

## THE JUST SHALL LIVE BY FAITH

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1. Paul ended the previous chapter (**Hebrews 10**) with a string of stirring appeals to the Hebrew converts at Jerusalem who, in his mind, were in great danger of losing their faith in Christ altogether as a result of tenaciously maintaining their hold on Judaistic sentiments and practices
  - a. **Heb 10:35**—He urged them not to cast away their confidence which has recompense of great reward
  - b. **Heb 10:36**—He admonished them to have patience that they might receive the promise
  - c. **Heb 10:38-39**—to advised them to live by faith and not draw back
2. Paul also admonished the Hebrew Christians to “*call to remember the former days,*” (**Heb 10:32**) in other words to look back at history:

### Hebrews 11 in a Nutshell

3. So, following his own advice, Paul brings back to memory certain characters from the past, who lived by faith and showed great patience, and as a result, were able to accomplish great things in their lives:
4. **IMPORTANT:** The Hebrew converts’ reverence for the institutions of Moses had not been diminished by their profession of faith in the Lord Jesus; for them, tremendous sanctity rested on the ceremonies in the temple at Jerusalem, for which they could not simply be discarded, even with faith in Christ
5. Paul therefore, calls up the most glorious names in Jewish history to confirm his vacillating brethren in their faith on Jesus and to persuade them to abandon their sympathy for the temple ceremonies;
6. The object of **Hebrews 11** is to warn the Hebrew Christians against their tendency to relapse into Judaism
  - a. It was not the offering of sacrifices that made the Hebrew worthies obtain a good report and obtained what was promised, but faith in a Savior to come and much patience

### Verses 1-3 Faith Defined

7. Paul begins **Hebrews 11** with an explanation of what faith really is, and then gives a list of notable characters in the Old Testament who were willing to step out and act on that kind of faith
  - a. **Abraham**—setting out for a new land without knowing where he was going
  - b. **Noah**—building an ark on top of a mountain to prepare for rain which had never occurred
  - c. **Moses**—setting aside fame and riches in Egypt to lead a bunch of stubborn Hebrew slaves
8. **Verse 1**--*Faith is the substance of things hoped for*---“substance” is a poor translation of the Greek word which literally means “deed” or “title” to a piece of property
  - a. A deed is the assurance of ownership to a piece of real estate
9. **Verse 2**—*obtained a good report*--Paul’s point in **Hebrews 11** is that it was not by offering sacrifices, nor by attending festivals, nor by the celebration of any external rites and ceremonies, that the noblest of their forefathers obtained a good report and became great, but rather by their firm and steadfast faith in God.
10. **Verse 3**—by faith, we believe that in creation God made visible things out of the invisible (**Ps 33:8-9**)
11. **Verse 6**—Paul clearly defines faith as
  - a. believing that God exists

- b. believing that He rewards those who seek Him
  - c. Paul urged the Hebrew Christians not to cast away their confidence which his recompense of great reward (**Heb 10:35**)
12. Great things were accomplished by these faithful Hebrew men (and women) through their faith:
- a. **Verse 2, 39**—they were able to obtain a good report
  - b. **Verse 6**—they pleased God
  - c. **Verses 33-35**—they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, etc.
  - d. **Verse 35-38**—faith enabled many of these men and women to endure hardship, cruel treatment and even great disappointments

### God's Response to Faith

13. **Verse 16**—because of their faith God is not ashamed to call them His people; He even prepared a dwelling for them; irrespective of their faults and sins;
- a. **Heb 2:11**—Jesus is not ashamed to call them brethren

### A Source of Encouragement

14. One thing to realize is that the people who were commended in **Hebrews 11** for their faith were not sinless people, who were not always morally upright
- a. Even though they were faithful, they
    - i. Moses—killed a man and manifested impatience near the end of his life
    - ii. Samson—lived a careless, immoral life
    - iii. Rahab—was a prostitute
15. This should serve as an encouragement to Christians who are still defective today but are following the light to the best of their God-given abilities
16. **QUESTION:** Why does Hebrews 11 devote so much time on two particular characters: Abraham and Moses? There is a disproportionate amount of text devoted to these two characters in the chapter which make them stand out like sore thumbs above the other heroes of faith

Heroes of faith	Verses
Abel	1
Enoch	1
Noah	1
Abraham	6 ( <b>Heb 11:8-10, 17-19</b> )
Isaac	1
Jacob	1
Joseph	1
Moses	6 ( <b>Heb 11:24-29</b> )
Joshua	1
Rahab	1

17. Moreover, what is mentioned about these two men is even more striking:
- a. Abraham—came out of Babylon as an act of faith (**Heb 11:8**)
  - b. Moses—forsook Egypt as an act of faith (**Heb 11:27**)

18. Paul highlights the faithfulness of Abraham and Moses in obeying the divine call to come out of Babylon and Egypt to support his appeal to his countrymen to come out of Judaism, the old covenant which was growing old and decaying (**Heb 8:13**)
19. This coming out (exodus) of Judaism would be led by Jesus Himself as the new and greater Moses<sup>1</sup>
  - a. *“Who appeared in glory, and spake of his decease (“ex hodus”) which he should accomplish at Jerusalem” (Luke 9:31)*
20. And just as the sacrifice of the Passover lamb marked the beginning of the exodus out of Egypt led by Moses, the death of Jesus signaled the beginning of the exodus of out the old temple in Jerusalem and what it represented
21. It is interesting to note that Seventh-day Adventism was established as a result of a response to come out of the fallen churches in 1844 (the second angel’s message)
22. Again, in the time of the end there is a final call to come out of Babylon. . .(**Rev 18:1-4**)
23. Alongside the proclamation of the message of the cleansing of the sanctuary in the last days is a message inviting all to come out of Babylon
  - a. Come out of her, my people—because Babylon is “unclean” (**Rev 18:1-2**)
  - b. The final cleansing of the character cannot proceed while there is sympathy in the soul for unclean things (**2 Cor 6:14-7:1**)
  - c. **Eph 5:1-11**—be not partakers with them; have no fellowship with them (unclean persons, the filthy, whoremongers, fornicators)

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification**, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14. GC 425.

### Fulfilled and Unfulfilled Promises

24. **Verses 13-16**—Although we are told that these faithful heroes of faith “obtained what was promised” (**Heb 11:33**), there were certain promises (plural) that were not fulfilled in their lifetime
25. What were these promises (plural) that were not realized, but they believed in, anyway? –the better country, the heavenly city whose maker and builder is God!
26. Some promises fulfilled:
  - a. Abraham- received Isaac, the promised son
  - b. Moses—brought the Israelites to the promised land
  - c. Rahab—promised deliverance during the fall of Jericho
27. However, those promises which were not fulfilled during the lifetime of these heroes were of so much greater consequence than those which have been fulfilled:

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<sup>1</sup> Both endangered from birth; both spent childhood in Egypt; both had mothers but different fathers; both spent 40 days in seclusion; Moses turned water in blood while Jesus turned water into wine; both showed great love for sinners; Moses appointed 70 elders; Jesus appoints the seventy;

28. **1st unfulfilled promise (Heb 11:13-16)**--The better country and city whose maker and builder is God not given them (**verses 13-16**)—these faithful men and women saw this only from a distance by faith, but never entered it in their lifetime
29. **2nd unfulfilled promise (Heb 11:39-40)**--The new covenant promise that offered pardon and justification they could only look at from a distance because it would not be ratified and put into effect until the death of Jesus; this was an event they had to wait for patiently, by faith
30. They had to wait until the new covenant was ratified by the death of Jesus; Paul's generation enjoy the benefits of the new covenant without having to wait, because the new covenant had already been ratified
31. Though the Old Testament worthies attained such eminence by faith, they are not above Paul's generation in advantages and privileges, but the reverse." It is not we who are perfected with them, but rather they with us.
  - a. The new covenant already confirmed (ratified) in the time of Paul, so no waiting was needed (**Heb 2:3; Heb 9:15; Dan 9:27**)
  - b. Remember that pardon and justification are benefits of the new covenant which technically could not be bestowed until that covenant is ratified by the death of the Testator—Jesus (**Heb 9:15**); in 31 AD
32. Also, this perfection is not sinless character perfection, but pardon and justification through faith
  - a. "as many of us as are perfect" (**Phil 3:15**)
  - b. "perfect in Christ Jesus" (**Col 1:28**)
  - c. For by one offering, he had "perfected" forever them that are sanctified (**Heb 10:14**)
33. The heroes of the **Hebrews 11** looked at the benefits of the new covenant only from a distance; their transgressions and sins would receive actual remission when Jesus is sacrificed at the cross in 31 AD (**Heb 9:15; Acts 13:38-39**)
34. **Heb 1:3**--Christ's atoning death, the means of perfecting what the Jewish law could not perfect, was reserved for Paul's generation; Now that Christ is come in Paul's time, the Heroes of faith from past generations share in the blessedness of Paul's generation
35. **Heb 9:12** shows that the blood of Christ, brought into the holy place of the heavenly sanctuary by Him, first opened an entrance into heaven and those who follow Him in His ministrations there by faith become being "just men made perfect" (**Heb 12:22-24**)

### An Unfinished List

36. **Heb 12:1**—because of these cloud of faithful witnesses, we are called to be patient and faithful, just as they were, looking unto Jesus, the Author and "Perfecter" (Greek) of our faith. . .and not relapse back to Judaism
37. The list of heroes in **Hebrews 11** is yet to be finished; there are names to be added to that list from the final generation
38. **Rev 14:12**—talks of those who have patience, who keep the commandments of God and the faith of Jesus
  - a. The 144,000 perfected saints
39. Seventh-day Adventists living under the very shadow of the final atonement have so much more privilege than Paul's generation because to them is being offered the full and complete fulfillment of the new covenant promise
40. Blessed are those who wait until the 1335 days. . .

- a. Points to the spring of 1843 (based on spring to spring calendar of the Jews) which is the final year of the long 2300 years prophecy
- b. 1843—the beginning of the great Advent movement
- c. in other words, blessed is the generation who will live at the close of the 2,300 years prophecy and live through the final atonement and experience the final cleansing—the perfection of character!
- d. Seventh-day Adventists can say: *“they (past generations) without us should not be made perfect. . .”*
- e. Seventh-day Adventists are warned not to cast this confidence which has recompense of great reward. . .and to live by faith and not to draw back unto perdition by giving up their faith in the closing ministration of Jesus in the heavenly sanctuary