

Pentwater Bible Church

Hebrews Message 33

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The Four Evangelists by Rubens cir. 1614

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Hebrews

Message Thirty-Three

FAITH CHAMPIONS II

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Daniel E. Woodhead

THE FAITH OF ISAAC, JACOB, JOSEPH & MOSES FAMILY

Hebrews 11:17-29

¹⁷ By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸ of whom it was said, That in Isaac shall thy seed be called: ¹⁹ accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure ²⁰ By faith Isaac blessed Jacob and Esau concerning things to come. ²¹ By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. ²² By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. ²³ By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. ²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. ²⁷ By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. ²⁸ Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. ²⁹ By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned (KJV).

THE AKEDAH CONTINUED

Hebrews 11:17-19

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This set of verses state that Abraham by faith followed the command of God to offer up his promised son as a sacrifice to God. This being a test of Abraham's faith was carried out so he himself could see the strength of his own faith in the promises of God.

God had previously given Abraham a covenant which included the promise that He would bless the entire world through him (Genesis 12:3). God said to him that his seed will be as "the

dust of the earth: So that if a man can number the dust of the earth, then may your seed also be numbered” (Genesis 10:15–16). Even though Abraham produced children through three different women, God speaks primarily of the Jews who came through Sarah here as inheritors of the land of Canaan and the covenant. God comes to him again and tells him that he will have an heir of the covenant that will come from his own loins with his wife Sarah (Genesis 15:14; 17:15–21). So now Abraham trusting God knows that regardless of whatever may happen the Lord God will fulfill His promises to him. Even those of a longer range he had faith that they would come through Isaac his special son. He knew that Isaac would be resurrected if killed because God had promised Abraham that Isaac would have children. This commanded sacrifice of Isaac is a type of the sacrifice of Jesus for the following reasons and characteristics of the Akedah:

1. God tells His servant Abraham to sacrifice his only son that he loves on Mount Moriah (Genesis 22:2). God the Father calls God the Son His beloved Son in whom He is well pleased ((Matthew 3:17; 17:15; Mark 9:7; Luke 9:34).
2. God told Abraham to sacrifice Isaac so as far as Abraham was concerned Isaac was as good a dead (Genesis 22:2). The trip took three days which was the exact amount of time that Jesus was in the ground (Matthew 12:40; 27:40; Luke 24:1–2)
3. Abraham took wood upon which Isaac would be sacrificed (Genesis 22:6–7). Jesus was fastened to wood upon which His sacrifice would occur (Mark 15:21).
4. Isaac asks Abraham where is the object to be sacrificed (Genesis 22:7) and Abraham answers that God will provide “Himself” the sacrifice (Genesis 22:8). Jesus as God almighty sacrificed Himself for us (Isaiah 53:5; I Peter 2:24).
5. In Genesis 22 after the Akedah process is completed verse 19 lists the people that went home and Isaac was not listed. It is assumed that he was with the others but there is no visible mention of him. Isaac is not in the Genesis record until he is united with his bride Rebecca (Genesis 24:61–67). Jesus waits at the right hand of God the Father Almighty. When He returns he will consummate His marriage to the Church which is the Bride of Christ (Ephesians 5:22–33). Jesus will marry the Bride at the wedding ceremony after the Great Tribulation (Revelation 19:6-8).

To Summarize:

New Testament describes Isaac as a “type” of Christ, which means specifics of Isaac’s life paralleled that of Christ. Below is a chart comparing Isaac to Jesus Christ, illustrating the “type” comparisons:

Isaac as a Type of Christ	Jesus Christ
Only son of promise (Genesis 22: 2)	Only begotten of Father (John 3:16)
To be sacrificed in Moriah (Genesis 22: 2)	Sacrificed in Jerusalem (2 Chronicles 3:1)
Considered “dead” by his father for three days journey to Mount Moriah (Genesis 22: 4)	Dead for three days (1 Corinthians 15:3–4)
Carried wood for his own sacrifice (Genesis 22: 6)	Bore his own cross (John 19:17–18)

Submitted willingly to his father (Genesis 22: 6, 8)	Submitted willingly to His Father (Matthew 26:39)
Raised from altar, his life spared by the power of God (Genesis 22:12)	Raised from the dead by the power of God (Romans 6:4)
Isaac searches for a bride (Genesis 24)	The Church is the Bride of Christ (Revelation 21: 9)
Eliezer is sent out to get the bride (Genesis 24)	The Holy Spirit is sent to take the Gentiles as a people for His name (Acts 15:14), which is the bride for Christ (II Corinthians 11: 2).

The Bible has many other references to Isaac as a “type” in both the Old and the New Testaments. In Amos 7:9,16, Israel is identified as his people. Isaac is used to illustrate the resurrection of the dead, and of life after death in both Matthew 22:23–33 and Mark 12:18–27. In Galatians 4:28–31 he is used to illustrate the relation of the Old Law to the New. His blessing of his sons is cited as an example of faith here in Hebrews 11:20.

JACOB & ESAU ARE BLESSED

Hebrews 11:20

²⁰ *By faith Isaac blessed Jacob and Esau concerning things to come (KJV).*

This statement “*That my soul may bless thee*”, is repeated four times, twice by Isaac, once by Esau and once by Jacob in Genesis 27: 4, 19, 25, 31. This blessing was a highly sought-after prize and divided this family. Isaac really wanted to bless Esau contrary to God’s will. The fact is that God had determined in advance who should get it, and announced that to Rebekah in Genesis 25: 23. Esau had violated his birthright for a bowl of stew and permanently removed himself from consideration. Esau was not worthy, Jacob had been prophesied as the rightful Covenantal heir. By faith Isaac blessed Jacob and Esau although he did not give the blessings to the one to whom he intended to give them. So, Isaac knew the blessings he gave would come to pass; they were prophetic blessings. They were future blessings predicting future things for Jacob and for Esau. They were things that were still future and, therefore, it required patience for their fulfillment. Isaac blessed the son he did not want to bless, but nevertheless, by faith he knew that what was prophesied in those blessings would come to pass.

JACOB BLESSES JOSEPH’S SONS

Hebrews 11:21

²¹ *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff (KJV).*

Jacob adopted Ephraim and Manasseh; into the number of his own sons, and so into the congregation of Israel, though they were born in Egypt to an Egyptian woman. He made them both heads of different tribes, as if they had been his own immediate sons. He prayed for them, that they might both be blessed of God. He prophesied that they should be blessed; but, as Isaac did before with Jacob and Esau, Jacob prefers the younger, Ephraim. Even though Joseph had placed them so that the right hand of his father should be laid on Manasseh, the elder, Jacob purposefully laid it on Ephraim. This was by divine direction, because he could no longer see. This prophetically shows that the Church, the younger, should have a more abundant blessing than the Nation Israel, the elder. Jacob faithfully believed God would keep His promises as he gave prophetic blessings to the two sons of Joseph. He *worshipped, leaning on the top of his staff*; that is, he leaned *on the top of his staff* showing the weakness of his advanced age. But he knew as he worshipped, that in these blessings he was speaking the Word of God. As it is with Isaac, so it is with Jacob.

JOSEPH'S FAITH

Hebrews 11:22

²² By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones (KJV).

The riches and honors that Joseph received as the prime minister of Egypt, never caused him to abandon his God and the nation Israel. he *made mention of the departing of the children of Israel*: that is, out of the land of Egypt: he remembered that he too was one of the children and must be taken to the land of Israel. He knew that God would remember His promises to them, and bring them out of Egypt after 400 years. This He had promised according to the Abrahamic Covenant (Genesis 15:13), into the land of Canaan. This all shows the strength of his faith, and that it was about things not seen. *And gave commandment concerning his bones*; and the command was a very strict one when he gave it. He took an oath and made his brethren to fulfil it. It was concerning his bones, not his body, which shows that he believed their departure out of Egypt was a long way off according to God's earlier promise to Abraham of 400 years. Then his flesh would be consumed, and only his bones left, as it would be a long time after his physical death. This also demonstrates his belief of the resurrection of the dead, and of his heavenly inheritance.

Joseph was fifty–six years old when Jacob died. He continued to live another fifty–four years old, and died at the age of one hundred ten. Abraham died at one hundred seventy–five, Isaac was one hundred eighty and Jacob left the earth at one hundred forty seven years.

On his deathbed, Joseph spoke to the remaining brothers telling them by an oath, “*God will surely visit you, and ye shall carry up my bones from hence.*” And indeed, four hundred years later when the Exodus was underway they took Joseph's body with them as they left Egypt for the Promised Land. We see the fulfillment of this in Exodus 13:19 which discusses the removal of his bones from Egypt, and Joshua 24:32 says that they buried his bones in the Land of Israel.

THE FAITH OF MOSES AND HIS FAMILY

Hebrews 11:21–29

²³ By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. ²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. ²⁷ By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. ²⁸ Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. ²⁹ By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned (KJV).

By the time the 400 years had passed with the nation Israel in Egypt they had grown to about two million people from the seventy of the family of Jacob whose name was changed to Israel. There was now a new pharaoh in Egypt that did not have the same kind attitude toward the Israelis as the pharaoh did when Joseph was alive. The new pharaoh Ahmose had overthrown the Hyksos (Acts 7:18) of which were the Israelites. He initiated an oppression. He was fearful that there are too many of them and they are too mighty for the Egyptians. Interestingly, he refers to the nation as “The people of The Children of Israel.” His chief concern is that they are Semites and so were the Hyksos whom he has warred with. So, if there were a war the Jews would probably join the Hyksos against Egypt. Therefore, he initiates the second stage of the oppression. The first stage has already occurred since they are now in enslavement. He is fearful that he would lose them who are his slave labor force.

Pharaoh sets up officers of labor gangs. He has them building the two cities of Pithom which means House of Tum (a god), and Ramses which means son of the sun god. These cities were centers of pagan Egyptian god worship and the Jews would be exposed to idol worship.

Pharaoh then instituted a two-phase plan to kill them off. First, he commanded the Hebrew Midwives to kill the male babies. He knew that if he could kill off the males eventually the Jewish females would be forced to marry Egyptians and then their nation would die off. In the ancient world the sons passed the name and national heritage down. This was not through the mother.

The Jews have remained distinct from their beginning with Abraham. One of God's purposes for their bondage was so they would not assimilate into the Egyptian culture and lose their national identity.

The Lord will never allow the Jews to totally assimilate in to the countries in which they live so as to lose their identity.

Wherever they live they maintain their independent identity. From the captivity in Babylon, the dispersion in 70 AD to modern times, they have remained distinct. Many nations have tried to obliterate them without success. The Lord will never let this happen. In any country in which they live even if they become citizens of that country they remain citizens of Israel. This was true during the dispersion until May 14, 1948 and after. Even in the U.S. where they have not been persecuted they still chose to be together in separate communities. In essence they will never become true citizens of the countries in which they live. Their allegiance will always be to the land Israel. So, from a small number of 70 to 2 million in Egypt they remained distinct. The genocide with the midwives failed so Pharaoh instituted phase two of the genocide, which was an outright killing of all male Hebrew babies. By faith Moses's parents saved him for the promises of God.

Exodus 2:1–10

¹And there went a man of the house of Levi, and took to wife a daughter of Levi. ²And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. ³And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. ⁴And his sister stood afar off, to know what would be done to him. ⁵And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. ⁶And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. ⁷Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? ⁸And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. ⁹And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. ¹⁰And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water (ASV, 1901).

Jochebed Moses' mother was not expressing motherly pride as calling him a goodly child. Acts 7:20 lets us know that Moses was exceptional to God, and his mother realized this. Our text in Hebrews 11 tells us that by faith his parents hid him. He had a special destiny and she was given special insight into this. She hid him for three months because of the pharaoh's edict to kill the Hebrew sons. She makes a special ark for the purposes of floating. Here is where God begins to move. He brings the Egyptian queen Hatshepsut to the river to find the child and take him in as her own. The divine irony is that God arranges the circumstances to provide that Moses' own mother will nurse him and she is paid for the nursing. In the ancient world mothers nursed their children for five (5) years. Moses now has royal protection from the genocide with Hatshepsut and his mother is nursing him for a fee! Moses' mother has five years to instill within him his Jewishness. Hatshepsut adopts him after the weaning.

Exodus 2:11–15

¹¹And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. ¹²And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. ¹³And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. ¹⁵Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well (ASV, 1901).

Moses is now about forty years old. Hatshepsut has died and total control of the throne has passed to Thutmose III. His hatred for her and anything associated with her causes him to cement over stone engravings praising her and destroying statues made of her. As part of this anyone associated with her is in jeopardy of losing his or her life which includes Moses. Moses then loses the protection Hatshepsut gave him for forty (40) years. Moses is now trying to mingle with his people the Hebrews, He has made a conscious choice to leave the Egyptians and join the Hebrews. This is not a casual visit according to Acts 7:22–25.

He thought that Thutmose III the pharaoh would go after him and he also thought that the Jews would recognize his calling. It was not God's timing for this to happen. It would be forty (40) more years until his calling was fully realized. Hebrews 11:24–27 adds to this by saying that the refusal which is written in the Greek aorist tense indicates a “once for all” action. He chose to be part of Israel and had no intention of contending for the Egyptian throne which could have been his destiny. Verse 26 means that he understood the messianic program that God had for bringing His Messiah through the nation Israel. So Moses leaves the wealth and power of the Egyptian court to join the slaves because by faith he knew that God would bring a far greater kingdom someday on earth than the Egyptian Empire. He knew God's program and how Israel would be used and how he would be used.

He faithfully followed the Lord's command to bring the plagues on Egypt which through the passover caused the Israelis to leave in the Exodus and as they passed through the parted Red Sea and moved to dry ground the Lord brought the waters upon the pursuing Egyptian army and they all perished while none of the Children of Israel did.

Next message: THE MANY OTHER HEROES OF THE FAITH

E-mail: Pentwaterbiblechurch@scofieldinstitute.org Call: 877-706-2479