

### THE MOTIVATIONAL EXAMPLES OF FAITH | VV. 4-38

- Moses – vv. 23-29
- Others from Rahab through the prophets – vv. 30-38
  - V. 32 - Barak and Samson are two men whom we do not typically consider faithful, yet the Word of God is more generous in its estimation. Worldly failure cannot be the evaluation of faith.
  - V. 32 - Jephthae (Jephthah) is almost never given a good report, except by the writer of Hebrews. His story is in Judges 11.

### THE PLAN OF GOD | VV. 39-40

- The summary: they **received not the promise** – v. 39
- Apparent contradictions:
  - Heb. 11:33 vs 39 –
    - They obtained promises v. 33
    - They received not the promise v. 39
    - The word in 11:39 κομίζω (*komizo*) is "to have in hand," while in 11:33 [ἐπιτυγχάνω] [*epitugchano*] is to "stumble upon" (not literally), or to be the recipient of the promise.
    - Those in Hebrews 11:33 **obtained promises** which were not "received" in v. 39.
  - Heb. 11:17 vs 39
    - Abraham received the promise (v. 17)
    - He received not the promise (v. 39)
    - Verse 17 uses the word ἀναδέχομαι [*anadechomai*], which is used in Acts 28:7 as "welcomed" (NASB).
- The reason they did not receive the promise – v. 40
  - It was not God's timing for them to get the promise.
  - It was God's mercy, **God having provided some better thing for us** ("us" being the Hebrew nation at the time of the writing).

### THE CONCLUDING ENCOURAGEMENT | HEBREWS 12:1-3

- Verse 1 –
  - The message to the Hebrew nation was, "We have a heritage we have to live up to! The people of chapter 11 need to find us as faithful in our generation as they were in theirs!"
  - **Let us lay aside** - In Greek, the verb is not an imperative, as translated with **let us lay aside**. Rather, it is a participle, and would be an assumption: "having laid aside."
  - Easily besetting sins - *εὐπερίστατος* [*euperistatos*] is only used here in the New Testament, and is a colorful word, made up of a prefix and two compound roots. The *eu* is "good," then *peri* is "encircling, or around" and the *statos* is from *histimi*, which is "to stand." Literally, the word describes the "good at standing around" sin. Do you have a sin that seems to have a talent of standing around...always finding where you are and never leaving you alone?

- The imperative (command) is **let us run**. We are to do so with patience, following the example of those in chapter 11.
- Verse 2-
  - **Looking unto Jesus** - Literally, the **author and finisher** of "the faith."
  - **Despising** - The word καταφρονέω [kataphroneo] is "the ultimate degree" (*kat*) of a foolish (lack of thinking - *aphron*) mind. Therefore, it is to "totally reject giving any degree of sanity toward..."
  - **...is sat down** - This is where Jesus remains. The Kingdom of God has not begun until Jesus is sitting on the Throne of David.
- Verse 3-
  - **Consider** - The Greek ἀναλογίζομαι [analogizomai] is literally "come into/among logic." Christianity is a *mind* religion not a *feeling* religion.
  - **Contradiction** - The word here is the opposite of **consider**. Here we have ἀντιλογία [antilogia], or "anti-logic." When one reads the Gospels with logic, it becomes very hard to consider the death of Jesus reasonable.
  - The encouragement of all of chapter 11, concluding in 12:3, is to spur the saved portion of the Hebrew nation to press forward with the message that Jesus is the Hebrew Messiah and will establish the Kingdom upon the nation's acceptance of Him.