesis 22:1-14

- 1 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.
- 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
- 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
- 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?
- 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
- 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 10 And Abraham stretched forth his hand, and took the knife to slay his son.
- 11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
- 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.
- 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- 14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen.

(Accessed on 11.17.14 at <https://www.biblegateway.com/passage/?search=Genesis%2022&version=KJV>)

The Quran Interpreted, Surra 37:102-109

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, *Insha' Allah* (if Allah will), you shall find me of *As-Sabirin* (the patient ones, etc.)."
103. Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
104. And We called out to him: "O Abraham!
105. You have fulfilled the dream (vision)!" Verily! Thus do We reward the *Muhsininun* (good-doers - see V.2:112).
106. Verily, that indeed was a manifest trial
107. And We ransomed him with a great sacrifice (i.e. $\beta\hat{E}\hat{O}$ - a ram);
108. And We left for him (a goodly remembrance) among generations (to come) in later times.
109. *Salamun* (peace) be upon Ibrahim (Abraham)!"

(Accessed on 11.17.14 at <http://www.noblequran.com/translation/>)

Soren Kierkegaard, *Concluding Unscientific Postscript*, 1846

If naked dialectical deliberation shows that there is no approximation, that wanting to quantify oneself into faith along this path is a misunderstanding, a delusion, that wanting to concern oneself with such deliberations is a temptation for the believer, a temptation that he, keeping himself in the passion of faith, must resist with all his strength, lest it end with his succeeding in changing faith into something else, into another kind of certainty, in substituting probabilities and guarantees, which were rejected when he, himself beginning, made the qualitative transition of the leap from unbeliever to believer-if this is so, then everyone who, not entirely unfamiliar with learned scientificity and not bereft of willingness to learn, has understood it this way must also have felt his hard-pressed position when he in admiration learned to think meanly of his own insignificance in the face of those distinguished by learning and acumen and deserved renown, so that, seeking the fault in himself, he time and again returned to them, and when in despondency he had to admit that he himself was in the right. When someone is to leap he must certainly do it alone and also be alone in properly understanding that it is an impossibility. ... the leap is the decision. I am charging the individual in question with not willing to stop the infinity of reflection. Am I requiring something of him, then? But on the other hand, in a genuinely speculative way, I assume that reflection stops of its own accord. Why, then, do I require something of him? And what do I require of him? I require a resolution. And in that I am right, for only in that way can reflection be stopped. But, on the other hand, it is never right for a philosopher to make sport of people and at one moment have reflection stop of its own accord in the absolute beginning, and at the next moment taunt someone who has only one flaw, that he is obtuse enough to believe the first, taunts him so as to help him in this fashion to the absolute beginning, which then occurs two ways. But if a resolution is required, presuppositionlessness is abandoned. The beginning can occur only when reflection is stopped, and reflection can be stopped only by something else, and this something else is something altogether different from the logical, since it is a resolution.

(Accessed on 11.18.14 at http://en.wikipedia.org/wiki/Leap_of_faith)