

“Now the Lord had said to Abram: ‘...I will make you a great nation; I will bless you and make your name great; and you shall be a blessing...and in you all the families of the earth shall be blessed.’”ⁱ The person of Abraham is often credited with founding the three great monotheistic faiths. However each faith has different traditions, teachings, and accounts surrounding Abraham. Upon close examination of the Torah (Old Testament), New Testament, and the Qur’an, discrepancies arise almost immediately. This paper will conduct an analysis of the texts on two aspects of Abraham’s life: his faith, and the significance of the sacrifice of his son. These peculiarities of the faiths support each one’s theology and are integral to understanding them. To combine these faiths in the popular movement of “Abraham’s Path” as proposed by the Global Negotiation Project at Harvard Universityⁱⁱ and by many contemporary scholars including Brian Arthur Brown, author of *The Three Testaments*ⁱⁱⁱ, is to lose the integrity of each religious tradition and to create a whole new religion of unity. Such a new religion however admirable in conception can hardly be acceptable to most seriously practicing Jews, Christians, or Muslims. “Abraham was not a Jew nor yet a Christian; but he was true in faith, and bowed his will to God’s, (which is Islam), and he joined not gods with God.”^{iv}

ⁱ Gen. 11:32 (New King James Version)

ⁱⁱ Jon. D Levenson, *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam* (Princeton, NJ: Princeton University Press, 2012), 173.

ⁱⁱⁱ Brian Arthur Brown, *Three Testaments: Torah, Gospel, and Quran* (Lanham, MD: Rowman & Littlefield Publishers, Inc., 2012), 7.

^{iv} *The Holy Qur’an: Text, Translation, and Commentary*, Ed. Abdullah Yusuf Ali (Elmhurst, NY: Tahrike Tarsile Qur’an, Inc., 1988), 3: 67.