

## MORE ABOUT FAITH

*Hebrews 11:32-35*

## INTRODUCTION:

- A. We have read much about faith
  - 1) It is the one essential from which all other things spring.
  - 2) We have faith before we have love
  
- B. Paul has given specific names and he has identified and elaborated on their faith.
  - 1) He realizes that he has many people that he has not mentioned.
  - 2) Also, that he is running out of time
  
- C. *"And what shall I say more? for the time would fail me to tell..." vs 32a*
  - 1) *"And why need I say more..." WEY*
  - 2) *"Time is too short for me to tell the stories of..."*
  
- I. Six Examples Of Faith vs 32b
  - A. *"...of Gideon..." Faith is not motivation*
    - 1) *Judges 6:11 Faith is not self-confidence*
    - 2) Gideon was apprehensive about the call of God and his ability to do it.
    - 3) *vs 13 - "Oh my Lord, (pardon me Lord) if the Lord be with us, why then is all this befallen us? Where be all of His miracles...?"*
    - 4) *vs 17 - "shew me a sign that thou talkest with me? vs 20 The fleece wet and dry vs 25*
    - 5) He was to throw down the altar of Baal
    - 6) His act of faith 7:4
    - 7) Why did God do this? vs 2 (7:2)



B. "...and of Barak..." *Judges 4:4*

- 1) Barak was called to lead the army of Israel by Deborah, the Judge.
- 2) He perceived that she spoke for God and he insisted that she accompany him. *vs 8*
- 3) He sang a duet with Deborah extolling the power of God *5:1-31*

C. "...and of Samson..." *Judges 13:25*

- 1) "*And the Spirit of the Lord began to move him at times...*"
- 2) He was a brave warrior, he slew a lion and continually defeated the Philistines.
- 3) His act of faith *Judges 16:28-30*
- 4) "*And Samson called unto the Lord, and said, O Lord God, remember me,...*"

D. "...and of Jephthah..." *Judges 11:1-40*

- 1) Jephthah was a soldier, a mercenary and, "*the son of a harlot*"
- 2) He was invited to fight the Ammonites
- 3) He said, "*...and (if) the Lord deliver them before me, shall I be your head?*"
- 4) He recited the victories that God gave Israel
- 5) His vow was a mistake, a grave error. It was not an act of faith but of rash impetuosity.

E. "...of David also..."

- 1) David was the founder of Jerusalem
- 2) He was a man after God's own heart
- 3) He believed God and slew Goliath *I Samuel 17:37*
- 4) He wrote the Psalms
- 5) He was a mighty warrior

F. "...and Samuel, and of the prophets..."

- 1) He anointed David as King I Samuel 16:13
- 2) As a child he had great faith
- 3) Whatever he did, he did by faith. There were things in his life that were contrary to God's will.

II. Faith, The Foundation Of Suffering And Of Victory vs 33-35

A. "...who through faith subdued kingdoms..."

- 1) "subdued" = κατηγωνιζομαι = "to struggle against", "to overcome", "to subdue"
- 2) Gideon, Samson, Barak, David

B. "...wrought righteousness..."

- 1) "wrought" = εργαζομαι = "to work effectively", here the meaning is "to produce justice"
- 2) The leaders of Israel, by faith, established justice for God's people. Judgement
- 3) II Samuel 8:15 David... "justice over all his people"

C. "...obtained promises..."

- 1) "obtained" = επιτυχανω = "to receive"
- 2) By faith these men of old accepted the promises that God made them and did what He said.

D. "...stopped the mouths of lions..."

- 1) "stopped" = φρασσω = "to fence in", "to block"
- 2) Samson, David
- 3) Probably had Daniel in mind

E. "Quenched the violence of fire..." vs 34

- 1) "quenched" = σβεννυμι = "to put out fire"
- 2) Daniel 3:23 - "...fell down into the midst of the burning fiery furnace" Shadrack, Meshach, Abednego

- 3) They came forth vs 27 - "And the Princes, governors, and captains, and the King's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."
- 4) "violence" = δυναμις = "power"
- 5) They knew the ten commandments. They agreed to do what God had written. They believed God.
- 6) Their faith Daniel 3:16-18

F. "...escaped the edge of the sword..."

- 1) "escaped" = φευγω = "to flee"
- 2) Here they, by faith, fled from the one's seeking to slay them.
- 3) They escaped execution - Moses, Elisha, Elijah, the armies of Israel.

G. "...out of weakness were made strong."

- 1) "made strong" = δυναμοομαι = "to make strong"
- 2) Israel, a nation of slaves, were made strong because they obeyed God.
- 3) David was made strong and slew Goliath
- 4) Gideon was weak and insignificant but he became strong
- 5) Samson, was made strong

H. "...waxed valiant in fight..."

- 1) "valiant" = ισχυρος = "strong", "mighty", "powerful"
- 2) "fight" = πολεμος = "the agitation and tumult of battle"
- 3) Faith in God and His power made the armies of Israel powerful warriors.

I. "...turned to flight the armies of the aliens."

- 1) "flight" = "to flight" = κλινω = "to incline", "to band anything down", "in military, to affect a rout"
- 2) "They made whole armies turn and run"

J. "Women received their dead raised to life again:..." vs 35

- 1) "Women had their dead restored to them by resurrection"

GSPD

- 2) The widow of Zarephath *I Kings 17:17-24*
- 3) The Shunammite woman *II Kings 4:18-37.*

K. "...and others were tortured, not accepting deliverance;..."

- 1) τυμπανίζω = to torture.

The root meaning of the word is "to beat," "to strike," or "to pound." A related noun means a kettle drum which has a skin stretched taut for striking. Those who were tortured by some such means as this might either be beaten directly or stretched over a wheel and whirled while being afflicted with rods to break their limbs until they died (Buchanan; s. also Westcott; Michel; BAG *Linguistic Key To The Greek New Testament*, Rienecker and Rogers.

- 2) In *II Maccabees* the following account is given of Eleazar, a ninety year old scribe who was threatened with death at the time of Antiochus Epiphanes.

Eleazar, one of the principal scribes, a man already well-stricken in years, and of a noble countenance, was compelled to open his mouth to eat swine's flesh. But he, welcoming death with renown rather than life with pollution, advanced of his own accord to the instrument of torture (to tympanon), but first spat forth the flesh... (α18-19)

*The Epistle To The Hebrews, Kent*

L. "...that they might obtain a better resurrection."

- 1) "obtain" = τυγχανω = "to hit or to strike", "to reach a mark or an object"
- 2) "better" = κρείσσων = "comparative κρείστος" = "power, hence more powerful, stronger"

In the very next chapter the account is given of a mother and her seven sons. The sons declared their willingness to die rather than apostatize, and stated their hope in an eternal resurrection.

And when he was at the last gasp, he said, Thou miscreant, dost release us out of this present life, but the King of the world shall raise up us, who have died for his laws, unto an eternal renewal of life (7:9).

And after him was the third made a mocking-stock. And when he was required, he quickly put out his tongue, and stretched forth his hands courageously, and nobly said, From heaven I possess these, and for his laws' sake I condemn these; and from his I hope to receive these back again (7:10-11).

And being come near unto death he said thus: It is good to die at the hands of men and look for the hopes which are given by God, that we shall be raised up again by him; for as for thee, thou shalt have no resurrection unto life (7:14).

These and others like them could have had a release from their tortures if they had been willing to give up their faith. This they would not do, preferring to put their trust in a better resurrection. By dying for their faith, they had the confidence that the resurrection to come would be even better than that return to mere mortal life referred to in the early part of the verse. Elijah and Elisha raised the women's sons to temporal life, only to have them die again. These martyrs, however, were looking to the final resurrection which would clothe their bodies with immortality.

The Epistle To The Hebrews, Kent

#### History of the Old Albigenses

his heart sickened at the awful scene--and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the mean time, it was reported through Madrid, that the prisons of the inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

Jean Paul Perrin 1847

