

## I. Review

- A. The writer has discussed at length the truth of the identity and mission of Jesus in His identity as the great high priest of the new covenant. His character, authority, ministry, and the legal ramifications of His substitutionary death and resurrection have all been explored. (Heb. 7-10)
- B. The writer now turns to the subject of faith. Faith is the response and posture of the heart required by God that both qualifies us, and sustains us in our relationship with God through the new covenant. (Heb. 11-13)

## II. Verse by Verse (Heb. 10:36-11:6)

- A. The just shall live by faith - This reference of Hab. 2:4 is used three times in the New Testament. In each usage there is a different emphasis on a particular theme. You were legally saved by your response of faith (Romans), you are justified before the Judge (Galatians), and now you prioritize and respond to the current state of your life, or live through your faith, in the promise of salvation and restoration (Hebrews). (Hab. 2:4; Rom. 1:17; Gal. 3:11)
  - 1. The writer is going to focus upon the call to continue or live from the place of faith as a lifestyle in believing that God and God alone will truly bring about salvation or the restoration of all things. Seemingly, the main struggle of faith that the Hebrews are having is the challenge of enduring in belief in the promise of God to heal and deliver in a season of suffering. Many were tempted to respond to the trouble by turning to legalism in order to walk in greater comforts and blessings. (Col. 1:21-23)
- B. We believe in the saving of the soul - There is a very clear understanding of salvation in the scriptures that the believer **is saved** (instant forgiveness and acceptance), **is being saved** (current sanctifying of the soul), and **will be saved** (restoration of all things) by and through faith. The focus of the writer in this section of their letter is primarily the theme of “will be saved”. (**saved** Rom. 8:24; Eph. 2:8; 2 Tim. 1:8-9; Titus 3:5, **being saved** Acts 2:47; 1 Cor. 1:18; 2 Cor. 2:15; 2 Thes. 2:13, **will be saved** Is. 25:9, 63:1; Rom. 8:28; Heb. 9:28; 1 Pet. 1:5)

- C. Faith is the substance of things hoped for - We do not hope in forgiveness or acceptance, nor to be filled or indwelt with the Holy Spirit. These realities have happened to every believer the moment they first believe. The faith in view here is the faith for salvation proper. Keeping a posture of faith versus works is the substance (literally that which stands under) of all that the Christian life currently is and all that it hopes for. (Eph. 1:11-14; Rom. 5:4-5; 1 Thes. 5:8; 1 Jhn 3:1-3;
- D. Faith is the evidence of things not seen - Faith exists in your mind and heart and is unseen, but the evidence of your faith is seen in the priorities of your life and how you live. This is in direct correlation to the book of James where he speaks of his faith being evidenced by the works of faith that he does. (Jam. 2:14-26)
- E. For by it the elders obtained a good testimony - The writer soon lists individuals in the scriptures who **lived** by and through faith in the promises and goodness of God in the midst of pressure, disappointment, and pain. These individuals hoped in the coming promises and lived from that place. (Heb. 10:8-10)
- F. By Faith - *Faith is not a bare belief or intellectual understanding. It is a willingness to trust in, to rely on, and to cling to.* - Guzik
1. Worlds framed - More than the actual work of creation, the heart or goodness of God is in view here. The same “why” of creation is the “why” that sustains our hope in the coming renewal of that same creation. He created us for relational love and to experience joy with us. He is coming to continue this experience; we have faith and hope in this. (Gen. 2:8)
  2. Abel offered a better sacrifice - Abel had faith in God's goodness and promise to take care and provide for him and so he offered the first and best of his flock. Cain kept the first and best back for himself for his personal provision. It is of note that Abel's act of faith resulted in instant trial and death in this age, whereas Cain went on living in this age. However, Abel's blood cries out to God for redemption and resurrection through a life laid down in faith. (Gen. 4:3-10; Lk. 11:49-51)
  3. Enoch was taken up - Enoch is set in contrast to Abel as it pertains to the amount of trouble or suffering he had to endure. Abel was deemed just as righteous as Enoch but suffered more. The idea is that both lived by faith and were both considered righteous before God through faith alone even though one suffered more. Enoch's more comfortable life and passing was a result of his faith, not the merit of any work he did. (Gen. 5:21-24)

- G. Without faith it is impossible to please Him - Was Enoch more righteous or had he earned a better lot in this age than Abel through a different means? Is that why Abel suffered and Enoch seemingly did not? The writer gives us a concrete no! Enoch and Abel both responded to God in the exact same pleasing way, the way of faith. We must be confident that a lifestyle of faith causes God to have pleasure over you, no matter what your current circumstances. (Jhn 3:18, 8:24; Gal. 5:6)

*The writer to the Hebrews doesn't say that it is difficult to please God without faith. He says that it is impossible. - Guzik*

- H. He who comes to God must believe - The context of this statement is the “elders who obtained a testimony that they were pleasing to God”. In other words, he who comes to God with desire to be pleasing to Him comes by walking in faith, not by works. The writer lays out two essential truths: we must have faith if we seek to draw near to God and be pleasing to Him.
1. He is - The “He is” in view here is not so much His existence but the nature or character of the heart of the One who is. You must believe in the mercy, goodness, and desire of God for you by faith or you will not come to Him. This is the first critical truth you must believe or you will not come to God, nor will your relationship with Him be pleasing or according to His design. (Ex. 34:5-7; Pro. 8:10; Is. 9:6)
  2. He is a rewarder of those who diligently seek Him - The second critical truth you must believe is that when you relate to God from the place of faith, the goodness and blessing of God will come to you. In the context of the letter, this is especially important when you are currently experiencing pain, disappointment, and circumstantial trouble. If you live a lifestyle of faith, great reward will be your eternal inheritance, no matter what your current circumstances are. (Gen. 15:1; Ps. 58:10-11; Is. 62:11; Mat. 6:1-2; Rev. 11:18, 22:12)