

A FINAL CHALLENGE TO THE HEBREW NATION | 10:35-39

- Verse 35 –
 - **Confidence** - The word *παρρησία* [parresia] was also used in 10:19, there translated **boldness**.
 - Since salvation is **by grace through faith**, the **recompense of reward** must be in a non-salvation sense.
- Verse 36 –
 - The need of the Hebrew believer was to retain **confidence** (v. 35) and to have **patience** (v. 36). This was so that they might receive **the promise** of the Kingdom.
 - **After ye have done** - Literally, "having done." This is an aorist active participle.
- Verses 37-38 –
 - A quote of Hab. 2:3-4.

WHAT IS FAITH? | HEBREWS 11:1

- The **substance of things hoped for**: The word *hypostasis* is substance, translated *assurance* in NASB and ESV.
 - It's root is *histemi* ("to stand" or "a stand/platform").
 - The prefix *hupo* means "underneath." The word therefore gives the picture of the support structure underneath a platform, hidden but essential.
 - Used in Hebrews 1:3, we are told that Christ is the "radiance" (visible portion) of God's glory, and the "exact representation of His nature." The word *nature* is this word, *hypostasis*. That is, Christ is the visible portion of the Godhead, but the exact representation of the invisible, which "upholds all things by the word..."
 - In Hebrews 11, faith is the invisible support framework for the [things] hoped for.
 - One should search the context and the Scripture before assuming that **things hoped for** is anything they hope it to be.
 - Hebrews 3:6 - the **confidence and rejoicing of the hope** is the hope of the Kingdom.
 - Hebrews 6:11, 18-19, the hope is the coming Kingdom
 - Hebrews 10:23, the **profession of our faith** is literally "the profession of the hope" and is the continued confession of a coming Kingdom
 - Any study of hope in the Hebrew or Greek scriptures will lead one to the conclusion that "the hoped for" is the coming Kingdom. Therefore, v. 1 continues in the same conversation as Chapter 10, which encourages the continued confession of the hope of a coming Messianic age (i.e.: the Kingdom)
- The **evidence of things not seen**:
 - NASB uses the poor translation of *conviction*.
 - It comes from the root word which means "to expose." The root word is sometimes translated *reproof* or *convict* because the evidence is exposed and used to reprove or convict.
 - Just as faith is the "undergirding" of "the hoped for" it is the "visible evidence" of the things (of the hope) that are not seen.
 - Compare with Hebrews 2:8-9.

- The **things not seen**: This is a very "concrete" phrase.
 - "Things" is *πρᾶγμα* [*pragma*] (from which we get *pragmatic*).
 - "Seen" is the word that is used in reference to the physical activity of seeing.
 - 2 Corinthians 4:18 speaks in similar fashion in English, but in Greek it does not refer to *pragma* that is not seen. This is to be expected because the "things" of 2 Cor. 4:18 are not *pragma* things but *pneuma* (spirit) things.

WHAT HAS FAITH DONE IN THE PAST? | HEBREWS 11:2

- **The elders obtained a good report** - This is a terrible translation, as are most of the English translations. There is a great deal of eisegesis in the translations.
 - The verb is passive, and must be translated as so, and is the word for "witness," and must be translated as so. Literally, "it was testified of the elders that they had faith."
 - The implications that they were "saved by faith" must be removed. The verse simply says that the Elders had faith that was worthy of testimony, and thus the chapter commences to tell of their faith. (NASB says they "gained approval," giving indication they were saved by faith.)
 - Young's Literal: "for in this were the elders testified of" is accurate. (The same issue is in v. 39).

WHAT DOES FAITH DO FOR US? | HEBREWS 11:3

- **The worlds were framed** - Literally, "the ages" were made.
 - The Greek is *αἰών* (*aion*), from which we get *eon*.
 - While the context can include the physical world, the emphasis is on *time* and *the purpose of God* within that time.
 - See Hebrews 9:26 for *world* (*cosmos*) and *ages* (*eons*) used in the same sentence.
 - **Framed** is *καταρτίζω* [*katartizo*] – *kata* being the intensifier and *artizo*.
 - In Greek – *artizo* is "to complete."
 - In Latin – *artus* is "a joint" where the ends meet.
 - The English *art* has its roots here. A *work of art* is complete, skillfully joined together.
 - Verse 3 is a beautiful dispensational picture. God has skillfully brought the dispensations together, and we understand this **through faith**.
- The things seen did not come into being by "things visible," literally, "the things being seen." God has not created the seen using that which is visible to the human eye.
 - The Greek word *visible* is *phainomenon*.
 - In proper English usage, a *phenomenon* is that which can be seen.
 - *Phenomenal* simply means *visible*. "To divert it from this proper use to a job for which it is not needed, by making it do duty for remarkable, extraordinary, or prodigious, is a sin against the English language." [Fowler]¹
 - This word displays the very keen scientific knowledge of the writer and the ancient world.
 - The root *phaino* is literally "to shine."
 - Visible things reflect light - they shine.
 - God created *the ages* out of that which could catch no light. It has no mass, no matter. He created "out of nothing."

¹ http://www.etymonline.com/index.php?term=phenomenal&allowed_in_frame=0
www.RandyWhiteMinistries.org