

210124-1 He 11, 17-40, Faith, What It Is & What It Does, Pt 2–CThurman

The topic of faith continues. The apostle Paul raised this point in the 10th chapter.

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Some of the Hebrew brethren had begun to turn away from a new covenant manner of life, from faithfully assembling with the saints of God and back to those things that were under the old covenant. He said to them that *the just* (the righteous) *shall live by faith*. The just are they that have received the gift of Christ's righteousness. (cf. Ro.5.17) By Christ not only were their sins taken away, but His righteousness is credited to them. The just live in view of the righteousness of Christ. Nothing compels the sinner to desire to live for Christ more than knowing he is accepted with God because of Christ's standing for them.

Look at the text again. The words 'any man,' *but if any man draw back*, refers to *the just*. So, 'if the just draw back my soul shall have no pleasure in him.' Some began to apostatize, but though they could potentially draw back or apostatize from Christ they cannot withdraw so much that they should perish in their souls. Paul assured them that if Christ truly died for him he was *of them that believed to the saving of the soul*.

In Hebrews chapter 11 we considered that faith is a gift of God and the fruit of the Spirit. (cf. Phl.1.29; Gal.5.22) We considered how it was that we came from having no faith to having faith in Christ. Paul explains that *faith is* both the substance of things hoped for and the evidence of things not seen. Substance is confidence and evidence is conviction. Faith is the confidence of things hoped for and the conviction of unseen things. Then Paul begins to cite several ancient witnesses which showed this kind of faith; this kind of confidence and conviction.

These ancient witnesses are referred to by the noun *elders*, πρεσβύτεροι. Comp. v.2, *For by it (faith) the elders obtained a good report* to v.39, *And these all, having obtained a good report through faith ...)*

By faith Abel offered, Enoch walked, Noah prepared, Abraham obeyed, and Sarah was strengthened. Considering these examples we can understand that faith is not just what we do but what God does in us because we trust Him. These all saw the promises *afar off*, were persuaded of them and embraced them, but died never receiving them. And though they might have had opportunity to have returned from a walk by faith they aspired to an heavenly country and lived in expectation of a city whose builder and maker is God. ... *wherefore God is not ashamed to be called their God: for he hath prepared for them a city.* (He.11.16b)

Now begin reading at the 17th verse. Paul continues to cite the ancient witnesses to faith and what they did in their lifetimes. He takes us back to consider Abraham once again.

17 By faith Abraham, when he was tried, offered up Isaac:

being tempted, πειρασθείς, nom. sing. masc. part. aor. pass. of πειράζω, tss. **He.2.18, twice; 3.8; 4.15; 11.37**, *to tempt; to prove, to assay, to go about, to examine; He.11.17, to try.*

and he that had received the promises offered up his only begotten son,

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος

18 Of whom it was said, That in Isaac shall thy seed be called:

shall ... be called, of καλέω, *to call, to bid; He.2.11; 3.13; 5.4; 9.15; 11.8, 18.*

18 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα

19 Accounting that God was able to raise him up, even from the dead;
reckoning, concluding

accounting, λογισάμενος, nom. sing. masc. part. aor. of λογίζομαι, tss. *to reason, to number, to reckon, to think, to conclude, to count, to impute, to account, to suppose.*

from whence also he received him in a figure.

was borne obtained

he received, ἐκομίσατο, 3ps. aor. ind. mid. of the verb κομίζω, tss. *to receive, to bring*; three times in Hebrews, 10.39; 11.19, 39.

a figure, παραβολή, παρά beside, by, at, with + βάλλω to cast, throw, hurl; a noun tss. with the English *parable, comparison* (Mk.4.30), *proverb* (Lk.4.23), and *figure* (**He.9.9; 11.19**)

Faith contradicts the natural reason. Faith believes God above all else. Abraham concluded that since the LORD promised him a son, that he should be the father of many nations, that his seed would be blessed, that if the LORD required him to give him up in sacrifice that the LORD must be planning to bring his son back from the dead. Faith reasons that God is always true. Faith understands that God cannot lie; that He cannot change.

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεὸς ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο

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

thing to come, μελλόντων, gen. pl. masc. of μέλλω, ‘to be on the point of doing, about to do’ (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14.

Consider what took place here. There was some real skullduggery going on here with the Isaac’s sons. Not question about that. Esau despised his birthright and Jacob took advantage of his brother in a weak moment and deceived his own father into giving him the blessing. But all of that aside, Isaac blessed his sons by faith, trusting in God

Ge 27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all

before thou camest, and have blessed him? yea, and he shall be blessed.

20 Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΐ

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

4cepter, ῥάβδος, noun, tss. staff (2, He.11.21), pl. staves (2), rod (6, He.9.4), scepter, British sp. (2, He.1.8, twice).

The blessing to which the apostle Paul refers is Genesis chapter 48. Like his father Isaac was late in life, he was unable to see. (cf. Ge.48.10) But by faith he purposed to bless the two sons of Joseph, Ephraim and Manasseh purposely directing his hands upon their heads.

Ge.48.18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his (Manasseh's) younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations.

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ

22 *By faith Joseph, when he died, made mention of the departing of the children of Israel;*

made mention, of the verb μιμνήσκω, tss. He.2.6, thou art mindful; He.13.3, remember; see the verb μνάομαι, tss. He.8.12, 10.17, to remember (19), to be mindful (2); noun, μνεία, mention (4), remembrance (3); also the noun μνήμη, remembrance (1); the verb μνημονεύω, He.13.7, to remember (19), He.11.15, to be mindful (1); He.11.22, to make mention.

and gave commandment concerning his bones.

gave commandment, ἐνετείλατο, 3ps. aor. ind. of the verb ἐντέλλομαι, tss. to give charge, to command, hath enjoined (He.9.20), to give commandment (He.11.22)

Joseph knew that the LORD would bring Israel out of Egypt and back to the land promised to them, and he commanded them to take his bones up out of Egypt with them when they did leave. Joseph was so confident and convicted about this matter that he commanded them to take his bones with them when that time came.

Ge.50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο

23 By faith Moses, when he was born, was hid three months of his parents,

have ... begotten, γεγέννηκα, 1ps. perf. ind. act. of γεννάω, tss. to beget, conceive, to be born, to deliver, to gender; cf. He.5.5, have ... begotten; 11.12, sprang, 23, when ... was born

because they saw he was a proper child; and they were not afraid of the king's commandment.

proper, ἀστέιον, acc. sing. neut. of ἀστέιος, tss. in Ac.7.20, fair, and He.11.23, proper. In Ex.2.2, his mother saw that Moses was a goodly child, Hebrew , גִּיּוֹר , tohv, good.

LXXE, tss. ἀστέιος, Ex.2.2, fair, Nu.22.32, seemly, and Jud.3.17, handsome.

By faith the parents of Moses' hid their little son as long as they could, for three months. It seems to me that the words, *and they were not afraid of the king's commandment* didn't mean that they were not fearful for Moses' life, but that Pharaoh's commandment didn't stop them from doing all they should to preserve the life of the child. When they could no longer hide their child from the authorities, rather than giving him up, Moses's mother built him for him an ark or box of bulrushes (papyrus stalks woven together), then daubed it with pitch and set it afloat on the river's edge in the tall grass. These parents were persuaded by faith that the LORD would do something to preserve this little child. They did everything they should do and trust the Moses to the will of God.

23 Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

24 Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ

25 Choosing rather to suffer affliction with the people of God,
have the bad [things] with

to suffer affliction, συγκακουχεῖσθαι, pres. infin. of
συγκακουχέομαι, συν + κακός + ἔχω, to have the bad [things]
with.

than to enjoy the pleasures of sin for a season;
the enjoyment of

pleasures, ἀπόλαυσιν, acc. sing. of the noun ἀπόλαυσις, on twice
and tss. *to enjoy* (Wigram, *for enjoyment*).

25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt:
disgrace,
disapproval

for he had respect unto the recompence of the reward.

he had respect, ἀπέβλεπεν, 3ps. imperf. of the verb ἀποβλέπω, he looked off, from, away.

26 μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν

27 By faith he forsook Egypt, not fearing the wrath of the king:

forsook, κατέλιπεν, of the verb καταλείπω, κατά by, down + λείπω, to lack, to want, to be destitute; καταλείπω, tss. to leave, to reserve, to forsake; He.4.11, being left, He.11.27, forsook.

for he endured, as seeing him who is invisible.
attended continually

he endured, ἐκαρτέρησεν, 3ps. aor. ind. of καρτερέω, only this once in the NT; see προσκαρτερέω, tss. to wait, to continue, to give, to continue with, to attend continually (Ro.13.6).

who is invisible, ἀόρατον, acc. sing. masc. of the adj. ἀόρατος, the invisible one.

When Moses was 40 years of age (cf. Ac.7.36) he decided to visit his brethren. Then he saw the hardship they were suffering and an Egyptian beating one of his brethren. This Egyptian Moses killed. It seems that in this moment he made a willful decision to forsake all of the glory of Egypt and suffer with the people of God, being exiled for 40 more years, then to return to Egypt to deliver Israel from bondage, not fearing the wrath of the king of Egypt.

27 Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεῖς τὸν θυμὸν τοῦ βασιλέως τὸν γὰρ ἄορατον ὡς ὀρῶν ἐκαρτέρησεν

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

firstborn, πρωτότοκον, acc. sing. masc. of πρωτότοκος; tss. *firstborn*, *firstbegotten*; cf. He. 1.6, *firstbegotten*; 11.28; 12.23, *firstborn*.

that destroyed, ὀλοθρεύων, nom. sing. masc. part. pres. of ὀλοθρεύω, to destroy.

touched, θίγη, 3ps. aor. subj. of θιγγάνω, or θίγω, tss. *to handle* (Col.2.21), *to touch* (He.11.28; 12.20)

By faith he (and all Israel with him) and observed the Passover and the application of the blood upon the doors posts and lintel and were spared the touch of the destroyer upon their houses. But not so for the Egyptian who lay in unbelief.

Ex 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος ἵνα μὴ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν

29 By faith they *passed through the Red sea as by dry land:*
[the nation of Israel]

which the Egyptians assaying to do were drowned.

The world may imitate the faith of of the children of God but there is a difference.

Ex 15:5 The depths have covered them: they sank into the bottom as a stone.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς ἢς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν

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

Israel went around that wall once each day, then seven on the seventh day. They believed that the LORD would deliver this great city into their hands. And for their faith the LORD brought down the walls and gave Israel a great victory that day.

Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Now, it doesn't make sense to the natural mind. But them that believe the LORD will do just as the LORD commands. And the walls fell.

30 Πίστει τὰ τεῖχη Ἱεριχῶ ἔπεσεν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας

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

She understood that the LORD had delivered the inhabitants of the city of Jericho into the hands of the Israelites and the LORD put it into her heart to be identified with them. (From where did her wisdom come? From where this this thought arise, but from the LORD.)

Jos.2.9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

...

Jos 6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης

32 ¶ *And what shall I more say? for the time would fail me to tell of Gedeon,*

Gideon's faith (aka, Jerubbaal): there was the double-testing of the fleece. Then the LORD said that there were too many of them to fight against the Midianites. There were 32,000 men. But in these numbers srael would boast that they did won in their own strength. Let everyone go home that is afraid. 22,000 went home leavning 10,000 men. Still there were too many. So the LORD had him bring the men to the river to drink water. Some 9,700 men drank water bowed down upon their knees lapping water with their tongues like a dog and 300 drank by scooping water up with the hand and lapping. And the LORD chose to deliver Israel from the Midianites by these 300 men under the leadership of Gideon.

and of Barak,

Barak wouldn't go up to fight against the Canaanites unless the prophetess Deborah went up with him. He was of a weak faith, but still a faith nonetheless.

Jud.4.4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

and of Samson,

Samson lived under the vow of the Nazarite. (cf. Nu.6.5) The LORD gave him great strength. Most of you know of this history. He has a wicked woman named Delilah that he confided in, and she betrayed him, found out his weakness and exploited it to her advantage. But he asked one more time for the LORD to give him his strength against his enemies. He was not a perfect, but he was a man that exhibited faith in God.

Jud.16.28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

obtained promises, **stopped the mouths of lions,**
you [Oh, Israel] they

obtained, ἐπέτυχον, 2prpl. aor. ind. of ἐπιτυγχάνω, only tss. with the English verb *to obtain* (5); for τυγχάνω see v.35.

stopped, ἔφραξαν, 3prpl. aor. ind. of φράσσω, tss. always with the English verb *to stop* (3). cf. Ro.3.19; 2Co.11.10; He.11.33.

obtained promises – to Noah to save them by an ark; Abraham and Sarah to have a son. Solomon received the gift of great wisdom.

stopped the mouths of lions – Daniel the prophet comes to the minds of many when we think of stopping the mouths of lions. (cf. Daniel 6 [this action brought about the setting apart of the God of Israel for some time in the kingdom of Media, [ch.6]).

33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας εἰργάσαντο δικαιοσύνην ἐπέτυχον ἐπαγγελιῶν ἔφραξαν στόματα λεόντων

34 **Quenched the violence of fire,** **escaped the edge of the sword,**
They power they

quenched, ἔσβεσαν, 3prpl. aor. ind. of the verb σβεέννυμι, tss. *to go out* (1), *to quench* (7).

violence, δύναμιν, acc. sing. of the noun δύναμις, tss. *the power, the wonderful works, the mighty works, the ability, a miracle, a virtue, a strength, a might, a violence, an abundance*; the verb is δύναμαι, tss. *to be able, can, to have might, to be possible, to have power*.

escaped, ἔφυγον, 3ps. aor. ind. of the verb φεύγω, tss. *to flee, to escape*.

A reference to Shadrach, Meshech, and Abednego, who were cast into the burning fiery furnace. (cf. Dan.3.12-30, esp. v.18; this action brought about the setting apart of the God of Israel for some time in the kingdom of Babylon, [v.29]).

ἀπὸ
out of weakness were made strong, waxed valiant in fight,
they enabled they became
weakness, ἀσθενείας, dat. pl. of the noun ἀσθένεια, tss. an infirmity, a sickness, a disease, a weakness.

were made strong, ἐνεδυναμώθησαν, 3ppl. aor. ind. pass. of the verb ἐνδυναμόω, ἐν at, in, by, with + δυναμόω, to strengthen; ἐνδυναμόω, tss. to be increased with strength, to be strong, to be enabled.

waxed, ἐγενήθησαν, 3ppl. aor. ind. pass. of γίνομαι, to be, and so increased or became

valiant, ἰσχυροὶ, nom. pl. masc. of the adj. ἰσχυρός, tss. a strong man, boisterous waves, a mighty famine, powerful letters, others waxed valiant.

turned to flight the armies of the aliens.
strangers, foreigners

turned to flight, ἔκλιναν, 3ppl. aor. ind. act. of κλίνω, tss. to wear away, to lay, to bow down, to be far spent, and turned to flight.

a strange country, ἀλλοτρίαν, acc. sing. fem. of the adj. ἀλλότριος, tss. strangers, another man's strange, other men's, of others, aliens, a strange country; He.9.25, of others; 11.9, a strange country; 11.34, aliens.

armies, παρεμβολὰς, acc. pl. of the noun παρεμβολή, παρά by near, with + ἐν in + βάλλω to cast, throw; παρεμβολή, tss. a castle

(6), *an army* (1), *a camp* (3); so a standing camp or marshalled troops.

aliens, ἀλλοτρίων, gen. pl. of ἀλλότριος, an adj. tss. *strangers*, *aliens*, *another man*; **He.9.25**, **of others**, **He.11.9**, **strange [country]**, **He.11.34**, **aliens**.

34 ἔσβεσαν δύναμιν πυρός ἔφυγον στόματα μαχαίρας ἐνεδυναμώθησαν ἀπὸ ἀσθενείας ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ παρεμβολὰς ἔκλιναν ἀλλοτρίων

35 Women received their dead raised to life again: and others were tortured, beaten

others, ἄλλος, an adj. tss. *another*, *other*, *some*, *otherwise*.,

were tortured, ἐτυμπανίσθησαν, 3ppl. aor. ind. pass. of the verb τυμπανίζω, and only this once in the NT.

LXXE, tss. the verb *to drum*, i.e., upon a door (so, to beat), 1Sa. (1Ki.)21.13; the noun is tss. *a timbrel & drum* (1Sa. [1Ki.]10.5).

There was the Gentile widow of the city of Zarephath, of Zidon, and the widow of Shunem, whose sons the LORD raised to life by the hands of Elijah. (cf. 1Ki.17.8-24; 2Ki.4.8-37)

not accepting deliverance; that they might obtain a better resurrection:
freedom

they might obtain, τύχωσιν, 3ppl. aor. subj. of the verb τυγχάνω, tss. *to obtain* (**He.8.6**; **11.35**), *to enjoy*; see v.33, for ἐπιτυγχάνω.

deliverance, ἀπολύτρωσιν, acc. sing. of the noun ἀπολύτρωσις, ἀπό from, of + λυτρόω, to redeem; ἀπολύτρωσις, tss. *a redemption*, *a deliverance*.

better, κρείττωνος, gen. sing. of the adj. κρείττων, tss. *better*, *best*.

were tempted, ἐπειράσθησαν, 3rpl. aor. ind. pass. of πειράζω, tss. **He.2.18, twice; 3.8; 4.15; 11.37**, to tempt; to prove, to assay, to go about, to examine; **He.11.17**, to try.

Re 2:10 Fear none of those things which thou (members of the church at Smyrna) shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

περιῆλθον
were slain with the sword: they wandered about in sheepskins and goatskins;
died by the sword went about

slain, ἀπέθανον, 1ps. aor. ind. of ἀποθνήσκω, tss. to perish, die, to be slain.

they wandered, περιῆλθον, 3rpl. aor. ind. of περιέρχομαι, lit. to come or go about. **Not the same in v.38.**

They went about from place to place having only clothing that they could salvage from the skins of animal.

being destitute, afflicted, tormented;
troubled suffering adversity

being destitute, ὑστερούμενοι, nom. pl. masc. part. pres. mid. of the verb ὑστερέω, tss. to lack, to want, to come short (He.4.2), to come behind, to be behind, to suffer need, to be destitute (He.11.37), to fail (He.12.15).

afflicted, θλιβόμενοι, nom. pl. masc. part. pres. pass. of θλίβω, tss. narrow (cf. Mt.7.14), troubled (cf. 2Th.1.6, 7); the noun θλίψις, is tss. tribulation, anguish, trouble, burdened, afflicted (as a noun would be affliction).

tormented, κακουχούμενοι, nom. pl. masc. part. pres. pass. of the verb κακουχέω, κακός adj. evil, bad + ἔχω, the verb to have, possess; κακουχέω, is only twice in the NT, He.11.37, *tormented*, and He.13.3, *suffer adversity*.

37 ἐλιθάσθησαν ἐπίσθησαν ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον περιῆλθον ἐν μηλωταῖς ἐν αἰγείοις δέρμασιν ὑστερούμενοι θλιβόμενοι κακουχούμενοι

38 (Of whom the world was not worthy:)

was counted worthy, ἠξίωται, 3ps. sing. perf. pass. of ἀξιόω and tss. *to think worthy* (He.10.29), *to think good, to count worthy* (He.3.3); the noun ἄξιος, is tss. *meet, worthy* (He.11.38), *due reward*.

πλανώμενοι
they wandered *in deserts, and in mountains, and in dens and caves*
were out of the way holes

they wandered, πλανώμενοι, nom. pl. masc. part. pres. pass. of the verb πλανάω; tss. *to go astray, to err, to deceive, to be out of the way, to wander, to seduce*, so in the passive ‘to be led astray, to be errant, to be errant, to be deceived; **for in Hebrews πλανάω, cf. He.3.10; 5.2; 11.38; this is not the same Gr. as that in v.37.**

mountains, ὄρεσιν, dat. pl. of the noun ὄρος, *mount, mountain*.

dens, σπηλαίοις, dat. pl. of the noun σπήλαιον, tss. *a den, a cave*.

caves, ὀπαῖς, dat. pl. of the noun ὀπή, *cave (1), place* (Ja.3.11, marg. hole)

of the earth.

‘[T]hey were hounded out of their homes, and forced to go forth and exist as they might, without any settled habitation. “They were driven out to share the lot of wild animals, and were reduced to wear their skins, instead

of clothes woven by man.” (E. W. B. [E. W. Bullinger]’ Arthur Pink, *Exposition of Hebrews*, p.881

Faith can be divided into at least these five parts: On account of Christ,

- Faith is separation. (vss.4-16)
- Faith is self-denial. (vss. 17-23)
- Faith is identification. (vss.24-31)
- Faith is victorious. (vss.32-35a)
- Faith is suffering. (vss.35b-38)

38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς

39 *And these all, having obtained a good report through faith,*

having obtained a good report, μαρτυρηθέντες, nom. pl. masc. part. aor. pass. of the verb μαρτυρέω.

These are they which the apostle referred to in the beginning of this 11th chapter.

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

- Abel obtained a good report by faith that he was righteous because God received his offering.
- Enoch obtained a good report by faith that he walked with God because God took him.
- Noah obtained a good report by faith because he prepared an ark to the saving of his house, and became heir of the righteousness which is by faith.
- Abraham obtained a good report by faith because when God called him he went, not knowing where he went, and he became an heir of the promised land.
- Sarah obtained a good report by faith because she judged Him faithful that promised her a child, and He strengthened her to conceive seed and deliver a son.

- Abraham obtained a good report by faith when he was tried to offer up his only son accounting that God was able to raise his son from the dead if need be.
- Isaac obtained a good report by faith when he blessed his two sons concerning future things.
- Jacob obtained a good report by faith when he blessed both the sons of Joseph and worshipped God in his dying.
- Joseph obtained a good report by faith when he made mention to his brethren of their future exodus from Egypt, commanding them to take his bones with them when they departed.
- Moses' parents obtained a good report by faith for hiding their son, and that boldness which contradicted Pharaoh's commandment to the contrary.
- Moses obtained a good report for refusing Pharaoh's sonship and choosing to suffer reproach with the children of God.
- Moses obtained a good report by faith because he forsook Egypt.
- Moses obtained a good report by faith because he kept Passover and the sprinkling of blood, and God delivered them from the destroyer.
- The nation of Israel obtained a good report by faith to safely pass through the Red Sea.
- The nation of Israel obtained a good report by faith to compass the walls of Jericho for seven days, and the LORD brought down those walls.
- Rahab, the harlot, obtained a good report by receiving the Israeli spies with peace, and the LORD saved her.
- Gideon, Barak, Samson, Jephthae, David, Samuel, and the prophets all obtained witness by faith by the great things that they did.
- So also did they obtain a good report by faith that suffered the incessant persecutions of the wicked. These were of the same faith as the others.

And none of them ...

received not the promise:

received, ἐκομίσαντο, 3pl. aor. ind. mid. of the verb κομίζω, tss. *to receive, to bring*; three times in Hebrews, 10.39; 11.19, 39.

What promise? It's all wrapped up in this.

Heb 9:15 And for this cause (to purge our conscience [not consciousness] from dead works to serve the living God] he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

That promised includes life everlasting.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1Jo 2:25 And this is the promise that he hath promised us, even eternal life.

That promise includes never being weak, sickly, disabled, sorrowing and shedding tears, and dying.

Re 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

That means the children of God are going to be changed from their present physical circumstance.

*1Co.15.42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

...

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.53 For this corruptible must put on incorruption, and this mortal must put on immortality.

That means that we're on our way to an eternal place where no one there does anything but what is right. Everyone does right. I do right. There is no more sin. 'They' won't sin. 'I' won't sin, never again. I'll never so much as think a bad thought again.

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.

He.11.10 For he looked for a city which hath foundations, whose builder and maker is God.

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

We're looking for the promise of the coming of our Lord Jesus Christ, Savior and King.

Tit.2.13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν

Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

that they without us should not be made perfect – The whole lot of the elect of God under both the old and new covenants were perfected together by the once-for-all sacrifice of Jesus Christ, and we shall all be *glorified together* with Him in His second coming. We were all perfected together at once when Christ died. (cf. He.10.10, 14) And we shall all be glorified together when Christ returns. (cf. 1Th.4.14-17; 1Jn.3.2)

40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν