

## HEBREWS 11

### NLET

#### THE WRITER DEFINES A FAITH

1 Now, a faith is

- a thing standing under things that are being hoped,
- a conviction of realities which are not being seen.

2 For, in connection with this the old, respected men were approved by a testimony.

#### THE WRITER PRESENTS

##### AN INSTANCE OF A CHRISTIAN'S FAITH

3 For with respect to a faith we apprehend with the mind that the Ages were lastingly put in order by an utterance from God, so that the things which are being seen<sup>1</sup> did not lastingly come to be from things that are visible.

#### THE WRITER PRESENTS MANY EXAMPLES OF A FAITH

##### IN OLD TESTAMENT BELIEVERS

4 With respect to a faith Abel brought a better sacrifice to the God in contrast to Cain, by means of which his character was approved by a testimony that he was righteous, the God bearing witness in reference to the gifts *that were* his. And, by means of it, although having died, yet he speaks for himself<sup>2</sup>.

5 With respect to a faith Enoch was transposed so that he did not see death. And, he was not being found, because the God transposed him. For, before the transposition *that was* his<sup>3</sup> it had lastingly been borne witness that he had lastingly been well-pleasing to the God.

6 Now, without a faith *it is* impossible to please *Him*. For, *it is* necessary *for* the one who is coming to the God *that* he believe that He is. And, for the ones who are seeking Him He becomes one who rewards.

7 With respect to a faith Noah, having been warned concerning the things not yet being seen, having been cautioned, constructed an ark for the salvation of the

household *that was* his, by means of which he condemned the *Created* Order. And, he came to be an heir of the Righteousness *which is* in relation to faith.

8 With respect to a faith Abraham, when being called, hearkened to go out to the<sup>4</sup> place which he was about to receive for an inheritance. And, he went out, not knowing for certain where he was going.

9 With respect to a faith he lived as an alien in regard to a land of the Promise – *that is*, as a foreigner, having dwelt in tents with Isaac and Jacob, the ones who were fellow heirs of the Promise – *namely*, the same *Promise*.

10 For, he was expecting the City having the Foundations, of which the God is craftsman and skilled worker *for the People*.

11 With respect to a faith also she – *that is*, Sarah<sup>5</sup> – received power in regard to a begetting of a seed. Even during a critical time she brought a child into the world<sup>6</sup>, since she regarded the One Who had promised *to be* FAITHFUL.

12 On which account, from one *man* was generated also these things (*indeed*, from one who had lasting died) just as the stars of the Heaven with respect to multitude, and as the sand – *that is*, the *sand* along the shore of the Sea – innumerable *offspring*!

13 In accord with a faith these all died,

- not having received<sup>7</sup> the things promised, rather
- having seen them from afar, and
- having welcomed *them*, and
- having confessed that they are strangers and sojourners upon the Earth.

14 For, the ones who are saying such things are making *it* clear that they are seeking their fatherland.

15 And, if, on the one hand, they are thinking of that *place* from which they came out<sup>8</sup>, they ever had opportunity to return.

16 Now, on the other hand, they are now ever stretching themselves out for a better *place* – that is, a

<sup>1</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the things which are being seen' (a plural, present, passive participle) here instead of 'the thing which is being seen' (a singular, present, passive participle).

<sup>2</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have 'he speaks for himself' (a present, middle voice verb) here instead of 'he speaks' (a present, active verb).

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the genitive personal pronoun translated as 'that was his' here.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>5</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), do not include the word which might be translated as 'a barren woman' here. On the basis of 2% the NU includes it.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as 'she brought a child into the world' here.

<sup>7</sup> 90.3% of the Greek manuscripts, including the best line of transmission (f35), have 'having received' here instead of 'having carried off as a prize'.

<sup>8</sup> 96.8% of the Greek manuscripts, including the best line of transmission (f35), have 'they came out' here instead of 'departed'.

heavenly *place*. On which account the God is not ashamed to be invoked as 'God *that is theirs*'. For, He has prepared a city for them.

17 With respect to a faith Abraham, being one who was being tested, offered the Isaac. The one who had received the promises was even presenting the only *son*, 18 in reference to whom it had been said, "**In connection with Isaac seed to you shall be named**", 19 being one who was reckoning that the God is even able to raise *people* up from amongst dead *ones*, whence he even received him back by a juxtaposition.

20 Also,<sup>9</sup> with respect to a faith, concerning things destined to be, Isaac blessed the Jacob and the Esau.

21 With respect to a faith Jacob, while he was dying, blessed each of the sons of Joseph. And, he worshipped on the top of the staff *that was* his.

22 With respect to a faith Joseph, while finishing life, concerning the Exodus of the sons of Israel; he even enjoined *something* concerning the bones *that were* his.

23 With respect to a faith Moses, having been born, was hidden three months by the parents *that were* his; because they saw *that* the child was handsome and were not frightened by the edict of the king.

24 With respect to a faith Moses, although having come to be great, refused to be counted as a son of Pharaoh's daughter,

➤ 25 rather being one who was choosing to bear adversity with the People of the God than to have temporary pleasures from a moral failure,

➤ 26 rather regarding the Anointed *One* to be greater wealth than the treasures of Egypt.

For, he was looking away from *these things* toward the Recompense.

27 With respect to a faith he left Egypt behind, not being frightened by the wrath of the king. For, he was steadfast, as one who keeps on seeing the Unseen *One*.

28 With respect to a faith he lastingly kept the Passover and the sprinkling of the Blood, lest the one who was destroying the firstborn might touch them.

29 With respect to a faith they stepped across the Red

Sea as across a dry *place*<sup>10</sup>, of which the Egyptians, having attempted *to do so*, were swallowed down.

30 With respect to a faith the walls of Jericho fell down, having been encircled for seven days.

31 With respect to a faith Rahab the prostitute did not perish together with the ones who were disobedient, having welcomed the spies with peace.

THE WRITER ALLUDES TO THE FAITH OF MANY OTHERS

32 And, what yet should I say? For, the time shall fall short for me while setting out in detail concerning:

- Gideon,
- Barak, and<sup>11</sup>
- Samson, and<sup>12</sup>
- Jephthah,
- David, and
- Samuel, and
- the prophets –

33 the *ones* who by means of a faith

- prevailed against kingdoms,
- performed righteousness,
- succeeded in doing things promised,
- shut mouths of lions,
- 34 quenched a power of fire,
- escaped edges of swords<sup>13</sup>,
- were strengthened from weakness,
- were made to become strong in battle,
- put encampments of foreign armies to flight.

35 Women received *back* the dead *ones that were* theirs in consequence of a resurrection.

THE WRITER CITES THE DIFFICULTIES OF THE FAITHFUL

Now, others were beaten *as though drums*, being ones who were not accepting the release, in order that they might gain a greater resurrection.

36 Now, different *ones*, received a trial consisting of mockeries and scourgings. Now, *these are* besides chains and imprisonment.

37 They were stoned.

They were sawed apart.

They were tried.<sup>14</sup>

In a slaughter they were ready to die by swords<sup>15</sup>.

They went about in sheepskins *and* in goat skins.

<sup>9</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as "Also," here.

<sup>10</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word 'ground' here.

<sup>11</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as 'and' here.

<sup>12</sup> 95% of the Greek manuscripts, including the best line of

transmission (f35), include 'and' here.

<sup>13</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'swords' here instead of 'a sword'.

<sup>14</sup> 88.4% of the Greek manuscripts, including the best line of transmission (f35), include 'They were tried.' here. On the basis of 7.5% the NU excludes this Greek verb.

<sup>15</sup> 97% of the Greek manuscripts, including the best line of

*They were –*

- ones who were lacking,
- ones who were oppressed,
- ones who were maltreated,
- 38 ones of whom the *Created* Order was not worthy,
- ones who are wandering in<sup>16</sup>
  - wildernesses, and
  - mountains, and
  - caves, and
  - the holes of the Earth,

*THE WRITER INDICATES HOW THE SITUATION*

*OF NEW TESTAMENT BELIEVERS IS BETTER*

39 And, all *these*, whose character has been approved by a testimony in connection with the Faith, did not carry off the Thing Promised for themselves, 40 the God having Himself provided something better for us, lest they should be perfected without us.

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transmission (f35), have 'swords' (plural) here instead of 'a sword' (singular).

<sup>16</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'in' here instead of 'upon'.