

Lesson Four — A Heart Issue

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When it comes down to it, there is no doubt that everything a person learns from God's Word becomes a personal heart issue, doesn't it? The more we learn, the more responsibility we have for what we have learned. The more responsibility we have, the more accountable we will be before Jesus as judge.

Sometimes these thoughts cause a person to think, "Oh no! I don't want to learn anymore! I don't want to be more accountable!" But this is not an attitude that pleases God! And isn't it your desire to *please the Lord*? I hope it is!

This issue is somewhat like a two-sided coin. Having become more accountable, on the one side we will have a greater capacity for loss, but on the other side we will have a greater capacity for gain. And when a comparison is attempted between what is lost here and now, to what is gained then and there, there is really no comparison at all! Remember the words of Paul:

II Corinthians 4

17 For momentary, light affliction is producing for us an eternal [Lit., age-lasting] weight of glory far beyond all comparison...

Let's look at these things and see if they can be put into proper perspective.

Day One — The Coming Judgment

We have capitalized on II Timothy 3:16, 17 throughout this study. Let's now consider the passage that follows these verses in Paul's second letter to Timothy. Paul says:

II Timothy 3:16-4:8

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.

1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths. 5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. 6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Paul is charging Timothy to do something based upon two upcoming events. In 4:1, what are those two upcoming events?

1)

2)

(Notice the Paul deals with the present time — our laying our lives down today, then he deals with future times — the coming judgment and kingdom. It is all laid out in that order — the order in which it will take place in time. Nothing in Scripture is superfluous!)

Based upon those these events, what is Timothy to do (v. 2)?

Compare 4:2 to 3:16. What comparison do you see?

Why is he to do these things in the lives of others (vv. 3, 4)?

(Isn't this just what we learned in last week's study?)

And because of the things mentioned in these verses, how is Timothy to handle himself? What is he to do (v. 5)?

In light of Paul's situation at the time of his penning these words (v. 6), what is Paul able to say about the way he conducted his own life (vv. 7-8a)?

Based upon this, how is Paul able to exhort Timothy (v. 8b)?

What kind of a crown will be awarded to Paul, as well as everyone who loves His appearing?

Think for a moment, relating this named crown back to what we learned last week about being *trained in righteousness*. The crown of righteousness is specifically named as a crown awarded to those who *love His appearing*. The inference here is that a person who *loves the coming appearance of the Messiah*, is a person who would have adjusted their life to their training in righteousness, knowing that the soon appearance of the Lord will bring about the coming judgment of believers. This awareness would, by its very nature, cause a person to live *rightly*!

So what about this coming judgment? Is the judgment going to be, as so many Bible teachers and Church leaders today teach, that nominal Christians will only receive a slap on the hand as they stand before Jesus, the Righteous Judge? Or is it something we are to look ahead to with fear and trembling? Well, how does God's Word present it? Paul wrote about it frequently! Let's read several instances in Paul's writings.

Romans 2

4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal <166> life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. 11 For there is no partiality with God. 6 who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS...

Romans 14

10 ... For we shall all stand before the judgment seat of God. 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." 12 So then each one of us shall give account of himself to God.

What is the essence of Paul's words in these two passages?

Galatians 6

7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal ^{<166>}life. 9 And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. 10 So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

What is the essence of this passage?

Ephesians 6

7 With good will render service, as to the Lord, and not to men, 8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

What is the essence of this passage?

Colossians 3

23 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

What is the essence of this passage?

This idea of judgment is not exclusive to the New Testament. Look at a few of the *many* Old Testament passages:

Psalms 62

12 And lovingkindness is Thine, O Lord, For Thou dost recompense a man according to his work.

Proverbs 24

12 If you say, “See, we did not know this,” Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?

Jeremiah 17

10 “I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds...”

Jeremiah 32

19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds;

Ezekiel 18

30 “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord GOD. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

From these few passages, what can you learn about God’s view of the coming judgment?

And therefore, what should be our view of the coming judgment?

At the beginning of this week’s lesson, I mentioned that I hoped it is your desire to please the Lord. I assume that it is. Paul also assumed that this was the desire of the Church at Corinth. In fact, he used *fear of the Lord* to be the motivating force of such a desire. He wrote:

II Corinthians 5

9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.

10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

11 Therefore knowing the fear <5401> of the Lord, we persuade men...

The Greek word for the English word fear in v. 11 is *phobos*. We get our word *phobia* from this Greek word. You can look it up in the Appendix if you like.

Overall, what is taught in Scripture about judgment? What have you learned?

Think about it.

Day Two — The Mercy Seat

As we begin today, may I ask you something? Do you believe that *you will literally stand before Jesus Christ on that day and have to give an account to Him of what you have done on this earth?* I mean *literally*? Have you ever wondered at that moment? What would it be like if you were called up this moment? “(Insert your name here), step forth!”

It is good thing to consider: If I was called up today, what would the outcome be? Are you able to say as Paul says, “I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness...”? Write out what you think. (I am having you consider this so that you will be more prepared! That Day is fast approaching!)

All too often Christians think that it is *only* those who are spiritually dead who will be judged in the coming Day, i. e., unsaved individuals. But the truth of the matter is that *all people, both saved and unsaved*, will be stand before Jesus as Judge for the things they have done on earth — each group of people at different times and locations. And at those various judgments, standing before Christ as Judge will have nothing to do with eternal verities. One’s eternal destination will have been previously determined. For the saved, judgments and determinations can only have to do with one’s inclusion or exclusion from the coming kingdom. Remember, there is a kingdom at stake! (The unsaved are not raised for judgment until after the Millennium, for there is no question surrounding their participation or nonparticipation in the Messianic Era.)

Thinking about these things could make one shudder! As well it should. (See II Cor. 5:11, printed in yesterday’s homework.) Standing before a holy and just Judge, and giving an account to Him of what we have done in our bodies whether good or bad is an awesome thing to comprehend.

But the fear (phobia) that this should rightfully bring about is to be a *godly fear*, not an earthy fear. This fear would emanate from Truth. We should know that in comparing Scripture with Scripture, any sin from which we have repented and then confessed will *not be remembered* at the judgment seat! That is “good news!” It must be remembered that the present ministry of Jesus Christ is in the heavens as He offers a cleansing for our confessed sins. Read what John wrote in his first epistle, as he explained what it means *to walk in the light and have fellowship with God*.

I John 1

3 what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. **4** And these things we write, so that our joy may be made complete. **5** And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. **6** If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; **7** but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. **8** If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. **9** If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make Him a liar, and His word is not in us.

In order to understand this passage, there needs to be a grasp of the Old Testament Tabernacle, which housed the Holy Place and the Most Holy Place, with a courtyard outside. When a priest would go into the Holy Place to minister on behalf of God's people, he would first have to offer a sacrifice of blood on the altar in the courtyard outside the Tabernacle. Then he must wash his hands and feet at the bronze laver, also located in the courtyard outside of the tent, prior to going into the Holy Place to minister before God. Inside the tent, there were two rooms which were divided by a curtain — the Holy Place and the Most Holy Place. On the one side — the Holy Place — there was the candelabra which was continuously lit, along with the table of Showbread and the altar of incense.

On the other side of the curtain, within the Most Holy Place, was the mercy seat upon which the high priest would put the blood of the sacrificed animals once a year during the Feast of Atonement. It was only on this day that the high priest could go into the Most Holy Place. No one but the high priest could enter, and at no other time could the Most Holy Place be entered, only on the Feast of Atonement.

The entire sacrificial system for the cleansing of sin was culminated yearly on the Day of Atonement, satisfying the requirement for the cleansing of and taking away of sin committed during the past year.

It is this picture of the Tabernacle to which John is referring when he speaks of “walking in the light” as compared to “walking in darkness”. If a priest, ministering daily before God, on behalf of His people, would not be willing to cleanse himself in the courtyard at the altar with blood and at the laver of water, he could not go into the Holy Place and walk in the light of the lit candelabra; he would remain outside in the darkness. But if he submitted to God's way of cleansing himself in the courtyard at the altar and laver, then he could go in and walk in light. He would have been cleansed from his sin and could minister before God in the light on behalf of the people of God.

But how would this relate to us in the New Testament? Reread I John 1:3-10. How can you relate what John writes to this Old Testament picture of the priests?

With that in mind, read what Peter wrote about our being priests now:

I Peter 2

4 And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For this is contained in Scripture: “BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED.” 7 This precious value, then, is for you who believe. But for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” 8 and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this doom they were also appointed. 9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

We are now priests, ministering before God daily. But, as John has revealed to us, by using the picture of the Tabernacle, if we do not avail ourselves to the cleansing work of Jesus as our means of cleansing, with His blood on the Mercy Seat in the heavenly sanctuary, we will continue to walk in darkness and not in light.

Now go back to the passage in I John. What does it say in v. 9?

And God means exactly what He said through the pen of John. *If we confess* — agree with God concerning sin — *then He is faithful and righteous to forgive us and cleanse us.*

Godly fear is to fear the doing of evil, and the trembling desire to repent from that evil. Then after confession is made by an individual, he or she will walk in the light once again. We can know that any confessed sin will not be remembered at the judgment seat.

Don't let Satan rob your joy of having been cleansed! Walk in the light!

I John 2

1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous...

...12 I am writing to you, little children, because your sins are forgiven you for His name's sake.

...28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

According to v. 1, Who is Jesus Christ?

After writing 1:9, John goes on to write 2:12. In keeping these two verses connected within context, again what does this say about our sins that are confessed?

According to 2:28, how will we have confidence at His coming? What will we not have to do in this confidence?

On the other hand, if you are presently walking in stiff-necked rebellion against the One who saved you from eternal damnation (a salvation *for the scripturally-stated purpose of giving you the kingdom*)...well, you *should be trembling in fear*. In fact, the author of Hebrews deals with godly fear, using the Children of Israel as an example of people who walked in stiff-necked rebellion against Him. In this second of five major warnings to Christians, the author of the Book of Hebrews writes:

Hebrews 4

1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

6 Since therefore it remains for some to enter it the rest, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.”

11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. 14 Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Please rephrase v. 1.

The passage is dealing with the failure of the Children of Israel to *enter into the rest*, wherein they were to receive their inheritance as a firstborn Son of God. According to v. 6, why were they not able to enter into that rest?

Then according to vv. 11-16, what are we to do in light of these things?

Do you have any other thoughts on this passage or any of the related passages that we have looked at today?

Tomorrow we will look at the positive side of obedience — we'll look at examples of Old Testament people who were found faithful. See you then.

Day Three — “...And he was Commended by God” Part 1

Thus far this week we have looked at passages which deal with the judgment which faces every Christian. We have also seen passages in Scripture wherein we can know with confidence that our past sins, of which we have confessed, will not be remembered at the judgment seat. Then we saw that the author of Hebrews used, as an example for us, the first generation of the Children of Israel who walked in obstinate rebellion against God, and as a result, they were not able to enter into the rest that God had desired to give to them in the Promised Land. It was the second generation that went into the land.

Today we are going to deal with the list of positive examples that the author of Hebrews gives to us in order to follow their example. This list of examples is found in chapter eleven. But to get into chapter eleven, let's first look at the passage in chapter ten that leads up to this list.

Hebrews 10

35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving [or, *saving*] of the soul.

Write out the essence of vv. 35 and 36.

Based on v. 36, are the *things promised* conditional or unconditional?

Then in v. 37, the author quotes from the Old Testament, telling of the imminence of Christ's return with His reward — the positive reward is *implied* in the text, the negative reward is *expressed* in the text. (It is interesting that it is laid out this way and not the reverse, don't you think? God desires us to understand the ramifications of disobedience. At the very least, no one will have an excuse; no one will be able to say, "I didn't know what the outcome of disobedience would be!" It has been laid out very clearly in the Bible.)

What kind of person is v. 38 dealing with — saved or unsaved? How do you know?

What are the two possibilities given for His "righteous one"?

And if a righteous one shrinks back, what does he shrink back to?

But what encouragement does the author give to his readers? He believes his readers will not be of those who shrink back, but rather of those who do what?

Now let's talk about that! In Hebrews chapter eleven, we are about to meet individuals *who looked forward to future things*, displaying faith through their actions; and in so doing, they have *preserved* [or saved] *their souls* (Heb. 10:39). Introducing — the Old Testament hall of fame! These are individuals whose lives offer us great examples of having done exactly what is mentioned in 10:39 — displayed faith to the saving (or preserving) of their souls.

Hebrews 11

1 Now faith <4102> is the assurance <5287> of things hoped for <1679>, the conviction <1650> of things not seen. 2 For by it the men of old gained approval.

Study the definitions in verse one and re-phrase what faith is.

faith <4102>

assurance <5287>

hoped <1679>

conviction <1650>

Verse 1 is not as much a *definition of faith* as it is a statement relating *the result of faith*. Write what this passage says in your own words.

The kind of faith described in Hebrews 1:1 is based upon what is mentioned exactly in the previous verse (10:39). In 10:39, what phrase describes the faith referred to in Hebrews 11: 1? (Too bad for a chapter break here. Remember there were no chapter or verse divisions in the original writing!)

And what does that kind of faith offer believers? (Compare 10:39 with 11:1.)

It is through *this kind of faith* — faith to the preserving [saving] of the soul — that these men of old gained approval by God (v.2).

Hebrews 11

6 And without faith it is impossible to please <2100> Him, for he who comes to God must believe that He is, and that He is a rewarder <3406> of those who seek <1567> Him.

Feel free to look up the definitions in this verse —

please <2100>

a rewarder <3406>

seek <1567>

Today and tomorrow we will look at some of the individuals mentioned in chapter eleven and see *what they did* and *why they did what they did*; and perhaps we will also understand their outcome as it is spelled out in the text.

As we peer into this Hall of Faith, we will see that these statements are God's own commendations of these individuals — commendations made of specific Old Testament saints who are mentioned by the author under the direction of the Holy Spirit for specific reasons. This is not a randomly chosen list of names. Because these individuals *looked forward* to specific things, they *acted* in specific ways; in the end, they will be rewarded for their actions. Please note as you read these statements that — in every instance — these individuals acted “by faith.” Don't let that phrase slip from your notice.

Let's get started.

Hebrews 11

7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

What did Noah do *by faith*?

Why did he do it?

What is the outcome for him?

8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and

Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

What did Abraham do *by faith*?

Why did he do it?

What is the outcome for him?

11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; 12 therefore, also, there was born of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

What did Sarah do *by faith*?

Why did she do it?

What is the outcome for her?

13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

What did all of these do *by faith*?

Why did they do it?

What is their outcome for them?

We'll pick up tomorrow. You're doing a great job! Hang in there!

Day Four — "...And he was Commended by God" Part 2

Yesterday we began to work through the Old Testament Hall of Fame — Hebrews chapter eleven. Today we'll pick up where we left off yesterday. I hope you are seeing the developing picture of how one can *please God*. It is essential not only to understand these things, but it is essential to also *act upon* what we have come to understand. Is it becoming clearer to you now?

We are continuing in Hebrews chapter eleven where the author brings us back to Abraham.

Hebrews 11

17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." 19 He considered that God is able to raise men even from the dead; from which he also received him back as a type.

What did Abraham do *by faith*?

Why did he do it?

The outcome is that he was commended by God.

20 By faith Isaac blessed Jacob and Esau, even regarding things to come.

What did Isaac do *by faith*?

Why did he do it?

And he was commended by God.

21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

What did Jacob do *by faith*?

Scripture reveals that of all of Jacob's twelve sons, it was Joseph who received the double portion of the inheritance. Jacob gave the double portion to Joseph by giving each of Joseph's two sons a share of the inheritance (Gen. 48:8-22). In other words, Joseph's two sons received the same inheritance that Joseph's brothers received. And in this respect, Joseph received the double-portion. (It was Judah and Levi who received the remaining two parts of the rights of the firstborn — that of rulership and priesthood, respectively.)

The blessings Jacob gave to Joseph's sons are written out in Genesis 48:8-22. In these blessings, Jacob spells out his faith, reiterating what God had previously revealed to him. And Jacob was blessing Joseph's sons according to his belief. In other words, *he acted upon what he believed*. He believed even to his death. His faith had not waned during his life! (Oh Lord! May we have faith that does not wane in our life!)

And Jacob was commended by God.

And then —

22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

What did Joseph do *by faith*?

The orders that Joseph gave concerning his bones being carried with the Children of Israel in the Exodus were based upon what his father told him at the conclusion of Jacob blessing his sons (Gen. 48:22). Joseph believed God through what Jacob had told him, and gave the instructions concerning his bones. Joseph's coffin, remaining unburied within the camp of Israel (Gen. 50:26), would be a testimony to Israel during the ensuing years of slavery, a testimony to the fact that God was going to one day take the people out of Egypt and bring them to the land God had sworn to Abraham, Isaac and Jacob (*cf.* Ex. 13:19; Josh. 24:32). In this respect, Joseph's unburied coffin within the camp would have served as a constant reminder — a testimony — that God was going to deliver them from bondage — something they were to believe and look forward to.

And Joseph was commended by God.

(Notice something in the previous two verses [vv. 21, 22]. It is mentioned of both Jacob and Joseph that “when he was dying” he did something. This reveals that both men went to their deaths with these future things foremost on their minds! This is wonderful to see!) This reveals to us that we also are to keep future promised things ever before us — even to our dying day, or to the day of rapture.

Continuing —

23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.

The Battle with Amalek — A Kingdom at Stake

Lesson Four A Heart Issue

What did Moses' parents do *by faith*?

Why did they do it?

And they were commended by God.

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

List all the things that Moses did *by faith*?

According to the text, why did he do such things?

What can be the assumed outcome for him?

27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen. 28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them.

What did Moses continue to do *by faith*?

Why did he do it?

Now let's look at a whole list of faithful people —

29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned. 30 By faith the walls of Jericho fell down, after they had been encircled for seven days. 31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson,

Jephthah, of David and Samuel and the prophets, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were tortured, not accepting their release, in order that they might obtain a better resurrection; 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

Generally what did these individuals do *by faith*?

Why did they do it?

What will be the outcome for them (see v. 35)?

And then a summary statement —

39 And all these, having gained approval through their faith, did not receive what was promised, 40 because God had provided something better for us, so that apart from us they should not be made perfect <5048>.

perfect <5048>

Rewrite vv. 39-40 in your own words.

As we close for the day, compare this recap in vv. 39-40 to the one found previously in vv. 13-16.

I hope this picture is becoming clearer and clearer to you. Based upon the faith of these Old Testament

saints, these people performed certain acts (works) that will have age-lasting ramifications because they looked forward to the very things which God desires us to look forward to. By looking ahead, these men and women believed that the things they could see (in the natural world) did not emanate out of that which they could see through faith (11:3), for what they saw in the natural world was disorderly, not God's original arrangement of things. However through faith, they saw that there is a day coming in which order will exist once more. And because they could see these things *by faith*, they acted in certain ways that exemplified their faith.

This list of faithful saints in Hebrews chapter eleven is given to us for examples of the kind of faith which has the foundation of things seen through faith — future things. We are to reflect upon what God told us through the prophets and His Son (taking us back to Hebrews chapter one) as we live our lives here on earth, with the encouragement that knowing these kind of blessings can be ours if we but heed the warnings given to us throughout the Book of Hebrews.

Wow! That is a lot to think about!

Day Five — Fitting it all Together

Well, we have come a long way! Here we are at the last day of the last week of our four week study. We have seen the picture of the battle that ensues throughout all generations — the battle between Amalek and Israel, the battle between the flesh and the spirit. We have come to see that there is a Kingdom at stake.

So the question is: What are you going to do about it?

I wish I could sit with you and we could encourage each other in this ongoing battle. I wish we could see together that just as Moses, along side of Aaron and Hur, was on the mountain with his hands held high, praying for the battle, Jesus is seated at the right hand of the Father on the Mount of Assemblies, ever making intercession on your behalf and mine. I wish we could see that just as Joshua was in the battle with Israel, Jesus is in the battle with you and me. And we *must* have victory!

But since we cannot sit together, would you allow me to encourage you with the following words of Scripture? Please read these passages with the mindset that these words are being directed to you personally, for so they are. (Remember II Timothy 3:16, 17.)

These words have been written for your instruction, upon whom the ends of the ages have come.

I Corinthians 10

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

And we want God to be well-pleased with us, right? You do want that, don't you? And so, there are certain things that God wants us to be aware of, and has given us examples as to how we should *not* act. And these things have been written to us for that expressed purpose!

6 Now these things happened as examples for us, that we should not crave evil things, as they also craved.

Are you craving *anything* that is evil? Before you answer that definitively, why don't you ask the Holy Spirit to show you?

Did He show you anything?

7 And do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY."

Is there anything in your life that has been, is now, or could become an idol for you? Food, drink, activities, a person? Before you answer that definitively, why don't you ask the Holy Spirit to show you?

Did He show you anything? Have you repented and confessed? Will you?

8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

Are you acting immorally in any way? Remember immoral people will not inherit the Kingdom of God!

9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents.

Are you testing the Lord in any way? Has He given you direction, exhortation, etc., and you are not following it? Are you trusting Him or not? Look at the stated outcome concerning the Children of Israel, and remember who is represented by a serpent!

10 Nor grumble, as some of them did, and were destroyed by the destroyer.

Do you grumble about things? It is interesting that God place grumbling with immorality and idolatry, isn't it? It is so easy to think that grumbling is "not all that bad". But we must view things as God views them.

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

Please receive the instruction. It is for your long-term benefit that you do.

12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it. 14 Therefore, my beloved, flee from idolatry.

Reread v. 12. It is for good reason that we take this time today to consider these things. We are so easily deceived.

Can you see that there is nothing that you cannot overcome? Look at v. 13. What does it say?

And so, according to v. 14, what are we to do with that way of escape?

Jeremiah 17

7 “Blessed is the man who trusts in the LORD And whose trust is the LORD. 8 For he will be like a tree planted by the water, That extends its roots by a stream And will not fear when the heat comes; But its leaves will be green, And it will not be anxious in a year of drought Nor cease to yield fruit. 9 The heart is more deceitful than all else And is desperately sick; Who can understand it? 10 I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.

Go back to v. 9. What does it say about the heart?

Now look at v. 10. In what two ways does God give (lit., recompense) a man?

1)

2)

But remember that our weapons of warfare are not carnal, but rather spiritual.

II Corinthians 10

3 For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ...

The battle is not ours to fight! It is the Lords! You see, we could not make it if Christ were not our Intercessor! Do you remember what happened in Exodus chapter seventeen, when Moses, on the mountain, would drop his hands? Amalek would begin to have precedence over Israel. But when his hands were up, Israel would have precedence. We could not make it if Christ were not in the battle with us. But He is! And He has given us everything we need for life and godliness!

II Peter 1

2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; **3** seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. **4** For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.

5 Now for this very reason also, applying all diligence,
in your faith supply moral excellence, and
in your moral excellence, knowledge; **6** and
in your knowledge, self-control, and
in your self-control, perseverance, and
in your perseverance, godliness; **7** and
in your godliness, brotherly kindness, and
in your brotherly kindness, love.

8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. **9** For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. **10** Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; **11** for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

12 Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. **13** And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, **14** knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. **15** And I will also be diligent that at any time after my departure you may be able to call these things to mind.

There is so much to say here. These things are so very important. Nothing in your life or my life is more important than these things! Nothing!

Please take the last few minutes of your study time, and study through what Peter is saying in the passage above. Think about it. Pray about it. Pray for me, too!

May we both be found faithful in the end!

Lecture Notes:

The Battle with Amalek —
A Kingdom at Stake

Lesson Four
A Heart Issue

