

## SESSION 37 – THE BELIEVER’S KINGDOM AUTHORITY - PART THREE

<sup>1</sup> Now faith is the assurance of things hoped for, the conviction of things not seen. (Heb. 11:1 ESV, NASB)

<sup>1</sup> Now faith is the personal foundation of things hoped for, certainty about things that cannot be seen. (Heb. 11:1 EOB)

<sup>3</sup> He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. (Heb. 1:3 ESV)

### I. LIVING THE VISION BY FAITH

A. The writer of Hebrews continues his movement toward living in the reality of the *prophetic vision* that Habakkuk said to write down. After placing the Messianic Hope of the believer in Jesus as the *only* means by which the life of the power of the age to come can be experienced, he then defines what it means by the *righteous* living by *faith*. Hebrews 11 is not a separate doctrinal chapter from the previous chapter. It builds on the truth of the end of chapter 10.

B. Hebrews 11:1 opens, “Now faith is the *hypostasis* of things hoped for.” It is the word *hypostasis* that the author has already used in the opening chapter of his epistle to the Messianic Jewish believers.

*He is the radiance of the glory of God and the exact imprint of His hypostasis.* (Heb. 1:3)

Having already used it word in the same letter it contextualizes its meaning as we see the *only* way forward in living the vision is found in Yeshua the Messiah. To simply read this as, “faith is the assurance” or “faith is the substance” or “faith is the personal foundation” is to miss the meaning of *hypostasis* and its use in this letter.

C. The Greek Eastern Orthodox New Testament defines hypostasis (ὑπόστασις) as: (person/substance/foundation/assurance; literally: what upholds the stability); Hypostasis conveys the idea of “person,” not “substance” (an alternative rendering) in Orthodox theology.<sup>1</sup>

BADG defines it as, “(1)the essential or basic structure/nature of an entity, substantial nature, essence, actual being, reality... (a) of the Son of God as χαρακτήρ τῆς ὑποστάσεως αὐτοῦ a(n) exact representation of (God’s) real being (i.e. as one who is in charge of the universe) Hb 1:3. Sim. of polytheists’ deities, whose basic reality is someth. material like stone, metal etc. ... (b) of things: among the meanings that can be authenticated for Hb 11:1 a strong claim can be made for realization... in faith things hoped for become

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<sup>1</sup> Laurent Cleenewerck, ed., The Eastern/Greek Orthodox Bible: New Testament (Laurent A. Cleenewerck, 2011), Heb 1:3.

realized, or things hoped for take on reality. Conversely, ‘without faith things hoped for would have no reality’...(4) guarantee of ownership/entitlement, title deed.”<sup>2</sup>

Louw-Nida states, “that which provides the basis for trust and reliance—‘trust, confidence, assurance.’”<sup>3</sup>

Tim Hegg makes a note in his commentary on Hebrews, “The Greek word ὑποστάσεως (hupostaseōs), translated “nature,” literally means “a standing under” which came to mean “foundation” or “ground,” and thus “substantial nature, essence, actual being, reality” (see BDAG, ὑπόστασις).”<sup>4</sup>

- D. Faith then can be defined by the author of Hebrews as, “Faith is the essential or basic structure, the substance, essence, and actual being, and reality or things hoped for. The *proof* or evidence of the unseen realm of hope.” If faith then is an actuality of essence and substance, we can have confidence and assurance in *it*, whatever *it*, is. It’s the stuff reality is made of.
- E. Jesus then is the image of God the Father and the hupostaseos of Him. And from this we next see that it is by *hupostaseos* that *all things* are upheld by the power of His word. Again, the author of Hebrews is defining the relationship of *faith* and *hypostasis* and now the power (*dunamis*) of His Word. We see the movement of hypostasis, power, word, and faith in the creation and upholding of creation.
- F. The word used to describe *image* (translated *exact imprint*) is *charakter* and is only used here in the NT. It is a reference in other Greek as a term to describe the imprinting of a die onto a coin. The coin then, having been imprinted bears the *exact* image of the die. Here the *image* on the die would be *the hypostasis* or the *substance* of Yahweh, God the Father.

Donald Hagner notes this in his Hebrews commentary,

The idea behind the Greek word is that of the die and the image it stamps on a coin. As the stamped image on the coin exactly represents the image engraved on the die, so the Son is “the exact representation” of the Father. Only here, as the qualifying words “of his being” indicate, it is not the physical image that is in view, but rather, the being or essence of God (hence, NRSV: “the exact imprint of God’s very being”). Here again, our author has used a Greek word found nowhere else in the New Testament. The meaning, however, is not far different from either the Pauline notion of Christ as the “image of God” (as in 2 Cor 4:4; Col 1:15) or the Johannine assertion that to have seen the Son is to have seen the Father (Jn 14:9; cf.

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<sup>2</sup> Bauer, Walter, et al. A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaptation of the Fourth Revised and Augmented Edition of Walter Bauer’s Griechisch-Deutsches Woerterbuch Zu Den Schriften Des Neuen Testaments Und Der Uebrigen Urchristlichen Literatur. 4th ed., Chicago, University Of Chicago Press, 2021, pp. 925–926.

<sup>3</sup> Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 375

<sup>4</sup> Hegg, Tim. A Commentary on the Book of Hebrews Volume 1. Vol. 1, Torah Resource, 2016, pp. 37–38.

Jn 1:18). The Son is the unique revelation of God.<sup>5</sup> In other words, *this Son is* in some *mysterious way* Yahweh Himself manifest to humans.

<sup>16</sup> *Great indeed, we confess, **is the mystery (Gr. musterion<sup>6</sup>) of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory. (1 Tim. 3:16)***

William Lane writes in his commentary concerning the Jewish historian Philo,

“Philo shows a strong preference for this term... He applies it frequently to man, whose soul bears the imprint (χαρακτήρ) of God... But if the soul may be compared to the image of the invisible God bearing the engraving of the divine seal, the stamp of that seal is the eternal Logos.

[The writer of Hebrews] used the word χαρακτήρ to convey as emphatically as he could his conviction that in Jesus Christ there had been provided a perfect, visible expression of the reality of God.<sup>7</sup>

G. The word faith itself is the Hebrew *emunah* and the Greek *pistis*.

***Emunah***: *reliability*; 1) steadfastness; 2) trustworthiness, faithfulness a) of people...b) of God...c) commandments<sup>8</sup>...firmness, steadfastness, fidelity<sup>9</sup>.

<sup>6</sup> And he *believed* (root: ‘mn) YHWH, and He counted it to him as righteousness. (Gen. 15:6)

Paul quotes this verse in Romans 4:3, 9-25.

<sup>3</sup> For what does the Scripture say? “*Abraham believed ( root: pisteuo) God*, and it was counted to him as righteousness. (Rom. 4:3)

***Pistis***: that which is completely believable—‘what can be fully believed, that which is worthy of belief, believable evidence, proof.<sup>10</sup>

W. E. Vine defines it as, “primarily, “firm persuasion,” a conviction based upon hearing (akin to peitho, “to persuade”), is used in the NT always of “faith in God or Christ, or things spiritual.”

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<sup>5</sup> Hagner, Donald A.. Encountering the Book of Hebrews (Encountering Biblical Studies): An Exposition (Kindle Locations 1151-1156). Baker Publishing Group. Kindle Edition.

<sup>6</sup> BDAG, “Our lit. uses μ. in ref. to the transcendent activity of God and its impact on God’s people. (1) the unmanifested or private counsel of God, (God’s) secret, the secret thoughts, plans... (2) that which transcends normal understanding, transcendent/ultimate reality, secret,

<sup>7</sup> Lane, William L.. Hebrews 1-8, Volume 47A (Word Biblical Commentary). Zondervan Academic. Kindle Edition.

<sup>8</sup> Ludwig Koehler et al., [\*The Hebrew and Aramaic Lexicon of the Old Testament\*](#) (Leiden: E.J. Brill, 1994–2000), 62.

<sup>9</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 53.

<sup>10</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 370.

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The main elements in “faith” in its relation to the invisible God, as distinct from “faith” in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm conviction, producing a full acknowledgement of God’s revelation or truth, e.g., 2 Thess. 2:11–12; (2) a personal surrender to Him, John 1:12; (3) a conduct inspired by such surrender, 2 Cor. 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good “faith” without necessary reference to its proof. The object of Abraham’s “faith” was not God’s promise (that was the occasion of its exercise); his “faith” rested on God Himself, Rom. 4:17, 20–21.<sup>11</sup>

H. In a recent teaching Ken Fish gave four different uses for the word faith (*pistis*) in the NT: 1) the body of doctrinal truth (Eph. 4:13, Five-Fold Ministry to bring believers to the unity of the faith); 2) saving faith (John 3:16; Rom. 10:8-10); 3) fidelity, reliability, steadfastness (a gift of the Spirit; Gal. 5:22); 4) the gift of faith (1 Cor. 12:9; in connection to miracles).<sup>12</sup> The point here is there is more than one way to apply the definition depending on the Biblical context. But in all cases, the foundational truth is faith concerns that which is reliable, firm, substantive, and steadfast – *regardless of the context*.

I. We have then a connection between *faith* and *substance* and the definition found in Hebrews 11:1 and the reliability of its origin, *the Word of God*. God’s Word is faithful, reliable, substantive, and steadfast because it is *the substance* of all things. And He Person who created, is the Substance of God Himself. The living Word, our LORD Jesus Christ.

<sup>1</sup> *In the beginning was the Word, and the Word was with God, and the Word was God.* <sup>2</sup> *He was in the beginning with God.* <sup>3</sup> *All things were made through him, and without him was not any thing made that was made.* (John 1:1-3 ESV)

J. When Habakkuk says, “*I will take my stand at my watchpost and station myself on the tower, and **look out to see what he will say to me**...*” He is saying the Word of YHWH will carry with it not only the faithfulness of God and His steadfastness but also form the vision that Word declares. Notice, Habakkuk says, “*to see what He will say.*” Whatever God is going to say (i.e., His steadfast word that has substance) Habakkuk, because he is positioned in the Stronghold of God, he will *see* because the Word forms into the reality of the thing it says. It is the substance of the vision.

K. When he writes the vision, that vision he received from YHWH, it has substance and reliability. This is one main reason why the writer of Hebrews makes the point to include this portion of Habakkuk in his letter. The entire letter focuses on the contrast between those who preserve in faith toward the finish line in Christ Jesus versus those who turn back because of an evil heart of doubt and unbelief. Hebrews 10:32-39

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<sup>11</sup> W. E. Vine, Merrill F. Unger, and William White Jr., Vine’s Complete Expository Dictionary of Old and New Testament Words (Nashville, TN: T. Nelson, 1996), 222.

<sup>12</sup> <https://youtu.be/icGPhRSdHc4>

leads directly to Hebrews 11, those who lived the vision by faith. These are the ones who lived out the believer's authority on earth through trials, tribulations, and into victory over the adversary.

## **II. BE IMITATORS OF THOSE WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISES**

<sup>11</sup> *And we desire each one of you to show the same earnestness to have the full assurance<sup>13</sup> of hope until the end,*  
<sup>12</sup> *so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.*  
(Heb. 6:11-12 ESV)

- A. Yahweh's Vision: <sup>3</sup> *By faith we understand that the universe [aionas] was created by the word of God,*  
*so that what is seen was not made out of things that are visible.* (Heb. 11:3)

Our Father has a vision. That vision is of a divine family. A heavenly and earthly family that are brought together through His Son Jesus. Ephesians 1:9-10 says:

<sup>9</sup> *making known to us the mystery of his will, according to his purpose, which he set forth in Christ<sup>10</sup> as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.* (Eph. 1:9-10)

His vision began with the creation of time and space, and He did so by the power of His word. We saw earlier it is the power of and in His word that upholds all things in time and space and outside of time and space; seen and unseen. The creative force was His Word and the Breath (Ruach) on that Word forming into the vision in His heart and mind. But there was nothing except Him. What He created *from* was the vision, His Words, and His Spirit. And the visible realm was created and formed by that which is invisible, that is the hypostasis of creation, or its substance; that is faith that comes from His Word. It would be an interesting thing to say that He believed the words He spoke would form the vision He had in His heart and mind. But that's exactly what happened.

- B. Abel's vision: *by faith offering a more acceptable sacrifice to Yahweh...through which* (that is to say his faith) *he obtained the testimony that he was righteous...*" We have seen Paul say in Romans 12:1-2

<sup>1</sup>I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world [*aion*], but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom. 12:2 ESV)

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<sup>13</sup> This word is *not faith*, but that which is produced by walking in faith. Walking in faith produces full assurance; i.e., a conviction based on trust; *Gr. plerophoria*

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Paul's context follows Romans 11 and the reality of Gentiles being grafted into the believing root of faithful Israel. As participators into the adoption of Yahweh's family, His glory, the divine covenants, the Torah of the New Covenant, the worship of Him through Messiah Yeshua, and the promises (see Rom. 9:4-5), Gentiles are to act in a way consistent with these truths. As part of the Israel of God, Jew and Gentile as *one new man* (Eph. 2:11-21), we are to present sacrifices to God, in the New Covenant, that is our bodies as *living sacrifices* in a way that looks at Abel's sacrifice. He offered a sacrifice by faith. One that was the *firstborn* of his flock of sheep. This is contrasted with Cain who brought his offering with no regard to the *first fruits*. The issue was not one of whether it was an animal sacrifice or a sacrifice of the field for both are used in the Divine Feasts (lambs and wheat/barley). This issue was the choice, the best, the first; something that was costly. And this was Able's vision: bring to Yahweh that which is the best *by faith*. That which He is worthy of believing He will accept it. There's no mention of anything else, other than Abel's desire to please God through his sacrifice and worship.

- C. Enoch's vision: *to please God and receiving God's eternal reward.*  
**<sup>5</sup>By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. (Heb. 11:5)**

Much can be said about Enoch the prophet. What the writer of Hebrews focuses on is his pleasing God. Hebrews 11:6 points to this saying, "*without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him.*"

These verses could be written in reverse and make the picture easier to see: *Without faith it is impossible to please God, for whoever would draw near to Him must believe that He exists and that He rewards those who seek Him. Therefore, since Enoch had the commendation from God that he had pleased Him, God took him so he should not see death.*

The simple point is this: Enoch discovered the way to *draw near to God*. By faith we must believe He is who He says He is in His self-existence, and believe (the act of faith) in that drawing near He will reward the seeking. Notice it's not necessarily the *finding* that's rewarded. It's the intent of the heart to *seek*. But we know Jesus said he who seeks finds (part of the SOM; Matt. 7:7-8). And Enoch *did draw near* and *did find*. His vision of nearness to God led to *nearness to God*.

James, using Psalm 24:3-4<sup>14</sup> says this, "<sup>8</sup>*Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded...*<sup>10</sup>*Humble yourselves in the presence of the Lord, and He will exalt you.* (James 4:8-10)"

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<sup>14</sup> Psalm 24:3-4 (LXX 23:3-4) asks a question about ascension; *who will ascend the Mountain of Yahweh and stand in His Holy Place?* Those who have clean hands and a pure heart. Enoch *by faith* drew near to God and apparently also had clean hands and a pure heart.

- D. Noah's vision of a New Creation: <sup>7</sup>By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith. (Heb. 11:7)

Much has been said and written about Noah. The writer of Hebrews focuses on the *act* of faith in the construction of the ark that led to the salvation of his household. That is not only *him* and his immediate family, but also *his household*, that is the righteous line of the Promised Seed. In this act he condemned the world. (see John 3:17-18) In other words righteousness comes by faith in the grace of God. Being outside of the Ark of Salvation is *condemnation* of the world.

The vision given to Noah was one of *New Creation*. Peter makes the following connection of Noah, the Flood, and Baptism.

<sup>18</sup> For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, <sup>19</sup> in which he went and proclaimed to the spirits in prison, <sup>20</sup> because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. <sup>21</sup> Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. (1 Peter 3:18-22 ESV)

<sup>4</sup> For if God did not spare angels when they sinned, but cast them into hell [tartaroo] and committed them to chains of gloomy darkness to be kept until the judgment; <sup>5</sup> if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; (2 Peter 2:4-5)

Noah, by faith, that is acting in belief in Yahweh's word and command, became the household of the New Creation. It is a repeat of Genesis 1 and the covering of the world with water. Into the new creation after the flood Noah emerged with his family on Mount Ararat and there cultivated a garden and offered sacrifice as a priest of a *new covenant* Yahweh made with him and with creation.

- E. Abraham's vision of the Heavenly Jerusalem:

<sup>9</sup> By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. <sup>10</sup> For he was looking forward to the city that has foundations, whose designer and builder is God (Heb. 11:9-10)

Abraham had a vision of a city whose designer and builder is God Himself. Abraham had received a divine vision of something that gripped him and caused him to *not build a home*. Rather, he and his family lived

in tents. Not only him and his family, but his offspring. There was something beyond the seen realm that they had seen and had captured them: the City of God.

Messianic Jewish scholar makes the following insight concerning this passage in Hebrews:

Abraham's faith is next shown by remaining where God had led him even when he had not yet received what God had promised. Indeed, he lived as a Bedouin, living in tents without having a permanent dwelling in an established village or city. What is more, he remained as a Bedouin even when his family grew with addition of Isaac and Jacob, and the promise of inheritance was given to them as well. Indeed, the phrase "lived as an alien" translates a single verb in the Greek, παροικέω (paroikeō), which in the Lxx is used most often to describe someone who lives in a country foreign to their own and in which they have no rights as a citizen. Having left his own country and (it would seem) the majority of his wider family, Abraham dwelt in a land which he had been promised would be his, but which was not during his life-time or the life-times of his sons, Isaac and Jacob. What does our author make of this? It seems that our author's point is this: For Abraham, to receive the affirmed covenant promise of God (Gen 15) was sufficient, yes, was nearly equal to receiving the thing promised itself. For finally he had cast himself upon God's faithfulness so much so that if God had promised it, that was enough. Even though we might understand his fathering of Ishmael with Hagar as a lapse or weakness of faith, we know that ultimately he grew strong in his faith and received the very word of God's promise to him as full guarantee of the inheritance he had been promised. Oh to have such faith that is in every detail satisfied with the promise of God!

But what was the thing promised? What was it that Abraham looked for and set his hope upon? It was nothing less than the complete realization of the covenant promises given to him by God, namely, the full realization of the gospel in its widest scope. Yet he did, through the eyes of faith, obtain the promise even if he never did stand in the city of David, built upon the very ground where he was ready to sacrifice his son Isaac. For Yeshua made it clear that Abraham knew of Him and rejoiced in the reality of Yeshua's saving work.

Your father Abraham rejoiced to see my day and he saw it and was glad. (John 8:56). Abraham was given the truth from God Himself that the inheritance he was promised was far greater than real estate on this earth. While the physical land of Israel is surely included in this inheritance, it too will be burned up when this world passes away and the new heavens and earth are created. But Abraham was given a revelation of the world to come which is eternal and thus will never end.

For the city upon which Abraham's eyes of faith were cast "has foundations," that is, is not movable but lasts. But the foundations upon which this city is built are the foundations laid by the Almighty Himself, for He is both the architect, designer, or technician (τεχνίτης, texnitēs) as well as the builder (δημιουργός, dēmiourgos). Thus, the city He will build is an eternal dwelling.

Did Abraham actually know this? Our author tells us he did. Thus, the salvation which Abraham obtained through faith in God is the same salvation we enjoy through the grace and mercy of God made for us in Yeshua. We too have the sure and unchanging hope of the world to come in which we will forever be with the Lord (1Thess 4:17).<sup>15</sup> (See Romans 4, 5 concerning Abraham's and faith; and passage context Heb. 11:13-16)

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<sup>15</sup> Hegg, Tim; The Book of Hebrews Vol. 2 Chapters 9-13; pp. 180-182



F. Moses vision of Greater Wealth:

<sup>24</sup> ***By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter,***  
<sup>25</sup> ***choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.***  
<sup>26</sup> ***He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. (Heb. 11:24-26)***

We see here in the vision that is lived out, is lived out by faith. Moses becomes a picture of the New Covenant Believer who must have a clear-eyed realization of *identity* and a steadfast *refusal* of being defined by Pharaoh's Daughter or a child of Egypt.

The word *refused* is the Greek *arneomai* meaning: to refuse to give thought to or express concern for—'to disregard, to pay no attention to, to say No to.'<sup>16</sup> It is used in the LXX as, "deny; disown; refuse."<sup>17</sup>

In other words, Moses was *intentional* about the vision he had for his *identity*. It did not rest in Egypt or Pharaoh's daughter, meaning the proxy mother, that is the world. Rather by faith he refused that identity. But it came with a cost to what otherwise would have been a comfortable life of sin and rebellion. He chose by faith to be mistreated with the People of God instead. Viewed as an exile and associated with the Hebrew slaves. Why? He had a vision of Greater Wealth. Egypt's treasures were eclipsed by the power of the reward in Christ. Yet something remarkable happened as a result:

<sup>35</sup> ***The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing.*** <sup>36</sup> ***And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians. (Ex. 12:35-36)***

The primary meaning of the Semitic verb (s'l – asked) is to request and to beg, but according to Westermann...the Hebrew vb. is not quite correctly translated with these two meanings, and "to demand" would be better<sup>18</sup>

In other words, on the way out of Egypt, Moses made a *demand* on their gold and silver and jewels. This would be later used in the Tabernacle construction and objects in the Tabernacle, as well as the magic calf that arose from Aaron's sin before the children of Israel (Ex. 32:24 - 24 So I said to them, 'Let any who have gold take it off.' So they gave it to me, and I threw it into the fire, and out came this calf.")

The gold of Egypt wasn't the issue. It was the intention of *how to use it*. This is the faith principle.

G. Moses vision of leaving Egypt:

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<sup>16</sup> Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 355.G.

<sup>17</sup> [\*The Lexham Analytical Lexicon of the Septuagint\*](#) (Bellingham, WA: Lexham Press, 2012).

<sup>18</sup> Ludwig Koehler et al., The Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E.J. Brill, 1994–2000), 1371.

<sup>27</sup> **By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. (Heb. 11:27)**

The vision truth among this passage is the *seeing Him who is invisible*. Of course, on the exit from the Present Evil Age of this World (i.e., *the Domain of Darkness*), we do not fear our enemy. Given we have authority to rule and reign being seated in heavenly places with and in Christ Jesus we do not fear the *king* of this world. How does that endurance come? *By seeing Him who is invisible*.

How can you *see* what or who is invisible? By faith. You believe that He is, and He is the rewarder of those who diligently seek Him. In this *believing you see* you will be unafraid of the *king's anger* (see Rev. 12:12). This will also produce in you *endurance*. And this gets us back to one of the key points of faith: *be imitators of those who through faith and patience inherit the promises*. In other words, endure to the end of the vision. Though it tarries, or though He tarry, He will come!

H. Moses vision of the Baptism in the Red Sea<sup>19</sup>:

<sup>29</sup> **By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned. (Heb. 11:29)**

We return again to the truth concerning baptism and the new creation. This is the vision for leaving the world and its system (again, the domain of darkness), and experiencing the power of the age to come, the reality of the Kingdom of God. Eating the same spiritual food and drinking the same spiritual drink. That is eating from the Table of the LORD and becoming partakers with and in Him as His people

***<sup>1</sup>For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ (1 Cor. 10:1-4)***

But it is not only *leaving the domain of darkness* and being transferred into the Kingdom of God and all of its wonderful realities. It is also about the absolute head crushing defeat of the enemy. Not only are we promised a new life, with a new vision, to be lived out in faith, but also the one who held us in slavery and darkness is defeated. This is part of what it means to eat the body of Christ and drink His blood. Eating the same spiritual food and drinking the same spiritual drink.

I. We see a summary of those heroic visionaries of the First Covenants and the Tanakh described by the writer of Hebrews. It is the most balanced and concise truth concerning the life of faith in the Bible. It stands at the apex of example. We don't have to pick and choose the outcome. We do have to maintain our endurance in the face of what seems impossible in order to see the vision come to pass.

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<sup>19</sup> We've seen this before with Noah!

*<sup>33</sup> who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. <sup>35</sup> Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. <sup>36</sup> Others suffered mocking and flogging, and even chains and imprisonment. <sup>37</sup> They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—<sup>38</sup> of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth. <sup>39</sup> And all these, though commended through their faith, did not receive what was promised, <sup>40</sup> since God had provided something better for us, that apart from us they should not be made perfect. (Heb. 11:33-40)*

Faith is the steadfast reality of God's Word. And that is what gives substance to the vision He has called us to. It is what gives us endurance and confidence to see it come to pass. If we have its substance, we simply then need to act as if it's so. Hear the words of Smith Wigglesworth, "Only believe!...all things are possible to him who believes." And then get to work on the hypostasis.