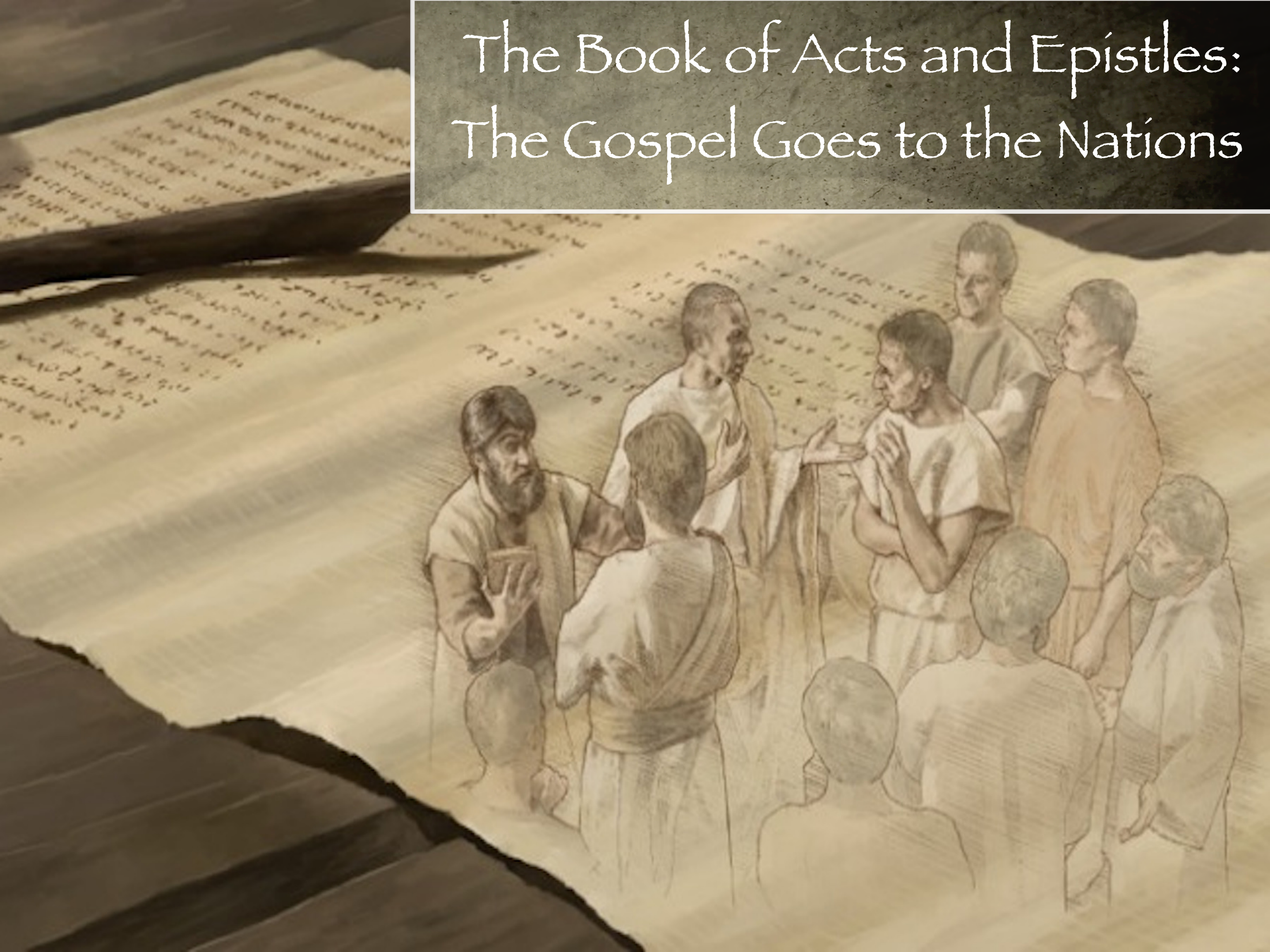


The Book of Acts and Epistles: The Gospel Goes to the Nations



AD 60	Acts 28:1-31	On Malta and defense before Jews in Rome
AD 61	Ephesians 1-3	
AD 61	Ephesians 4-6	
AD 61	Colossians 1-2	
AD 61	Colossians 3-4	
AD 61	Philemon	
AD 62		Death of James
AD 62	Philippians 1-4	
AD 63	1 Peter 1-3	
AD 63	1 Peter 4-5	
AD 63	Hebrews 1-3	
AD 63	Hebrews 4-6	
AD 63	Hebrews 7-8	
AD 63	Hebrews 10-13	
AD 63		Book of Acts written
AD 64	2 Peter 1-3	
AD 64	Jude	
AD 64	Titus 1-3	

The Book of Acts and The Apostolic Letters

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ΔΑΙ ΜΟΝΟΝ

Event	Reference	Year (AD)
Descent of the Holy Spirit	Acts 2:1-13	30
Setting Up of the Church	Acts 2:40-47	30
First Persecutions (Illustration)	Acts 4:1-22 ; 5:21-42 ; 7:1-60	35
Philip at Samaria	Acts 8:4-13	35
Conversion of Saul (Illustration)	Acts 9:1-9	36
First Gentile Converted	Acts 10:1-48	40
Founding of Church at Antioch	Acts 11:19-30	43
Writing of Matthew's Gospel	Matthew	43
James Writes his Epistle ¹	James	45
Paul's Call	Acts 13:1-3	47
His First Missionary Journey Begun (Map)	Acts 13:4-14:28	48
Council at Jerusalem	Acts 15:6-35	50
Second Missionary Journey Begun (Map)	Acts 15:39-18:22	51
Writing of I Thessalonians	I Thessalonians	52
Writing of II Thessalonians	II Thessalonians	53
Third Missionary Journey Begun (Map)	Acts 18:23-21:17	54
Writing of I Corinthians	I Corinthians	57
Writing of Galatians	Galatians	57
Writing of II Corinthians	II Corinthians	58
Writing of Romans	Romans	58
Writing of Luke's Gospel	Luke	59
Paul's Arrest at Jerusalem	Acts 21:26-22:29	58
Paul at Caesarea	Acts 23:23-26:32	59
Paul Starts for Rome	Acts 27:1-2	60
Paul Reaches Rome	Acts 28:11-16a	61
Paul's Imprisonment at Rome	Acts 28:16-31	62
Paul Writes Ephesians	Ephesians	62
Paul Writes Philippians	Philippians	62
Paul Writes Colossians	Colossians	62
Paul Writes Philemon	Philemon	62
James Killed by Herod	Acts 12:1-25	62
I Peter Written	I Peter	63
Acts Written	Acts	63
Paul is Acquitted	-	63
Paul Writes Hebrews	Hebrews	63
Paul Writes I Timothy	I Timothy	63
Paul Writes Titus	Titus	63
Writing of Mark's Gospel	Mark	64
II Peter Written	II Peter	65
Paul's Second Imprisonment at Rome	-	65
II Timothy Written	II Timothy	66
Martyrdom of Paul	-	66
Destruction of Jerusalem	-	71
Jude's Epistle Written	Jude	75
Writing of John's Gospel	John	85
Writing of John's Three Epistles	I John; II John; III John	90
John's Visions at Patmos	Revelation 1:9	96
Revelation Written	Revelation	97
Death of John	-	100





The Book Of Hebrews

Purpose:

- When forced to choose between Messiah and the Temple or between Old and New Covenant stipulations, what do I do? Which is the priority if both cannot be respected?
- How can the priesthood of Messiah/Melchizedek and that of the Levites/Abraham coexist?

The Book of Acts and The Apostolic Letters

Messiah's Sacrifice vs. Temple Sacrifice

Yeshua was certainly not a Levitical offering as described in the Torah (burnt offering, grain offering, peace offering, guilt offering). Such an offering needed to be a bull, ox, ram, heifer, goat, lamb, or bird and was to be slaughtered by a Levitical priest in the Jerusalem Temple. Yeshua's sacrifice did not conform to any of these qualities.

Nowhere in Torah is there a provision to sacrifice a human being as a substitutionary sin offering in place of the prescribed Temple sacrifices.

Yeshua's death for us was provided under a different priestly office. The book of Hebrews uses the familiar imagery of the Temple Sacrifices to allude to the sacrifice of Messiah. The author does not intend to have one priesthood replace the other. The language used is not literal but poetic or allusional. Using this same familiar Temple imagery, John the Baptist refers to the Messiah as "the Lamb of God," knowing full well that Jesus is not a lamb. The Bible uses literal, figurative, and poetic styles in different places to effectively convey factual or allusional truths to us. WE must look for these tools and identify them to draw the correct message the author intended.

The Book of Acts and The Apostolic Letters

Faith Defined

11 1 Now faith is the certainty of things hoped for, a proof of things not seen. 2 For by it the people of old gained approval.

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ΔΕΙΝΟΝ

The Book of Acts and The Apostolic Letters

Faith Defined

11 1 Now **faith** is the certainty of things hoped for, a proof of things not seen. 2 For by it the people of old gained approval.

11:1-2

Faith for righteous standing before God: If you're looking for a religion in which you can claim personal success, you should look outside Christianity. The book of Hebrews defends grace and faith above all else. While a call to repentance and personal righteousness is inherent to belief, it is repeatedly noted throughout Scripture that we are never good enough to be accepted without grace and faith.

Faith for certainty: This chapter of Hebrews explains that faith and trust are necessary to wait on God's rewards. While God always fulfills His promises, He will do so in His own time. Moving away from or around God to receive a reward is contrary to faith. Those who wait on the Lord will be satisfied. We have heard before, "After waiting patiently, Abraham received what He was promised." (Hebrews 6: 15)

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11:1-2

Faith (Gk: Pístis) has the sense of “not yet, but definitely.”

- It requires trust and patience and guides actions based on the certainty of reward.
- It is akin to belief and confidence.
- It is neither emotional nor distractible.
- It is patient because it is sure of the result.
- It is honorable because most will give up and accept a smaller, earlier, lesser reward.
- It defers gratification and may require bypassing good to receive later what is excellent.
- It should only be reasonably practiced when someone has earned your trust.
- It produces loyalty and consistency.

The Book of Acts and The Apostolic Letters

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11:1-2 Scripture (God) regards trust as the basis for human merit because it produces and maintains righteousness and thus pleases God.

“Abraham trusted God, and it was credited to him as righteousness.” (Genesis 15:6; Romans 4:3)

- **Faith** looks to another and **yields control** and future results to them.
- **Trust** is what stays the course. It looks around and is **not tempted** to go astray.
- **Hope** is often used instead of **confidence** because hope suggests that there is no evidence yet that a **promise** is being fulfilled.

These are all words of long-term thinking and behavior, rather than settling for more foolish, short-term acceptance of a more limited reward. Faith is a marathon, not a sprint. Most want what is right in front of them rather than what is possible with patience. Faith is hard and requires self-control. Lust is easy and is provoked by emotion.

To which approach do advertisements pander? Apply these two approaches to different areas of your life: raising children, investing, friendships, churches, etc.

The Book of Acts and The Apostolic Letters

3 By faith we understand that the world has been created by the word of God so that what is seen has not been made out of things that are visible.

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The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 “The faith chapter” now presents evidence to prove that God finds acceptable those who put their trust in Him throughout time. This trust guides their actions. Yet their actions are not the genesis of the relationship; their faith in Him is. To this end, the argument begins with the fact that belief in God starts with a belief that He created everything. Trust that He has dominion over the world around us must reasonably precede placing our trust in Him instead of in ourselves or in the things of this world.

This verse also offers the only reconciliation of how the material world came to be. God is trusted beyond the material. Similarly, He created and controls the material. This allows us to trust Him over the material. Further, the immaterial preceded the material and is greater than it. Overall, our immaterial God is greater than what is around us, and this needs to be understood before we can accept what He promises over what the world offers.

You are from God, little children, and have overcome them, because greater is He who is in you than he who is in the world. (1John 4:4)

The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 It may seem strange, but the seed of faith makes all that follows possible: salvation, a new heart and perspective, a changed way of life, different friends and affiliations, and a rearrangement of priorities. Faith is not one of the steps of being reconciled to God; it is the only necessary step, because the other changes result from faith. Faith is the transference of trust and hope from anything else to God. He can now direct a person who looks to Him and listens. Resistance is gone, and the ways of God are understood and make sense for the first time. If faith is genuine, life and priorities align with the Scriptures more and more over time. Listen to how perfectly the following verse now aligns with our understanding of faith and obedience in the life of the believer:

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and follow His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For whoever has been born of God overcomes the world; and this is the victory that has overcome the world: our faith. (1John 5:1-4)

The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 In contrast to the rest of the chapter, which analyzes various “heroes of faith,” this verse sets forth the basics of trusting, namely, that by trusting we understand (meaning we agree with God’s truths). Those who refuse to take the tiny step necessary to trust in God cannot understand the most basic truths: Faith influences our convictions and decisions.

The Creation and the laws that govern it did not come into being gradually; It was created through God’s spoken word. “And God said ...”

Therefore, before the chapter proceeds with the heroes of the faith who first trusted God and then followed His ways, it first presents the Creation as an illustration of what perfect faith looks like: being born of God and following the way God created it to be.

The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 The “Big Bang” theory says that the entire universe began in an unimaginably great explosion some fifteen billion years ago, before which there was nothing (or, in terms of the theory itself, the concepts of time and matter are mathematically and physically undefined). Science should necessarily give up when material considerations and hypothesis testing are impossible.

The Scientific Method: The process of observing, forming hypotheses, and seeking answers through testing and experimentation. Science is dependent on a material world to reach conclusions. It cannot explain what preceded matter or the rules that govern the universe. Summary: Based on its own definition, it cannot explain creation or the Creator. The fact that there are limits to science is uncomfortable for some scientists who want to extend their trade to areas it is not designed to explore.

Ecclesiastes deals with that discomfort.

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ΔΕ ΜΗΔΕΝ

The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 Ecclesiastes deals with that discomfort:

“God Set Eternity in the Heart of Mankind

He has made everything appropriate in its time. He has also set eternity in their heart, without the possibility that mankind will find out the work which God has done from the beginning, even to the end.” (Ecclesiastes 3:11)

This compares to the Genesis passage concerning the fall of man (seeking knowledge to eliminate God) and the fact that knowledge, taken too far, can separate us from God.

Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?” The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” “You will not certainly die,” the serpent said to the woman. “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” (Genesis 3:1-5)

The Book of Acts and The Apostolic Letters

3 By faith we understand that **the world has been created by the word of God** so that what is seen **has not been made out of things that are visible**.

11:3 Likewise, the lesson of the Tower of Babel presents that knowledge sought to dethrone God is unnatural and dangerous for mankind. God scatters this pursuit to restrain foolish humanity to a safer and more humble state.

Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

But the Lord came down to see the city and the tower the people were building. The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth. (Genesis 11:4-9)

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4 By faith Abel offered to God a better sacrifice than Cain, through which he was attested to be righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

The Book of Acts and The Apostolic Letters

4 **By faith** **Abel** offered to God **a better sacrifice** than Cain, through which **he was attested to be righteous**, God testifying about his gifts, and through faith, though he is dead, he still speaks.

11:4 In each “hero” we will see that faith is the basis of acceptance, not works. This is the entire premise of the book of Hebrews.

So it came about in the course of time that Cain brought an offering to the Lord from the fruit of the ground. Abel, on his part also brought an offering, from the firstborn of his flock and from their fat portions. And the Lord had regard for Abel and his offering; but for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy. Then the Lord said to Cain, “Why are you angry? And why is your face gloomy? If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it.” Cain talked to his brother Abel; and it happened that when they were in the field Cain rose up against his brother Abel and killed him. (Genesis 4:3-8)

This is the message you have heard from the beginning: we are to love one another; not like Cain, who was of the evil one and murdered his brother. And for what reason did he murder him? Because his deeds were evil, but his brother's were righteous. Do not be surprised...if the world hates you. (1John 3:11-13)

The Book of Acts and The Apostolic Letters

4 **By faith** **Abel** offered to God **a better sacrifice** than Cain, through which **he was attested to be righteous**, God testifying about his gifts, and through faith, though he is dead, he still speaks.

11:4 Animosity of others towards a person of faith is unavoidable. Yet staying true to your faith is something the believer cannot set aside.

“You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore, I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. (Matthew 23:33-35)

You can kill the messenger, but you can't kill the truth they bring. Cain, the prophets, and Jesus were persecuted, but their truth survives. A similar ideal may be in how we turn to character assassination when the points of our argument fail. We try to kill the messenger when we sense we are going to lose the argument.

The Book of Acts and The Apostolic Letters

4 **By faith Abel** offered to God **a better sacrifice** than Cain, through which **he was attested to be righteous**, God testifying about his gifts, and through faith, though he is dead, he still speaks.

11:4 Unwillingness to repent: the heart is not converted. Faith is lacking.

Was God unfair to Cain? How could Cain have known what to offer? If he didn't know, why did God punish him for it?

The necessity of animal sacrifice had already been displayed in the coverings of Adam and Eve, Cain and Abel's parents. They had made the wrong choice by choosing plant coverings for themselves after sin, and God changed their garments to animal skins.

As to Cain's offering, God's nature is such that he always gives those who err an opportunity to repent. This is precisely what he did in Genesis 4:6–7.

Unfortunately, Cain, instead of rising to the occasion, “rose against Abel his brother, and slew him” (Genesis 4:8).

It was for this unrepentant murder that he was punished, not for making the wrong offering.

The Book of Acts and The Apostolic Letters

4 **By faith** **Abel** offered to God **a better sacrifice** than Cain, through which **he was attested to be righteous**, God testifying about his gifts, and through faith, though he is dead, he still speaks.

11:4 Faith or observance? Should I deny Messiah or set aside observance?

We have come to realize that a person is not declared righteous by God based on his legalistic observance of Torah commands, but through the faithfulness of Jesus. Therefore, we, too, have put our trust in Jesus Christ and are thus faithful to him, so that we might be declared righteous on the grounds of His faithfulness and not on our own legalistic observance of Torah commands. Through legalistic observance of Torah commands, no one will be declared righteous. (Galatians 2:16)

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ΔΑΙ ΜΕΛΑΤΕΡ ΤΟΥΤΟΥ

The Book of Acts and The Apostolic Letters

5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for before he was taken up, he was attested to have been pleasing to God. 6 And without faith it is impossible to please Him, for the one who comes to God must believe that He exists, and that He proves to be One who rewards those who seek Him.

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The Book of Acts and The Apostolic Letters

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**.

11:7

When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch lived a total of 365 years. Enoch walked faithfully with God; then he was no more, because God took him away. (Genesis 5:21-24)

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ΔΕ ΜΗΝ

The Book of Acts and The Apostolic Letters

5 **By faith Enoch** was taken up so that he would not see death; and he was not found because God took him up; for before he was taken up, **he was attested** to have been pleasing to God.

11:5 Was well pleasing to God. This is the Septuagint's rendering; the Hebrew text says he "walked with God." Enoch is not mentioned in detail beyond this and is a subject of speculation, but along with Elijah, went to God without dying.

4 And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out to where was every secret of mercy and secret of righteousness. 5 He showed me all the hidden things of heaven's extremities, all the stars' receptacles, and the splendours of all, from whence they went forth before the face of the holy. 6 And he concealed the spirit of Enoch in the heaven of heavens. (Enoch 70:4-6)

Resurrection: to die and rise from the dead to the same earthly body. (Jesus, Lazarus)

Reincarnation: To die and return in a different body or as an alternate being of greater or lesser status based on goodness. A form of reward or punishment involving Karma (Hindu faith).

Translation: To be transferred directly to another state.

The Book of Acts and The Apostolic Letters

5 **By faith Enoch** was taken up so that he would not see death; and he was not found because God took him up; for before he was taken up, he was attested to have been **pleasing to God**. 6 And **without faith it is impossible to please Him**, for the one who comes to God must believe that He exists, and that He proves to be One who **rewards those who seek Him**.

11:6 Parenthetical review (Cf. v. 1) of the concept of saving “trust,” “faith,” and “pursuit” of God. God becomes for some what he is not for others, a rewarder of those who seek him out. This is different from “deism,” the idea that God started the universe but now it runs by itself without his involvement. It is also the basis of the concepts of judgment, heaven, and hell. God seeks a relationship that recognises His love and person, adding obedience thereafter.

To illustrate this concept of pleasing faith as the core to relationship vs. works, consider the difference in relationship between “going on a vacation to see the sights with someone along” vs. “going on a vacation with someone, and you happen to see the sights.” What is the difference between the two experiences?

ΕΝΟΧΟΝ ΤΑΝ Η ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΩΣ
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ΔΕ ΝΑΜΕ

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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.

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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**.

11:7 Like Enoch (v. 5), Noah “walked” with God (faith led his actions: He did not have faith BECAUSE OF his actions).

These are the records of the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. (Genesis 6:9).

The preeminence of faith (trust leading actions) cannot be intact if works become primary (actions become the reason for trust). This seems subtle, but it is key to maintaining that God is good and we are accepted only by grace through the work of Christ. Our heroes are all described as imperfect. They were not rewarded based on their actions, but because they placed their hope in God. This hope and trust led them to follow Him with certainty and patience because they trusted in Him.

For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, “But the person who is righteous will live his life by trust.” (Romans 1:17)

So, what are we to say? This: that Gentiles, even though they were not striving for righteousness, have obtained righteousness; but it is a righteousness grounded in trusting! (Romans 9:30)

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11:7 It is crucial to see in each of the writer's examples that all those who please God as "believers" do not have faith because of reward, but walk with God and apply His ways to their lives trusting that there is a pleasing future at some point, if not for them, then with their children or others. They are long-term, unselfish thinkers who do not need to personally realize reward within a period of time to maintain their direction and trust. The certainty of what is to come and that they are on the right path, simply because it is right, are ample rewards. Promises do not need to be fulfilled to maintain contentment and confidence. They refer to the Giver and do not need physical reward to maintain their walk. This believer's mindset is similar to,

- The successful soldier
- The successful entrepreneur, business owner, or inventor
- The successful parent and child (family)
- The successful leader
- The successful investor
- The successful church planner or member
- Christ Himself

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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**.

11:7 The main encouragement here is that people of true faith do not dabble in trusting God. Their heart is firm, lest they would most certainly waver and depart when reward is delayed or persecution continues. When challenged, faith will be defined. Unless reward tarries and faith causes someone trouble, there is no certainty that it genuinely exists.

Praise the Lord! Blessed is a man who fears the Lord, who greatly delights in His commandments. His descendants will be mighty on the earth; The generation of the upright will be blessed. Wealth and riches are in his house, and his righteousness endures forever. Light shines in the darkness for the upright; He is gracious, compassionate, and righteous. It goes well for the man who is generous and lends; He will maintain his cause in judgment. For he will never be shaken; The righteous will be remembered forever. He will not fear bad news; His heart is steadfast, trusting in the Lord.

His heart is firm, he will not fear, but will look with satisfaction on his enemies.
(Psalm 112:1-8)

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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 left, not knowing** where he was going. 9 **By faith** he **lived as a stranger** in the land of promise, as in a **foreign land**, living **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**.

11:8-10

Now the Lord said to Abram, "Go from your country, and from your relatives, and from your father's house to the land which I will show you; and I will make you into a great nation, and I will bless you, and make your name great; And you shall be a blessing; And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed."

So Abram went away as the Lord had spoken, and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. 5 Abram took his wife Sarai and his nephew Lot, and all their possessions which they had accumulated, and the people which they had acquired in Haran, and they set out for the land of Canaan; so they came to the land of Canaan. (Genesis 12:1-5)

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11:8-10 The author provides more detail about the life of Abraham than any other. Four examples of trust are offered.

- Trust to leave home for an unknown land (v. 8)
- Trust God will provide a future home (vv. 9-10, 13-16)
- Trust that God will provide a child through Sarah despite her age (vv. 11-12)
- Trust that God would sustain Isaac, even through death (vv. 17-19).

The passage illustrates how faith sustains the believer in both this world and in the world to come by dividing into these two parts:

- Faith in this life (vv. 8-12)
- Faith in eternal life (vv. 13-19)

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11:8-10 Was this promise fulfilled? After Abraham arrived in the land of Canaan, God told him two things: "I will give this land to your seed" (Genesis 12:7), but later he said, "I will give it to you and your seed forever" (Genesis 13:15).

Abraham lived as a temporary resident, wandering in and out of the Land God had promised him; so did Isaac and Jacob. Each died without inheriting the land God had promised.

Is the promise unfulfillable? No, because Yeshua testified that Abraham, Isaac, and Jacob are still alive (Matthew 22:31-32). When their seed, the Jewish people, obtain full possession of Israel, the Patriarchs are alive to inherit with them.

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11:8-10 Do we need to spiritualize this promise through a heavenly, New Covenant concept? “The Land” could now refer to heaven and not to a piece of real estate in the Middle East. We cannot easily spiritualize this promise because elsewhere God says to Abraham, “Arise, and walk through the length and breadth of the Land, for I will give it to you” (Genesis 13:17). Certainly, God did not mean for Abraham to walk through heaven.

We do not need to spiritualize portions of Scripture to make them fit our faith. God fulfills His promises. We may misunderstand or read and consider only portions of what He says when He promises, or lose our patience in waiting for promises to be fulfilled, but He is always faithful. If you find yourself spiritualizing God’s promises to avoid the discomfort of assessing them as unfulfilled, pause. Read all related Scripture on the subject and reconsider what was said. Consider these examples:

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11:8-10 Consider and explain the following “now, but not fully yet” situations:

- How do Abraham, Isaac, and Jacob (and the people of Israel) inherit the Land personally, through their offspring, and through eternal life?
 - Are there conditions for inheritance and continuance in the Land?
 - Consider what Abraham learned of God through the Akidah
 - Consider the transfiguration, the resurrection, and Messiah’s return
- Through promise, David maintained his offspring as the rightful kings of Israel, just as Abraham inherited the Land.
 - Are there conditions for kingship?
 - Is a presence on the throne promised as continuous or conditional?
- The coming of Messiah and His return.
 - Are there conditions for each? Why is this not fully present?

Q: Would you live your life for a promise that benefits only your grandchildren?

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11:8-10 We should maintain our trust in God, even if fulfilling His promises would require miracles or a change in our assumptions. In all this, our faith cannot be secure if his promises must be fulfilled based on our understanding or assumptions.

We do not want to create a conditional relationship with God where He is asked to work the way we understand. Remember what was defined at the beginning of this chapter:

Faith is the certainty of things hoped for, a proof of things not seen. For by it the people of old gained approval. (Hebrews 11:1-2)

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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 even **from one man**, and one who was as good as dead at that, there were born descendants who were just as the **stars of heaven in number**, and as the innumerable grains of **sand along the seashore**.

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ΕΝ ΕΑΡΤΑΝ Η ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
ΚΑΙ ΕΞΕΦΥΓΟΝ ΤΑ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ
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ΔΑΙΜΟΝΑΙ

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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 even from one man, and one who was as good as dead at that, there were born descendants who were just as the stars of heaven in number, and as the innumerable grains of sand along the seashore.

11:11-12 Annunciation of Isaac

Then God said to Abraham, "As for your wife Sarai ("mockery"), you shall not call her by the name Sarai ("princess"), but Sarah shall be her name. 16 I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her." 17 Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man a hundred years old? And will Sarah, who is ninety years old, give birth to a child?" 18 And Abraham said to God, "Oh that Ishmael might live before You!" 19 But God said, "No, but your wife Sarah will bear you a son, and you shall name him Isaac; and I will establish My covenant with him as an everlasting covenant for his descendants after him. (Genesis 17:15-19)

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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 even from one man, and one who was as good as dead at that, there were born descendants who were just as the stars of heaven in number, and as the innumerable grains of sand along the seashore.

11:11-12 The reason for conception was Sarah's certainty that God would provide, regardless of the situation. It often seems like God is more likely to provide when the result is inexplicable (e.g., Gideon's army, Saul vs. David as king).

Do you suppose God prefers to provide supernaturally, or is He pleased to be the provider within the natural realm? Why might He provide supernaturally? For whom is that realm important?

Stars of heavens; sand of the seashore: What peoples come from Abraham?

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The Book of Acts and The Apostolic Letters

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Descendants of Abraham

Abraham is the patriarch of several groups, primarily through his sons, Isaac and Ishmael, and his later children with Keturah.

Through Isaac

Israelites: Isaac, born to Abraham and Sarah, is the father of Jacob (also known as Israel). Jacob's twelve sons became the founders of the Twelve Tribes of Israel, which form the basis of the Israelite nation.

Through Ishmael

Ishmaelites: Ishmael, born to Abraham and Hagar (Sarah's Egyptian maidservant), is the ancestor of 12 Arab tribes. (Islam claims Ishmael is buried in Mecca and that he was the one Abraham was asked to offer on the altar instead of Isaac. Just as Christians are included in spiritual Israel regardless of genealogy, any Muslim is included in the house of Ishmael regardless of actual genealogy if he performs the journey to Mecca as a requirement of the Islamic religion.

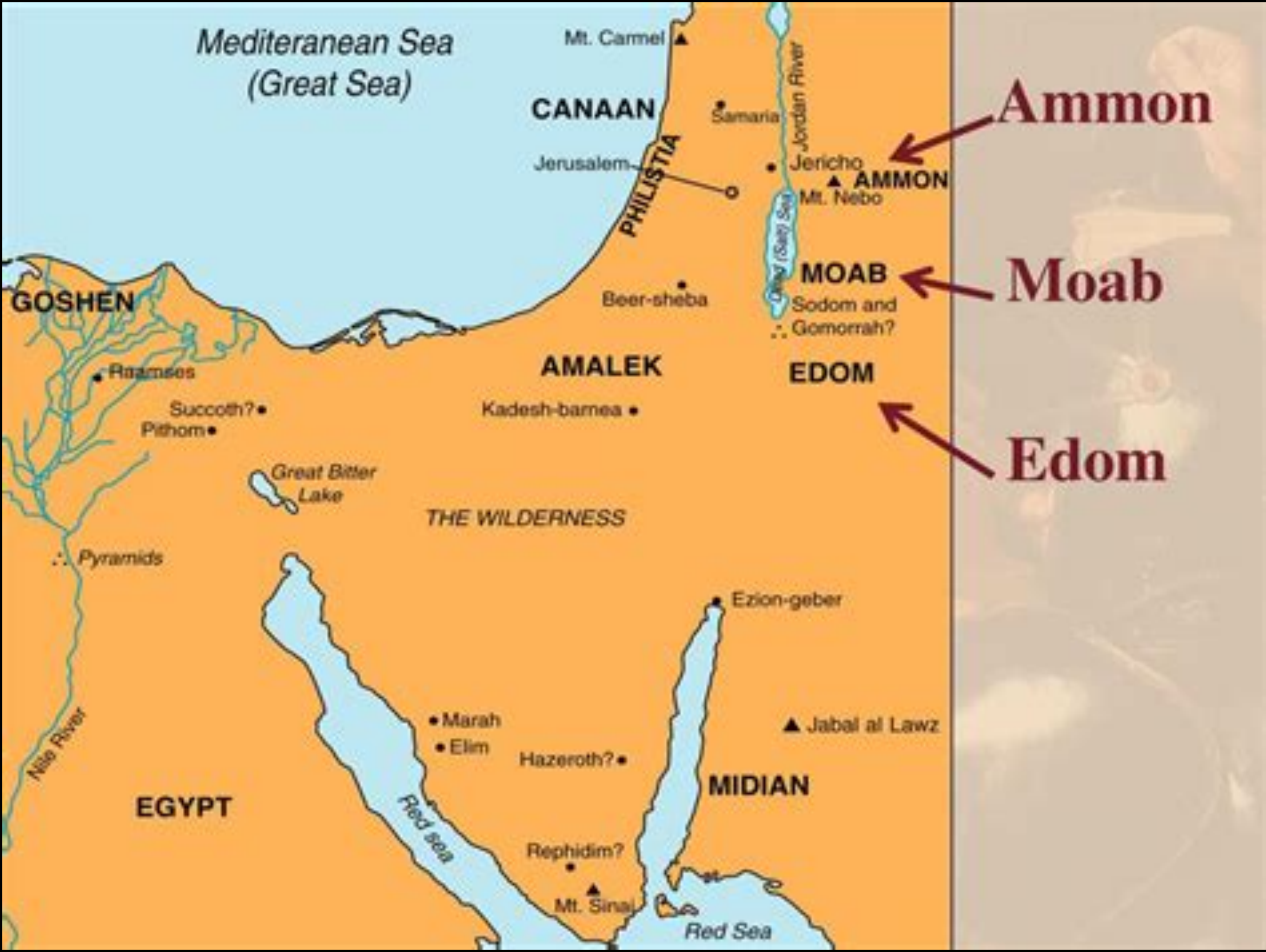
Through Keturah

Various Tribes: After Sarah's death, Abraham married Keturah, with whom he had six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. These sons are believed to have founded several tribes and peoples in the Middle East.

The Book of Acts and The Apostolic Letters

Nations of Abraham

- Ishmael (mother Hagar)
 - Sons: Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah
 - ▶ Location: Generally, the various “Arab” (“nomadic”) countries
- Midian (mother Keturah/?Hagar)
 - After Sarah’s death, Abraham married (Genesis 25:2)/concubine (1Chronicles 1:32) Keturah (recalled Hagar in Genesis Rabbah/Rashi)
 - ▶ Location: both sides of the Gulf of Aqaba, nomadic tendencies
- Isaac (mother Sarah)
 - Jacob/Israel
 - Sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issacar, Zebulun, Joseph (Ephraim and Manasseh), and Benjamin
 - ▶ Location: Land of Israel
 - Edom (people of Jacob’s twin, Esau)
 - Amalek (son of Eliphaz; grandson of Esau/Edom)
 - ▶ Location: south of Judah, extending into northern Arabia
 - Kenaz (son of Eliphaz; grandson of Esau/Edom)
 - ▶ Location: south of the Dead Sea



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People groups immediately surrounding Israel (non-Abrahamic)

- Moabites and Ammonites were Lot's descendants.
- Separate nations in the area include the Amorites, Canaanites, and Hittites

Edomites (southernmost)

Edomites ("red") were the descendants of Esau ("hairy"), Isaac's firstborn son and Jacob's twin brother. Esau rashly sold his inheritance to Jacob for a bowl of red soup (Genesis 25:30-34), and he hated his brother afterward. Esau became the father of the Edomites, and Jacob became the father of the Israelites. Edom is referred to as "Seir" (Seir the Horite; Joshua 24:4), or as "Bozrah" (Isaiah 63:1) or "Sela" (2 Kings 14:7), references to a city of Edom and its capital. The nomadic Nabateans of southern Jordan later resettled Sela as Petra around the fourth century BC.

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People groups surrounding Canaan/Israel

Moabites (north of Edom) and Ammonites (north of Moab)

Lot, Abraham's nephew, was the father of the Ammonites. After leaving Sodom and settling in Zoar, southeast of the Dead Sea, Lot's daughters had an incestuous relationship with their father after getting him drunk. The older daughter had a son named Moab ("from father"), and the younger gave birth to Ben-Ami ("son of my people"). The Ammonites came from Ben-Ami and were a nomadic people who lived in the territory of modern-day Jordan; their capital city being named Amman. The Moabites, coming from Lot's grandson, Moab, also settled east of the Jordan River. Shortly before the Exodus, the regional Amorites crossed the Jordan under Sihon. They drove the Moabites out of the region between the Arnon and Jabbok Rivers, making Heshbon their capital. The Moabites settled south of the Arnon Valley (Numbers 21:26–30).

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People groups surrounding Canaan/Israel

Amorites (north of Ammon, one of the Canannite tribes)

Originally controlling areas from Mesopotamia and parts of Egypt as far back as the 21st century BC to the late 17th century BC, the Amorites descended from one of the sons of Canaan (son of Ham, grandson of Noah, Genesis 10:15–16). The “land of the Amorites” included modern-day Syria and Israel. Some of the southern mountains of Judea were called “the hill country of the Amorites” (Deuteronomy 1:7, 19–20).

Two Amorite kings, Sihon and Og, were defeated by the Israelites under Moses’ leadership (Deuteronomy 31:4), and the tribes of Ruben, Gad, and half of Manasseh resettled their territories. In Joshua 10:10, five Amorite kings were defeated by the people of Israel, and the victory was decisively won in Joshua 11:8. In the time of Samuel, peace existed between Israel and the Amorites (1 Samuel 7:14), while less than a century later, King Solomon forced the remaining Amorites into slavery.



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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 even from one man, and one who was as good as dead at that, there were born descendants who were just as the stars of heaven in number, and as the innumerable grains of sand along the seashore.

11:11-12 Embedded lesson: Abraham's descendants were numerous. The contention later experienced among his descendants would not have been as vast had he and Sarah remained patient with God's plan of offspring through Isaac instead of "helping" God achieve the prophecy of producing a nation through him (Genesis 12).

How might we apply this to various situations in our lives?

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ΔΙ ΤΕΛΟΣ ΕΛΑΧΥΤΟΥ

The Book of Acts and The Apostolic Letters

13 All these **died in faith, without receiving** the promises, but having seen and 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 which they left**, 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**.

11:13 Some attitudes require a consideration of the past and others, the future. Faith is forward-looking and does not consider the past or the present. In its most perfect form, it does not even consider the situation or circumstances. It disregards and refuses to question the amount of time from promise made to promise kept. It simply considers and trusts the person or object in which it believes.

11:15-16 Faith is forward-looking. The stronger the faith, the less anxious and worried someone becomes. Certainty extinguishes worry. Anxiety and the need to see and control are the opposite of faith. Humility and trust bring peace, while pride and self-reliance bring uncertainty and anxiety. The more you require to know, the less faith you have and the more conditional your contentment with God, life, and others.

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11:13

Cast your burden upon the Lord, and He will sustain you;
He will never allow the righteous to be shaken. (Psalm 55:22)

‘Do not fear, for I am with you;
Do not anxiously look about you, for I am your God.
I will strengthen you, surely I will help you,
Surely I will uphold you with My righteous right hand.’ (Isaiah 41:10)

There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. (1John 4:18)

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11:13

Remember Lot's wife. Whoever strives to save his life will lose it, and whoever loses his life will keep it. (Luke 17:32-33)

But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God. (Luke 9:62)

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11:13 The Cure for Anxiety

“For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is life not more than food, and the body more than clothing? Look at the birds of the sky, that they do not sow, nor reap, nor gather crops into barns, and yet your heavenly Father feeds them. Are you not much more important than they? And which of you by worrying can add a single day to his life’s span? And why are you worried about clothing? Notice how the lilies of the field grow; they do not labor nor do they spin thread for cloth, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you.

“So do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. (Matthew 6:25-34)

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The Book of Acts and The Apostolic Letters

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11:13 The beauty of looking forward is that all things are possible. If we look at the past, nothing can change. If we look at the present, troubles and opportunities exist. But with faith and God, the future holds possibilities. There are no established failures. There are no mountains that are too high.

Without faith,

- The past is set, and we are victims of circumstance.
- The present is up to us and our ability to direct the random and multiple occurrences that threaten our personal space and happiness.
- The future is uncertain, intimidating, and beyond our control.
- We are anxious, controlling, sleepless, intimidated, and fearful.

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11:13 Consider Abraham, Sarah, Noah, and Messiah...

Without faith (you against the world; Life is all up to you; Focus on self)

- The past is set, and we are victims of circumstance.
- The present is up to us and our ability to direct the random and multiple occurrences that threaten our personal space and happiness.
- The future is uncertain, intimidating, and beyond our control.
- We are anxious, controlling, sleepless, intimidated, and fearful.

With faith (God is greater than all; Life is joining in God's plan; Focus on God)

- The past is finished; it does not determine the future God has opened for us.
- Present circumstances and afflictions are not able to alter our good future.
- The future is promised by one who is above all and knows all our challenges.

The Book of Acts and The Apostolic Letters

17 By faith Abraham, when he was tested, offered up Isaac, and the one who had received the promises was offering up his only son; 18 it was he to whom it was said, "Through Isaac your descendants shall be named." 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

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ΔΕΙΝΟΝ

The Book of Acts and The Apostolic Letters

17 **By faith Abraham**, when he was tested, offered up Isaac, and the one who had received the promises was offering up his only son; 18 it was he to whom it was said, “Through Isaac your descendants shall be named.” 19 **He considered that God is able to raise people even from the dead**, from which he also received him back as a type.

11:17-19 Previously, we have examined Abraham’s faith of going away from all he knew to venture into a land simply promised to him. There was no turning back and no demand for evidence before accepting the call because Abraham knew God and trusted Him.

Now we see that Abraham trusts God to provide an eternal future as well. Isaac represented a future for Abraham after Abraham died. Children are a way we live on in part after we die. God told Abraham to sacrifice the future he would make for himself through Isaac and to put his hopes for eternity in God, who would provide.

What was required of Abraham to pass these two tests of faith? (What is required of us to have faith?)

Humility

Trust

The Book of Acts and The Apostolic Letters

17 By faith Abraham, when he was tested, offered up Isaac, and the one who had received the promises was offering up his only son; 18 it was he to whom it was said, “Through Isaac your descendants shall be named.” 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

11:17 “only begotten” in English is “monogenes” in Greek, a term used to assign absolute uniqueness to what follows. Isaac was not the only son of Abraham—there was also Ishmael through Hagar (Genesis 16:1–16), but Isaac was unique, one of a kind (as was Messiah Yeshua as a Son of God—John 1:14). Isaac was the only son born according of God’s promise and was the only heir of that promise.

11:19 “received...type”. The verb tense of the English word, received, is “aorist, middle, indicative” in Greek, meaning something has been completed. This suggests that Abraham had Isaac returned to Him, in fact. Although Isaac was not killed, he essentially had died and was returned from death to Abraham. This would be similar to falling off a 200-foot cliff and somehow God saved you by allowing you to live after hitting the ground.

“Types and shadows” are reminders or indicators, consistent with a future or greater truth we cannot (yet) see.

The Book of Acts and The Apostolic Letters

17 **By faith Abraham**, when he was tested, offered up Isaac, and the one who had received the promises was offering up his **only** son; 18 it was he to whom it was said, “Through Isaac your descendants shall be named.” 19 He considered that God is able to raise people even from the dead, from which he also **received him back as a type**.

11:19 Several clues leading up to Abraham lowering the knife indicated that Abraham had faith that God would preserve Isaac. Abraham demonstrated his belief that God’s promise regarding Isaac was unconditional, possibly explaining why he was able to begin the action of sacrificing Isaac.

Abraham reasoned that God could even raise the dead. Before ascending the mountain, Abraham told his servants that he would return with his son (Genesis 22:5). He told Isaac that God would provide the offering (Genesis 22:8). His faith was so strong that he understood that even if he carried out God’s instructions, God would restore his son and fulfill the promise. God had, after all, promised that his descendants would be reckoned through Isaac (Genesis 21:12).

The Book of Acts and The Apostolic Letters

17 **By faith Abraham**, when he was tested, offered up Isaac, and the one who had received the promises was offering up his **only** son; 18 it was he to whom it was said, “Through Isaac your descendants shall be named.” 19 He considered that God is able to raise people even from the dead, from which he also **received him back as a type**.

11:17 James’ faith in action (a perspective different from Hebrews). Hebrews faced the topic of upholding works while denying faith, while James confronted upholding faith while denying works (gnosticism).

But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. You see then that a man is justified by works, and not by faith only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? (James 2:18-26)

The Book of Acts and The Apostolic Letters

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

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ΔΕ ΗΡΩΝ

The Book of Acts and The Apostolic Letters

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

11:20 Isaac's Two Blessings

To Jacob:

Now may God give you of the dew of heaven, and of the fatness of the earth, and an abundance of grain and new wine;

May peoples serve you, nations bow down to you; Be master of your brothers, and may your mother's sons bow down to you.

Cursed be those who curse you, and blessed be those who bless you."

(Genesis 27:28-19)

To Esau:

Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept.

Then Isaac, his father, answered and said to him,

"Behold, baway from the fertility of the earth shall be your dwelling, and away from the dew of heaven from above.

"By your sword you shall live, and your brother you shall serve; But it shall come about when you become restless, that you will break his yoke from your neck."

(Genesis 27:39-40)

The Book of Acts and The Apostolic Letters

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

11:20 Isaac is held up here because to bless and assign a future to his sons, he needed to trust that the words given to him in the blessings would come true over time. He is making a future proclamation concerning his sons.

Additionally, it may be considered that his blessing was made with “dim eyes.”

Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.” Isaac said, “Behold now, I am old and do not know the day of my death. “Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.” (Genesis 27:1-4)

We walk by faith, not by sight. (2Corinthians 5:7)

Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony. (Hebrews 11:1)

The Book of Acts and The Apostolic Letters

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

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The Book of Acts and The Apostolic Letters

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

11:21

Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the days to come.

"Gather together and hear, O sons of Jacob; and listen to Israel your father.

(Genesis 49:1-2)

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The Book of Acts and The Apostolic Letters

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

11:21 What is a blessing? What is a Prophecy? Who blesses who, biblically?

Blessings in the biblical context express God's favor or disdain upon an individual. God, patriarchs, and leaders often pronounce blessings (good or bad) upon individuals.

Blessings are prominently featured in the patriarchal narratives. The Abrahamic covenantal blessing (Genesis 12:1) and Aaron's blessing upon the people of Israel (Numbers 6:24-26) are examples of favor from greater upon lesser.

In the New Testament, Jesus proclaims a set of blessings in the Beatitudes (Matthew 5:3-12), not to any individual, but as an invitation to a life of contentment.

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

11:21 Interconnection of Prophecy and Blessing

Prophecy and blessing are interconnected in the biblical narrative, often working in tandem to reveal God's purposes and plans.

Prophecies frequently contain elements of blessing, as seen in Jeremiah 29:11. Amid prophetic statements of unavoidable captivity, God reveals His will (blessing) to restore His people later.

"For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future."

The fulfillment of prophecy is a blessing, as it confirms God's faithfulness and sovereignty.

When we recognize God's actions, we can speak and credit (bless) Him for what He has done. In this instance, we are blessing (placing acknowledgment) on Him, glorifying Him. (Psalm 16:7; 103:1, 22; Psalm 104:1; Ephesians 1:3)

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

11:21

Blessings are statements that acknowledge God's will. They can be favorable or unfavorable and are either prophetic (future) or immediate. They originate from God and can be directly spoken by Him, His prophets, His patriarchs, or those set to oversee others, but they are also a means by which believers credit God for His faithfulness.

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ΔΕ ΗΡΩΝ

The Book of Acts and The Apostolic Letters

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

11:21 each of the sons. Joseph's sons, Ephraim and Manasseh, received a blessing from Jacob. Consequently, two tribes descended from Joseph, whereas only one tribe descended from each of his brothers (Genesis 47:31; 48:1, 5, 16). This is unnatural and would have been an unlikely prediction of how things would play out, were it not for faith leading action and spoken word.

Top of his staff/bed (Genesis 47:31). The Hebrew word is translated as staff or bed based on the vowels assigned to two renderings of the same consonantal word. The Masoretic, Hebrew text assigns vowels, rendering "mittah" as "bed," while the Greek (LXX) text of Genesis assigns vowels, rendering "matteh" for "staff." Either way, Jacob is shown not relying on his own strength to proclaim such a prophecy, but on his faith.

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ΔΕ ΕΝΩΜΑΙ ΕΛΑΙ

The Book of Acts and The Apostolic Letters

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

11:21 The blessing can be the focus of discussion here, but the example is presented to embellish our understanding of faith. Neither Isaac nor Jacob is presenting their words of prediction based on what they see or what they have the strength to bring about. They are speaking of what God will do: He is One trusted by each of these patriarchs to make their blessings come about over time. They need not see it happen to believe it. They do not have to experience it personally. They know the One who motivates them to speak such words, and they place their confidence in Him.

Our goals are mainly limited by our lack of knowledge or trust in God. We often set our own goals. We can often see the goals we should have as we read Scripture, pray, or hear a sermon, yet we do not alter our path to pursue them; instead, we maintain our pursuit of personal goals.

Consider your goals. List them.

How did they become your goals?

Why are you interested in them?

Does accomplishing your goals primarily glorify God or satisfy you?

Most of us develop our Christianity along our own lines, not on the lines of God.

The Book of Acts and The Apostolic Letters

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

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ΔΕ ΜΗΔΕΝ

The Book of Acts and The Apostolic Letters

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

11:22

Joseph said to his brothers,

“I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.”

Then Joseph made the sons of Israel swear, saying, “God will surely take care of you, and you shall carry my bones up from here.”

(Genesis 50:25-26)

Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, “God will surely take care of you, and you shall carry my bones from here with you.” (Exodus 13:19)

Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph’s sons. (Joshua 24:32)

The Book of Acts and The Apostolic Letters

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

11:22 Faith is defined in Joseph's actions since, in his moment of weakness, he speaks of a certain future for Israel and even makes the final resting place for his bones contingent upon that future coming about by the hand of God.

So far, faith has been defined as

1. Not of our own strength. Faith is reliance on God, not our own abilities (2Corinthians 12:9)
2. Confident in and focused on God and the supernatural. Faith considers what God can do, not what is practical by our own strength.
3. Patience that is not even bound by this life.
4. Forward-looking and sacrificial
5. Not impressed or hindered by the people or things of this world
6. Priorities guiding attitudes and actions: God above others, things of the world, and self.

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ΔΑΙΔΑΤΟΝ

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. 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 temporary pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27 By faith he left Egypt, not fearing the wrath of the king; for he persevered, as though seeing Him who is unseen. 28 By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as through dry land; and the Egyptians, when they attempted it, were drowned.

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ΑΙ ΤΩΝ ΜΑΤΕΡΟΝ ΟΥΤΩΣ

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. 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 temporary pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for **he was looking to the reward**. 27 By faith he **left Egypt, not fearing** the wrath of the king; for he persevered, **as though seeing Him who is unseen**. 28 **By faith he kept** the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as through dry land; and the Egyptians, when they attempted it, were drowned.

11:24 Moses did not know the name of the Messiah, but did refer to a Star that would come out of Jacob (Numbers 24:17-19) and to a future prophet like himself (Deuteronomy 18:15, 18-19). But in John 5:46, Yeshua says that Moses nevertheless wrote about Him.

Verse 24 more refers to the fact that Moses displayed the character and faith like that of the Messiah, who likewise chose short-term suffering for long-term reward.

The Book of Acts and The Apostolic Letters

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. 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 temporary pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for **he was looking to the reward**. 27 By faith he **left Egypt, not fearing** the wrath of the king; for he persevered, **as though seeing Him who is unseen**. 28 **By faith he kept** the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as through dry land; and the Egyptians, when they attempted it, were drowned.

11:23-29 Faith illustrations in Moses' life include,

v. 23-24 Courage, brought through confidence in God above the powers and threats of this world,

v. 24-25 A greater interest in what God offers than what the world offers,

v. 26 An interest in the future over the present,

v. 27 Belief in what is unseen over what is seen, and

v. 28-29 An obedience to and keeping of God's commands that allowed God's blessings to come about.

The Book of Acts and The Apostolic Letters

30 By faith the walls of Jericho fell down after the Israelites had marched around them for seven days.

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ΕΝ ΟΙΣ ΕΡΓΑΝ ΗΡΧΑΛΑΘΗΝ Η ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
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ΔΕ ΕΛΑΧΤΟΥ ΕΛΑΧΤΟΥ ΕΛΑΧΤΟΥ

The Book of Acts and The Apostolic Letters

30 **By faith the walls of Jericho** fell down after the Israelites had marched around them for seven days.

11:30

But the Lord said to Joshua, "See, I have handed Jericho over to you, with its king and the valiant warriors. And you shall march around the city, all the men of war circling the city once. You shall do so for six days. Also seven priests shall carry seven trumpets of rams' horns in front of the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people shall go up, everyone straight ahead."

(Joshua 6:2-5)

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ΔΕ ΜΗ ΜΗ

The Book of Acts and The Apostolic Letters

30 **By faith the walls of Jericho** fell down after the Israelites had marched around them for seven days.

11:30. Can dead rocks have faith? Yes, if they supernaturally uphold the will of God, they can bless the LORD. If we all failed to acknowledge God's actions in our lives, inanimate objects could testify of Him.

Now as He was going, they were spreading their cloaks on the road. And as soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, shouting:

“Blessed is the King, the One who comes in the name of the Lord;

Peace in heaven and glory in the highest!”

And yet some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples!” Jesus replied, “I tell you, if these stop speaking, the stones will cry out!” (Luke 19: 37-40)

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ΕΝΕΑΡΓΑΝΗ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
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ΔΑΙΔΑΤΟΝ

The Book of Acts and The Apostolic Letters

31 By faith the prostitute Rahab did not perish along with those who were disobedient, after she had welcomed the spies in peace.

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ΕΝΕΑΡΓΑΝΗ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
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ΔΙΟΙΔΑΤΟΝ

The Book of Acts and The Apostolic Letters

31 **By faith** the prostitute **Rahab** **did not perish** along with those who were disobedient, after she had welcomed the spies in peace.

11:31

And Joshua said to the two men who had spied out the land, "Go into the prostitute's house and bring the woman and all she has out of there, just as you have sworn to her." So the young men who were spies went in and brought out Rahab, her father, her mother, her brothers, and all she had; they also brought out all her relatives, and placed them outside the camp of Israel. Then they burned the city with fire, and all that was in it. Only the silver and gold, and the articles of bronze and iron, they put into the treasury of the house of the Lord. However, Rahab the prostitute and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho. (Joshua 6:22-25)

Rahab's faith is later mentioned in James 2:25, and she was further rewarded by becoming an ancestor of King David and Yeshua (Matthew 1:5-6, 16).

The Book of Acts and Epistles: The Gospel Goes to the Nations

