

Heb 10:32

ΕΧΕΓΗΣΙΣ γ' ΗΕΒΡΑΙΩΝ 10:32 - 11:3

①

ἀναμνησθήσεσθε - pres mid imp γ ἀναμνησθήσθε
remember, recall

φωτισθέντες - shed light upon, enlighten - in Heb 10:32,
having had experience γ Θ's grace in conversion.

πολλήν γ πολὺς - a word indicating quantity & number,
not size.

ἀθλοῦν - a struggling (as in an athletic context).

ὑπεμείνατε - aorist of ὑπομένω - remain behind,
stand ground, show endurance, endure,
bear up against.
- to abide up, to bear up courageously
(under suffering)

παθήματα - an experience, an evil experience, evil
treatment, suffering.

① It was the new light in X, shed upon their relation
to Θ & on their prospects, which enabled them to
~~endure~~ endure much wrestling or conflict w/ sufferings.
(EGT)

② 32-34: The retrospect of their own history was
sufficient to inspire the ~~the~~ Hebrews w/ patience.
They had experienced in all their sufferings the
assurance of a better possession than any
that they could lose by persecution.

ἀθλοῦν = adds to the picture the image of the
resolute combatant. The Hebrews not only

suffered, but how themselves as those who were contending for a crown.

πολύς - is frequently used of that which is great in degree & not only frequent in repetition. Here the notions of intensity & repetition are both applicable to the struggle of the Hebrews.
(Westcott)

③ The author wishes to embolden his readers so that they will emerge victorious from the present growing test of their faith. This he does now in the first place by reminding them of how they stood a severe test in the earlier days of their life as slaves, not long after their enlightenment. They had met the challenge of these sufferings as great athletes of X, & stood firm.
(N I C)

verse 33

ὀνειδισμοῖς - a reproach

θλίψεσιν - persecution, affliction, distress.

θεατριζόμενος - Pres Part of θεατριζομαι - make a public show of, expose to public shame.
- from theater, spectacle, show

ἀναστρεφόμενων - Pres mid Part - of ἀναστρέφω - invert, turn upside down

an mid + Part = conduct (behave) myself, live, w/ reference to the manner of life.

① Cozenystrak - Lit., exhibited in the theater.
& Companions = more than companionship is implied.
Partakers -

(Purport)

② Those of them who had not been personally exposed to suffering showed their solidarity w/ those who were directly attacked, & so shared the public scorn.
(190)

③ affliction, primarily means a pressure, that weighs down the spirit. For the believer who is enabled to endure it, the affliction becomes a means of triumph.
(Vine)

④ The contrast in the tenses of the participles suggests that upon some special occasion the persons addressed had in a signal manner identified themselves w/ fellow-Christians in an outbreak of persecution; while they were habitually exposed to public reproach.

The personal suffering of the Hebrews were twofold.

1- Reproaches; which contrast a man's conduct w/ what might have been expected of him.

2- afflictions = in which force is the expressing of ill will.
Reproaches affect the character.

afflictions ~~applied~~ affect material prosperity.
(Westcott)

Verse 34

δεσμίου - bound, captive, in chains, prisoner.

συνεπαθήσατε - aorist of συνεπαθῆναι - suffer along
w/, to be affected similarly.

ἄρπαιγὴν - robbery, robbing.

ὑπαρχόντων - one's belongings, possessions, personal
property.

προσδέξασθε - aorist of προσδέχομαι - await, expect;
receive, welcome; accept.

Κρείττονα = ~~better~~ better.

- from κρατος, strong (which denotes power
in activity & effect), serves as the comparative
degree of ἀγαθος, good (good ou fair,
intrinsicly). It is especially characteristic
of Hebrews where it is used 12 times; it indicates
what is advantageous or useful; excellent.

ὑπαρξιν, a possession, generally of personal property.

μένουσαν - pres. part. of μένω - remain, abide,
wait.

① καὶ γὰρ, as always, must be rendered here "for indeed,"
"for in point of fact," proving by more definite
instances that they had become partakers w/ the
persecuted

ἄρπαιγὴν - the violent & unjust seizure.

that which enables them to take joyfully the
loss of their possessions is their consciousness -
that they have a possession which is better & which

cannot be taken away.

Emphatic - "you yourselves" in contrast to those who had robbed them & now possessed their goods.

(EHT)

② you gladly accepted loss as if it were gain.

Striped of their goods the Xians learned better than before that their true self remained unchangeable. That was not marred, but purified.

→ by the use of the word $\gamma\iota\upsilon\omega\sigma\iota\kappa\omicron\upsilon\tau\epsilon\varsigma$, as distinguished from $\epsilon\iota\delta\omicron\tau\epsilon\varsigma$, the writer implies that the knowledge was realized thru the trial: thru that the confessors came to know the value of their faith.

The order in the words - "better & abiding" gives distinctness to the two thoughts: "a better possession & that too an abiding one."

(Westcott)

③ For Israelites to treat the plundering of their property w/ joy was so contrary to natural inclinations that it was no small evidence of genuine faith, by which they counted it an ~~hon~~ honor & joy to suffer in the cause of X.

(Vine)

④ The eternal inheritance laid up for them was so real in their eyes that they could lightly bid farewell to material possessions which were short-lived in any case.

This attitude of mind is precisely that "faith"
of which our author goes on to speak.

(79C)

Heb. 10:35-39 Hebrew

vs 35

Are these the marks of
faith? - Endurance,
confidence,
patience?

- ① Confidence = boldness (V)
- ② cast not away = let not go (Vine)
- ③ The sacrifice which the Hebrews once made proved their confidence - confidence in an unseen future - which they boldly proclaimed; & at the same time they confirmed it. The lesson of the past therefore encouraged them to still go further on in it, & such endurance & claims from his people.

Mark 10:50

Do not fling it away as tho it were of no value. boldness = the Apostle first chooses the term which describes endurance under its most commanding aspect, as ready to proclaim the hope on which it rests & as secure victory; then in v. 36, he presents the idea of simple endurance.

Remembrance = the recompense is included even now in the spirit of the believer who has learned to set outward objects at their true value. (Westcott)

- ④ confidence = w/ special reference to steadfastness ~~and~~ ^W ~~works~~ in adverse & disheartening circumstances -
Y - Peter & John in Acts 4:13 - the forthrightness of their language evinced an ~~an~~ inner confidence of heart & life. (RBC)

⑤ Such action would not be in vain, for there is a
Xian recompense of reward which depends not upon any
legal right but upon the goodness & faithfulness of
(Lyndall)

another facet of faith = the reward, ab character of
faithfulness to reward - not in vain.

⑥ If this boldness be entered upon, then the devil's
constant threat is, "You are presumptuous - cast it away..."
(Newell)

⑦ Recompense = a payment of wages (Vine)

verse 36

① Patience bridges a gap: having done the will of G is
one gap bridged; that ye may receive the promise is
the other. (Newell)

② The necessity for patience is now stressed - before the
promise can be received the will of G must be fulfilled.
(Lyndall)

what is it to live by faith?

- 1- to live boldly - in confidence - that G will recompense.
- 2- to live steadfastly - in patience, endurance - so that will of
G be done - thus receive the promise = & note what faith
seeks: The fulfillment of the promise. Does the whole thing
turn on this? - receiving what was promised? Is that the

heart, essence, key? I have promised - how do we live in faith of that?

③ I will certainly fulfil His promise; they will enter into the utmost enjoyment of it; but in the meantime they must remain loyal, & not give up doing God's will. (79C)

While they wait, they work - not to sit passively awaiting the fulfilment, but to be busy doing God's will. Or is it - that now having done God's will, we still haven't received the promise, therefore we need patience to receive it?

④ The promise stands for the thing promised, the reward - v.35 (Time)

God is going to reward us (The recompense of reward); that is the promise; v.36 - & we will receive it if we endure.

⑤ You have need = the force of the reason lies in the moral ~~effort~~ efficacy of endurance. The trials to which you are subjected belong to the perfect discipline of the faith which you hold. You have need of patience, therefore, that you may obtain what you expect.

- The thought of the ~~old~~ athlete who has completed his struggles & is asking impatiently for his prize.

The desire part - desire, marks that which precedes the fulness of reward - The work is seen to be completed

before the prize is ^{received} ~~given~~ [Is this "faith is the assurance of things hoped for?"] → Should 11:1 send us back to this passage for understanding what that faith involves?

Faith is the assurance of things hoped for. But this faith is more than simply believing & claiming = it is ~~reality~~ reality based on the fact we have done O.G. will & now we endure whatever suffering may be involved while we wait for the wages of our faith.

The athlete has won the race - the prize is now his, he has the bill due to the prize, the reward, the promise, the things hoped for, now he waits patiently to receive it - Faith is enduring confidence that he will receive it, regardless of delay or adversity.

We cannot correct understand or interpret 11:1 unless we understand & see its ~~real~~ relation to 10:35-39. 11:1 is the conclusion & summary of 10:35-39

So the faith of 11:1 is the faith of 10:35-39, the having done the will of O

Receive κομισασθαι compared to επιτυχειν, which describe the simplicity of obtaining. κομισασθαι adds the thought of personal appropriation & enjoyment, of taking as one's own for use. Matt 25:27 (Wescott)

Verse 37

① The purpose of D will be fulfilled in its due time, even if it seems to linger. In old times the faithful had to wait for the manifestation of the salvation of D. It must always be so; & past experience furnishes a sufficient support for hope.

Quotation from Hab-2: In the original context that which is expected is the fulfillment of the prophetic vision of the destruction of the Chaldeans, the enemies of the people, to be followed by the revelation of His glory. The judgment was executed & the promise was accomplished in due time, but not as men had hoped. The lesson had a ~~significant~~ ~~important~~ significant application to the condition of the early church. (Westcott)

② This gives the reason for the preceding exhortation & ~~points~~ ~~points~~ points to the time of receiving the promise.

He that cometh will come: let; the coming one will come. He is even the coming one. (Two)

Verse 38

① Hab 2:4 - "The righteous one shall live by my faithfulness" or "by faith in me." [Faith in O's faithfulness - that's the source & strength of our faith - the fact that O is faithful to do all He has promised].

shall live = he shall survive the present trial & receive his eternal reward. (Lyndale)

② Here Hab 2:4 is given a different meaning than in Gal 3:11; here it refers to the faith that endures to the end. The contrast to faith is the man who shrinks back. (J.B.)

③ thru his steadfast obedience to O he shall be left alive in the time of confusion & destruction
(Vincent)

④ The author emphasizes the forward-looking character of saving faith, & in fact includes in "faith" not only what Paul means by the word but also what Paul more often expresses by the companion word "hope." (N.C.)

⑤ The just - the one who believes - requires faith, trust in the unseen, for life. Such faith is the support of endurance & the seal of confidence.
The word ἵστος ἠλεος θ' αὐτῶν implies a shrinking

away from fear of or regard for another.
(Westcott)

vs 39 -

① We do not partake of drawing back, which is characteristic of recreants.

unto perdition = Drawing back makes for termination in (et's) destruction.

Saving = acquiring, obtaining, possession
(Vincent)

② The "we" is very emphatic.

a complete distinction is being made between true believers, whose life is that of doing the will of G, w/ the consequent reward, + those who are mere professors.

"of them that have faith" - Lit., "out of faith," signifying that this is their characteristic.

Saving = possessing or gaining, the act of acquiring anything. The exercise of faith by a believer enables him so to live that he gains his life or soul by so living as to receive a full reward hereafter. (Vine)

③ The thought of shrinking back is at once put aside.
(Westcott)

(over)

①

Greek words in 10: 35, 36, 39

verse 35

ἀποβάλητε - consist of ἀποβάλλω - cast away, cast off, lose
- lay aside, to throw off from

παρησία - boldness, freedom, liberty, shown especially
in speech - unrestrained ~~in speech~~ of
utterance - the absence of fear in speaking boldly
- the deportment by which one becomes conspicuous,
acts openly, or secures publicity.

μεγάλην - large, great, in the widest sense.

μισθοδοσίαν - repayment of price or payment of price
due; reward - a payment of wages

verse 36

ὑπομονῆς - steadfast endurance, the virtue shown by
martyrs.

Lit - on abiding under, patience.

χρεῖαν - need; any special occasion or matter in hand.

ποιήσαυτες - act as Part of ποιέω - do, set, cause, make

κομίσησθε - act with subj of κομίζω = ~~convey, bring, send~~ -

in middle, receive back, receive what has
belonged to myself but has been lost, or else
promised but kept back, or

I get ~~it~~ what has come to be my own by
earning, I recover.

in middle, to turn for ones self

Ἐπαγγελίαν - the promise

Verse 39 -

ὑποστολῆς - w/ drawal, shrinking

verb = to draw back, w/ draw - perhaps a metaphor from lowering a sail & so slackening the course, & hence being remiss in holding the truth.

ἄπώλειαν - destruction, ruin, loss.

περιποίησιν - acquiring, obtaining, possessing, possession, ownership.

- Preservation, acquiring or gaining something

→ Με μίμησιν ὑπο ~~ὑπο~~, underneath, is here suggestive of stealth.

"making a stealthy retreat" - shrink back because weak by sight, the fears, the obstacles, the obduracy of the world - we carefully, gradually shrink back - we strike our sails, & so no longer move when the wind blows -

Ronald Dunn

HANGING-ON-FOR-DEAR-LIFE FAITH

Exegesis of Hebrews 10:32- 11:3

Hebrews 10:32

ἀναμνησέσθε

- pres. mid. imp. of
Remember, recall

φωτισθέντες

- shed light upon, enlighten - in
having had experience of God's
grace in conversion.

πολλῶν ἢ πολὺς

- a word indicating quantity and
number, not size.

ἀθλήσιν

- a struggling (as in an athletic contest).

ὑπεμείνατε

- Aorist of ὑπομένω - remain
behind, stand ground, show endurance,
endure, bear up against.

L to abide up, to bear up courageously
(under suffering).

παθημάτων

- an experience, an evil experience, evil
treatment, suffering.

(1) It was the new light in Christ, shed upon their relation to God and on their prospects, which enabled them to endure much wrestling or conflict with sufferings. (EGT)

(2) 32-34: The retrospect of their own history was sufficient to inspire the Hebrews with patience. They had experienced in all their sufferings the assurance of a better possession than any that they could lose by persecution.

ἀθλήσιν - adds to the picture the image of the resolute combatant. The Hebrews not only suffered but bore themselves as those who were contending for a crown.

πολύς = is frequently used of that which is great in degree and not only frequent in repetition. Here the notions of intensity and repetition are both applicable to the struggle of the Hebrews. (Westcott)

(3) The author wishes to embolden his readers so that they will emerge victorious from the present growing test of their faith. This he does now in the first place by reminding them of how they stood a severe test in the earlier days of their life as Christians, not long after their enlightenment. The had met the challenge of these sufferings as good athletes of Christ, and stood firm. (NIC)

Hebrews 10:33

- ὀνειδισμοῖς - a reproach
θλίψεσιν - persecution, affliction, distress.
θεατριζόμενοι - pres pass part of θεατρίζομαι
make a public show of, expose to public
shame.
↳ from theater, spectacle, show
ἀναστρεφόμενων - pres. mid part of ἀναστρέφω
overturn, turn upside down
In mid and pass - conduct (behave)
myself, live, with reference to the
manner of life.

(1) Gazingstock Lit. exhibited in the theater.
Companions More than companionship is implied.
Partakers. (Vincent)

(2) Those of them who had not been personally exposed to suffering showed their solidarity with those who were directly attacked, and so shared the public scorn. (NIC)

(3) Affliction, primarily means a pressure, that weights down the spirit. For the believer who is enabled to endure it, the affliction becomes a means of triumph. (Vine)

(4) The contrast in the tenses of the participles suggests that upon some special occasion the persons addressed had in a signal manner identified themselves with fellow-Christians in an outbreak of persecution; while they were habitually exposed to public reproach.

The personal suffering of the Hebrews were twofold.

(1) Reproaches - which contrast a man's conduct with what might have been expected of him.

(2) Afflictions - in which force is the expression of ill will.

Reproaches affect the character.

Afflictions affect material prosperity. (Westcott)

Hebrews 10:34

- δεσμίοις - bound, captive in chains, prisoners.
συνεπαθήσατε - aorist of συμπαθέω -suffer along with, to be affected similarly.
ἄρπαιγὴν - robbery, robbing
υπαρχόντων. - one's belongings, possessions, personal property.
προεδέξασθε - aorist of προσδέχομαι - await, expect; receive, welcome; accept.
κρείττονα - better.

- from κρατος, strong (which denotes power in activity and effect), serves as the comparative degree of αγαθος, good (good or fair, intrinsically). It is especially characteristic of Hebrews where it is used 12 times; it indicates what is advantageous or useful; excellent.
σὺπαρξιν ←, a possession, generally of personal property.

μένουσαν = pres. part of μένω - remain, abide, wait.

- (1) καὶ γάρ, as always, must be rendered here "For indeed," "for in point of fact," proving by more definite instances that they had become partakers with the persecuted.

ἄρπαιγὴν - the violent and unjust seizure. That which enables them to take joyfully the loss of their possessions is their consciousness that they have a possession which is better and which cannot be taken away.

Emphatic - "you yourselves" in contrast to those who had robbed them and now possessed their goods. (EGT)

(2) You gladly accepted loss as if it were gain. Stripped of their goods the Christians learned better than before that their true self remained unchangeable. That was not marred, but purified.

By the use of the word γινώσκουτες, as distinguished

(page 2)

Hebrews 10:34

from εἰδοτες, the writer implies that the knowledge was realized through the trial: through that the confessors came to know the value of their faith.

The order in the words - "better and abiding" gives distinctness to the two thoughts: "a better possession and that too an abiding one." (Westcott)

(3) For Israelites to treat the plundering of their property with joy was so contrary to natural inclinations that it was no small evidence of genuine faith, by which they counted it an honor and joy to suffer in the cause of Christ. (Vine)

(4) The eternal inheritance laid up for them was so real in their eyes that they could lightheartedly bid farewell to material possessions which were short-lived in any case. This attitude of mind is precisely that "faith" of which our author goes on to speak. (NIC)

Greek words in Hebrews 10:35, 36, 39

Hebrews 10:35

- ἀποβάλητε - Aorist of ἀποβάλλω cast away, cast off, lose
↳ lay aside, to throw off from
- παρρησίαν - boldness, freedom, liberty, shown especially in speech - unreservedness of utterance - the absence of fear in speaking boldly.
↳ the deportment by which one becomes conspicuous, acts openly, or secures publicity.
- μεγάλην - large, great, in the widest sense.
μισθοποδοσίαν - repayment of price or payment of price due; reward - a payment of wages.

Verse 36

- ὑπομονῆς - steadfast endurance, the virtue shown by martyrs.
Lit. - an abiding under, patience.
- χρεῖαν - need; any special occasion or matter in hand.
- ποιήσαντες - aor act part of ποιεῶ - do, act, cause, make.
- κομίσησθε - aor mid subj of κομίζω
In middle, receive back, receive what has belonged to myself but has been lost, or else promised but kept back, or
✓ I get what has come to be my own by earning,
I recover.
In middle, to hear for one's self.
- ἐπαγγελίαν - the promise.

Verse 39

ὑποστολής - withdrawal, shrinking
The prefix ὑπο, underneath, is here suggestive of stealth.
"Making a stealthy retreat" - shrink back because walk by sight, the fears, the obstacles, the obviousness of the world - we carefully, gradually shrink back - we strike our sails, and so no longer move where the wind blows.

(page 2)

Greek words in 10:35, 36, 39

Verse 39 cont'd

Verb - to draw back, withdraw - perhaps a metaphor from lowering a sail and so slackening the course, and hence being remiss in holding the truth.

ἀπώλειαν - destruction, ruin, loss.

περιποίησιν - acquiring, obtaining, possessing,
possession, ownership.
- preservation, acquiring or gaining
something.

Hebrews 10:35-39

Are these the marks of faith? Endurance, Confidence, Patience?

Verse 35

- (1) Confidence - boldness (V)
(2) Cast not away - lit. not gone (Vine)

(3) The sacrifice which the Hebrews once made proved their confidence - confidence in an unseen future - which they boldly proclaimed, and at the same time they confirmed it. The lesson of the past therefore encouraged them to still further endurance. And such endurance God claims from His people.

Do not fling (Mark 10:50) it away as though it were of no value .

Boldness - The apostle first chooses the term which describes endurance under its most commanding aspect, as ready to proclaim the hope on which it rests and as secure of victory; then in v. 36, he presents the idea of simple endurance.

Recompense - the recompense is included even now in the spirit of the believer who has learned to rate outward afflictions at their time value. (Westcott)

(4) Confidence: with special reference to steadfastness in adverse and disheartening circumstances. Cf - Peter and John in Acts 4:13 - the forthrightness of their language evinced an inner confidence of heart and life. (NIC)

(5) Such action would not be in vain, for there is a Christian recompense of reward which depends not upon any legal right but upon the goodness and faithfulness of God. Another basis of faith - the reward, God's character of faithfulness to reward - not in vain. (Tyndale)

(6) If this boldness is entered upon, then the devil's constant threat is "you are presumptuous - cast it away..." (Newell)

(7) Recompense - a payment of wages (Vine)

Verse 36

(1) Patience bridges a gap: having done the will of God is one gap bridged; that ye may receive the promise is the other. (Newell)

(2) The necessity for patience is now stressed - Before the promise can be received the will of God must be fulfilled. (Tyndale)

What is it to live by faith?

1 - To live boldly - in confidence - that God will recompense.

2 - To live steadfastly - in patience, endurance - so that will of God be done - Thus receive the promise - and that's what faith seeks: the fulfillment of the promise. Does the whole thing turn on this? - receiving what was promised? Is that the heart, essence, key? God has promised - how do we live in faith of that?

(3) God will certainly fulfil His promise; they will enter into the utmost enjoyment of it; but in the meantime they must remain loyal, and not give up doing God's will. (NIC)

While they wait, they work - not to sit passively waiting the fulfilment, but to be busy doing God's will. Or is it - that now having done God's will, we still haven't received the promise, therefore we need patience to receive it?

(4) The promise stands for the thing promised, the reward. V. 35. (Vine)

God is going to reward us (the recompense of reward) that is the promise of v. 36 - and we will receive it if we endure.

(5) Ye have need - the force of the reason lies in the moral efficacy of endurance. The trials to which you are subjected belong to the perfect discipline of the faith which you hold. You have need of patience, therefore, that you may obtain what you expect.

- the thought of the athlete who has completed his struggles asking impatiently for his prize.

The Aorist part - doing marks that which precedes the fulness of reward. The work is seen to be completed before the prize is received.

(page2)
Hebrews 10:36

(Is this "faith is the assurance of things hoped for?) -
Should 11:1 send us back to this passage for understanding what
that faith involves? Faith is the assurance of things hoped for.
But this faith is more than simply believing and claiming - it
is based on the fact we have done God's will and now we
endure whatever suffering may be involved while we wait for
the wages of our faith.

The athlete has won the race - the prize is now his, he
has title deed to the prize, the reward, the promise, the
things hoped for, now he waits patiently to receive it -
Faith is enduring confidence that he will receive it, regardless
of delay or adversity.

We cannot correctly understand or interpret 11:1 unless we
understand and see its relation to 10:35-39. 11:1 is the
conclusion and summary of 10:35-39.

So the faith of 11:1 is the faith of 10:35-39, the having
done the will of God.

Receive: κομίσασθαι compared to ἐπιτυχεῖν,
which describes the simple act of obtaining. κομίσασθαι adds
the thought of personal appropriation and enjoyment, of taking as
one's own for use. Matt. 25:27 (Wescott)

Hebrews 10:37

(1) The purpose of God will be fulfilled in its due time, even if it seems to linger. In old times the faithful had to wait for the manifestation of the salvation of God. It must always be so; and past experience furnishes a sufficient support for hope.

Quotation from Hab. 2: In the original context that which is expected is the fulfillment of the prophetic vision of the destruction of the Chaldeans, the enemies of God's people, to be followed by the revelation of His glory. The judgment was executed and the promise was accomplished in due time, but not as men had hoped.

The lesson had a significant application to the condition of the early church. (Westcott)

(2) This gives the reason for the preceding exhortation and points to the time of receiving the promise.

He that cometh will come: lit., the coming one will come.
He is ever the coming one. (Vine)

Hebrews 10:38

(1) Hab. 2:4 - "The righteous one shall live by my faithfulness" or "by faith in me." (Faith is God's faithfulness - that's the source and strength of our faith - the fact that God is faithful to do all He has promised.)

Shall live - he shall survive the present trial and receive his eternal reward. (Tyndale)

(2) Here Hab. 2:4 is given a different meaning that in Gal. 3:11; here it refers to the faith that endures to the end. The contrast to faith is the man who shrinks back. (IB)

(3) Through his steadfast obedience to God he shall be kept alive in the time of confusion and destruction. (Vincent)

(4) The author emphasizes the forward-looking character of saving faith, and in fact includes in "faith" not only what Paul means by the word but also what Paul more often expresses by the companion word "hope". (NIC)

(5) The just - the true believer - requires faith, trust in the unseen, for life. Such faith is the support of endurance and the seal of confidence.

The word **ὑποστελλεσθαι** implies a shrinking away from fear of or regard for another.

(Westcott)

Hebrews 10:39

(1) We do not partake of drawing back, which is characteristic of recreants.

Into perdition - Drawing back makes for and terminates in (6's) destruction.

Saving - acquiring, obtaining, possession. (Vincent)

(2) The "we" is very emphatic. A complete distinction is being made between true believers, whose life is that of doing the will of God, with the consequent reward, and those who are mere professors.

"of them that have faith - Lit. "out of faith", signifying that this is their characteristic.

Saving - possessing or gaining, the act of acquiring anything. The exercise of faith by a believer enables him so to live that he gains his life or soul by so living as to receive a full reward hereafter. (Vine).

(3) The thought of shrinking back is at once put aside. (Westcott)

(4) The meaning of "drawback" is, literally, to "take in sail" (Gal. 2:12). The believer is depicted as a sailor who, instead of opening every stitch of canvas he possesses to catch every breeze, deliberately strikes sail and thus becomes becalmed.

Faith is first receptive in spreading its sails to catch the breeze of God's revelation, and then it is responsive to His word and grace. (Thomas)

How to own yourself - without faith we are owned by fear, possessions, selfishness, etc. Faith enables us to possess our own souls.

Start here
11:1

ἑλπιζομένων - gen. pl. part. pres. pass. of ἑλπίζω
ὑπόστασις - lit. an underlying. confidence, assurance;
a giving substance (or reality) to, or a
guaranteeing, Heb 11:1, where possibly title-deed
is the sense; substance, reality, Heb 1:3

used in Greek for property, estate, land -
agreement of sale. It stands for the whole body of
documents bearing on the ownership of a person's property,
deposited in the archives, & forming the evidence of
ownership. "Something that underlies visible conditions
& guarantees a future possession. And as this is the
essential meaning in Heb 11:1, we venture to suggest the
translation "Faith is the title-deed of things hoped
for." (Moulton & Milligan)

[Connect this w/ 10:39, that it is our character to believe,
we are "of faith" - faith being the evidence of our salvation,
it is the means whereby we prove ownership of all the
things God has promised]. what kind of faith? - the
faith described in 10:37ff - confidence, obedience &
endurance

πραγμάτων - gen pl of πράγμα - deed, action, a matter, an
affair, lawsuit, business
- denotes that which has been done

ἔλεγχος - a proof: possibly a persuasion.
- a reproof, proof, test

① Substance = literally foundation, that which stands under; hence, the ground on which one builds a hope, naturally gliding into the meaning of "assurance," "confidence".

Faith gives to things future, which as yet are only hoped for, all the reality of actual present existence; & irresistibly convinces us of the reality of things unseen & brings us into their presence.

Things future + things unseen must become certainties to the mind if a balanced life is to be lived.
(EGT)

[Faith makes them present + powerful
faith is the proof of ownership ~~the believer preser~~ of things hoped for the believer presents in order to claim possession. it is the irrefutable proof he presents that unseen things exist - promises, things hoped for]

② Heb 11 is a vindication & demonstration of the statement made in 10:38 - "The just shall live by faith."

The position in the original of is, ἐστίν, at the beginning of the sentence lays strong emphasis upon the reality of faith.

Substance can hardly mean reality here, for faith does not bestow reality on things which have no substance or reality in themselves.

Faith is the title-deed of things hoped for. **59**

Thus a man who has true faith possesses the title-deeds of eternal realities, & the conviction & proof that these realities, though unseen, can be a living & effective power in his life.
 (Lyndale)

③ The reference to Faith, as the characteristic of the true people of God, leads the writer to develop at length the lesson of Faith given in the records of the Old Covenant. From the first the divine revelation has called out Faith. He shows that the spiritual history of the world is a history of the victories of faith.

Faith is = the affirmation of the reality of faith as well as the nature of faith — "Now faith is, & it is this..."

~~on the~~ ~~obj~~ ~~ect~~ of Faith is — Faith essentially deals w/ the future & w/ the unseen, the regions not entered by direct physical experience — "Things hoped for, objects not seen." Faith deals w/ everything which comes under these two categories.

It is in virtue of faith that things hoped for are now, so that faith is their essence in regard to the actual experience of the believer.

Now the general scope of the statement is to show that the future & the unseen can be made real for men by faith.

Things which in the succeeding time are still "hoped for" as futures have a true existence in the

eternal order; & this existence faith brings home to the believer as a real fact.

(Westcott)

④ In O. T. times there were many men & women who had nothing but the promises of God to rest upon, without any visible evidence that these promises would ever be fulfilled; yet so much did these promises mean to them that they regulated the whole course of their lives in their light. The promises related to a state of affairs belonging to the future; but these people acted as if that state of affairs were already present, so convinced were they that God would fulfil what He had promised.

Things yet future as far as their experience went were thus present to faith, & things outwardly ~~seen~~ unseen were visible to the eye.

Things which in themselves have no existence as yet become real & substantial by the exercise of faith.

The "conviction" "conviction" of things not seen" embraces things which are invisible because they belong to the future, like the fulfilment of God's promises.

(RJC)

For instance, when these Hebrew Christians were experiencing great suffering, they knew God had promised deliverance, vindication, relief — ~~they~~ their faith made the unfulfilled promises present, & ~~gave~~ gave present experience to future promise,

thereby enabling them to endure it & remain faithful during the persecution. During the persecution, they were experiencing the future thru faith.

For instance, thru X the new age has come & we have tasted of the power of the age to come - or heaven, every tear dried, sorrow removed, etc - when going thru sorrow & suffering, thru faith we can be experiencing now what is promised for heaven - a foretaste, a preview - we step into the world of things hoped for & things unseen ->

Faith brings the future to us now - it takes us into the future. Y 10:34 - joyfully accepted the ~~seizure~~ seizure of property - knowing they had a better possession & an abiding one. The context of this passage is suffering - faith enables us to suffer, & in the midst of suffering, faith makes the future less & eternally more real than the present pain of suffering.]

⑤ This is not a definition of faith, it is a statement of its power & activity. There is special emphasis upon the word "is"; this marks the reality of faith, & the confirmation of this is marked by the "fn" of v. 2.

The Giving substance to - that is, what faith does to things hoped for, it makes them facts instead of matters of mere expectation.

Evidence: denotes a proving; it is not merely a conviction of the fact that things unseen exist, it brings them into the experience of the believer's life. Faith accepts what is declared & puts it to the proof. (Vine)

The foundation of faith is that God's purpose will be realized - & faith ~~trusts~~ makes that future prospect a present fact.

⑥ It is important that the preliminary definition should be clearly understood, since the following examples illustrate. The key is furnished by v. 27, as seeing him who is invisible. Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, & is upheld by it in the face of ~~the~~ all that seems to contradict it. Faith is real seeing.

Observe that ἡ πίστις & ἡ ἀπόδειξις are not two distinct & independent conceptions, in which case καὶ would have been added; but they stand in apposition. "Evidence" is really included in substance, but adds to the simple idea of assurance a suggestion of influences operating to produce conviction which carry the force of demonstration.

The word often signifies a proof or demonstration. "a being convinced. Therefore, not a wish, feebly-grounded hypothesis, a dream of hope, the

child of a wish."

(~~Vincent~~)

Things πραγμάτων - a thing done; an accomplished fact, embracing not only future realities, but all that does not fall under the cognisance of the senses, whether past, present or future.

(Vincent)

gr

εμαρτυρήθησαν - aor pass of μαρτυρέω - witness,
 bear witness, give evidence, testify.

① By faith of this kind, answering to the description (v.1).
 It was on the ground of their possessing faith that
 the distinguished men of the O.T. received the
 commendation of G.

(E 67)

② In religious history the elders, beginning w/
 Abel, were distinguished for the quality of faith
 which obtained for them a good report, i. e. they
 received from G a favorable testimony of their
 life of faith.

(Lyndale)

③ For herein, as living and acting in this atmosphere
 of faith, of faith by which the future is realized &
 the unseen apprehended, the elders had witness borne
to them. The religious history of man is taken as
 proof of the power which faith possesses to test &
 realize the unseen. The witness is borne to the
 life which was inspired by faith.

(Westcott)

④ The witness was given by the Holy Spirit in the
 Scriptures, causing the records of their faith to
 be made thus.

(Vine)

⑤ It was for faith of this kind that men & women of
 old received the divine commendation, & this has
 been placed on permanent record as an example

to their descendants. The record is surveyed in vv 4-38. The author does not only accumulate a series of examples; he sets them in historical sequence so as to provide an outline of the redemptive purpose of G, advancing them the age of promise until at last in Jesus, faith's "pioneer & perfecter," the age of fulfillment is inaugurated. (79C)

[The examples culminate in Jesus - they are the root, He is the ~~the~~ fruit, they are the dawn, He is the midday sun. We are to look away from them to Jesus, fix our eye on Him. Faith is fully revealed only in Jesus - to stop short of Him & focus on any one of the elders is to stop short of perfection - their faith, great as it was, was imperfect. True faith can only be fully seen in Jesus.]

⑥ By this = Let on this: in the sphere & exercise of faith: as believers.

For introduces a proof of the preceding statement concerning the nature of faith. Faith has the power to see & realize the unseen, for the experience of the elders prove it.

were borne witness to = & bore witness to them in the victory of their faith over all obstacles, & their character & deeds as men of faith were recorded in Scripture. (Vincent) Jr

① obtained a good report does not refer to their reputation in the world or among the saints; but rather to that inner witnessing of 1 Jno 5:10 -

Same word of Abel & Enock in W. 405. The expresses the approval by G of that faith to the consciousness of him exercising it.

(Kemell)

Verse 3

νοούμεν - pres, act of νοέω - understand, conceive, apprehend

καταρτίσθαι - pres pass infin of καταρτίζω - fit together, compact together, bring into proper condition, to render complete

ῥήματα - a spoken word, an utterance, the concrete expression of λόγος:

The significance of ῥήματα (as distinct from λογος) is exemplified in .Eph 6:17 - "Sound of Spirit which is mind of G..." Here the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing by the mind of Scripture. (Vine)

The λογος must become the ῥήματα.

(4)

φαινόμενων - pres mid. part. of φαίνω - visible, appears
βλεπόμενου - see

① Understand - reflective intelligence, to perceive by the mind.
The inward perception & apprehension of the visible
creation as the work of G, which follows the sight
of the phenomena of nature.

Worlds = the ages. The world as a product of
successive ages.

Ages - in Heb 1:2 - Creation unfolded in times thru
successive ages. All that, in successive periods of time,
has come to pass, has come to pass thru Him.

Framed = put together; adjusted; the parts fitted to each
other. The perfect tense exhibits the faith of one who
is actually contemplating creation itself.
(Vincent)

② He illustrates in another way his statement that faith
is "a conviction of things not seen."
(79C)

③ Framed - it describes both the creation & the
preparation of the universe, both the bringing into existence
& the disposal. (Vine)

④ Faith is manifested in its perception of the
existence & operation of G, as the unseen Creator &
Sustainer of the visible universe & in its perception of
the overruling providence of G in world affairs.
(Fynholl)

(F)

⑤ The belief in creation — the belief in a divine will manifested in the existence of the world — is the necessary foundation for the life of faith in all its manifestations. Hence this primary act of faith is declared just. By faith we attain to the assurance that the world — history — is not the result of blind fate but answers to an expression of the will of G; & so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed.

The conception of creation by G's word rightly leads to a present belief in the power of G as Preserver & Governor of that which He created.

FRAMED expresses the meaningfulness & the unity of all creation; & by the tense marks that the original lesson of creation remains for studying use & application.

not seen = the purpose & end of the knowledge gained by faith as to the creation of the world is the conviction that the visible order as we observe it, as a whole, has not come into being by simple material causation. We learn to recognize that there is a divine power behind. Such a conclusion is the fundamental triumph of faith.

No purely physical explanation of the origin of the world is possible. Things that appear cannot give an explanation of the origin (the *Kleinwiese* which we see. (Westcott) Q

Ronald Duon

Faith deals w/ 1- things Promised but not yet Received
By faith we taste the power of the word to come
By faith we things hoped for - Promised
things not seen - Present
This vs in light of last passage = endurance while waiting for the promise

Hebrews 11:1

ἐλπίζομένων - gen. pl. part, pres. pass. of ἐλπίζω - I hope for
ὑπόστασις - lit. an underlying. Confidence, assurance; a giving substance (or reality) to, or a guaranteeing, Heb. 11:1, where possibly title-deed is the sense; substance, reality, Heb. 13

Used in Greek for property, estate, land - agreement of sale. It stands for the whole body of documents bearing on the ownership of a person's property, deposited in the archives and forming the evidence of ownership. "Something that underlies visible conditions and guarantees a future possession. And as this is the essential meaning in Heb. 11:1, we venture to suggest the translation "Faith is the title-deed of things hoped for."

we hold the title to all G has promised (Moulton & Milligan)

(Connect this with 10:39, that it is our character to believe, we are "of faith" - faith being the evidence of our salvation, it is the means whereby we prove ownership of all the things God has promised). What kind of faith? - The faith described in 10:35 ff - confidence, obedience and endurance.

πραγμάτων γεν. plural of πρᾶγμα { deed, action, a matter, an affair, lawsuit, business.
- denotes that which has been done.

ἔλεγχος - a proof: possibly a persuasion.
- a reproof, proof, test

(1) Substance - literally foundation, that which stands under; hence, the ground on which one builds a hope, naturally gliding into the meaning "assurance", "confidence".

Faith gives to things future, which as yet are only hoped for, all the reality of actual present existence; and irresistibly convinces us of the reality of things unseen and brings us into their presence. Things future and things unseen must become certainties to the mind if a balanced life is to be lived.

(EGT)

Faith makes future things present & invisible things visible
Faith brings the world that is to come into the world that now is

Faith brings the future into the present
- Faith transports the present into the future.

Faith is my claim check

*Faith gives me possession of things future,
promised*

(page 2)
Heb. 11:1

By faith I take possession

Faith makes them present and powerful.

(Faith is the proof of ownership of things hoped for -
The believer presents in order to claim possession. It is
the irrefutable proof he presents that unseen things exist -
promises, things hoped for.)

(2) Heb. 11 is a vindication and demonstration of the statement
made in 10:38 - "The just shall live by faith."

The position in the original of is ἐστίν, at
the beginning of the sentence lays strong emphasis upon the
reality of faith.

Substance can hardly mean reality here, for faith does
not bestow reality on things which have no substance or reality
in themselves. *Faith does not make them real; they are already*

Faith is the title-deed of things hoped for. *real*

Thus a man who has true faith possesses the title-deeds
of eternal realities, and the conviction and proof that these
realities, though unseen can be a living and effective power
in his life. (Tyndale)

Faith makes them real to us, in our experience

(3) The reference to Faith, as the characteristic of the true
people of God, leads the writer to develop at length the lesson
of Faith given in the records of the Old Covenant. From the
first the divine revelation has called out Faith. He shows that
the spiritual history of the world is a history of the victories
of faith.

Faith is - the affirmation of the reality of faith as
well as the nature of faith - "now faith is, and it is this ..."

The object of Faith - Faith essentially deals with the
future and with the unseen, the regions not entered by direct
physical experience - "things hoped for, objects not seen." Faith
deals with everything which comes under these two categories.

It is in virtue of faith that things hoped for are now, so
that faith is their essence in regard to the actual experience
of the believer.

Thus the general scope of the statement is to show that the
future and the unseen can be made real for men by faith.

Things which in the succession of time are still "hoped for"
as future have a true existence in the eternal order; and this
existence faith brings home to the believer as a real fact.

(Westcott)

(page 3)
Heb. 11:1

*Enables us to live in the future ^{tasted the power of the resurrection} - see
things from eternity's viewpoint*

(4) In O. T. times there were many men and women who had nothing but the promises of God to rest upon, without any visible evidence that these promises would ever be fulfilled; yet so much did these promises mean to them that they regulated the whole course of their lives in their light. The promises related to a state of affairs belonging to the future; but these people acted as if that state of affairs were already present, so convinced were they that God could and would fulfil what He had promised.

Things yet future as far as their experience went were thus present to faith, and things outwardly unseen were visible to the eye.

Things which in themselves have ^{NO} existence as yet become real and substantial by the exercise of faith.

The "conviction of things not seen" embraces things which are invisible because they belong to the future, life, the fulfilment of God's promises.
(NSC)

For instance, when these Hebrew Christians were experiencing great suffering, they knew God had promised deliverance, vindication, relief - their faith make the unfulfilled promises present, and gave present experience to future promise, thereby enabling them to endure it and remain faithful during the persecution. During the persecution, they were experiencing the future through faith.

For instance, through Christ the new age has come and we have tasted of the power of the age to come - In heaven, every tear dried, sorrow removed, etc - when going through sorrow and suffering, through faith we can be experiencing now what is promised for heaven. A foretaste, a preview - we step into the world of things hoped for and things unseen.

Faith brings the future to us now - or takes us into the future. Cf 10:34 - joyfully accepted the seizure of property - knowing they have a better possession and an abiding one. The context of this passage is suffering - faith enables us to suffer, far in the midst of suffering, faith makes the future bliss of eternity more real than the present pain of suffering. → ★

(5) This is not a definition of faith, it is a statement of its power and activity. There is special emphasis upon the word "is", this marks the reality of faith, and the confirmation of this is marked by the "for" of v. 2

(page 4)
Heb. 11:1

The Giving Substance To - that is what faith does to things hoped for, it makes them facts instead of matters of mere expectation.

Evidence - denotes a proving, it is not merely a conviction of the fact that things unseen exist, it brings them into the experience of the believer's life. Faith accepts what God declares it puts it to the proof. (Vine)

(The foundation of faith is that God's purpose will be realized - and faith makes that future prospect a present fact.)

(6) It is important that the preliminary definition should be clearly understood, since the following examples illustrate. The key is furnished by v. 27, as seeing him who is invisible. Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, and is upheld by it in the face of all that seems to contradict it. Faith is real seeing.

Observe that ὑπόστασις and ἔλεγχος are not two distinct and independent conceptions, in which case καί would have been added; but they stand in opposition. "Evidence" is really included in substance, but adds to the simple idea of assurance a suggestion of influences operating to produce conviction which carry the force of demonstration. The word often signifies a proof or demonstration. "a being convinced. Therefore, not a rash, feebly grounded hypothesis, a dream of hope, the child of a wish.

Things πραγμάτων - a thing done; an accomplished fact, embracing not only future realities, but all that does not fall under the cognizance of the senses, whether past, present or future. (Vincent)

Hebrews 11:2

ἑμαρτυρήθησαν Aor. pass of μαρτυρέω - witness,
bear witness, give evidence, testify.

(1) By faith of this kind, answering to this description (v.1)
It was on the ground of their possessing faith that the
distinguished men of the O.T. received the commendation of God.
(EGT)

(2) In religious history the elders, beginning with Abel,
were distinguished for this quality of faith which obtained
for them a good report, i.e. they received from God a favorable
testimony of their life of faith. (Tyndale)

(3) for herein, as living and acting in this atmosphere of
Faith, of Faith by which the future is realized and the unseen
apprehended, the elders had witness borne to them. The
religious history of man is take as proof of the power which
Faith possesses to test and realize the unseen. The witness
is borne to the life which was inspired by faith.
(Westcott)

(4) The witness was given by the Holy Spirit in the Scriptures,
causing the records of their faith to be made thus.
(Vine)

(5) It was for faith of this kind that men and women of old
received the divine commendation, and this has been placed on
permanent record as an example to their descendants. The record
is surveyed in vv 4-38. The author does not only accumulate a
series of examples; he sets them in historical sequence so as
to provide an outline of the redemptive prupose of God,
advancing through the age of promise until at last in Jesus;
Faith's "pioneer and perfecter," the age of fulfilment is inagurated.
(NIC)

(The examples culminate in Jesus - they are the root, He is the
fruit, they are the dawn, He is the midday sun. We are to look
away from them to Jesus, fix our eyes on Him. Faith is fully
revealed only in Jesus - to stop short of Him and focus on any one
of the elders is to stop short of perfection - their faith, great
as it was, was imperfect. True faith can only be fully seen
in Jesus.)

(page 2)
Hebrews 11:2

(6) By This - Lit. In this: in the sphere and exercise
of faith: as believers.

For introduces a proof of the preceeding statement
concerning the nature of faith. Faith has the power to see
and realize the unseen, for the experience of the elders prove it.

Were borne witness to - God bore witness to them in
the victory of their faith over all obstacles, and their characters
and deeds as men of faith were recorded in Scripture.
(Vincent)

(7) Obtained a good report does not refer to their reputation
in the world or among the saints; but rather to that inner
witnessing of I John 5:10 - Same word of Abel and Enoch in vv 4, 5.
This expresses the approval by God of that faith to the consciousness
of him exercising it. (Newell)

Hebrews 11:3

νοοῦμεν-pres act of νοεῶ

- understand, conceive, apprehend

κατηρτίσθαι

- perf³ poss inf of καταρτίσω
fit together, compact, together, bring into proper condition, to render complete.

ῥήματι

- a spoken word, an utterance, the concrete expression of

The significance of Rhema (as distinct from logos) is exemplified in Eph. 6:17 - "Sword of Spirit which is word of God ..." There the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture. (Vine)

The logos must become the Rhema.

φαινομένων

- pres. mid. part of φαίνω
visible, appear

βλεπόμενον

- see

(1) Understand - reflection intelligence, to perceive with the mind. The inward perception and apprehension of the visible creation as the work of God, which follows the sight of the phenomena of nature.

Worlds - the ages. The world as a product of successive aeons.

Ages - In Heb. 1:2 - Creation unfolded in times through successive aeons. All that, in successive periods of time, has come to pass, has come to pass through Him.

Framed - Put together; adjusted; the parts fitted to each other. The perfect tense exhibits the faith of one who is actually contemplating creation itself. (Vincent)

The different succeeding periods of world history (see age reformation)

(2) He illustrates in another way his statement that faith is "a conviction of things not seen."

(NIC)

were put together by G.

(3) Framed It describes both the creation and the preparation of the universe, both the bringing into existence and the disposal. (Vine)

(4) Faith is manifested in its perception of the existence and operation of God, as the unseen Creator and Sustainer of the visible universe and in its perception of the overruling providence of God in world affairs. (Tyndale)

The Divine will manifested in its
& the Divine will manifesting itself
arrangement & activity

(page 2)
Hebrews 11:3

Living by faith (not money) is living by the certain
conviction that Θ is behind everything & behind the visible
That mountains, rains, stands the universe &

(5) The belief in creation - the belief in a divine will manifested in the existence of the World - is the necessary foundation for the life of faith in all its manifestations. Hence this primary action of faith is declared first. By faith we attain to the assurance that the world - history - is not the result of blind fate but answers to an expression of the will of God; and so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed.

The conception of creation by God's word rightly leads to a present belief in the power of God as Preserver and Governor of that which He created.

Framed expresses the manifoldness and the unity of all creation; and by the tense marks that the original lesson of creation remains for abiding use and application.

Not Seen - The purpose and end of the knowledge gained by faith as to the creation of the world is the conviction that the visible order as we observe it, as a whole, has not come into being by simple material causation. We learn to recognize that there is a divine power behind. Such a conclusion is the fundamental triumph of faith.

No purely physical explanation of the origin of the world is possible. Things that appear cannot give an explanation of the origin of the universe which we see.

(Westcott)

Faith sees that behind the visible, the things we see - the different & succeeding stages of history, is the word of Θ - creating & controlling - the visible things were arranged as they are by the word of Θ -

Faith sees Θ behind everything - This explains this verse's presence in this passage - It is a statement of clarification that introduces the accounts of the heroes of faith. Before a man can build an ark; leave home, sacrifice his son, he must believe that the world is temporary & invisible eternal - Θ is all

Hebrews 11:6

- χωρίς - apart from, separately from, without
- ἀδύνατον - incapable, impossible.
- εὐαρεστῆσαι - give pleasure to, please (perhaps with the added idea of rendering good service to.
- προσερχόμενον - come up to, come near, approach.
- ἐκζητοῦσιν - pres. act part of ἐκζητέω - seek out
- μισθαποδότης - a rewarder, one who pays wages - to give back

- (1) To Please - The Aorist gives the sense of all, stating the verbal idea without time, as a universal proposition.

Cometh

Often in Hebrews - approach to God through the Old Testament sacrifices or the sacrifice of Christ.

Must

δεῖ

- an essential obligation. In the nature of the case. Faith in God involves belief in his existence although He is unseen. (If we're coming to God, don't we already believe in His existence?).

Is a Rewarder

γίνεται = *become*

- Note the difference in the verb; not simply exists, but comes to pass as; proves to be, habitually, so that he who approaches God has, through faith, the assurance that his seeking God will result in good to himself.

Seek Diligently

Lit. seek Him out. God's beneficent will and attitude toward the seeker are not always apparent at the first approach. In such cases there is occasion for faith, in the face of delay, that diligent seeking will find its reward.

(Vincent)

(page 2)

Hebrews 11:6

(2) The faith which the author has in mind embraces belief in the invisible spiritual order, and belief in the promises of God which have not yet been fulfilled.

It is not belief in the existence of a God that is meant, but belief in the existence of the God who once declared His will to the fathers ...

He will never put off or disappoint the soul that sincerely seeks for Him.

The reward desired by those who seek Him is the joy of finding Him; He Himself proves to be their exceeding joy. (Ps. 43:4).

This is the basic principle - faith that not only believes that He exists but waits patiently and confidently for the reward promised to those who seek Him. (NIC)

(3) Please - The Aorist tense marks a single act, and thus indicates the absolute impossibility.

Coming to God signifies coming as a worshipper. The verb believe is an aorist tense, indicating a decisive act, once for all.

To believe that God is means that faith grasps the fact that He is the one true and self-existing Jehovah, in contrast with all false gods. Enoch rested in this though God was invisible to Him.

Faith accepts the fact that God becomes the Rewarder, the Dispenser of rewards.

The verb seek after is a strengthened form of the simple verb to seek. It implies a keen desire for God, such as Enoch had. (Vine)

(4) The simple notice that Enoch pleased God (or "walked with God") is sufficient proof of his faith.

The faith which is declared to be necessary for everyone who approaches God as a worshipper includes two elements, the belief (a) that God is, and (b) that He is morally active; in other words it is a faith in the existence and in the moral government of God.

Seek - suggests the notion of strenuous endeavor. (Westcott)

(page 3)
Hebrews 11:6

(5) To please God one must draw near to Him, and no one can draw near who has not these two beliefs. So that Enoch's faith and the faith of everyone who approaches God, verifies the description of verse 1: the unseen must be treated as sufficiently demonstrated, and the hoped for reward must be considered substantial.
(EGT)

Heb 12:1, 2

ΤΟΥΤΑΡΟΥΝ - accordingly, wherefore

ΤΟΒΟΥΤΟΥ - so great, so large

ΠΕΡΙΚΕΚΛΜΕΝΟΥ - something placed around

ὄγκου - bulk, mass, a burden, an encumbrance
Sometimes metaphorically of a person, dignity,
importance, pretension -

- any superfluous mass or burden, as in the case of the pregnant. a state of being puffed up. It is doubtless used here w/ direct reference to athletes, who before running trained themselves so as to get rid of all superfluous flesh. It is the weight of the person rather than the weight on the person.

- The allusion is to the training preparatory to a race by which an encumbering superfluity of flesh is reduced. The Xian runner must rid himself even of innocent things which might retard him. And all that does not help, hinders. It is by running he learns what these things are. So long as he stands he doesn't feel they are burdensome & hampering.

ἀποθέμενος - put off, cast away from myself.

ἐὺπερίστατον - easily surrounding, easily encircling.

"standing well (i.e. easily) around
ἐὺ - well, well done! bravo!

περὶ - around

στάτος, standing - status

It describes sin as having advantage in favor & its prevailing.

The article τὴν doesn't point to some particular sin, but to that which characterizes all sin, the tenacity w/ which it clings to a man. We might suppose from the word itself that it alluded to sin as an enemy, encompassing from well chosen points of vantage (C X 6)

- sin as being very popular, having many friends & frequenters.

καὶ adds to the general encumbrance a specific encumbrance or hindrance.

ὕπομονῆς - steadfast endurance, the virtue shown by martyrs

τρέχωνες - run

προκείμενον - set, placed before.

appointed, lying before us as our destined trial.

ἀγῶνα - an athletic contest, hence a struggle (in the soul) (3)

athletic contest is secondary meaning of the word. Conflict, Contention, fight.

[Let us turn, not w/, patience - the state in, by means, which]

122

ἀφορῶντες - look away from (something, else)
TO -

Looking away from everything which may distract.

- to look away from one thing so as to see another - to concentrate the gaze upon.

Success depends upon the condition attached - fixing our gaze on Him who sets us the example of faith, & exhibits it in its perfect form.

ἀρχηγόν - originator, author, founder

τελειωτήν - a completer, perfecter.

→ Leader, one who precedes others by his example; by following Him.

- one who takes the lead or sets the example most worth following.

Feb. 12: 1, 2

1. Run Justice - ^{the hand seen as} a half-time pep talk.
2. Run right
3. Run Loose
4. Run Looking

Intro:

Pictures of a Vietnam race as a race in which all Xmas are competitors
w/in the arena - let 2 or 5-10 - Bama

In a hortation to run race author includes himself - none
are exempt -

For encouragement points to cloudy testifying witnesses.

- The witnesses = by their loyalty & endurance they have borne
witness that the life faith is possible.

It is not so much they who look at us as we who look to
them - for encouragement, for proof that it is possible in the
midst of a perverse world to live life faith & victory.

- The athlete must discipline himself = therefore of
discipline

I. Leaving Aside Every Weight

— weight, bulk of body or superfluous flesh which had to be removed by right training

II- The Sin So Easily Besets us

- The sins which men admire -

III - Looking unto Jesus

Hebrews 13:5,6

God ~~says~~ promises two things: I will never fail you, I will never forsake you -- that ought to make you content and courageous.

God pledges His ~~promise~~ Provision and His Presence---

You can be content with what you have -- because you have me, I will not forsake you. When the Israelites went into Promised Land, all the tribes received an inheritance except the tribe of Levi -- the priestly tribe -- "I say shall their inheritance..." Ezek. 44

God gave them nothing because they had everything!

Notice how God always points to himself....

Moses said, "Show me thy glory..." "My presence shall go with thee,"

Philip, "Show us the Father..." "You've seen me..."

If any man thirst, let him come to me.
If you're weary, come unto me

*John 6:35
"I am the bread of life"*
To angel -- Gabriel

John 6 -- the miracle of the bread..."Lord, evermore give us this bread..." I am the bread. No, you don't understand, we want bread. I am the bread of life. Jesus is God's Word, last, only word to man.

They followed because of the miracles....Eat my flesh, drink my blood. Jesus drew their attention from the miracles to Himself... and "many walked no more with him."

In Denver I talked for two hours with a young man who was involved in the charismatic movement...Spoke of the beautiful manifestations of the Spirit He had seen, etc. Never mentioned Jesus.

ἀνθύμιον *the wilderness of a land with sustenance*
ἀνῶ - send ~~back~~ back, let go, loosen, release, give up

ἐγκαταλίπω - leave in the lurch, abandon one who is in straits, desert.
to leave behind

θάρσυνος - courageous, of good cheer -- to be warm -- warmth of temperament being associated w/ confidence -- bold, confident

βοηθός - helper - akin to verb - help - *βοηθεῖν* - from *βοή* - a shout & *εὐ* - to run