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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Contents; Foreword; Acknowledgments; INTRODUCTION; PRELIMINARY METHODOLOGICAL REMARKS: ON TEXTUAL INTERPRETATION; Chapter 1 ABRAHAM: A MODEL OF OBEDIENCE?; Chapter 2 THE ORIGINAL VERSION OF THE STORY: ABRAHAM DISOBEYS; Chapter 3 THE TRIAL OF SODOM IN THE BACKGROUND: ABRAHAM'S ETHICAL PROTEST; Chapter 4 ABRAHAM'S JOURNEY TO MOUNT MORIAH: OBEDIENCE, INTERNAL STRUGGLE OR PREDICTION OF DISOBEDIENCE?; Chapter 5 THE RELIGIOUS SIGNIFICANCE OF THE AKEDAH: ETHICAL RESPONSIBILITY, CHILD SACRIFICE AND THE EXISTENCE OF THE PEOPLE OF ISRAEL Chapter 6 ""ABRAHAM'S PREVENTION OF THE SACRIFICE"": IBN CASPI'S INTERPRETATION OF GENESIS 22Chapter 7 THE FUNDAMENTAL PRINCIPLE OF PROPHECY: MAIMONIDES' ESOTERIC INTERPRETATION OF GENESIS 22; Chapter 8 ""HE DESTROYS BOTH THE INNOCENT WITH THE WICKED"": BETWEEN JOB AND ABRAHAM; Chapter 9 ON FEARING GOD WITHOUT BEING AFRAID OF HIM: FROM KIERKEGAARD TO KANT; Chapter 10 A RELIGIOUS MODEL OF DISOBEDIENCE; Bibliography; Index of References; Index of Authors
Sommario/riassunto	Traditional interpretations in both Judaism and Christianity argue that the ""Akedah"" presents not only an ethical question but also an ethical reply. But for the intervention of the angel, Abraham would have killed

his son. Obedience to God take precedence over morality as humanly conceived. Yet, the angel of YHWH that appears to Abraham is a later addition to the text; thus, in the original narrative Abraham actually disobeys the divine command to slay his son, and sacrifices a ram instead. The first part of the book shows how the version of the narrative did not contain the angelic figure.

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