For it is necessary for the one impossible to please Hashem.

And without Emunah it is impossible to please Hashem. For it is necessary for the one making a kiruv approach to Hashem to have Emunah in the fact that yesh Elohim (G-d is there), and that Elohim gives sachar (reward) to those who seek him with zerizut.

By Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazehe and he became the yores (heir) of the Tzdeek Hashem that is credited to Emunah. [Gn 15:6; Hab 2:4]

By Emunah Avraham Avinu was avinu, when he was called to go out to a place which he was about to receive as a nachalah (inheritance), responded with mishma at (obedience), and he went out, not having daas of where he was going.

By Emunah Noach, the fellow yorshim (heirs) of the same havtachah (promise), living in oholim (tents), as did Yitzchak and Yaakov, the predecent of the Beis HaNoach. By his Emunah he condemned the Olam Hazehe and he became the yores (heir) of the Tzdeek Hashem that is credited to Emunah.

By Emunah he made aliyah to HAARETZ ASHER DIBER ('the land that He promised' DEVARIM 9:28), Haaretz haHavtacha (the Promised Land), as in an etz zarah (a strange land), living in oholim (tents), as did Yitzchak and Yaakov, the fellow yorshim (heirs) of the same havtachah (promise).

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Avraham Avinu was looking forward to HaIr (The City) having a yesod Olam (eternally firm foundation), whose Planner and Builder is Hashem. Yitzchak and Yaakov, the fellow yorshim (heirs) of the same havtachah (promise), living in oholim (tents), as did Yitzchak and Yaakov, the fellow yorshim (heirs) of the same havtachah (promise).

By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (since) she considered ne’eman (faithful) the one having given the havtachot (promises), but having seen them and, as it were, they gave the havtachot a ‘Baruch Habah!’ welcome from a distance, and they made the Ani Ma’amin hoda’ah (confession) that they were GERIM ['strangers' Ps 39:13(12)] and TOSHAVIM ('sojourners') in the Golus of the Olam Hazeh.

Yet all of these became niftarim (deceased) in Emunah, not having received the havtachot (promises), but having seen them and, as it were, they gave the havtachot a ‘Baruch Habah!’ welcome from a distance, and they made the Ani Ma’amin hoda’ah (confession) that they were GERIM ['strangers' Ps 39:13(12)] and TOSHAVIM ('sojourners') in the Golus of the Olam Hazeh.

And if they were remembering ha’aretz from which they made aliyah, they would have had an opportunity to make yerida (to descend back, return).

But, as it is, they aspire to something better, an Eretz Hazeh bShomayim; therefore, Hashem is not ashamed to be called ‘Eloheihem;’ for he prepared for them an Ir Kodesh.

Avraham Avinu, when he underwent nisayon, offered up the Akedas HaYitzchak; and he who had received the havtachot (promises) was offering as a korban his Ben Yechid. [Yn 3:16]

This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA (‘In Yitzchak will be called your seed’ BERESHIS 21:12).

Avraham Avinu considered that Hashem was able to bring about the Tchiyas HaMesim, from which he also received back Yitzchak as a tipus (type, pattern).