

Hebrews 11:17-19

Of all the individuals in the Bible Abraham is preeminently the man of faith. He learned through his walk with God that he could trust God in whatever He said. His life became a reality of the definition of faith in Hebrews 11:1.

“Now faith is the substance of things hoped for, the evidence of things not seen.”

“Substance” could be translated the ground, basis, foundation, the Greek word used here is also used for “title-deed”; a title-deed is yours, you claim it for your own. What then, is that title deed or foundation of faith? Romans 10:17 says **“faith cometh by hearing, and hearing by the Word of God.”**

“things hoped for” - are things we are assured of; these are not maybe's

The evidence of faith is the evidence in your life, the conviction in your life; acting out your faith in your life; if your faith is real, there will be a resulting change in your life, even if you haven't seen the end result (no matter what the circumstances).

“things not seen” - promises God has given us: heavenly home, rewards for believers, (if we believe God will reward us, we will live in light of that promise)

These 2 parts to faith, basing it on scripture (God's Word), and living in light of it, are the basis for understanding the rest of the chapter.

To understand the scripture passage in front of us it is also vital for us to understand what has been previously said about Abraham.

- 8 **By faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, **obeyed**; and he went out, not knowing whither he went.
- 9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
- 10 For he looked for a city which hath foundations, whose builder and maker *is* God.
- 11 **Through faith also Sara herself received strength to conceive seed**, and was delivered of a child when she was past age, because she judged him faithful who had promised.
- 12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
- 13 ***These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.***
- 14 For they that say such things declare plainly that they seek a country.
- 15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.
- 16 ***But now they desire a better country, that is, an heavenly:*** wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
- ☆ Abraham and Sarah heard the word of God and obeyed. Oftentimes their obedience was not all that it should be but through their trials they learned that God was always faithful to what He had promised.
- ☆ Abraham understood with the totality of his being that God is faithful. Although he did not receive all the promises of God, he lived understanding that they were as sure as anything can be. He knew and learned that God can't lie nor fail in bringing about His promises.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

"By faith Abraham, when he was tried..." Genesis 22:1-2

Abraham was put to a test. God told him to offer up Isaac as a sacrifice.

Had he learned through the years that he could trust God?

"offered up Isaac."

In the biblical account there is no hesitation or questioning. There is only obedience.

"he that had received the promises..."

The promises Abraham received were that his descendants, through Isaac, would be the lineage through which God would bless the world (Messiah would come). Abraham had learned that what God promised, He would bring to pass.

Genesis 12:1-3; 17:19

- 1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
- 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

- 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

"Yet another privilege was the covenants. All the covenants beginning with Abraham - the Abrahamic, Mosaic, Palestinian, Davidic, and New - were made with Israel. The first was wholly unconditional and one of promise. It is the all-embracing covenant, for according to it all the families of the earth are to be blessed in Abraham's seed, which is Christ. The Mosaic was a conditional covenant and hence was broken. The Palestinian made possession and occupancy of the land, the right of ownership to which was included in the Abrahamic covenant, contingent upon obedience to God while in the land. For this reason Israel can now still have right of title to Palestine and yet not occupy it. It was a conditional covenant and was broken by Israel.

The Davidic covenant assured Israel that of the seed of David they would have a King to reign in Jerusalem during the millennial age. It was an unconditional covenant proceeding from God's tender love for David, a man after His own heart. The New was also an unconditional covenant, but it has never been received by Israel as a nation. This covenant assures redemption from sin through the Saviour Christ Jesus. All the unconditional covenants are still in force, because they are dependent upon God for their fulfilment; all the conditional covenants have been broken by the disobedience of Israel."

Dr. Charles Feinberg

“offered up his only begotten son,

In what way was Isaac Abraham’s **only** son since Ishmael was also his son?

There are two views among Muslims of which son Abraham took to Mt. Moriah since the Koran only says, “the son,” and doesn’t name which son, Surah 37:99-106. Many earlier Muslim writers say the son was Isaac. Later Muslim writers say it was Ishmael.

“Historians of this period disagree on the matter of Ibrahim's sacrifice of Isma'il. Did the event take place before the birth of Ishaq or thereafter? Did it take place in Palestine or in the Hijaz? Jewish historians insist that the sacrificial son was Ishaq, not Isma'il. This is not the place to analyze this issue. In his book Qisas al Anbiyd', Shaykh `Abd al Wahhab al Najjar concluded that the sacrificial son was Isma'il. His evidence was drawn from the Qur'an itself where the sacrificial son is described as being Ibrahim's unique son, which could only be Isma'il, and only as long as Ishaq was not yet born ... For with the birth of Ishaq, Ibrahim would have no 'unique' son but two, Isma'il and Ishaq. But to accede to this evidence implies that the sacrifice should have taken place in Palestine ... This would equally be true in case the sacrificial son was Ishaq, for the latter remained with his mother Sarah in Palestine and never left for the Hijaz. On the other hand, the report which makes the sacrifice take place on the mountain of Mina near Makkah identifies the sacrificial son as Isma'il. The Qur'an did not mention the name of the sacrificial son, and hence Muslim historians disagree in this regard. (trans. Isma'il Raji al-Faruqi [Islamic Book Trust Kuala Lumpur/American Trust Publishers, 1976], pp. 24-25)”

From an article by Sam Shamoun titled “Abraham and the Child of Sacrifice: Isaac or Ishmael?”, <http://www.answering-islam.org/Shamoun/sacrifice.htm>

18 Of whom it was said, That in Isaac shall thy seed be called:

This is the reason that Isaac was called Abraham’s only son.

This lineage continues through Jacob - Genesis 28:10, 13-14; Judah - Genesis 49:10; and, ultimately, through David - Psalm 89: 3-4, 28-29, 33-35

Genesis 28	10	And Jacob went out from Beersheba, and went toward Haran.
	13	And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
	14	And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
Genesis 49	10	The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.
Psalm 89	3	I have made a covenant with my chosen, I have sworn unto David my servant,
	4	Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
	28	My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
	29	His seed also will I make to endure for ever, and his throne as the days of heaven.
	33	Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
	34	My covenant will I not break, nor alter the thing that is gone out of my lips.
	35	Once have I sworn by my holiness that I will not lie unto David.

19 Accounting that God was able to raise *him* up, even from the dead; from whence also he received him in a figure.

The account of this is Genesis 22:1-13.

Verses 1-2 The command

- 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.

Verses 3-6 Abraham obeys and goes to the appointed place

- 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.

Verses 7-13 The sacrifice

- 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.

Verse 14 Future promise of the sacrifice by God.

- 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

John 1 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 19 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.