

“Abraham’s Faith” – Part 2

Fixing Our Eyes on Jesus, Our High Priest

Hebrews 11:8-22

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Jeff: The 21st of February the patron saint of Presbyterianism died. I know that you probably didn’t know that there was a patron saint of Presbyterianism.

Sig: John Bunyan?

Jeff: B.B. Warfield (laughter), close

Jeff: Don lead us in (to prayer). Don plays Rock of Ages (James Ward version) on the keyboard.

Jeff: That felt like Kermit the Frog in over the rainbow!?! (laughter)

Don: Rock of Ages.

Jeff: Well, why don't we pray? Heavenly Father thank you for this day and thank you for our time together. Father thank you for your word. We know it is your word, and in it you speak truth. Father we thank you that it is your Spirit’s word and that he inspired the authors that wrote it, and that they, they wrote for our good and your Holy Spirit takes this word up, the word that he inspired. He takes it up and applies it to our lives and illuminates if for us and allows us to see clearly the Lord Jesus Christ in both the Old and New Testaments. Father, we’re thankful for this, and as we come before you this morning, we recognize that this is one of the means of grace. As we study it, as we seek to understand it, and we seek to live it out. Lord, we understand we're being shaped by the Spirit. We're thankful for that. So help us to walk in the Spirit, keep in step with Him and to do that, we know that we need to be in your word. So let us be in your word this morning. Father, we also give you thanks for Jack’s surgery and the good result of it and we pray for a good recovery. We thank you for Bob and his family, and how they surround him and obviously love him. We pray for Bob's continuous recovery, and that he would derive encouragement from that. So bless Jack. Father we pray that you would be with us, and bless us today as we study your word. For we ask it in Christ’s precious name. Amen.

Jeff: All right, Don I'm going to have you read this morning but I'm going to take a minute for you to find Hebrews chapter 11. I want to remind you men of The Alliance for Confessing Evangelicals event on March 1, a week from today (7-9:30 pm). Dr Jonathan Master will be there. He's the host of the podcast of ‘The Place for Truth’ theology on the go program. He is also the dean of the bible department at Cairn University which used to be the Old Philadelphia School of the Bible. So there is free food, you know. If all else fails there is free food! It is at the Walnut Grill in Wexford. You have to sign up; so you can take a look at this brochure or take a look at the Place for Truth website and check the link. If you go to place for truth, you'll see the link.

Sig: It is also in our (Brave Men) Weekly Newsletter just scroll down to Barn Yard Chatter.

Jeff: Don, so read for us Hebrews 11:8-22 again.

Don: *(Don begins but mentions that he is having trouble with his papers and Jeff takes over.)*

Jeff: *“By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to*

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live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was looking forward to the city that has foundations, whose designer and builder is God. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore. These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that homeland from which they had gone out, they would have had opportunity to return. 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 for them a city. By faith, Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. By faith Isaac invoked future blessings on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones."

Brave Man: This is the Word of the Lord.

Brave Men: Thanks be to God.

Jeff: All right, well today we're going to look at the same outline we had last time. Today we're going to look at the introduction. I'm going to take you speedily through what we went through last time and take a look at several points. Abraham's faith had ears; Abraham's faith had eyes. We're going to take a look at a brief interlude for a second. Abraham's faith was *Christocentric*. This is an important feature and somewhat of a capstone of what we're looking at today. Well, what are the introductory points that I want to hit? Well, first, this list of names is a list of people that we are to consider and emulate. Consider them and think about them so that we may emulate them and follow in their footsteps so we can be like them. The question I asked the last time was "what are we to emulate?" It is obviously their faith, but we are not talking about a definitional faith, that we talked about several weeks ago. That is not what we're talking about here. What we're talking about is the 'assurance of things hoped for and the conviction of things not seen.' In other words what we're talking about, remember this, this is important, faith that gives us eyes to see what is not seen and that faith is evidence of those things not seen. In other words, I know, because I have faith. So the faith actually becomes an evidence for what is unseen. It enables me to see and gives me the insurance that the things that are unseen are, in fact, real. So, that was in part what I said, and I said to you the illustration of the glasses going into the theater. Then this is a nice helpful summary of what I said, J.B. Phillips and his paraphrase, there are a couple places in JB Phillips that just grab hold and get right to the heart of the matter, and this is one of them. 'Only faith can guarantee the blessings that we hope for or prove the existence of the realities that at present remain unseen.' It's a nice way of encapsulating those two things that I mentioned. So we're to consider and emulate the faith of these folks. We spent a lot of time last time so are there any questions you would like to follow up with? (Jeff allows no time for a question).

Jeff: Very good, (laughter) let's move on then to point number one. (laughter)

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Ted: We had a great discussion (last time) at the end about faith and it got you off track but that, of course, that was God's purpose. (laughter) This whole thing about faith as you describe it oh, I know because I believe. I'm just been haunted by this experience I've had in Salt Lake City when talking with Mormons. They would say I know because of what I believe, and we would say what you believe is preposterous, but they would have the same definition. I am not challenging you. I am just saying that this is perplexing.

Jeff: That's why, I would say to you that you and I are going to wrestle right after this is over. (laughter)

Sig: Bill McCoy will officiate. (laughter) Oh, no.

Ted: I just have to warn you I was the state champ in the 130 lb. weight division.

Jeff: I don't care. When Dick gets hold of you you're going to wish he hadn't. (laughter)

Jeff: This is why I think this is one of those things that we say in a room like this. This is one of those things that believers understand. As soon as I say to a believer, you know that I have faith that enables me to see. Oh, that faith is evidence of things that I don't see with physical eyes. Everybody in this room who has faith goes I know exactly what you mean, right. Remember the story that I told you several weeks ago when I told my pastor I was talking to an unbeliever and the unbeliever asked me, “why do you believe?” I said, “I have faith.” I know it's true whether I can prove it to you is another matter, but I know it's true. My pastor went, oh man. You know he was more academically minded; he believed that, he understood that. He also understood that I needed to give an answer for the hope that I have in Jesus. That's where apologetics comes in. That's where we begin to talk about things in a more biblically reasonable way. So I can talk about the existence of God. I can talk about the historical nature of Christianity. I can talk about those sorts of things with people and interact. I can talk about how we got our Bible. It didn't just drop out of heaven. How did we get it? I can talk about the textual evidence that stands behind it, and how God immediately, providentially brought it into our hands and into Christian's hands throughout the centuries. I can talk about those things in a meaningful academic way. That's apologetics. If I were sitting in a room full of people that weren't us, I honestly wouldn't be saying to them, here's what I would be saying, the Holy Spirit is the best defender of the faith. The Holy Spirit conquered me in debate. I believe, I believe it because he is grand debater, right. So that's how I would wrap it up, but I would give an apologetic defense prior to that.

Bishop Rodgers: Is this another way of saying that this is the inner testimony of Holy Spirit?

Jeff: Yeah, it is. The inner testimony of the Holy Spirit is what we're talking about.

Brave Man: Isn't it also faith based on the word of God and not on the word of somebody else?

Jeff: Yeah, but I think that idea stands behind what we're talking about. So that comes before, that definitional aspect of faith, which is the notia, assensus, and fiducia, so there is knowledge. The Holy Spirit causes me to agree with that knowledge and I have a desire, right, and He inflames my affections and that would be saving faith. So it stands actually behind it (what it is we're doing here).

Brave Man: Could you repeat that statement you just made regarding the Holy Spirit?

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Jeff: I can try. (laughter) I think I would say, that when I am, in the context, with unbelievers defending the faith I would give an apologetic defense for the faith. In the end, I would wrap it up and I would say that the Holy Spirit is the grand debater. He's defeated me in debate. I have acquiesced to His argumentation.

Jeff: I'm just kidding if you want to ask any other questions we can. Ah, geez. (laughter). No, that's just a joke.

Kirk: I was going to say what was said about the Mormons, the scripture says that the gospel is foolishness to those who are perishing. Okay. What was also said about the truth of God's word which is based on the promises of God. We are to know and rest on the promises of God lest we find our faith a deceptive faith. As far as the Mormons are concerned, present the gospel to them and it may be foolishness to them regardless of what is in their stomach affirming their faith, it is in error.

Jeff: Here is the problem though. I wish I could think about who is the author of this book. He is an evangelical guy. Bishop, you may know who this is and be able to and would be able to help me with this as I go along. There was a dialogue between evangelicals and Mormons; at least it was going on. This guy wrote a book and it was the second or third in a line of them. They were not interrelated. He was recently the chair of the regional ETS in our area. Anyway what he did, he wrote this book and in it was a dialogue, in this chapter, he wrote from an evangelical perspective and then the Mormon would write from his perspective. What the evangelical Christian said was something that we would radically disagree with. He would say that the Mormon guy has bad doctrine but a right experience. (oooh) So he talks about the Mormon having the Holy Spirit but not having the right doctrinal Jesus. (moans) I hear your moans. Jerald McDermott wrote the book. He is an Edwards scholar. (oooh) Well, you know this, Jonathan Edwards has been in the hands of people he ought not to have been in the hands of for a long time, right.

Sig: Of an angry sinner.

Jeff: Never mind, I was thinking of Yale. So anyway any other questions?

Jeff: So, so actually, you know I'm going to say it. I'm just going to do it anyway. Maybe I already did it. No I'm not I'm not going to do it. Yep.

Brave Man: One comment on that. Faith is the assurance of things hoped for. What are the things hoped for? So this is tied to scripture.

Jeff: That's right and that's a great segue into this next point. All right look in verse 8 when he was called, he obeyed. Now I want you to notice oh, it's really interesting this is a list of names a list of heroes of the faith that we ought to consider and emulate, but one of the things I want you to see mainly through Abraham, I want you to notice the way in which he ties off Abraham's experiences to things that are important to us throughout this letter. In other words, he drives home certain experiences in the life of these people that we may not see it first but as we think about it as second, we say oh I know what he's trying to tell me. So that is what I want you to see here. One of the ways I want you to see that is the way in which he helps us understand the call upon Abraham's life and Abraham's obedience. Now I realize he was Abram at the time but we are going to call him Abraham. Notice this, he was called and the idea there is, this is a present passive. A passive is when something is done to the subject. We might say something like this, my car was stolen. Something happened to my car. The ball was kicked. Something

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happened to the ball. Something happened to Abraham. He was called. Notice how he obeyed. It is in the *erist* indicative tense. The call seems to be placed in the present, and the obedience seems to be placed in the indicative describing the state of affairs that exist. The *erist* is what we call undefined. In other words, it is just an action that happened, and that action is a state that is. Obeyed. Now why is it that is described this way? This happens to Abraham seemingly in the present and that Abraham obeyed and that is the state of affairs. Here’s what I think; I think that we are to understand that the call of God was left ringing in the ears of Abraham. The call was left ringing in Abraham's ears, and he obeyed with it ringing in his ears. Why, why is that important? I'll tell you why it's important. In chapter one, God spoke in His Son. Many times, in many ways He spoke in the past but in this present time He's spoken in His Son remember, and men drift and men harden their hearts against what is spoken. In Chapters 5 & 6, men are dull in their hearing. In Hebrews 6:12, he says, be imitators of those who through faith and patience inherit the promises. What is he saying to us? He is saying to us that Abraham was a guy who heard the call and obeyed. He wasn't dull in hearing. He didn't drift. He heard and he obeyed. I think that is really important. We may be able to go back into Abraham's life and see all the places where his obedience didn't look like this, a straight line. It looked more like this side to side, but always in a forward direction.

Brave Man: So you’re not saying it is always present passive in our lives, but it is always continuous.

Jeff: Absolutely, great way of saying it. Here is the thing that we have to understand, the thing that we have to understand is not that Abraham was perfect. The thing we have to understand was that Abraham was obedient and forward moving. That’s the idea that we're supposed to get into our heads. Not that Abraham was never dull in hearing or that he didn't drift ever, but he heard and obeyed and moved forward.

Sig: I can outrun Bill and get there first.

Brave Man: Two comments or questions. He could have been called and not obeyed? Being called and obeying, is that the normative or the exception?

Jeff: Okay, so when we think about the calling of God, I think we're being forced to think about a certain aspect of call. There are two types of call. There is an external call and an internal call. The external call is what the preacher does on Sunday morning he says the Lord says to you today, *“today is the day of salvation”* and if you're outside of the Lord Jesus Christ, you need to be inside the Lord, if you hear this you need to exercise faith that sort of thing, right. That's the external call. You're standing next to your buddy on the street corner and you tell him you need to get your act together. You need to submit to this, right. That's the sort of external call. Here is the problem. The problem is that the guy you're talking to on the street corner is dead. He is dead. He is like the dry bones in the valley of the Ezekiel 36 or 37. He is dead; what does a dead body look like? He is dead. If you put a mirror under his nose he won't fog it up. If you poke him in the eye he's not going to flinch. If you pinch him he won't feel it. If you put salt on his lips he won't taste it. You know, you can scream in his ear and he's not going to hear it he is dead. Ephesians 2:1 tells us that we were dead in our sins. So, this is the ironic thing; the ironic thing is that we are called to do what Ezekiel was called to do. We are called to prophesy over dead bodies, dry bones. We say that doesn't make sense and the Lord says, *just do it*, right. That's what He says. When you go out and evangelize and you preach, you're talking to dead people.

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Remember what Ezekiel does. He speaks to the wind as he prophesies. That is the Holy Spirit coming and making those bones live. What we see in John 3. The Spirit blows where He wills and He brings life where there was once death. If we can use Ephesians 2:1 to say he was dead, we can use Ephesians 2:4 to explain, it was God who brought us back from the dead. So there is an external call to dead bodies, but there is the internal call and that is of God. I would say to you the external call can be resisted. You know your buddy can walk away from you, shake his head, and think this guy has religion. Oh, but your buddy can hear and be raised from the dead and guess what happened to him, religion got him. That's what I love don't you love it? It's not religion I got, religion got me. The idea is that the internal call of God cannot be resisted. When God makes you alive and you can't say no I want to remain dead because you wouldn't want to be dead. It goes back to this: where you have knowledge and assent, demons have that much and are not saved. Saving faith is when you add fiducia, a desire for the things you know and possibly even agree with. In other words, you were talking to a guy on the street and you ask him do you believe in God he says yeah I believe in God. Do you believe in Jesus? Well, yeah, I believe he lived. Well do you believe he's the Savior? The Savior of what he might respond. Then you tell him. All of a sudden, change goes through his eyes and he asks where are you going to church? Where can I learn about what you just said? You see all of a sudden fiducia. His affections have been set aflame and now he wants what you've been talking about, right. That's the idea.

Brave Man: Does this refer to many are called but few are chosen?

Jeff: Yep. Are you trying to start something? That's the idea.

Brave Man: Going back to your chair analogy, so it's not that you want to sit in the chair. They don't want to sit in it.

Jeff: That's right.

Brave Man: To piggyback off his question, then we will sin. We are going to mess up. This saving faith is not necessarily about how much we obey but that we are constantly turning back to get to the mark. We're going to screw it up, but it's a desire to want to repent. I desire to want to come back. Then we are getting out from under the guilt of it to where we keep pressing on. Yes, that was covered. Let me not do that again; let me keep pressing on.

Jeff: That's a good way to say it. Let me say it like this oh, here's what I want from people. My desire is not to say you guys are going to screw up 98% of the time and my job is to get you to screw up 96% of the time only. That's not the way I want you to look at this. I love the illustration in Hebrews chapter 2. He says don't drift, and it's a nautical term. In other words, fix your eyes on something on the shore as you bring the boat in, and if you have your eyes fixed on something stable on the shore, that will keep you from drifting. You know, you'll do a little drifting, right? You know, I just bought a kayak last summer. I bought a 9 and 1/2 foot kayak. The guy said, great size oh, you can throw it in your van and if you go out somewhere you don't have to strap it on. He said, and you're going to go fairly straight. (laughter). Anyway you will go fairly straight, but you have to pick your spot on the shore to maintain a straight line. A longer kayak will enable you to go straighter, but we have short kayaks. We need to pick our spots on the shoreline and my job is to get your eyes in the right spot. If your eyes are on the Lord Jesus Christ that's my primary concern (Amen). Then it's not a ratio of how much I screw up to how much success I have. It's really about where my eyes are fixed and the direction I am going.

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That's a helpful way to look at our lives. I'll tell you why. Oftentimes, I'm going to springboard off this to something else, early on in the ministry, I did not realize how crucial it was to think about and teach, not just teach but to preach out of an understanding of union with Christ. (Amen). What happened in the early days of ministry was this, you would watch the congregation and say over they're getting a little lax, maybe I should preach a little law. Now they're getting a little legalistic I better preach a little grace. I would try to navigate between the two positions. That's a crass way of putting it, but you get the idea right? I would always be navigating between antinomianism and legalism. As if I have to inject a little antinomianism to get them away from legalism or a little legalism to get them away from antinomianism, that sort of thing. NO, what you have to do is to fix their eyes on Christ. If their eyes are fixed on Christ, then you have law and grace in a happy union. (that's right!) Okay.

Ted: Jeff.....

Sig: I oughta just leave a mike at your table. (Laughter)

Ted: Jeff, I thought about my own life and the image I have is one of running the race. I would take a quarter-mile track after running in junior high, high school and college and I would break that quarter mile into segments 110 yards per segment. I see there are times in my life when I sat down on the track. There are times I wandered from side to side. There are times I walked backwards on the track, but by the grace of God I stayed on the track. I stayed in the race. The only time you will not finish the race is when you get out of the race. That's just another image and I'm thinking and reading here in Hebrews 12:1 about running the race that is set before us. That's it. That's the whole thing and reflects on very much what you just said.

Jeff: I would rather have a car illustration, because I hate running. (laughter). Those of us who can, run; those who can't, drive. That's the way I look at it. So I think we ought to be looking at Abram as an individual who is a reminder to us to fix our eyes on Christ. So here, now, Abraham's faith saw, Abraham's faith enabled him to see the unseen. That's what we've been talking about. That's how we started. Now I want you to, I was reading a commentary, I can't remember which one it was, but the guy talked about. I think it was William Lane, William Lane's commentary. He does a 2 volume one in the 'Word Biblical Commentary' series. He did a brief one and I'm not sure if the story was in that particular one or not. Anyway he talks about being in the office of a pastor, and there were 4 pictures arranged in four places on the walls north, south, east and west. He looked at those pictures and said oh, these pictures are of a desert waste. The pastor said they are! What's the whole point of this? The pastor told him if that was the excavation site of Ur. He said when he was there, he took a picture north, south, east and west. Every which way he looked was desolate. You get the idea don't you?

Brave Man: I don't.

Jeff: Abraham departed into nothing. Every which way he looked, nothing. The eyes of faith caused him to see what was unseen. Okay. Despite that, he was 75 at the time, and childless, and God said go to a land I will show you and it will be yours and you will be the father of a great nation. I love the way Hebrews says it, his body was as good as dead. I mean that was, right that's what the scripture says. I called him when he was as good as dead. Anyway, I digress.

Sig: Hey, you can laugh because you're not close to 75. (laughter)

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Jeff: The question is how did he do that? Verse 10, because he was looking for a city which has foundations and whose architect was God. You get it. He had faith to see what was yet unseen and his faith was an evidence for the very thing that God had promised. So not only was he hearing rightly, but he was seeing rightly. That's the idea here. His faith saw and his faith was evidence. A brief interlude. I want to hit the pause button. Let's look at versus 13 through 16 for a minute. These all died in faith not having received the things promised, having seen them and greeted them from afar and so on. I want to say three things here in this interlude. The first is this, I want you to notice if you look in the text you'll find these people had contentment in their death. They died without having received the promises. Abraham, Isaac, Jacob, died without having received the promises. Here's the thing; I don't know if you, it's hard to imagine this because we live on this side of the cross, but here we're men looking for that great city whose builder and architect is God. They didn't see it. They didn't see it, and yet they died with a contentment knowing that the God who promised is true whether or not they receive the fulfillment of the promise. You see what he's doing, what our author is doing. Verses 32 through 36 of chapter 10. Look at chapter 10 verse 36. Now he is talking to the church. This is just before the great hall of faith. Now recall the former days, when after you were enlightened you endured a hard struggle with sufferings, sometimes being publicly exposed to reproach and affliction, sometimes being partners with those so treated for you had compassion on those in prison, and you joyfully accepted plundering of your property since you knew that you had a better possession and an abiding one. Therefore, do not throw away your confidence which has a great reward for you have need of endurance so when you have done the will of God you may receive that which was promised. You see what he is saying to them. In a sense he is saying even though you live after the cross, there is a sense in which you were in the exact same position as they were in. Okay. So have eyes of faith to see what is unseen and treat that as evidence for it. That's what I think he is saying. Secondly, contentment in life. Not only contentment in death but contentment in life. Notice the sojourn was part, it's almost as if the sojourn is part of their confession. You know this is one of the things that I think is striking. I think we all need to learn it, not just the other guy but I need to learn it. You guys need to learn it. I will never forget, it was brought home to me in a significant way. I was counseling this husband and wife. There had been infidelity, and I was counseling and the man just wanted to get to the place where they once were. I finally stopped him one afternoon, and I said look oh, I know you want to be back to the place where trust is built up and you can trust again and things are great as if things had not happened, but this did happen. You're going to get to the place where trust is rebuilt but here's the deal, the deal is you need to enjoy the journey. I know that sounds cliché but it is true, but you need to try and do the best you can to enjoy each day of the process, because when you get to the point of trust, it will be all the sweeter. You know isn't that true? I mean isn't that true of anything in life? You know we speed through life. I was reading CS Lewis' brother's diary. You know, one of things I loved about that book was the guy, the guy basically enjoyed life. He thought about what a 30 day trip across the Atlantic Ocean would be like and what books he would read. What books am I going to enjoy in that 30 day period? You know what I mean? I don't live my life in that sort of state. Wasn't that a pretty smell? You know what I mean? I'm more like I have to get my heart rate up. The smell goes right by me. You don't stop and enjoy, I think what we're being told here is the sojourn to the city whose builder is God. Well that's part of the process; we

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ought to be walking in and really enjoying and embracing. So there is a contentment to life that we need to catch. Third, God’s complacency. I want you to notice this God has a settled pleasure in his saints. God delights in us if we belong to him. You know when you think about complacency you think about a couch potato. That’s not what complacency means. Edwards makes a distinction between the love of God, the benevolent love of God, the good love of God that he bestows even upon the unbeliever, and the complacent love of God, a settled love, that love that is couch potato like, settled. God’s love is a settled love upon us, and we need to remember that as we walk in this journey. That’s what enables us to have a contentedness in death, and a contentedness in life. God’s love is settled upon me. Now, I’m going to hasten on to Abraham and Christ. I’m going to finish this rather quickly. Although we can return here for questions next time. I want to wrap this up, this *Christological* focus. This is where I started I said our eyes need to be on Christ. I want you to see this. The story is in verses 17 through 19, the story of the sacrifice of Isaac. You know about that story. It is probably embedded in your head. Abraham, Abraham, here I am, Lord. Take your son, your only son, Isaac and take him to the mount that I will tell you and there sacrifice him as a burnt offering to me. You can just imagine that scene. Soren Kierkegaard does imagine it in his book ‘Fear and Trembling’ and takes all of these different scenarios and thinks about what it must have been like for Abraham to prepare to take his son, his only son, Isaac to take him to the mount there to sacrifice him. Yet, here is I think that the text tells us that I want you to catch and this is the *Christological* focus of it. He tells his servants wait here, and we will return. Wait here and we will return. What’s he telling them? The text says that he figuratively, he parabolically spoke of what..... of the resurrection. He spoke parabolically of the resurrection. How can we think of the lamb that was caught in the thicket, and Abraham saying God will provide and then seeing that ram and knowing that the lamb that God would provide is the Lord Jesus Christ. So, how can we think about this resurrection of Isaac apart from the resurrection of Christ because if Isaac had to be killed and was then resurrected, it would have been because of the promise of resurrection in Jesus Christ? So, when you think about making application to this, you’ve not been obedient to the point of shedding blood but certainly the Lord Jesus Christ has and if you must be obedient to the point of shedding blood then you can hope for resurrection. Whether or not you have to shed your own blood there is the hope of the resurrection. So the questions we have to ask ourselves are very simple ones, to what am I listening to these days? What are my eyes fixed upon? What’s my hope in as a result? These are very simple I think and are basically a summary of the question, do you have saving faith? Okay. Questions.

Brave Man: When you talk about the complacent love of God, I’m trying to understand that. Are you saying that God chose to love us and that’s not going to change? Is that what you’re saying?

Jeff: I’m saying this is the difference between God’s electing grace, the resurrection of a dead sinner and the unregenerate, the unbeliever. If one is an elect saint, if one has been raised from the dead, spiritually speaking, then God’s love is complacent upon him. It rests upon him and is settled upon him and will never change.

Ted: And the reason for that is because of union with Christ.

Jeff: That’s right.

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Ted: God is not so much loving Jeff as he is loving Jeff in Christ. So it's not so much that God said I love Jeff and I shed my blood, and I have redeemed him and saved him, it's more Jeff looks like Jesus to me. He looks like my son.

Jeff: We often talked about the perseverance of the saints. A better way to talk about it is the perseverance of God in the saints. That's a great way to put it.

Don: That's an interesting point you bring up about Abraham saying we will return to you. It is hard for me to believe that Abraham thought everything was fine, no problem. You still would have had some anxiety there. Nevertheless, what a demonstration of faith. We will return to you. God was going to provide the lamb.

Jeff: Yeah, nothing like God to give you three days to get to the mount on which you're going to sacrifice your son your son, right. Three 3 days of anticipation, right.

Jeff: Let's pray. Father thank you for this day, for the time you've given us. Thank you for your word, and thank you for the figures we find in it. Not because they are heroes in and of themselves, but because they are in Christ, and as brother Ted put it, because you love Christ and they are in Christ and so you love them. Thank you Father for your love shed upon us. Thank you for the way in which you continue to work in our lives, and thank you Father that you get for yourself all the glory. We pray these things in Jesus name. Amen.