

## Notes on the Greek New Testament Week 169 – Hebrews 11:8-34

### Day 841: Hebrews 11:8-12

#### Verses 8-12

Westcott entitles these verses, "The Faith of persistent Obedience seen in the Faith of Abraham." The main emphasis is upon faith trusting wholly in God for what he has promised and, through patient endurance, inheriting the promise.

#### Verse 8

Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἔξελθὲν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἔξηλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

The present participle καλουμενος emphasises the immediacy of his obedience. "He obeyed the call while (so to say) it was still sounding in his ears." Westcott.

ὑπακουω obey, be subject to  
τοπος, ου m place, opportunity  
ἤμελλεν Verb, imperf act indic, 3 s μελλω  
(before an infin) be going, be destined  
κληρονομια, ας f inheritance, what is  
promised  
ἐπισταμαι know, understand  
ποῦ adv where, to what place

"It is no ordinary trial of faith to give up what we have in hand in order to seek what is afar off and unknown to us." Calvin.

#### Verse 9

Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακωβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

παροικεω live in, make a temporary home, live as a stranger  
γη, γης f earth, land  
ἐπαγγελια, ας f promise

This phrase occurs here alone in the NT.

ἀλλοτριος, α, ον belonging to another

Cf. Acts 7:6

σκηνη, ης f tent, temporary shelter  
κατοικήσας Verb, aor act ptc, m nom s  
κατοικεω live, inhabit

Westcott says that "Abraham dwelt throughout the time of his sojourn in tents, so declaring that which was permanent was not yet attained... The premature settlement of Lot and its disastrous issue point the lesson of Abraham's discipline."

συγκληρονομος, ον sharing together, sharing together God's blessings

#### Verse 10

ἔξεδέχετο γὰρ τὴν τοῦ θεμελίου ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

"It was by faith that Abraham learned to look beyond this present fleeting scene to the unseen and eternal blessings which God has prepared for those who love him (1 Cor 2:9) and to account the sufferings of this present time as unworthy of comparison with the glory that was to be revealed to him (Rom 8:18). Accordingly, he realised that the attainment of this earthly territory was not the completion of his pilgrimage and perceived that this land of promise, so unpromising in itself, was in fact a pointer to a further and more solid reality. The testing circumstances of his sojourn within its boundaries were a daily witness to him that fulfilment was not here and not yet. And so the land became to him a sacrament, or rather an element which, linked as it was with the word of promise, was invested with sacramental significance, and which, as such, pointed beyond itself to a more excellent consummation." Hughes.

ἐκδεχομαι wait for, expect, look forward to

θεμελιος, ου m (also θεμελιον, ου n)  
foundation

πολις, εως f city, town

τεχνιτης, ου m craftsman; designer

δημιουργος, ου m builder, creator

"The word τεχνιτης in this connexion refers to the plan and δημιουργος to the execution of it. Τεχνιτης occurs in the more general sense of 'craftsman' Acts 19:24, 38; Rev 18:22: δημιουργος is not found again in the NT." Westcott

**Verse 11**

Πίστει – καὶ αὐτὴ Σάρρα στεῖρα –  
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν  
καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν  
ἠγήσατο τὸν ἐπαγγειλάμενον·

στεῖρα, ας f barren, a woman incapable  
of having children

καταβολη, ης f beginning, creation

σπερμα, τος n seed, offspring

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

There is much debate over whether Sarah or Abraham is the subject of this verse. There are a number of textual variants which seek to ease the ambiguity. The UBS Committee, influenced by the fact that the expression δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν is regularly used of the male in begetting rather than the female in conceiving, punctuate the text to indicate that καὶ αὐτὴ Σάρρα στεῖρα is considered a circumstantial clause, 'by faith, even though Sarah was barren, he [Abraham] received power ...' Hughes, having considered the various options and influenced by the fact that the Greek fathers uniformly understood the verse of Sarah, concludes, "Taking everything into consideration, it remains the most natural construction to accept Sarah as the subject of the sentence." He understands 'seed' here "not of the receiving of seed by the woman from the man nor of transmission of seed by the man to the woman, but of the founding or establishing of a seed or posterity."

παρα preposition with acc beside, contrary  
to

καιρος, ου m time, season

ἡλικια, ας f age, span of life, years

καὶ παρὰ κ. ἡλ. "Even against natural  
expectation of the age which she had reached."

ἐπεὶ since, because, for

πιστος, η, ον faithful, trustworthy, reliable

ἠγήσατο Verb, aor midd dep indic, 3 s

ἡγεομαι think, regard, consider

ἐπαγγειλάμενον Verb, aor midd dep ptc, m

acc & n nom/acc s ἐπαγγελλομαι  
promise

**Verse 12**

διὸ καὶ ἄφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα  
νενεκρωμένον, καθὼς τὰ ἄστρα τοῦ  
οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ  
παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ  
ἀναρίθμητος.

διὸ therefore, for this reason

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one,  
single

"Though Sarah is lost, so to speak, in Abraham with whom she was united (ἀφ' ἑνος), yet her act of Faith completing his Faith is made the reason of the fulfilment of the promise (διὸ)." Westcott.

ἐγεννήθησαν Verb, aor pass indic, 3 pl  
γενναω be father of, bear; pass be  
born

Westcott says of καὶ ταῦτα that it is a  
classical phrase found here only in the NT.

νενεκρωμένον Verb, perf pass ptc, m & n  
gen s νεκρωω put to death (pf pass ptc  
as good as dead)

Cf. Rom 4:19

ἄστρον, ου n star, constellation

οὐρανός, ου m heaven

πληθος, ους n crowd, multitude

Cf. Gen 22:17; 32:12.

ἄμμος, ου f sand

χεῖλος, ους n lip, shore

θαλασσα, ης f sea

ἀναριθμητος, ον innumerable

**Day 842: Hebrews 11:13-16****Verse 13**

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ  
λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν  
αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ  
ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί  
εἰσιν ἐπὶ τῆς γῆς·

κατὰ πίστιν "indicates that it was in  
accordance with the principle of faith that they  
faced the moment of death." Hughes.

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνησκω die, face death

πάντες Adjective, m nom pl πας

Meaning, Abraham, Isaac and Jacob.

ἐπαγγελια, ας f see v.9

Qualifies the assertion that these all died 'in  
faith'. They died in faith in the sense that they  
had not received the promises of the land,  
growth of a nation etc. but they died trusting  
God to fulfil his promise.

πόρρωθεν at or from a distance

ἰδόντες Verb, aor act ptc, m nom pl ὄραω

see, observe, perceive

The paradox of faith is that it sees the unseen,  
cf. v.1.

ἀσπάζομαι greet, welcome

"Thus the existential power of faith made the distant hope a present reality, and these believers of the ancient world 'saw' and 'greeted' the promised consummation, even, and indeed especially, in the hour of death, as though already face to face with it." Hughes.

ὁμολογήσαντες Verb, aor act ptc, m nom pl  
 ὁμολογεω confess, declare  
 ξενος, η, ον strange, foreign; ὁ ξ.  
 stranger, foreigner  
 παρεπιδημος, ου m temporary resident

Reflects Abraham's words in Gen 23:4 when seeking to buy a burial plot for Sarah.

#### Verse 14

οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

τοιουτος, αυτη, ουτον correlative pronoun  
 and adjective such, of such kind  
 ἐμφανιζω inform, make known, reveal  
 πατρις, ιδος f native country, own city,  
 own town, settled home

Only occurrence of this word in the epistle. Cf Jn 4:43. The word bears the sense 'fatherland', the place to which one truly belongs.

ἐπιζητεω seek, desire, search for

#### Verse 15

καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι

ἐκεινος, η, ο demonstrative adj. that  
 μνημονευω remember, keep in mind;  
 make mention of

Westcott thinks that the second, and less common sense, 'make mention of' is the appropriate one here. He thinks that the reference is to their words rather than their feelings. The suggestion seems unnatural in context. The sense appears rather to be that of remembering with longing, rather as Israel in the wilderness looked back with longing to Egypt.

ἐξέβησαν Verb, aor act indic, 3 pl ἐκβαινω  
 leave, go out  
 καιρος, ου m time, here 'opportunity'  
 ἀνακάμψαι Verb, aor act infin ἀνακαμπω  
 return, turn back

The writer of this epistle is warning his readers against the temptations of turning back. There are always plenty of opportunities to turn back, but faith is forward looking. Faith looks back only in thankfulness and forward always in hope.

#### Verse 16

νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

"To avow openly in the world, by our ways, walking and living, with a constant public profession, that our portion and inheritance is not in it, but in things invisible, in heaven above, is an illustrious act and the fruit of faith. But then it is incumbent on us, that we do not in anything contradict this testimony. If we love the world like others, use it and abuse it like others, we destroy our profession, and declare our faith to be in vain." John Owen.

Owen says that their desire had three elements:  
 i) A sense of dissatisfaction with the present;  
 ii) A sense of the worth and excellence of what is desired;  
 iii) A sight of the means of attaining it, without which the desire would soon fade.

κρειττων and κρεισσων, ον gen ονος  
 better

ὀρεγομαι be eager for, long for, desire  
 ἐπουρασιος, ον heavenly, celestial  
 διο therefore, for this reason  
 ἐπαισχυνομαι be ashamed  
 ἐπικαλεω call, name

I.e. he calls himself 'the God of Abraham, the God of Isaac and the God of Jacob' (Gen 28:13; 31:5; 39:9; Ex 3:6; 4:5). Cf. Jn 20:17 – he now calls himself our God.

ἐτοιμαζω prepare, make ready

Cf. Jn 14:2-3.

πολις, εως f city

"The fulfilment of the promise in its highest form is set before us as social and not simply as personal. God prepared for His chosen not a home but a 'city,' a Divine Commonwealth." Westcott.

"It is the same goal toward which the apostle Paul, unhindered by present afflictions, pressed on, 'forgetting what lies behind and straining forward to what lies ahead,' in the conviction that 'our citizenship is in heaven' where at last we shall be fully transformed into the likeness of our glorified Redeemer (Phil 3:12f., 20f.); and toward which we who are Christian believers hasten as we 'run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith' (Heb 12:1f.). In such single-minded commitment there can be no thought of turning back." Hughes.

**Day 843: Hebrews 11:17-23****Verses 17-19**

"The greatness of Abraham's Faith was shewn by the fact that he was ready to sacrifice his only son, though it had been before declared that the fulfilment of the promise which he had received was to come through him. His obedience therefore included the conviction of some signal and incomprehensible work of God whose promise could not fail." Westcott

**Verse 17**

Πίστει προσενήνοχεν Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερον ὃ τὰς ἐπαγγελίας ἀναδεξάμενος,

προσενήνοχεν Verb, perf act indic, 3 s  
προσφερω offer, present

Note the use of the perfect followed by the imperfect. Westcott comments, "The first verb expresses the permanent result of the offering completed by Abraham in will, the second his actual readiness in preparing the sacrifice which was not literally carried into effect." Faith is generally tested when it seems that circumstances run counter to the promises of God (cf. James 1:12). However, Abraham's faith was tested by a *command* of God that seemed to run counter to the promise.

πειραζω test, put to the test, tempt  
μονογενῆς, εἷς only, unique

One cannot help but hear an echo of the use of μονογενῆς of Christ in Jn 1:14,18; 3:16,18; 1 John 4:9 – though it is also used of an only child in Luke 7:12. Hughes comments, "Not that Abraham was the begetter of no other sons, for he was the father of Ishmael by Hagar and was to be the father of other sons by Keturah; yet there was but one son of the covenant, namely Isaac, who, contrary to human possibility, but in accordance with the power of the promise, was born to Sarah. Within the perspective of God's infallible purposes he was the only son."

ἐπαγγελία, αἷς f see v.13

ἀναδεξάμενος Verb, aor midd dep ptc, m  
nom s ἀναδεχομαι receive, welcome

**Verse 18**

πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

πρὸς ὃν ἐλ. Westcott says that this can be understood in one of two ways:

- i) 'he to whom it was said' i.e. of Abraham;
- ii) 'him in reference to whom it was said', i.e. of Isaac.

"The latter rendering is against the structure of the sentence; though it is in itself possible."

ἐλαλήθη Verb, aor pass indic, 3 s λαλεω  
speak

κληθήσεται Verb, fut pass indic, 3 s καλεω  
σπέρμα, τος n seed, offspring

Cf. Gen 21:12.

**Verse 19**

λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσαστο.

λογισάμενος Verb, aor midd dep ptc, m  
nom s λογιζομαι reckon  
νεκρός, α, ον dead  
ἐγείρω raise  
δυνατός, η, ον powerful, able

Cf. Gen 22:5 for the implied conviction.

ὅθεν where, from where  
παραβολῆ, ης f parable, comparison,  
proverb

ἐκομίσαστο Verb, aor midd indic, 3 s  
κομιζω midd receive, get back

"So dramatic was the sequence of events that it was as though Isaac really had died and had been raised to life again." Hughes.

Westcott suggests that Abraham's faith was grounded in the fact that Isaac's birth was a receiving of what was promised in the face of death (cf. Rom 4:19).

Hughes includes part of Beza's dramatic verse on this incident, written in 1550.

**Verse 20**

Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακωβ καὶ τὸν Ἡσαῦ.

μελλω (ptc. without infin) coming, future  
εὐλογεω speak well of, bless

Cf. Gen 27. Note that the younger son, Jacob, is mentioned before the elder. Isaac's blessings reflect the promise of God.

**Verse 21**

Πίστει Ἰακωβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

ἀποθνησκω die, face death  
ἕκαστος, η, ον each

Cf. Gen 48:2ff. In each of these instances, the theme is obedience to the divine choice.

προσκυνεω worship, fall down and  
worship, fall at another's feet

These words echo an earlier passage in Genesis 47:31. Hughes says that the two incidents of blessing and worship, performed by Jacob from his death bed, are here brought forward as examples of his faith.

ἄκρον, ου n extreme limits, tip  
 ῥαβδος, ου f stick, rod, sceptre

Westcott says that ῥαβδος "follows the text of the LXX which renders a different pointing of the original from that adopted by the Massorettes and by other Greek translations" which have 'bed' (𐤇𐤍𐤁𐤇) rather than 'staff' (𐤇𐤍𐤁𐤇). (The LXX predates the work of the Massorettes by some nine centuries.)

### Verse 22

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

τελευταω die

Joseph's words reflect the promise of God (Gen 15:13-16) and are therefore an expression of faith. In the request concerning his bones, Joseph expresses the fact that he has an interest in the land of promise – that land rather than Egypt is his country or homeland. The writer's purpose here is to encourage the Hebrew Christians to whom he was writing, to go on in faith to the end – even to death – looking to the sure promise of God beyond.

ἐξοδος, ου f departure, death

Occurs in Lk 9:31 of Christ, and 2 Peter 1:15 of Peter.

μνημονευω make mention of  
 ὀστέον, ου and ὀστουν, ου n bone  
 ἐνετείλατο Verb, aor midd dep indic, 3 s  
 ἐντελλομαι command, give orders

The fulfilment of this command is recorded in Ex 13:19; Josh 24:32.

### Verse 23

Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἄστειον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

γενναω pass be born  
 ἐκρύβη Verb, aor pass indic, 3 s κρυπτω  
 hide, conceal  
 τρίμηνον, ου n (a period of) three months

πατηρ, πατρος m father

The plural use in the sense of 'parents'

διότι because, for  
 εἶδον Verb, aor act ind, 1s & 3pl ὄραω  
 see, perceive

ἄστειος, α, ον pleasing, beautiful

Occurs in LXX at Ex 2:2 (cf Acts 7:20).

παιδίον, ου n child  
 φοβεομαι fear, be afraid of  
 διαταγμα, τος n order, decree

A word occurring here only in the NT.

βασιλευς, εως m king

"In 3:2ff. above our author draws a comparison between Moses and Christ in terms of the faithfulness of each... But even the events of Moses' infancy foreshadow the experience of him who is greater than Moses (Heb 3:3), for the life of the infant Jesus was threatened by the edict of a despotic monarch ordering the slaughter of all male children under the age of two years, and by their faith and obedience Joseph and Mary were enabled to preserve the child by taking refuge in the very country where Moses was preserved (Mt 2:13ff.)." Hughes.

## Day 844: Hebrews 11:24-29

### Verse 24

Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μέγας, μεγάλη, μεγα large, great  
 γενόμενος Verb, aor ptc, m nom s γινομαι  
 ἠρνήσατο Verb, aor midd dep indic, 3 s  
 ἄρνεομαι deny, disown, renounce,  
 refuse

θυγατηρ, τρος f daughter

Hughes notes that "the divine purposes were served equally, given the differing circumstances, by Joseph's remaining in high office and by Moses' renunciation of that privilege. Joseph was God's man to preserve the little band of his kinsfolk in Egypt. Moses was God's man to lead the people of Israel from Egypt to Canaan."

### Verse 25

μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,

μαλλον more; rather, instead  
 ἐλόμενος Verb, aor midd ptc, m nom s  
 αἵρεομαι choose, prefer, decide  
 συγκακουχεομαι share hardship with,  
 suffer with

Found here only in the NT

λαος, ου m people, a people  
 ἢ or, than  
 πρόσκαιρος, ον temporary, not lasting  
 ἁμαρτια, ας f sin

ἀπολαυσις, εως f enjoyment

### Verse 26

μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

μειζων, ον and μειζοτερος, α, ον  
greater, greatest

πλουτος, ου m & n riches, wealth  
ἡγησάμενος Verb, aor midd dep ptc, m nom  
s ἡγεομαι think, regard, consider  
θησαυρος, ου m treasure store  
ὀνειδισμος, ου m reproach, disgrace,  
shame

The term του χριστου *could* refer to Israel as the anointed of God (cf. Ps 28:8; Hab 3:13). In this sense, Moses preferred to identify himself with Israel and with the reward (inheritance) God had promised to Israel. However, in context, the reference seems to be to Christ. Perhaps there is a deliberate play on words: Moses' identification with Israel was identification with Christ – as the servant songs of Isaiah move from a corporate reference to focus on a particular individual. Westcott says, "*The reproach of Christ* is the reproach which belongs to Him who is the appointed envoy of God to a rebellious world. This reproach, which was endured in the highest degree by Christ Jesus (Rom 15:3) was endured also by those who in any degree prefigured or represented Him."

ἀποβλεπω keep one's eyes on, give one's attention to

Occurs here only in the NT. Means looking away from one object to focus upon another.

μισθαποδοσια, ας f reward

On looking for reward, cf. 2 Cor 4:17f; Heb 12:2; Matt 5:11.

### Verse 27

Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων ἐκατέρησεν.

κατέλιπεν Verb, aor act indic, 3 s  
καταλειπω leave, leave behind

Calvin and Owen both argue strongly that the leaving of Egypt spoken of here is not that of Moses fleeing after killing the Egyptian, but the Exodus. Hughes disagrees, as does the NEB which translates, "By faith he left Egypt, and not because he feared the king's anger." Hughes says that Moses knew that 'his hour had not yet come' and therefore withdrew from threat (cf. Jn 7:30; 8:20,59; 10:31-39). "The governing impulse of his flight from Egypt was faith, not fear."

φοβηθεὶς Verb, aor pass dep ptc, m nom s  
φοβεομαι see v.23

θυμος, ου m anger, rage, fury

ἀορατος, ον unseen, invisible

ὄρω see v.13

Cf. v.1

καρτερω endure, persevere

Occurs here only in the NT.

Westcott says that "The idea of καρτερεῖν is complementary to the ideas of ὑπομενεῖν (10:32) and μακροθυμεῖν (6:15). The Christian has not only to bear his burdens in the conflicts of life, and to wait for the fulfilment of the promise which seems so strangely delayed: he must also bear himself valiantly and do his work with might through the Spirit (1 Cor 16:13; Eph 3:16)."

### Verse 28

Πίστει πεποιήκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὀλοθρευῶν τὰ πρωτότοκα θίγη αὐτῶν.

πάσχα n Passover, Passover  
πρόσχυσις, εως f sprinkling (of blood)

Cf. Ex 12:7, 22f.

The word is not found in the LXX or elsewhere in the NT. The cognate verb is commonly used in the LXX of the sprinkling of blood on the altar.

αἷμα, ατος f blood

ὀλοθρευω destroy

πρωτοτοκος, ον first-born, first

θίγη Verb, aor act subj, 3 s θιγγανω  
touch

### Verse 29

Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

διέβησαν Verb, aor act indic, 3 pl  
διαβαινω cross, cross over

The focus shifts to the faith of the people.

ἐρυθρος, α, ον red

θαλασσα, ης f sea

ξηρος, α, ον dry

πειρα, ας f attempt (λαμβάνω π.  
attempt)  
κατεπόθησαν Verb, aor pass indic, 3 pl  
καταπίνω swallow, swallow up

That which saved them destroyed their pursuers, just as "the waters of the flood which bore up the ark and those sheltering in it were at the same time the waters which destroyed all who had scornfully rejected the preaching of Noah. Thus the gospel is to one 'a fragrance from death to death,' but to another 'a fragrance from life to life' (2 Cor 2:16); Christ is set for the fall as well as for the rising of many (Lk 2:34); he is the chosen cornerstone, so that 'he who believes in him will not be put to shame,' whereas to the unbeliever he becomes a rock of stumbling (1 Pet 2:6-8; Isa 28:16; 8:14f.). The crucial importance of faith could hardly be more dramatically emphasised than by the opposite fortunes of the Israelites and the Egyptians at the Red Sea." Hughes.

#### Day 845: Hebrews 11:30-34

##### Verse 30

Πίστει τὰ τεῖχη Ἱεριχώ ἔπεσαν  
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.  
τειχος, ους n wall  
ἔπεσαν Verb, aor act indic, 3 pl πιπτο  
fall, fall down  
κυκλωθέντα Verb, aor pass ptc, n nom/acc  
pl κυκλω surround, march round  
ἑπτα seven

Faith in God's appointed means of battle engages the power of God for the casting down of strongholds. Spicq comments of faith that it, "is not concerned with means; it achieves its objective because God intervenes for its vindication."

##### Verse 31

Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπωλετο τοῖς  
ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦς  
μετ' εἰρήνης.  
πορνη, ης f prostitute

"The list of the champions of Faith whose victories are specifically noticed is closed by a woman and a gentile and an outcast."  
Westcott. Cf. Jas 2:25 also Mt 21:31f.

συναπωλετο Verb, aor midd indic, 3 s  
συναπολλυμαι perish with, be put to  
death with  
ἀπειθήσασιν Verb, aor act ptc, dat pl  
ἀπειθεω disobey, be an unbeliever  
δεξαμένη Verb, aor midd dep ptc, f acc s  
δεχομαι receive, accept, welcome

κατασκοπος, ου m spy  
εἰρηνη, ης f peace

##### Verse 32

Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ  
διηγούμενον ὁ χρόνος περὶ Γεδεων,  
Βαράκ, Σαμψων, Ἰεφθάε, Δαυὶδ τε καὶ  
Σαμουὴλ καὶ τῶν προφητῶν,

ἔτι still, yet, moreover  
ἐπιλείπω run short

The masculine με suggests "that the author of our epistle was a man and not, as some have supposed, a woman." Hughes.

διηγεομαι tell, relate  
χρονος, ου m time, period of time  
τε και and also

Westcott says that the names listed are "representatives of the theocracy and ... of the monarchy."

##### Verse 33

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

Westcott divides verses 33 and 34 into three lists each consisting of three accomplishments:

οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,  
εἰργάσαντο δικαιοσύνην,  
ἐπέτυχον ἐπαγγελιῶν,  
ἔφραξαν στόματα λεόντων,  
ἔσβεσαν δύναμιν πυρός,  
ἔφυγον στόματα μαχαίρης,  
ἐδυναμώθησαν ἀπὸ ἀσθενείας,  
ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
παρεμβολὰς ἔκλιναν ἀλλοτριῶν·

"In each group there is progress and there is a progress in the succession of groups in the direction of that which is more personal. The first triplet describes the broad results that believers obtained:

Material victory;  
Moral success in government;  
Spiritual reward.

The second triplet notices forms of personal deliverance from:

Wild beast;  
Physical threats;  
Human tyranny.

The third triplet marks the attainment of personal gifts:

Strength;  
The exercise of strength;  
The triumph of strength."

κατηγωνίσαντο Verb, aor midd dep indic, 3  
pl καταγωνιζομαι conquer, defeat

The cases that may be brought to mind from the OT generally involved victories of God's people over much greater armies.

εἰργάσαντο Verb, aor midd dep indic, 3 pl  
 ἐργάζομαι work, perform  
 δικαιοσύνη, ης f righteousness, what is right, what God requires, justice

The sense here would seem to be that of setting up just government, cf. 1 Sam 12:3-5; 2 Sam 8:15; 1 Ki 10:9.

ἐπέτυχον Verb, aor act indic, 1 s & 3 pl  
 ἐπιτυγχάνω obtain, receive  
 ἐπαγγελία, ας f see v.13

Cf., for instance, Josh 21:43ff.

φρασσω silence, muzzle, stop  
 στόμα, τος n mouth, edge (of a sword)  
 λέων, οντος m lion

As well as Daniel, the reference may be to Samson (Jud 14:6) and David (1 Sam 17:34).

### Verse 34

ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα  
 μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας,  
 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
 παρεμβολὰς ἔκλιναν ἀλλοτρίων·

ἔσβεσαν Verb, aor act indic, 3 pl σβεννυμι  
 extinguish, put out  
 πῦρ, ος n fire

Cf. Dan 3:17.

ἔφυγον Verb, aor act indic, 1 s & 3 pl  
 φεύγω flee, avoid  
 μαχαίρα, ης f sword, war

E.g. David's escape from murderous Saul or Elijah's escape from the enraged Jezebel.

ἐδυναμώθησαν Verb, aor pass indic, 3 pl  
 δυναμοῦω strengthen, make strong  
 ἀσθενεία, ας f weakness, illness

"This principle is illustrated many times over in the records of Scripture. It is seen in Sampson's last great exploit when out of weakness and in dependence upon God he prayed for just one more accession of strength and was enabled to bring the temple of Dagon down upon the mocking assembly of the Philistines (Judg 16:23ff.). David's slaying of Goliath and Esther's courageous advocacy of her fellow Jews are other instances of the weak becoming strong through faith. The apostle Paul speaks of the same reality when he recounts how, denied release from the weakness of his own personal affliction, he was given the assurance by the Lord: 'My grace is sufficient for you, for my strength is made perfect in weakness'; with the result that, now made aware that human weakness is precisely the opportunity for the manifestation of divine power, he declares: 'I will the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions and calamities; for when I am weak, then I am strong' (2 Cor 12:8-10)." Hughes.

ἐγενήθησαν Verb, aor indic, 3 pl γίνομαι  
 ἰσχυρός, α, ον strong, mighty, powerful  
 πολέμος, ου m war, battle

Cf. Ps 18:18f., 29, 34f., 39, 46-48.

παραμβολή, ης f barracks; camp; army  
 ἔκλιναν Verb, aor act indic, 3 pl κλινῶ lay,  
 bow, put to flight

This sense of κλινῶ ('rout', 'put to flight'), though common in Classical writers, is not found elsewhere in the NT.

ἀλλοτριός, α, ον belonging to another;  
 stranger, foreign, enemy