

Calvary Bible College

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NT369 The Letter to the Hebrews

Spring 2016

Class #9

Hebrews Chapter 10:19-39

Hour One

John

10:19 Therefore,

-Since the first great division of Hebrews has ended in 10:18, the words following **therefore** in v.19 is reflective of the teaching of the BETTER Messiah versus the three pillars of Judaism: Angels, Moses and the Levitical Priesthood with its sacrifices...We now move primarily from the *theological* to the *applicable*....

v. 19 cont. brethren, having boldness to enter the Holiest by the blood of Jesus,

- Each of us 'brethren' can enter continuously just as Israel's High Priest who only entered once a year.
- 'boldness' to enter was not a characteristic of the Tabernacle High Priest, but it is to be our characteristic.
- The picture we have in mind may look like: see John 10:9

v.20 by a new as if freshly slain and yet because of the resurrection of THE sacrifice a living (never to grow old, or vanish away: 8:13) way (remember Jesus is The Way) which He consecrated for us, through the veil, that is, His flesh,

-The tearing and death of His flesh was the true veil, the one that tore in the Temple when He died was the model, see Matt. 27:50-51

v.21 and having a High Priest over the House of God,

- There is only one House of God in any given age, and the temple of Judaism is not a part of it.
- 'House of God' in use during church age: see 1Tim. 3:15, see 1Pet. 4:17

First Exhortation: Because of verses 19-21....

v.22 let us (including the writer) continuously draw near to worship & request grace

- Draw near continuously to worship, be thankful and appropriate grace as in see 4:14-16
- Recall Jesus's declaration to the Samaritan woman in see John 4:20-24 with see Eph. 2:18 and see Jude 20. What do the verses in John teach us of how we are to draw near to God?
- v. 22 cont. with a true heart of devotedness in attitude of full assurance of faith, (to fill and then to carry within the heart) having our hearts sprinkled from an evil conscience and our bodies washed (our contact with the World) with pure water. This is practical, everyday sanctification. The Septuagint used this same word for the bathing of a priest for consecration purposes in preparation for his priestly work (Ex. 29:4; Lev. 8:6).

Second Exhortation: Because we can draw near 24/7....

v.23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

- The core content of this hope is that Jesus truly is the Messiah. It is God who keeps them saved, and His

continuous cleansing is the divine side of eternal security; however, to *hold fast* (or holding on) is the human side of eternal security. The writer is not saying the believers remain saved by holding on but, by holding on, they show they really are saved. Holding on is the outward evidence of salvation.

Third Exhortation: Because this Hope makes not ashamed we need to help others....

v.24 And let us consider make a careful investigation of **one another** (for what purpose?) in order to stir up (to sharpen the feelings of) **love inwardly and then follow with loving outwardly thru good works,**

Fourth Exhortation: To stir each other up to....

v.25 not forsaking the assembling of ourselves together, as is the manner or practice of some,

-Some of the Judean Christians had forsaken the true assembly for Judaism

- 'assembling': The word used includes not only the act of assembling but also the assembly itself. The Greek word is *episunagogei*, which contains the word "synagogue," but he is not referring to the synagogue as a place. The word simply means "to gather together." The only other usage of this word is in 2 Thessalonians 2:1 where it is used of the gathering together of believers when Jesus returns.

-Some were dis-assembling due to persecution. Some were deliberately forsaking to avoid persecution and as a way of publicly separating from the Christian community.

-When to meet is up to each individual church to decide. It is permissible to meet on Sunday, on Friday, on Saturday, or on any other day of the week; however, it is not acceptable for the church to stop meeting because we are commanded to gather together.

v. 25 cont. but exhorting one another, and so much the more as you see the day approaching.

-The day approaching is probably the predicted destruction of Jerusalem and the Temple

-The expression *so much the more* emphasizes the urgency. The reason for the urgency is *the day drawing nigh*; 'the day' is a day of coming judgment, and the fact that the day is *drawing nigh* shows it is on the verge of happening. They are very near to the coming A.D. 70 judgment when Jerusalem and the Temple will be destroyed because of the national rejection of the Messiahship of Jesus on the basis of His being demon-possessed. (Matt. 12:27-32)

Fourth Warning: The anger of a specific, deliberate sin (10:26-31)

First warning was in 2:1-4 (On the danger of drifting)

Second warning was in 3:7-4:13 (On the danger of persistent disobedient unbelief)

Third warning was in 5:11-6:20 (On the failure and danger of not progressing to maturity)

v.26 For (in light of a judgment day approaching) if we **willfully** continuously **sin** (the sin is defined in **see v.29**)

-if we *sin*, is a conditional clause in the present tense. If they keep on sinning willfully is a continuous action. The writer is not dealing with one simple, isolated act of sin but a certain sin habitually committed. In this context, the sin is to willfully and permanently return to Judaism and do so thru the three steps of v. 29.

-Not an act of ignorance, but a willful act. A sin planned out, determined, and committed with forethought.

-Some have done so, others have been planning it, but at this point they have not yet committed it.

v. 26 cont. after we have received the epi, full-knowledge of the truth, there no longer remains a sacrifice for sins,

-This letter alone will give them full knowledge regarding the BETTER Messiah versus Judaism

-**Dr. Arnold:** He was their final sacrifice. This result, again, is based on the Old Testament principle that there were no sacrifices for certain sins including adultery, murder, and blasphemy. For these

kinds of sins, the people could not offer a sacrifice. Instead, they were subject to the penalty of physical death.

- The action this sin involves is a total repudiation of all their former beliefs and actions that were good and right. The consequence of this sin is the repudiation of their previous confession that Jesus is the Messiah.
- Why does 1 John 1:9 not apply here? They have rejected the only source, the only sacrifice for their sin. There is no other. Permanently out of fellowship with God, though not out of relationship. Though they deny Him He cannot deny Himself, His word given. Plus, what is indicated they will not want to come back. Remember the continued disobedience of the first generation that came out of Egypt after Numbers 13-14, remember they tried to repent and it was not accepted.
- O'Brien:** Although this language (*'received the knowledge of the truth'*) is not typical of our author, it closely resembles a regular expression for conversion in the Pastoral Epistles (1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7), and this is consistent with the use of traditional language for conversion in the warning passage of Hebrews 6:4-8.

What are the consequences of this deliberate sin? Three things....

v.27 but a certain fearful expectation of judgment, and fiery indignation or fierceness which will devour the adversaries.

-Judgment will be the sole result of rejecting the only way. There are no extra sacrifices for willful apostasy. Instead, they will receive the judgment, which is a *fierceness of fire* that will *devour the adversaries*. This will be the physical judgment of A.D. 70 when the city and the Temple will both be destroyed by fire.

-Judgment will be all that they have to look forward to in this life.

v.28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

-Since they have plans to go back to the law he reminds them of what rejecting Moses would cost them, and having established that a one greater than Moses has been received by them He relates their potential judgment to the law and its physical death punishment.

-How many witnesses have they received regarding the truth of the Messiahship of Jesus.

-Reminds us that physical judgment is often a consequence of sin. Based on the testimony of 2 or 3 witnesses, execution of the sinner followed. Now, those who turn their backs on the One greater than Moses will also suffer physical death and it will come in A.D. 70.

v.29 Of how much worse punishment, do you suppose, will he be thought worthy who has:

-The punishment under grace is greater than it would be under law.

-Rejecting the law and Moses is bad enough but they are planning on rejecting the work of the Trinity...

The Author Now lists the elements of the proposed apostasy, continuing with v. 29...

#1-**trampled the Son of God underfoot,**

-God has given his final revelation in his Son (1:1-2a). The seven affirmations that immediately follow in the introduction to Hebrews bring out the greatness of the Son and show why the revelation in Him is the highest God can give.... he is the heir of everything and the mediator of creation, the radiance of God's glory and the exact representation of his being, and so he is uniquely qualified to be the final manifestation of God, for he is identified with God himself.

#2-**counted the blood of the covenant (with the Father) by which he (the Judean Christian) was positionally sanctified, now calling it a common thing (from a common animal),**

-He has accomplished something that no one else could achieve, the purification of sins which occurred in His once-for-all death on the cross (7:27; 10:12; 12:2). Having completed the work of atonement, the Son has been exalted and enthroned in the place of honor, at the right hand of God.... This person treats Christ's costly sacrifice, which is not only holy in itself but also the source of cleansing holiness for the believer, as unclean or profane. The expression 'consider profane or unholy' involves an act of human judgment (the verb signifies a mental evaluation or calculation,

'think, consider, regard').

#3-and insulted the Spirit of grace?

-Just as the Holy Spirit is mentioned in the warnings of Hebrews 2:1-4; 3:7-19; and 6:4-6, so also he appears in this warning of 10:26-31. In Hebrews 9:14 our author declared that Christ offered himself to God as an unblemished sacrifice 'through the eternal Spirit'

Vs. 30-31 God judges severely due to His character

v.30 For we know Him who said (in Deut. 32:35), "Vengeance is Mine, I will repay," says the Lord. And again (in Deut. 32:36), "The LORD will judge His people." **31** It is a fearful thing to fall into the hands of the living God.

-His quotation is a warning to them that God will judge His people. They are His people.

-Do not think that God will not judge you on this earth because you are His people.

Encouragement: Remember your courageous faith of the recent past

v.32 **But** recall (deliberately go back in your mind and recollect)

-Recall is a Greek word that means to carefully think back and to entirely reconstruct in their minds and then to keep on remembering the reality of the past when they showed boldness.

-They, the writers and his readers, have salvation faith. The point is that their sufferings will not last forever, but their salvation will last forever because they have saving faith

v. 32 cont. the former days in which, after you were illuminated or enlightened, you endured a great struggle with sufferings:

-As in 6:4, the word *illuminated* means enlightened in the sense of having salvation. Here, however, he refers to some definite period of time earlier in their faith. Back in the days when they first became believers, *they endured a great struggle of sufferings. In fact, they suffered as real believers.*

-Past victory *thru* past sufferings is often the needed fuel to propel us *thru* current or future sufferings.

v.33 partly while you were made a spectacle (*θεατρίζω*, good 'theatre' for others to laugh at) both by reproaches (see Heb. 11:26, see 13:13, ridiculed and mocked) and tribulations (not physical, but loss of property), and partly while you became companions of those who were so treated;

-Direct sufferings: made a spectacle both by reproaches and tribulations

-Indirect suffering by association: companions of those so treated. They were in those days not forsaking the assembly together with other like-minded, like treated believers.

v.34 for you even went so far and had compassion (inner movings, gut wrenchings) on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring (will not as it is now, be taken away) possession for yourselves in heaven.

-But the point is that they had faced these things, and had **endured** them. They could take a look at their past endurance and be encouraged to keep standing strong in the future.

v.35 **Therefore** (in light of this detailed past recall, vs. 32-34) **do not cast away your confidence** (patient endurance), **which has great reward.**

-If they go back they will lose their rewards.

-Again, there is nothing in these warnings that talks about losing their salvation. They will lose their physical lives and their rewards but not their salvation.

-They had exercised patient endurance and were rewarded for it in the now. Do not cast it away. You may have thought then wow, I should not have to go *thru* that again! Or I passed that test, it is smooth sailing from here on out. Not so.

Here is what you need, right now....

v.36 For you have need of a fresh supply of endurance,

-Walking in the trial will produce the needed endurance, but endurance will not come before we walk by faith in the trial. See James 1:3-4 for the same word for 'endurance' and a similar circumstances.

v. 36 cont. so that after you have done the will of God, you may receive the promise

-Think about the principle behind this. Conditional promises require a certain 'doing' on our part for them to be received by us. There is a lot to be received after enduring, count on it while going thru it.

He then quotes from Habakkuk chapter 2

v.37 "For yet a little while,

And he who is coming will come and will not tarry.

-And who was coming?

-Perhaps the people of the prince of *Dan. 9:26*

.... And the people of the prince who is to come

Shall destroy the city and the sanctuary.

The end of it shall be with a flood,

And till the end of the war desolations are determined.

....in the mean time, while waiting for the 'he' to come....

v.38 *Now the just shall live by faith;*

But if anyone draws back, (in their case to Judaism)

My soul has no pleasure in him."

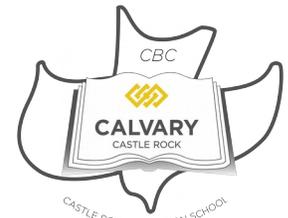
v.39 But we are not of those who draw back in unbelief to perdition (to destruction), but of those who believe to the current and complete saving of the soul.

-The three tenses of Salvation: Saved, being Saved unto the completion of our Salvation, as in **see** 2Cor. 1:10

-They, the writers and his readers, have salvation faith. The point is that their sufferings will not last forever, but their salvation will last forever because they have saving faith.

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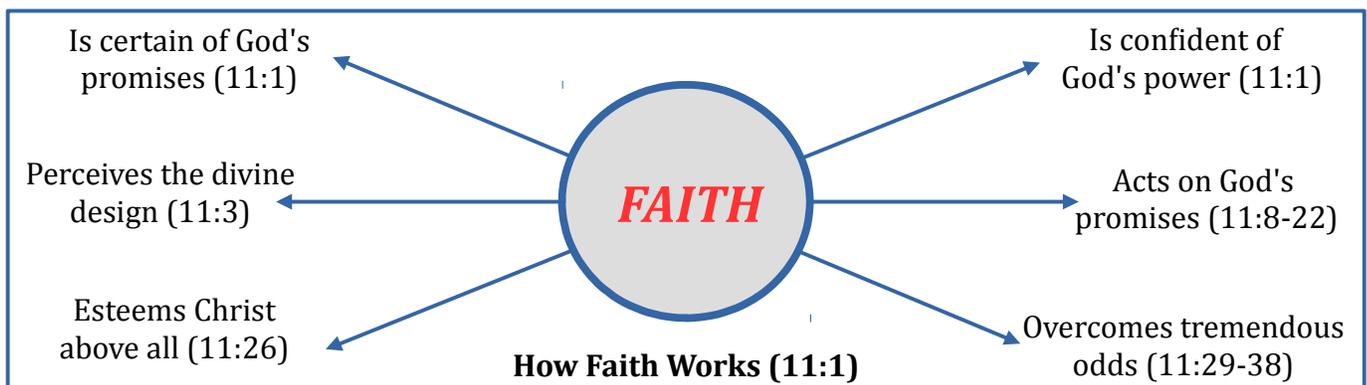
Class #11

Hebrews Chapter 11

Hour Two - Dan

11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

- Verse 1 is a description of what faith does for us. The author is not defining saving faith, but relates faith to future, unseen things. Faith provides unshakable evidence that the unseen, spiritual blessings of Christianity are absolutely certain and real.
- [Fruchtenbaum] Future things: A living faith gives a living hope so real that it gives absolute certainty or assurance of things hoped for such as spiritual maturity, the blessings of Messiah's return, the entrance into heavenly rest, and future glorification. All of these things are still future and unseen. This hope is not a mere wish, or dream, or fantasy. It is a reality. Hope, in turn, must have a foundation and that foundation is Scripture; therefore, believers must wait patiently until it comes to pass.
- [Fruchtenbaum] Present things: The principle is that the person of faith lives out his faith; what his mind and spirit are convinced is true. What he is convinced about is: things not seen but present such as the priestly ministry of Jesus, his access to God in prayer, assurance of spiritual maturity, and the full pardon of sins. While they cannot see these things, they know they are really there.
- [Wiersbe] True Bible faith is confident obedience to God's Word in spite of circumstances and consequences.
- [Moody] Some say that faith is the gift of God. So is the air, but you have to breath it; so is bread, but you have to eat it. Some are wanting some miraculous kind of feeling. That is not faith. "Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). That is where faith comes from. It is not for me to sit down and wait for faith to come stealing over me with a strong sensation, but is for me to take God at His Word.



2 For by it the elders obtained a *good* testimony.

- Because they walked by faith and not by sight, the OT saints received divine approval. The rest of chapter 11 illustrates how others observed (witnessed) the fact that their faith was genuine.
- Though faith is an essential part of every Christian's life, the *gift of faith* (1 Cor. 12:9) is the unique ability to trust God against all circumstances (*e.g.*, George Mueller).
- [Vine] "Faith" is primarily, "firm persuasion," a conviction based upon hearing, is used in the NT always of "faith in God or Christ, or things spiritual." Strong's G4102

3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

- **See** Genesis 1:3 – God spoke; light appeared
- **See** Psalm 33:6 – God spoke the universe into existence (big-bang theory is speculation)
- **See** John 1:3 – Jesus, the Word, is the Creator
- **See** Romans 1:19-20 – An intelligent design in nature requires an Intelligent Designer
- **See** Col. 1:16-17 – Christ is the Creator
- Read Fruchtenbaum's comment on 11:3 – Faith not only looks forward, faith also looks back to creation, when the worlds came into existence by the expression of God's divine will.
- You either believe in special creation by God as revealed in the Bible, or you believe in man's ideas of evolution (goo-to-you).
- "I Don't Have Enough Faith to Be an Atheist" Norm Geisler and Frank Turek, Crossway, 2004
- "In Six Days: Why 50 Scientists Choose to Believe in Creation" by John Ashton, Master Books, 2001

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.

- **See** Genesis 4:3-5. Abel exhibited faith by approaching God with the blood of a sacrifice. Cain's sacrifice was one of vegetables or fruit and was therefore bloodless. Abel illustrates the truth of salvation by grace through faith. Cain pictures man's futile attempt to save himself by good works.
- Through it he being dead still speaks: Right off with his example of Abel, the writer reminds us that faith is not necessarily rewarded on earth. But God Himself testifies to the righteousness of the faithful. Abel's blood still speaks to us, reminding us of the value of eternity!

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.

- **See** Genesis 5:21-24. Enoch is one of the mystery men of the OT being mentioned only here in Genesis 5 as the man who *walked with God and he was not, for God took him*.
- [Guzik] The writer to the Hebrews assumes that only a man of faith could enjoy close communion with God. Obviously, anyone who had this kind of fellowship with God must have pleased God, and in pleasing God, Enoch fulfilled the purpose for which man was created (**See** Rev. 4:11).

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.*

- Faith not only believes that God as revealed in the Bible exists, but it also trusts Him to reward those who diligently seek Him.
- No amount of good works can compensate for a lack of faith. If somebody refuses to believe God, then he is calling God a liar (**See** 1 John 5:10). How can God be pleased with somebody who calls Him a liar?
- [Augustine] Faith is to believe what we do not see. The reward of this faith is to see what we believe.

- Faith is not a “work” that we perform. The Bible presents faith as the human response to the Spirit-prompted conviction of the truth of the redemptive merits of Christ. **See** Ephesians 2:8-10. We receive God's gracious gift of eternal life through faith (belief) in Jesus Christ (Romans 10:9). God's order is Faith – Salvation – Good Works – Reward. Faith leads to salvation. Salvation results in good works. Good works will be rewarded by God.
- Do you want to please God? You need faith – but what kind of faith? How strong? What does faith that gains God's approval look like?
 1. Verses 1-2 tell us faith must be based on the Word of God – what God has said. God has spoken to us through the prophets and OT, as well as through His Son(1:2) and rest of NT. Our faith must be based on the entire Bible, not just a few favorite passages.
 2. According to verse 6, our faith must be assured of three things: that what God has spoken is true, that God is who He says He is, and that God rewards. How can you be sure that you believe God's Word is true? By remaining steadfast in trials that test your faith. Faith that is real has been tested and proven (**See** 1 Peter 1:6-7).
 3. Faith that wins God's approval is faith that seeks Him and not the rewards or blessings of faith. Faith doesn't give us a claim on God or make Him our servant. Faith does not earn things from God, but lays hold of God and affirms, “Whatever comes to pass, You are enough.”
 4. Faith that hears and obeys God wins His approval. Faith and obedience are synonymous; unbelief and disobedience are synonymous (as discussed in 3:12,18; 4:1-2).
 5. Faith that produces a life of righteousness wins God's approval. Righteousness is the fruit of salvation (10:38; 11:4,7).
 6. God's approval is won with a faith that endures (10:35-39). Hebrews 11 has many examples of what people of Biblical faith have endured.

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.

- [BBC] The faith of Noah was based on God's warning that He was going to destroy the world with a flood (**See** Gen. 6:17). There had never been a flood in human experience, in fact, there is some reason to believe that there had never been rainfall up to that time (Gen. 2:5-6). Noah believed God and built an ark, even though he was probably very far from navigable waters. Doubtless he was the butt of many a joke. But Noah's faith was rewarded: his household was saved, the world was condemned by his life and testimony, and he became heir of the righteousness which is received on the basis of faith.
- Perhaps many of the early Jewish Christians to whom this letter was written often wondered why, if they were right, they were such a small minority. Noah steps out from the pages of the OT to remind them that in his day only eight people were right and all the rest of the world perished!

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.

- **See** Gen. 12:1-5. Abraham was probably an idolater, living in Ur of the Chaldees, when God appeared to him and told him to move. With the obedience of faith, he left home and country, not knowing his ultimate destination. He was probably ridiculed and scorned. The walk of faith may often appear crazy to unbelievers.
- Note that Gen. 12:5 implies Abraham spent some time at Haran, the half-way point of his journey.

9-10 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; for he waited for the city which has foundations, whose builder and maker *is* God.

- God had promised the land of Canaan to Abraham. In a very real sense it belonged to him. Yet the only parcel of ground he ever bought in Canaan was a tomb for his dead. He was content to live in tents, the symbol of pilgrimage, instead of in a fixed abode. For the time being, he treated Canaan as if it were a foreign country.
- The companions of his pilgrimage were his son and grandson. His godly example left its mark on them also; even though they were heirs with him of the same promise that the land would be theirs.
- Abraham waited for the city which has foundations, whose builder and maker is God. He did not have his heart set on present, material things, but on the eternal.

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.

- By faith Sarah was miraculously empowered to conceive when she was about ninety years old. The record clearly states that she was past the time of life when she could bear a child. But she knew that God had promised her a baby, and she knew He could not go back on His word.
- Sarah's faith was not perfect. She first laughed in unbelief (**See Gen. 18:9-15**) and then she learned to laugh in faith (**See Gen. 21:6**).

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.

- Abraham was about ninety-nine when Isaac was born. Humanly speaking it was just about impossible for him to become a father, yet God had promised an innumerable posterity.
- Through Isaac, Abraham became the father of an innumerable earthly family, the Hebrew nation. Through Christ, he became father of an innumerable spiritual family, that is, true believers of every subsequent age, including us.

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.

- [Spurgeon devo] Behold the epitaph of all those blessed saints who fell asleep before the coming of our Lord! It matters nothing how else they died, whether of old age, or by violent means; this one point, in which they all agree, is the most worthy of record, "they all died in faith." In faith they lived--it was their comfort, their guide, their motive and their support; and in the same spiritual grace they died, ending their life-song in the sweet strain in which they had so long continued. They did not die resting in the flesh or upon their own attainments; they made no advance from their first way of acceptance with God, but held to the way of faith to the end. Faith is as precious to die by as to live by.
- [Spurgeon – continued] Dying in faith has distinct reference to the past. They believed the promises which had gone before, and were assured that their sins were blotted out through the mercy of God. Dying in faith has to do with the present. These saints were confident of their acceptance with God, they enjoyed the beams of his love, and rested in his faithfulness. Dying in faith looks into the future. They fell asleep, affirming that the Messiah would surely come, and that when he would in the last days appear upon the earth, they would rise from their graves to behold him. To them the pains of death were but the birth-pangs of a better state. Take courage, my soul, as thou readest this epitaph. Thy course, through grace, is one of faith, and sight seldom cheers thee; this has also been the pathway of the brightest and the best. Faith was the orbit in which these stars of the first magnitude moved all the time of their shining here; and happy art thou that it is thine. Look anew tonight to Jesus, the author and finisher of thy faith, and thank Him for giving thee like precious faith with souls now in glory.

14 For those who say such things declare plainly that they seek a homeland.

- Obviously people who say such things (that they are strangers and pilgrims) are looking forward to a place they call their own. They were yearning for a better home.

15 And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return.

- If they had longed for the country they came from, they could have gone back. The author makes it clear he is not referring to the land of their birth, but something else.

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.

- They were looking for a better place, a heavenly homeland. God had prepared a city for them, and God is not ashamed to be called their God.
- Remember most of the promises to the people of Israel had to do with material blessings on this earth. But they had a heavenly hope as well, and this hope enabled them to treat this world as a foreign country. This attitude pleased God.

17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*,

- Genesis 22:1-14
- [BBC] We now come to the greatest test of Abraham's faith. God told him to offer up his only son, Isaac, upon the altar. With unhesitating obedience, Abraham set forth to offer to God the dearest treasure of his heart. Was he oblivious of the tremendous dilemma? God had promised him numberless progeny. Isaac was his only begotten son. Abraham was now 117 and Sarah was 108!

18 of whom it was said, "*In Isaac your seed shall be called,*"

- The promise of a great host of descendants was to be fulfilled in Isaac. The dilemma was this: if Abraham killed Isaac, how could the promise ever be fulfilled? Isaac was about 17 and unmarried.

19 concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

- [BBC] Abraham knew what God had promised; that was all that mattered. He concluded that if God required him to slay his son, God would raise him up, even from the dead in order to fulfill the promise.
- In a figurative sense, he did receive Isaac back from the dead. He had committed himself to the fact that Isaac must be slain. God credited him with the act. But, He provided a ram to take Isaac's place, and the only begotten son was returned to his father's heart and home.
- God never really intended for Abraham to slay his son. Human sacrifices were never God's will for His people. God tested Abraham's faith and found it to be genuine; then He rescinded His order.

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NT369 The Letter to the Hebrews

The Better Aroma

Spring 2016

Class #9 Homework: How do these verses describe or not describe (perhaps there is a hole in) your faith?

Ro. 1:8 (substitute 'your sphere of living' for 'world')

Ro. 1:12

Ro. 14:1 (which one are you? Or are you both at times?)

2Cor. 4:13

2Cor. 5:7 (substitute 'our senses' for sight)

Col. 1:23

1Thes. 1:3

1Thes. 3:10 (anything lacking in your f...?)

James 2:18

Go no further..... Remember to do all of your readings for chapters 11 & 12 of Hebrews