

Hebrews Chapter 11

1. Now faith is the substance of things hoped for, the evidence of things not seen.

A. Now faith is the substance of things hoped for,

1. **faith**- Gr. **pistis**- *conviction of the truth of anything, belief; persuasion, that is, credence; moral conviction, reliance, assurance, pledge of good faith, guarantee, means of persuasion, argument, proof,*
 - a. God has ordained that His grace is received by faith.
Eph. 2:8
 - b. Faith comes by hearing and hearing but the Word of God. **Rom 10:17**
 - c. Faith is a gift but believing is our using of that faith. God will not do our believing.
2. **substance**- Gr. **hupostasis**- *a setting or placing under, thing put under, substructure, foundation that which has actual existence, confidence, firm trust, assurance, title deeds, documents recording ownership of property,*
 - a. The faith that comes from God's Word is the foundation for what we do not see in the natural.
 - b. The faith that comes from God's Word is the assurance of things unseen in the natural.
 - c. The faith that comes from God's Word is the title deed of what we do not see in the natural.
3. **hoped**- Gr. **elpis**- *confident expectation of good*
 - a. Hope and faith are different. Hope is the confident expectation of good in the future.
 - b. Hope is seeing what God has for us. It is the blueprint of faith. There is no such thing as "blind faith".
 - c. Faith makes hope substance. It brings it into natural manifestation. It takes from the spiritual realm and brings it in the natural realm.

B. the evidence of things not seen

1. **evidence**- Gr. **elegchos**- Gr. *a proof, that by which a thing is proved or tested, conviction*

- a. Faith is based upon evidence and proof. That evidence and proof is God's Word! What some people call faith is wishful hoping or assumption. It is not based upon the proof of God's revealed Word to them. It is based upon what they want to be true.

2. **not seen-** Gr. **ou blepo**

2. **For by it the elders obtained a *good* testimony.**

A. **elders-** Gr. **presbuteros-** *mature ones, a term of rank or office*

1. The leaders in Israel were called elders. There were a plurality of elders but there was one head leader which was Moses.
2. The church today we are to have a plurality of elders but one main leader leading them.

B. **obtained a good testimony-** Gr. **martureo**

1. Before we can give a good testimony, we must first obtain a good testimony. We do that by faith and acting and enduring upon that faith.

3. **By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.**

A. **By faith we understand that the worlds were framed by the word of God,**

1. **understand-** Gr. **noieo-** *to perceive with the mind, to understand*
 - a. Many seek to understand so they will believe. We see in the kingdom of God it is inverted. First, we believe and then we understand.
By faith we understand...
2. **worlds-** Gr. **aion-** *time periods*
 - a. This is the different dispensations of time. [Heb. 1:2](#)
3. **framed-** Gr. **katartizo-** *to fit out, equip, put in order, arrange, adjust*
 - a. The periods of time have been arranged in order and fulfill God's purposes.
4. **word-** Gr. **rhema-** *spoken word*
 - a. Matter and time were both created by the spoken Word of God.

B. **so that the things which are seen were not made of the things which are visible**

1. **seen-** Gr. **blepo**
2. **made-** Gr. **ginomai-** *come into a new state of existence, came to be*
3. **visible-** Gr. **phaino-** *to bring forth into the light, cause to shine, shed light to meet the eyes, strike the sight, become clear or manifest*

a. Everything that is visible had its origin in the spirit world. It is more real this world.

4. By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

A. By faith Abel offered to God a more excellent sacrifice than Cain,

1. By faith- Gr. **pistis**

a. Faith comes by hearing God's Word. So how did Abel know to offer to God a blood sacrifice? He offered it by faith, which means he must have heard God speak to him about it. No doubt, Cain also heard this, but had a better plan he felt would be more pleasing to God.

2. Abel- *means empty*

a. Abel was empty of himself and pride. He came to God with empty hands and trusted in God's grace. He put his trust in not what he could do for or offer God, but on what God has said and provided for him.

3. offered- Gr. **prosphero**

4. to God

a. Blood sacrifices are towards God. They are never to pay off satan. The blood is payment for the debt we owe to God's violated justice.

5. more excellent- Gr. **pleion-** *greater in quality, superior, more excellent*

a. The blood of an innocent substitute was greater in quality and far superior to all the hard toil and work of Cain's tilling of the cursed soil and its fruit.

b. Abel offered the fat of the firstlings of his flock. To offer the fat the animal had to be killed and the blood spilled. Here we see it was a sacrifice to God. The fat speaks of the excellencies of Christ and the blood speaks of His paying for the debt of our sin.

6. **sacrifice**- Gr. **thusia**

- a. The sacrifice of the wicked is an abomination to God.
Prov.15:8, Prov. 21:27

7. **Cain**- means *possession*

- a. Cain came with full hands loaded up with his own work and accomplishments that he was immensely proud of! I am sure it was the makings of the best salad known to man. The vegetables and fruits must have been stunning to behold. Alas, it was all from the cursed soil and from the cursed sweat of his own brow!
- b. This speaks of man bringing his own righteousness to God for His approval and blessing. Man's righteousness's are but filthy rags in the sight of God. God rejected him and his gift.
- c. Notice our acceptance is directly tied to what we bring before God. Abel brought faith in the blood and fat of an innocent substitute. His gift and thus he himself was accepted. Cain brought his own works and he and his works were rejected. **Gen. 4:3-5**
- d. Today we have a choice on what we bring before the Father in prayer. We can bring faith in Jesus' finished work and His shed blood or our own works and self-righteousness. The first will receive God's grace and blessing, but the later will cause us to leave empty handed.

B. through which he obtained witness that he was righteous,

1. **obtained witness**- Gr. **martureo**

- 2. **righteous**- Gr. **dikaio**- *innocent, faultless, guiltless, approved of or acceptable of God, one who is as he or she ought to be*

C. God testifying of his gifts,

1. **testifying**- Gr. **martureo**

- a. We can try to testify to our own righteousness or have God testify that we are righteous. Which would you prefer? If we put our trust in our own works we are testifying of ourselves. If we put our faith in Jesus, God testifies of us!

2. **gifts**- Gr. **doron**- *gift or present*

- a. His blood sacrifices and their fat.
- b. This is plural. Abel offered up multiple sacrifices. This could have been similar to a whole burnt offering, sin-offering, and peace offering.

D. and through it he being dead still speaks

1. **dead**- Gr. **apothenesko**

2. **speaks**- Gr. **laleo**

a. Those who boast of their own righteousness and goodness will be put to silence. Those who trust in Jesus, their faith will continue to speak forever!

b. The blood of Abel speaks after he had died. **Heb. 12:24** Jesus' blood also speaks today on the mercy seat of heaven. Abel's blood cried out for vindication, Jesus' blood cries out for mercy and grace to be given to us!

5. By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken he had this testimony, that he pleased God.

A. By faith Enoch was taken away so that he did not see death,

1. **By faith**

a. Again, faith comes by hearing God's word. Enoch was taken away by faith. God must have promised him this before it happened.

b. God has promised us He will come and take His church.

c. Enoch is a type of Christ taking his gentile church who was taken, before the flood of Judgment hit the earth. Enoch was a gentile that God took before the flood came on the earth. Abraham was the first Jew.

2. **Enoch**- *means dedicated, initiated*

a. Enoch was consecrated to God. He was initiated into His secrets and ways. The world cannot know God. Only those who are consecrated, through faith, will be initiated into His ways and secrets.

3. **taken away**- Gr. **metatithemi**- *to transpose (two things, one of which is put in place of the other), to transfer, to go or pass over*

a. I think it is important to say here that this verse and its counterpart in Genesis does not say where God took him. It does not say he was taken to heaven.

b. We know that flesh and blood cannot inherit of the kingdom of God. **1 Cor. 15:50** Our natural bodies could not be sustained in heaven.

- c. It does say Elijah was taken up into heaven. However, there are three heavens in the Bible- first the air around the earth, next, space, and then God's abode. It does not say Elijah was taken into the third heaven, but into heaven. Elijah would have had to have a resurrection body to be in heaven where God lives. No one could get a resurrection body before Jesus died and was resurrected. "Where did God take Elijah?" I have no earthly idea! I will leave it at that!
- d. The first person to partake of a resurrection body is Jesus. He is called the Firstborn of all creation. [Col. 1:15](#) This means He was the first to experience resurrection. That being said, "Where did God take Enoch?" I have no earthly idea! I will leave it at that!
- e. It is important to note that no believer in the Old Testament went into God's abode in heaven. They went to Abraham's bosom under the earth. This was called Paradise. Enoch and Elijah would be the only humans in God's abode in heaven if they were taken there. I do not believe they were.

4. **see-** Gr. **eido-** *to see or know by perception*

5. **death-** Gr. **thanatos**

- a. It is stated in the Word, that it is given for every man to die once, and then face judgment. It could be that Enoch and Elijah will be the two witnesses in Revelation and are killed thus fulfilling this verse. [Rev. 11:3](#) It seems like the two witnesses are Moses and Elijah because of the miracles they perform. Moses body was taken by God, but it does say he died.

B. and was not found,

1. **found-** Gr. **heurisko**

- a. People looked for him but could not find him.

C. because God had taken him,

1. **taken him-** Gr. **metatithemi**

D. for before he was taken he had this testimony,

1. **taken-** Gr. **metathesis**

2. **testimony-** Gr. **matureo**

- a. Again, when we believe God, He testifies on our behalf. If we come to Him with our works and self-righteousness He will not listen to our testimony.

E. **that he pleased God**

1. **pleased-** Gr. **euaresteo**

- a. We will see in the next verse, that you cannot please God apart from faith.

6. **But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.**

A. **But without faith it is impossible to please Him,**

1. **without faith-** Gr. **choris pistis-** *apart from faith*

- a. This is an evil heart of unbelief that will depart from the Living God. [Heb. 3:12](#)

2. **impossible-** Gr. **adunatos**

3. **please-** Gr. **euaresteo**

- a. There is a difference between be accepted of God and Him being pleased with you. We are accepted by faith in Christ. However, we do not always walk in faith. Our walk can be displeasing to Him, while we ourselves have been accepted and pleasing to Him. This is not really different than our children. We accept them and are generally pleased with them as our children, but we are not always pleased with their lifestyle or actions.

B. **for he who comes to God must believe that He is,**

1. **comes-** Gr. **proserchomai**

- a. Man must come to God by faith. He will not drag anyone to Himself.

2. **must-** Gr. **dei**

- a. [Rom. 10:13-14](#)- Whoso calls upon the name of the Lord will be saved, for how will he call upon Him who has not believed...

3. **believe-** Gr. **pisteuo**

- a. Universalism teaches that we need no faith. It teaches that Jesus had faith for us and brought us to Himself, but we see here man must come to God and he must believe.

4. **that He is-** Gr. **esti-** *to be, I AM*

C. and that He is a rewarder of those who diligently seek Him

1. rewarder- Gr. misthapodotes

- a. We never earn anything with God. However, God does reward the use of our faith and His grace in faithfulness. He rewards us for faithfully using the gifts He has freely given us!

2. diligently seek- Gr. ekzeteo

- a. It is our part to diligently seek God. He diligently sought you out first, in grace, but now we are diligently to seek him, by faith!

7. By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

A. By faith Noah,

1. By faith

- a. Noah heard God say to him to build an ark because He would send a flood to destroy the whole earth. Noah believed God and started to work on building the ark.

2. Noah- means rest

- a. Noah is a type of Christ who through his work upon wood brought salvation to humanity.
- b. Everyone was invited to come inside the ark and rest during the downpour of divine judgment and be safe. We can come into Christ and rest from the judgment that will be poured out upon the world.

B. being divinely warned of things not yet seen,

1. divinely warned- Gr. chrematizo- to be divinely commanded, admonished, instructed

2. seen- Gr. blepo

C. moved with godly fear,

1. moved with godly fear- Gr. eulabeomai- to act cautiously, circumspectly, to reverence, stand in awe of, put out of harm's way,

D. prepared an ark for the saving of his household,

1. prepared- Gr. kataskeuazo- to furnish, equip, prepare, make ready, construct, build, frame,

2. an ark- Gr. kibotos- a wooden box

- a. When God wanted a boat to be built it looked more like a box, rather than the type of boats man produces today. I wonder whose wisdom is better - God's or men?
 - b. It took Noah 120 years to build the ark. Most people take the verse about man being given 'a 120 years' out of context and get off base. **Gen. 6:3** The 120 years referred to is how long it would take to build the ark and for the flood to come, not how long God promises we will live now! Let me ask you a question? Can you name one person in church history that certifiably lived to be 120 years old? Ok, then let's move on, shall we?
 - 3. **saving-** Gr. **soteria-** *deliverance, preservation, safety, salvation, security, guarantee for safety, bodily health, well-being,*
 - 4. **household-** Gr. **oikos-** *an inhabited house, homestock, family, descendants of one*
 - a. This is because Moses' household was all believers. There is no account of Moses dragging his sons and daughter in laws onto the ark kicking and screaming! No, all eight people went on the ark voluntarily because of their faith.
- E. by which he condemned the world and became heir of the righteousness which is according to faith**
- 1. **condemned-** Gr. **katakrino-** *to give judgment against, to judge worthy of punishment; by one's good example to render another's wickedness the more evident and censurable*
 - a. Our life will be a testimony against some people in the end day. **Luke 11:31-32**
 - 2. **world-** Gr. **kosmos-** *the inhabitants of the earth, men, the human family, the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ the whole circle of earthly goods, endowments riches, advantages, pleasures, etc., which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ*
 - 3. **heir-** Gr. **kleronomos**
 - 4. **righteousness-** Gr. **dikaiosune-** *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God*
 - a. We become an heir by being born into it. We are born into Christ by faith. We are also born into righteousness.
 - 5. **according to faith-** Gr. **kata pistis**
 - a. We manifest our sonship and righteousness in Christ by walking by faith.

8. **By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.**

A. **By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance.**

1. **By faith**

a. Faith comes by hearing God. God told Abraham to leave the Ur of the Chaldees. **Gen. 12:1**

2. **Abraham-** means *father of a multitude*

a. Abraham did not start out with that name. He was first called Abram- exalted Father. He always had a call to be a father, but as he faithfully followed God, the call increased and expanded to its full extent. No longer just an exalted father, but now the father of a multitude!

b. As we follow God our calling will be expanded to us in its fullness. Most people do not experience the fullness of their calling because they did not fully follow God.

c. Abraham is the father of a multitude- Jews by natural birth, Gentiles by spiritual birth through faith.

3. **obeyed-** Gr. **hupokouo-** *to hearken under*

a. Obedience under grace and the New Covenant is established upon believing and acting on what you hear from God.

4. **called-** Gr. **kaleo-** *this is present tense- this was a continuing call as he went*

a. We do not just have a one-time call of God in our life. He is calling us each day to follow Him. It is a daily decision of faith to follow God.

5. **go out-** Gr. **exerchomai**

6. **place-** Gr. **topos-** *place, any portion or space marked off, as it were from surrounding space; metaphorically- the condition or station held by one in any company or assembly opportunity, power, occasion for acting*

a. God is calling each of us out of where we are, to go, into a new place where we have new opportunity, power, and occasion for acting.

b. People lack new opportunities because they stagnate where they are. They do not get up and go with God!

7. **receive-** Gr. **lambano**

8. inheritance- Gr. kleronomos

- a. God gave Abraham the land of Judea as an inheritance.
Gen. 15:7 However, if Abraham would have not left Ur, he would not have received it.
- b. God has provided each of us an inheritance, but that inheritance is received by our obedience of faith. **Heb. 6:12**

B. And he went out, not knowing where he was going.

1. went out- Gr. exerchomai

- a. Many are called to go out but not many go out like Abraham did! He was called out and then he went out.

2. knowing- Gr. epistami- *to put one's attention on, fix one's thoughts on, to turn oneself or one's mind to, put one's thought upon a thing, to be acquainted with, to understand, understand a matter, know, be versed in, or acquainted with*

- a. Abraham was not acquainted with or versed in where he was going. So many Christians feel they have to be versed in and fully acquainted with where they are going when God calls them to go. That is why most do not go. If you do know where you are going then it is wise to prepare as well as you can based upon that knowledge. However, God is not always going to fill in all the blanks for you when He calls you. It will take trusting Him! That is a novel idea!

3. going- Gr. erchomai

9. By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

A. By faith he dwelt in the land of promise as in a foreign country

1. By faith

- a. God told Abraham to go to Palestine and dwell there. Abraham did this by the faith that came from God's word. **Gen. 12:4**

2. dwelt- Gr. paroikeo- *to dwell beside (one) or in one's neighbourhood, to live near to be or dwell in a place as a stranger, to sojourn*

3. land of promise- Gr. ge epaggelia

- a. This earth is the land of promise. This land has been given to the righteous forever. **Matt. 5:5**

4. foreign country- Gr. allotrios- *belonging to another, foreign, strange, not of one's own family, alien*

- a. Although this earth is the land of promise and will be ours forever, we are living in it as a foreign country. It is ruled by the prince of this world.
- b. We have a heavenly country that we are citizens of. [Phil. 3:20](#)
However, we shall also possess the earth as our inheritance. We are inheritors of both spiritual and natural land. The New Jerusalem from heaven will descend and rest over the earth. We will have possession in the New Jerusalem and in the new earth. [Heb. 10:34, Rev. 21:1-3](#)

B. dwelling in tents with Isaac and Jacob,

- 1. **dwelling**- Gr. *katoikeo*- *to dwell, settle, inhabit*
- 2. **tents**- Gr. *skene*
 - a. We are in type dwell here in the earth in tents. This speaks of our bodies. [2 Cor. 5:4, 2 Pet. 1:13-14](#)
- 3. **Isaac**- *means laughter*
- 4. **Jacob**- *means supplanter*
 - a. In the Genesis account of Isaac, it appears that he is living with his children Esau and Jacob. Here we see they actually were dwelling with Abraham. Jacob was fifteen when Abraham died.

C. the heirs with him of the same promise

- 1. **heirs**- Gr. *sugkleronomos*- *a fellow heir, a joint heir, one who obtains something assigned to himself with others, a joint participant*
- 2. **same**- Gr. *autos*
- 3. **promise**- Gr. *epaggelia*

10. for he waited for the city which has foundations, whose builder and maker *is* God.

A. for he waited for the city which has foundations,

- 1. **waited**- Gr. *ekdechomai*- *to look for, expect, wait for, await*
- 2. **city**- Gr. *tous polis*- *the city*
 - a. Cities built by men have always been a sign of rebellion and congregated sin. However, God has a city of righteousness. It is called the New Jerusalem. [Heb. 12:22, Rev. 3:12, Rev. 21:2](#)
- 3. **foundations**- Gr. *tous themelios*- *the foundations*

- a. The foundations of this city of God are righteousness and justice. These are the foundation of His throne and His throne is in the New Jerusalem. [Ps. 89:14](#), [Ps. 97:2](#)

B. whose builder and maker is God

1. **builder**- Gr. **technites**- *an artificer, craftsman; technician*

- a. Since we know that God is the craftsman of the New Jerusalem and not man, we know that it is flawless. There are no cracks or pot-holes in the streets. The buildings are made using utterly perfect lines and lengths. The foundations are perfectly sound and perfect in strength.

2. **maker**- Gr. **demiourgos**- *a workman for the people, the author of any work, an artisan, framer, builder*

- a. God is a workman for the good of the people of God.

3. **God**- Gr. **theos**

- a. Jesus is the builder of this city. [Heb. 3:3-4](#), [John 1:3](#)
- b. Jesus is God!

11. **By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.**

A. By faith Sarah herself also received strength to conceive seed,

1. **By faith**

- a. It was only until God spoke to Sarah about having a child, did she have faith to receive strength to conceive seed. [Gen. 18:10](#)
- b. It is comforting to know that Sarah did not start out in faith when she heard that she would have a child in her old age. She actually laughed at first! Have you ever laughed at the promise of God because it seemed so farfetched that it could ever happen to you? Sarah did! Abraham did! He laughed as well! Just because you start out in unbelief does not mean you have to stay there.

2. **Sarah**- *means princess of a multitude*

- a. Sarah started out as Sarai, which mean contention! She used to walk in unbelief and was in contention with God and Abraham. It was not until she learned to trust God and Abraham that she become Sarah, a princess!

b. Abraham became the father of a multitude and Sarah became a princess of a multitude. They are our parents in faith. Ladies, you can learn how to walk in faith by following Sarah's example.

1 Pet. 3:5-6

3. **received-** Gr. **lambano**

4. **strength-** Gr. **dunamis-** *power*

a. This is another word for grace

5. **conceive-** Gr. **katabole-** *a throwing or laying down, the injection or depositing of the virile semen in the womb; a founding (laying down a foundation)*

a. She received grace by faith. This was the foundation for receiving her miracle!

6. **seed-** Gr. **sperma**

B. **and she bore a child when she was past the age,**

1. **bore a child-** Gr. **tikto-** *to bring forth, bear, produce (fruit from the seed) of a woman giving birth*

2. **past the age-** Gr. **para kairos-** *beyond the season*

a. This means that Sarah had gone through menopause. Not only that but she was barren before that time. Now her womb was doubly dead. Sometimes, God waits until the situation is without all hope and then He works so that it can be clearly seen of Him and not man. This was the case with the raising of Lazarus. [John 11:39](#) Paul experienced this as well. [Acts 27:20-22](#), [2 Cor. 1:9](#)

C. **because she judged Him faithful who had promised.**

1. **judged-** Gr. **hegeomai-** *to consider, deem, account, think*

a. The only proper way to judge God is judging Him faithful! Any other judgment is false and will not end well!

2. **faithful-** Gr. **pistos-** *full of faith, steady, dependable, reliable*

3. **promised-** Gr. **epaggello-** *to announce good upon*

12. **Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.**

A. **Therefore from one man,**

1. **one man-** Gr. **heis-** *one - the word man is not in the Greek.*

B. **and him as good as dead,**

1. **good as dead-** Gr. **nekroo-** *to deaden, to deprive of power, destroy the strength of*

C. were born as many as the stars of the sky in multitude,

1. **born**-Gr. *gennao*- *to be born*

2. **stars of the sky**- Gr. **astron ouranos**

a. This is a type of the heavenly race of those that are born again of Jews and Gentiles- the church

b. This would be of the number of stars in our sky, which would be our Milky Way galaxy and not all the stars of the universe. There are trillions of stars in the universe but billions in the Milky Way. This would correspond to those who have been saved of humanity.

3. **multitude**- Gr. **plethos**- *fullness*

D. innumerable as the sand which is by the seashore

1. **innumerable**- Gr. **anarithmetos**- *not being calculated by arithmetic*

2. **sand by the seashore**- Gr. **amos para thalassa cheilos**

a. This is a type of the natural earthly descendants of Abraham- Jews and Arabs

b. [Gen. 22:17](#)

c. The resurrected church is referred to as stars
[1 Cor. 15:41-42](#)

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

A. These all died in faith,

1. **died**- Gr. **apothnesko**- *to die off*

a. Death is a universal sign of the failure of the old man or creation. [Luke 16:9](#)- when you fail...

b. However, we can die in faith, in that we will be raised immortal with Christ.

2. **in faith**- Gr. **kata pistis**- *according to faith*

a. This is the death of the righteous- [Num. 23:10](#)

B. not having received the promises,

1. **received**- Gr. **lambano**

2. **promises**- Gr. **epaggelia**- *to pronounce good upon*

a. They received them in their heart, but they did not receive the full manifestation of them in the natural. [Heb. 11:39](#)

- b. We who have received the promises in our heart can expect to see most of them manifested in our natural life. However, there are some promises that will be fully manifested on the other side.

C. but having seen them afar off were assured of them,

1. having seen- Gr. **eido**

- a. With the eyes of the heart- **Eph. 1:18**
- b. They saw then, in their heart, that would not be visible to the natural sight for many years.

Num. 24:17, John 8:56, John 12:41

We can see now what is distant in the future. **John 16:13**

2. afar off- Gr. **porrothen-** *at a distance*

3. assured- Gr. **peitho-** *to be persuaded, i.e. to induce one by words to believe; to listen to, obey, yield to, comply with to trust, have confidence, be confident*

- a. We first see with our heart those things God has for us. This is hope. Then we become assured of them being ours as present possessions. This is faith. **Rom. 4:21**

D. embraced them and confessed that they were strangers and pilgrims on the earth

1. embraced- Gr. **aspazomai-** *to draw to one's self, to receive joyfully, welcome*

- a. After faith we must hold onto what we received by faith by endurance and patience.

2. confessed- Gr. **homologeō-** *to say the same thing, acknowledge*

- a. We keep onto what we received by faith by the continual confession of our mouth being in line with what God has said, regardless of the circumstances.
- b. The progression is to see the promises of God with our heart, be persuaded of them as being ours, and then hold onto them by our persistent and unwavering confession.

3. strangers- Gr. **xenos-** *a foreigner, a stranger; alien without the knowledge of, without a share in*

- a. We are not to be totally ignorant of this world, but are we way too informed about this world and not informed enough of our home country- heaven?
- b. Do we look to participate in and have a share in this world or the next?

4. **pilgrims-** Gr. **parepidemos-** *one who comes from a foreign country into a city or land to reside there by the side of the natives*
 - a. We were left alongside this world to be a witness to it, not to be entangled in this world like Lot in Sodom.
5. **earth-** Gr. **ge**

14. **for those saying such things make manifest that they seek a country;**

- A. **manifest-** Gr. **emphanizo-** *to manifest, exhibit to view, to show one's self, come to view, appear, be manifest, to indicate, disclose, declare, make known*
- B. **seek-** Gr. **epizeteo-** *to wish for, crave, to demand, clamour for*
- C. **country-** Gr. **patris-** *one's native country, one's fatherland, one's own country, a fixed abode or home*
 1. This is heaven, where our citizenship is. [Phil. 3:20](#), [Heb. 11:16](#), [Heb. 13:14](#),

15. **And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return.**

- A. **And truly if they had called to mind that country from which they had come out,**
 1. **truly-** Gr. **men**
 2. **called to mind-** Gr. **mnemoneuo-** *to be mindful of, to remember, to call to mind; to make mention of*
 - a. This is a key to victory over temptation. You cannot be tempted with something you do not think.
 - b. If Abraham thought about the country he left, he would have been tempted to return to it. He chose to burn that bridge in his mind and not consider where he came from. He was looking ahead.
 - c. We bring things back to our remembrance by mentioning them. Abraham did not even mention Ur or Haran in his daily talk. He even forbade that his son be taken back there. He did not even mention it by name. [Gen. 24:6](#)
 3. **country-** Gr. **ekeinos-** *that one, country is not found in the Greek*
 4. **come out-** Gr. **exerchomai**
- B. **they would have had opportunity to return.**
 1. **opportunity-** Gr. **kairos-** *season, occasion, time*

2. **return-** Gr. **anakampto-** *to bend back, to turn back*

16. **But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.**

A. **But now they desire a better,**

1. **desire-** Gr. **oregomai-** *to stretch one's self out in order to touch or to grasp something, to reach after or desire something*

2. **better-** Gr. **kreitton-** *more useful, more serviceable, more advantageous, more excellent*

B. **that is,**

C. **a heavenly country**

1. **heavenly-** Gr. **epouranios**

a. This is the heavenly Jerusalem- **Heb. 12:22**

2. **country-** *not in Greek*

D. **Therefore God is not ashamed to be called their God,**

1. **ashamed-** Gr. **epaischunomai**

a. God the Father is not ashamed to be called our God.

b. Jesus is not ashamed of calling us brethren. **Heb. 2:11**

c. Why are we often ashamed of ourselves? Jesus bore all our shame and sin and made us righteous. God is not ashamed of us, so we should not be!

E. **for He has prepared a city for them**

1. **prepared-** Gr. **hetoimazo-** *to make ready, prepare, to make the necessary preparations, get everything ready*

2. **city-** Gr. **polis**

a. The New Jerusalem

17. **By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*,**

A. **By faith Abraham,**

1. **By faith**

a. God told Abraham to offer up Isaac. Abraham did this by faith.

2. **Abraham-** *father of a multitude*

B. **when he was tested,**

1. **tested-** Gr. **peirazo-** *to test to find a breaking point*

a. There are two words for tempt in the NT. The first is peirazo. It is used in relation to the enemy finding a breaking point in us. The

other word is dokimazo, which means to test in order to approve. This is used of God testing us.

- b. Since the word peirazo is used here we can infer that the enemy was tempting Abraham not to take Isaac to Moriah and to offer up his son.
- c. Abraham resisted this temptation and took his son immediately. He rose early to complete the task. **Gen. 22:3**
- d. Abraham was also quick to obey God when he told him to send Ishmael away. **Gen. 21:14** In both cases it says Abraham rose early to do what God said.
- e. Are you early to do what God says, or do you lag in your obedience? Do you obey at all? Quick obedience set Abraham apart from others.

C. offered up Isaac,

1. **offered**- Gr. **prosphero**

2. **Isaac**- *means laughter*

- a. Isaac was 17 years old when he was offered on Mt. Moriah. He was old enough to fight Abraham, but he submitted himself in trust to Abraham.
- b. The offering of Isaac has strong symbolism of Jesus being offered on Calvary- the same mountain as Mt. Moriah. Isaac carried wood on his back to the place of sacrifice. Jesus carried the cross on his back to Calvary. Isaac was to be the sacrifice. Jesus was the sacrifice. Isaac asked where the lamb was for sacrifice. Abraham said the Lord Himself would provide a lamb. A ram that was caught in a thicket stood in for Isaac. However, God provided Himself a lamb, by taking on flesh and dying as the Lamb of God for us. Abraham, Isaac's father, carried the fire for the sacrifice. The fire of God, the Father's judgment, fell on Jesus.

D. and he who had received the promises offered up his only begotten son

1. **received**- Gr. **anadechomai**- *to take up, take upon's self, undertake, assume, to receive, entertain anyone hospitably*

2. **promises**- Gr. **epaggleia**- *pronouncement of good*

- a. Abraham had received a promise that through Isaac, his seed would be called. **Gen. 21:12** This could not happen if he died before he had any children.
- b. Abraham knew that God could not break His promises. He promised that through Isaac, his seed would be called, and

that through His seed the whole world would be blessed. God promised him to multiply his seed as the stars of heaven. That means Isaac would have children. That meant that God would have to raise Isaac up from the dead. This was Abraham's thinking. We learn this in this chapter. [Heb. 11:19](#)

3. **offered**- Gr. **prosphero**

4. **only begotten**- Gr. **monogenes**- *single of its kind, only, unique*

a. God had no intention that Isaac be killed on Mt. Moriah. His call for Abraham to take Isaac to Mt. Moriah was to show in a picture form what God would do later with his own only begotten Son on that same mountain. God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have everlasting life. [John 3:16](#)

What God did not make Abraham follow through on, God the Father at Calvary. God offered up His only begotten Son, the son He loved, for us. How great is His love for us!

b. It is interesting to note here that Isaac is called Abraham's only begotten son. We know that he previously fathered Ishmael. However, Isaac is called, his only begotten son. This term only begotten means, one of its kind or unique. Isaac was one of a kind in that he was the son of promise and not a son of the flesh as Ishmael was. Isaac's birth was unique in that it was done by the miracle power of God and not by the will or ability of the flesh.

5. **son**- *Not in Greek*

18. **of whom it was said, "IN ISAAC YOUR SEED SHALL BE CALLED,"**

A. **of whom it was said,**

1. [Gen. 21:12](#)

B. **In Isaac your seed shall be called**

1. **seed**- Gr. **sperma**

a. Isaac was the immediate fulfillment of God's promise to give Abraham a seed, by which the world would be blessed, but the ultimate and complete fulfillment of that promise is found in Jesus, the Seed of Abraham. [Gal. 3:16](#)

- b. We who have accepted Christ are in Him. Christ is the seed of Abraham. By the virtue of us being in Him, we also are the seed of Abraham and heirs according to the same promise! Gal. 3:29

19. **concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.**

A. **concluding that God was able to raise him up,**

1. **concluding-** Gr. **logizomai-** *to reckon, count, compute, calculate, count over, to take into account, to make an account of, to reckon inward, count up or weigh the reasons, to deliberate, to consider, take into account, weigh, meditate on to suppose, deem, judge, to determine, purpose, decide*

2. **able-** Gr. **dunatos**

3. **raise-** Gr. **egeiro**

a. Jesus was raised from the dead.

b. Abraham believed fully that God would raise up Isaac from the dead in order to fulfill His promise. He showed this faith but telling those that travelled with him to Mt. Moriah to wait at the base of the mountain and that he [Abraham] and Isaac would return. Gen. 22:5 That is faith!

B. **even from the dead,**

1. **dead-** Gr. **nekros-** *physical death*

a. There are two Greek words for death- **nekros** and **thantos**.

Nekros speaks of physical death. Thanatos deals with the state of death or the results of death.

C. **from which he also received him in a figurative sense.**

1. **received-** Gr. **kolumbao-** *to care for, take care of, provide for, to take up or carry away in order to care for and preserve, to receive, obtain: the promised blessing to receive what was previously one's own, to get back, receive back, recover*

2. **figurative sense-** Gr. **parabole-** *a placing of one thing by the side of another, metaphorically, a comparing, comparison of one thing with another, likeness, similitude, an example by which a doctrine or precept is illustrated, a parable: an earthly story with a heavenly meaning*

- a. Again, the whole purpose of Abraham taking Isaac to Mt. Moriah was to give forth, in a parable form, of what God the Father would do with Jesus on that same mountain years later. The story of Abraham and Isaac on Mt. Moriah was a parable of God the Father and Jesus!

20. By faith Isaac blessed Jacob and Esau concerning things to come.

A. By faith

1. Obviously, Isaac heard from the Spirit of God what to say over his children.

B. blessed- Gr. **eulogeo-** *to speak good of*

C. Jacob- *means supplanter*

1. Jacob was not a godly person in the natural when he was blessed by God through Isaac.
2. We are not blessed because we deserve it; we are blessed by God's grace!

D. Esau- *means hairy or one who acts*

1. Esau was very hairy. Isaac was fooled into thinking he was touching Esau when he touched a goat's skin!
2. Esau can also mean one who acts. This speaks of the energy of the flesh. Esau was a man of action and natural strength. However, he was not a man of faith like Jacob was. We are blessed through faith, not by our own works.
3. Jacob received the firstborn blessing. Esau begged for a blessing and finally a blessing was given to him as well, but a lesser blessing.

E. concerning things to come

1. Jacob was blessed with prosperity and rulership. [Gen. 27:27-29](#)
2. Esau was only blessed with prosperity but also with subservience and strife. [Gen. 27:39-40](#) His prosperity would be attached with sorrow. God's will is that we be blessed with no sorrow attached with it. [Prov. 10:22](#)

21. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

A. By faith Jacob,

1. **By faith**

- a. Like his father Isaac, Jacob must have heard from the Spirit of God. He blessed his sons by faith. Faith comes by hearing God.

B. **when he was dying,**

1. **dying-** Gr. **apothenesko-** *dying off*

C. **blessed each of the sons of Joseph,**

1. **blessed-** Gr. **eulogeo-** *to speak well of*
2. **each-** Gr. **hekastos**
3. **Joseph-** means *God adds or increased*

- a. Jacob also spoke prophetically of the rest of his sons, but he did not speak well of them all! Reuben, Simeon, and Levi were not blessed by good words. Negative things were said of them.

Gen. 49:4-7

D. **and worshiped,**

1. **worshiped-** Gr. **proskuneo-** *to kiss the hand to (towards) one, in token of reverence; among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence*

E. **leaning on the top of his staff.**

1. **leaning-** Gr. **epi-** *upon*
2. **top-** Gr. **akron-** *extremity*
3. **staff-** Gr. **rhabdos-** *staff or stick*

- a. This is from the Septuagint translation. The Hebrew stays at the head of the bed. This can mean the head of his staff however.
b. It appears that Jacob sat up from his bed and leaned on his staff while he sat on the side of his bed. He worshipped the Lord and then prophesied over Joseph's sons. He then lay back in bed and died.

22. **By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.**

A. **By faith Joseph,**

1. **By faith**

- a. Joseph had heard of the word spoken to Abraham that Israel would be slaves for 400 years but would come out into the promise land afterwards. Joseph believed this word and made

provision to be taken to the Promised Land when Israel departed from Egypt.

B. when he was dying,

1. **dying**- Gr. **teleutao**- *to finish, bring to an end, close, to have an end or close, come to an end- death.*

C. made mention of the departure of the children of Israel,

1. **made mention**- Gr. **mnemoneuo**- *to remind, this is in the present tense-he repeated, reminded them over and over!*
2. **departure**- Gr. **exodos**- *to make a path out, make an exodus*
3. **children**- Gr. **uios**- *mature sons*
4. **Israel**- *means a prince with God, one who prevails with God*

D. and gave instructions concerning his bones.

1. **instructions**- Gr. **entellomai**- *to order, command to be done, enjoin*
2. **bones**- Gr. **osteon**
 - a. When the Israelites made an exodus out of Egypt, Joseph's bones went with them. **Ex. 13:19** The bones were buried with his Father Abraham in the Promised Land. This was at Shechem. **Josh. 24:32**

23. By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.

A. By faith Moses,

1. **By faith**
 - a. This was the faith of Moses' parents, not Moses' faith.
2. **Moses**- *means brought forth or drawn from the water*

B. when he was born,

1. **born**- Gr. **gennao**

C. was hidden three months by his parents,

1. **hidden**- Gr. **krupto**- *concealed*
2. **three months**- Gr. **trimenon**
 - a. The number three is the number of redemption. It is the calling card of Jesus. This three months in which Moses was hidden from sight correspond to the three days Jesus was hidden in the tomb away from sight.
 - b. Moses was brought out into sight when he was brought forth from the river Nile. The next time Jesus was seen after he died

was when he was brought forth from the grave. The Nile means dark. Moses was brought forth from the dark just as Jesus was, on His day of resurrection!

3. **parents-** Gr. **pater-** *this was a plural used of parents.*

D. because they saw he was a beautiful child

1. **saw-** Gr. **eido-** *to perceive by sight*

2. **beautiful-** Gr. **asteios-** *elegant (of body), comely, fair of outward appearance, pretty, graceful*

3. **child-** Gr. **paidion-** *a child that has been weaned*

E. and they were not afraid of the king's command.

1. **afraid-** Gr. **phobeo**

2. **king's-** Gr. **basileus**

a. This is Pharaoh

3. **command-** Gr. **diatagma-** *an injunction, mandate*

a. This was the command to cast all male Jewish children into the river Nile. [Ex. 1:22](#)

24. By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

A. By faith Moses,

1. By faith

a. Here we see that Moses, by faith, refused to be called the son of Pharaoh's daughter. He must have acted upon divine revelation of who he was. He could not have done this by faith.

B. when he became of age,

1. **became of age-** Gr. **ginomai megas-** *became large or big*

C. refused to be called the son of Pharaoh's daughter

1. **refused-** Gr. **arneomai-** *to deny, not to accept, to reject, to refuse something offered, to contradict*

a. There was a point in time when Moses would contradict those who called him the son of Pharaoh's daughter. He would deny that and tell them of his true origin. I am sure this was not very pleasing to the Pharaoh's daughter!

b. When we are mature sons of God, we will contradict the world and say, we are not a child of this world, but we are a child of God.

2. **son-** Gr. **uios-** *mature son*

- 3. **Pharaoh**- means *the great house of Ra- the sun god*
- 4. **daughter**- Gr. **thugater**- *a daughter*

25. **choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,**

- A. **choosing**- Gr. **aihreomai**- *to choose for oneself*
- B. **suffer affliction**- Gr. **sugkakoucheo**- *to treat ill with another, to be ill-treated in company with, share persecutions or come into a fellowship of ills*
- C. **people of God**- Gr. **laos theos**
- D. **enjoy the pleasures**- Gr. **echo apolausis**- *to have or hold onto the full pleasure of; advantage got from a thing, fruition*
- E. **passing**- Gr. **proskairos**- *for a season, enduring only for a while, temporary*
 - 1. The pleasure from sin is but temporary and then the sting, sorrow, and pain will come which outweighs the pleasure.
- G. **sin**- Gr. **hamartia**- *to miss the mark and fail to gain the prize*
 - 1. The benefits that we derive from sin are but fleeting. **Job 20:5, Isa 21:4, Isa 47:8-9; Luk 12:19-20** We will lose out on God's prize in the end. This prize we would have received if we would have trusted Him instead.
 - 2. There are eternal pleasures at God's right hand **forever more** for His children who trust Him! **Ps. 16:11**

26. **esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.**

- A. **esteeming the reproach of Christ greater riches than the treasures in Egypt;**
 - 1. **esteeming**- Gr. **hegeomai**
 - 2. **reproach**- Gr. **oneidismos**
 - 3. **of Christ**- *means anointed one; Messiah*
 - a. A Christian is not really reproached for themselves. They are reproached for Christ sake. This will be richly rewarded by the Lord.
 - 4. **riches**- Gr. **ploutos**- *wealth*
 - 5. **treasures**- Gr. **thesauros**
 - 6. **Egypt**- *means land of trouble, anguish, double pressure*

- a. Egypt is a type of the world. Jesus said in the world you will have troubles, anguish, pressure, but be of good cheer, I have overcome the world! [John 16:33](#)
- b. When we walk by faith, we will encounter pressure from the world. However, the pressures we face in this life cannot compare to the glory that will be revealed to and in us. [Rom 8:18](#)
The pressures of this life work for us a far greater weight of glory!
[2 Cor. 4:17](#)

B. for he looked to the reward

- 1. **looked-** Gr. **apoblepo-** *to look away from something to look at something else*
 - a. Moses looked away from what the world could give him, to what God would give him.
- 2. **reward-** Gr. **misthapodosia**

27. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

A. By faith he forsook Egypt,

1. By faith

- a. Moses heard God's call in his heart to forsake Egypt and be the deliverer for His people. Moses made the mistake of doing it in his own strength, in his own way, and in his own timing.
- 2. **forsook-** Gr. **kataleipo-** *to leave behind, to forsake, leave to one's self a person or thing by ceasing to care for it, to abandon, leave in the lurch*

B. not fearing the wrath of the king,

1. fearing- Gr. **phobeo**

- a. Just like his parents he was not afraid of the king. It is a blessing to come from a godly heritage and it is wonderful to see children walk in the same faith and character. The short time Moses's mother spent with him, laid a foundation for his life later. Her words and prayers over him had a greater impact than all the training and education of Egypt. Parents, your words and prayers have a greater impact than the impact of the world. Speak and pray over your child, the Word of God!

2. wrath- Gr. **thumos-** *surge of anger*

3. king- Gr. **basileus**

- a. This was Pharaoh

C. for he endured as seeing Him who is invisible

1. **endured**- Gr. **kartereo**- *to be steadfast, to hold up against a thing*
2. **seeing**- Gr. **horao**
3. **invisible**- Gr. **aoratos**- *what can't be seen*
 - a. This means Moses saw with the eyes of his heart what no natural eye could see. [Eph. 1:18](#)
 - b. The way we endure the things that we do see, is to see Him who is invisible. We do this through the eye of faith.

28. By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

A. By faith he kept the Passover and the sprinkling of blood,

1. **By faith**
 - a. Moses instituted the Passover observance upon God's direction. He did it by faith.
2. **kept**- Gr. **poieo**- *to make or do*
3. **Passover**- Gr. **pascha**- *the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt, the paschal lamb, the paschal supper*
 - a. The Passover is a parable of Jesus. Jesus is our Passover Lamb. [1 Cor. 5:7](#) He was slain for us and if we apply His blood by faith [seen in the hyssop applying the blood on the doorposts] then the destroyer passes over us and cannot harm us.
4. **sprinkling**- Gr. **proschusis**- *a pouring or sprinkling upon, affusion*
 - a. Jesus' blood was sprinkled on us. [Heb. 12:24](#), [1 Peter 1:2](#) By His blood we are justified.
5. **blood**- Gr. **aima**
 - a. God commanded each family to take a lamb and examine it from the 10th of the month to the 14th of the month. They were then commanded to kill the lamb and put the blood of the lamb on the doorposts of their houses. It took faith to do this. Some tried to rationalize this command and did not do it suffered death of the firstborn.

B. lest he who destroyed the firstborn should touch them.

1. **destroyed**- Gr. **olothreuo**- *to spoil, that is, slay, to destroy*
2. **firstborn**- Gr. **prototokos**

- a. Jesus, the firstborn of God, was injured and killed for us. We are saved from destruction through Him!
- 3. **touch-** Gr. **thiggano-** *to do violence to, injury, to injure*

29. **By faith they passed through the Red Sea as by dry *land*, which the Egyptians attempting to do were drowned.**

A. **By faith they passed through the Red Sea as by dry land,**

1. **By faith**

- a. The Israelites passed through the Red Sea at God's command. They did it by faith. The Egyptians that attempted this, did so without a command from God and died because of it!

2. **passed-** Gr. **diabaino-** *to walk through*

3. **Red Sea-** means.. wait for it....*Red sea!*

4. **dry-** Gr. **xeros-** *arid, scorched*

- a. When God dries something, it is dry! It was arid and scorched. There was no trace of mud.

5. **land-** *not in the Greek*

B. **which the Egyptians attempting to do were drowned.**

1. **Egyptians**

- a. This is a type of those in the world that are not saved, those who are in unbelief.

2. **attempting-** Gr. **peira**

- a. Passing through the Red Sea is symbolic of salvation. It is being delivered from the world and coming into God's Promised Land of salvation. The Israelites came through the Red Sea and were saved by faith. However, when the Egyptians tried to do this, they did not do this in faith and perished. So it is with the world that tries to gain salvation without faith in Jesus as their Passover Lamb. They will perish in the attempt! God opened up a way for those that were ransomed by the blood to be saved. [Is. 51:10](#)

- b. Universalism teaches that we are all saved apart from faith. Here we see that if you attempt to be saved without faith you will perish!

3. **drowned-** Gr. **katapino-** *to swallow up*

30. **By faith the walls of Jericho fell down after they were encircled for seven days.**

A. **By faith**

1. God instructed Israel to do this. Joshua did not come up with it of the top of his brain. To man, this seems like a strange thing to do. Faith comes by hearing God. Sometimes God will tell us to do something that we cannot figure out. It is not for you to figure out what God tells you to do. Just do it! That is how you will experience NIKE- which means victory!

B. **walls-** Gr. **teicho**

C. **Jericho-** means *place of fragrance*

1. Obedience in midst of not understanding why or in the face of danger, if it does not work out, is the place of fragrance with God. Your faith in times like this is a sweet-smelling fragrance!

D. **fell down-** Gr. **pipto**

1. Archeology of the Jericho sight shows that the walls come straight down into the earth, instead of falling outward or inward.

E. **encircled-** Gr. **kukloo-** *to go around, lead around, to surround, encircle, encompass*

F. **seven days-** Gr. **hepta hemera**

1. Seven speaks of completion. It was not until Israel fully carried out what God said to do that the walls fell. If they had circled Jericho six times and shouted, nothing would have happened. The people of Jericho would have looked at them and laughed.

2. If we fully carry out what God says for us to do, we will see our breakthrough. If you have not seen your breakthrough, check up to see if you have done all of what God has said for you to do in your situation. We have a part to play in our miracle. If Israel just sat around waiting for the walls of Jericho to fall they never would have. They did what they were told to do. It was something they could do. They could walk around. They could shout. God did what they could not do, which make the walls fall down! Do what you can do that God has told you to do, and God will do what you cannot do.

31. **By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.**

A. **By faith the harlot Rahab did not perish with those who did not believe,**

1. **By faith**

- a. Rahab had heard about God and His delivering Israel out of Egypt. She believed upon the Lord. It was her faith in the God of Israel that led her to hide the spies. [Josh. 2:9-11](#)
 2. **harlot**- Gr. **porne**- *a woman who sells her body for sexual uses; a prostitute, a harlot, one who yields herself to defilement for the sake of gain*
 - a. It is sad that Rahab has this title given to her. She is most often referred to as Rahab the harlot. She is no longer a harlot! I am sure once she believed upon the Lord, she left this occupation.
 - b. It is of note that this word for harlot is **porne**. We get our English word porn from this. Pornography is really prostitution. Women and men are engaging in sexual acts for money. To view pornography is to participate in the industry of prostitution.
 - c. It is a wonderful fact that we are not saved by our own holiness or good conduct. We are saved by faith in Jesus and His perfection!
 - d. It is interesting to note that Rahab is in the bloodline of Jesus! That is grace!
 3. **Rahab**- means *proud*
 - a. The root of harlotry is pride. This is overcome by God grace through faith. Faith is synonymous with humility.
 4. **perish**- Gr. **sunapollumi**- *to be destroyed together with*
 5. **did not believe**- Gr. **apeitheo**- *to be unpersuaded*
 - a. Rahab believed upon the Lord and believed the spies who told her that she would be saved if she put out a red cord out her window. This red cord represents the blood of Jesus. She put faith in the blood that saved her!
 - b. Rahab let the spies down with the red cord out of the window and they were saved. They were saved by the blood as well!
 - c. When the walls of Jericho fell the only part that remained of the walls is the part where Rahab's house was! God is able to protect you when all else is destroyed!
- B. when she had received the spies with peace**
1. **received**- Gr. **dechomai**- *to welcome*
 2. **spies**- Gr. **kataskopos**- *to thoroughly inspect or scope out*

- a. Rahab later married one of the spies which was named Salmon. He was able to forget and look past her past.
 - b. We become new creatures in Christ, old things have passed away. We must forget what is behind and press on to what lays before us. No longer label yourself with your old life of sin. You are now the righteousness of God in Christ Jesus!
3. **peace**- Gr. **eirene**- *to join in harmony*

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

A. **And what more shall I say?**

- 1. The writer of Hebrews has gone through the hall of faith to show the Hebrew saints that those who have done anything in God and those who He accepts are those who have faith in Him. They are righteous by faith and not by how good they are. They are saved by faith and not the works of the law the Hebrews were tempted to back into.

B. **For the time would fail me to tell of Gideon and Barak and Samson and Jephthah,**

- 1. **time**- Gr. **chronos**- *chronological time*
- 2. **fail**- Gr. **epileipo**- *to be insufficient*
- 3. **tell**- Gr. **diegeomai**- *to lead or carry a narration through to the end, set forth, recount, relate in full, describe*
- 4. **Gideon**- means *one who cuts or breaks down*
 - a. Gideon cut down the idols of his past and broke down the enemy by faith.
 - b. We can do that too by faith!
- 5. **Barak**- means *lightning*
 - a. Barak struck the enemy in battle like lightning by faith.
 - b. We can too!
- 6. **Samson**- means *like the sun*
 - a. Sampson was strong, like the sun at noon, by faith.
 - b. We can too!
- 7. **Jephthah**- means *whom God sets free*
 - a. Jephthah was set free by faith.
 - b. We are set free from sin by faith in God's grace!
 - c. So are we.

C. also of David and Samuel and the prophets

1. **David**- means *Beloved*
 - a. David was beloved through his faith.
 - b. So are we.
2. **Samuel**- means *heard of God*
3. **prophets**- Gr. *prophetes*- *to forth tell*
 - a. The prophets of the Old Testament were men of faith, even Jonah!
 - b. None of these men listed above were perfect. Some of them blew it big time like Samson and David. However, we are righteous, by faith in the Lord and not our own holiness. That is good news people!

33. who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

A. who through faith subdued kingdoms,

1. **through faith**- Gr. *dia pistis*
 - a. By hearing God and acting on what they heard, Old Testament saints subdued whole kingdoms.
2. **subdued**- Gr. *katagonizomai*- *to struggle against, to overcome, prevail against, to conquer,*
3. **kingdoms**- Gr. *basileia*
 - a. This was true of Joshua, the judges, Elisha, and David

B. worked righteousness,

1. **worked**- Gr. *ergazomai*
2. **righteousness**- Gr. *dikaisune*- *what is right*
 - a. Many Old Testament figures did what was right by faith and gave justice and righted where there was wrong.
 - b. We are righteous by faith, but we are called to work righteousness as well. We do this by the same faith that got us saved. [Col. 2:6](#)

C. obtained promises,

1. **obtained**- Gr. *epitugchano*- *to light or hit upon any person or thing to attain to, obtain*
2. **promises**- Gr. *epaggeleia*
 - a. The writer of Hebrews uses the word promise/promises 13 times in this letter!

- b. The new covenant is based upon promises to be believed and received; the old covenant is based on commands to be performed. God had left many great and precious promises for the Hebrew saints to believe. However, they had abandoned the promises to try to work for God's favor and blessings. How foolish!
- c. It is through faith and patience that we inherit the promises.
[Heb. 6:12](#)

D. stopped the mouths of lions

- 1. **stopped-** Gr. **phrasso-** *to fence in, block up, stop up, close up, to put to silence*
- 2. **mouths-** Gr. **stoma**
- 3. **lions-** Gr. **leon**
 - a. David and Sampson did this by killing lions through their faith.
 - b. Daniel experienced this by faith when he was thrown in the den of lions.
 - c. We can see the mouth of the lion, Satan, being shut up when we resist him in faith! [1 Pet. 5:8](#)

34. quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

A. quenched the violence of fire,

- 1. **quenched-** Gr. **sbennumi-** *to extinguish, quench*
- 2. **violence-** Gr. **dunamis-** *power*
- 3. **fire-** Gr. **pur**
 - a. The three Hebrew men were thrown into the fiery furnace by Nebuchadnezzar. The power of the fire was quenched and did not hurt them. They came out of the furnace not one of them were smelling of smoke. It was because of the fourth man in the fire with them-Jesus!

B. escaped the edge of the sword,

- 1. **escaped-** Gr. **phuego-** *to flee*
 - a. Sometimes God would have us fight, but other times He will tell you to flee! [Mark 13:14](#)
- 2. **edge-** Gr. **stoma**
- 3. **sword-** Gr. **machaira-** *the short two-edged roman sword*

- a. Jesus told the Jews to flee the Roman sword when they saw the city surrounded and about to be destroyed.

C. out of weakness were made strong,

1. **out of-** Gr. **apo-** *from*
2. **weakness-** Gr. **astheneia**
3. **made strong-** Gr. **endunamoo-** *to be empowered*
 - a. We can receive grace at the very place of our weakness and being prone to sin that will empower us to experience victory over our weaknesses! **Rom. 5:20, 2 Cor. 12:9-10**

D. became valiant in battle,

1. **became-** Gr. **ginomai-** *to enter into a new state of existence*
 - a. God's grace, through faith, can bring you into a new experience of victory, no matter how badly you have been beaten previously in your life!
2. **valiant-** Gr. **ischuros-** *to have force*
 - a. the force of grace can empower us to victory if we believe and receive it!
3. **battle-** Gr. **polemos-** *a war, a fight, a battle, a dispute, strife, quarrel*
 - a. It is our responsibility to stand against the enemy. God will give us the power to do it successfully.

E. turned to flight the armies of the aliens

1. **turned to flight-** Gr. **klino-** *to turn backwards as to fall down*
2. **armies-** Gr. **parembole-** *those hurled against you in war, an encampment, an army in a line of battle*
3. **aliens-** Gr. **allotrios-** *another of a different kind*

35. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

A. Women received their dead raised to life again.

1. **women-** Gr. **gune-** *woman or wife*
 - a. There were several women who had their children raised from the dead in the Bible.
2. **received-** Gr. **lambano**
3. **dead-** Gr. **nekros**
4. **raised to life again-** Gr. **ek anastasis**
 - a. These were raised from the dead but died again later. Only Jesus has been resurrected to eternal life never to physically die in His body again.

B. others were tortured,

1. **tortured-** Gr. **tumpanizo-** *to beat the drum or timbrel, to torture with the tympanum, an instrument of punishment*

- a. The engine of torture here referred to, probably resembled the drum in form, on which the body of a criminal was bent so as to give greater severity to the wounds which were inflicted by scourging. The lash would cut deeper when the body was so extended, and the open gashes exposed to the air would increase the torture

C. not accepting deliverance,

1. **accepting-** Gr. **prosdechomai-** *to accept to oneself*

2. **deliverance-** Gr. **apolutrosis-** *ransomed deliverance*

- a. This suggests that they had the right or ability to accept deliverance. Unless God reveals to you that it is His will that you be a martyr for Him, like He did to Peter, then you can accept deliverance from an untimely death.

D. that they might obtain a better resurrection

1. **obtain-** Gr. **tugchano-** *arrive at or obtain*

2. **better-** Gr. **kreitton-** *more useful, more serviceable, more advantageous, more excellent*

3. **resurrection-** Gr. **anastasis**

- a. Better resurrection than that of those who were raised from the dead mentioned in this verse. They were brought back to life but had to die again. These allowed themselves to die so that they would experience a new life in which they would never die again!

36. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

A. Still others had trial of mockings and scourgings,

1. **trial-** Gr. **peira**

2. **mockings-** Gr. **empaigmos-** *a mocking, scoffing*

- a. As the Roman guards did to Jesus.

3. **scourgings-** Gr. **mastix-** *whip*

B. yes- Gr. *de*

C. and of chains and imprisonment

1. **chains-** Gr. **desmon**

2. **imprisonment-** Gr. **phulake-** *a watching, keeping watch by guards*

37. **They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented**

A. **They were stoned,**

1. **stoned-** Gr. **lithazo**

a. As Naboth and Zechariah were in the Old Testament.

B. **they were sawn in two,**

1. **sawn in two-** Gr. **prizo**

a. Jewish tradition says that Isaiah was sawed in two by the evil king Manasseh.

C. **were tempted,**

1. **tempted-** Gr. **peirazo-** *to test to the breaking point*

D. **were slain with the sword**

1. **slain with the sword-** Gr. **apothenesko en phonos machaira-** *to die off in murder of the sword*

E. **They wandered about in sheepskins and goatskins,**

1. **wandered-** Gr. **perierchomai-** *to go around*

2. **sheepskins-** Gr. **melote**

3. **goatskins-** Gr. **aigeios derma**

F. **being destitute,**

1. **destitute-** Gr. **hustereo-** *to fall short, be deficient of needs*

G. **afflicted-** Gr. **thlibo-** *crowded, put under pressure, persecuted*

H. **tormented-** Gr. **kakoucheo-** *maltreated*

38. **of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.**

A. **of whom the world was not worthy.**

1. **world-** Gr. **kosmos**

2. **worthy-** Gr. **axios**

a. The world in all its comforts and opulence are not worthy of these men or to even live like they did.

B. **They wandered in deserts and mountains,**

1. **wandered-** Gr. **planao**

2. **deserts-** Gr. **eremia**

3. **mountains-** Gr. **oros**

- a. Deserts and mountains were two places not many people came to. These were selected for safety and solicitude.

C. **in dens and caves of the earth**

1. **dens-** Gr. **spelion**

2. **caves-** Gr. **ope**

- a. These two were also not occupied by men. These were picked for isolation and protection.

3. **earth-** Gr. **ge**

39. **And all these, having obtained a good testimony through faith, did not receive the promise,**

A. **And all these,**

1. All of these in this chapter.
2. The writer of Hebrews brought up the ones that were persecuted for their faith because the Hebrew saints were being persecuted by the unsaved Jews that surrounded them.

B. **having obtained a good testimony through faith,**

1. **obtained a good testimony-** Gr. **martureo**

- a. This good testimony was from God Himself

C. **did not receive the promise**

1. **receive-** Gr. **komizo-** *to carry, bear, bring to, to carry away for one's self, to carry off what is one's own, to bring back*

2. **promise-** Gr. **epaggelia**

- a. The Old Testament saints did not live to see Jesus the Messiah appear.
- b. The Hebrew saints were waiting for the coming of Jesus again. This had not happened yet. They were being ridiculed by their fellow Jews. The writer here is saying that they might not experience the promise of Jesus' return in their lifetime, but their faith will be rewarded just the same.

40. **God having provided something better for us, that they should not be made perfect apart from us.**

A. **God having provided something better for us,**

1. **provided-** Gr. **problepo-** *to furnish in advance*

2. **better-** Gr. **kreitton**

- a. The writer of Hebrews uses the word better 12 times! Jesus and salvation in Him are better than anything we can experience in this world!
- b. We who are born again and live in the dispensation of grace have it better than the Old Testament saints. They were not born again and did not have the Holy Spirit living on the inside of them.

B. that they should not be made perfect apart from us.

- 1. **made perfect-** Gr. **teleioo-** *to make perfect, complete, to carry through completely, to accomplish, finish, bring to an end to bring to the end (goal) proposed, bring to a close or fulfillment by event*
- 2. **apart-** Gr. **choris**
 - a. The Old Testament saints still await their glorified bodies. This awaits for us so we can share in this together!