

Prayer

Sections:

Verses 13-16: The Heavenly Hope: These people lived by faith seeking a Heavenly hope

Verses 17-22: The Faith of the Patriarchs: Abraham through Joseph

Verses 23-29: The Faith of Moses

Verses 30-31: Rahab

Verses 13-16: The Heavenly Hope: These people lived by faith seeking a Heavenly hope

All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. ¹⁴ For those who say such things make it clear that they are seeking a country of their own. ¹⁵ And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. ¹⁶ But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

- In the previous verses the preacher had gotten up through Abraham. This verse is a review.
- They all died in faith. They never saw the promises. The preacher actually says they never received the promises.
- They saw these promises from a distance. They even welcomed them from a distance
 - I believe this distance is from the future. They were looking forward to them. They envisioned them from the descriptions.
 - →I believe the author would make the case that we must do the same. We must welcome God's future promises of redemption from a distance. We must not give up hope. These people were a model to the Jewish people of the first century and they are a model for us today.
- They were strangers and exiles in the earth. This is because Abraham had left Haran. He left his native land. They didn't own land where they were at.
 - →In a Christian way we are also strangers on this earth (John 17:14-16).
 - →the world is not our home, yet we (I) make it our (my) home way too much.
- The preacher says that they "confessed" that they were strangers and exiles. So, they said it themselves (Gen 23:4)
- verse 13 continues the thought about their confession. The confession that they are a sojourner shows that they are seeking a different country

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- → Abraham knew that this world was not his home. It is almost like the author is saying that Abraham was looking for the Messianic promises and new Jerusalem or Garden of Eden again
- Verse 15 connects well with Gen 24:6-8: Abraham didn't want his servant to take his son back to his homeland. This is about a bride for Isaac. The preacher says if they thought of that country they would have had opportunity to return
 - → likewise, the Hebrew Christians shouldn't think of their past, lest they return.
 - → We shouldn't think of our past in sin. We shouldn't want anything to do with that sin. We must put that old stuff behind us. God saved us from that. (Prov 26:11; 2Peter 2:22; Col 3:1ff; Romans 12:1-2)
- They were desiring a better country. They didn't care about this past land because they were looking forward to something better.
- This better country is described as a heavenly one.
- Then the preacher makes an inference (therefore). God is not ashamed to be called their God.
 - → This is amazing. By faith as we can be reconciled to God through Jesus and as we can be justified through Jesus, they can be justified and reconciled and God is not ashamed to be their God (Romans 4:22 and chapter 5).
- God even prepared a city for them.
 - → This is the value in waiting and trusting in God.
- God referred to Himself as the God of Abraham, Jacob, etc: Gen 26:24; 28:13; Ex 3:6, 15; 4:5

The ESV Study Note:

Heb. 11:14–16 *The author says that the people he has mentioned in [vv. 1–13](#) were seeking a **better (heavenly) country**, which would be their true **homeland**. First, if Abraham (for example) were looking for an earthly “homeland” (Gk. *patris* refers to a place of one's fathers), he could have returned to Haran; but he persisted in following God's leading and focusing on his promise ([v. 15](#)). Second, the Psalms' spiritual application of exile terminology to this whole mortal life indicates the expectation of a life to come ([Ps. 39:12; 119:19](#); cf. [Heb. 11:13–14](#)). **prepared for them a city**. See [v. 10; 12:22–24; 13:13–14](#).*

Verses 17-22: The Faith of the Patriarchs: Abraham through Joseph

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; ¹⁸ it was he to whom it was said, “In Isaac your descendants shall be called.” ¹⁹ He considered that God is able to raise people even from the dead, from which he also received him back as a type. ²⁰ By faith Isaac blessed Jacob and Esau, even regarding things to come. ²¹ By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his

staff.²² By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

- Now the preacher returns to the patriarchs. Interesting rhetorical device to digress then come back to the patriarchs. He does make applications and insights throughout his writings.
- Abraham was tested and Abraham responded with faith
 - → This is one of the great faiths of the Old Testament. I don't think any of us could understand going through this.
 - This was Abraham's only son by Sarah.
 - This was the son of the promise.
 - Abraham offers up his only begotten son. God offered up His only begotten Son (John 3:16).
 - **μονογενής, ἐξ** of what is the only one of its kind of **class unique**; (1) an only child born to human parents *one and only* (LU 7.12; 8.42); substantively *only child* (LU 9.38); (2) as a child born in a unique way; (a) used of God's Son Jesus *only, only begotten*; substantively (JN 1.14); (b) used of Abraham's son Isaac *only*; substantively ὁ μ. *his only true son* (HE 11.17)¹
 - only begotten implies that Isaac was only child and that Jesus was only child and born in a unique way (virgin birth).
 - "unique" is the best translation for Jesus in John 3:16.
 - MacArthur says that Isaac was "only begotten" in that he was the only son born of the promise.
 - explained more in the next two verses
- I think that Abraham thought that Isaac would be raised from the dead, would be the Messiah.
- Verse 19 explains this.
- Verse 18 a quote from Gen 21:12
- Verse 20 comes from Gen 27:27–29, 39f
- Interesting phrase "things to come" may be regarding Esau's future in pagan lands
- Verse 21 self explanatory: Gen 48:1, 5, 16, 20

¹Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (266). Grand Rapids, Mich.: Baker Books.

- Worshipped Gen 47:31: *MacArthur says according to Gen 47:31, Jacob leaned upon his “bed.” The two words (staff, bed) in Hebrew have exactly the same consonants. Old Testament Hebrew Manuscripts, between the sixth and ninth centuries A.D., took the word as “bed.” The LXX, in the third century B.C., rendered it “staff,” which seems more likely although both could be factual.*
- Verse 22: Gen 50:24f; Ex 13:19

Verses 23-29: The Faith of Moses

By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s edict. ²⁴ By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, ²⁵ choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, ²⁶ considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. ²⁷ By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen. ²⁸ By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them. ²⁹ By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned. ³⁰ By faith the walls of Jericho fell down after they had been encircled for seven days. ³¹ By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

Now the author moves to write about Moses

John MacArthur points out that “beautiful child” means favored and in this case Divinely favored

This comes from Ex 2:2 and Ex 1:16, 22

→they risked their lives for Israel’s future and what was right

Verse 24-25 are about Moses identifying with the Hebrews. MacArthur points out that he refused the fame he could have had in Egypt.

Verse 26: Moses was looking for the reward. MacArthur points out that Moses suffered reproach for the sake of Christ in the sense that he identified with Messiah’s people in their suffering. In addition, Moses identified himself with the Messiah because of his own role as leader and prophet.

Verse 26: there was a greater reward involved. Moses was looking forward to God’s promises

→we must do the same. We must persevere. We must know that there is an eternal reward.

Verse 27: Moses leaves Egypt.

→there is a Theological comment that Moses was seeing the Lord who is unseen.

He left Egypt twice: First after he killed an Egyptian and the second time with the Hebrew Exodus.

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Verses 28-29 is Old Testament history.

ESV study note points out the faith to walk through the Red Sea with walls of water on each side.

Verses 30-31: Rahab

Again, Old Testament History

Jericho: Joshua 6: MacArthur points out that the people did nothing militarily but followed God's instructions.