

C. Abraham to leave country, v. 8.

D. Rahab, red cord.

Nation

A. Israel crossed Red Sea.

B. Israel caused Jericho to fall, v. 30.

C. Kept Passover.

D. Left Egypt.

E. Wilderness.

## PART THREE

### *THE NATURE, DEVELOPMENT AND DUTIES OF FAITH.* 11:1-13: 25

#### I. *The nature of faith.* 11:1-3

#### *Text*

11:1-3

1 Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear.

#### *Paraphrase*

1 Now the faith of the just who shall live, is the firm persuasion of the reality of the blessings hoped for in consequence of God's promise, and the evidence of the matters of fact not seen, which revelation informs us have happened, or are yet to happen in the world.

2 And for this faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest were borne witness to by God, as justified and accepted persons.

3 By faith in the divine revelations, we understand that the worlds were produced by the command of God from nothing; so that the things which are seen, the things which compose this visible world, were not made of things which then did exist, but without any pre-existent matter to form them of.

#### *Comment*

*Now faith is assurance of things hoped for, a conviction of things not seen*

“Faith” in the original languages :

- a. The Greek is *pistis* — in its forms means “steady, faithful.”
- b. In the Hebrew several words are used, also with the idea of stability, steadiness.

The world of men lives by faith in all realms.

- a. An auto is driven by faith, or else we would stay off the highway. We have a faith in the machine, faith in self, faith in others.
- b. We travel by train, bus, airplane, and ship, by faith in these respects: in pilot, navigator, engineer and on the signal system.
- c. We marry on faith. Faith is important for true love.
- d. History is accepted by faith.

Some of the questions about faith :

- a. The importance of faith. How important is it?
  1. Heb. 11:6: Without faith it is impossible to please God.
  2. Abraham’s life illustrates it to be a basis of friendship with God.
- b. What is faith?
  1. Heb. 11:1 defines it.
  2. Belief that God exists.
  3. Belief in Christ.
  4. Belief in the unseen or the spiritual.
  5. The substantiating of things hoped for.
- c. How do we get faith?
  1. Rom. 10:17: It comes by hearing.  
Illustrations of it: Pentecost; Phillipian Jailor; Ethiopian eunuch.
  2. John 7:17: It comes by doing.
- a) John 14:1-4:  
Two things about God: — He exists and, He is a rewarder.  
Christ is the Son of God. John 20:31.
- b) Heb. 11:1: “Things hoped for.”
- d. How is this faith stated?  
Matt. 16:16: “Thou art the Christ.”
- e. What part does the Bible have in faith?  
John 20:31: “These are written.”
- f. Does faith alone save us?  
James 2:24: “Ye see then how that by works a man is justified and not by faith only.”

g. What is the end of your faith?

I Pet. 1:9: "Receiving the end of your faith, even the salvation of your souls."

1. We have a new body every seven years, but it slowly wears out.
  2. Through it all the real person endures.
- h. What is the end of one who does not believe?
1. John 8:24: "If ye believe not that I am He, ye shall die in your sins."
  2. Rev. 21:8: "But for the fearful and unbelieving, their part shall be in the lake that burneth with fire and brimstone, which is the second death."
  3. Mark 16:16: "— he that disbelieveth shall be condemned."

*is assurance*

King James Version — "evidence."

Alternate — "giving substance, essence, confidence."

Greek — *Hyportasia*, "title deeds" — Rimmer.

Other appearances of the word *hypostasis*:

- a. Heb. 1:3: "The very image of His substance."
- b. Heb. 3:14: "If we hold fast the beginning of your confidence." Faith is the substantiating or giving substance of these things hoped for. Faith precedes prayer. Prayer is not working at God's reluctance, but taking hold of His willingness.

*of things hoped for*

He is only defining; he does not give the things hoped for, but we see them in this eleventh chapter — what faith was to others.

- a. To Abraham, a new city.
- b. To Daniel: Mouths of lions to be stopped.  
Our faith becomes hope when it expects, anticipates.

*a conviction*

Also translated "test, evidence." It is full persuasion wrought in the mind. Noah could have conviction without ever looking at the sky if he had faith.

Some Christians are so pessimistic and faithless that they blow out their candles to see how dark it is. Too many are like Peter, who was afraid and began to sink. Matt. 14:30.

Faith is

*Forsaking*

*All*

*I*

*Take*

*Him.*

*of things not seen*

This is spiritual.

- a. God, Christ, divine power, heaven are not seen, but by faith we believe in Their existence.
  - b. Reward, reunion are unseen, but are nonetheless real to the person.
  - c. Faith therefore becomes a power in our lives when it launches us out beyond the physical. things are nonetheless real in other realms.
  - a. Wind is unseen, yet we believe it exists.
  - b. Force of gravity exists.
  - c. Tracks of an unseen person convince us of his existence, so does God's handiwork convince us of His existence.
- Illustration. 11:2-3.

*For therein*

He now illustrates what faith has accomplished. In their faith they were conquerors.

*the elders*

"Elders" ordinarily refers to those in authority. Milligan says here it refers to all the heroes of the faith.

*had witness born to them*

Approved of God, by His blessings perhaps.

- a. Enoch had witness born to him that he had been well pleasing. v. 4.
- b. Abel had witness born to him that he had been well pleasing. Disapproval of God by His curses was manifested.
- a. Cain was sent out.
- b. God turned the Israelites free to wander for forty years. Note the King James Version: "Obtained a good report."
- a. This is misleading if you think of it in the light that an elder is to be of good report.

- b. Their report was not good to those of the outside, for note in verses 25-28 they were tortured, etc.
- c. It was an approval on the divine side.

*by faith we understand*

Things that seem impossible are understood when faith takes hold. Faith puts meaning in life.

- a. Atheists are always chronic complainers.
- b. The atheists build no hospitals, orphanages, or charitable organizations, but condemn the faith of those who do.
- c. If this is a mechanistic world, then it is meaningless; but we see too much of God to believe in atheism.

*that the worlds have been framed*

"Worlds"—the literal meaning is from the Greek *aiées*, ages." May mean the world that is seen—the physical world, universe.

The same word is rendered "world" in verse 30 and in I Cor. 10:11. Here he affirms what Moses has stated.

- a. Look at the theories suggested by men who have no faith.
- b. The Java man, "missing link" theories, are promoted by those missing faith.

Ages began with creation:

- a. Eph. 1:4: "Before the foundation of the world."
- b. II Tim. 1:9: Before times eternal.
- c. Titus 1:2: Before time eternal.

"Framed" is translated by others in such language as this: "Compacted, adjusted, produced, formed"; and Calvin says, "Fitted or joined together."

*by the Word of God*

Genesis says that God spoke things into existence with the words, "Let there be . . ." The "Word" takes on new meaning when we come to the New Testament:

- a. John 1:1 says Christ was the Word.
- b. Heb. 1:2: "By Whom also He made the worlds."
- c. Heb. 11:3: Framed by the Word.

*so that what is seen hath not been made out of things which appear*

Calvin says, "as that they become the visible of things not visible, or not apparent."

Heathens, infidels, atheists have their ideas, but all are more difficult to believe than Genesis. Genesis uses the word *bara*, "to create," generally understood to mean to make something out of nothing.

- a. The use of the word in other places does not bear this out, however.
- b. God did not make them out of material which we see.

### *Study Questions*

2066. In the original language, what idea does the word "faith" convey?
2067. Are shrinking and shirking compatible?
2068. Is faith limited only to religion?
2069. If you had no faith in men, what would be eliminated in your life?  
 Could you eat a loaf of bread?  
 Could you travel by bus, airplane?  
 Could you be treated by a physician?  
 Could you accept any history?  
 Could you believe in Washington, Lincoln?
2070. What is Paul's definition of faith?
2071. What part of the definition includes belief in God?
2072. What would be included in "things hoped for"?
2073. How is Abraham an illustration of faith?
2074. Is faith more valuable than knowledge?
2075. How do we get faith? Cf. Rom. 10:17.
2076. Give an illustration of the method.
2077. Can you name one who received faith otherwise?
2078. What objects are required in faith?
2079. What two things are we to believe about God?
2080. What are we to believe about Christ?
2081. How is faith stated?
2082. Dare we ask men to confess more?
2083. Do we require unwritten confessionals, while condemning written ones?
2084. What part does the Bible have in faith? Cf. John 20:30-31.
2085. Is faith alone sufficient? Cf. James 2:24.
2086. What is the end of our faith? 1 Pet. 1:9.
2087. What is the end of the disbeliever? Cf. John 8:24; Rev 21:8; Mark 16:16.
2088. What does he mean that faith is "assurance"?

## HELPS FROM HEBREWS

2089. Which is the better translation — “evidence” or “assurance”?
2090. What other words may be used?
2091. What things might be included in the “things hoped for”?
2092. Tell what the following people hoped for; Abraham, Daniel, David.
2093. Does this not sound like hope rather than faith?
2094. Could you have hope without faith?
2095. What is meant by the word “conviction”?
2096. What evidence did Noah have that it would rain?
2097. What evidence do you have of your faith in God? Christ?
2098. Is it things *yet to be* seen or *not* seen?
2099. Is it something seen by the eye of faith?
2100. What are the “things not seen”?
2101. How do you know unseen things exist?
2102. Are the unseen things less real?
2103. How do you know there is gravity, wind, electricity?
2104. “The elders” would refer to whom?
2105. “Witness borne to them” could be differently expressed. How?
2106. Had did Enoch have witness borne? Abel?
2107. What does he mean by saying, “by faith we understand”?
2108. Can faith understand?
2109. Does infidelity render purpose and meaning to life?
2110. What does the word “world” mean?
2111. What does the word “framed” mean?
2112. How does this compare with the theory of evolution?
2113. What brought everything into existence according to the Word of God?
2114. What method was used?
2115. Identify the word used in verse three.
2116. What is included in the expression, “what is seen”?
2117. Does this help to solve what the “world” is in the first part of the verse?
2118. Does he mean that the present things are not remolded old things?
2119. Does this fit the pre-creation theory?
2120. Could the expression “had become waste and void” taught by pre-creation theorists have any substantiation here?

II. *Progressive development of faith during patriarchal and Mosaic dispensations.* 11:4-40.

A. *The antediluvian: faith in God.* 11:4-7.

*Text*

11:4-7

4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. 7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and became heir of the righteousness which is according to faith.

*Paraphrase*

4 By faith, by rightly understanding and believing what was said concerning the seed of the woman's bruising the head of the serpent, Abel offered to God more sacrifice than Cain: For with an humble penitent heart he offered a sin-offering, on account of which he was declared to be righteous; God testifying this upon his gifts: and so by that sacrifice, though dead, Abel still speaketh, recommending to us repentance, humility, and faith.

5 By faith Enoch, having lived in a continued course of piety, was translated in the body from this earth, the habitation of sinners, to heaven, that he might not see death, and was not found, because God had translated him on account of his singular virtue. For before his translation it was testified by Moses, that he walked with God.

6 But without faith it is impossible, in any dispensation of religion, to please God. For he who worshippeth God acceptably, must believe that He exists, and that He will reward all them who sincerely worship and obey Him, and who persevere in piety and obedience to the end of their life.

7 By faith Noah, when he received a revelation concerning the destruction of the world by a deluge, a thing which no man had ever seen, being seized with religious fear, prepared an ark, according to God's command, for the saving of his family: by which religious fear he condemned the inhabitants of the old world, to whom, without success, he preached the revelation which had been made to himself, (2 Pet. 2:5), and became an heir of the righteousness of faith; of which his temporal deliverance was a pledge.

### *Comment*

#### *By faith Abel offered unto God*

How did he get his faith? He received it like all do, by hearing. Rom. 10:17. God spoke to men directly in that day and Abel knew, just as we know — by hearing.

#### *a more excellent sacrifice than Cain*

How was it more excellent? It was offered by faith — that made the difference.

- a. The conditions of offering, some blemish, the wrong kind of offering — whatever was wrong, it indicated a failure in faith on the part of Cain.
- b. Most people feel Cain's offering was vegetable, in place of a blood offering.  
Newell, p. 377: "Cain forgot that the ground was cursed."
- a. However, animals live off the ground just as much as plants do.
- b. Besides, animals were also cursed; they became wild and uncontrollable.

Of course, only a blood sacrifice could be a type of the coming sacrifice of Christ. "More" carries the idea of number, quality, or excellency.

#### *through which he had witness borne to him that he was righteous*

How it was done, no one knows, but God showed pleasure. Perhaps the sacrifice was consumed by fire, as seen in other instances.

- a. Lev. 9:24: "And there came forth fire."
- b. I Kings 18:38.
- c. II Chr. 7:1.

Faithlessness, then, must be equivalent to unrighteousness.

*God bearing witness in respect of his gifts*

Gifts generally refer to free will.

- a. Perhaps Cain was not sincere, and offered a substitute.
- b. It may have been a small offering as the word "more" allows. How did God bear witness ?
- a. Perhaps He consumed it, like He did Elijah's. I Kings 18:38.
- b. God has no respect for sacrifices that are not made in faith. John discusses it.
- a. I John 3:12: "Wherefore slew he him? because his works were evil, and his brother's righteous."

*and through it he being dead, yet speaketh*

What speaks, the offering or Abel? Note that the pronoun shows that Abel speaks, although dead these many centuries. He speaks: "Work, serve, offer, by faith."

*by faith Enoch was translated that he should not see death*

Little is known of him.

- a. Gen. 5:24: "And Enoch walked with God and he was not because God took him."
- b. Jude 14 says that he was a prophet, and warned the people.
- c. Gen. 5:18: He was the son of Jared.  
This great character named after Cain's first son surely doesn't help the theory of original sin. Gen. 4:17.
- a. Cain's child must have been good, or else Enoch would not have been named after him.
- b. No one names their child "Cain" or "Judas."
- c. If Cain had such an awful nature, we might expect this to be passed on directly.

*for he had witness borne of him that before his translation*

What a joy it must have been to have had the smile of God upon him. Unless we have witness we shall not be translated or received of God.

- a. Rom. 8:16 has a special meaning in the light of Enoch's translation.
- b. If we do not measure up to the word, we have no witness.

*he had been well pleasing unto God.*

Heb. 11:6: This is done by faith, and without faith it can't be done. These characters represent phases of faith:

- a. Abel represents the *path of salvation* by faith.
- b. Enoch represents one *walking with God*, who declared him righteous.
- c. Noah represents the next result of faith — *testimony of coming judgment*.
- d. Abraham, a tent-dwelling pilgrim, *living on divine promises*.  
*and without faith it is impossible to be well pleasing unto him*

An earthly parent wants the confidence of his children, as does God.

Look what unbelief does:

- a. It breaks God's word.  
Adam and Eve, Gen. 3:11.  
Korah, Jude 11.
- b. It makes men fearful, fear then becomes the ruling motive of life.  
Adam: "I was afraid." Gen. 3:10.  
Cain: "They will kill me." Gen. 4:14.  
Israel: "We are grasshoppers." Num. 13:33.  
Peter was afraid and began to sink. Matt. 14:30.
- c. It breaks God's fellowship.  
Adam and Eve hid in the garden.  
Gen. 4:16: Cain went out from the Presence of God. I John 3:12: "Not as Cain was of the evil one and slew his brother . . . because his works were evil, and his brother's righteous."
- d. It leads to sin.  
How impossible then it is for the faithless one to please God.

*for he that cometh to God must believe that He is and that He is*

There is a way to God. We must come that way.

- a. John 14:6: "The Way."
- b. John 10:1: One is a thief and robber if he enters not by the door.
- c. Prov. 28:26: A fool trusts in his own heart.  
Things to believe about God are suggested here.
- a. That He is — He exists.
  - 1. Ps. 14:1 calls the atheist a fool.
  - 2. If there is no God, then let us quit saying, "Everything has a cause."

3. If God does not exist who made the world, then I can believe that there was no builder of this building.

*a rewarder of them that seek after Him*

- b. He is a rewarder to seekers.
1. God is benevolent, and will balance the accounts.
  2. Right may seem to be on the scaffold, and wrong on the throne, but above is God who keepeth watch over His own.

*by faith Noah being warned of God concerning things not seen as yet, moved with godly fear*

Noah alone paid regard to God's words, though deferred for 120 years. Look what his faith caused him to do:

- a. Prepared the ark.
- b. Condemned the world.
- c. Became an heir of righteousness.  
Disbelief makes one fearful, but faith builds a godly fear.
- a. Disbelief makes one inactive.
- b. Faith makes one active.

*prepared the ark to the saving of his house*

Look how often faith saves the house:

- a. Noah, Heb. 11:7.
- b. Joshua, Josh. 24:15.
- c. Cornelius, Acts 10.
- d. Lydia, Acts 16:14-15.
- e. Philippian Jailor, Acts 16:34; 18:8.  
Pitiful are the stories of lost families where the father did not have faith.

*through which he condemned the world*

What condemned the world, Noah's deliverance, his faith or the ark?

- a. Calvin says: "By the ark he condemned the world, for by being so long occupied in building it, he took away every excuse from the wicked."
- b. Newell: "This faith had the double effect of condemning the world. (1) Noah's warning as a preacher of righteousness; (2) the effect of making Noah heir of righteousness." Milligan feels that his faith condemned the world.

*and became heir of the righteousness which is by faith*

Moses records that he was a righteous man.

- a. Noah had sin, yes, but the long, laborious work of Noah in the building of the ark must not be shoved aside.
- b. Man has a tendency to condemn a man for one sin and categorize him unjustly.

### *Study Questions*

2121. How did Abel get his faith?
2122. If he acted by faith, was he acting upon a command?
2123. If he had not been given directions, could it have been by faith?
2124. How was his sacrifice more excellent?
2125. What made the difference?
2126. Was Cain's less excellent or just plain unsatisfactory?
2127. What must have been the nature of Cain's offering?
2128. Could a vegetable sacrifice be unsatisfactory because the ground had been cursed after Eden?
2129. Could Abel have offered animals, but less worthy ones?
2130. How did Abel know that his sacrifice was acceptable?
2131. How did God manifest it?
2132. What did God show Cain to be?
2133. If obedience makes one righteous, what does failure to obey do?
2134. Define the word "gifts".
2135. Could this mean that the sacrifices were not done by command, but were free gifts?
2136. What does Abel speak? What words or message?
2137. Could we say that Cain also speaks? What?
2138. What is meant, "Enoch was translated"?
2139. Did he have faith that he would be translated?
2140. What did his faith do for him?
2141. What do we know about Enoch from other texts?
2142. Who had the same name?
2143. What witness had he received of God's pleasure?
2144. Does Rom. 8:16 throw any light on the subject?
2145. Enoch was well pleasing. Can we be too? How?
2146. Can we be pleasing otherwise?
2147. What would characterize a person without faith?
2148. Does an earthly parent want his child to have faith in him?
2149. What does unbelief do?
2150. What does it do in relationship to God's Word?
2151. What does it do in relationship to courage?

2152. Give illustrations of fearful people in the scriptures.  
 2153. What does it do in relationship to fellowship with God?  
 2154. What is essential in order to come to God?  
 2155. What approach must be the Christian method?  
 2156. What two things must be believed about God?  
 2157. If a man does not believe in God's existence, what is he called?  
 2158. Is expectation of reward evil in the light of this verse?  
 2159. Are God's rewards here and now?  
 2160. Why did God give a message to Noah?  
 2161. What three things did his faith do?  
 2162. Can we say that belief makes one active?  
 2163. Then what does disbelief do?  
 2164. Give the example of Christ's warning of Jerusalem's destruction.  
 2165. A "house" was saved by the ark. What is meant?  
 2166. Name some other houses that were saved.  
 2167. What condemned the world — deliverance, faith, the ark or preaching?  
 2168. Could it mean that his faith caused him to preach, thus condemning the world?  
 2169. What was he an heir to?  
 2170. Is the life of a righteous one a very long one?  
 2171. How can we be an heir of righteousness?  
 B. *The patriarchal: faith in God plus faith in His promises.*  
 11:8-27.

### *Text*

11:8-27

8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, and in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose Builder and Maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful Who had promised; 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city.

17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him Who is invisible.

### *Paraphrase*

8 By faith in the divine promises Abraham, when called to go out from his kindred and country, namely, Ur of the Chaldees, into a land which he should afterwards receive as an inheritance, obeyed, and relying on the power and veracity of God, went out, although he did not know the country to which he was going; nor whether it was a good or bad country.

9 By believing that Canaan was promised to him and to his seed only as the type of a better country, he acquired no pos-

sessions in Canaan except a burying-place, and built no houses there, but sojourned in the land which was promised to him as in a country belonging to others, dwelling in moveable tents with Isaac and Jacob, the joint heirs of the same promise:

10 For he expected the city having firm foundations, of which city the Builder and Lawgiver is God; consequently a city more magnificent and happy than any city on earth.

11 By faith in God's promise, even Sarah herself, though at first she thought the matter impossible, received strength for the conception of seed, and brought forth a son when past the age of child-bearing; because she at length attained the strongest persuasion of the faithfulness and power of Him who had promised her a son.

12 And therefore, by her, there sprang from one, namely Abraham, who on account of his great age was absolutely unfit for procreating children, a race as the stars of heaven in multitude, and as the sand upon the sea-shore, which is innumerable, agreeably to God's promises to him, recorded Gen. 15:5, 22:17.

13 All these died in faith, though they did not receive the blessings promised: For, desiring them afar off, and being persuaded of their certainty, and embracing them with ardent desire, they confessed that they were strangers and pilgrims in the land of Canaan, and on the earth itself. (See Gen. 23:4; 47:9.)

14 Now persons who spake in this manner plainly declared, that they did not consider Canaan as the country principally meant in God's promise, but that they earnestly sought to go to their father's country; the country which God promised to their fathers.

15 And they by no means wished to go back to Chaldea: For truly if they had longed after that country from which they came out, they might have had an opportunity to have returned to it.

16 But indeed they longed after a better country than Chaldea, even an heavenly country, which God had promised to them: Therefore God was not ashamed of them (Abraham, Isaac, and Jacob) to be called their God, long after they were dead, notwithstanding He gave them no possession in Canaan, because He hath prepared for them a city, even the new Jerusalem.

17 By a great exercise of faith, Abraham, when tried, offered up Isaac; laid him on the altar to sacrifice him: He who had received the promises, that his seed should be as the sand on the

sea-shore innumerable, and should inherit Canaan, and that the nations should be blessed in his seed, offered up even his only begotten.

18 Concerning whom it was expressly said, Surely by Isaac a seed shall be to thee, in whom all the promises which I have made to thy seed shall be fulfilled.

19 Yet, notwithstanding the apparent contradiction in the divine revelations, Abraham laid Isaac on the altar, reasoning that, although he were burnt to ashes, God was able to raise him, and would raise him even from the dead: from whence on this occasion he received him, by being hindered from slaying him, even in order to his being a type of Christ.

20 By faith in the divine revelation, Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.

21 By the like faith, Jacob, when near his death, Gen. 47:20 blessed each of the sons of Joseph; and, in token of his faith in the promises concerning their possessing Canaan, worshipped God leaning on the top of his staff.

22 By faith in God's promise of giving Canaan to Abraham and to his seed, Joseph, when ending his life, made mention of the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

23 By faith in the promises of God, Moses, when born, being circumcised, was hid three months by his parents till he was recovered, because they saw the child beautiful, and presaged he might be the person appointed to deliver them; and were not afraid of the king's commandment to give up their children to be killed. Exod. 1:22.

24 By faith in the promises of God, made known to him by his brethren, Moses, when he was grown up, resolving to join himself to his people, refused to be called any longer the son of Pharaoh's daughter;

25 Choosing rather to suffer persecution with the people of God, than, as the son of Pharaoh's daughter, to have the temporary fruition of the pleasures of sin in the court of Egypt;

26 Esteeming the scoffs cast on the Israelites for expecting the Christ to arise among them, in whom all the nations of the earth

should be blessed, greater riches than the treasures of Egypt; for he looked off from them to the reward which he expected in the life to come.

27 By believing that God would deliver His people, notwithstanding the number and power of their oppressors, Moses left Egypt with the Israelites, not being afraid of the wrath of Pharaoh, who he knew would pursue them: For he courageously persevered in his purpose, as expecting aid from the invisible God.

### *Comment*

*By faith Abraham when he was called*

This man is so great as to be recognized by the three theistic religions in the world.

- a. His grave at Hebron is the common shrine for Judaism, Islam and Christianity.
- b. His name occurs more than three hundred times in twenty-seven books of the Bible.

He was called of God in the midst of idolatry, for Ur was the center of moon worship.

- a. Abraham worshipped God, for otherwise he would not have obeyed God.
- b. The faithful receive the call of God, for they hear His voice.

*obeyed to go out unto a place which he was to receive as an inheritance and he went out, not knowing whither he went*

Gen. 12:1-3 gives us his call in substance. This land to be given to his posterity was unknown to him at the time. To leave home and loved ones shows a strong faith.

He went out to Haran where he remained five years. Where his father died, and then he went on to Canaan at the age of seventy-five. (Gen. 12:4). Compare Gal. 3:17; Ex. 12:40-41. He died at age one hundred seventy-five. See Gen. 25:7.

*by faith he became a sojourner in the land of promise, as in a land not his own*

Milligan makes much of the word "sojourner," saying that he never really possessed the land.

Round about were the walled cities, over which he was not King, but he made an impression. The Hittites said, "Thou art a prince." See Gen. 23:6.

*dwelling in tents with Isaac and Jacob*

They lived in fragile homes, moving here and there. From the birth of Isaac to the Exodus was four hundred years. Gen. 15:13. There were walled cities, property everywhere, but still Abraham had to purchase a burying place. Gen. 23:3-20.

*the heirs with him of the same promise*

The promise of Abraham was theirs likewise. They sojourned in the same promise by faith as did Abraham.

*for he looked for the city which hath the foundations, whose Builder and Maker is God*

This accounts for their steadfastness.

- a. They did not worry about living in tents when cities abounded, for their eyes penetrated heaven.
- b. "Foundations" suggests perpetuity rather than something transitory and fading.

Milligan thinks that they had revelations which have never been transmitted to us.

- a. He feels this "city" is the heavenly Jerusalem, Gal. 4:26; Heb.12:22; 13:14, which is for the present located in heaven.
- b. He says, "It will descend to the earth after it shall be renovated by fire." Rev. 21.
- c. Then will be fulfilled in its proper and full sense that Abraham and his seed be the "heirs of the world." Rom. 4.

Regardless of the location, God is the Architect and Builder.

- a. He will locate it where it ought to be.
- b. It will be a permanent place for the people of God.

*by faith even Sarah herself received power to conceive seed when she was past age*

The introduction of Sarah shows that this truth belongs to women also.

- a. She is mentioned since she is the mother of the faithful.
- b. She was openly charged with unbelief, so it may seem strange for her to be included. Gen. 18:12-13.
- c. Remember Abraham also laughed at first. Gen. 17:17.

*since she counted Him faithful who had promised*

God promised; that made the difference.

- a. Rom. 10:17: Faith comes by hearing.

- b. True faith then is that which hears God speaking and rests on His promise.

She was about ninety years of age, Gen. 17:17, past the natural period of child-bearing, but faith brought to her power to do it.

*wherefore also there sprang of one, and him as good as dead*

This refers to dead Abraham — dead as to the power of begetting children. This accounts for his attitude in Gen. 17:17, where he named his age and laughed.

*so many as the stars of heaven in multitude and as the sand which is by the seashore innumerable*

Whatever pride the Jews may have, everything must be ascribed to the faith of Abraham and Isaac. This reference to the faith of this great man ought to serve to encourage the hearts of the despondent.

*these all died in faith, not having received the promises*

What promises are meant?

- a. He never saw his posterity in such numbers.
- b. He never saw his seed receive an everlasting inheritance. Gen. 12:7; 13:15; 15:18-21; 17:8.
- c. He never saw the earth blessed through his seed. Gen. 12:3; 22:18.

*but having seen them and greeted them from afar*

Jesus may throw light on this expression.

John 8:56: "Abraham rejoiced to see My day, and he saw it and was glad."

"Them" must refer to promises and not to people. A distant view was had, but that was all.

*having confessed that they were strangers and pilgrims on the earth*

Abraham could say, "I see a new city, but I am a stranger here."

This confession Jacob made to Pharaoh. Gen. 47:9.

*for they that say such things make it manifest that they are seeking after a country of their own*

The confession made in verse 13 is referred to.

- a. This shows that they had faith in a better country.
- b. If they in spirit, amid dark clouds, took a flight into the celestial country, how much more ought we, as Christ beckons. "Where I am, there you may be also."

The promise of Christ should be more real to us than the promise to them.

*if indeed they have been mindful of that country from which they went out*

These could have returned to their native land if they had desired to do so.

- a. Abraham could have returned to Ur of the Chaldees, for he was not banished.
- b. Eliezer, Abraham's steward, was sworn to never carry Isaac into Chaldea. Gen. 24:5-8.

"They would have had opportunity" suggests that nothing stood in their way.

*but now they desire a better country, that is a heavenly*

The fact that Abraham didn't return to Chaldea showed his disinterest in earthly land. He looked for a country better than Canaan or Chaldea.

*wherefore God is not ashamed of them, to be called their God*

God showed this in Exodus 3:6 when God said He was God of Abraham, Isaac and Jacob.

- a. It is a singular honor for God to attach His name to men.
- b. When they renounced the world, considered themselves pilgrims, then God claimed them.

We must do the same if God would claim us.

- a. Gal. 3:26 indicates that we are sons of God through faith.
- b. Gen. 17:7 shows that God promised this relationship to Abraham's seed.

*for He hath prepared for them a city*

God is able to give life to their bodies and to make it possible for them to live in their city. Why would God allow man to be outlived by trees, turtles, and elephants, if it were not for the fact that man will live again?

*Abraham, being tried, offered up Isaac*

This was a proving of Abraham.

- a. Archeologists show that child sacrifices were common among the people of that day.
- b. The heathens loved their gods enough to sacrifice a child. Here was a greater God asking Abraham to do it.
- c. Would Abraham do it? He would by faith.  
His resolution to obey was then the same as though he had actually sacrificed his son.

*offering up his only begotten son*

This shows how severe the trial was.

- a. Abraham had gladly received promises, and Isaac was the only hope of their being fulfilled. See Gen. 17:2; 21:12.
- b. Now in taking away Isaac, it was the same as taking away the promises.  
Isaac is called the "only begotten," for Ishmael had been driven from the family and was not considered a part of the promise.

*accounting that God is able to raise up, even from the dead*

According to this verse, Abraham surely concluded that God would restore Isaac to life. This was further strengthened by Abraham's words to his servants, "We will worship."

- a. "Come again." Gen. 22:5.
- b. In the Hebrew it is in the plural, "We will return."

*from whence he did also in a figure receive him back*

Some think this refers to Isaac's supernatural birth, but this is poor exegesis. Abraham received him back from the altar as one raised from the dead.

- a. Abraham's obedience until God stayed his hand caused Isaac to be the same as dead.
- b. He was figuratively raised from the dead.  
God said Isaac had not been withheld, so he was sacrificed as far as God was concerned. Gen. 22:12-18.

*by faith Isaac blessed Jacob and Esau, even concerning things to come*

The ability to bless was, in a sense, a prophecy.

- a. Isaac had nothing in the land, except the right of burial, yet

he could say, "Let peoples serve thee and nations bow down to thee." Gen. 27:29.

- b. Isaac had nothing to bestow but the Word of God. The unusual thing about this blessing is that he distinguished between the twins.
- a. He gave first place to the younger, which meant taking away the rights of the firstborn.
- b. Isaac by faith spoke the thing that God desired.
- c. Isaac refused to change the blessing, saying, Gen. 27:33: "I have blessed him, yea, and he shall be blessed." A comparison of the history of Esau's people, the Edomites, with the blessing of Isaac shows that Isaac made a prophetic outline of the fortunes of the two races.
- a. Edom was quite a nation before Israel had kings. Gen. 36:31.
- b. Edom was independent while Israel was in bondage in Egypt.
- c. Saul and David finally conquered the Edomites. Compare I Sam. 14:47; II Sam. 8:14.

*by faith Jacob, when he was dying, blessed each of the sons of Joseph*

Joseph's sons were Ephraim and Manasseh, and were blessed by their grandfather. Gen. 48:1-22.

- a. This occurred when Joseph took the sons to see their sick grandfather.
- b. They were adopted as sons and made the honored heads of separate and distinct tribes.
- c. He put his right hand on Ephraim and his left hand on Manasseh as he made the blessing. Ephraim became so superior as a tribe that often the ten tribes were included under his name, so that in a manner they did lie down under its shade.
- a. Ephraim was the younger, yet Jacob in his dimness of eyes crossed his hands so that Ephraim received the greater blessing.
- b. Jacob sounded as though he were lord of the land from which he was driven by famine. Faith is the only explanation for such a prophecy.

*and worshipped, leaning upon the top of his staff*

Here is a dramatic picture, an old man dying, blessing, worshipping, leaning. The act of worshipping that we know from

Genesis occurred prior to this blessing when Joseph promised not to bury his father in Egypt. Gen. 47:31.

Some make a great deal out of the fact that in some versions it reads, "Israel bowed himself upon the bed's head."

- a. Several suggestions are made to clarify the issue, one of which suggests the Hebrew word may mean either a bed or a staff, depending upon the vowel pointing in the Hebrew language.
- b. Some suggest Paul quoted from an incorrect text, but this view destroys inspiration. An inspired writer would select an inspired text, or would know the truth.  
Both can be right in my judgment. Here is an old man dying, and he would need support, and so his staff and bed were both used.

*Joseph, when his end was nigh, made mention of the departure of Israel and gave command concerning his bones*

Here is one of the finest characters in the Old Testament.

- a. His conception of sin stands out. "How can I do this great wickedness and sin against God?" Gen. 39:9.
- b. He is one of the few of which no evil is recorded of him. His prophecy is found in Gen. 50:24.
- a. His faith is seen in that he requested that they carry his bones in a box with them into the promised land. Gen. 50:25.
- b. Genesis ends with him in a coffin in Egypt, but his bones were carried into the promised land, for Moses remembered. Ex. 13:19.

*By faith Moses, when he was born, was hid three months*

Pharaoh commanded every son to be cast into the river. Ex. 1:22.

- a. Moses was cast into the river, but an ark was under him. Ex. 2:3.
- b. Amram and Jochebed had faith, and it was wonderfully rewarded by Pharaoh's daughter's care and devotion. The description "a goodly child" is no doubt the same as Acts 7:20: "Fair unto God." (alternate reading).
- a. The parents were not just charmed by his beauty, but saw in him a person destined to serve God.
- b. Putting him in the river was not a wavering of their faith as some suggest, but another attempt to preserve him.

*by faith, Moses, when he was grown up refused to be called the son of Pharaoh's daughter*

How did he go about it formally?

- a. Very likely he just showed a preference for his own people. Ex. 2:11-12; Acts 7:24.
- b. His mother no doubt had taught him very early about his true identity.  
Being about forty years old, Acts 7:24 shows that this was not a hasty, headstrong decision of a youth.

*choosing rather to share ill treatment with the people of God*

The Egyptians were learned, powerful, and influential in the world; the Hebrews were oppressed and degraded.

- a. The world would say, "What a poor choice!"
- b. It was a choice between temporary vanity and eternal glory, and Moses chose rightly.  
Man begins to live when he connects his life with a great cause, and Moses became the great lawgiver of Israel.

*than to enjoy the pleasures of sin for a season*

Faith in God causes one to see the folly, pleasures of sin, and glitter of wickedness that soon fades. A season or an eternity must be our choice, and faith makes the difference.

- a. It was not pleasures in Canaan, for ill treatment would be too much of a price for earthly pleasures in that land.
- b. It was the joys of a heavenly Canaan which Moses could see by the eyes of faith.

*accounting the reproach of Christ greater riches than the treasures of Egypt*

Did Moses know that he was to suffer the reproach of Christ?  
Did he know Christ?

- a. Some answer, "It was such reproach as Christ Himself endured."
- b. Some say, "Reproach suffered on account of Christ."
- c. Others, "It was reproach on Moses as a type of Christ."
- d. It is the reproach which Christ had to bear and also the reproach that all true believers have to bear.
- e. It is the reproach of Christ's people.

I believe that it is a reproach like Christ's. As He, though rich, became poor to redeem mankind, so Moses despised the treasures of Egypt to deliver Israel.

*for he looked unto the recompense of reward*

- a. Calvin says, "It corresponds to what he did; his retribution was his success."
- b. Milligan says "the great and final recompense."
- c. McKnight says it was nothing earthly, for he could have had more and in greater perfection by staying in the palace. A man like Moses doesn't have to hear specific offers of remuneration before he works for God. To please God would be enough.

*by faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him who is invisible*

This does not refer to his departure into Midian, for he left them in great fear. Ex. 2:14-15.

When did he forsake Egypt?

- a. Perhaps when he made his choice to be among the Israelites.
- b. Many suggest when he led Israel out.
- c. Milligan holds to the flight to Midian.
  1. Because it fits the chronology, the Passover was instituted after his return from Midian but not after the Exodus.
  2. The departure was in opposition to the will of Pharaoh.
  3. If the Exodus were meant, all Israel would have been named. There are some glaring weaknesses to Milligan's view:
    - a. The author is not interested in chronology in this chapter, for the men are named out of order.
    - b. He doesn't necessarily say, "instituted the Passover" although the Greek allows it and the context suggests it.
    - c. He is not talking about Israel, but Moses.
    - d. Leaving Pharaoh, quitting, would no doubt provoke wrath. "Him who is invisible" suggests the true God.
- a. Perhaps Christ could be included, for Christ was on the journey. I Cor. 10:4.
- b. The main point to gain is his faith in One unseen that made him endure.

### *Study Questions*

2172. Abraham is the chief character for discussion. What three religions honor him?
2173. Does his name appear frequently in the scriptures?
2174. Name the New Testament books that refer to him.
2175. How did God call him in Ur?

## HELPS FROM HEBREWS

2176. What did the call include?
2177. Where was he living? What do we know about the place?
2178. Show how faith and obedience are connected in his life.
2179. Do you think his call was challenging to faith?
2180. Does the word "inheritance" mean that he was to own a great land?
2181. Did he ever seem to possess it?
2182. What is meant, "he became a sojourner"? v. 9.
2183. Did he ever make much of an impact on their civilization?
2184. In his battle with the kings, what may we judge about him?
2185. How did the Hittites feel about him?
2186. What kind of home did he live in?
2187. Does this show that he had a permanent home?
2188. Does the size of the herds indicate that, in a sense, he owned a great amount of land?
2189. How do Isaac and Jacob figure in the promise?
2190. Was Abraham hoping for one of the cities which he saw?
2191. What is the significance of the word "foundations"? v. 10.
2192. Who would make this city?
2193. Is it possible that we do not have recorded the complete revelation to Abraham?
2194. Will it be a city limited to the descendants of Abraham?
2195. Could it be the same city referred to in Revelation?
2196. Is the heavenly Jerusalem to be moved?
2197. Who is the first woman of faith mentioned in the text?
2198. How could she be considered of faith when she laughed at the promise of God?
2199. Did Abraham laugh as she did? Cf. Gen. 17:17.
2200. What attribute of God did Sarah rest upon?
2201. Who is referred to in verse 12?
2202. What is meant by, "as good as dead"?
2203. How many sprang from Abraham?
2204. Are the Jews a numerous people today?
2205. Who is referred to by the expression, "These all died"? v. 13.
2206. What promises are meant?
2207. What all did Abraham fail to see?
2208. Did he ever see his descendants possessing the earth?
2209. Did he ever see his seed blessing the earth?

## HELPS FROM HEBREWS

2210. What is referred to by the expression, "having seen them"?
2211. Does it refer to people, or days, or promises? Cf. John 8:56.
2212. When was a confession made that the Hebrews were strangers and pilgrims? Cf. Gen. 47:9.
2213. What are the "such things" of verse 14?
2214. Are we looking for a country?
2215. Should our promise be more real to us?
2216. What did Jesus say about our abiding place?
2217. Did they concern themselves over the land they had left?
2218. Could Abraham have returned to Chaldea? Cf. Gen. 24:5-8.
2219. Was Abraham's desire for an earthly home?
2220. What was the "better country"? v. 16.
2221. Did God ever exhibit pride in these patriarchs?
2222. When did He confess their name? Cf. Ex. 3:6.
2223. What was required of them in order to be claimed by God?
2224. Compare Gal. 3:26 and Gen. 17:7 to see if this can be our experience.
2225. If they did not inherit the promise, when will they receive it?
2226. Why does he speak of it as a city sometimes, and a country in other places?
2227. What was Abraham's greatest trial?
2228. Was the offering of a son a common thing?
2229. Was the resolution to sacrifice Isaac the same as obedience?
2230. How could Isaac be considered "only begotten"?
2231. Where else does this phrase appear?
2232. If Isaac had been taken, what else would have been taken away?
2233. What may we judge that Abraham believed God would do if he killed Isaac?
2234. Compare the statement in Gen. 22:5.
2235. What is the figure described here?
2236. Was it a figurative resurrection?
2237. Was it a figurative sacrifice?
2238. What was the nature of a blessing in the Old Testament?
2239. Were these Old Testament characters so influential with God that they could promise, and God had to fulfill?

## HELPS FROM HEBREWS

2240. What was the blessing in Gen. 27:29?
2241. Was this unusual?
2242. Can we say that Isaac by faith spoke what God desired?
2243. Who were Esau's descendants?
2244. How great were the Edomites?
2245. Who finally conquered them? Cf. I Sam. 14:47; II Sam. 8:14.
2246. Tell of the blessing of Jacob on his death bed. Cf. Gen. 48:1-22.
2247. Upon whom was it pronounced?
2248. What did he pronounce?
2249. What did he do when he pronounced the blessing?
2250. Was this blessing unusual?
2251. Did the younger or the elder receive the greater blessing?
2252. Did Ephraim become great?
2253. How may we explain that Jacob seemed to be lord of a land from which he had been driven by famine?
2254. What four words describe Jacob in this experience?
2255. How did Joseph reveal his faith in the fact of a new country being promised? Cf. Gen. 50:24-25.
2256. Did Moses obey this request which Joseph made? Cf. Ex. 13:19.
2257. How does Genesis end? Is the coffin mentioned at the end?
2258. How did faith involve Moses early in his life?
2259. Was he cast into the river as Pharaoh commanded?
2260. What was under him?
2261. How was his parents' faith rewarded?
2262. What is meant, "a goodly child" ?
2263. Compare Acts 7:20 for a description of him.
2264. Was it good appearance that saved him?
2265. If not, what does the description, "a goodly child" mean?
2266. How did Moses refuse to be called the son of Pharaoh's daughter? Compare Ex. 2:11-12 and Acts 7:24.
2267. How old was he when he took his stand?
2268. How did he learn of his true identity?
2269. What was the object of his faith that would cause him to reject Pharaoh's house?
2270. Show the contrast of what he rejected and what he accepted as a Jew.
2271. Did he make a wise choice in the eyes of the world?

## HELPS FROM HEBREWS

2272. Does the world choose temporary vanity in place of eternal glory?
2273. Would he have been an historical character if he had stayed with the Egyptians?
2274. Is it a great cause that makes the man, or the man who makes a cause great?
2275. Does faith still cause men to see the folly of sin?
2276. What is meant by the word "season"? v. 25.
2277. Is a season's pleasure worth the loss of eternity with God?
2278. Did Moses know Christ?
2279. Was it a reproach like Christ's?
2280. Could Moses be considered a type of Christ in suffering?
2281. Did Jesus empty Himself of treasure to be poor? Cf. Phil. 2:5-11.
2282. What was Moses' expected reward — earthly or heavenly?
2283. Could pleasing God be enough to challenge a man like Moses?
2284. What is meant by, "he forsook Egypt"?
2285. Could it be referring to the time he left for Midian? Why not?
2286. Does Exodus 2:14-15 answer the above question?
2287. When did he forsake Egypt? Is it the same time as referred to in verse 25?
2288. Why does Milligan feel that the flight to Midian is meant?
2289. Is the chronology a good reason for believing it?
2290. If the Exodus is meant, would he have necessarily have included all Israel?
2291. Would leaving Pharaoh make Pharaoh wrathful?
2292. Do people become angry when you refuse their so-called "social graces"?
2293. Are people offended when you refuse to drink with them?
2294. What is meant by, "Him Who is invisible"?
2295. Could Moses have seen Christ?
2296. Compare I Cor. 10:4.
2297. Is spiritual sight more foresighted than that of the physical eye?

C. *Israelitish nation: faith in God's promises of the coming Messiah.* 11:28-40.

*Text*

11:28-40

28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms; wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.

35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

*Paraphrase*

28 By faith in the promise of God, that the first-born of the Egyptians should be destroyed, but those of the Israelites spared, Moses appointed the passover, and the dashing of the blood of the paschal lamb on the door-posts of the Israelites, Exod. 7:7. that the angel who destroyed the first-born of the Egyptians might not touch theirs.

29 And although the Israelites were terrified by the pursuit of the Egyptians, and spake against Moses before they came

to the sea, (Exod. 14:10), yet on his exhortation they went forward and when the waters of the sea were miraculously divided, by faith they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.

30 By faith in God's promise, the walls of Jericho fell down agreeably to that promise, after having been encompassed seven days by the Israelites in obedience to God's command.

31 By faith in the true God, of Whose miracles she had heard, (Josh. 2:10), Rahab the harlot was not destroyed at the sacking of Jericho, with the unbelieving inhabitants, having entertained and concealed the spies in a friendly manner.

32 And what need is there to produce more examples of the power and efficacy of faith? for the time would fail me to speak of the great actions performed by Joshua and those who came after him, namely Gideon, and Barak, and Samson, and Jephthah, and David also, and Samuel, and the prophets Elijah, Elisha, Daniel, and the rest;

33 Who, firmly believing that God would maintain the Israelites in the possession of Canaan, subdued the neighboring idolatrous kingdoms, performed the righteous actions commanded them by God, and in reward, obtained promises, and stopped the mouths of lions,

34 Were unhurt by the strongest fire, — he means Shadrach and his companions, whose faith is recorded Dan. 3:17; — escaped the edges of the sword; — Moses escaped the sword of Pharaoh, Exod. 18:4. Elijah that of Jezebel, and David that of Saul; — waxed strong from sickness, as did Hezekiah, Isa. 38:17; — became valiant in battle, and overturned the camps of the enemies; — Gideon overturned the camp of the Midianites, and Jonathan that of the Philistines.

35 Women received their dead children alive by a resurrection, as did the widow of Zarephath, I Kings 17:21, and the Shunamite, 2 Kings 4:34; — others were beaten to death, not accepting deliverance on the condition offered, that they might obtain a better resurrection.

36 And others, like Jeremiah, (Jer. 20:7), had experience of mockings, and scourgings, and moreover they were fettered, and imprisoned in filthy dungeons.

37 Others were stoned to death, as Zechariah, (II Chron. 24:21; they were sawn asunder, they were tempted, they died by the slaughter of the sword, (I Sam. 22:18; I Kings 19:10):

They wandered about in sheep's skins, and in goats' skins, being destitute, afflicted, maltreated by those to whom they delivered the messages of God;

38 Of these the world was not worthy: Yet they wandered by day in deserts and mountains, and by night lodged in caves and holes of the earth; as Elijah, and the hundred prophets hid by Obadiah, and David, I Sam. 24:3.

39 Now all these, though they have justly obtained the highest renown among men, along with the better approbation of God on account of their faith and great actions, have not yet received the heavenly country promised to Abraham and to his seed.

40 The reason is, God having foreseen, that by the gospel He would bestow some better means of faith on us, in order to our becoming Abraham's spiritual seed, resolved, that the ancients without us should not be made perfect by receiving the promised heavenly country. For He determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time, namely, after the general judgment.

### *Comment*

*By faith he kept the passover, and the sprinkling of the blood*

The Greek language allows also "instituted" or "hath made" for "kept." The passover, rather than the feast later instituted, is no doubt meant by the "sprinkling" and the reference to "the destroyer."

*that the destroyer of the firstborn should not touch them*

The passover was instituted by God through Moses in that Moses gave direction for the sprinkling. Faith caused Moses to deliver the message, and faith caused Israel to be obedient.

*by faith they passed through the Red sea*

The Egyptians also tried to pass through, but faith was lacking there. Reliance upon God was the measure of faith here, for the pursuing Egyptians could easily have swallowed them up.

*by faith the walls of Jerico fell down*

The city of Jericho stood in the way of a conquest of the land. The command to march around once a day, and seven

times on the seventh day may have seemed unnecessary to the unbelieving, but it marked victory for the faithful.

*by faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace*

Seven things about Rahab by Newell, p. 387: (Compare Joshua 2:1-22; 6:22-25; James 2:25. See Joshua 2:1-22; 6:22-25; James 2:25.)

- a. She was a sinner, even a harlot. Rom. 3:23: All have sinned.
- b. Rahab's faith was confessed; and so must ours be. Matt. 10:32.

Joshua 2:8-11: "I know that Jehovah hath given you the land and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you."

- c. Faith meant turning against her people; the believer must also be willing if necessary.
- d. Faith included the belief that Jericho would be destroyed, and it brought concern for her people. 2:13.
- e. It brought the typical scarlet cord tied in her window, by which the spies escaped. 2:15-21. We have the blood of Christ.
- f. By her faith all her kindred were saved. 2:19; 6:22-25.
- g. She became the mother of Boaz (Matt. 1:5); great grandfather of David, the king. Ruth 4:21-22.

Was she a harlot?

- a. Milligan: Many Jews erroneously interpret the word so as to make it mean a seller of food or an innkeeper.
- b. Calvin: The word is *zune*. Some render it "hostess" as though she kept a public house, but as the word is rendered "harlot" for everyone else, so it must be here. The Jews think it disgraceful to their nation, so they render it otherwise.
- c. Calvin: She is mentioned as a harlot to amplify the grace of God.

Faith in God made her hazard her life in receiving and concealing the spies, so she is named among the faithful.

*time will fail me if I tell of Gideon*

Here the author names a number of people drawn from the exploits, deliverances, and heroic endurance of faithful men and women.

Gideon stands chronologically after Barak. Gideon was the

son of Joash of the tribe of Manasseh, and was the fifth judge of Israel. Two things perhaps make him worthy of being named here.

- a. His fight against Baal.
- b. He used only 300 men out of an army of 32,000 men. Judges 6:11-8:32.

### *Barak*

He was a leader of Israel of the tribe of Naphtali. The Israelites were oppressed by Jabin, king of Canaan, and Sisera, the captain of the host. The enemy had 900 chariots, and for twenty years oppressed Israel. Judges 4:23.

Deborah, the prophetess, called Barak and gave him a plan for victory. 4:6-7. With Deborah and 10,000 men he led Israel to a complete victory. Judges 4:1-5:31.

### *Samson*

Samson, in the scripture, appears after Jephthah.

Zwemer in his book, *Sons of Adam*, says that his career is put into the record anonymously, for who but Samson did these things in verses 33-34?

- a. Moses was the "brain," learned in the wisdom of Egypt; Samson was a man of brawn, up to all the tricks and sports of a giant.
- b. Moses' life is a long epic; Samson's, a brief tragedy.
- c. Moses was the man of God; Samson, the man of the people. The above offers the contrast between Moses and Samson. These feats of muscular power are of course the chief things about him.

### *Jephthah*

He was the son of Gilead by a concubine, and became the ninth judge of Israel. His victories over the Ammonites and the Ephraimites, Judges 11:1-12:7, with faith in God, ranks him a name among the faithful. He made a hasty foolish vow, and the finest victory was marred by the cruel death of his own daughter.

- a. In all the faithful ones, we find imperfection, yet they attained much by faith.
- b. Perhaps we should see that faults should not break us down or dishearten us. We must go on in the race of our calling.

*David*

Calvin says: "Under David's name he included all the pious kings." He was the second king of Israel, and is known for his faith in God.

- a. This is established by the Psalms that express it. Cf. Ps. 18:6-17.
- b. It is shown in his many victories for the Lord, one of which was his slaying of Goliath.

*Samuel and the prophets*

Samuel is placed after David, most likely in order to connect him with the prophets, says Milligan. The prophets are to be greatly admired, for they had to preach in such wicked and wayward days.

- a. Their patience was sorely tried, but their faithful messages are recorded for the ages.
- b. They are lessons in faith and faithfulness for us today.

*who through faith subdued kingdoms*

Some of them did some of the things that are named here.

- a. David is probably chief here, but definitely Joshua's work should be noted as he led in the conquest.
- b. Asa, Jehoshaphat, Hezekiah, and Josiah are others who could be named. This work is similiar to verse 34—"turned to flight armies of aliens."

*wrought righteousness*

This work was the main concern of the prophets who cried out against sin and for the establishment of justice. The work of Elijah and Elisha stands out.

King Josiah's work, II Kings 22:1-23:30, is an outstanding work among the kings. Compare David, II Sam. 8:15.

Samuel's work as a judge is outstanding in the field of righteousness. See I Sam. 12:4.

*obtained promises*

The one great promise of the Messiah they did not obtain, but some promises were fulfilled in their lives.

- a. Joshua and Caleb obtained the promised land after 40 years. Josh. 14:6-14.
- b. Isaiah saw Jerusalem delivered from the invasion of Sennacherib.

- c. Daniel saw the end of the Babylonian captivity.
- d. Nehemiah lived to see the wall of Jerusalem rebuilt.
- e. Abraham received the promised son.
- f. David was promised the kingdom, and received it.  
Some feel that it only means verbal promises, but this is far less meaningful.

*stopped the mouths of lions*

Several people accomplished this.

- a. Daniel is the greatest example. Dan. 6:22: "— saying, My God hath shut the lion's mouth."
- b. David had victory over the lion and the bear. I Sam. 17:34.
- c. Samson, Judges 14:6, on the road to Timnah.
- d. David's mighty man Benaiah: I Chr. 11:22. "— slew a lion in the midst of a pit in time of snow."

The examples are given to show the importance and power of faith.

*quenched the power of fire*

This indicates that the flames were not stopped, but their power and violence were taken away.

- a. The great example is that of the three Hebrews recorded in Dan. 3.
- 1. The fiery furnace was likely the new type of place of sacrifices designed by Nebuchadnezzar.
- 2. He desired a place where the work of priests could be observed, according to the archeologists.
- b. No other persons are suggested from the Bible, but of course many martyrs experienced the flames.

Rudelback tells of a martyr at Brussels who said that the flames felt like roses as they covered him.

*escaped the edge of the sword*

Many are such instances as this one.

- a. David escaped the sword many times, from the hand of King Saul, as well as Goliath. Cf. I Sam. 18:11; 19:10-12.
- b. Elijah did. I Kings 19:1-16.
- c. Elisha is included. II Kings 6:14-23; 31-33.
- d. Jeremiah, Jer. 36:26. Compare Jer. 39.

Milligan likes to include the Maccabean movement, which is a thrilling history.

*from weakness were made strong*

This power may be seen in several ways.

- a. Sarah had power to conceive. Heb. 11:11.
- b. Gideon trembled when he was called.
- c. Jeremias said he was like a child. He couldn't speak, but he was made to speak.
- d. Isaiah said, "Woe is me."

Remember how the enemies talked about Nehemiah's effort to rebuild the walls, saying, "Feeble Jews."

*waxed mighty in war, turned to flight armies of aliens*

The history of God's people is a mighty war epic.

- a. Gideon with 300 men conquered the hosts of Midian.
- b. Abraham with 318 men rescued Lot.
- c. Joshua had many victories.
  1. Defeated Amalek. Ex. 17.
  2. Defeated the Amorites in a long day. Josh. 10:12-13.
 "Aliens" probably refers to all who opposed the government of Israel.

*women received their dead by a resurrection*

The widow of Zarephath, I Kings 17:21. Elijah dwelt there, and Elijah raised up her dead son.

II Kings 4:34. The Shumanite woman's son raised by Elisha.

*and others were tortured*

This also may be translated, "beaten to death." Torture is not always done by heathens, but has been done in the name of God.

*not accepting their deliverance*

"Deliverance" may be also translated "redemption." This may refer to a mother and her seven sons mentioned in II Maccabees 7:1. (In the *Apocrypha*)

- a. They would not submit to eating swine's flesh and other heathen customs.
- b. Few more heroic stories appear than that of the Maccabeans. Elizar, a Jewish scribe, was also killed.
  - a. He died on the *typanum*, a large wheel on which they were stretched in order to beat them to death with clubs.
  - b. Such cruelty could not persuade him to be delivered.
 Polycarp — ("80 and 6 years") would be an example but

not included here, since his death came after Hebrews was written.

*that they might obtain a better resurrection*

Torture seemed a small thing when they were seeking a resurrection that God could give. When men have a faith, hope, and a love for God, man cannot touch it.

- a. Riches, popularity, etc., can be taken, but not our hope.
- b. Faith gives strength to endure and the spirit to rejoice in it.

*others had trials of mockings*

Instances of mocking are recorded in the Old Testament.

- a. Philistines mocked Samson. Judges 16:25.
- b. Ahab imprisoned Micaiah. I Kings 22:27.
- c. Jeremiah was cruelly treated and mocked by Pashar and others. Jer. 22:2-7; 33:2-3.
- d. Isaac was mocked by Ishmael.
- e. Elisha was mocked by the children.

Mocking is severe in that it makes one angry and causes him to lose self-control.

*scourgings, yea moreover of bonds and imprisonments*

Scourging in the synagogue was common.

Several instances of imprisonments are mentioned.

- a. Joseph was cast into prison.
- b. Jeremiah was lowered into a dungeon of mire. 37:16; 38:6. "Bonds" refers to being bound in fetters and shackles. This was a common experience for the apostles.

*they were stoned*

An example is Zechariah.

- a. He was the son of Jehoiada.
- b. Joash, king of Judah, had him stoned. II Chr. 24:20-22. Stephen, the first New Testament martyr, experienced this.

*they were sawn asunder*

The Talmud says that this happened to Isaiah by the order of Manasseh, king of Judah. An Apocryphal book, *The Ascension of Isaiah*, (5:11) gives this tradition about Isaiah.

*they were tempted*

This probably refers to the offers of life, wealth, honor, etc.,

that the faithful received in exchange for their faith. Temptations like Jesus faced are no doubt meant.

*they were slain with the sword*

Elijah made this charge in a complaint to God. I Kings 19:10.

Jehoiakim slew the prophet Uriah. Jer. 26:23.

Ahab's reign was characterized by slaughter.

Herod slew James. Acts 12.

*they went about in sheepskins, in goatskins being destitute, afflicted, ill treated*

This was a type of garment worn by the prophets.

a. See Elisha and Elijah, II Kings 2:8-13; I Kings 17:3-9; 19:3-14.

b. Elijah is called "a hairy man" in II Kings 1:8, most likely because of his garb.

False prophets wore these clothes in order to deceive. Zech. 13:4.

*of whom the world was not worthy*

Such cruel men as persecuted these prophets and martyrs did not deserve such good examples of faithful men. You do not hear men like Paul, a saint, ever saying that he was too good for the world.

*wandering in deserts and mountains and caves and holes of the earth*

These places were places of refuge for persecuted men and women.

God's great outdoors is a safer place for man than in the presence of the unbeliever.

*these all having had witness borne to them through their faith received not the promise*

If these had the light of grace and were faithful, how much more should we be. We have the full sunlight of God's grace upon us. If a spark led them to seek the promise, the full light should enable us to attain.

*the promise*

What is it? There is in the future a promise to be fulfilled, in the future to us and to the ancient saints.

The better thing, Heb. 10:40. Cf. 9:15, the atonement.

The ancients died without obtaining either.

- a. We may experience both.
- b. This may express the idea that they are not yet in possession of the inheritance promised them.
- c. Then all saints, whether before or after the coming of Christ, will at the same time come into the inheritance.

*God, having provided some better thing concerning us*

This must refer to the atonement through Christ. Newell expresses it as "our heavenly calling."

*that apart from us.*

What God has planned for all mankind, He will do for all mankind at the same time. When it is done, whatever it is, I have faith that it will be done right.

*they should not be made perfect.*

This is done through Christ. Heb. 12:23: "We are come to the spirits of just men made perfect."

This perfecting looks forward to that salvation consummated at the coming of Christ. 9:28: "To them that wait for Him unto salvation."

It includes the redemption of the body. Rom. 13:11.

Newell: Enoch has already been made perfect. Heb. 12:23 refers to him: "Ye are come unto the spirits of just men made perfect." Spirits are made perfect, but bodies are not. Someday, however, we will have a glorious new body. I Cor. 15.

### *Study Questions*

2298. What is meant by "Passover"? Was it the passing over of the death angel, or the feast?
2299. Does the reference to sprinkling of blood settle the question?
2300. What did Moses have to do with the passover?
2301. What all was involved in the Red Sea experience?
2302. Does the Modernist have enough faith to believe in Israel's faith, or the Biblical record of the account?
2303. Tell of the faith involved in the destruction of Jericho.
2304. Was the command that took a week to complete, a test of faith?
2305. In what was Rahab's faith?
2306. If it was in God, how did she get it?

## HELPS FROM HEBREWS

2307. How were Jericho's people disobedient?
2308. Was she a believer in God, thus accounting for her receiving the spies in peace?
2309. What did faith cost her?
2310. What did faith gain for her?
2311. Name the things which she did.
2312. Does she fit into God's scheme of future events? Cf. Matt. 1:5; Ruth 4:21-22.
2313. Was she a harlot in the modern meaning of the word?
2314. Could she have been a woman of faith, and also an evil woman?
2315. Is it likely that the spies would have sought the help of such a person?
2316. Why is Gideon listed in the roll of faithful ones?
2317. What was Gideon's responsibility?
2318. Was it customary for a judge of Israel to be also a warrior?
2319. How does Barak fit into the listing of Hebrews? When did he live?
2320. What single event may have earned him this place?
2321. What woman helped him? What was her duty?
2322. How did Samson earn his place?
2323. Could he be the one the author had in mind for a portion of v. 33?
2324. Compare Moses and Samson in length of service.
2325. Tell of the work of Jephthah.
2326. What race or tribe troubled Israel in his day?
2327. Was he without criticism?
2328. Was his background good?
2329. Were any kings named among the faithful?
2330. Why was David singled out?
2331. Is there any single accomplishment that would gain him recognition in Hebrews?
2332. Were his victories numerous ones?
2333. Have these men been named in chronological order?
2334. Who was first, Samuel or David?
2335. What was Samuel?
2336. What was so discouraging about a prophet's work?
2337. Name some men who might be included in the expression, "subdued kingdoms."
2338. What class of men is most likely included?

## HELPS FROM HEBREWS

2339. Were any kingdoms subdued by prophetic preaching?
2340. Who among the Hebrews that subdued many kingdoms is not mentioned?
2341. Could Joshua be considered a man of faith?
2342. What group wrought righteousness?
2343. Were the prophets the only ones?
2344. Name some outstanding prophets.
2345. Name some outstanding kings.
2346. What judge was successful in reforms?
2347. What promises were obtained by Joshua, Isaiah, Daniel, Nehemiah, Abraham, David, etc.?
2348. What great promise did they miss?
2349. Name some who stopped the mouths of lions.
2350. How does Benaiah resemble David?
2351. Were flames quenched, or was it their power that was quenched?
2352. These men could not be considered God's firemen, could they?
2353. Who may be referred to here? Were there many?
2354. Could the author have in mind any New Testament martyrs?
2355. Name some who escaped the sword.
2356. Did David escape many times?
2357. What prophets were in danger of the sword?
2358. What is meant by "made strong"?
2359. Was it always physical strength?
2360. Have great men of God felt weak on occasion?
2361. Did Nehemiah, rebuilding walls, look feeble?
2362. Could Samson be included in this?
2363. Discuss the idea, "waxed mighty in war."
2364. Did they always depend upon a mighty army?
2365. How many did various warriors use?
2366. Tell of one great battle where the time element was involved.
2367. What is meant by "aliens"?
2368. What Old Testament women received their dead alive?
2369. Did Jesus raise the dead for any women?
2370. Could the resurrection of dead saints that accompanied Jesus' death be included?
2371. What methods of torture have been used?
2372. Name some instances.

## HELPS FROM HEBREWS

2373. Has cruelty been used only by heathen?
2374. What is meant by, "not accepting their deliverance"?
2375. Which is easier, to die in battle or to suffer for righteousness?
2376. What period of history do the commentators think may have been included here?
2377. Could Moses be included?
2378. Could the three Hebrew children be included?
2379. What was the deliverance they could have accepted?
2380. Why was it rejected?
2381. How did faith help?
2382. Name some mockers and some mocked ones.
2383. Was it always heathenism against God's men?
2384. Was it ever brother mocking brother?
2385. How is mocking a hard trial?
2386. What is "scourging"?
2387. What are "bonds"?
2388. Name some Old Testament imprisonments.
2389. Was imprisonment a common experience for the apostles?
2390. Do we have an example of one being stoned?
2391. Was it a common practice?
2392. Who was subject to stoning?
2393. Do we know of anyone being sawn asunder?
2394. How do we know Isaiah suffered this kind of death?
2395. What all may be included in the word "tempted"?
2396. Name some men who experienced these.
2397. Name some who were slain with the sword.
2398. Who was Jehoiakim?
2399. Who was Uriah?
2400. Is dying a common way to escape duty?
2401. Who may have gone about in sheepskins, etc.?
2402. Was this a characteristic garb?
2403. Did others ever wear them? Cf. Zech. 13:4.
2404. What is meant by, "of whom the world was not worthy"?
2405. What is the significance of verse 39?
2406. What witness was borne?
2407. What promise is referred to?
2408. Can we infer by these verses that they have not yet gained eternal life — that they are still in the tombs?
2409. What "better thing" is referred to in verse 40?

## HELPS FROM HEBREWS

2410. Is God going to bless all, the faithful of the past, and us at the same time?
2411. What is meant by perfect? Cf. Heb. 12:23.
2412. Was Enoch made perfect. Will we be coming to him and others?
2413. What form will we have when we are perfected? Cf. I Cor. 15.

### *True Or False Over Chapter Eleven*

- \_\_\_ 1. By faith Cain offered a more excellent sacrifice than Abel.
- \_\_\_ 2. It is impossible to please God without faith.
- \_\_\_ 3. Abraham proved his faith by his willingness to offer up Jacob to God.
- \_\_\_ 4. Faith is a factor in the tumbling of the walls of Jericho.
- \_\_\_ 5. Noah by faith looked for a city whose Builder and Maker is God.
- \_\_\_ 6. Faith is the substance of things hoped for.
- \_\_\_ 7. The elders obtained a good report by faith.
- \_\_\_ 8. By faith Noah was translated that he should not see death.
- \_\_\_ 9. This chapter offers an explanation for the existence of the universe.
- \_\_\_ 10. Isaac was an adopted son of Abraham because Sarah, his wife, could not bear children.
- \_\_\_ 11. Moses chose to spend his life in the court of Pharaoh, but God's call was so insistent that he was compelled to heed.
- \_\_\_ 12. Abraham looked for a city whose Builder and Maker is God.
- \_\_\_ 13. The walls of Jericho fell on the eighth day of marching around it.
- \_\_\_ 14. Faith is based on something that we have seen for ourselves.
- \_\_\_ 15. The Old Testament heroes of the faith escaped all affliction and hardship because of their faith.
- \_\_\_ 16. Moses was hidden three months in the bullrushes.
- \_\_\_ 17. By faith, the mouths of lions were stopped.
- \_\_\_ 18. Everything that exists was made out of something that we can see.

## HELPS FROM HEBREWS

- \_\_\_\_19. We are to believe that God is a Rewarder of them that seek after Him.
- \_\_\_\_20. Abraham went out to the place that he was to inherit, not knowing where it was.
- \_\_\_\_21. It was a godly fear that Noah had while he prepared the ark.
- \_\_\_\_22. Men who dwelled in tents nevertheless looked for a city which hath foundations whose Builder and Maker is God.
- \_\_\_\_23. Moses' endurance is attributed to the fact that he was able to see Him Who is invisible.
- \_\_\_\_24. The world was not worthy of those who suffered so greatly for God.
- \_\_\_\_25. God has given men great strength when they were weak.

## SUMMARY OF CHAPTER ELEVEN

This is the great chapter on faith. It shows what a man does who acts on faith. It illustrates, with examples from the Old Testament, the meaning of acting by faith; faith is obeying the commands and instructions of God. It shows the victories and rewards of faith.

This chapter continues the appeal which began in 10:19, and in particular it elaborates upon the last verse of Chapter Ten, which mentions the faith that preserves the soul. Throughout Hebrews, which discusses the high priesthood of Jesus Christ, the appeal has been for the Christian to remain faithful to Him. This chapter explains the nature of faith and shows why it is the basic cause of God's approval on the lives of those whose victories and triumphs are presented in the Old Testament.

It begins (1-3) with a statement about the nature of faith and the point to be developed in the chapter — God's approval of the faithful. The examples are taken from the Old Testament and follow the order of the Bible, beginning with Genesis and Exodus and closing with the summary of the historical books. So we read, as the order is given in Genesis, about Abel, Enoch, Noah, Abraham, etc.

The grand theme of the chapter, "by faith," is repeated with impressive force as it strengthens the Christian's determination to overcome trials and join the company of the faithful who attain to the reward of heaven.

III. *The perfect and final faith of the Christian dispensation.*  
12:1-29.

A. *Jesus, the Author and Perfector of our faith.* 12:1-3.

*Text*

12:1-3

1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the Author and Perfector of our faith, Who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. 3 For consider Him that hath endured such gainsaying of sinners against Himself, that ye wax not weary, fainting in your souls.

*Paraphrase*

1 Wherefore, even we, like the combatants in the Grecian games, having so great an assembly of witnesses placed around us, laying aside every weight of worldly hopes and fears, and cares, and friendships, which encumber us in running, and the sin of apostasy which is so easily committed, let us run with perseverance the race appointed us;

2 Looking off from the ancients to Jesus, the Leader and Rewarder of the faithful, Who, for the joy of bringing many sons into glory which was set before Him, endured the lingering agonies of the cross, despising the shame of suffering as a malefactor, and sat down at the right hand of the throne of God. See Chap. 8:1.

3 Wherefore, attentively consider the dignity of Jesus your Leader, Who, before He was thus rewarded, patiently endured such calumny, opposition, and persecution from sinners against Himself, that ye may not be weary, being dispirited in your minds through the continuance of the persecution.

*Comment*

*Therefore let us also, seeing*

This is done with our spiritual sight. We have just gone through God's memory album to behold the monuments to the saints of God.