

## Hebrews: Chapter 11

**Heb 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.

- faith- (*Gk.4102*) Thayer: “a conviction or belief respecting man’s relationship to God and Divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it”. It is the very essence of what the true believer expects and the proof of “the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal” (*2 Cor 4:18*). The things not seen await the faithful at death to “enter into the joy of [his] Master” (*Mat 25:21, 23*). There are many people who have not been to the United States but know it exists even though never having been here. That is the faith the writer is referring to here where it concerns the spiritual nature of things yet future. We know in the depth of our souls that Heaven exists even though “no one has ascended into Heaven except He Who descended from Heaven, the Son of Man” (*Jn 3:13*).

Rom 1:16 For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes (*Gk.4100*), to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." 18 For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For His invisible attributes, namely, His eternal power and Divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So, they are without excuse.

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**Heb 11:2** For by it the elders obtained a good report.

- Interlinear: “For by this (*v. 1*) the elders (*Gk.4245- presbyter*) were borne witness to (*Gk.3140- to be a witness, that is, testify*)”. These were of the O.T. patriarchs and prophets along with those mentioned later in this chapter. Whatever they suffered at whose ever hands did not hinder their *conviction* of *belief* in the unseen and are here mentioned because of it.

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**Heb 11:3** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

- Moses is responsible for writing the first five books of the O.T. (*Pentateuch*). He received it by inspiration and penned it for future generations (*Rom 15:4*). The “people of old” then passed Moses’ inspired writings down through the ages, they themselves understanding it to be factual. And many of them suffered in many ways because of it. From the words “In the beginning” and “and God said, let there be light”, Moses received, through inspiration, what no man could have personally witnessed since no man saw the creation (*Job 38:4-7*). For a Holy Being to speak all things physical into existence shows the real power behind the word of God (*4:12*). God has always existed as the invisible force behind the creation, thus what can be seen (*physical*) did not come from nothing (*if nothing ever existed it would still exist since nothing would beget nothing*). All things visible were at first created by the invisible Godhead (*Father, Son, Holy Spirit- Gen 1:26*).

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**Heb 11:4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

- “In the course of time” when Cain and Abel brought their offerings to God, Abel’s was by faith as opposed to Cain’s. What was the difference? One hint in this passage is that Abel’s was more excellent (Gk.4119- Thayer: “greater in quality, superior, more excellent”). Since “faith is of hearing, and hearing by the word of God” (Rom 10:17- MKJV) then it can be said that Abel heard God’s instructions on proper protocol in sacrificing and Cain ignored it. (This answers the question that God **did** reveal what was required from man via a sacrificial system. Where else would they have obtained the idea to sacrifice to begin with if it didn’t originate with God?) As James states, “show me your faith apart from your works, and I will show you my faith by my works” (2:18); “works” having to do with obedience.

It was more natural for Abel to obey than it was for Cain. Abel was praised as being righteous through his obedience since he chose to “walk (Gk.4043- figuratively to live: - be occupied with) by faith” (Gk.4102- moral conviction [of the truthfulness of God or a religious teacher]) whereas Cain walked arrogantly “by sight” (i.e., things seen- 2 Cor 5:7). Cain was a worldly man with a worldly view, and it can be deduced that his offering was not of his best quality or of even a sufficient quantity.

Another thought on this is that a sacrificial system under the Law of Moses had not been established yet, which would have included grain offerings. The very first sacrifice had to do with the animals that God had forfeited to make “for Adam and his wife garments of skins” (Gen 3:21). If a blood sacrifice was necessary to cover the nakedness of Adam and Eve, and Abel brought a blood sacrifice, anything else might not have been accepted (9:22). Cain still would have had no excuse since he could have bartered with Abel; his produce for an animal to sacrifice, that is, if Cain even felt he needed his sins forgiven.

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- being dead- It was at the hands of his own jealous brother that Abel died yet his faith is his legacy through which he yet speaketh. In other words, the example of his type of obedient faith (Jas 2:18) is what is still being promoted as acceptable to God today.

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**Heb 11:5** By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

- translated- Gk.3346- to *transfer*, that is, (literally) *transport*, (by implication) *exchange*, (reflexively) *change sides*. Thayer: “to transfer without mention of the place, it being well known to the readers”. Lk 16:19-31 gives incite on where the faithful go at death. Jesus lived, died, was buried and was raised while living under the O.T. system since the N.T. wasn’t introduced until the first Pentecost after His ascension. He spoke of where Lazarus went upon death as opposed to where the rich man went. At Abraham’s side was well understood to the Jews as a place of comfort. This is the realm of “Paradise” where Jesus told the thief on the cross next to Him they would meet that very day (Lk 23:43). Paradise, according to Thayer: “that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection”.

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- not see death- According to 1 Cor 15:55-56, “the sting (*Gk.2759- poison*) of death is sin” which separates man from his God (*Isa 59:2*). Enoch didn’t have to suffer such a sting because he “walked (*Heb.1980- followed*) with God” (*Gen 5:24*).

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- Enoch was both physically (*not found*) and spiritually taken from earth because God had translated him. God has often suspended His natural laws (*as He did with the birth of His Son*) to accomplish His will. Enoch’s “translation” (*as was Elijah’s- 2 Kin 2:11*) had to do with *changing sides* (*which included his body, soul and spirit*). A form of that same Greek word is used as being “translated” (*Gk.3179*) into the “kingdom (*church*) of [God’s] beloved Son” (*Col 1:13*) which has more to do with a change as to where we *stand* spiritually. Like Abel, Enoch’s legacy was in his faith in that he pleased (*Gk.2100- to gratify entirely*) God before his translation. Thus, showing his life was one of preparation.

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**Heb 11:6** 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.

- The second step to salvation, after hearing the word of God, is that one must believe that He is. Belief (*Gk.4100*) is based on faith (*Gk.4102*), to *entrust* in a moral *conviction* (of *religious* truth, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstractly *constancy* in such a profession; by extension the system of religious (Gospel) *truth* itself. All this is necessary for anyone who wishes to approach (*Gk.4334- to approach, of [figuratively] worship*) God.
- God is a *remunerator* to them that diligently seek (*Gk.1567- to search out, that is, [figuratively] investigate, crave, worship*) Him, because “we know that for those who love God all things work together for good, for those who are called (*Gk.2822- invited, that is, appointed, or [specifically] a saint*) according to His purpose” (*Rom 8:28*).

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**Heb 11:7** 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.

- “Noah found favor in the eyes of the Lord” since he was “a righteous man” (*Gen 6:8-9*) at a time when “God saw the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually” (*6:5*). God found that among everyone else, Noah was worthy of understanding His intentions to remove the stain of sin imposed on the world through mankind (*Rom 8:20-23*).
- fear- *Gk.2125- to be circumspect, that is, (by implication) to be apprehensive; religiously, to reverence*. The idea of the coming deluge moved Noah (*by faith*) to build an ark to the saving of his house.
- By the which (*his faith*) Noah prepared an ark, separating his family from the sinful conditions of their neighbors, knowing the fate of those who did not enter it, thus *sentencing* the rest of the world to its doom. Through his *conviction* he became a *possessor of justification*.

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**Heb 11:8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

- obeyed- Gk.5219- to *hear under* (as a *subordinate*), that is, to *listen attentively*; by implication to *heed* or *conform* to a command or authority. Based on his *conviction*, Abraham gave *heed* to the Authority which is above all authorities, Who promised him “the land that [He would show him]” (*Gen 12:1*). To leave one’s own established, idol worshipping comfort zone (*in this case Chaldea*) at the call of the true God would be something most might not do. But Abram (*which means ‘high father’ whose name God changed to Abraham, ‘the father of a multitude’*) went out, not knowing whither he went.

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**Heb 11:9** By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

- It was by that same *conviction* he believed, although living as a *foreigner*, that he would possess the land that God had pledged to him. But until that promise transpired, he continued dwelling in tabernacles (*tents*), knowing that ultimately, he would receive “a better country that is a heavenly one” (*v. 16*).
- Isaac and Jacob- Abraham begat Isaac who begat Jacob (*Heb.3290- heel catcher*) who was later named Israel (*Heb.3478- he will rule as God*). These were his progenitors whose future offspring would eventually receive the land that Abraham inherited because of his faith.

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**Heb 11:10** For he looked for a city which hath foundations, whose Builder and Maker *is* God.

- city- Gk.4172- Thayer: “the abode of the blessed in heaven”. This is the ultimate land of promise that has a *substruction* which is crafted and built by the Creator (*see notes on Rev 21:2, 11-14*).

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**Heb 11:11** Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.

- After “Sarah laughed to herself, saying, ‘After I am worn out, and my lord is old, shall I have pleasure?’” (*Gen 18:9-15*), the Lord inquired why she laughed. At first Sarah felt it impossible because she was well past child bearing age (*90*), but when she realized she was caught mocking the idea, she knew that only Deity, Whom now she *deemed trustworthy*, could have done that, at which point (*by faith*) she received strength to conceive seed. Just as the woman with the issue of blood was healed when she touched Jesus’ garment (*Mk 5:31; Lk 8:45*).

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**Heb 11:12** Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

- *Consequently*, through Abraham, who was considered beyond the age of procreation (*100*) and through whom God suspended once again His laws of nature, were conceived offspring measured *without number*.

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**Heb 11:13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

- These all (Abraham, Sarah, Isaac, Jacob) died while still retaining their *conviction*, not having received what was pledged (*see notes on Rev 6:9-11*). They *understood* that the promises were of both physical (*the land of Canaan- Act 13:19*) and ultimately spiritual in nature (*Jn 8:56*) that concerned the coming of the Messianic kingdom which would ultimately usher their way into Heaven after the resurrection.

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- They were *convinced* of such things and *welcomed* them and confessed their status as *aliens* and *resident foreigners* during their physical existence on the earth.

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**Heb 11:14** For they that say such things declare plainly that they seek a country.

- To say such things they *truly mean* to *disclose* that they are *craving* a heavenly home (*v. 16*).

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**Heb 11:15** And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

- Abraham left the Ur of the Chaldees behind and if this was the land the writer here was referring to in the above passages, then Abraham had a lot of opportunity to have returned there.

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**Heb 11:16** But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.

- Here they *long* for a *nobler* place than the one they left behind, one that is *above* the *sky* thus spiritual. As nomads “living in tents” (*v. 9*) they didn’t believe they had a permanent spot in Palestine to build houses or plant gardens. All along they understood the existence of the Messianic kingdom (*the church*) as being a reality which they sought in hope of anticipation along with their ultimate home in Heaven.

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- Because of their faith in such a spiritual place, along with their faith in the One Who built it (*v. 10*), God is not ashamed to be called their God (*Ex 3:6*). As Jesus stated in Mk 8:38 and Lk 9:26, “whoever is ashamed of Me and of My words, of him will the Son of man be ashamed when He comes in His glory and the glory of the Father and of the holy angels”.

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**Heb 11:17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called:

- Abraham “believed the LORD” when He promised him that his offspring would number as the stars of the heavens, “and He counted it to him as righteousness” (*Gen 15:6*). When Abraham was puzzled over the fact that he had no offspring and that his servant Eliezer of Damascus would end up as his only heir, God told him “This man shall not be your heir; your very own son shall be your heir” (*v. 4*).

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- Abraham was one hundred years old when Isaac (*which means ‘laughter’*) was born; Sarah was ninety. He had already fathered Ishmael with Hagar but not according to God’s plan that “in Isaac” would the scheme of redemption be revealed and through his seed. With that in mind, God tried (*tested*) Abraham in order for Abraham to understand how strong his faith was in the LORD and to ultimately place more trust in Him.

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**Heb 11:19** Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

- Abraham believed that if he offered up Isaac, as God told him, God would have to raise him back up from the dead in order to fulfill His promise. He even told his young men who accompanied him with Isaac to the land of Moriah to “Stay here with the donkey; I and the boy will go over there and worship and come again to you” (*Gen 22*).
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- Abraham had already accepted the idea of his son Isaac’s death. In his mind he was already dead even though he had yet to follow through. Thus, his ‘resurrection’ was as if he received him in a figure (i.e., *he received him as though resurrected from the dead*).

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**Heb 11:20** By faith Isaac blessed Jacob and Esau concerning things to come.

- This full account can be read in *Gen 27:26-40*. Like Abraham his father who felt Ishmael should be his heir, Isaac felt Esau should be his since Esau was his firstborn (*Deu 21:15-17*). But not according to the plan since “As it is written, ‘Jacob I loved, but Esau I hated’” (*Rom 9:13*). God knew the hearts of both of Isaac’s sons. When it came time to receive the blessing of the eldest son (*Deu 21:15-17*), Rebekah schemed with Jacob, who is said to have stolen Esau’s birthright (*Gen 25:29-34*), to make sure her favorite son Jacob received it over Esau. In the end, both sons received blessings by the *conviction* of their father’s *expectation*, i.e., both became the fathers of nations, yet Jacob’s status was changed from ‘heal catcher’ to ‘he will rule as God’ (*Israel*). Through his son Judah came the Messiah (*Mat 1:2, 16; Lk 3:29*).

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**Heb 11:21** By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

- On his deathbed, Israel blessed the sons of Joseph but gave the blessing of the firstborn (*Manasseh*) to the younger of the two (*Ephraim*), just as he and his father Isaac received the greater blessing over their older brothers (*Gen 48*).

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**Heb 11:22** By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

- Joseph expected the Israelites to leave Egypt to return to their own land, so he also expected them to carry out his wishes to exhume his remains and bury them in the land that was pledged to Abraham, Isaac and his father Israel (*Gen 47:28-31*).

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**Heb 11:23** By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

- Moses’ parents, seeing that *he was a proper* (*Gk.791- handsome: - fair*) child, through their *conviction respecting their relationship to God*, had no respect for Pharaoh’s commandment that “every son that is born to the Hebrews you shall cast into the Nile” (*Ex 1:22*). Even though his mother, who became his nurse (*Ex 2:7-9*), was the one to hide Moses, his father agreed to the concealment.

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**Heb 11:24** By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; **25** Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

- By *conviction* as an adult Moses rebelled against what the Egyptians were doing to the Hebrews, using them for slave labor while keeping them in unimaginable conditions. He lost the desire of status he had as being called the son of Pharaoh's daughter. His desire was to suffer with his own chosen people than to enjoy the pleasures of sin for a season.

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**Heb 11:26** Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

- the reproach of Christ- Moses had not seen Christ but understood of His then future coming (*Deu 18:15-19; Act 3:22; 7:37*). Whether Moses knew of the sufferings that Christ would go through, he was willing to suffer the reproach that compared to that of Christ's because he had respect unto the recompense of the reward that such would bring in the end. And no earthly wealth could compare to its spiritual greatness.

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**Heb 11:27** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible.

- This was after his return from Midian with the show of force via the plagues. Moses didn't fear Pharaoh anymore, so he *abandoned* Egypt, remaining *steadfast* to *attend* to Him Who is invisible, i.e., he left behind physical wealth and status by leading the children of Israel to the land of promise.

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**Heb 11:28** Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

- The first Passover was instituted in Goshen (*Ex 12:5-11*) so that those who honored it would not lose their firstborn to the destroying angel. The sprinkling of blood was what they put on the doorposts and lintel as their sign of obedience for the destroying angel to "pass over". Whoever this person was (*Eze 9; Job 1 & 2?*), the destruction was limited by the obedience, or lack thereof, of the members of the household he passed over. It seems that God, through Satan, punishes the evil doers but restricts him from harming His elect. Satan, then, would be the destroyer (*destroying angel*) in this event. The lamb that each household was to sacrifice became the Passover lamb (*Exo 12:21*) of which title Jesus then held (*Jn 1:29, 36; Rev 5:6*).

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**Heb 11:29** By faith they passed through the Red Sea as by dry *land*: which the Egyptians assaying to do were drowned.

- Paul wrote to the Corinthian church that "we walk by faith, not by sight" (*2 Cor 5:7*), and so the same can be said of the Hebrews as opposed to the Egyptians here. The Hebrews, even though walled on both sides by the towering sea, held the *conviction* that God would see them through. The Egyptians, however, with "Pharaoh's chariots and his host [God] cast into the sea, and his chosen officers were sunk in the Red Sea" (*Ex 15:4*). They did not have the same *conviction* as the Hebrews but feared Pharaoh, the person they knew, over the LORD, the Person they didn't. This is another area where the O.T. Hebrews were recognized with Moses (*1 Cor 10:2*).

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**Heb 11:30** By faith the walls of Jericho fell down, after they were compassed about seven days.

- The Israelites weren't to defeat Jericho with battering rams or siege-works to enter its fortification but were given specific instructions to march around the perimeter for six days and upon the seventh they were to do the same but seven times. On that day the priests were to blow the rams horns and the people were to give a shout and the walls would come down. By their *conviction* the Hebrews conquered Jericho (*Joshua 6*).

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**Heb 11:31** By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

- When the two spies Joshua sent to spy out the land came into Jericho, word went to the king that they had entered the walled city. When he asked Rahab to bring them out, she replied that they had left and lied to the king as to which way they went. In the meantime, she hid them on the roof under stalks of flax. She told them of the fear the nations had of Israel because of the reported miracles that were done for them by the LORD and of their leaving Egypt with the defeat of Pharaoh's army in the Red Sea. She asked them to return the favor of keeping her family safe by granting them refuge once the Israelites conquered Jericho. Her *conviction* saved Rahab and her family from suffering the same fate that her disobedient neighbors did, and thus gave her a role in the legal genealogy of Christ through Joseph, the husband of His mother Mary (*Mat 1*).

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**Heb 11:32** And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

- Gideon- (*Jdg 6-8*) With only 300 men he defeated the innumerable armies of the Midianites and Amalekites.
- Barak- (*Jdg 4-5; 1 Sam 12:11*) Delivered Israel from Jabin, king of Canaan.
- Samson- (*Jdg 13-16*) Delivered Israel from the Philistines.
- Jephthah- (*Jdg 11-12; 1 Sam 12:11*) Delivered the Israelites from the Ammonites.
- David- A man after God's own heart (*Act 13:22*), the second king of Israel (*2 Sam 5:3*), defeated Goliath the Philistine giant while still in his youth (*1 Sam 17*), and a writer of Psalms.
- Samuel- Prophet (*1 Sam 3*)/last judge over Israel.

Every one of these performed their duties via their respective *convictions*. The writer here lists these as though more could have been mentioned but to make a point that there were countless others he wrote that time would fail him to do so. The following are examples of the acts that are not to be taken as comprehensive as to what could have been done via *conviction*.

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**Heb 11:33** Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

- subdued kingdoms- Joshua, David, etc.
- wrought righteousness- Samuel and the other judges in Israel, etc.
- obtained promises- Joshua and Caleb, etc.
- stopped the mouths of lions- Daniel. (*Dan 6*)

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**Heb 11:34** Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

- quenched the violence of fire- Shadrach, Meshach, and Abednego. (*Dan 3*)
- escaped the edge of the sword- Moses of Pharaoh, Elijah of Jezebel and David of Saul.
- out of weakness were made strong- Hezekiah (*Isa 38*)
- waxed valiant in fight- Gideon. (*Jud 7*)
- turned to flight the armies of the aliens- Jonathan. (*1 Sam 14*)

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**Heb 11:35** Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

- Women received their dead raise to life again- The widow of Zarephath's son by Elijah (*1 Ki 17*) and the Shunammite's son by Elisha (*2 Ki 4*).
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- others were tortured- Gk.5178- to stretch on an instrument of *torture* resembling a drum, and thus *beat* to death. This is the only time this word is used in the KJV. Whatever it's meaning, context shows it to be excruciating.
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- not accepting deliverance- Even if it meant martyrdom, there were many whose *conviction* gave them such strength as to give in to death. (*2 Chr 24:20-21*)
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- that they might obtain a better resurrection- The object of holding to their *convictions* was the same as Abraham's, that they would ultimately "attain the *resurrection* of the dead" (*Php 3:11*).

Jas 1:12 Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love Him.

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**Heb 11:36** And others had trial of *cruel* mocking and scourging, yea, moreover of bonds and imprisonment:

- mocking and scourging- Samson while 'entertaining' the Philistines while in the house of their god Dagon (*Jdg 16:23-31*).
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- bonds and imprisonment- Joseph (*Gen 39:21*), Jeremiah (*Jer 37:16; 38:6*), Micaiah (*1 Ki 22:27*).

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**Heb 11:37** They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

- were stoned- Zechariah (*2 Chr 24:21; Mat 23:35*), Naboth (*1 King 21:1-14*).
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- sawn asunder- According to Adam Clarke "There is a tradition that the prophet Isaiah was thus martyred."
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- were tempted- Lot (*Gen 19; 2 Pet 2:7-9*)
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- slain with the sword- priests (*1 Sam 22:18*), prophets (*1 Ki 19:10*).
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- in sheepskins and goat skins- This refers to the common apparel of the prophets (*Zec 13:4*) such as what was worn by Elijah who bequeathed his robe to Elisha (*2 Ki 1:8; 2:8-13*).

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- destitute- Gk.5302- to *fall short (be deficient)*. afflicted- Gk.2346- to *crowd*: - suffer tribulation. tormented- Gk.2558- to *maltreat*: - which suffer adversity, torment. (*See also 2 Cor 11:23-30.*)

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**Heb 11:38** (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

- of whom the world- Gk.2889- Thayer: “of the aggregate of ungodly and wicked men in O.T. times”, was not (*Gk.3756- the absolute negative*) worthy- Gk.514- *deserving, comparable or suitable* (as if *drawing* praise). Such was the state of the world during the time of the above-named righteous persons.
- deserts, and in mountains, and in dens and caves- As did Elijah with the hundred prophets who were hid and fed by Obadiah from the ungodly and wicked Jezebel (*1 Ki 18:4*). Or of David when he hid from Saul (*1 Sam 24:2-3*).

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**Heb 11:39** And these all, having obtained a good report through faith, received not the promise:

- these all- (*v. 2*)
- obtained a good report- Thayer: “to have (honorable) testimony borne to one through (by) a thing”. All the above-mentioned individuals are remembered with honor through being mentioned in Scripture because of their *convictions* that sustained their immortal souls through whatever hardships they suffered.
- received not the promise- These were promises of the coming Messiah (*Gen 3:15; Deu 18:15-19*), the kingdom (*church*), and the ultimate “city” (*heavenly one- v. 16*). Such did not arrive until Christ came in the flesh which was long after these had been physically dead. It wasn’t until Pentecost that these received their white robes (*Rev 6:11*).

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**Heb 11:40** God having provided some better thing for us, that they without us should not be made perfect.

- us- The writer is speaking post Pentecost (*but pre-70 AD*) after Christ had ascended back to “the right hand of the throne of the Majesty in Heaven” (*8:1*), i.e., during the Gospel dispensation. The church is made up of all the faithful of all dispensations (*patriarchal, Mosaic, Christian*) of both realms (*spiritual, i.e., in the Hadean realm [Lk 16:23; 23:43] and on earth*) but was not complete until the final sacrifice for sin had been paid for with the ultimate ransom (*10:10*). It consists of the victorious dead and the living militant (*2 Cor 10:4*).
- better- (*9:23*)
- without us- This refers to “under the altar the souls of those who had been slain for the word of God and for the witness they had borne (*v. 39*)”. When asked of the Lord to avenge their blood they were “told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were killed as they themselves had

been” (between 33 and 70 AD; see notes Rev 6:9-11). The event when the “white robe” (representing Christ) was given to each soul under the figurative altar of burnt sacrifice was on Pentecost (approx. 33AD), at which time all others after that (us- Jew and Gentile alike) would be clothed in Christ through obedience to the ordinance of baptism (Gal 3:27). The Temple and the sacrificial system were still operational since the Roman army had yet, at that time, to destroy them. Before the ultimate sacrifice was performed they should not be made perfect, (Gk.5048- complete, that is [literally] accomplish, or as[figuratively] consummate [in character]), i.e., until Pentecost. That was when the writer of Hebrews, along with all others from that day forward, would receive their white robes via obedience to the ordinance of baptism which was first officially initiated when Christ obeyed it in order to commence the office of N.T. High Priest. Through the same ordinance we become priests of the New Testament and “the Israel of God” (Gal 6:16).

### Worksheet Hebrews: Chapter 11

1. Explain what “faith” is in the context of this chapter.
2. Who are “the people of old”?
3. Explain why ‘nothing’ could not possibly have ever existed.
4. What was it about Abel’s sacrifice that made it “more acceptable” than Cain’s? Explain.
5. Explain the phrase where Enoch was “taken up”?
6. What was the legacy of both Abel and Enoch?
7. Why didn’t Enoch experience death?
8. What does it mean to “seek” God?
9. Explain how Noah “condemned the world”.
10. In his obedience to leave Chaldea, along with his faith, what was “the city that has foundations” that Abraham was seeking?
11. Explain why God changed his name from ‘Abram’ to ‘Abraham’.
12. What caused Sarah to believe she could have a son to Abraham, who was considered beyond the age of procreating, when she herself was well past her child-bearing years?
13. What was promised that these did not receive yet had faith that they ultimately would?
14. Explain why Abraham was willing to offer Isaac’s life out of obedience to God.
15. Explain why God changed Jacob’s name to Israel.
16. What did Joseph trust the descendants of Israel to do when they left Egypt?
17. What was it that caused Moses to refuse his status as “the son of Pharaoh’s daughter”?
18. How did Moses know about the coming of the Messiah?
19. Where was the first Passover instituted?
20. Explain the difference between the faith of the Hebrews as opposed to that of the Egyptians.
21. Rahab’s faith not only saved her family from suffering the fate of her neighbors in Jericho but also gave her what role of honor?
22. Why didn’t the writer list more of the people of faith than was listed in this chapter?
23. Why did those listed suffer, even if it meant martyrdom?
24. Who “went about in skins of sheep and goats”?
25. Who are those of “the world” that were “not worthy” of these people of faith?
26. What was it that those of faith under the O.T. and patriarchal systems did not receive and couldn’t “apart from” those of the New Covenant?

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