

THE MOTIVATIONAL EXAMPLES OF FAITH | VV. 4-38

- Abel – v. 4
- Enoch – v. 5
- A reminder – v. 6
- Noah – v. 7
- Abraham and Sarah – vv. 8-12
  - V. 11 - We should give Sara more credit than we typically do. Though she laughed and contrived the Hagar incident, the Bible credits her with faith.
  - V. 11 – **was delivered...** - This is a miraculous conception, of the same sort as that of John the Baptist (See Luke 1:36), but not the same sort as the conception of Jesus, which was by the Holy Spirit, without earthly father.
- A midpoint encouragement – vv. 13-16
  - Verse 13 contains five participles that describe these previously mentioned. The English versions give two as participles and three as past tense. The participles are: *having received, having seen, having been persuaded, having embraced, and having confessed.*
    - **Persuaded** - The Greek is πείθω [peitho], which is "to convince." The opposite, *apeitho* (not to be confused with *apathos*--"without emotion"), is often translated *disobedience* (as in Hebrews 11:31, NASB) because *to fail to be persuaded of the things of God leaves one in a position of disobedience.*
    - **Embraced** - The word ἀσπάζομαι [aspazomai] is simply, "welcomed," and is often translated "greet" or "salute" (as in Heb. 13:24). It is the source of the name of Aspasia, the most famous woman of ancient Athens, wife of Pericles.
- Abraham's offering – vv. 17-19
  - On v. 19, compare Romans 4:17-22.
  - V. 19 – **a figure** - The Greek for **figure** is παραβολή [parabole], from *para* (alongside) and *ballos* (to throw). Therefore, *parable* is "to place two things side by side for comparison." Since it is explicitly mentioned that Isaac should be compared to Christ, we should see the comparison:
    - Both had a miraculous birth
    - Both were taken to the altar by their father, for sacrifice
    - Both were able to tell about the experience at a later date
    - However, Isaac did not die, but God provided. Jesus was the ultimate provision, but God provided for Him a resurrection.
- Isaac through Joseph – vv. 20-22
  - V. 20, See Genesis 27:27-29
  - V. 21 - In Genesis 48:5 Jacob adopted Ephraim and Manasseh and said that "they are mine" to the same degree and Reuben and Simeon.
- Moses – vv. 23-29
- Others from Rahab through the prophets – vv. 30-38
  - V. 32 - Barak and Samson are two men whom we do not typically consider faithful, yet the Word of God is more generous in its estimation. Worldly failure cannot be the evaluation of faith.

- V. 32 - Jephthae (Jephthah) is almost never given a good report, except by the writer of Hebrews. His story is in Judges 11.

#### THE PLAN OF GOD | VV. 39-40

- The summary: they **received not the promise** – v. 39
- Apparent contradictions:
  - Heb. 11:33 vs 39 –
    - They **obtained promises** v. 33
    - They **received not the promise** v. 39
    - The word in 11:39 κομίζω (*komizo*) is "to have in hand," while in 11:33 [ἐπιτυγχάνω] [*epitugchano*] is to "stumble upon" (not literally), or to be the recipient of the promise.
    - Those in Hebrews 11:33 **obtained promises** which were not "received" in v. 39.
  - Heb. 11:17 vs 39
    - Abraham **received the promise** (v. 17)
    - He **received not the promise** (v. 39)
    - Verse 17 uses the word ἀναδέχομαι [*anadechomai*], which is used in Acts 28:7 as "welcomed" (NASB).
- The reason they did not receive the promise – v. 40
  - It was not God's timing for them to get the promise.
  - It was God's mercy, **God having provided some better thing for us** ("us" being the Hebrew nation at the time of the writing).