

# The Secret to Perseverance

23 - Walking with Jesus  
Church on the Park | Sunday, 09 August 2015

**Text:** Hebrews 11:27: “By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.”

**Theme:** Keep your eyes on Jesus and he will enable you to persevere through the strongest pressures of life.

**Intro:** In the last message, I talked about Moses and all the questions he wrestled with in regards to his call. He was called to deliver the children of Israel from Pharaoh, but in his own strength it was impossible. He questioned who he was, why God would send him, what if something goes wrong and how could it be possible. Yet, God’s response, his Word to Moses, gave him faith and hope. And in today’s text we see how it was possible for Moses to persevere. You also will only persevere as you keep your eyes on the Lord.

## 1) It takes faith to leave the ways of this world and never turn back (Heb. 11:27).

- Hebrews 11:27 starts with “**By faith.**” “By faith he left Egypt.”
  - There is **two events** that commentators think Hebrews is talking about: 1) Moses leaving Egypt after he murdered the Egyptian, and 2) Moses leaving Egypt, leading the children of Israel.
  - I believe it’s referring to the **second event**. It took **faith** for Moses to **confront** Pharaoh and say “Let my people go.”
  - If you **going somewhere** you need to **leave somewhere**.
- **Faith defined** in the **Bible** is not **just believing**. In the **world** it’s a **wish**, a **hope** or some **opinion**—what you think.
- **Faith** according to **Scripture** is **trusting** and **relying** on **God’s Word**. It’s **acting** on what God says, rather than **just mentally believing** something.
- **Moses** had **faith** because **God spoke** to him. He **wrestled** with his call, but ultimately did not let **fear** have the **last say**, but **God**.
- His **faith** meant he **did something** that God **said**—“**he left Egypt.**” **Egypt** stands for the **world** and it’s **control** and **oppression**.
- The **derivative** of the **Hebrew** word for ‘**faith**’ is found in God’s name (Exodus 34:6-7): **emet** (truth or faithfulness). It’s root is **aman**, where we get the word **amen**.
  - You can only fully **understand** a word by knowing its **root**.
  - The root of faith is **aman**, meaning **support**, **firmness**, **trustworthiness**, **constancy**, **duration**, **faithfulness**, **truth**.
  - At the **heart CERTAINTY & FIRMNESS**. The picture is of a **foundation**, **pillar** or **strong arms** that you **rest on**.
- It takes **faith** to **leave** Egypt because of the ‘**king’s wrath.**’
  - Let me explain this to you.
  - **When** you **leave** the ways of this world and start obeying God’s Word, the **enemy** will be **angry** as hell.
  - He will **stir people against** you—family and friends.
  - **Demonic spirits** will tempt you.

- The enemy, Pharaoh, wants you under his **control**. The control of **sin, religion, oppression**. He does not want you working for a **new master**.
- For the **first ten years** of being in Australia, I felt like the enemy was constantly resisting the work of God. Until God finally crushed him like the waters of the Red Sea.
- Moses did not fear because he knew **God was greater**. Remember, **greater** is he that is **in you** than he that is in the world (1 John 4:4).

## 2) God's Word opens your eyes so that you can see Jesus (Gen. 1:3). Through continually seeing the Lord you will be able to persevere (Heb. 11:27).

- When the **Word comes, light comes**. The **Word** listened to **opens** up your eyes.
- How did Moses **endure**? How did he **persevere**?
- Now, this is **the secret of persevering**: "He persevered because he saw him who is invisible."
- What **type of seeing** is the author of Hebrews talking about?
  - Not **physical** seeing
  - It's the seeing on the **eyes of your heart**. It's **your spirit**, seeing. (Eph. 1:17-18; Hebrews 11:1-2)
- **Faith** is **seeing** God when **all around** is **telling** you **something else**.
  - And this is how, and only how, you will persevere.
- **\*\*\*Jesus and walking on water** \*Matt 14:22-36; Mark 6:45-52; John 6:16-21
  - The story begins with Jesus **separating** from the crowd to **pray**.
  - The disciples are crossing the water in the night but are **battered** by the waves as they go **against** the **wind**.
    - We are reminded of **Genesis 1:2** - the deep is formless and empty—**chaotic**.
  - Jesus comes **walking** on the **water**, just like the **Holy Spirit hovered** over the waters in Genesis 1:2.
  - Jesus says, "**I am**. Do **not** be **afraid**." We are here reminded of **God's call to Moses**.
  - Peter is **called** by Jesus to **walk** on the water. This is a **picture** of the **Christian walk: leaving the boat to walk on the chaotic waters to Jesus**.
  - **Peter** begins well, but then **SEES** the **WIND**. His **eyes** get **off Jesus** and on to the **adversity** and he begins to **sink**.
  - Jesus **saves** him, but **rebukes** him for his small faith. Why did you doubt?
  - **So, what is faith?** It's **fixing** your eyes on Jesus. It's the **only way** you can **walk** with Jesus and to Jesus in this world.
- As we embarked on our **latest road trip** the Lord kept telling me, "Keep your eyes on me."
- **Moses persevered** because he saw him who is unseen.

## 3) Train your eyes to focus on Jesus (Heb. 12:1-3)

- Hebrews 12:1-3
- **Naturally** your **eyes** will **turn** to the **adversity** and **problems**.
- "**Fixing** our eyes" - **Literally** means, **turn** your **eyes away** from.
  - To fix your eyes on Jesus you need to turn away from **lesser sights**.
- What else can your eyes **focus** on?
  - your bank account, persecution, problems, friends, family, the rich and famous, your dreams, trials, lusts, money, food, etc.
  - What are **you** struggling to get your eyes off of?
- **Train** your **eyes** to look away from distractions and look to Jesus.

**Conclusion:** Fixing your eyes on Jesus is the secret to persevering in your walk with God.

## END NOTES

**2594. καρτερέω *karteréō***; contracted *karterō*, fut. *karterēsō*, from *karterós* (n.f.), **strength. To be strong, steadfast, firm, to endure, hold out, bear the burden.** In Heb. 11:27, meaning that he endured severe yet voluntary exile with strength and courage.

**Deriv.:** *proskarteréō* (4342), to persist, hold fast.

**Syn.:** *ménō* (3306), to abide, endure; *hupoménō* (5278), to abide under, bear up courageously, endure circumstances; *makrothuméō* (3114) to be longsuffering toward people; *phérō* (5342), to bear; *hupophérō* (5297), to bear by being under, endure; *anéchō* (430), to hold up; *kakopathéō* (2553), to suffer evil; *sugkakopathéō* (4777), to suffer hardship together; *páschō* (3958), to suffer; *hupéchéō* (5254), to hold under.

**Ant.:** *adēmonéō* (85), to be in distress.

**517. ἄορατος *aóratos***; gen. *aorátou*, masc.–fem., neut. *aóraton*, adj. from the priv. *a* (1), without, and *horáō* (3708), to see. Invisible, that which cannot be seen with the physical eyes (Rom. 1:20; Col. 1:15, 16; 1 Tim. 1:17; Heb. 11:27; Sept.: Gen. 1:2).

**Syn.:** *kruptós* (2927), concealed, private but possible to be discovered; *apókruphos* (614), secret, hidden; *kekalumménos*, the hidden one, from *kalúptō* (2572), to cover, hide; *ádēlos* (82), indistinct, uncertain; *ágnōstos* (57), unknown.

**Ant.:** *phanerós* (5318), apparent; *apokekalumménos*, the revealed one, from *apokalúptō* (601), to reveal; *epiphanés* (2016), conspicuous, manifest.

**872. ἀφοράω *aphoráō***; contracted *aphorō*, fut. *apópsomai*, from *apó* (575) an intens., and *horáō* (3708), to look. To look away steadfastly or intently toward a distant object. Metaphorically, to behold in the mind, to fix the mind upon (Phil. 2:23; Heb. 12:2).

**Syn.:** *blépō* (991), to look; *apoblépō* (578), to intently regard; *proséchéō* (4337), turn one's attention to; *epéchéō* (1907), to give attention to; *skopéō* (4648), to look, mark, take heed; *theōréō* (2334), to behold, perceive.

**Ant.:** *agnoéō* (50), to ignore; *kataphronéō* (2706), to despise.

“Jesus Christ is called *archēgós*, the originator of faith in Heb. 12:2. This may mean that Jesus is the one who initiates (and completes) faith in the souls of men. However, because faith is actually articular (*tēs pisteōs*) it may be best to understand it objectively referring to what is believed. In the context faith is treated as a way of life. The author summons a “cloud of witnesses” whose lives testify to the reward of the life of faith. Jesus stands as the chief witness for it was He who blazed the trail and gave us the ideal model of “the faith.” This is why the author urges his readers to fix their sights on Jesus. He is also called the firstfruits, *aparché*, of them that sleep, the originator of the resurrection of those who are going to be raised from the dead. *Archēgós* occurs also in Acts 5:31, a leader, chief (cf. Acts 2:36; Eph. 1:20; Sept.: Is. 30:4; Judg. 5:15; 2 Chr. 23:14).” (CWSNT)

**5051. τελειωτής *teleiōtēs***; gen. *teleiōtoú*, masc. noun from *teleiōō* (5048), to complete. A completer, perfecter, particularly one who reaches a goal so as to win the prize. Used only once in Scripture in Heb. 12:2 where Jesus is called the “author [*archēgós* {747}] and finisher [*teleiōtēs*] of our faith.” This expression is commonly understood to mean that Jesus is the creator, sustainer and consummator of faith in the hearts of God’s people. However, the context may suggest another interpretation. The phrase “our faith” is actually “the faith” (*tēs pisteōs*, gen. of *pístis* [4102]). While the def. art. can substitute for the poss. pron., it appears in this case to be anaphoric (referring to what has just been discussed or mentioned). The “faith,” then, is a term for the course of life dictated by faith. The saints of the OT testify to its power and to the promise of its reward. Jesus is presented as the supreme model of this way of life. Where others failed, He succeeded. By His unerring life of faith, Jesus has made a way to God for those who follow Him. See *archēgós* for further discussion.

**Ant.:** *archēgós* (747), initiator, author.

**116** אָמַן (*āman*) **to confirm, support, uphold (Qal); to be established, be faithful (Niphal); to be certain, i.e. to believe in (Hiphil).** ASV, RSV usually the same. One notable exception is Gen 15:6 where RSV has “believed,” while ASV has “believed in.”)

### Derivatives

- 116a אָמֵן (*ōmen*) **faithfulness.**
- 116b אָמֵנָה (*āmēn*) **verily, truly, amen.**
- 116c אֹמְמָן (*ommān*) **steady-handed one, artist.**
- 116d אֵמֹן (*ēmūn*) **faithful, trusting.**
- 116e אֵמֹנָה (*ēmūnâ*) **firmness, fidelity, steadiness.**
- 116f אֹמְנָה I (*omnâ*) I, **bringing up, nourishment.**
- 116g אֹמְנָה II (*omnâ*) II, **verily, truly.**
- 116h אֲמָנָה (*āmānâ*) **faith, support, sure, certain.**
- 116i אִמְנָם (*ūmnām*) **verily, indeed.**
- 116j אִמְנָם (*omnām*) **verily, truly.**
- 116k אֵמֶת (*ēmet*) **firmness, truth.**
- 116l אֹמֵן II (*āmôn*) II, **artificer, architect.**

This very important concept in biblical doctrine gives clear evidence of the biblical meaning of “faith” in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the nt definition of faith found in Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs

in the Qal only as a participle (expressing continuance). The idea of support is also seen in II Kgs 18:16, where it refers to pillars of support.

In the Hiphil (causative), it basically means “to cause to be certain, sure” or “to be certain about,” “to be assured.” In this sense the word in the Hiphil conjugation is the biblical word for “to believe” and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning “one who is established” or “one who is confirmed,” i.e. “faithful one” (II Sam 20:19; Ps 12:1 [H 2]; 31:23 [H 24]).

In the Niphal conjugation the meaning is “to be established” (II Sam 7:16; I Chr 17:23; II Chr 6:17; Isa 7:9). The Niphal participle means “to be faithful, sure, dependable” and describes believers (Num 12:7; I Sam 2:35; Neh 9:8). This form is also used to describe that upon which all certainty rests: God himself (Deut 7:9), and his covenant (Ps 89:28 [H 29]).

One interesting illustration of the relationship between “belief” and “being established” is seen in Isa 7:9. Ahaz is told that unless he believes (Hiphil) he will not be established (Niphal), i.e. without faith he has no stability.

The various derivatives reflect the same concept of certainty and dependability. The derivative *’āmēn* “verily” is carried over into the New Testament in the word *amēn* which is our English word “amen.” Jesus used the word frequently (Mt 5:18, 26, etc.) to stress the certainty of a matter. The Hebrew and Greek forms come at the end of prayers and hymns of praise (Ps 41:13 [H 14]; 106:48; II Tim 4:18; Rev 22:20, etc.). This indicates that the term so used in our prayers ought to express certainty and assurance in the Lord to whom we pray.

**אָמֵן** (*’ōmen*). **Faithfulness, truth** (ASV, “truth”; RSV as an adjective, “true”). The noun is used once to describe God’s counsel (Isa 25:1).

**אָמֵן** (*’āmēn*). **Verily, truly, amen.** (Generally, the same in ASV, RSV.) The word expresses a certain affirmation in response to what has been said. It is used after the pronouncement of solemn curses (Num 5:22; Deut 27:15ff.; Neh 5:13; Jer 11:5) and after prayers and hymns of praise (I Chr 16:36; Neh 8:6; Ps 41:13 [H 14], etc.). Twice the term is used to describe the Lord (Isa 65:16), and once simply to approve the words of a man (I Kgs 1:36). Finally, Jeremiah uses the term once sarcastically in response to the false prophets (Jer 28:6).

**אָמוּן** (*’ēmūn*). **Trusting, faithfulness.** (Basically the same in ASV, RSV.) The term is applied to nations as a measure of their righteousness and acceptability to God (Deut 32:20; Isa 26:2). It also applies to individuals who are contrasted to the bad (Prov 13:17) and the false (Prov 14:5). One to whom the term applies is rare indeed (Prov 20:6).

**אָמוּנָה** (*’ēmûnâ*). **Firmness, faithfulness, fidelity.** (ASV, RSV generally the same. Both give a marginal note in Hab 2:4 where they translate “faith” instead of “faithfulness” in accord with Paul’s use of the verse in Rom 1:17; Gal 3:11.)

There are at least ten distinct categories in which this noun is used in Scripture. In its first occurrence in Scripture it expresses the sense of steady, firm hands, a very basic idea (Ex 17:12). From this mundane sense, Scripture moves almost entirely to a use of the word in connection with God or those related to God.

Basically, the term applies to God himself (Deut 32:4) to express his total dependability. It is frequently listed among the attributes of God (I Sam 26:23; Ps 36:5 [H 6]; Ps 40:10 [H 11]; Lam 3:23). It describes his works (Ps 33:4); and his words (Ps 119:86; 143:1).

*’ēmûnâ* is also used to refer to those whose lives God establishes. He expects to see faithfulness in them (Prov 12:22; II Chr 19:9). Indeed, such faithfulness or a life of faith is characteristic of those justified in God’s sight (Hab 2:4). God’s word of truth establishes man’s way of truth or faithfulness (Ps 119:30).

From this we can also see the concept of a duty being entrusted to a believer which becomes his trust (faithful responsibility, I Chr 9:22; II Chr 31:15, etc.) or office.

**הַנְּחִיָּה** (*’omnâ*) I. **Brought up, nurtured, sustained.** (Same in ASV, RSV.) This noun speaks of Esther’s having been sustained (strengthened and guided) by Mordecai as a child (Est 2:20).

**הַנְּחִיָּה** (*’omnâ*) II. **Truly, verily, actually.** (The same in ASV, RSV.) In the two contexts in which this adverb occurs, the speaker is perhaps seeking to excuse his wrong, therefore “actually” may be the best translation (Gen 20:12; Josh 7:20),

**הַנְּחִיָּה** (*’āmānâ*). **Settled provision, support.** (ASV, RSV same.) This noun is used in connection with a firm commitment on the part of the people of Jerusalem in Nehemiah’s day (Neh 9:38 [H 10:1]) and also applies to a fixed provision for the singers of that day (Neh 11:23).

**וְהַנְּחִיָּה** (*’ūmnām*). **Indeed, really.** (Same in ASV, RSV.) This word is always found in interrogative sentences and always suggests doubt on the part of the asker: Sarah’s doubt of bearing a child (Gen 18:13); Balaam’s doubt of Balak’s power to promote him (Num 22:37); Solomon’s doubt of God’s dwelling only on earth (I Kgs 8:27; II Chr 6:18); the Psalmist’s doubt that pagan gods judge righteously (Ps 58:1 [H 2]).

**אֱמֶת** (*’ēmet*). **Truth, faithfulness, verity.** (ASV and RSV usually the same.) This word carries underlying sense of certainty, dependability.

We find it used in several categories of contexts, all of which relate to God directly or indirectly.

First, it is frequently applied to God as a characteristic of his nature. In Gen 24:27, for example, it describes God who leads Abraham’s servant to the right wife for Isaac. In Ex 34:6, it is given as one of the verbal descriptions of God which constitute God’s goodness. Other examples are Ps 25:5; 31:5 [H 6]; Jer 4:2; 10:10.

It is a term fittingly applied to God’s words (Ps 119:142, 151, 160; Dan 10:21).

As a characteristic of God revealed to men, it therefore becomes the means by which men know and serve God as their savior (Josh 24:14; I Kgs 2:4; Ps 26:3; 86:11;

Ps 91:4; Isa 38:3), and then, as a characteristic to be found in those who have indeed come to God (Ex 18:21; Neh 7:2; Ps 15:2; Zech 8:16).

Because it is an attribute of God which is manifest in man's salvation and life of service as God's child, the word is often coupled with another attribute of God related to our salvation, "mercy" or "love" (*hesed*, Gen 24:27; Ps 61:7 [H 8]; 85:10 [H 11]; 115:1; Prov 14:22; 16:6; 20:28).

And because these attributes of God's truth and mercy lead to God's peace toward sinful men, saved by God's grace, the word is also often coupled with peace (Isa 39:8; Jer 33:6).

As we study its various contexts, it becomes manifestly clear that there is no truth in the biblical sense, i.e. valid truth, outside God. All truth comes from God and is truth because it is related to God.

אָמֹן (*'āmôn*) II. **Master-workman?, people?** (There is considerable uncertainty about this word and its use and whether it is to be read as *'āmôn* or a variant of *hāmôn* "people." Therefore translations differ.) The word occurs only twice. In Prov 8:30, the meaning seems to be that of an artificer (one true in hand and skill). In Jer 52:15, it may mean simply "people" or perhaps "the skilled ones" (who remained in Jerusalem).

**Bibliography:** Bright, John, "Faith and Destiny," *Interp* 5:3–26. Napier, B. D., "On Creation—Faith in the Old Testament," *Interp* 16:21–42. Perry, Edmund, "The Meaning of *'emna* in the Old Testament," *JBR* 21:252–56. Ramsdell, Edward T., "The Old Testament Understanding of Truth," *JR* 31:264–73. Richardson, TWB, pp. 75, 269. TDNT, I, pp. 232–38; 335–36; VI, pp. 183–91; 194–202. TDOT, I, pp. 292–322. THAT, I, pp. 177–99.

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Hearing God's Word opens your eyes to see God.

You can see the Lord with the eyes of your heart.  
Eph. 1

But, before you can see you need to hear. Think of Genesis 1:3: First, came the spoken word then came the light.

There are many things on this earth that you cannot see, but they are very real. The wind is one example. Radio waves are another. Think of Wifi and the 'cloud'. You can't see your thoughts, but they are real.

The Bible teaches us that everything visible (that is the elements) all come from the invisible God.

Hebrews 12:1-3 seems to be alluding to the mount of transfiguration. There's the cloud, the witnesses and Jesus. There is also the talk of Jesus departure.

How did Moses make it through the oppression and control of Pharaoh? “By faith he left Egypt, not fearing the wrath of the king, for he endured, as seeing Him who is unseen” (Heb. 11:27).

The seeing of faith - “By faith”

Training the eyes of your heart (which are also connected to your physical eyes).

The eyes - the gate to your soul

Seeing him who you cannot see (paradox of faith)

No fear of Pharaoh

Endured (Persevere) - *Kartereo* - Heb. 11:27 - This is the only place this word occurs in the New Testament. “In faith Moses left Egypt, and did not fear the wrath of the king. Having him who is invisible before his eyes, he endured” (TDNT).

“The faith which makes endurance possible reaches through to Him who is invisible and grasps Him as something visible and present.” (TDNT)

transcendent seeing

Seeing Jesus rather than the winds and the waves. In the beginning, the Holy Spirit was hovering over the waters. Now, we see Jesus, anointed by the Spirit, hovering over the chaotic waters.

Another word for endure/persevere is *hypomeno* (*hupomeno*)

Faith is seeing God who is invisible but works powerfully in the visible realm. All things that are visible are created by him who is invisible.

“Endurance” in Hebrews 12:1  
- *hypomone* (or, *hupomone*)

“Fixing our eyes” - Looking away from other things to Jesus. You cannot look to unless you first look away. There are many things competing for the attention of your eyes.

Luke 9:28-45 - The transfiguration (cf. Matt. 17:1-8; Mark 9:2-8)

Don't expect instant results. Faith works like a seed.

Jesus walks on water - \*Matt 14:22-36; Mark 6:45-52; John 6:16-21

Peter gets his eyes off of Jesus and gets them on the wind

Jesus connects faith without looking to him

Training your eyes

Morning Thought - Look up to the expanse of the heavens. See God.