

REVIEW OF VV. 1-2

WHAT IS FAITH? | HEBREWS 11:1

- The **substance** of things hoped for: The word *hypostasis* is the *undergirding*.
- The **evidence** of things not seen: faith can be *seen* but the object of the faith is *unseen*.
- The things not seen: This is a very "concrete" phrase.

WHAT HAS FAITH DONE IN THE PAST? | HEBREWS 11:2

- The literal translation: *It is witnessed of the elders that they had faith.*
- The implications that they were "saved by faith" must be removed. The verse simply says that the Elders had faith that was worthy of testimony, and thus the chapter commences to tell of their faith. (See Young's Literal) (The same issue is in v. 39).

WHAT DOES FAITH DO FOR US? | HEBREWS 11:3

- **The worlds:** literally, "the ages" were made.
 - While the context can include the physical world, the emphasis is on *time* and *the purpose of God* within that time.
 - See Hebrews 9:26 for *world* and *ages* used in the same sentence.
 - Since the author is, in larger context, making reference to the coming *age of the Kingdom*, he rightly uses this term (*aionas*) rather than make reference to the earth (*kosmos*).
- The things seen did not come into being by **things which do appear**, or, literally, "the things being seen." God has not created the seen using that which is visible to the human eye.
 - The Greek word *visible* is *phainomenon*.
 - In proper English usage, a *phenomenon* is that which can be seen.
 - *Phenomenal* simply means *visible*. "To divert it from this proper use to a job for which it is not needed, by making it do duty for remarkable, extraordinary, or prodigious, is a sin against the English language." [Fowler]¹
 - This word displays the very keen scientific knowledge of the writer and the ancient world.
 - The root *phaino* is literally "to shine."
 - Visible things reflect light - they shine.
 - God created *the ages* out of that which could catch no light. It has no mass, no matter. He created "out of nothing."
 - Note: Proper English (and theology) requires "which" not "that" since "which" clarifies and "that" limits. The use of "that" could imply that God created *the ages* out of *things* which cannot be seen, rather than *out of nothing*. Further, "things" should be "the things seen" not "the things not visible." Literal translation: *so that the things seen have their existence not from phenomenon.*

¹ http://www.etymonline.com/index.php?term=phenomenal&allowed_in_frame=0

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
- A midpoint encouragement – vv. 13-16
- Abraham's offering – vv. 17-19
- Isaac through Joseph – vv. 20-22
- Moses – vv. 23-29
- Others from Rahab through the prophets – vv. 30-38

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).