

Lesson 14 Hebrews 11:8-16¹

VERSE 8

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

1. It was by faith in God's character and promise (grace) that Abraham had faith to obey. Obedience is a fruit of grace and faith. It's easy and even pleasant to obey a God in Whom we trust and Who rewards those who seek Him.

Genesis 12:1-5

Now the LORD said to Abram,
 "Go forth from your country,
 And from your relatives
 And from your father's house,
 To the land which I will show you;
² And I will make you a great nation,
 And I will bless you,
 And make your name great;
 And so you shall be a blessing;
³ And I will bless those who bless you,

*And the one who curses you I will curse.
 And in you all the families of the earth
 will be blessed."*

⁴ So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. ⁵ Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

Expositor's says: "The faith of Abraham appeared in his promptly abandoning his own country on God's promise of another, and the strength of this faith was illustrated by the circumstance that he had no knowledge where or what that country was... It was, therefore, no attractive account of Canaan which induced him to forsake Mesopotamia, no ordinary emigrant's motive which moved him, but mere faith in God's promise. Wuest

Upon that promise his heart reposed, and therefore he was occupied not with the Canaanites who were then in the land, but with the invisible Jehovah who had pledged it unto him. How different was the case of the spies, who, in a later day, went up into this very land, with the assurance of the Lord that it was a "good land." A.W. Pink

2. God called Abraham and instructed him to leave his family without telling him where he was going. He gave Abraham good news. "I will bless you. Your name will be great. You will be a blessing. I will bless those who bless you. I will curse those who curse you. In you ALL the families of the earth will be blessed." Abraham heard this good news. Faith came to Abraham through hearing this good news. He believed God IS, and he believed He would do what He promised.
3. Romans 4 teaches that Abraham received the promise BEFORE He was circumcised and was righteous by faith...because He believed God to be faithful to do what He promised. So, the promise Abraham believed was not only to the circumcised, but to those who were of faith.

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“Abraham believed God, and it was accounted to him as righteousness” (Gal. 3:6). In the same way, our faith in Jesus causes us to be the righteousness of God in Him (2 Cor. 5:21).

4. **In God’s eyes, faith is the essential element, not heredity.** Only those who have faith and receive the Promise through Jesus Christ are sons of Abraham.

Galatians 3:7

Therefore know that only those who are of faith are sons of Abraham.

5. **Those who believe are BLESSED with the blessings of Abraham.** God will bless you. You will be a blessing. God will bless those who bless you. Through you all will be blessed.

Galatians 3:9

So then those who are of faith are blessed with believing Abraham.

Galatians 3:29

And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.

6. **The promise made to Abraham was apart from the law.** The LAW...OLD COVENANT is not the means by which the blessing of Abraham comes. Thus, the Hebrews needed to embrace the Promise by faith and not through adherence to the law.

Galatians 3:18

For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

7. **Abraham’s obedience was not perfect, but God makes no mention of any of his short comings.**

He left Chaldea, but instead of separating from his “kindred,” he suffered his nephew Lot to accompany him; instead of forsaking his father’s house, Terah was permitted to take the lead; and instead of entering Canaan, Abraham stopped short and settled in Haran. Abraham temporized: his obedience was partial, faltering, tardy. A.W. Pink

VERSE 9

By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

1. **By faith, Abraham believed that God would give him the land He had promised Him.** He could see the land, and he lived in it, but he didn’t possess it. He lived in it as if he was in a foreign land. He knew full well, it wasn’t yet his land, but he lived there believing it would be his and his descendants as God had spoken.

The place where Abraham now abode is here styled “the land of promise,” rather than Canaan, to teach us that it is God’s promise which puts vigor into faith. A.W. Pink

The Greek here is more expressive than our translation: “in tents dwelling”: the Holy Spirit emphasized first not the act of dwelling, but the fact that this dwelling was in tents. A.W. Pink

2. **The promise to give Abraham and his descendants this land came to be known as The Promised Land.** This is the land which the Israelites eventually miraculously conquered when they crossed the Jordan River after being in the wilderness 40 years. This is the same land where they live today.

Genesis 12:6-9

Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. ⁷ The Lord appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the Lord who had appeared to him. ⁸ Then

he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord. ⁹ Abram journeyed on, continuing toward the Negev.

3. It is important to remember that at the time of this promise, Sarah and Abraham had no children. So, the promise to give the land to Abraham's descendants was also a promise to give him a child.

Genesis 13:10-18

And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the Lord destroyed Sodom and Gomorrah) like the garden of the Lord, like the land of Egypt as you go toward Zoar. ¹¹ Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. ¹² Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom. ¹³ But the men of Sodom were exceedingly wicked and sinful against the Lord.

¹⁴ And the Lord said to Abram, after Lot had separated from him: **“Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; ¹⁵ for all the land which you see I give to you and your descendants forever. ¹⁶ And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. ¹⁷ Arise, walk in the land through its length and its width, for I give it to you.”**

¹⁸ Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the Lord.

Joshua 1:1-6

After the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' assistant, saying: ² “Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel. ³ Every place that the sole of your foot will tread upon I have given you, as I said to Moses. ⁴ From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. ⁵ No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. ⁶ Be strong and of good courage, for to this people you shall divide as an inheritance **the land which I swore to their fathers to give them.**

- “Their fathers” refers to Abraham, Isaac, and Jacob (Israel).

VERSE 10

For he was looking for the city which has foundations, whose architect and builder is God.

1. This verse is in reference to a heavenly city about which there is some debate, but most likely refers to the heavenly Jerusalem.
2. Abraham was looking for this unseen city by faith.

VERSE 11

By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

“By faith also Sarah herself received strength.” The word “herself” is emphatic: it was not her husband only, by whose faith she might receive the blessing, but by her own faith that she received strength, and this, notwithstanding the very real and formidable obstacles which stood in the way of her exercising it. A.W. Pink

1. **“Even Sarah herself”-Yes, even Sarah, who not only sought to bring about God’s will through her own plan, but who laughed when given the promise.** The grace of God is so amazing, that “even” Sarah could eventually have faith to receive. How precious, also, that she, a former doubter, is listed with these heroes of faith.

Genesis 16:1-2

Now Sarai, Abram’s wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. ² So Sarai said to Abram, “See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai.

The intensive use of the pronoun “herself” emphasizes the fact that it was Sarah, the former unbelieving one, who received strength to conceive.- Wuest’s Word Studies from the Greek New Testament - Volume 2.

2. **Prior to her having faith, she found the idea of conceiving at her old age laughable. (Wouldn’t you?)**

Genesis 18:1-15

Then the Lord appeared to him (Abraham) by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. ² So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, ³ and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant. ⁴ Please let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵ And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.”

They said, “Do as you have said.”

⁶ So Abraham hurried into the tent to Sarah and said, “Quickly, make ready three measures of fine meal; knead it and make cakes.” ⁷ And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. ⁸ So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

⁹ Then they said to him, “Where is Sarah your wife?”

So he said, “Here, in the tent.”

¹⁰ And He said, “I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son.”

(Sarah was listening in the tent door which was behind him.) ¹¹ Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. ¹² Therefore Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my lord being old also?”

¹³ And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ ¹⁴ **Is anything too hard for the Lord?** At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

¹⁵ But Sarah denied it, saying, “I did not laugh,” for she was afraid.

And He said, “No, but you did laugh!”

1 Many times the Word does not take effect immediately. It did not in Sarah’s case: though
2 afterward she believed, at first she laughed. It was only when the Divine promise was
3 repeated that her faith began to act. A.W. Pink

4 In Genesis 18, we learn that after the Lord had reproved Sarah’s unbelief, and she began
5 to realize that the promise came from God, her faith was called into exercise. Because her
6 laughter came from weakness and not from scorn, God smote her not, as He did Zacharias
7 for his unbelief (Luke 1: 20). A.W. Pink

- 8 3. **It is proper to note that prior to the above account, the Lord spoke to Abraham that it**
9 **would be a child from Sarah, not Hagar that He would bring the promise. Abraham also**
10 **laughed.**

Genesis 17:3-8; 15-19

Then Abram fell on his face, and God talked with him, saying: ⁴ “As for Me, behold, My covenant is with you, and you shall be a father of many nations.⁵ No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ⁶ I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷ And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. ⁸ Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

¹⁵ Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. ¹⁶ And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.”

¹⁷ Then Abraham fell on his face and laughed, and said in his heart, “Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?” ¹⁸ And Abraham said to God, “Oh, that Ishmael might live before You!”

¹⁹ Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.”

11 **4. Through hearing this promise and the good news that nothing was too hard for the Lord,**
 12 **Sarah’s faith began to grow (Gen. 18:14).**

13 **Genesis 21:1-7**

14 *And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken. ² For Sarah*
 15 *conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. ³ And*
 16 *Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac. ⁴ Then*
 17 *Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. ⁵ Now*
 18 *Abraham was one hundred years old when his son Isaac was born to him. ⁶ And Sarah said, “God has*
 19 *made me laugh, and all who hear will laugh with me.” ⁷ She also said, “Who would have said to*
 20 *Abraham that Sarah would nurse children? For I have borne him a son in his old age.”*

21 *They show us that this faith was exercised by a frail and aged woman, who at first was*
 22 *hindered and opposed by the workings of unbelief, but who in the end relied upon the*
 23 *veracity of God and rested upon His promise. They show what an intensely practical thing*
 24 *faith is: that it not only lifts up the soul to Heaven, but is able to draw down strength for*
 25 *the body on earth. A.W. Pink*

26 *Let us next consider what is here ascribed unto the faith of Sarah: “she received strength*
 27 *to conceive seed.” She obtained that which previously was not in her: there was now a*
 28 *restoration of her nature to perform its normal functions. Her dead womb was*
 29 *supernaturally vivified in response to her faith. -A.W. Pink*

30 *Rightly did Luther say, “If you would trust God, you must learn to crucify the question*
 31 ***How.**” “Faithful is He that calleth you, who also will do” (1 Thess. 5: 24): this is sufficient*
 32 *for the heart to rest upon; **faith will cheerfully leave it with Omniscience as to how the***
 33 ***promise will be made good to us.** -A.W. Pink*

34 *He is “faithful”— able, willing, sure to perform His word. Sarah looked beyond the*
 35 ***promise to the Promiser,** and as she did so all doubting was stilled. She rested with full*
 36 *confidence on the immutability of Him that cannot lie, **knowing that where Divine***
 37 ***veracity is engaged, omnipotence will make it good.** It is by believing meditations upon*
 38 *the character of God that faith is fed and strengthened to expect the blessing, despite all*
 39 *apparent difficulties and supposed impossibilities. A.W. Pink*

40 **5. Somehow, Sarah came to understand that Ishmael was not to be Abraham’s heir.**

41 **Genesis 21:9-13**
 42 *So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was*
 43 *weaned.*
 44 *⁹ And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. ¹⁰ Therefore*
 45 *she said to Abraham, “Cast out this bondwoman and her son; for the son of this bondwoman shall*
 46 *not be heir with my son, namely with Isaac.” ¹¹ And the matter was very displeasing in Abraham’s*
 47 *sight because of his son.*
 48 *¹² But God said to Abraham, “Do not let it be displeasing in your sight because of the lad or because of*
 49 *your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be*
 50 *called. ¹³ Yet I will also make a nation of the son of the bondwoman, because he is your seed.”*
 51 **6. Paul wrote in Galatians referring to Ishmael as the flesh and the law and to Isaac as to**
 52 **promise and faith. He quotes Sarah in reference to casting away the law and embracing**
 53 **grace.**
 54 **Galatians 4:21-31**
 55 *Tell me, you who desire to be under the law, do you not hear the law? ²² For it is written that Abraham*
 56 *had two sons: the one by a bondwoman, the other by a freewoman. ²³ But he who was of the*
 57 *bondwoman was born according to the flesh, and he of the freewoman through promise, ²⁴ which things*
 58 *are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage,*
 59 *which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is,*
 60 *and is in bondage with her children— ²⁶ but the Jerusalem above is free, which is the mother of us*
 61 *all. ²⁷ For it is written:*
 62 *“Rejoice, O barren,*
 63 *You who do not bear!*
 64 *Break forth and shout,*
 65 *You who are not in labor!*
 66 *For the desolate has many more children*
 67 *Than she who has a husband.”*
 68 *²⁸ Now we, brethren, as Isaac was, are children of promise. ²⁹ But, as he who was born according*
 69 *to the flesh then persecuted him who was born according to the Spirit, even so it*
 70 *is now. ³⁰ Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for*
 71 *the son of the bondwoman shall not be heir with the son of the freewoman.” ³¹ So then, brethren,*
 72 *we are not children of the bondwoman but of the free.*

73 **VERSE 12**
 74 **Therefore there was born even of one man, and him as good as dead at that, as many**
 75 **descendants as the stars of heaven in number, and innumerable as the sand which is by**
 76 **the seashore.**

77 *The opening “Therefore” of verse 12 points the blessed consequence of her relying upon*
 78 *the faithfulness of God in the face of the utmost natural discouragements. From her faith*
 79 *there issued Isaac, and from him, ultimately, Christ Himself. And this is recorded for our*
 80 *instruction. Who can estimate the fruits of faith? A.W. Pink*

81 **1. Verse 12 is connected to verse 11. “Therefore” refers to Sarah’s faith.** Because of her faith,
 82 Isaac was born of Abraham. Yet, it was also due to Abraham’s faith as we read in this passage.
 83 Isaac was born as a result of the faith of Abraham and of Sarah. They believed in God’s promise
 84 (His grace/favor toward them) and received the promise by faith. Paul links Abraham’s faith
 85 to our faith which results in right standing with God.
 86 **Romans 4:16-22 NASB**
 87 *For this reason it is by faith, in order that it may be in accordance with grace, so that the*
 88 *promise will be guaranteed to all the descendants, not only to those who are of the Law, but*
 89 *also to those who are of the faith of Abraham, who is the father of us all, ¹⁷ (as it is written,*

90 “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he
 91 believed, even God, who gives life to the dead and calls into being that which does not
 92 exist. ¹⁸ In hope against hope he believed, so that he might become a father of many nations
 93 according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” ¹⁹ Without becoming
 94 weak in faith he contemplated his own body, now as good as dead since he was about a
 95 hundred years old, and the deadness of Sarah’s womb; ²⁰ yet, with respect to the promise of
 96 God, he did not waver in unbelief but grew strong in faith, giving glory to God, ²¹ and being
 97 fully assured that what God had promised, He was able also to perform. ²² Therefore IT WAS
 98 ALSO CREDITED TO HIM AS RIGHTEOUSNESS.

99 So many as the stars in the sky ... - An innumerable multitude. This was agreeable to the
 100 promise; Genesis 15:5; Genesis 22:17. The phrases used here are often employed to denote
 101 a vast multitude, as nothing appears more numerous than the stars of heaven, or than the
 102 sands that lie on the shores of the ocean. The strength of faith in this case was, that
 103 there was simple confidence in God in the fulfillment of a promise where all human
 104 probabilities were against it. This is, therefore, an illustration of the nature of faith.
 105 It does not depend on human reasoning; on analogy; on philosophical probabilities; on
 106 the foreseen operation of natural laws; but on the mere assurance of God - no matter
 107 what may be the difficulties to human view, or the improbabilities against it.- Barnes
 108 Notes on the Bible

109 The double reference to the “sand” and the “stars” calls attention to the twofold seed:
 110 the earthly and the heavenly, the natural and the spiritual Israel. A.W. Pink

111 2. How did Sarah and Abraham get this faith?

112 a. Faith comes through hearing good news.

113 *Romans 10:17*

114 *So Ara Ho faith pistis comes from ek hearing akoē the message, and de what ho is*
 115 *heard akoē comes through dia the word rhēma of Christ Christos MOUNCE*

116 b. God gave Abraham and Sarah a visual aid. They could not see the actual promise, but
 117 they could see the stars and the sand. As Sarah and Abraham looked to the stars and
 118 sand, they remembered (heard) God’s promise to them.

119 *Genesis 13:16*

120 *I will make your descendants as the dust of the earth, so that if anyone can number the dust of the*
 121 *earth, then your descendants can also be numbered.*

122 *Genesis 15:5-6*

123 *And He took him outside and said, “Now look toward the heavens, and count the stars, if you are*
 124 *able to count them.” And He said to him, “So shall your descendants be.” ⁶ Then he believed in the*
 125 *Lord; and He reckoned it to him as righteousness.*

VERSE 13

126 All these died in faith, without receiving the promises, but having seen them and having
 127 welcomed them from a distance, and having confessed that they were strangers and exiles
 128 on the earth.

129 1. It is clear that Abraham and Sarah received the promise of Isaac, but the promise for
 130 Abraham’s descendants to be as the stars of the sky and the sand of the sea was not
 131 witnessed by Abraham. The possession of The Promised Land would be hundreds of years
 132 later. The promised Seed, who was Christ, who would bless the whole earth was also yet to
 133 come.

134 2. Yet, they died in faith believing that the promises would come to pass.

VERSE 14-15

135 For those who say such things make it clear that they are seeking a country of their
 136 own.¹⁵ And indeed if they had been thinking of that country from which they went
 137 out, they would have had opportunity to return.

138 1. It is so easy for us to forget that this existence of earth IS NOT “IT”. God has something
 139 better for us. We also seek a city whose builder and maker is God. By faith we seek that
 140 country which is ours only.

141 *Colossians 3:1-3*

142 *Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated*
 143 *at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3*
 144 *For you have died and your life is hidden with Christ in God.*

145 2. Verse 15 might allude to the recipients of this letter. Would they follow the example of
 146 believing Abel, Enoch, Noah, Sarah, and Abraham? Would they seek to return to the temple
 147 worship in unbelief or would they reach for the promise by faith?

148 *The words “been mindful” (been thinking of) have the idea in the Greek text of “habitually*
 149 *remembered.” Wuest*

VERSE 16

150 But as it is, they desire a better country, that is, a heavenly one. Therefore, God is
 151 not ashamed to be called their God; for He has prepared a city for them.

152 1. This faith that sees to a promised country—a heavenly one, pleases God. God has said, “I
 153 will be their God, and they shall be my people.”

154 *The expression “to be called their God” is most interesting in the Greek. The word “called”*
 155 *is epikaleisthai, the simple verb meaning “to be called,” the preposition meaning “upon.”*
 156 *Thus the compound word means “to be called upon.” The idea is, therefore, that of adding*
 157 *an additional name to the one which one already has, namely, a surname. God was not*
 158 *ashamed to be surnamed their God. He is called the God of Abraham, Isaac, and Jacob. And*
 159 *this is shown by the fact that He has prepared for them a city, introducing them into the*
 160 *perfection of social life, fellowship with Him. Wuest*

161 *“God is not ashamed to be called their God.” Here was the grand reward of their faith. So*
 162 *well did God approve of their desire and design, He was pleased to give evidence of His*
 163 *special regard unto them. “Not ashamed” literally signifies that He had no cause to “blush”*
 164 *A.W. Pink*

165 *But observe it was not simply, “God is not ashamed to be their God,” but “to be called*
 166 *their God.” He took this very title in a peculiar manner: unto Moses he said, “I am the God*
 167 *of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3: 6).*
 168 *Thus, to be “called their God” means that He was their covenant God and Father. A.W.*
 169 *Pink*

170 *It is noteworthy that, while Jacob is in many ways the least exemplary of the three, God is*
 171 *called the God of Jacob much more frequently in the Bible than he is called the God of*
 172 *Abraham or of Isaac. F.F. Bruce*

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174
175
176

"Those who honor me I will honor," says God (1 Sam. 2:30). The patriarchs honored God by putting their faith in him; he honored them by calling himself "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6). 127 What higher honor than this could be paid to any mortal? F.F. Bruce