

He never demanded the fruit of the body for the sin of the soul (Micah 6: 7). A human victim, being defiled by sin, would only pollute his altar. Whether Abraham understood this fully or not, he knew that God could not give a command which it was not his duty to obey; the Judge of all the earth would do right. He believed Isaac would be restored to him (Rom. 4: 16; Heb. 11: 17-19). Upon one of the mountains—Tradition states, what is probably correct, that it was on the spot where the temple afterwards stood (2 Chr. 3: 1). Others suggest that it was on Calvary, but it could hardly be called a mountain.

II. FAITH TRIUMPHANT. 3. Saddled—girded or loaded. The ass was to carry the wood and other necessities of their journey. He proceeded promptly and with heroic deliberation and minutest forethought. He must have rehearsed the whole scene in imagination. Abraham reached the standard laid down by Christ, Matt. 10: 37. Such sacrifices are never unrewarded, Mark 10: 28, 30. **4. On the third day—15 miles the first day, 20 the second, and 10 the third** would have brought them to mount Moriah. **Lifted up his eyes—**An expression used when something suddenly arrests the attention of the beholder, Gen. 13: 10. Mount Moriah can be seen about three miles off by a traveller approaching from the south. Calvin suggests that the spot had been shewn to him in a vision and that he now recognized the place. Jewish tradition says that it was indicated by a cloud of glory, or pillar of fire. He was familiar with the country and would easily find any designated locality. **5. Abide ye here—**Abraham does not wish any witnesses. They might disturb the solemnity of the occasion, or misunderstand his actions as giving sanction to human sacrifices. **And come to you again—**This was not spoken to deceive the men nor was it the confused utterance of an agitated mind, but the expression of unflinching faith, Heb. 11: 19. **6. Laid it upon Isaac—**See John 19: 17. Isaac must have been quite strong enough to have prevented his father from binding him. Evidently his faith was not unworthy the son of "the father of the faithful." Do not assume that your scholars understand why the fire was carried so far. Even such a simple fact as that "matches" were unknown to Abraham may be new to some of them. They were invented in 1829. **7, 8.** These verses would only be marred by comments. Imagine the silence unbroken save by their foot-falls on the gravelly soil, and the heavy breathing of Isaac under his burden; the aching and perplexed heart of the father and the filial confidence of the son. Note the pathetic refrain "so they went both of them together." Abraham's answer to Isaac's question is no evasion, under it lies the confidence that "in some way or other the Lord will provide." **9.** There is not the least hint of resistance on the part of Isaac. According to Josephus he was 27 years of age. He was born in B C 1896. Again he reminds us of One who was "led as a lamb to the slaughter." See also John 10: 17, 18. **10.** Abraham does not flinch; the sacrifice was virtually offered (Heb. 11: 17; Jas. 2: 21). Do not picture the scene to the scholars in such a way as to obscure the fatherly love of Abraham. Emphasize the confidence that he had from the first that, even if Isaac must be slain and his beloved form consumed to ashes, yet the promise "In Isaac shall thy seed be called," (21: 12) could not be revoked. Isaac would be given back to him.

III. FAITH REWARDED. 11. The angel of the LORD—When we read of God appearing after the fall in some visible or outward symbol of his presence, we are ordinarily, if not universally, to understand it of the Son" (Edwards). **Lay not thine hand—**Here we have the evidence of a voice from heaven that God does not accept of human victims! Man is a doomed culprit for whom the victim has to be provided. Only an innocent creature, without moral or physical blemish, can represent him. **Now I know—**A judge may have private knowledge of the truth in a case before him, but he cannot act upon that until it has been brought out in evidence. He then bases his conduct upon it, and approves or condemns accordingly. This trial was not for Abraham's sake only, but for ours, that we might know, what the "Searcher of hearts" did not need experiment to discover, and might learn how to attain a similar altitude of self-surrender and faith. **13. God did provide the lamb.** "Man's extremity is God's opportunity."

SUMMARY AND REVIEW.

When the new Cantilever bridge across the St. John river, in New Brunswick, was built it was made very much stronger than was necessary to resist the greatest strain to which it was likely to be subjected in the course of ordinary traffic. But before the public were allowed to use it a heavy ballast train with four locomotives was run across at full speed. If this loosened no bolt and started no brace, if the bridge stood this severe test, passengers would readily trust themselves upon it. This proof was not