How to Contextualize the Bible: is it Impossible to Please God Without Faith? (Hebrews 11:1-16)

Agegnehu Ashenafi
Beyene Chakiso

Abstract

As it is known that God pleasing faith needs its pretext that must be accomplished to get to the final ladder of pleasantness stage. This means, having steady faith in God through Christ Jesus as one's personal life saver and making life Lord could be its prerequisite to fulfill God's pleasure. Jesus suffering is an exemplary for all the Christians who have faith on God to face the world sufferings and obstacles to get victory over all the demonic tests and fleshly living experiences: love God with deep heartfelt, fully offering, fear of God, and seed of faith sacrifice also could pleases God like He has respected and looked toward Abel and his offering on Genesis 4:4". Abel brought the firstlings of his flock and the fat thereof. God would ever be pleased even with the prayer that King Solomon delivered in his kingship prerequisite, and then Lord God was pleased with his prayer nice motive to discern good and evil that facilitated his administration.

Keywords: Hebrew Book, Superiority of Christ, Pleasing God, Enduring Faith, New Covenant, Faith Warnings

1. Introduction

As far as pleasing God needs a pretext that must be demonstrated in real life in our day-to-day services (Aboul Komsan, 2022), and humans need to accomplish to reach the

final peak of God's pleased stage. This means, having faith in God through having faith in Jesus Christ as one's personal life saver and making Jesus one's life Lord could be its prerequisite to fulfill God's pleasing. As it is mentioned in the New Testament Holy Bible, on book of Hebrews 11:6 says, "Without faith, it is impossible to please God" (Spurgeon, 1897). Actually, all faithful servants finalized their responsible faith scale by following after their God and obeying His commandments and fulfilling His statutes in different dimensional practices such as life living, preaching in and out, teaching, sacrificial offerings, being burnt in the fire, threw in the den of lions, casted out from society, even the deity God Jesus' suffering undertaken by faith, etc. and so on could have been practiced. The Hebrew chapter in general tells us that all the servants fulfilled their endowed serving position by having faith in God, as he could lead them to the end, and hence they finished their voyage with God's pleased reward. Because of this, the book of Isaiah says, "Who hath believed our report and to whom is the arm of the LORD revealed?" (Isaiah 53:1) If the gospel could be so, "without faith it is impossible to please God". Attention need to be given on who have heard the word and God could be saved and hold their faith to Lord's Day of vengeance; contrastingly, whom the Word of this salvation has come, believed not in it, have rejected, and finally led to denied of their faith, will not be destined to Lord's pleasing" (Spurgeon, 1897).

Jesus' suffering is an example for all Christians who have faith in God the Lord, to face the world's sufferings and obstacles to achieve victory over all the demonic tests and fleshly living experiences. For instance, "God has indeed done all that he pleased and has done it all perfectly, both for His glory and for our goodness, for in the light of Jesus' countenance—in that "light of life"— we will see that through our sufferings our loving Father has been conforming us to the likeness of His Son, Jesus Christ" (John Piper, 2006, p. 77). The book of Isaiah 53: specifically, V.11 deals with this suffering and God's satisfaction**,** saying, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant

justify many; for he shall bear their iniquities". The sacrificial suffering of Jesus in hands of rulers, scribes, betrayals, and the Roman emperor could be beyond our understanding because of the over-ruling cause of this transaction was the wise decree and will of God; for St. Peter informs us, that Jesus was delivered by the determinate counsel and fore-knowledge of God into wicked hands, which crucified him. But God was pleased to permit what happened at Jesus Christ before Calvary of the cross**,** during Calvary of the cross, and after Calvary of the cross until the ascension (J. BAMBACH, 1819, p. 231). This is thee ever wise willing of God manifested as well as the God's Almightiness over the Calvary of cross. Also, it is described in the book of Ephesians 1:20-21 KJV, saying, "Which he wrought in Christ when He raised Him from the dead. He set Him at His right hand in the heavenly places; Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (John Piper, 2006, p. 77)."

1.1. The Passage

The book of Hebrews was first written to discourage Hebrew (or Jewish) believers in Christ to teach them that Jesus Christ is superior in being to Moses (great law giver), Aaron (high priest), angels (hosts of heavenly spirit beings) (Holman_Christian, 2007). It is perhaps dated to A.D. 66, and many suspect that Paul is the writer of the Hebrew book, but not. Its main theme is to show the superiority of Jesus Christ, His high priesthood [*Heb. 7:20-21*], Pioneer and Perfecter of our faith [Heb. 12:1-2], New Covenant Maker [*Heb. 9:15; 12:24*], and warnings to those putting Jesus Christ in the position of these beings. In general, in the book Hebrews, there are seven theological themes discovered (MILLER, 1987). These themes could be visited throughout Hebrews (but with greater frequency in Heb 11:1-12:2), those are (1) faith, (2) perfection, (3) promise, (4) endurance, (5) superiority, (6) witness, and (7) inheritance (MILLER, 1987).

In the New Testament, the word “faith(KJV)” in Hebrews 11:6 is derived from the Greek word “πίστις (PIS-tis), πιστεύω, πιστεως” meaning “faith, belief, trust, confidence; fidelity, faithfulness, endurance”, and faith from the Hebrew word “EIMOON(means similar to Latin Amen), "belief, faithfulness, אֱמוּנָה - EIMOONAH, "truth, steadiness; doctrine, faith"”. As it is known, taking the book of Hebrews as a whole, it teaches on the High Priestly ministry of Christ, and based on the strong exhortation to "enter God's presence boldly" on the basis of that ministry (4:14-16; 10:19-25); so that faith in Hebrews is pointedly Christological. If the phrase **πίστις εἰς Χριστόν**, which means faith in Christ is certainly implied throughout the book; this faith needs a practical action that should be accomplished in waiting for God’s response. Apart from waiting, it brings such endurance which focuses on Jesus, the Pioneer and Perfecter of faith, who himself has endured the cross and has sat down at the right hand of God the Father (MILLER, 1987). Hence, the Greek root πίστ almost exclusively translates the Hebrew root אמן. This means, "to declare God נֶאֱמָן", assuring to say Amen to God (MILLER, 1987).”

The word “to please” is derived from Greek word “ἀρέσκω (ah-RES-ko, aresko)” meaning “to *satisfy* (make good on something); hence, to please means winning someone's favor (affection, approval) because meeting their expectation, and from the Hebrew original word- רָצָה(rah-tsah') “ to be pleased with” - רָצָה (ratsah), “to please” - לנעום meaning to be pleased with, to satisfy a debt, (be) accept(-able), accomplish, set affection, approve, consent with, delight (self). So, Christ believers have the privilege to satisfy God through confirming their belief endurance through putting their faith in God and in His covenant. Because faith needs the time gap from the start of believing with promise in the spiritual word to the finalization of the expected handful of faith in action physically [*Heb. 11:1*].

In the Old Testament, there were promised men of God by whom the Lord God was pleased with their faith endurance, and then

finally God put them in the Bible for their memorial, such as Abel, Enoch, Noah, Abraham, Job, and so on. For the first time, Abel gave the first fruit from his flock, and then God looked to him and his offerings, and then respected [*Gen.4:4; Heb.11:4*]. This and such kind of tasks in practice are the assurance of their faith demonstrated with tests given to them to accomplish up to the bound of God's promised word peak point, which gets its perfection during earthly life ends, and death after life in heavenly place inheritance.

This proposed research domain could contribute to its researcher role on the gaps of holding one's faith among the believers and their belief toward God's redemptive eternal plan, applying this year over the deceivers' lives in contrast. This means there are several flaws that all believers in God through Christ should fulfill during their lifespan as a pretext. If the following features could not be accomplished for God's requirement as His covenant and statutes fulfiller of one's faith as a Christian, one's faith in God will be distorted. This mainly includes according to the preferred text on (Hebrew 11:1-16) such as Denying God in worshipping and revering others against God displeases God, When human practices evil against obedience, it disappoints God, When human exist unholy and unrighteous and it disappoints Divine Holiness, Displeasing God could be through evil and profane offering by wicked people, Losing faith on God displeases God, etc. and so on. Its addressing domain could extend to the dimensions that cover all the points in words and acts through which God could be pleased and glorified in the ladder of human generation lifespan, in addition to protecting the creation history. This further encompassed the following and other aspects of pleasing criteria. These are as follows (MILLER, 1987).

- Christ Suffering that Pleased God (Mat. 3:17;Mark 9:7; Hebrew 9:12,14; Isaiah 53:11)
- God Pleasing Prayer and faith prayer (1Kings 3:5-10; James 5:14-16)

- Believing and Holding one's Faith until life to death (Hebrews 6:11)
- Disciplining those who deny God by following after evil ways (Exodus 20: ; 1Chronicles)
- Obeying the word and will of God (John 6:39-46)
- Proclamation of word God (Isaiah 52:7; Mat. 28:19-20)
- Giving holy offering seeds of faith like Abel (Genesis 4:4)
- Doing acts like charity (Gal. 5:22; Col. 3:12; 2Cor. 9:13; James 1:5)
- Being holy and righteous (Lev. 11:44-45; 1Pet.1:15-16)

1.2. Statement of the Problem

Problem 1: **When humans practice evil against obedience, it disappoints God.** When we commit an act that nullifies God's grace is evil and fatal whenever we do it (PIPER, 2013, p. 158). God does not respond to fasting because of evils that He knows our hearts better than we know ourselves. Our newborn heart of faith is the handiwork of God Himself. He knows us because he knows his work. "We are his workmanship, created in Christ Jesus" (Ephesians 2:10); and he is not only creating us as new creatures of faith, but is still "working in us that which is pleasing in his sight" (Hebrews 13:21).

Problem 2: **When humans exist unholy and unrighteous, it disappoints Divine Holiness.** This is the case study entitled by (Schaab, 2016, pp. 28-30) that claims "If God is for us: Christian Perspectives on God and Suffering". It is known that the word of God says, "You shall therefore be holy, for I am holy" (Lev. 11:44-45; 1Pet.1:15-16). Since God is the Creator of the world, the existence of evil seems to be a blot on divine holiness. In divine holiness, and as the primary cause of all that exists, God is worthy of worship, awe, and reverence. However, some would argue that, as the cause of existence, God is also the cause of evil and thus unworthy of devotion and love. The

hypothesis by philosopher Leibniz asserts that Evil is to be wrestled with the problem of the *coexistence* of God and evil -- addressing two arguments: the blot on divine holiness and the flaw in divine creativity

Problem 3: **Displeasing God could be through evil and profane offerings by wicked people**. When an offering is made at a wrong time in a wrong motive, or when a man keeps to himself choicer specimens of the same kind than he offers to God; or when he or any other who may not lawfully partake profanely eats of the oblation (Augustine, 2015, p. 394). “Not as Cain, who displeased God, and who was of that wicked one, and slew his brother. Because his own works were evil, and his brother’s righteous that God did not respect Cain’s offering because it was not rightly “distinguished”. For this, all who do follow not God’s will but their own, who live not with an upright but a crooked heart, and yet offer to God such gifts gratifying their evil passions. This shows the characteristic of the earthly city, that it worships God or gods who may aid it in reigning victoriously and peacefully on earth, not through love of doing good, but through lust of rule.

Problem 4: **Losing faith in God displeases God**. “Without faith it is impossible to please God,” Hebrews 11:6 (Erickson, 2023)**.** *Firstly*, faith includes believing the truth about God, but not faith in ourselves, not faith in other people, not faith in faith, but faith in the Lord that pleases Him. For instance, Enoch was a man who pleased God in holding faith, being a man of faith. According to “Romans 10:14, the apostle Paul asks, How, then, can they call on the one they have not believed in?”. So that unless people are informed of the basic truths of faith concerning God, they cannot believe and hold their faith up to life to death. Secondly, faith involves delighting in the truth about God and trusting that God exists. This is written in James 2:19, saying, “You believe that God is one …” certainly**.** Thirdly, Faith is not just thinking the right thoughts and having the right feelings. It involves volition, a choice, an act of the will; to have faith means to entrust oneself to the Lord. As true

Christian believers, we need to have true faith, we believe in the God of the Bible, we delight in who He is, and we have placed our faith in Jesus Christ as Savior and Lord. We have so much for which we can be thankful, and so much to celebrate. This is confirmed in Romans 1:17, "The just will live by faith," was the verse God used to bring about Martin Luther's conversion and to launch the protestant reformation (Erickson, 2023).

Problem 5: **Denying God in worshipping and revering others against God displeases God**. For whoever would draw near to God must believe that he exists and that he rewards those who seek him (Hebrews 11:6) (Erickson, 2023). Besides, according to the author (Jason Megill, 2013, pp. 1-5) discussion of Atheism claims that God is not existentially involved in the creation. It raises various puzzles about the relationship between God (if God exists) and the meaning of life (if life has meaning). Besides this, Theists largely agree that a maximally great person would be omnipresent, omnipotent, omniscient, and all good, showing God exists. Meaning, yet still deny that God exists, whether they think life has meaning or not.

1.3. Research Question

1: How could we analyze the interpretation mechanisms to please God through holding our faith and obeying God's commandments?

2: How do we identify those who deny God, and who give shirk for creations and the devil through dimensions of offering sacrifice, worshipping others, and performing fleshly fruits?

1.4. Objective

The general objective of this research is to expose the preferred text context, its meaning, and its significance of the biblical text (Hebrews 11:1-16) on *the ways to please God through faith* in our daily ministerial services and everyday activities as Christians. So, our whole appearance before God has to be holy and should please Him. Unless one is showing His faith,

obedience could displease God directly and indirectly. Generally, this factual view is about Christian's communion with God to please Him with loving as one's contribution, and the reaction of God to believers' relationship on this earth and in the spiritual realm (Sutherlin, 2019).

The specific objective activities to get to the general objective could be as follows. These are:-

(a) Having belief in God through Christ Jesus as life's savior and Lord

(b) Obeying the word of God and offering sacrifices to show love of obeying and holding faith

(c) Worshipping God and living for His glorification

(d) Exposing those dimensions of God's denial flaws, such as Atheism, Polytheism, Satanism, Islamism, Buddhism, Hinduism, etc., are some ways to deny God and His existence.

(e) Confirming prayer and proclamations of the word of God.

(f) Living a righteous and holy life to share the holiness of God and His eternity

(g) Protecting and planting creations toward the eternal redemptive plan of God

1.5. The Perspective

Even though so far in the introduction part, this proposed title has presented the faith and its reality foundation, God took what Christian believers cannot see, or cannot understand, and uses it to make good on their word. For instance, Jesus Christ is the founder and Perfecter of our faith, the undeniable evidence of God's faithfulness to his word (Hebrews 12:2). According to author (Manton, 2019) a lively faith does give such a reality, certainty, and present being to things hoped for and yet to come, as if they were already actually enjoyed. Since faith

relies on what Christian believers have seen of God before, and trusts them for the future, it becomes the "assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1-3). In general, Hebrews 11 brings a perspective on faith as a firm conviction in things unseen, where individuals trust in God's promises even when they seem distant or impossible, demonstrated through the actions of biblical heroes like Abraham, Noah, and Moses. This truth highlights the power of faith to overcome challenges and live a life pleasing to God. Essentially, it portrays faith as a vital element of a life dedicated to God, even in the face of difficulty. This is the living by faith chapter that encourages readers to emulate these figures by actively demonstrating faith in their own lives, even when facing trials and uncertainties. This truth will be finally fulfilled by focusing on the unseen future evidence. A central theme of unseen events is the idea that true faith is directed towards things that are not physically visible, requiring a level of trust and reliance on God's word (Manton, 2019).

Additionally, it cannot be out of forgetfulness, for all things past and to come are present to God; it cannot be out of weakness, for his truth is backed with an absolute power; therefore, a hope founded upon his promise is not liable to distrust. Truth cannot deceive, nor be deceived. This is encouraged on the faith of Sarah as she got strength and power by faith during the time of conceiving to bear her baby child (Hebrews 11:11-13) (Manton, 2019). Therefore, faith is obedience, hope, substance, life, power, and opportunity to live with God in intimacy at all times, then, now, and in upcoming conditions.

1.6. The Plan

Preview of study: At the end of this research, the beneficiaries of this research could have the opportunity to get an understanding of holding one’s faith toward God through believing in Jesus Christ as one’s savior and life Lord in this physical world, in life and death afterlife spiritual upcoming. These prevails all Christians and servants who believe in God

through Christ to be the one in whom God Himself could be satisfied, pleased, His willing fulfilled, and glorified among creation; to be covenant keepers up to being blessed and glorified with reigning as kings before Godhead in heaven; to be their inhabitant land could abundantly rest in God's peace; lastly, Christ church on earth could be famous as one of the embassy shining star of God's kingdom. For the very beginning and for the most previewing of this research, it finalizes its measurement on faith by putting the outcome expected from true believers. These future significances ought to be achieved: *Spiritually* - bible-based life that please God this day and on future church maturity and God's glorification; *Physically* - in the tangible and visible world for the good of the congregation unifying and edifying church activities; *Eschatologically* - for glorification and blessing of the believers' life after death; *Missiologically* - to construct discipleship in the voyage of how to approach God's redemption plan; C*reationally* - how to handle the whole created nature and its existence according to the special and general redemptive plan of God, here on earth and there after end of world in last days.

Reminder of study: All God's true and factual faith path followers could apply in life the life ministry of the suffering Christ both in word and act to obey God and His commands as the very crucial love sharing contribution from His (earthly) life in contrast with the life deceivers the so called Satan, the Devil by not obeying God and deceiving God's people. This is expounded in two anonymous dimensions. *First*, Christ Jesus obeyed God Father and has pleased God by His deeds before God; this is the very exemplary life testimony to be shared in one's life part in living true path of Faith in words and in action for the benefit of church on earth; because, Hebrew says Jesus Christ is our Perfecter of faith, "Looking unto Jesus the author and finisher of our faith 12:2 – KJV". *Second*, Satan, with the symbol of a serpent, had disobeyed God indirectly by committing deception toward God's people and made a mischievous act to rebel against God directly. This is the reason why God threw Satan from its glorious position, which was

among heavenly hosts, to be burned in the furnace of fire and to the cumbersome world disgracing [Genesis 3:1ffing; Ezekiel 28:1ffing; Isaiah 14:1ffing; Revelation 12:1ffing].

Approach of study: For the methodological research approach, this research paved its ways through the strategy started from its analysis how to exegete the Book of Hebrew, especially proposed text Hebrew 11:1-16 (*deals about how to hold faith firmly and then please God, the Lord with practical endurance producing fruit of faith in which God going to be pleased with our strength*) to its finalization maintained thoroughly. So, the selected Bible text interprets itself chapter by chapter, verse by verse, either *literally, contextually, historically, grammatically, verbally, exegetically,* and so on. For the sake of interpretation, this research will utilize different Bible Book translations for its comments and discussions as they are listed in the acronym and abbreviation parts.

Structure of study: This research structured with the following tip points raised hereafter. The rest of this research chapters are organized into different parts but interrelated subsections. Chapter one begins by discussing the introduction on section 1, the passage on section 1.1, the objective on section 1.2, the perspective on section 1.3, the plan on section 1.4, and then Chapter 2 is the Context (consisting general background, historical context, literary context, grammatical context, rhetoric context,…, the analysis finally come to synthesis) of the text, Chapter 3 is the meaning (preliminary analysis, contextual analysis, verbal analysis, literary analysis, exegetical analysis), chapter 4 is the significance both theologically and practically, and then finally conclusions and recommendations on chapter 5 is maintained.

2. Contextual Analysis

2.1. Historical Setting

The historical context of the book of Hebrews is presumably a group of Jewish-Christians, but it could also be written to non-Jewish Christians attracted to or influenced by Jewish temple worship. There is no internal evidence that helps identify an author, and the Greek of the book of Hebrews far surpasses the rest of the Pauline corpus, but these facts do not entirely deny Pauline authorship. It is clearly possible for a person to write differently when doing so in a new context or occasion. The problem, however, is that we have no reason to assume that this was the case for Paul. This does not exclude the possibility that the work could have been written by someone else's hand while maintaining Pauline's thought and instruction. The ancient idea of authorship portrays this notion far better than today's society—it is a matter of intermediate versus ultimate agency. In the end, Origen's view on the Pauline of Hebrews must prevail: "Who wrote the epistle is known to God alone (Pink, 1965)".

The place from which the letter was written is also a matter of debate. One of the only clues we have from the text itself is in the last chapter of the book where the author extends greetings from "those of Italy" (13:24). It is unknown whether this is a reference to Christians living in Rome at the time or if it was from Christians who originally came from Rome but had moved elsewhere. Acts 2:10 seems to suggest the latter. The date awarded to the Hebrews depends entirely upon its authorship. If it is truly Pauline, it was most likely written around 65–68 C.E. during Paul's imprisonment. Other clues about the date stem from the subject matter itself. Hebrews is rich in descriptions of temple ritual (or tabernacle, as the case may be). This point could either imply that it was written before or after the destruction of the Jewish temple, depending on one's take. There is no mention of the Jewish temple in the work. This could be an indication that it was written before the

destruction—the lack of reference to the temple manifests disdain for its apostate state. Conversely, it could have been written after the destruction, referring instead to the heavenly temple (or tabernacle) which replaced the old Mosaic system. Notwithstanding these uncertainties, the message of the book stands as a strong witness to the divinity of Christ as the great High Priest (Pink, 1965).

2.2. Author, Place, and Date

It is perhaps dated to A.D. 66, and many suspect that Paul is the writer of the Hebrew book, but not. Some scholars believe that the book must have been written before A.D. 70 since the writer spoke of the sacrifices as being offered when he wrote (7:27-28; 8:3-5; 9:7-8, 25; 10:1-3, 8; 13:10-11). The imprisonment of Christians seems to have been a well-known fact of life (10:34; 13:3); that was true after Nero launched an empire-wide persecution in A.D. 64, and then all of these factors, when taken together, seem to point to a writing date near A.D. 68- 69. Probably in the late A.D. 60s, the big picture of the Hebrew book is its historical background since the event of persecution experienced by Christians in Rome after the great fire of A.D. 64 (Holman_Christian, 2007).

2.3. Audience, Purpose, and Theological Theme

First Audience: The first audience of this book is the Jewish believers, perhaps in Rome, Italy, according to the greetings (Heb. 13:24). Probably the letter originally went to a house-church outside Palestine that had a strong Hellenistic Jewish population. This church may have been in or near Galatia, in view of the conditions that existed there, as the Epistle to the Galatians reflects. However, they may very well have lived in another area. Many scholars believe that the letter went first to a church in or near Rome. However, perhaps the most profitable course as well as starting point in describing the thought of Hebrews will be to hold onto both descriptions: Hebrews as

'Hellenist' (in terms of style, language, and thought categories) and 'Hebrew' (in terms of thrust and 'theological' orientation).

Purpose: Hebrews depicts that Jesus Christ is better than angels, Moses and his laws, Joshua, and the Hebrew high priests; and so He made a better sacrifice and established a better covenant, ensuring that the old way is obsolete, old-fashioned, instead faith is the better way to live with God and to be redeemed. This means the book of Hebrews was first written to discourage Hebrew (or Jewish believers in Christ) to teach them that Jesus Christ is superior in being to Moses (*great law giver*), Aaron (*high priest*), angels (*hosts of heavenly spirit beings*) (Holman_Christian, 2007). The author emphasized Jesus Christ's superiority both in His person and in His work. The previous form of sacrifice obsolescence before Jesus Christ, compared with other forms of sacrifice according to the Jewish is, now belonged to the essential weaknesses of the Old Testament domain. This is a very magnificent book from the New Testament to make bold on the excellence of God's agent of creation and the universe created for Him; hence, He is both the source of our faith to approach God since He brings us to God and to His perfection (Holman_Christian, 2007).

The earliest converts to Christ were Jews by natural birth but continued to labor under Jewish prejudices. Even though their aim was to follow Christ, they lost all knowledge of the true God for long centuries past, and worshipped idols, which had been venerated by their fathers for over 1000 years. So, this book was written to instruct Jewish believers that Judaism had been superseded by Christianity (Pink, 1965).

Theme of the Hebrews: The primary focus of Hebrews 11 is the concept of faith, presented as a foundational element of the Christian life, allowing believers to confidently trust in God's promises despite not seeing immediate results. Its main theme is to show *firstly* the *superiority of Christ* (over Moses, angels, high priesthood [*Heb. 7:20-21*], pioneer and Perfecter of our faith [Heb. 12:1-2]), *secondly New Covenant* representative

[*Heb. 9:15; 12:24*], ***thirdly*** *Christ's priesthood*, and then ***finally*** *warnings* to those who were putting Him in the position of these beings. The warnings against turning away from Jesus Christ back to the Old Covenant against His identity (Constable, 2007). In general, in the book Hebrews, there are seven theological themes discovered (MILLER, 1987). These themes could be visited throughout Hebrews (but with greater frequency in Heb 11:1-12:2), those are (1) faith, (2) perfection, (3) promise, (4) endurance, (5) superiority, (6) witness, and (7) inheritance.

Theme of this Research Text (11:1-16): The word "**faith** and **to please** (KJV)**"** in Hebrews 11:6 grants us to please God through faith in Jesus' excellence as much as possible, taking the book of Hebrews as a whole. Specifically, as the book teaches on the High Priestly ministry of Christ, and based on the strong exhortation to "enter God's presence boldly" on the basis of that ministry (4:14-16; 10:19-25), pleasing God is the central nervous system job. This specific text and the Hebrew put the faith basis for *Christological* doctrine acceptance, like His practical suffering accomplished in parallel to the faithful followers' need to experience in life. Apart from waiting on faith, it brings such belief endurance as Jesus endured the cross and has sat down at the right hand of God the Father (MILLER, 1987). Hence, literally this means "to declare and glorify God נָאַמָן - assuring to say Amen to God". Generally speaking, Christian believers have the privilege to satisfy God through confirming their belief endurance through putting their faith in God and in His covenant. Because faith fills the lifespan from the start of believing in the spiritual word to its finalization of expected and tangible faith occurring physically [*Heb. 11:1*], and accepted offering before God spiritually (MILLER, 1987).

2.4. Literary Context Analysis

Literary context is the background information that helps readers understand a literary work, including the time period, cultural influences, and authorial intent. Mostly, literary analysis is the study of how language is used in literature,

including the ways authors convey meaning through analyzing language such as word choice, examining the sentence structure, plot, theme, symbolism of the work, mood (atmosphere of the story), and tone (author's attitude towards the subject). It can also involve analyzing the relationship between the reader and the writer, considering the receiver's interaction in mind. Hebrew writing techniques create artistic special effects that immerse the reader in the form of a tractate and formal treatise rather than as a pastoral letter over such as literature, poetry, speeches, novel, fiction, and so on. This writing is missing salutation and thanksgiving giving, even though a body (1:1-13:17) and farewell (13:18-25). It has a number of sermon-like features as it begins with step-by-step rhetoric statements (1:1-3). Finally, this section reveals to us that the art within Hebrew is long, formal letter written in excellent Koine Greek as it is described in this book Bible version (Holman_Christian, 2007).

2.4.1. Rhetoric Style

The rhetorical figures of speech used to motivate, inspire, inform, or persuade readers and/or listeners mainly focused their persuasion on reinforcing the Jewish believers to stay in their Christianity, enduring their faith even though there was the occasion of persecution and Christianity had no legally accepted ground the society. Besides, this style is discouraging Jewish Christians from their immediate aim to be restrained from following Christ might lead to endangered life practices instead of sticking firmly to acknowledging the superiority of Christ over prophets, Moses, Aaron, angels, laws, and other heavenly hosts. This is assured on Hebrew (1:1-3) as God had laid the foundation of faith in believing God from the beginning of Earth (2:1-3) on prophets and apostles teaching and He also confirming as there were priests positioned for the fear of death but God the Son, Jesus Christ had get-rid the power of death and Jesus got victory over devil by imparting His blood and His flesh (2:14,15) with His followers holding the position of High

priesthood for eternal(7:23-26); Jesus blood is the new and live inaugurated gateway to heaven (10:19,20).

The rhetorical persuasion of the proposed text part from the Hebrew book deals with the practical accomplishment of the spiritual belief in heart, soul, and mind to its ultimate realization before God by pleasing Him through obedience to faith in their day-to-day life ministry (Holman_Christian, 2007).

2.4.2. Argument

The side of Judaism believes Jewish people had an acceptance legally and the Jewish Christians on the opposite side had no acceptance. Therefore, we could consider the dispute between the two groups on the support of their religious supremacy and on the supremacy of Christ on the other side. In addition to these, the devil was intimidating the Christians by death, and the practice of the Old Testament, old-fashioned offerings and sacrifices to have tolerance before God as congruent as Jesus Christ.

2.4.3. Values and Characteristics

The major value of this book is the followers to be faithful in their belief before God the Father through Christ, the God Almighty they followed until they get rid of this fallen, sinful world. There were several persecutions of Christian Hebrews as transgressors of the ceremonial law and others. These are *Ceremonial Law*: this believer's persecution was performed by Adolph Saphir converted Jewish scholar, against Apostle Paul. Some were stoned to death, an extreme punishment, piercing of sword wounded their heart, *Messiah*: they clinging to Messiah, they were severed from messiah's people, *Covenant*: they were pushed to be no longer children of the covenant and the house, but worse than the Gentile. Because of these persecutions, the reader of Hebrew could get the following two values and characteristics as an individual believer, as well as believers in the corporate (Pink, 1965). *Evangelical value*:

Because of the duration of several persecutions, it is recognized by Christians of all schools of thought as an example for Christians imitating the endurance of fathers' faith from their Perfecter Christ's endurance and suffering on Calvary cross. This author has discussed how Jesus has perfected forever and sanctified (10:14) by His blood and then paved a new living way for His people into the Holiest lifespan(10:19,20) through His and God's redemptive eternal plan(5:9;9:12;9:15) (Pink, 1965). ***Doctrinal Importance***: No other book of Scripture exposes the sophistries to expose the deceptions of Romanism so clearly and systematically, in which God had been foreseeing what poisonous heresies would be hatched by the papacy equating Jesus Christ with angels, Moses, and high priests.

Characteristics: The characteristics of the Hebrew book from other books could be as follows:

- Name of writer omitted,
- No opening salutation for whom to whom sent first, specifically and locally,
- Priesthood of Christ opened fully in this epistle,
- Warnings against apostasy are more frequent and more solemn,
- Calls to steadfastness and perseverance are more emphatic and numerous than in other N.T. books,
- Christ's character: the right hand of majesty on High and heavenly Christ (1:3), who purged our sins,
- The central idea of the epistle is to declare the glory of the New Covenant contrasted to the excelling of glory of the old covenant,
- Connects the relation to the life of faith testimony from the Old Testament, which confirms the New Testament faith to endure today's Christian life

experiences, as it is the character of faith until they get rid of this challenging world.

Generally and frankly speaking, this book was first sent to the Jewish believers, perhaps in Rome, Italy, according to the greetings (Heb. 13:24). Probably the letter originally went to a house-church outside Palestine that had a strong Hellenistic Jewish population. This church may have been in or near Galatia, in view of the conditions that existed there, as the Epistle to the Galatians reflects. However, they may very well have lived in another area.

2.4.4. Hebrew Structure

The plea in the Hebrew book of persecution is to prove the genuineness of faith by refusing the pressure to defect. According to (W.Pink, 1965), this book is divided into two parts: *doctrinal* (no duties: chapter 1 – Chapter 10:18), and *practical* (chapter 10:19-13:1). The first part shows the superiority of Christianity to Judaism is the great doctrine which the epistle teaches; whereas, the second one is the constancy in the faith and profession of that religion of great duty which it enjoins. The major structure of Hebrew book revolves around three interesting outlining periscopes (Constable, 2007): Christ is superior in His person (chs. 1-7), Christ is superior in His sacrificial work (chs.8-10), Faith is the better way (chs.11-13), the perseverance & reward of faith (chs. 14-16). Finally, the prologue of (Bruce, 1990) chapter 11:1-3 tells us that the triumphal nature of faith, besides faith, follows and exposes the dynamic nature of the response to God in which we do receive the divine attestation in scripture, and obtain the realization of promised blessings. The first part nature of faith is also classified into the following divisions. When we deal with the triumphs of the perseverance of faith, it needs the practical assurance of belief in life testimonial. These are (a) Faith is firm foundation of what we do hope for convention regarding things which are not seen, (b) By faith men and women of Old Testament established their record, (c) By faith we do

understand the universe fashioned by God's utterance, i.e., things what are seen not come into being from visible things. According to this proposed research, it has structures of the following kinds apart from the classification of the Hebrew, specifically Hebrew Chapter 11 could be divided into three parts. These are:

Classification 1: Meaning and nature of faith (vv. 1-3)

Classification 2: Life testimony of church Forefathers (vv. 4-12)

Classification 3: Perseverance of triumphant faith (vv. 13-16)

3. Meaning

3.1. Verbal Analysis

Lexical Analysis

This part discusses and gives the nature of the *lexicon or dictionary meaning elevation* for the words in the text. A lexical analysis of Hebrews 11 reveals a strong emphasis on the Greek word "pistis" (faith), which is repeated throughout this chapter, highlighting the central theme of *unwavering trust and confidence in God* despite the unseen nature of his promises; this chapter uses examples from the Old Testament to illustrate this concept, with key words like "hope," "assurance," and "substance" further emphasizing the reality of faith even when dealing with *things not physically present*. As far as the prevalent recurrence of "Pistis" (faith), this chapter is dominated by this word, appearing repeatedly and serving as the foundation for the entire chapter. Beyond its affirmation to have belief, it signifies a deep confidence in God's character and promises, even when facing uncertainty. As a theological concept, Hypostasis considers separately each of the three persons of the Trinity, meaning the single person of Christ is looked over in one personality, contrasted with his dual human and divine nature. Likewise, when we deal with faith, it has two

visible (this day substance) and invisible (upcoming hope) sides. This faith concept is presupposed on substance by "Hypostasis" translation as "substance" in some versions; it refers to the underlying reality of what is unseen, further emphasizing the tangible nature of faith. The other brand concept, "Hope," is linked closely with faith, representing the expectation of future blessings based on God's promises. For instance, as of the analysis of Hebrews 11:1,→ "Now faith is" establishes "faith" as the central focus of the verse. Next, "Confidence in what we hope for" describes faith as a firm belief in things not yet seen, relying on God's promises. Besides, "Assurance about what we do not see" further emphasizes the unseen nature of faith, implying a certainty despite lacking physical evidence. Overall, the lexical analysis of Hebrews 11 reveals a rich theological understanding of faith as a powerful force that enables believers to trust in God's unseen realities, drawing strength from the examples of faithful individuals from the Old Testament narrative (Swetnam, 1990).

Grammatical Analysis

For the sake of deep analysis on this chapter, there are the Christianity sub-components: the message (faith), sender (God and church), reader (Christian believers), and church Forefathers (elders). Besides, there should be the consideration of three tenses to state the Christianity faith then, the Christianity faith now, the Christianity faith upcoming (Swetnam, 1990), and then its blessings and judgmental fruit on Christians. The eternity of God is confirmed through having belief in Christ as the Son of God, and one's life-saver Lord. This is why faith is regarded as the foundation for pleasing God, with verse 1 providing a key definition: "Now faith is the assurance of things hoped for, the conviction of things not seen".

- **Participial phrases:** The chapter often uses participial phrases to describe the actions and

motivations of the individuals mentioned, further emphasizing their faith.

- **Parallelism:** Some verses use parallel structures to highlight key concepts related to faith according to the following discussion and verses.

However, this document has used its discussion only on 4 verses (VV.1, VV.6, VV.7, and VV.16) for grammatical analysis. The reason the researcher limited the verses is to focus only on the basis of holding faith like Noah, instances of reward after endurance like Noah, and for this day Christians, the unseen, hoping future reward after having a look at Abraham's faith (Swetnam, 1990).

In the original Greek, Hebrews 11:1 reads "Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις". This translates to "Now faith is the assurance of things hoped for, the conviction of things not seen". So, this stands from the grammatical features of the Greek word "pistis" (faith) to its ὑπόστασις (hoped for). Pistis (πίστις): The Greek word translated as "faith". It conveys a sense of confidence, trust, or firm persuasion. Hupostasis: The Greek word that appears in the phrase "the hupostasis of things hoped for". The precise translation of this word is important for understanding the verse and the faith itself. Assurance: The idea of having confidence or expectation in something that is hoped for. Conviction: The idea of having a firm belief in something that is not seen. From the KJV Bible narration, "Now faith is the substance of things hoped for, the evidence of things not seen" for the following depiction (Paul, 2005).

In the original Greek, Hebrews 11:6 reads "But without faith [it is] impossible to please [him:] for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him." - χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. In the Greek Bible,

Hebrews 11:6 is "chōris de pisteōs adunaton euarestesai ". This translates to "without faith it is impossible to please him". The Greek words in Hebrews 11:6 chōris: (χωρὶς) means "without", de: (δὲ) means "but", pisteōs: (πίστις) means "faith", adynaton: (ἀδύνατον) means "impossible", euarestēsai: (εὐαρεστῆσαι) means "to please", pisteusai: (πιστεῦσαι) means "believe", gar: (γὰρ) means "for", dei: (δεῖ) means "must", ton: (τὸν) means "he that", proserchomenon: (προσερχόμενον) means "cometh", theō: (θεῷ) means "to God", hoti: (ὅτι) means "that", estin: (ἔστιν) means "he is". So, this passage describes the Old Testament figures who demonstrated faith in God by their obedience, commitment to God's word. For this reason, this passage includes examples of people living their faith in God like Abel, Noah, Abraham, and Sarah.

In the original Greek, Hebrews 11:7 reads "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" – "Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος". This verse reveals to today's Christians like Noah's faith was in God's word, not in his own eyes or feelings; Noah's faith was a response to God's warning to build an ark to save his family from a flood; Noah's faith was a rejection of the unbelieving world and a confirmation of the believing world; and, then Noah's faith was a demonstration of God's power and mercy. This reality teaches to today's Christians that Faith is the most important thing about a Christian; Faith is based on what God says, not on what we see or feel; Faith is trusting God's promises and believing God's warnings (Pink, 1965).

In the original Greek, Hebrews 11:16 reads "**16** But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city"- "*νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν,*

ἡτοίμασεν γὰρ αὐτοῖς πόλιν". The first sentence part "But now they desire a better country, that is, a heavenly" could be seen as the following reality. This verse reveals to the patriarchs who longed for a better country than the one they lived in; They believed that God's promises were spiritual based on the spirit of the promises and that who believe would receive a heavenly inheritance; this implies, the patriarchs' faith was strong enough that they were willing to leave their current home and go to heaven; on the other hand, the patriarchs' faith in God's promises is an example for today's Christians to have a more confident and purposeful faith; then, God is on preparation of a city for the patriarchs shows that He is not ashamed to be called their God. This is what an interesting magnetic reward that God is not ashamed to be called their God; but disgusting on the opposite side, it may indicate that God is ashamed that some people call Him God.

Generally, all Christians should experience and pay attention only to the basics of their belief to endure their faith like Noah, acquiring reward after endurance like Noah, and for this day, Christians, the unseen, hoping future reward after having a look at Abraham's faith.

3.2. Literary Analysis

Genre Analysis

This part discusses the type and category of writing. Specifically, the primary focus of Hebrews 11 is the concept of faith, presented as a foundational element of the Christian life, allowing *believers to confidently trust in God's promises* despite not seeing immediate results. The genre of Hebrews 11 is most commonly considered a "faith discourse" or "exhortation," where the author uses a series of Old Testament examples to powerfully illustrate the concept of faith and encourage the readers to live lives of strong faith, essentially functioning as a theological exposition within a letter-like format. Hebrews 11 is a profound exploration of "faith," defining

it as the "assurance of things hoped for, the conviction of things not seen," and providing a series of examples from the Old Testament to illustrate how individuals like Abel, Enoch, Noah, and Abraham demonstrated this *unwavering trust in God* despite the unseen nature of their promised blessings; essentially arguing that true faith is based on believing in what cannot be physically perceived, and that this belief should lead to action and obedience, even when faced with challenges or uncertainty. The writer emphasizes that true faith leads to obedience, perseverance, and a strong relationship with God (Pink, 1965).

There are three main categories for the genre of Hebrews: a letter, an epistle, or a sermon. For the categories of epistle and sermon, there are a number of options to further subdivide the categories. Some will argue that a few of these options could be considered separate categories. While arguments for additional categories have merit, the limited scope of this work will only have three categories, with some different options in the categories of epistle and sermon. One of the goals is to show the difficulty and complexity of definitively defining the genre of Hebrews. However, the genre of Hebrews is probably a letter that contained a number of elements that the author had previously preached to the readers of Hebrews. However, given the complexity of the genre in Hebrews, plus all the other unknowns about the background of Hebrews, it is best not to be dogmatic about the genre of Hebrews being a letter, which has elements that were previously preached. Hence, according to this author, Hebrew has three kinds of letters as of the following truths (Paul, 2005):

(1.) ***Hebrew as a Letter***: deals with personal non-literary work that is written to convey some information on the introduction and closing, which normally identifies the author, audience, and contains some personal interaction. Hebrews has a clear closing that resembles one of a letter; however, it has no introduction because of a lack of a clear starting point or text starting in the

middle of a thought or sentence. Even if there was a lost introduction, it seems more reasonable to conclude that the introduction was attached to the outside of the scroll and fell off. Also, the writer of Hebrews in closing says Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως (But I urge you, brethren, bear with this word of exhortation, Hebrews 13:22).

(2.) ***Hebrew as Epistle*** (keeping to the scope divided into an epistle, a theological treatise, and a book) deals with impersonal and literary work. They all share the idea of an impersonal literary work. It is not addressed to any specific person/group, nor does it contain any personal information/news.

(3.) ***Hebrew as Sermon***: deals with a work that was an oral presentation. This work was first orally presented, then written down or into a work that was specifically prepared to be read as a homily celebration, like baptism or Pentecost. However, if Hebrews is viewed as a sermon that was to be read at special occasions, then the personalized ending is out of place.

This endemic characterized faith has three major and important features: pistis (faith):

(1.) For the formally educated person, regarded as a *state of mind* characteristic of the *uneducated*, who believes something on hearsay without being able to give precise reasons for their belief. The willingness of Jews and Christians is to suffer for the indemonstrable astonished pagan observers [Hebrews 9-13].

(2.) The Anaphoric feature: as Anaphoria is the *rhetorical repetition of a key word* or words at the beginning of successive clauses to give unity, rhythm, and solemnity to a discourse. Pistis occurs 18 times in Hebrews 11:1-31 but

nowhere else in Hebrews. This literary device serves to stress the importance of faith and to unite the chapter.

(3.) The strongest proofs of *eschatological reward*: the full inheritance (rest) that the writer urged his readers not to sacrifice. The reward of these saints in the past lay beyond the grave (Hebrews 11:1; 11:13).

(4.) As of Hebrew 3:1,→ *a way of viewing all of life*, what lies ahead, as well as what is in the past. It involves the believer's need to accept God's viewpoint as He has revealed the world in His Word; besides, they have to extend how the universe came into being (Hebrews 1:2-3) as well as how it will end (Hebrews 11:16; 1Cor. 10:11).

3.3. Exegetical Synthesis

As far as it is discussed on the above on other sub-sections of this chapter, the exegetical synthesis of Hebrew delivers to the process of *carefully analyzing and interpreting a Hebrew text. By examining its grammatical structure, literary context, historical background, and word meanings*, it *draws out a comprehensive understanding* of the passage's intended meaning, and takes into account the nuances of the Hebrew language and its cultural implications (FAITH, 2011). The Key aspects of Hebrew exegetical synthesis builds the main theme and analyze the address of its final recipients and readers goal, which are:

(1) *Grammatical analysis* - examining the morphology (word parts) and syntax (sentence structure) of the Hebrew text to understand the precise grammatical function of each word and phrase

(2) ***Lexical study****:* this is thoroughly researching the meaning of individually Hebrew words, and considering their potential range of interpretations based on context and usage in the text,

(3) **Literary context -** analyzing the surrounding verses and literary genre to understand how the passage fits within the broader narrative structure and thematic development.

(4) ***Historical and cultural context*** **-** investigating the historical setting and cultural practices of the time the text was written to grasp the social, political, and religious nuances influencing the text's meaning.

(5) ***Textual criticism*** **-** examining different manuscript variations of the Hebrew text to determine the most accurate reading when necessary. Therefore, Hebrew exegetical synthesis from chapter 11:1-16 will be presented with the following supportive truths specifically on VV.1, VV.6, VV.7, VV.16, as well as the grammatical analysis verses above:

God's reality (*truth*), Faith (*belief* + *hoping for*) to truth ←→ Live the truth (*enduring life trials: discerning good-evil on seen and unseen*) ←→ Reward God (*for successful finishing one's faith in God*) ←→ Heaven life (*reign with God in a new city*)

Example 1 Passage: "Now faith is the substance of things hoped for, the evidence of things not seen VV.1".

3.3.1. Analysis Phase

Grammar: "Now faith" (Greek: "δὲ (de) or nuni (νυνί) or nun (νῦν)") - is an adverb that means "now", "at this time", or "at present". It can also be used to emphasize the current situation or moment. Every day, belief in God must be renewed with the time adverb "now" in every situation with the word of God through obeying all the situations

Lexical study: "of things hoped for" (Greek: "ἐλπιζομένων - elpizomenōn ") is the noun-verbal phrase, which is a past action that takes the time period from *now up to its evident fulfilling end* in the future.

Literary context: This verse reveals faith starts *now*, then *hope for* the evidence *unseen*, establishing faith on the truth of God (*Faith = now + hope for + unseen*) / Hebrews 11:16/.

Historical context: The concept of faith is given by God. The word of God is spirit (6:63), as well as God is spirit (John 1:1; 4:24).

3.3.2. Synthesis Phase

As Christians and Jesus Christ, faith should be grounded in the word of God and God Himself. Faith on God means obeying the true commandment of God, worshipping God and to be subdued to his command in life demonstration through the day to day challenge full fallen world (Hebrew 11:1-7), until God will be pleased through our faith toward Him (Hebrew 11:6), in response God puts His faith back on believers because of their obedience, after His pleased manner God doubles up to be called by their name as their God, prepares a new city as a final reward for the sake of making them glorious.

Example 2 Passage: “By faith, Noah … prepared an ark to the saving of his house, …, and became heir of the righteousness which is by faith (*11:7)* ”; “… wherefore God is not ashamed to be called their God: for he hath prepared for them a city (*11:16*)”.

Grammar: "By faith" (Greek: Πίστει) - is a *prepositional* phrase that puts the *precondition* for Christians to live for the plan of God until he is pleased with the believers, and then prepare a new house/country.

Lexical study 1: "not ashamed " (Greek: "οὐκ ἐπαισχύνεται - ") is the verbal phrase that tells God’s feeling toward Christians and His state of being confident in their strong faith even in the time of hardship circumstances.

Lexical study 2: "prepared" (Greek: "κατεσκεύασεν-kateskeuasen - ") is the verb which refers to the past action in

the ancient, and for the future coming true believers in their life after action because God is eternal; that Noah obeyed to make ark to lift up from flooding; whereas, the second is God will awarded the strong believers for their perseverance in the future. For this eternity: He was at that time, He is now this time, He will also be present in the future.

Lexical study 3: "to be called " (Greek: "ἐπικαλεῖσθαι - epikaleisthai ") is the verb which tells us the past action in the ancient, and for the future coming true believers in their life after action because God is eternal; for this, He was at that time, He is now this time, He will also present in the future. As God is eternal, and is going to be called by the true believers, there are also believers throughout after years then and now.

Literary context: This verse reveals faith starts with *God's not being ashamed*, then *called by them* without the evidence *unseen*, confirmed their faith will continue by keeping His faithfulness by preparing a city (*Faith = not ashamed + called by them + prepared a city*) / Hebrews 11:16; 11:6,7/.

Historical context: The concept of faith is given by God from God. The word of God is spirit (6:63) as well as God Himself is spirit (John 1:1; 4:24). Promise-giver God assures His faith gift through spirit promise to Christians through their spirit; hence, believers should be guaranteed through their spirit.

This begins with the truth definition of faith, opens by defining faith as "the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1), emphasizing that faith is not based on tangible evidence but on a deep trust in God's promises; put faith as a foundation for pleasing God, as it demonstrates a complete reliance on His power and faithfulness; beyond the physical evidence, the author highlights that faith allows believers to see beyond the physical realm, perceiving the unseen realities of God's kingdom; finally, perseverance through trials presented showing that true faith endures through hardship and persecution,

demonstrating a steadfast commitment to God even in difficult times. For examples of faith in Hebrews 11, figure out the lives of Abraham, Sarah, Moses, and others, illustrating how their faith led them to perform extraordinary acts of obedience despite significant challenges. For the very most and lastly, an exegetical synthesis of Hebrew aims to provide a deep and nuanced understanding of a Hebrew text. This starts from trusting God even when faced with seemingly impossible circumstances to ultimately demonstrating that true faith pleases God and is the foundation for a life that transcends the physical realm. This is all about considering all the linguistic, literary, and historical elements in the passage (Paul, 2005).

4. Significance

As so far it is mentioned in chapter 1 on the significance part dealing with the beneficiaries of this thesis as Christian believers, it could be as follows: (1) All Christians and servants who believe in God through Christ Jesus as the life Lord and Saver, (2) God Himself could be satisfied, pleased, His willing fulfilled, and glorified among creation, (3) Covenant keepers be blessed and glorified up to reigning with Godhead, (4) The land could abundantly rest in God's peace, (5) Christ church on earth could be famous, etc. all will be benefited (Pink, 1965).

Besides to this, on the outcomes part, the Christian believers could get many physical and spiritual significances here and there such as (1) *Spiritually*, to please God and bible-based deductions could be scrutinized on how to please God for current and future church maturity and God's glorification; (2) *Physically*, in the tangible and visible world for the good of the congregation unifying and edifying church activities; (3) *Eschatologically*, for glorification and blessing of the believers' life after death; (4) *Missiologically*, to construct discipleship in the voyage of how to approach God's redemption plan; (5) *Creationally,* how to handle the whole created nature and its existence according to the special and general redemptive plan of God, here on earth and there after end of world in last days.

Finally, the general outlook of the significance of faith power, as in the Hebrew chapter 11 and the whole book teaching will focus on how the Christian believers could lead their life testimony to their last lifetime obeying according to God and His commandments. The following two major significances are the overall perspective of the Hebrew book and the specific part of this research chapter (Pink, 1965).

4.1. Theological Theme: Doctrinal Significance

Because of the church Forefathers' persecutions, the reader of Hebrew could get the following truth values of doctrinal importance as an individual believer, as well as believers in corporate (Pink, 1965).

Doctrinal Importance: No other book of Scripture exposes the sophistries to expose the deceptions of Romanism so clearly and systematically, in which God had been foreseeing what poisonous heresies would be hatched by the papacy, equating Jesus Christ with angels, Moses, and high priests.

Because of these persecutions, the reader of Hebrew could get the following two values and characteristics as an individual believer as well as believers in the corporate (Pink, 1965).

As a doctrinal teaching, this book raises and considers on Jesus Christ on many dimensional truths. These are putting first the following reality to our true faith followers (Paul, 2005):

- Having belief in God, His Commandment, and Covenant,
- Putting supremacy to Jesus Christ over all (angels, Moses, high priests, laws, other hosts),
- Obeying the first line truth above with even in challenging circumstances,
- Subdued in life experiences, endurance in faith, show our love toward God by obeying,

- Hope for the things unseen with the power of faith in different situations,
- Hope for the great reward from God, either a new city and or the glorious life after death.

4.2. Application: Practical Significance

Because of the church Forefathers' persecutions like the above line on 4.1, the reader of Hebrew could get the following other values of theological importance as an individual believer, as well as believers in corporate (Pink, 1965).

Evangelical value: Because of the duration of several persecutions, it is recognized by Christians of all schools of thought as an example for Christians imitating the endurance of fathers' faith from their Perfecter Christ's endurance and suffering on Calvary cross of Calvary (Pink, 1965). This author has discussed how Jesus has perfected forever and sanctified (10:14) by His blood and then paved a new living way for His people into the Holiest of lifespan (10:19,20) through His and God's redemptive eternal plan(5:9;9:12;9:15).

As the application theme to today's Christians and practical evidential truth, this book could lead Christian believers who are already saved in Christ, and other new souls those need to believe in Jesus Christ in order to get be saved and to be included in the eternal redemptive plan of God will be all the part of the following significances theologically in God's perspective:

(1) *Spiritually:* God will be pleased with Christians' strong faith and give them for current and future maturity; this bridges both Human and God's glorification together,

(2) Physically: in the tangible and visible world, today's church and its members could learn from this truth, and the truth will lead to unifying and edifying church activities and the church itself.

(3) *Eschatologically:* it is important for the glorification and blessing of the believers' life to reign in heaven, life after death.

(4) *Missiologically:* to construct discipleship in the voyage of how to approach God's redemption plan on earth until the period of the church,

(5) *Creationally:* how to handle and keep the whole created nature and its existence according to the special and general redemptive plan of God, here on earth and thereafter, at the end of the world in the last days.

In general, and for most, putting our faith in God and holding our faith up to the end will achieve its final accomplishments successfully if it is only rooted in God and the truth of the word of God. The very first reality and our tangible ground is keeping our faith by obeying Him with truth in love, and our contribution toward Him could endow us a reward here on earth and there in heaven gloriously with glorious hero faith.

5. Conclusion and Future Recommendation

Conclusion

As if it went to the concerned part of this thesis conclusion, the book from New Testament on Hebrew was first written for discouraging Hebrew (or Jewish) believers in Christ) to teach them that Jesus Christ is superior in being from Moses (great law giver), Aaron (high priest), angels (hosts of heavenly spirit being) (Holman_Christian, 2007). In the Old Testament, there were promised men of God by whom the Lord God was pleased with their faith endurance, and then finally God put them in the Bible for their memorial, such as Abel, Enoch, Noah, Abraham, Job, and so on. For the first time, Abel gave the first fruit from his flock, and then God looked to him and his offerings, and then respected [*Gen.4:4; Heb.11:4*]. Specifically, the primary focus of Hebrews 11 from the whole book is the

glorious power of faith, presented as a foundational element of the Christian life, allowing believers to confidently trust in God's promises despite not seeing immediate results in the unseen faith-keeping reward. Moreover, the book teaches on the High Priestly ministry of Christ, and based on the strong exhortation to "enter God's presence boldly" on the basis of that ministry (4:14-16; 10:19-25), and focuses at the title of this thesis living by pleasing God is the central nervous system in the life of Christians like God pleased by Abel, King Solomon, and finally pleased by the suffering of Christ. This specific thesis text and the Hebrew put the faith basis for *Christological* doctrine and its acceptance, like His practical suffering accomplished in parallel to the faithful followers' need to experience in their Christian lifetime.

Recommendation

As a researcher on the book of Hebrew and specifically on its chapter 11, the researcher is going to put recommendations beyond one's contribution part deeds on this thesis in the following dimensions. The future researcher should fulfill these gaps and needs to bring their solutions for the benefit of Jesus' church and its members, as well as for the glory of God in God's redemptive history. These are as follows:

- She/he should conduct the research with her/his life testimony for the benefit of others,
- She/he should conduct the research with experimental testimony on pleasing God, either in His prayer life, the church testimony he/she follow, one's Word of God proclamation outreach, and so on.
- She/he should conduct the research by becoming like Sarah and Abraham's faith
- The other researcher should conduct the research by becoming in whom God will be called by them in their deeds before God for the sake of fulfilling God's word.

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