

Pastoral Exhortation in the Light of Christ's Superiority, Part 2

Therefore brothers, because we have confidence to enter the holy place by the blood of Jesus . . . and [because we have] a great priest over the house of God,

let us draw near with a sincere heart in full assurance of faith

let us hold fast the unwavering confession of our hope

let us give careful attention to one another for the purpose of stimulating to love and good deeds

Embedded Warning: **Do Not** *Deliberately Sin*, 10.26-31

Follows the 3 exhortations and is a logical inference from not drawing near, not holding fast, and not encouraging one another – which are means for not willfully continuing to sin

Willfully Do Not Keep on Sinning

- after receiving the knowledge of the truth
- no longer does there remain a sacrifice for sins
 - a terrifying expectation of judgment, that is, the fury of a fire which will consume the adversaries

Encouragement to Remember and Persevere, 10.32-39

- Just as he did in chapter 6, AH reassures his readers (32-34)
 - there he reminded them of their work and the love which they had shown toward God, in having ministered and in still ministering to the saints (6.10)
 - here, he is more descriptive

Encouragement to Remember and Persevere, 10.32-39

Resumed exhortation (35-39)

1) do not throw away your **confidence** [to enter the Presence of God] (see v. 19); such is a great reward

Resumed exhortation (35-39)

- 2) once again, he exhorts them to **endurance** in doing the will of God
- endurance is a practical expression of confidence that God will keep his promise (because he who promised is faithful; v. 23)

Resumed exhortation (35-39)

- perhaps we ought to see the *central practical theme*, or theme for application in Hebrews as “you have need for endurance”
- “Every warning and every promise has been crafted to encourage endurance and forestall discouragement” – Cockerill

Resumed exhortation (35-39)

- 3) he who is coming will come
- AH introduces his Habakkuk quote with an allusion to Isaiah 26.20, “yet in a little while”
 - the substantive participle (“the coming one”) has a messianic connotation
 - the coming one **will** [surely] come
 - in an extremely little while

Resumed exhortation (35-39)

Two options in the context of his coming

1. those who are righteous will live by faith
2. those who shrink back (drift away [2.1]; fall away [3.12, 4.11, 6.6; willfully sin, 10.26] will find **no pleasure** with God (only judgment → destruction)

Resumed exhortation (35-39)

Further encouragement: we ourselves are not of those who shrink back to destruction, but [we ourselves are] of those who have **faith to the preserving of the soul**

A Catalog of Old Testament Faithful Endurance

11.1-40

Name 3 important people from Genesis
up until the time of Abraham

Name 2 important women mentioned in the Bible from creation to the conquest of Canaan

If you were going to name just one of Jacob's twelve sons, which would you name?

Name 2 important people from the time of the Exodus until the conquest of Canaan

Overture on the Nature of Faith, 11.1-3

1. Introductory comments

- a. AH has just stated that he and his readers are those who have faith for the preserving of the soul
- b. he proceeds to give illustrations of those from OT times of people of faith who 'kept their souls'

Overture on the Nature of Faith, 11.1-3

1. “Definition”

“greatly mistaken are they who think that an exact definition of faith is given here, for the Apostle [*sic*] does not speak here of the whole of what faith is, but selects that part of it which was suitable to his purpose” – Calvin

Overture on the Nature of Faith, 11.1-3

- Faith is the hupostasis
- Faith is the elenchos
- “Faith bestows on objects of hope a present reality” – Allen
- **This is more of a summary of what faith does**

Overture on the Nature of Faith, 11.1-3

What AH will show about faith

- 1) faith involves confident action
- 2) this action is taken in response to the unseen God and his promises
- 3) faith involves God's working, sometimes miraculously, in the lives of his ordinary people
- 4) faith works in a variety of situations and has a variety of outcomes
- 5) faith is *always* rewarded by God

Overture on the Nature of Faith, 11.1-3

- Through faith thus understood, “elders” (= “the fathers” in 1.1) gained God’s approval
- By such faith we understand that the worlds (or ages) were prepared (or, ordered)
- By the word of God: “and God said . . .”
- “By faith” occurs 21 times in this chapter

The Antediluvians, 11.4-7

1. Abel

2. Enoch

- Abel and Enoch represent being faithful and yet not being preserved from suffering and even death, and being faithful and being preserved; both know God as the rewarder whom they have sought

3. Noah

The Patriarchal Period, 11.8-22

Abraham, part 1 (8-12)

- a. faith demonstrated by the obedience with which he left home
- b. he lived as an alien in the land of promise
- c. even Sarah, received 'the ability for the deposition of seed'
- d. one man → innumerable descendants (including us!)