

Hebrews

Chapters 11-13

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Hebrews 11:1 Now faith is the assurance of *things* hoped for, the conviction of things not seen.² For by it the men of old gained approval.

***The word “faith”** is without the Definite Article. This passage speaks of the foundation of all true faith.*

Jesus used the Definite Article In Luke 18:8

Luke 18:8 "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find ^(Greek The Faith) faith on the earth?"

The Greek has” the faith”. Sadly I do not know of any translation that provides the reader with a consistent set of footnotes to indicate when the Greek Text uses the Definite article with a “key” term. This would help the reader to search in prayer to see if GOD had intended to point us to an application that we would miss with the absence of the Definite Article.

I truly believe that the Holy Spirit chose each word that was recorded and when the definite article IS USED we should look more closely at the text. The following verses have the exact same Greek text ”THE FAITH” τὴν πίστιν

1. (Matt. 9:2) And they brought to Him a paralytic lying ^(Perfect) on a bed. Seeing their faith τὴν πίστιν, Jesus said to the paralytic, "Take ^(Present Imperative) courage, son; your sins are forgiven.^(Passive)"
2. (Matt. 9:29) Then He touched their eyes, saying, "It shall be done ^(Aorist Imperative) to you according to your faith τὴν πίστιν.^(The Faith yours)"
3. (Matt. 23:23) "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: ^(The) justice and ^(The) mercy and faithfulness τὴν πίστιν;^(The faith) but these are the things you should have done without neglecting the others.
4. (Mk. 2:5) And Jesus seeing their faith τὴν πίστιν ^(The faith theirs) said to the paralytic, "Son, your sins are forgiven.^(passive)"
5. (Lk. 5:20) Seeing their faith τὴν πίστιν,^(The Faith theirs) He said, "Friend, your sins are forgiven ^(Perfect Passive) you."
6. (Lk. 18:8) "I tell you that He will bring about ^(The) justice for them quickly. However, when the Son of Man comes, will He find ^(The) faith τὴν πίστιν on the earth?"
7. (Rom. 3:3) What then? If some ^(Emphatic) did not believe, their ^(The) unbelief will not nullify the faithfulness τὴν πίστιν of God, will it?
8. (1 Cor. 13:2) If I have the gift of ^(Perfect Oida) prophecy, and know all mysteries and all knowledge; and if I have all ^(The) faith τὴν πίστιν, so as to remove mountains, but do not have love, I am nothing.
9. (Gal. 1:23) but only, they kept hearing, "He who once persecuted us is now preaching the faith τὴν πίστιν which he once tried to destroy."

10. (Gal. 3:23) But before ^(the) faith τὴν πίστιν came, we were kept in custody under ~~the~~ law, being shut up to the faith τὴν πίστιν which was later to be revealed.
11. (Col. 1:4) since we heard of your ^(the) faith^(yours) τὴν πίστιν in Christ Jesus and the love ^(Greek "THE Love") which you have for all the saints;
12. ^(1 Thess. 3:5) For this reason, when I ^(Emphatic "and I") could endure *it* no longer, I also sent to find out about your ^(the) faith τὴν πίστιν, for fear that the tempter might have tempted you, and our labor would be in vain.
13. ^(1 Thess. 3:6) But now that Timothy has come to us from you, and has brought us good news of your ^(The) faith τὴν πίστιν and love ^(Greek "THE Love"), and that you always think kindly of us, longing to see us just as we also long to see you,
14. ^(1 Tim. 1:19) keeping faith and a good conscience, which some ^(Emphatic) have rejected and suffered shipwreck in regard to ~~their~~ ^(The) faith τὴν πίστιν.
15. ^(1 Tim. 5:8) But if anyone does not provide for his own, and especially for those of his household, he has denied the faith τὴν πίστιν and is worse than an unbeliever.
16. ^(1 Tim. 6:21) which some have professed and thus gone astray from the faith τὴν πίστιν. Grace be with you.
17. ^(2 Tim. 3:8) Just as Jannes and Jambres opposed Moses, so these ^(Emphatic) *men* also oppose the truth, men of depraved mind ^(Perfect Passive Participle), rejected in regard to the faith τὴν πίστιν.
18. ^(2 Tim. 4:7) I have fought ^(Perfect) the good fight, I have finished ^(Perfect) the course, I have kept ^(Perfect) the faith τὴν πίστιν;
19. ^(Phlm. 1:5) because I hear of your love ^(Greek "THE Love") and of the faith τὴν πίστιν which you have toward the Lord Jesus and toward all the saints;
20. ^(Heb. 13:7) Remember ^(Present Imperative) those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate ^(Present Imperative) ~~their~~ faith τὴν πίστιν.
21. ^(Jas. 2:1) My brethren, do not hold ^(Present Imperative with a negation) your faith τὴν πίστιν in our glorious Lord Jesus Christ with *an attitude of personal favoritism*.
22. ^(Jas. 2:18) But someone may *well* say, "You ^(Emphatic) have faith and I ^(Imperative) have works; show ^(Imperative) me your ^(The) faith without the works, and I ^(Emphatic) will show you my ^(The) faith τὴν πίστιν by my works."
23. ^(1 Pet. 1:21) who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your ^(The) faith τὴν πίστιν and hope are in God.
24. ^(Rev. 2:13) I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My ^(The) faith τὴν πίστιν even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.
25. ^(Rev. 2:19) I know ^(Perfect Oida) your ^(The) deeds, and your ^(The) love and ^(The) faith τὴν πίστιν and ^(The) service and ^(The) perseverance, and that your deeds of late are greater than at first.
26. ^(Rev. 14:12) Here is the perseverance of the saints who ^(Emphatic -These who) keep the commandments of God and ~~their~~ faith τὴν πίστιν in Jesus.

Hebrews 11:1 Now faith is the assurance of ~~things~~ hoped for, the conviction of things not seen.

*There are TWO key terms in this verse.
"Assurance" "Conviction"*

Dictionary Definition g5287. ὑπόστασις
hypostasis; from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively): — confidence, confident, person, substance.

a setting or placing “under thing” put under, substructure, foundation that which has foundation, is firm that which has actual existence a substance, real being the substantial quality, nature, of a person or thing the steadfastness of mind, firmness, courage, resolution confidence, firm trust, assurance

Dictionary Definition g1650. ἔλεγχος
elegchos; from 1651; proof, conviction: — evidence, reproof.

a proof, that by which a thing is proved or tested conviction

(Calvin's Commentary) Faith, he says, is the hypostasis, the prop, or the foundation on which we plant our foot, — the prop of what?

Of things absent, which are so far from being really possessed by us, that they are far beyond the reach of our understanding.

The same view is to be taken of the second clause, when he calls faith the evidence or demonstration of things not seen; for demonstration makes things to appear or to

be seen; and it is commonly applied to what is subject to our senses.

Then these two things, though apparently inconsistent, do yet perfectly harmonize when we speak of faith; for the Spirit of God shows to us hidden things, the knowledge of which cannot reach our senses:

Promised to us is eternal life, but it is promised to the dead;

we are assured of a happy resurrection, but we are as yet involved in corruption;

we are pronounced just, as yet sin dwells in us;

we hear that we are happy, but we are as yet in the midst of many miseries;

an abundance of all good things is promised to us, but still we often hunger and thirst;

God proclaims that he will come quickly, but he seems deaf when we cry to him.

What would become of us were we not supported by hope, and did not our minds emerge out of the midst of darkness above the world through the light of God's word and of his Spirit?

Faith, then, is rightly said to be the subsistence or substance of things which are as yet the objects of hope and the evidence of things not seen.

(Vincent's Word Studies) 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 a real seeing.

(Wuest Word Studies - includes articles)
The word "substance" deserves careful

treatment. It is hupostasis, made up of stasis "to stand," and hupo "under," thus "that which stands under, a foundation." Thus it speaks of the ground on which one builds a hope. Moulton and Milligan

(Amplified Bible - AMP) Now faith is the assurance (title deed, confirmation) of things hoped for (divinely guaranteed), and the evidence of things not seen [the conviction of their reality—faith comprehends as fact what cannot be experienced by the physical senses].

(Good News Translation with Deuterocanon) To have faith is to be sure of the things we hope for, to be certain of the things we cannot see.

Hebrews 11:2 For by it (Emphatic) the men of old gained approval.

Lit *obtained a good testimony*

Used in this form only here

ἐμαρτυρήθησαν (*emarturethesan*) verb

indicative aorist passive 3rd person plural

from μαρτυρέω (*martureo*)

The approval is to testify – to be an eternal witness for GOD! This is not just a nod from GOD recognizing our presence. This is to become His eternal witness to all of creation!

Hebrews 11:2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

ἐν ταύτῃ

The other statements in the chapter ^(BY FAITH)

are in the Dative form of the word faith.

HERE ALONE the preposition “in” is used with the Emphatic (Demonstrative Pronoun).

“In” declares a position, as in “In Christ” ἐν Χριστῷ

P. 60 Paragraph 115 N.T. Greek for Beginners by J. Gresham Machen 1923

The Dative of Means

“The simple dative without any preposition sometimes expresses *means or instrument*.”

For "IN" it ^(FAITH). Darby and the Literal translation both use "in".

"Faith" is the settled resting place for the believers. With the use of "BY" it; gives the thought of being assisted. And the needed application of faith. When "IN" relates not a need for assistance but a sure resolute state that is SETTLED!

American Standard Version 1901 Hebrews 11:2 For therein the elders had witness borne to them.

(Young's Literal Translation)

for in this were the elders testified of;

(DARBY) For in [the power of] this the elders have obtained testimony.

It should be noted that the FIRST two examples are a Martyr (Abel) then one completely removed from all harm (Enoch).

BOTH were in the loving arms of GOD! As examples of those who pleased GOD! Obtaining GOD's witness.

How our lives will witness for GOD's Glory is not ours to choose.

Our choice, if we will be part of GOD's witness requires that we remain in faith in GOD's plan for our lives when that plan may remain hidden from our sight.

We must give to GOD what He desires and walk with Him in complete confidence and trust!

Hebrews 11:3 By faith we understand that the worlds were prepared^(Perfect Passive) by the word^(Rhema) of God, so that what is seen was not made out of things which are visible.

Understand *noeo* - (TDNT - 10 vol. set) , "to perceive," "to notice" in the sense of receiving both sensual and mental impressions.

*This is why we understand with our HEART! The heart is the center that controls the entire BODY!

Isaiah 6:10 Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

The word "faith" is used in the rest of this chapter in the "Dative Case" by means of. But in the beginning of this Chapter "faith" is in the nominative case. With the Preposition "IN"

True FAITH displays a view of the world that sees GOD alone as the creator and sustainer and who alone is controlling all that will occur. He will reward our diligently seeking Him!

This repeated Greek phrase "BY FAITH", has a cadence to it that would strike the reader as he would have read this letter ALOUD!

This verse also uses "rhema" for "word" of GOD

"Were prepared" Verb, Perfect, Passive, Infinitive - the creation is complete in its purpose and it leaves man with no excuse if they fail to acknowledge and Praise GOD.

the "word" rhema used here - it reveals the personal relationship to ALL OF CREATION that the LORD has. Creation reveals to all who will take the time to look closely the LORD of Glory and His nature wisdom and love.

Romans 1:19-20

because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Here is what is called "General Revelation" where GOD expresses His wrath when men ignore what His creation reveals.

Hebrews 11:4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony (Passive) that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

Here the proper response of true faith. The only proper sacrifice are those given in faith to GOD!

J. F. B. Commentary verse 4

“more excellent sacrifice” -- because offered in faith. Now faith must have some revelation of God on which it fastens. The revelation in this case was doubtless God's command to sacrifice animals ("the firstlings of the flock") in token of the forfeiture of men's life by sin, and as a type of the promised bruiser of the serpent's head (Ge 3:15), the one coming sacrifice: this command is implied in God's having made coats of skin for Adam and Eve (Ge 3:21): for these skins must have been taken from animals slain in sacrifice: inasmuch as it was not for food they were slain, animal food not being permitted till after the flood; nor for mere clothing, as, were it so, clothes might have been made of the fleeces without the needless cruelty of killing the animal; but a coat of skin put on Adam from a sacrificed animal typified the covering or atonement (the Hebrew for atone means to cover) resulting from Christ's sacrifice. The Greek is more literally rendered [KENNICOTT] by WYCLIFFE, "a much more sacrifice"; and by Queen Elizabeth's version "a greater sacrifice." A fuller, more ample sacrifice, that which partook more largely and essentially of the true nature and virtue of sacrifice [ARCHBISHOP MAGEE]. It was not any intrinsic merit in "the firstling of the flock" above "the fruit of the ground." It was God's appointment that gave it all its excellency as a sacrifice; if it had not been so, it would have been a presumptuous act

of will-worship (Col 2:23), and taking of a life which man had no right over before the flood (Ge 9:1-6). The sacrifice seems to have been a holocaust, and the sign of the divine acceptance of it was probably the consumption of it by fire from heaven (Ge 15:17). Hence, "to accept" a burnt sacrifice is in Hebrew "to turn it to ashes" (Ps 20:3, Margin). A flame seems to have issued from the Shekinah, or flaming cherubim, east of Eden ("the presence of the Lord," Ge 4:16), where the first sacrifices were offered. Cain, in unbelieving self-righteousness, presented merely a thank offering, not like Abel feeling his need of the propitiatory sacrifice appointed on account of sin. God "had respect (first) unto Abel, and (then) to his offering" (Ge 4:4). Faith causes the believer's person to be accepted, and then his offering. Even an animal sacrifice, though of God's appointment, would not have been accepted, had it not been offered in faith.

he obtained witness--God by fire attesting His acceptance of him as "righteous by faith."

his gifts--the common term for sacrifices, implying that they must be freely given. by it--by faith exhibited in his animal sacrifice.

dead, yet speaketh--His blood crying front the ground to God, shows how precious, because of his "faith," he was still in God's sight, even when dead. So he becomes a witness to us of the blessed effects of faith.

Gill

And by it, he being dead, yet speaketh; good men die, and some of them die a violent death, as did Abel, yet he speaks in the Scriptures, which have a voice in them, Luke 16:29 or by his blood, which calls for vengeance; or rather by, or because of his faith, though he is dead, "he is yet spoken of", as the word may be rendered.

Hebrews 11:5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness (Perfect Passive) that before his being taken up he was pleasing (Perfect) to God.

Hebrews 11:6 And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.

Enoch walked with GOD by faith. Here is how we please GOD!

“Obtained witness” Perfect Passive

“Was pleasing” Perfect Infinitive

(Wuest Word Studies - includes articles)

Now the writer lays down an axiomatic truth. He uses the aorist tense in the infinitive "to please." The statement is universal in its application and timeless. The idea is, "Without faith it is impossible to please Him at all."

The one who comes to God, must believe two things, first that He exists, and second, that He rewards those who diligently seek Him.

The first verb "is" is the translation of *estin* which speaks of existence.

The second verb "is" is the translation of *ginomai*. The idea is not merely that God exists as a rewarder, but that He will prove Himself to be a rewarder of that person who diligently seeks Him. As Vincent puts it: "He who approaches God has, through faith, the assurance that his seeking God will result in good to himself."

The words "diligently seek" are literally "seek Him out," the prefixed preposition being local in its force in this translation. But those who seek Him out are diligently seeking Him, and here we have the perfective use of the preposition. Vincent says in this connection: "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. One is reminded of Jesus' lessons on importunity in seeking God (Luke 11:5-10, 18:1-8)."

Hebrews 11:7 By faith Noah, being warned
(Passive) *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.

By faith Noah!

The simple truth "GOD warns! (Passive)"
This profound truth has silently declared that
GOD CAN AND DOES speaks to those
who seek Him. His communication is clear
and directs us into His will and His purpose.

The Greek word is eulabeomai, which
means "to act cautiously, circumspectly, to
reverence, stand in awe of" in this context.
Noah acted with "pious care, a reverent
circumspection with regard to things
enjoined by God, and as yet unseen, yet
confidently expected on the strength of
God's word"

When the flood came, God's word was
proved to be true, Noah's faith was
vindicated.

Noah had never seen (v. 1) the flood God
revealed to him. Yet he believed God in
spite of this and heeded His warnings.

(Lenski's Commentary on the New
Testament) [warned] "received a divine
communication"

His faith not only saved him from the deluge
but also from God's judgment.

Noah prepared the ark for his household, but
each person had to enter the ark for
themselves! Acts 16 is the same. The Jailer
had to believe and then identify with the
Risen LORD by being baptized and EACH
person in his house had to believe in the
Risen LORD and be baptized. Noah could
not force his children into the ark! When
each person entered they were also
condemning the world.

Hebrews 11:8 **By** faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

So few of us know anything about this type of faith! We want detailed directions before we move.

Abraham did not know where he was going, yet he still placed his trust in God. Faith means obediently stepping into the unknown.

He did not even know where the land was that he was going to receive "as an inheritance"

The word "knowing" is the translation, not of ginosko or oida, the usual words for knowing, but of epistomai which means "to put one's attention on, to fix one's thoughts on, to know." Abraham's faith was so great, that he was not particularly concerned as to what the nature of the country was. His faith displaced all worry as to his future in that country. He did not trouble to think upon the matter.

Hebrews 11:9 By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

To dwell patiently with no entitlements residing at the mercy of others yet completely confident that GOD was always in control. With his children and grandchildren. Content with nothing permanent and living a lifestyle that others would not covet.

Living like an “alien”

(TDNT - 10 vol. set) The noun denotes the state, position or fate of a resident alien, "dwelling abroad" without civil or native rights:

(TDNT - 10 vol. set) Christians dwell as aliens in the corruptible world, awaiting heavenly incorruptibility."

¹⁰ for he was looking for the city which has foundations, whose architect and builder is God.

“The builder is GOD”
Nothing of man’s ingenuity could hold him.

Hebrews 11:11 By faith even Sarah herself
(Emphatic) received ability to conceive, even
beyond the proper time of life, since she
considered Him faithful who had promised.

“Herself” is Emphatic
Herself hautē She who at first doubted!
We must never assume that anyone is
beyond GOD’s reach!
For a woman who in her prime had been
barren, to believe that in her decay she could
bear a son was a triumph of faith!

Hebrews 11:12 Therefore there was born even of
one man, and him as good as dead (Perfect) at
that, *as many descendants AS THE STARS
OF HEAVEN IN NUMBER, AND
INNUMERABLE AS THE SAND WHICH
IS BY THE SEASHORE.*

“There was born” is a Passive. The birth was
a miracle. For this event surprised both
Abraham and Sarah!
“good as dead” a Perfect Passive Participle

Being in the final absolute state of
continuous death there was no where to be
found in him the power, spark or inclination
to have children! GOD!!!!

LORD THERE IS NOTHING TO
DIFFICULT FOR YOU!
LORD give us this faith!!!

Calvin- “Therefore sprang there even of one,
etc. He now also reminds the Jews, that it
was by faith that they were the descendants
of Abraham; for he was as it were half dead,
and Sarah his wife, who had been barren in
the flower of her age, was now sterile, being
far advanced in years. Sooner then might oil
be expected to flow from a stone, than a
nation to proceed from them: and yet there
sprang from them an innumerable multitude.
If now the Jews are proud of their origin, let
them consider what it was. Whatever they
are, everything is doubtless to be ascribed to
the faith of Abraham and Sarah. It hence
follows, that they cannot retain and defend
the position they have acquired in any other
way than by faith.”

"him as good as dead" (our versions), and
the perfect indicates a permanent condition
that had set in. The children --- countless as
the innumerable sands on the seashore.

Hebrews 11:13 All these (Emphatic) died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

“These” is Emphatic
Also note This verse CHANGES and uses "kata" "IN" faith.

Accepting the PERMANENT position of alien that is only freed at death from the struggle to survive in this hostile country!

¹⁴ For those (Emphatic) who say such things make it clear that they are seeking a country of their own.

“THOSE” Emphatic
“SAYING “ a Participle [ing] {this is a constant sharing of such things-this will make it clear to those you come in contact with}
This world is not my home!!
The world that is your home is NOT HERE!!!!

¹⁵ And indeed if they had been thinking (Greek ‘remembering’) of that *country* from which they went out, they would have had opportunity to return.

This verse should end every attempt to establish any permanent home here!

“Thinking” (Greek “Remembering”)

Hebrews 11:16 But as it is, they desire a better *country*, that is (Emphatic), a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

When we live before others constantly declaring and living unattached to this world GOD is not ashamed of us and He declares that He Is Our GOD!

The text has an Emphatic! “THAT (Emphatic) is a Heavenly one!”
GOD has prepared a city for them!!!

¹⁷ By faith Abraham, when he was tested (Perfect Passive Participle {ing}), offered up (Perfect) Isaac, and he who had received the promises was offering up his only begotten *son*; ¹⁸ *it was he* to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." ¹⁹ He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

“TESTED” Present, Passive, Participle, this indicates a continuing process that is not under our control.

“Offered up” Perfect {His act had no reservations}

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

How we speak of the “future” to our loved ones. Molds and helps them to see GOD in their future!

Hebrews 11:21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

When dying ! Here this condition is mentioned TWICE as to a condition that is constant in the life of TRUE possessors of biblical faith. Their death continues to reflect their faith!

“Blessing EACH son” there can be no favorite as GOD has a unique plan for each one.

We must do more with the Grand children than provide them with sweets and treats....let them see you IN THE PRESENCE of the LORD!

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

What we do with our final word matters. Joseph’s words were remembered for 400 years!
Use the position that GOD gives you! Reach as many as you can!

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.

Faith is displayed by parents in how they perceive the children that GOD has entrusted into their care. They will follow GOD’s will and do all they can to protect the child from harm and death!

Hebrews 11:24 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 passing pleasures of sin,

True faith will be displayed when the individual walks away from the world. Declaring their identity with GOD's family.

Faith becomes visible when hardships are accepted and pleasures are denied!

²⁶ considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

(JFB) the reproach of Christ--that is, the reproach which falls on the Church, and which Christ regards as His own reproach, He being the Head, and the Church (both of the Old and New Testament)

His body. Israel typified Christ; Israel's sufferings were Christ's sufferings (compare 2Co 1:5; Col 1:24). As uncircumcision was Egypt's reproach, so circumcision was the badge of Israel's expectation of Christ, which Moses especially cherished, and which the Gentiles reproached Israel on account of. Christ's people's reproach will ere long be their great glory.

Hebrews 11:27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

²⁸ By faith he kept (Perfect) the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch (Subjunctive with a Negative) them.

²⁹ By faith they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.

³⁰ By faith the walls of Jericho fell down after they had been encircled for seven days.

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

²⁸ "Kept" (Perfect)

"He would not touch them" The angel that came to destroy the 'firstborn' would not touch (A Subjunctive with a negative -) them because of the Passover and the sprinkled blood. Clearly referring back to the first Passover. Yet in this context it also points to the future where the second death has no power over those who have the blood of Jesus applied.

²⁹ The SAME adversities will have different results
We will live --- those who reject Jesus will perish!

³⁰ Faith is here linked to being obedient to GOD's directions!

³¹ Rehab changed her attitude towards the Jews and lived!

Hebrews 11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

³³ who ~~by~~ (Through) faith conquered kingdoms, performed *acts of* righteousness, obtained promises, shut the mouths of lions,

³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. ³⁵ Women received *back* their dead by resurrection; and others (clear contrast) were tortured, not accepting their release, so that they might obtain a better resurrection; ³⁶ and others experienced mockings and scourgings, yes, also chains and imprisonment.

³³ The NAU followed the "BY FAITH" here but the Greek is clearly "Through faith" there is an additional word in the Greek text! Sadly the New American Standard changed from the 1901 American Standard that has "Through".

Young's and the Literal translation and KJV, NKJV, ESV, NIV, ISV, correctly reflects the Greek text here. The GNT also has "through" but in other verses that has BY FAITH in the Greek they repeat the phrase "IT WAS FAITH" and in one location the GNT has 'by faith'.

(ASV) 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

(YLT) 33 who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,

(LITV) 33 who through faith overcame kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

Hebrews 11:37 They were stoned, they were
sawn in two, they were tempted, they were
put to death with the sword; they went about
in sheepskins, in goatskins, being destitute,
afflicted, ill-treated

(Lenski's Commentary on the New
Testament) It is by no means an anticlimax
when the wretched life of fugitives is now
described. Some fled from death and
escaped, but what an existence they led!
"They wandered around in sheep pelts
(μηλωταί, found only here in the New
Testament), in goat skins" (αἴγειος,
adjective: "from goats"), having nothing
better to clothe them. "Destitute" is a
participle: in constant lack of food and
drink. Another participle: "afflicted" or
hard-pressed. A third: "basely treated." The
three participles are significantly durative.

Manasseh is stated as killing the prophets
and killing Isaiah!

Gill's Commentary

They were sawn asunder; to which there
seems to be an allusion in #Mt 24:51. There
is no instance of any good men being so
used in Scripture: perhaps reference is had
to some that suffered thus in the time of
Antiochus. The Jews have a tradition, that
the Prophet Isaiah was sawn asunder in the
times of Manasseh, and by his order; which
some think the apostle refers unto; though it
seems to be all fictitious, and ill put
together. The tradition is in both Talmuds: in
the one, the account is this: {z} that

"Manasseh sought to kill Isaiah, and he
fled from him, and fled to a cedar, and the
cedar swallowed him up, all but the fringe of
his garment; they came and told him
(Manasseh), he said unto them, go and saw
the cedar, ונסרו, "and they sawed the cedar,"
and blood was seen to come out."

And in the other {a} thus,

"says R. Simeon ben Azzai, I found a book
of genealogies in Jerusalem, and in it was
written that Manasseh slew Isaiah."

And after relating the occasion of it, being
some passages in Isaiah Manasseh was
displeased with and objected to; and the
prophet not thinking it worth his while to
return an answer, or attempt to reconcile
them with other passages, objected, knowing
that the king would use him
contemptuously; he is made to say,

"I will swallow (or put myself into) a
cedar, they brought the cedar, ונסרו, "and
sawed it asunder," and when it (the saw)
came to his mouth, he expired."

Another Jewish writer {b} out of the
Midrash, reports it thus;

"Manasseh sought to slay him, and Isaiah
fled, and the Lord remembered him, and he
was swallowed up in the middle of a tree;
but there remained without the tree the
fringe of his garment; and then Manasseh
ordered the tree to be cut down, and Isaiah
died."

And it is become a generally received
opinion of the ancient Christian writers, that
Isaiah was sawn asunder; as of Justin Martyr
{c}, Origen {d}, Tertullian {e}, Lactantius
{f}, Athanasius {g}, Hilary {h}, Cyril of
Jerusalem {i}, Gregory Nyssene {k}, Jerom
{l}, Isidorus Pelusiota {m}, Gregentius {n},
Procopius Gazaeus {o}, and others; but
more persons seem to be designed:

(Josephus: The Writings of Flavius
Josephus) Antiques 10:3.1

But when his son Manasseh, whose mother's name was Hephzibah, of Jerusalem, had taken the kingdom, he departed from the conduct of his father, and fell into a course of life quite contrary thereto, and showed himself in his manners most wicked in all respects, and omitted no sort of impiety, but imitated those transgressions of the Israelites, by the commission of which against God, they had been destroyed; for he was so hardy as to defile the temple of God, and the city, and the whole country; (38) for, by setting out from a contempt of God, he barbarously slew all the righteous men that were among the Hebrews; nor would he spare the prophets, for he every day slew some of them, till Jerusalem was overflowed with blood. (39) So God was angry at these proceedings, and sent prophets to the king, and to the multitude, by whom he threatened the very same calamities to them which their brethren the Israelites, upon the like affronts offered to God, were now under. But these men would not believe their words, by which belief they might have reaped the advantage of escaping all those miseries; yet did they in earnest learn that what the prophets had told them was true.

Hebrews 11:38 (*men* of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

³⁹ And all these (Emphatic), having gained approval (Lit. Obtained a testimony) through their faith, did not receive what was promised,

⁴⁰ because God had provided something better for us, so that apart from us they would not be made perfect. (Subjunctive with a negation)

³⁹ "THESE" Emphatic
Lit obtained a testimony

⁴⁰ "So that NOT in any way can they be made perfect" (Subjunctive with a negation)
"apart from us"

Hebrews 12:1 Therefore, since we (Emphatic) have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

Since "WE" (Emphatic) have"

Sin "Encircles us"!

The Greek word comes from three words.

(Vine's Complete Expository Dictionary) euperistatos (εὐπερίστατος, 2139), used in Heb. 12:1, and translated "which doth so easily beset," lit. signifies "standing well (i.e., easily) around" (eu, "well," peri, "around," statos, "standing," i.e., easily encompassing). It describes sin as having advantage in favor of its prevailing.

(MED) εὐπερίστατος euperistatos 1x easily or constantly distracted, Heb. 12:1*

(Concise Greek-English Dictionary of the New Testam) εὐπερίστατος, ov holding on tightly and causing entanglement.

(CalCom) And the sin which does so easily beset us, or, stand around us, etc. This is the heaviest burden that impedes us. And he says that we are entangled, in order that we may know, that no one is fit to run except he has stripped off all toils and snares. He speaks not of outward, or, as they say, of actual sin, but of the very fountain, even concupiscence or lust, which so possesses every part of us, that we feel that we are on every side held by its snares.

(JFB) the sin which doth so easily beset us-- Greek, "sin which easily stands around us"; so LUTHER, "which always so clings to us": "sinful propensity always surrounding

us, ever present and ready" [WAHL]. It is not primarily "the sin," etc., but sin in general, with, however, special reference to "apostasy," against which he had already warned them, as one to which they might gradually be seduced; the besetting sin of the Hebrews, UNBELIEF.

(Wuest Word Studies - includes articles)

The words "easily beset" are the translation of euperistatos, eu meaning "readily, deftly, cleverly," and the verbal form of the rest of the word, "to place itself around." It speaks of a sin which readily or easily encircles the Christian runner, like a long, loose robe clinging to his limbs. The sin may be any evil propensity. Here the context suggests the sin of unbelief which was the thing keeping the unsaved recipients of this letter from putting their faith in Messiah as High Priest.

(Lenski's Commentary on the New Testament) in particular the easily hampering sin," εὐπερίστατος; this word is found only here in Greek literature and is hence interpreted variously: C.-K. 1169, easy to avoid, easily surrounding or be-strickend = R. V.'s margin, "closely clinging to us," and our versions', "that doth so easily beset us."

ὑπομονή *hypomone* 5281

'capacity for resolute continuance in a course of action',

Hebrews 12:2 fixing our eyes on Jesus, the author and perfecter of (THE) (Present in Greek) faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Jesus is declared the author and perfecter of THE FAITH! The definite article is present in the Greek!

From start to finish we need the divine Christ as the One who can fill us with faith, keep us in faith, and finally crown our faith.

The only translation that I have found that included "THE faith" was the 1902, Weymouth New Testament

"simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated Himself-- where He still sits--at the right hand of the throne of God."

12:2) Having presented a catalog of Old Testament witnesses to the efficacy of faith, the writer now speaks of Messiah, the Jehoshua of the Old Testament, the Jesus of the New, God Himself incarnate in human flesh. He uses Him as the supreme example to which his readers should look as they run life's race.

The word "looking" is aphorao "to turn the eyes away from other things and fix them on something." The word also means "to turn one's mind to a certain thing." Both meanings are applicable here, the spiritual vision turned away from all else and together with the mind, concentrated on Jesus. What a lesson in Christian running technique we have in that little preposition

"off, away from," which is prefixed to this verb. The minute the Greek runner in the stadium takes his attention away from the race course and the goal to which he is speeding, and turns it upon the onlooking crowds, his speed is slackened. It is so with the Christian. The minute he takes his eyes off of the Lord Jesus, and turns them upon others, his pace in the Christian life is slackened, and his onward progress in grace hindered. Messiah is called the author of our faith. The word "author" is the translation of archegon. Vincent says that the Authorized Version is misleading and narrows the scope of the passage. The word is made up of ago "to lead," and arche, "the first." The compound word means "the chief leader, one that takes the lead in anything and thus furnishes the example."

In our passage it describes Jesus as the One "who in the pre-eminence of His faith far surpasses the examples of faith commemorated in chapter 11" (Vincent). The word "faith" has the article before it in the Greek text. It is the faith of which the writer is speaking as exhibited in the examples of chapter eleven and in the Lord Jesus. It is not the Christian Faith as such, but faith absolutely. Christ is the archegon, the chief leader of this faith in that He "furnished the perfect development, the supreme example of faith, and in virtue of this He is the leader of the whole believing host of all time." He is also the finisher of the faith spoken of in these chapters. The word is teleioo which means "to carry through completely, to finish, to make perfect or complete." Our Lord in His life of faith on earth, became the perfect or complete example of the life of faith. Thayer speaks of our Lord as "one who has in his own person raised faith to its perfection and so set before us the highest example of faith."

The words "who for the joy set before Him, endured the cross," are usually interpreted as

meaning that the Lord Jesus endured the cross in order that He might obtain certain joy which was placed before Him as a reward for His sufferings. But this interpretation is based upon an erroneous use of the preposition "for." The Greek preposition is *anti*, the predominant use of which in the first century was "instead of." It is so used in Luke 11:11 where we have, "If he asked a fish, will he for (*anti*, instead of) a fish give him a serpent?" The word "set" is the translation of *prokeimenes* literally "lying before." Vincent says, "The joy was the full, divine beatitude of His preincarnate life in the bosom of the Father; the glory which He had with God before the world was. In exchange for this He accepted the Cross and the shame. The contrast is designed between the readers (v. 1), and the joy which was already present to Christ. The heroic character of His faith appears in His renouncing a joy already in possession in exchange for shame and death. The passage thus falls in with Philippians 2:6-8." He despised the shame attendant upon a death by crucifixion, namely, the fact that that kind of a death was meted out upon malefactors. The words "is set down" are in the perfect tense in the Greek text, the idea being that He, after His work of providing a salvation was finished, sat down, and remains seated. He need never arise and repeat His work on the Cross for sinners. It is a finished work. He is not only seated, but He occupies the position of preeminence, at the right hand of God.

Translation. Looking off and away to Jesus, the preeminent leader and perfecter of this aforementioned faith, who instead of the joy then present with Him endured the Cross, despising the shame, and has sat down at the right hand of God.

Hebrews 12:3 **For consider** (Imperative)
Him who has endured (Perfect) such hostility
by sinners against Himself, so that you will
not grow weary (Subjunctive with Negative) and lose
heart.

³ Aorist Imperative "consider"

(Wuest Word Studies - includes articles)
The word is analogizomai, "to reckon up, to
consider by way of comparison." The word
"for" introduces the reason for the
exhortation to look off and away to Jesus.
When considering Him, the readers will see
how much more He had to endure than they.
Their sufferings, the result of the
persecutions which they are enduring, would
seem but insignificant compared to His.

"Who has endured" (Perfect)

**Aorist Subjunctive with a Negative
Don't ever let it enter your mind to grow
weary!

⁴ You have not yet resisted to the point of
shedding blood in your striving against sin;
⁵ and you **have forgotten** (Perfect) the
exhortation which is addressed to you as
sons, "MY SON, **DO NOT REGARD**
LIGHTLY (Present Imperative with Negation) **THE**
DISCIPLINE OF THE LORD, NOR FAINT
(Present Imperative with Negation) **WHEN YOU ARE**
REPROVED BY HIM;

⁵ "You have forgotten" Perfect

"Stop regarding lightly" Present Imperative
with Negation. The activity is taking
PLACE and it is to STOP NOW!!!

"Stop fainting" Present Imperative with a
negation

⁶ FOR THOSE WHOM THE LORD
LOVES (Agape) **HE DISCIPLINES, AND HE**
SCOURGES EVERY SON WHOM HE
RECEIVES."

⁶ "Loves" Agape

John 1:12-13

But as many as received Him, to them He
gave the right to become children of God,
even to those **who believe** (present participle {ing})
in His name, ¹³ **who** (Emphatic) were born, not
of blood nor of the will of the flesh nor of
the will of man, but of God.

Hebrews 12:7 It is for discipline that you endure; (Present Imperative) God deals with you as with sons; for what son is there whom *his* father does not discipline?

⁷ (Robinson's Word pictures) That ye endure. Present active indicative or present active Imperative and so just "ENDURE FOR CHASTENING"

Num 12:14-15

But the Lord said to Moses, "If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again." 15 So Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was received again.

⁸ But if you are without discipline, of which all have become (Perfect) partakers, then you are illegitimate children and not sons (Emphatic).

⁸ "Have become " Perfect
"Not SONS (Emphatic)"

(JFB) "Since then not to be chastised is a mark of bastardy, we ought [not to refuse, but] rejoice in chastisement, as a mark of our genuine sonship" [CHRYSOSTOM].

Hebrews 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

¹⁰ For they (Emphatic) disciplined us for a short time as seemed best to them, but He (Emphatic) *disciplines us* for ~~our~~ (Greek has definite Article "THE") good, so that we may share His (Greek has definite Article "THE") holiness.

¹⁰ "They" Emphatic

"But HE" Emphatic

"THE good" Definite Article is present in Greek.

"THE holiness; His" (Literal Greek)

Gill

Ver. 10. For they verily for a few days chastened us, &c.] Which respects not the minority of children, during which time they are under the correction of parents, and which is but a few days; nor the short life of parents; but rather the end which parents have in chastening their children, which is their temporal good, and which lasts but for a few days; which sense the opposition in the latter part of the text requires: and this they do after their own pleasure: not to please and delight themselves in the pains and cries of their children, which would be brutish and inhuman; though corrections are too often given to gratify the passions; nor merely in an arbitrary way, and when they please; but the sense is, they correct as seems good unto them; in the best way and manner; to the best of their judgments, which are fallible: but he for our profit; saints are no losers by afflictions; they lose nothing but their dross and tin; they do not lose the love of God; nor their interest in the covenant of grace; nor the presence of God; nor grace in their own hearts; nor spiritual peace and comfort: on the contrary, they are real gainers by them; their graces gain by them fresh lustre and glory; they obtain a greater degree of spiritual knowledge; and a larger stock of experience; and are hereby restored to their former state, duty, and zeal;

and become more conformable to Christ; yea, their afflictions conduce to their future glory; many are the profits arising from them. The Alexandrian copy reads in the plural number, "profits": particularly God's end in chastening of his children is, that we might be partakers of his holiness; not the essential holiness of God, which is incommunicable; but a communicative holiness of his, which it is his determining will his people should have: it comes from him, from whom every good and perfect gift does; it is in Christ for them, and is received out of his fulness; and is wrought in them by the Spirit; and it bears a resemblance to the divine nature: now men are naturally destitute of this holiness; they have it not by nature, but by participation; as God's gift; and they first partake of it in regeneration; and here an increase of it is designed, a gradual participation of it; and it may include perfect holiness in heaven: afflictions are designed as means to bring persons to this end; to bring them to a sense of sin, an acknowledgment of it, an aversion to it, and to a view of pardon of it; to purge it away; to wean the saints from this world; to increase their grace, and lead them on to a perfect state of glory, where there will be no more sin, and no more sorrow.

Hebrews 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained (Perfect) by it, afterwards it yields the peaceful fruit of righteousness.

¹¹ "Who have been trained" Perfect

¹² Therefore, strengthen (Imperative) the hands that are weak (Perfect Passive Participle) and the knees that are feeble, (Perfect Passive Participle)

¹² "STRENGTHEN" Aorist, Active, Imperative,
"Weak" Perfect Passive Participle
"Feeble" Perfect Passive Participle

¹³ and make straight (Present Imperative) paths for your feet, so that *the limb* which is lame may not be put out of joint, (Subjunctive with a Negation) but rather be healed.

¹³ "Make Straight" Present Imperative

"Not be put out of joint" Passive Subjunctive with a negation

Hebrews 12:14 Pursue (Present Imperative) peace with all men, and the sanctification without which no one will see the Lord.

¹⁴ "PURSUE" Present Imperative (Keep Pursuing!) peace with men and sanctification with GOD!

(Vine's Complete Expository Dictionary)
Nouns

1. hagianismos (ἁγιασμός, 38), translated "holiness" in the kjv of Rom. 6:19, 22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14, is always rendered "sanctification" in the rv. It signifies (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2; (b) the resultant state, the conduct befitting those so separated, 1 Thess. 4:3, 4, 7, and the four other places mentioned above.

"Sanctification" is thus the state predetermined by God for believers, into which in grace He calls them, and in which they begin their Christian course and so pursue it. Hence they are called "saints" (hagioi). See sanctification.

¹⁵ See to it that no one (Emphatic) comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many (Emphatic) be defiled;

¹⁵ "See to it" is a Participle {ing}
"No ONE" Emphatic
"Many" Emphatic

¹⁶ that *there be* no immoral or godless person like Esau, who (Emphatic) sold his own birthright for a *single* meal.

¹⁶ "Who" Emphatic stressed here.
"WHO for a single meal sold his birthright!"

¹⁷ For you know (Perfect 'oida') that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

¹⁷ "KNOW"
verb indicative perfect active 2nd person plural OR verb imperative perfect active 2nd person plural from οἶδα

Hebrews 12:18 For you have not come (Perfect) to a *mountain* that can be touched and to a blazing (Perfect) fire, and to darkness and gloom and whirlwind,¹⁹ and to the blast of a trumpet and the sound of words which *sound was such that* those who heard begged that no further word be spoken to them.²⁰ For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."²¹ And so terrible was the sight, *that* Moses said, "I AM FULL OF FEAR and trembling."²² But you have come (Perfect) to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

²³ to the general assembly and church of the firstborn who are enrolled (Perfect) in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect (Perfect),²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.

¹⁸ Not you "Have come" Perfect
"Blazing" Perfect

²³ "Are enrolled" Perfect
"Made perfect" Perfect

Hebrews 12:25 See (Present Imperative) to it that you do not refuse (Subjunctive with Negation) Him who is speaking. For if those (Emphatic) did not escape when they refused him who warned *them* on earth, much less *will we* (Emphatic) *escape* who turn away from Him who *warns* from heaven.²⁶ And His voice shook the earth then, but now He has promised, (Perfect) saying, "YET ONCE MORE I (Emphatic) WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."

²⁷ This *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, (Perfect) so that those things (Emphatic) which cannot be shaken may remain.

²⁸ Therefore, since we receive a kingdom which cannot be shaken, (unmovable) let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; ²⁹ for our God is a consuming fire.

²⁵ "See" Present Imperative
"You do not refuse" Subjunctive with Negation

"For if THOSE {Emphatic} did not"
"Much less WE {Emphatic}"

²⁷ "Created things" Perfect
"Those things" Emphatic

Hebrews 13:1 Let love of the brethren (Present Imperative) continue.

¹ “Love the brethren” Present Imperative (Lenski's)

Let fraternal affection continue to remain! The present imperative acknowledges the past love and urges only its continuous remaining. It is never to grow cold.

The pertinency of this admonition is obvious. Anyone of the readers who would be inclined to give up Christ and to revert to Judaism would promptly show that decline in faith by coldness and indifference to his Christian brethren. Love to the brethren is one of the outstanding marks of Christian faith. It is the new commandment given us by Jesus in John 13:34 and repeated again and again: 1 Thess. 4:9; 1 Pet. 1:22; 1 John 2:10; 3:11, 23; 4:7, 11, 12, 21.

² Do not neglect (Present Imperative with Negative) to show hospitality to strangers, for by this some have entertained angels without knowing it.

² “Do not neglect” Present Imperative with Negative (Lenski's)

Be not forgetful of friendliness to strangers for thereby some have unawares entertained angels. This, too, is a present imperative. One form of φιλαδελφία is φιλοξενία. Not only the brethren whom we know personally in our own city but also brethren that are strangers to us are to receive our fraternal friendliness; the word employed is another compound of φίλος. They may be only traveling brethren; to open the home to them for lodging and for food, to give them information and help, will be a great aid. Some of them will be poor, especially in need of such help. Public hotels and lodging places were unknown at this time. In a large city like Rome any strange Christian was at a disadvantage. Such brethren had sometimes been compelled to leave home because of persecution and to wander among strangers; these especially would need Christian hospitality and help.

Hebrews 13:3 **Remember** (Present Imperative)
the prisoners, as though in prison with
them,^(Perfect) *and* those who are ill-treated,
since you yourselves ^(Emphatic) also are in the
body.

"Remember" is a Present Imperative that the remembering is to be "continuous " remembering ! But the voice is in the passive that the operator is NOT us! The Holy Spirit is operating here! Bringing us to conscious remembrance!

“In prison with them “ Perfect

“You YOURSELVES “ Emphatic

⁴ Marriage *is to be held* in honor among all, and the *marriage bed is to be* undefiled; for fornicators and adulterers God will judge.

⁵ All forms of deviant “sexual behavior” that does not reflect GOD’s design in His Word will be judged by GOD HIMSELF!

Hebrews12:5 *Make sure that* your character is free from the love of money, being content with what you have; for He Himself (Emphatic) has said, (Perfect) "I WILL NEVER DESERT (Subjunctive with DOUBLE Negative) YOU, NOR (Compound Negative) WILL I EVER FORSAKE (Subjunctive with DOUBLE Negative) YOU,"⁶ so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?"

⁵. (Robertson's Word Pictures) Be ye free from the love of money "Let your manner of life (tropos, way, Mt 23:37), be without love of money" The N.T. is full of the peril of money on the character as modern life is also. Content with such things as ye have. "Contented with the present things" on hand. For himself hath said (God himself) The quotation is a free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1Ch 28:20.

Note the five negatives strengthening each other. This promise will always provide comfort in times of depression.

Hebrews 13:7 Remember (Present Imperative) those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate (Present Imperative) their (‘THE’ in Greek Text) faith.⁸ Jesus Christ *is* the same yesterday and today and forever.

⁷ “REMEMBER “ Present Imperative
“IMITATE” {Present Imperative Middle Voice } “THE FAITH”
This verse clearly points to the results of their conduct and faith. True faith is reflected in our conduct!

⁹ Do not be carried away (Present Imperative with Negative) by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those (Emphatic) who were so occupied were not benefited.¹⁰ We have an altar from which those who serve the tabernacle have no right to eat.

⁹ “Stop being carried away” Present Imperative with Negative
“THOSE” Emphatic “who were occupied....”

Hebrews 13:11 For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.

Gill Ver. 11. For the bodies of those beasts, &c.] Not the red heifer, #Nu 19:1–22 nor the sin offering in general, #Le 6:30 nor those for the priest and people, #Le 4:11,12 21:6,7,18 but the bullock and goat, on the day of atonement, #Le 16:11–18,27 which were typical of Christ, in the bringing of their blood into the most holy place, by the high priest, for sin; and in the burning of them, without the camp: these beasts were slain, their blood was shed, and was brought into the most holy place, by the high priest; and was sprinkled on the mercy seat, and the horns of the altar of incense; and, by it, atonement was made for the priest, his house, and all Israel; which was a type of the death of Christ; the shedding of his blood; the carrying of it into heaven; the sprinkling it upon the throne of grace and mercy; by which reconciliation is made for the sins of all God's people:

whose blood is brought into the sanctuary: that is, into the holy of holies, as the Ethiopic version renders it:

by the high priest for sin; to make atonement for it, for his own, and for the sins of his family, and of all Israel:

Hebrews 13:12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.¹³ So, let us go out to Him outside the camp, bearing His reproach.¹⁴ For here we do not have a lasting city, but we are seeking *the city* which is to come.

Hebrews 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

¹⁶ And do not neglect (Present Imperative with Negative) doing good and sharing, for with such sacrifices God is pleased.

¹⁶ “Do not neglect “ present middle Imperative with Negative

¹⁷ Obey (Present Imperative) your leaders and submit (Present Imperative) *to them*, for they (Emphatic) keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this (Emphatic) would be unprofitable for you.

¹⁷ “Obey” Present Middle Imperative
“Submit “ Present Imperative
“THEY” Emphatic “keep watch”
“THIS” {Emphatic} “would be unprofitable...”

¹⁸ Pray (Present Imperative) for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. ¹⁹ And I urge *you* all the more to do this, so that I may be restored to you the sooner.

¹⁸ “PRAY” Present Middle Imperative

Hebrews 13:20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, ²¹ equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.

²² But I urge you, brethren, bear (Present Imperative) with this word of exhortation, for I have written to you briefly.

²³ Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

²⁴ Greet (Present Imperative) all of your leaders and all the saints. Those from Italy greet you. ²⁵ Grace be with you all.

²¹ “Equip” Make you perfect. *thoroughly prepare* something to meet demands; (1) *put in order, restore* to a former condition, *mend, repair* (2) *prepare, make ready, complete* (3) *create, arrange, prepare* (4) as thoroughly equipping and adjusting Christian character *perfect, fully qualify, make fully adequate*

²² “Bear” Present Middle Imperative

²³ “Take notice” the Greek can be taken as a command. There are two views neither view is certain.

²⁴ “Greet” Present Middle Imperative

Examples of Faith

The only way of Approval - GOD must declare your life a testimony – having faith in God and your life reflects it!

- His Creation, it has a beginning and an end!
- True “reality” is not visible to our natural senses

Abel – his offering to God, pleased God so must ours!

Enoch – Our walk can be pleasing to God!

- First come to God personally!
- Believe He is there with you!
- He rewards all who truly seek Him!

Noah – Responding to God’s warning

- He made careful preparation exactly to God’s word!
- He walked away from other concerns that he had in the world

Abraham – responding to God’s call

- He obeyed – there can be no rebellion to God’s directions
- He left not knowing any details – He trusted God to give him what was necessary.
- He lived as an alien – never truly at home here, ready to leave.
- Dwelling in tents – displaying to others and his children, that he was temporary, not attached to a place or a people.

Sarah – received ability to fulfill God’s plan’s! So will we!

Proper Dying – in faith not despair

- Not receiving the promises – knowing + trusting the One who promised
- Where are you focused? Here or with Him?
- What is welcome into your life? What is not welcome?
- What are you confessing? We always have a Vocal and Silent witness before those around us. How will people write your obituary?

Proper Speaking

- Making things plain – What is confusing about your relationship to God, in what you say and how you live?

Proper thinking

- What occupies your thought life?
- Does this life here appear better than what God has promised?
- Is God ashamed of what is being produced in your life? Do others see a reflection of God in your whole life?

Faith will be tested!

- When our faith faces a new challenge we see what we are holding back from God!
- Our faith reveals if we are trusting God with what He has entrusted to you! God must be able to keep and remove all that He has placed in our care!
- Our faith reveals our perception of God's wisdom and power! What limits do you pose upon God?
- Our faith in God's ability to use us determines if we are using our spiritual Gifts? Are you blessing others?
- Our faith determines how we will die, in Faith or fear? Blessing or cursing? Looking to God's future or crying over your end?
- Faith reveals our fears. Who do you fear most, God or men? Will you obey God when it means breaking the laws of the land?
- There is a time when you must choose where you belong. As a part of God's family you may be called to suffering and shame.
- Making hard choices – By faith, choosing God's people over pleasures; reproaches over riches; persecution over comfort.
- Following God's direction requires faith in the face of danger – in battle you may be called to walk with God in silence, hide the children of God from danger or stand up to a Goliath with God's Word and a few stones!
- Faith determines your treatment of strangers and the ability to see God's people when you are surrounded and living with the enemies of God.

Living as a Faithful witness with other Faithful witnesses

- God decides if our life of faith will be a testimony of conquering the enemies of God or a life of faith that does not waver in the face of death, affliction, temptations or homelessness. All will gain God's approval through their faith.
- Lay aside sin – like a garment that no longer fits
- Run the race – we are stripped for a purpose – to reach the finish line
- Fix your focus – not on fellow runners – all eyes must be on Jesus!
- Accept God's discipline – there is a purpose behind every pain you bear
- Strengthen the weak areas – when your weakness is exposed rally others to help you in your battles
- Keep on the straight path – take no side trips or detours
- Pursue peace and sanctification – avoid confusion conflict and all that is unholy – God will not be found there!
- Beware of any form of bitterness it will remove your ability to be a channel of God's grace to your brothers and sisters.

