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### The Lord Will See to It for You!

W. O. Vaught

*Ouachita Baptist University*

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THE LORD WILL SEE TO IT FOR YOU!

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 102  
HEBREWS 11:18

Dr. W. O. Vaught  
Immanuel Baptist Church  
Little Rock, Arkansas

Before we go on let us get a corrected translation of verse 17--  
"By means of doctrine resident in the soul, Abraham, when he was being tested, offered as a sacrifice the Isaac; even his only born, he went to offer him (that very important imperfect tense). He, the super grace Abraham, the one who received the promises."

HEBREWS 11:18 "Of whom it was said, That in Isaac shall thy seed be called:" This promise was given to Abraham before he faced the test of offering his son as a sacrifice. We have the words pros hos meaning "toward whom." Then we have the aorist, passive, indicative of laleo meaning "it had been communicated." This includes all the times God had taught Abraham about these coming things as in Genesis 21:12. So here in Hebrews 11:18 we have a quotation of Genesis 21:12. The words are en Isaak and it means a new nation will come through this son and none other.

(You see, he had Ishmael by Hagar and as late as Genesis 17:18 Abraham said to God, "O, that Ishmael might live before thee." God didn't listen for a moment to that nonsense. Then after Sarah died, Abraham married Keturah as told in Genesis 25:1 and had Zimran, Jokshan, Meda Midian, Ishbak and Shuah. This whole brood were a bunch of Arabs and none of them were Jews. But none of these figured in the line of Abraham as far as these promises are concerned.)

Abraham Ordered To Kill Isaac

To any ordinary person, the order to kill Isaac would have brought to a sudden end all these promises from God. But Abraham knew that God had never broken a promise to him. You can almost hear Abraham as he told Sarah, "The boy and I are going on a little expedition for several days and we will come back soon." Notice we will come back.

In Isaac

These words mean "in laughter shall thy seed be called." Everything falls into place when God is in control. The words soi sperma means "your physical sperm." "Be called" is the future, passive, indicative of kaleo. Connected with the divine decrees of God from eternity past it meant "designated." This is to be the great grace racial line. In Isaac your sperm shall be designated. A future event that will occur, a condition that God will see is accomplished. Sperm is human and seed is animal and vegetable. It is the sperm through Sarah that produced the Jew. These others were not Jews, they were all Arabs. The only Jew is Isaac. Ishmael isn't a Jew and those brats through Keturah were not Jews. So this means that God had designated that Isaac would be a race, not just a family. The Jews have the greatest spiritual heritage in all the earth. (They had this long before Anglo-Saxons were anything.) Therefore, Isaac is the designated one.

But to understand Hebrews 11:18, we have to make a detour through Genesis 22.

Verse 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."

"And it came to pass" is a term that includes everything that happened to Abraham that had tested him. The word for "tempt" is the piel perfect of nasah and it means "to prove" or "to test." When God said to Abraham, "Abraham!" he answered, "Here!"

Verse 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." The word "take" is a kal imperative of laqach. It is a direct command from God and it is specific. (Parents can't love any two children the same. They say they can, but they can't.) Illustration-- Isaac was the love of Abraham and Sarah. In Esau and Jacob we see the mother loved Jacob and the father loved Esau. But the more mature Abraham became, the more he practiced fairness. He was fair to Ishmael and to those six brats of Keturah. So the language says, "Thine only born one--the only Jew." Next we have "whom thou lovest" and this is a kal perfect of ahabh. It really means "whom you have loved the most." There will never be another child to stand in this place of affection in the life of Abraham or Sarah.

#### The Land of Moriah

This was a part of that land that belonged to the Jebusites. This will be the last place the Jews will conquer, in fact, they didn't take it until the time of David. "Get thee" is a kal imperative of jalak and it means "go." "Offer him" is a hiphil imperative of alah and it means "cause him to be offered as a sacrifice, and do it yourself." A burnt offering is where you slaughter the sacrifice and burn the whole thing. God didn't tell him the exact spot at first, but as he made the journey, this spot would be pointed out later on.

(2 Samuel 24 carries the story of how David sinned and God punished him and ordered him to Mt. Moriah to offer a sacrifice.)

(This is the same mountain where one day the cross would be erected when Christ bore the sins of the world.)

Verse 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." After God commanded him to get up and take Isaac to the mountain and offer him as a sacrifice, the Bible says, "Abraham rose up early in the morning." That word "rose up" means he rose up after a good night's sleep. He woke up the next morning refreshed. Let me ask you a question--under similar circumstances would you have had a good night's sleep? Or would you have been up all night, and in the middle of the night, would you have been in the bathroom taking pills? Would you have had to take something to make you sleep? GREATNESS MEANS BEING ABLE TO RELAX AND CARRY ON IN THE CRISIS OF YOUR LIFE. But here is a real man. Abraham didn't stay up all night wringing his hands and crying. He never said, "Why did he even have to be born?" Neither did Abraham blame anyone. He didn't say, "See, this is what I get for running down into Egypt when I should have stayed here in Canaan." He didn't say, "See, this is what I get for having gone into that stupid Hagar and having that Ishmael!" No, Abraham didn't blame anyone.

#### One Of Abraham's Greatest Moments

He rose up early refreshed. He saddled his ass and took two of the young men with him and took Isaac his son. It says, "He clave the wood." This is a piel imperfect of kaqa. Now here is a different

word for "rose up" and this time the word is quwm and it means to reflect the attitude of perfect obedience. Remember this--PREPARATION ALWAYS PREPARES YOU FOR A CRISIS SITUATION.

Verse 4 "Then on the third day Abraham lifted up his eyes, and saw the place afar off." Abraham is going to have three days enjoying his son. As he kept going, finally he lifted up his eyes and saw the place. (Think of how many millions throughout all the centuries will lift up their eyes of faith to that same place and see salvation.)

Verse 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." The command "Abide ye here" is the kal imperative of yashab and it means "remain right here at this spot." Abraham will now make one of the greatest statements of faith ever made in the history of the world. He said, "We will go" and this is the kal imperfect of jalak and it is third person masculine plural. We will have exactly the same construction in "we will worship" and "we will come again." It really says this--"We, both the boy and I, will go. We, both the boy and I, will worship. We, both the boy and I, will come back again." Now this is inconsistent with "Kill him!" Our next verse will tell us why he said this.

Verse 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." Abraham took the wood off the ass and laid it on Isaac. If Isaac were big enough and strong enough to carry the wood, he could have resisted his father and could have refused to get on that altar. But he didn't. Abraham took the fire and the knife and both Abraham and Isaac went together.

Verse 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?" Isaac was familiar with animal sacrifice and he saw the wood, the fire, the knife but he didn't see any animal for the sacrifice. This was a natural question.

Verse 8 "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." This was a very quiet and tender statement. We have the kal imperfect of raah and it means to keep on seeing. It really means "God will keep on seeing to it." There were problems coming, but God will keep on seeing to it. He provided this lamb in eternity past.

Verse 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." Isaac was old enough and strong enough to have rebelled against his father--But he didn't. Many centuries later, Jesus Christ will come to that same hill and he, too, could have rebelled against his Father's will but he didn't. This is a very beautiful picture of the willingness of our Lord Jesus Christ to go to the cross.

Verse 10 "And Abraham stretched forth his hand, and took the knife to slay his son." The words "to slay his son" is from shachat and it means to kill by cutting his throat."

Verse 11 "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I." The double calling of his name, "Abraham, Abraham" really means "Mature Abraham-- Perfect Abraham." Abraham had at last reached the high ground and was holding it firm.

Read verses 12 and 13. This is the cross long before the cross. Christ was caught in the complexity of our sins and offered in our place.

Verse 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." We have two words here that have been very poorly translated. The words "Jehovah jireh" mean "Jehovah keeps on seeing to it." (The Scofield Bible is wrong here.) Jesus Christ keeps on seeing to it. In fact, the Lord keeps on seeing to everything. "Adonai jireh." Everything was provided for you and me in eternity past. The Lord never breaks down like a machine. God's grace is not some mechanical object where the parts wear out.

Look At These Great Truths

1. When God speaks and gives commands, we are never to question them.
2. We can know that God knows the end from the beginning and he never gives a command that is not perfect. It will always work out right in the end. That is why we have Romans 8:28.
3. God, the source, is always more important than the gift.
4. The most important thing done on that mountain was not what Abraham did but what God was going to do for the whole world.
5. The whole test was this--Who is most important in your life? God or Isaac?

Now Back To Hebrews 11

We have the statement "In Isaac thy sperm shall be designated." This means that Isaac has to live to have children. And it means that God will see to it that he does. Abraham knew where to put the accent and he put it on God. When Abraham grew up, he quit trying to work things out for himself. He quit trying human solutions. He was a total failure as a problem solver and so the motto of his life, "Jehovah Jireh." The Lord will see to it. When you get to the place where you realize that the Lord will see to it, you will never be bored again. The accent isn't any longer on you, the accent is on God. In the super grace life, the accent is always on the Lord.