

Sunday May 26<sup>th</sup> 2019  
The Word of God  
A Survey of the Bible – Lesson 16I  
'Let Us Go On'

1). Heb 11:4 *By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks. 5 By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God. 6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. 7 By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.*

Hebrews Chapter 11 contains a catalogue of OT saints, all of whom had faith to the saving of their soul. And this catalogue of saints is a representative example of many OT individuals who possessed the same faith, but those in the catalogue have been specifically selected to teach us the great spiritual truth that the Lord requires us to know if we are to have the same like faith with them.

a). Those in the catalogue in Chapter 11 and those implied through their inclusion form the 'so great a cloud of witnesses' seen at the beginning of Chapter 12 – Heb 12:1 *Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,*

They are witnesses to the fact that the race of the faith to the saving of the soul can be run and won, and their example of success is to encourage us to 'lay aside every weight' that would burden us from running the race successfully, and to 'lay aside' 'the sin which so easily ensnares us', the sin of unbelief and to continue to run our own race with the patient endurance necessary for a successful outcome.

b). There are 2 things then that we might keep in mind. The first is the encouragement we get through the examples God has provided for us of those whose soul salvation is guaranteed through the faith they kept throughout their life. And secondly, to see that issues surrounding the salvation of the soul have always been in place and understood.

c). The salvation of the soul then is not some strange doctrine of modern invention, but a doctrine that has been in place, has been taught and understood from the Garden onwards. It is seen in the foundational picture of God's restorative process in Genesis Chapter 1, which forms the pattern for the restoration of fallen Man – a restoration that goes beyond the redemption of the spirit, to the redemption of the corrupted soul and the redemption of the naked body that accompanies it – a restoration that will bring about the completion of God's purpose for creating Man, that of rulership with respect to the earth in the age to come, through adoption as a firstborn son –  
*Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together..... 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance.*

And that surrounding the salvation of the soul with respect to rulership in the 7<sup>th</sup> Day continues throughout the OT typology, is taught by the Lord in the Gospel accounts, is continued through Acts and pervades every NT epistle – something we have already specifically seen in the Book of Hebrews.

2). And as we saw last time, not only does the catalogue of OT saints provide us with examples of those who had faith to the saving of the soul with a view to rulership in the 7<sup>th</sup> Day, but they themselves provide types to show us God's calendar of events that will take us to the 7<sup>th</sup> Day.

Power Point – Slides 1-2

The catalogue of saints in Hebrews 11 can be divided into 2 sections. The first begins with Abel and concludes with Abraham and Sarah. And Abraham and Sarah form a combined type that picture the 7<sup>th</sup> Day for us – Heb 11:8 *By faith*

*Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9 By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he waited for the city which has foundations, whose builder and maker is God.*

Let's remember that within God's prophetic Calendar, Abraham follows Noah in the types and therefore what Abraham pictures follows the Tribulation and the destruction of Gentile world power, taking us to a new beginning.

a). A new beginning, where the descendants of Abraham, both physical and spiritual will have been called out of the world system under Satan to receive their inheritance in the land that God has promised. For Abraham's physical descendants, the nation of Israel, they will be regathered from the Gentile nations into which they will have been scattered at the mid-point of the Tribulation, to inherit the land promised to Abraham, Isaac and Jacob – Jer 23:7 *"Therefore, behold, the days are coming," says the Lord, "that they shall no longer say, 'As the Lord lives who brought up the children of Israel from the land of Egypt,' 8 but, 'As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."*

And Abraham's spiritual descendants - Ga 3:29 *And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

Ga 3:7 *Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham.*

These spiritual descendants will have been 'called out' of the kingdom under Satan and literally 'called out from the earth' to receive their inheritance in the heavenly land, the Kingdom of the Heavens, as a joint heir with Christ, as we have previously seen in Romans Chapter 8.

b). And Sarah is seen alongside Abraham within this same context – Heb 11:11 *By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born*

*as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.*

And that seen through Sarah's faith not only points to fruitfulness on Israel's part during the Millennial Kingdom, but also to the fulfillment of the promise given to Abraham – Gen 22:17 *blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*"

c). To go back to Hebrews 11:8, we see that Abraham left Ur of the Chaldees 'by faith', and again, contextually this is faith to the saving of the soul. And trusting God in this he travelled to the land that he would receive as an inheritance. And when he arrived in the land that God had given to him – Gen 13:15 *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.*"

Abraham lived in this land 'as in a foreign country' – he did not live there as the owner of the land, although God had given it to him, but as one who had no rights of citizenship there. This is why he lived in tents, a stark contrast to the city with foundations for which he waited.

d). So, why did he live this way? Because he knew this was not the time when the promise of God would be fulfilled. He knew the promise would be fulfilled through his seed in the 7<sup>th</sup> Day and so in anticipation of this future fulfillment, he constantly waited for and expected *the city which has foundations, whose builder and maker is God*. In other words, the New Jerusalem, the heavenly city, the place of rulership from the heavens over the earth in the 7<sup>th</sup> Day.

e). And so, we can add the picture given through Abraham to the prophetic calendar that God has given to us.

Power Point – Slides 3-4

3). This first section of OT saints then concludes with observations made about them that are pertinent to our own race of the faith – Heb 11:13 *These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.*

These OT saints all died physically without having received the promises given to them, but they died maintaining the faith to the saving of the soul that had governed their lives to the end. And this is because they saw the promises ‘afar off’, not in their lifetime, but certain nonetheless. They saw with the eyes of faith to the saving of the soul, that which is still to come, that which couldn’t be seen in the world system in which they lived – Heb 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good testimony.*

They were assured of the promises and embraced them, knowing that God is faithful, and consequently they confessed, they agreed with God, that they were strangers and pilgrims on the earth. They were then resident aliens upon the earth, living in a place that was not their home, amidst a society and a system that they did not belong to.

a). And this transformation of their mind to think this way declared plainly that they sought a ‘homeland’, literally a ‘fatherland’, a land to which they belonged – the family home. Which as we see is ‘a heavenly country’. The Kingdom of the Heavens and the 7<sup>th</sup> Day with which it is synonymous.

b). Then we also see in v15 that ‘if they had called to mind that country from which they had come out, they would have had opportunity to return’.

c). The phrase ‘called to mind’ goes beyond just recollection, to thinking of and longing for. And the phrase ‘opportunity to return’ has to do with ‘turning back’ – turning away from what was before them to return to what they had left behind.

d). Orpah would be a good example of this, as would Israel at Kadesh Barnea and Lot’s wife. And we have encountered this same thought in Hebrews Chapter 10 – Heb 10:39 *But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.*

And these OT saints in Hebrews 11 are the example of not drawing back to perdition, but of having faith to the saving of the soul. And that which we are to learn from this with regards to our own race of the faith and the future, inherited salvation at the end of it should be more than obvious.

e). If we have the same mindset as these OT saints, then God will not be ashamed to be called our God – can you imagine.

f). And He has prepared a city, the New Jerusalem, the city for which Abraham waited, for all those who would conduct their time on the earth after this same fashion – Jn 14:2 *In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*

g). But if we turn back then God would be shamed by us. Something again which we have already seen in Hebrews Chapter 10 – Heb 10:29 *Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*

2 Ti 4:7 *I have fought the good fight, I have finished the race, I have kept the faith [faith to the saving of the soul]. 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*

4). Beyond Hebrews 11:16 we encounter another set of OT saints that begins with Abraham and takes us again into the 7<sup>th</sup> Day, the age to come, giving us extraordinary prophetic detail along the way. And although in the previous section of OT saints Abraham was used to picture the Millennial Kingdom, his appearance at the beginning of the second set of saints takes us back to the same place of beginning as Abel – Heb 11:17 *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, 18 of whom it was said, "In Isaac your seed shall be called," 19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

And as we saw in the previous section of saints, each individual is given to us as an example of someone who had faith to the saving of the soul, but beyond

that each individual is also used as a type to present to us the great spiritual truth that the Lord requires us to know.

a). And this is exactly what we find with Abraham in v17-19. His faith to the saving of the soul is seen in his offering of Isaac, the son in whom Abraham's seed would be called. Simply, God had told Abraham that the promises he had been given would be fulfilled through Isaac. Abraham believed this and so when God asked Abraham to offer Isaac as a sacrifice, Abraham had no hesitation to do so as he had concluded that God would raise Isaac from the dead if necessary, in order to fulfill His promise. Abraham's faith resulted in his actions on Mount Moriah which brought his faith to its goal – *Jas 2:21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only.*

But then, there is the prophetic type. In Abel we had seen the picture of the sacrifice of Christ through one brother killing another Brother which marked the beginning point for the prophetic calendar that God wants us to see.

b). Here in the account of Abraham and Isaac we have a picture of exactly the same event, this time presenting another facet to the picture, that of a Father sacrificing his only begotten Son whom He loves, with resurrection of that Son following. And the introduction of a substitutionary death.

c). In the Hebrews verses we see that Abraham received Isaac from the dead 'in a figurative sense' – a phrase we could translate literally 'as a parable'. And we will remember that the word 'parable' talks of one truth placed alongside another truth to provide additional meaning.

d). So, that seen with Isaac can be placed alongside the sacrifice of Christ in one direction and alongside the death of Abel and the birth of Seth, the seed given to replace him, in the other. And of course, Christ's lineage comes through Seth, Abraham, Isaac and Jacob.

e). Again, then our beginning point is the Lord's death and resurrection. The 2 events that make the salvation of our soul possible.

f). And it is of course Jesus Himself and rulership in the 7<sup>th</sup> Day that the writer of Hebrews began with as the Holy Spirit moved him to write his letter *Heb 1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom*

*He has appointed heir of all things, through whom also He made the worlds [ages]; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.*

5). And it is inheritance with respect to the rights of the firstborn in that coming Day that is pictured for us in the 3 OT saints that follow on from Abraham - Heb 11:20 *By faith Isaac blessed Jacob and Esau concerning things to come.*

Isaac, the son of promise, is seen in v20 with regards to the blessing of Jacob and Esau. And it is Esau despising his birthright that forms the fifth and final warning for us.

a). Now we see that Isaac acted 'by faith' 'concerning things to come' in his blessing of Jacob and Esau. And 'the things to come' speak of a number of things.

b). Firstly, it speaks of the creation in Jacob of Israel the nation that God would adopt as His firstborn son prior to the deliverance from Egypt. All of which prophetically looks to a future day of deliverance for Israel, who will be born in a day, from the hands of Antichrist, the same deliverance we read about earlier in Jeremiah 23, when Israel will exercise the rights of the firstborn son within the Theocracy of the Millennial Kingdom - Isa 43:1 *But now, thus says the Lord, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine. 2 When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you. 3 For I am the Lord your God, The Holy One of Israel, your Savior;*

Now, there is often some disquiet over Jacob receiving the birthright in the place of Esau because of Jacob's apparent deceitfulness in getting it. But this would be entirely the wrong way to view this - Gen 25:21 *Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived. 22 But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the Lord. 23 And the Lord said to her: "Two nations are in your womb, Two*

*peoples shall be separated from your body; One people shall be stronger than the other, **And the older shall serve the younger.***"

Let's note that it is God who told Rebekah that her older son, Esau, would serve her younger son, Jacob. Making plain that Jacob was to be the one to receive the rights of the firstborn, not Esau.

c) All that Rebekah did subsequently to promote Jacob over Esau came out of her believing that which God had told her. Her actions were entirely by faith. And because of the context of primogeniture this would be faith to the saving of the soul. And it is just 5 verses later from those we have just read that Esau willingly sells his birthright to Jacob for a bowl of stew, because according to the Scripture – Gen 25:34b....*Thus Esau despised his birthright.*

d). And according to Hebrews 11:20, Isaac's action of blessing Jacob and Esau, was done 'by faith', which means he must have known what God had said to Rebekah. And from this we must conclude that Isaac knew who he was giving the blessing of the firstborn to.

e). Not only this, but Isaac, the son of promise, would have known and believed what God had told his father and confirmed to him about the nations being blessed through his seed. And in that coming Day the descendants of Jacob, the nation of Israel, will bless the descendants of Esau, picturing the Gentile nations, who will be subservient to them, just as God had promised.

f). And it is the blessing given to the firstborn that is the focus of the next OT example – Heb 11:21 *By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.*

By way of context let's remember that Reuben, Jacob's firstborn, had forfeited his rights of primogeniture through going in to his father's concubine. As a result these rights were divided between Jacob's other sons with the priest in the father's house being given to Levi, the ruler in the father's house being given to Judah and the double portion of the father's inheritance given to Joseph through his 2 sons, Ephraim and Manasseh, who Jacob adopted as his own – Gen 48:3 *Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, 4 and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.' 5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of*

*Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.*

But this will have to wait until next time – if the Lord is willing.