5.2 Analysis of Heb 11:1-40

5.2.1 The internal structure of Heb 11:1-40

5.2.1.1 Colon analysis

v. c.

1 1 Ἔστιν δὲ <u>πίστις</u> ἐλπιζομένων ὑπόστασις,
      πραγμάτων ἔλεγχος οὐ βλεπομένων.

A

2 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν (οἱ πρεσβύτεροι).

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3 3 <u>Πίστει νοοῦμεν</u> κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
      εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

4 4 <u>Πίστει πλείονα θυσίαν</u> (Ἄβελ) παρὰ Κάϊν <u>προσήνεγκεν</u> τῷ
      θεῷ,

   5 <u>δι' ἧς</u> ἐμαρτυρήθη εἶναι δίκαιος,

      μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,

   6 καὶ <u>δι' αὐτῆς ἀποθανὼν</u> ἔτι λαλεῖ.

5 7 <u>Πίστει</u> (Ἐνὼχ) μετετέθη τοῦ μὴ ἰδεῖν θάνατον,

   8 καὶ οὐχ ηὑρίσκετο

Ba

      διότι μετέθηκεν αὐτὸν ὁ θεός.

   9 πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται <u>εὐαρεστηκέναι</u> τῷ
      θεῷ·

6 10 χωρὶς δὲ <u>πίστεως</u> ἀδύνατον <u>εὐαρεστῆσαι</u>·

   11 <u>πιστεῦσαι</u> γὰρ δεῖ (τὸν προσερχόμενον) τῷ θεῷ
       ὅτι ἔστιν καὶ (τοῖς ἐκζητοῦσιν) αὐτὸν μισθαποδότης
       γίνεται.

7 12 <u>Πίστει χρηματισθεὶς</u> (Νῶε) περὶ τῶν μηδέπω βλεπομένων,
       εὐλαβηθεὶς <u>κατεσκεύασεν κιβωτὸν</u> εἰς σωτηρίαν τοῦ οἴκου
       αὐτοῦ

   13 <u>δι' ἧς κατέκρινεν</u> τὸν κόσμον,

   14 καὶ τῆς <u>κατὰ πίστιν</u> δικαιοσύνης ἐγένετο κληρονόμος.

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8 15 <u>Πίστει καλούμενος</u> (Ἀβραὰμ) <u>ὑπήκουσεν ἐξελθεῖν</u>
       εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν,

   16 καὶ <u>ἐξῆλθεν</u> μὴ ἐπιστάμενος ποῦ ἔρχεται.

9 17 <u>Πίστει παρῴκησεν</u> εἰς γῆν τῆς ἐπαγγελίας <u>ὡς ἀλλοτρίαν</u>

ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν
συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

10 18 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν

ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

11 19 Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν
σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,

ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

12 20 διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου,
καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ
παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

- -

13 21 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.

14 22 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
ὅτι πατρίδα ἐπιζητοῦσιν.

Bb
15 23   καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,

εἶχον ἂν καιρὸν ἀνακάμψαι·

16 24 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου.

25 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι
αὐτῶν·

26 ἡτοίμασεν γὰρ αὐτοῖς πόλιν.
- -

17 27 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος

28 καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας
ἀναδεξάμενος,

18   πρὸς ὃν ἐλαλήθη
ὅτι "ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,"

19   λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ
θεός,

29 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

20 30 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ
καὶ τὸν Ἡσαῦ.

21 31 <u>Πίστει</u> ⒾⒶⓀⓌⓑ ἀποθνῄσκων <u>ἕκαστον τῶν υἱῶν</u> Ἰωσὴφ
<u>εὐλόγησεν</u>

32 καὶ "<u>προσεκύνησεν</u> ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ."

22 33 <u>Πίστει</u> ⒾⓌⓈⒽⓕ τελευτῶν <u>περὶ τῆς ἐξόδου</u> τῶν υἱῶν Ἰσραὴλ
<u>ἐμνημόνευσεν</u>

34 καὶ <u>περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο</u>.

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23 35 <u>Πίστει</u> Μωϋσῆς γεννηθεὶς <u>ἐκρύβη</u> τρίμηνον ὑπὸ τῶν ⓅⒶⓉⒺⓇⓌⓃ
αὐτοῦ,

διότι εἶδον <u>ἀστεῖον</u> τὸ παιδίον καὶ <u>οὐκ ἐφοβήθησαν</u> τὸ
<u>διάταγμα τοῦ βασιλέως</u>.

24 36 <u>Πίστει</u> ⓂⓌⓈⒽⓢ μέγας γενόμενος <u>ἠρνήσατο λέγεσθαι υἱὸς
θυγατρὸς Φαραώ</u>,

25 μᾶλλον <u>ἑλόμενος συγκακουχεῖσθαι</u> τῷ λαῷ <u>τοῦ θεοῦ</u> ἢ
πρόσκαιρον <u>ἔχειν ἁμαρτίας ἀπόλαυσιν</u>,

26 μείζονα πλοῦτον <u>ἡγησάμενος</u> τῶν Αἰγύπτου θησαυρῶν τὸν
<u>ὀνειδισμὸν τοῦ Χριστοῦ</u>·

37 <u>ἀπέβλεπεν</u> γὰρ εἰς τὴν <u>μισθαποδοσίαν</u>.

27 38 <u>Πίστει κατέλιπεν Αἴγυπτον</u>

Βc

<u>μὴ φοβηθεὶς</u> τὸν θυμὸν τοῦ βασιλέως·

39 τὸν γὰρ <u>ἀόρατον</u> ὡς ὁρῶν <u>ἐκαρτέρησεν</u>.

28 40 <u>Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
αἵματος</u>,

ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ ⒶⓤⓉⓌⓃ.

29 41 <u>Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν</u> ὡς διὰ ξηρᾶς γῆς,

42 ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι <u>κατεπόθησαν</u>.

30 43 <u>Πίστει τὰ τείχη</u> Ἰεριχὼ ἔπεσαν

<u>κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας</u>.

31 44 <u>Πίστει</u> ⓇⒶⒶⓑ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν

<u>δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης</u>.

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32 45 Καὶ τί ἔτι λέγω;

46 ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ ⒼⒺⒹⒺⓌⓃ
ⓋⒶⓇⒶⓀ, Σαμψῶν, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν

προφητῶν,

33 47 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας,

48 εἰργάσαντο δικαιοσύνην,

Ca 49 ἐπέτυχον ἐπαγγελιῶν,

50 ἔφραξαν στόματα λεόντων,

34 51 ἔσβεσαν δύναμιν πυρός,

52 ἔφυγον στόματα μαχαίρης,

53 ἐδυναμώθησαν ἀπὸ ἀσθενείας,

54 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,

55 παρεμβολὰς ἔκλιναν ἀλλοτρίων.

35 56 Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·

57 ἄλλοι δὲ ἐτυμπανίσθησαν
 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
ἵνα κρείττονος ἀναστάσεως τύχωσιν·

36 58 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον,
ἔτι δὲ δεσμῶν καὶ φυλακῆς·

Cb

37 59 ἐλιθάσθησαν,

60 ἐπρίσθησαν,

61 ἐν φόνῳ μαχαίρης ἀπέθανον,

62 περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,

63 ὑστερούμενοι,

64 θλιβόμενοι,

65 κακουχούμενοι,

38 66 ὧν οὐκ ἦν ἄξιος ὁ κόσμος,

67 ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς·

39 68 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

D

40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προσβλεψαμένου,

$$\text{\textit{ἵνα μὴ χωρὶς} } \boxed{\text{\textit{ἡμῶν}}} \text{ \textit{τελειωθῶσιν}}.$$

Colon 1 is regarded as one syntactic unit because the two phrases characterizing πίστις are in apposition and form the joint predicate to the copulative verb ἔστιν.

Colons 5, 13, 42, and 66 are connected with the preceding colons by relative pronouns and one would therefore be inclined to regard them as grammatically subordinate to (= embedded in) the preceding colons. However, they are treated as separate colons because the relatives function as paratactic connectives introducing additional information. For instance, the δι᾽ ἧς introducing colon 5 should be translated as "through it (= faith)," rather than as "through which." That this interpretation is correct, is proven by the fact that colons 5 and 6 clearly carry the same semantic weight.

Colons 47-55 are treated as separate colons because the statements following the οἵ at the beginning of v. 33 are not really embedded in colon 46.[1] The introductory οἵ can be replaced by οὗτοι or the personal pronoun αὐτοί, meaning "they."[2] Another alternative is the suggestion of Ellingworth: "οἵ is used ... for the indefinite relative ὅστις ...; the meaning is 'such people,' that is, those who have faith" (1993, 624). This suggestion may even be the best one, because no definite correlation exists between those mentioned in colon 46 and activities listed in colons 47-55 unless the term "prophets" in colon 46 is understood very broadly.

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[1] Cf. Braun (1984, 21, 24) in relation to ὅν (1:2) or ὅς (1:3).

[2] Cf. Mark 15:23; John 5:11.

Vv. 37 and 38 are divided into 9 colons. Except for the parenthetical comment ὧν οὐκ ἦν ἄξιος ὁ κόσμος (colon 66), a series of asyndeta displaying the experiences of the faithful forms a consistent whole. The last four participles may be considered circumstantial participles modifying the verb περιῆλθον, but it seems better to treat them as separate assertions describing the sufferings of the faithful in the same way as the first four main verbs. In these four participles the Old Testament allusions become more general than in the main verbs. ἦσαν could have been supplied before each of them. Therefore we treat colons 59-65 and 67 as separate colons.

5.2.1.2   Explication of internal structure

As indicated above by the thematic markers introduced into the Greek text, we can find eleven semantic slots in Heb 11:1-40:

1. The markers (_____) indicating the basis for the ancients' receiving attestation by God (πίστει and its equivalents). Πίστις is not only the means by which the ancients received attestation, but also the reason why they received attestation.

2. The markers (⊂_____⊃) indicating who these ancients are.

3. The markers (_ _ _ _ _ _) indicating invisible reality pertaining to God in whom their faith lies (his existence, character, and power - especially power over death).

4. The markers (▵▵▵▵▵▵) indicating the immediate future

promises of God towards which πίστις is oriented.

5. The markers ($_{xxxxxx}$) indicating the ultimate future promise of God towards which πίστις is oriented.

6. The markers ($_{++++++}$) indicating impediments due to the tendency to choose the visible or the present rather than the invisible or the future. These impediments include both the temptation presented by the visible and the present and the fear of sufferings (especially death) resulting from choosing the invisible or the future. They can be overcome only by obedient and persevering actions made possible by faith.

7. The markers ($_{\sim\sim\sim}$) indicating the function of faith which makes the invisible visible or makes the future present.

8. The markers (_____) indicating the obedient and persevering actions made possible by faith.

9. The markers ($_{\circ\circ\circ\circ\circ\circ}$) indicating achievements (including the attainment of immediate future promises) resulting from the actively responding actions by faith.

10. The markers ($_{//////}$) indicating the fact that the ancients received attestation by their obedient and persevering actions by faith.

11. The markers ($_{\backslash\backslash\backslash\backslash}$) indicating that the ancients did not yet attain the ultimate future promise when they died.

What our author wants to achieve in chap. 11 is to let the readers recognize that these ancients (shown by marker 2) received attestation (shown by marker 10) because of their

obedient and persevering actions (shown by marker 8) which were made possible by faith (shown by marker 1). This faith was faith in God who exists and is faithful and powerful in fulfilling his promises (shown by marker 3).

Faith makes the invisible visible and also makes the future present (shown by marker 7). By faith the ancients were looking upward to God and his character and power (shown by marker 3) and looking forward to the promises of God (shown by markers 4 and 5), which are firmly rooted in God and his character and power. Through faith they were led by the invisible and future reality. Especially the ultimate future promise (shown by marker 5) was motivating the ancients to persevere even beyond death. By this faith they could overcome the impediments coming from their human tendency to cling to the visible and the present (shown by marker 6).

Sometimes these ancients overcame these impediments and thus attained certain promises (shown by marker 9). This fact encourages the readers to have the same faith and attain to the promises. But the attainment was only partial and it further typically points forward to the ultimate future promise (shown by marker 5). As some promises have been attained (even though the attainment was only partial), so the attainment of the ultimate future promise will surely come in due time (if they keep their faith) when the invisible reality is to be revealed and become visible at the time of consummation.

On the other hand, all these men of faith, regardless of whether they achieved something or simply suffered and died, ended up in dying without attaining the ultimate future promise

(shown by marker 11). The readers are shown to be in the same position as the ancients with respect to the ultimate future goal. In the past, the readers endured well the struggle of sufferings (10:32-34). Now they may have to face a similar or even harder struggle of sufferings. And this time it might involve death (cf. 12:4). Our author wants the readers to cope well with the coming struggle and sufferings and to attain to the ultimate future promise at the end. This can be done only by showing the same obedient and persevering actions as the ancients which were made possible by faith and made them receivers of God's attestation.

In a sense our author graphically explicates 10:36 in chap. 11.[3] He is saying, "Only if you persevere in doing the will of God will you receive the promise." The attainment of the ultimate promise lies ahead in the future for the readers as well as for the ancients and also is made possible only by perseverance in doing the will of God for both the readers and the ancients. Now the author tries to persuade his readers to persevere as well as or even better than the ancients by pointing out the fact that God prepared for them "something better" (v. 40). This "something better," which was initiated by the first coming of Jesus, has been examined in the central section of the epistle (4:14-10:31) and will be presented from a different perspective in 12:2-3.

The logic of chap. 11 can be described as follows:

1. The readers are "'of those who believe' (cf. $\pi \acute{\iota} \sigma \tau \epsilon \omega \varsigma$)

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[3] Cf. the repetition of the phrase "to receive the promise" in 11:39.

and are saved" (10:39).

2. What kind of faith theirs should be is exemplified by the faith of the ancients. Throughout chap. 11 the characteristic term πίστις is repeated with variation: πίστει eighteen times in vv. 3-31, πίστις once in colon 1, χωρὶς πίστεως once in colon 10, κατὰ πίστιν twice in colons 14 and 21, and διὰ [τῆς] πίστεως twice in colons 47 and 68. The verb πιστεύω is also used once in colon 11. To these should be added pronouns referring to faith, that is, ἐν ταύτη in colon 2, δι' ἧς or δι' αὐτῆς in colons 5, 6 and 13. Then the total number of references to faith in this chapter would be 29. Among these references to faith the most conspicuous rhetorical device is the repetition of the same word πίστει (eighteen times), i.e., use of anaphora in 11:3-12 and 11:17-31.[4]

3. First the readers are shown wherein the faith of the ancients lies. Their faith is shown to lie in the invisible reality pertaining to God. The word "God" recurs throughout the chapter (colons 3, 4, 5, 8, 9, 11, 18, 25 (twice), 28, 36, 68) and are implicitly assumed in many places where the "theological passive" is used (e.g., colons 2, 5, 7, and 12). God exists (colon 11), is powerful (colons 3, 28), is faithful (colon 19), and is rewarding (colons 11, 26, 37).

4. This God is shown to reveal the future by promises. Some promises are about the immediate future (colons 12, 15,

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[4] Cf. Radney's comment: Πίστει "may be seen to be used as a sort of conjunction in this section [11:1-31], accomplishing, first of all, unity of topic and then, secondly, unity between the various situations which are being discussed in the section. It is possible, then, that πίστει occurs before the verb to mark it as a motif of Hebrews 11.1-31" (1988, 74).

17, 19, 27-28, 30, 33, 35, 49). But others are about the ultimate future goal (colons 18, 21, 22, 24, 26, 37, 57, 68).[5]

5. The function of faith is characterized as making the invisible visible or making the future present.

6. Because of this function of faith the ancients could overcome impediments caused by their human tendency to be led by the visible and the present, and could show their obedient and persevering actions[6] in light of the invisible and future reality.

7. Some of the ancients attained to certain immediate future promises, but others suffered and died without receiving any promises. Regardless of whether or not they received certain promises, all the ancients received God's attestation because of their obedient and persevering actions by faith.

8. All the ancients died without attaining to the ultimate future promise.

9. Therefore the ultimate future promise still stands[7] for the readers as well as for the ancients. Both are in the same position in redemptive history with respect to the ultimate future promise. The readers are urged to strive[8] to attain to the ultimate future promise through obedient and persevering

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[5] Cf. 10:34, 35, 38, 39.

[6] Cf. Schoonhoven who comments: "It [Faith] is not so much an abstract belief of the heart as enduring a hard struggle and suffering abuse and affliction... It is more doing than being, or better, it is a being that issues quite surely in doing. Faith is that internal reality that enables works of righteousness to be accomplished... Faith cannot be separated from obedience" (1978, 107).
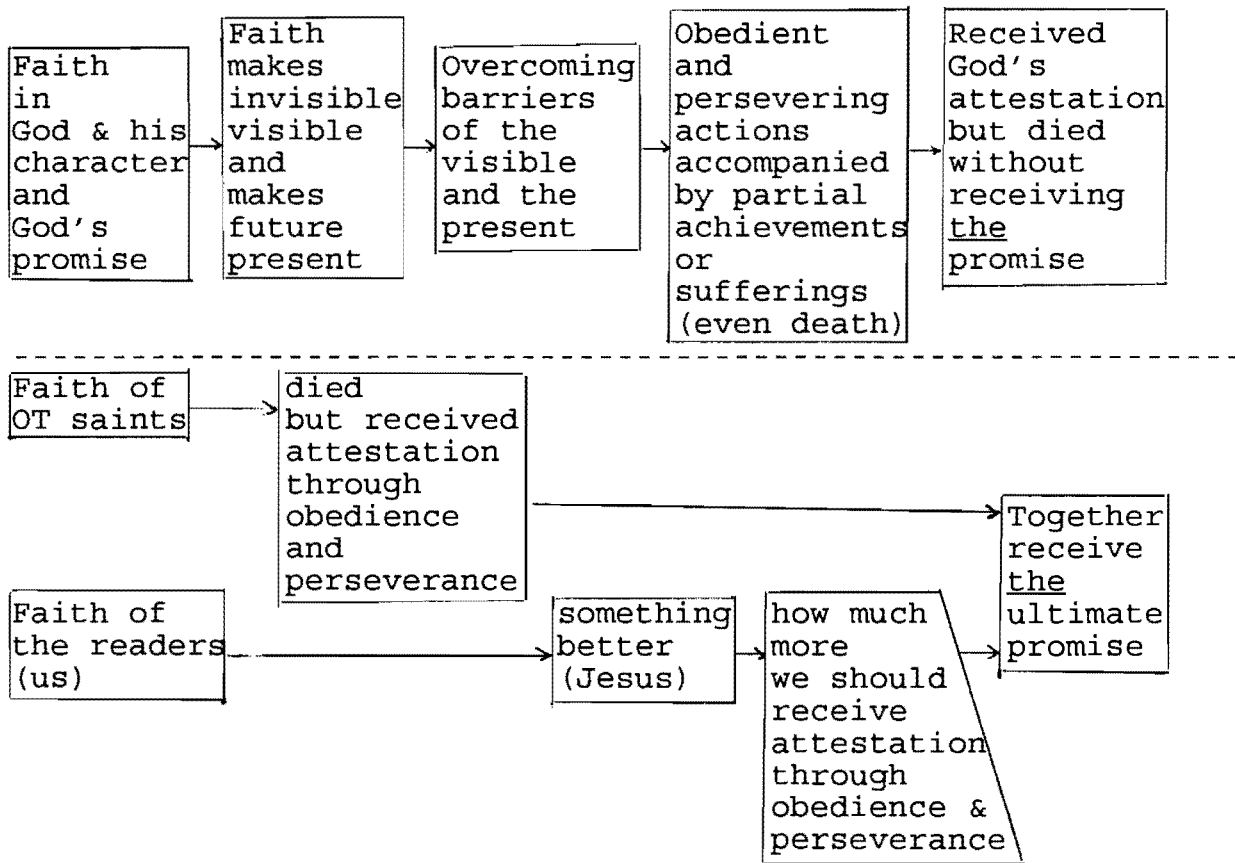
[7] Cf. 4:1, 9.

[8] Cf. 4:11.

actions by faith as the ancients did.

10. Furthermore, the readers are shown that they have "something better" (κρεῖττόν τι) which was not available to the ancients. In light of this "something better" the readers are in a better position to attain to the ultimate future promise. This will be further explained in 12:2-3.

The flow of argument can be illustrated by the following diagram.

Faith in God & his character and God's promise	Faith makes invisible visible and makes future present	Overcoming barriers of the visible and the present	Obedient and persevering actions accompanied by partial achievements or sufferings (even death)	Received God's attestation but died without receiving the promise

Faith of OT saints	died but received attestation through obedience and perseverance			Together receive the ultimate promise
Faith of the readers (us)		something better (Jesus)	how much more we should receive attestation through obedience & perseverance	

The upper part of the diagram shows how faith worked in the lives of the Old Testament saints. The lower part compares the faith of the Old Testament saints with faith of the readers (that is, Christians).

As we noted above, the anaphoric use of πίστις is one of the most conspicuous rhetorical devices in this chapter. Based

on this formal feature, Heb 11 can be outlined as follows (Ellingworth 1993, 561):

    Vv. 1-2, introduction
    Vv. 3-12, first πίστει series
    Vv. 13-16, interim comment
    Vv. 17-31, second πίστει series
    Vv. 32-38, rapid survey
    Vv. 39-40, final comment

But throughout the chapter the readers are encouraged to emulate the faith of the ancients, and each of the exemplars of faith is presented to the readers, generally following a chronological order. So it is natural to outline the chapter by exemplars in a series of succeeding eras. Then Heb 11 may be divided into four parts A-D as shown in the Greek text. The outline can be summarized as follows:

A. 11:1-2   Introduction

B. 11:3-31   Period up to and including the conquest of
               Canaan
  a. 11:3-7   Period before the flood at the time of
                 Noah
  b. 11:8-22   Period of Abraham and other patriarchs
                 with an interim comment (vv. 13-16).
  c. 11:23-31   Period of Moses and conquest of Canaan

C. 11:32-38   Period up to and including the
               intertestamental period
  a. 11:32-35a   Examples of achievement
  b. 11:35b-38   Examples of suffering

D. 11:39-40   Final comment and application to the readers

The statements on both sides of an interim comment in vv. 13-16 are concerned with Abraham and other patriarchs, so they are included in one section 11:8-22. As the title for vv. 32-38 shows, even if the repetition of the word πίστις ceases at 11:31, the examples of faith are continued, but curtailed in a summary fashion by using a rhetorical question, "And what more shall I say? I do not have time to tell about Gideon, Barak,

..." (11:32). Part A can be considered as an introduction to the whole chapter, for it characterizes the faith by which all the ancients presented in this chapter received attestation. And part D introduces the first person (περὶ ἡμῶν and χωρὶς ἡμῶν) for the first times since 11:1-3. So vv. 39-40 prepare for the direct application in 12:1-13 of what has been said to the readers.

In view of what has been said above, the theme of this passage may be summarized as follows: "We, who are more privileged than the OT saints, must show the same faith that they exemplified and receive God's attestation as they did. By faith, which is grounded in God and his character and promise and which makes the invisible visible and the future present, we must overcome barriers coming from the visible and the present through obedient and persevering actions. Such actions will eventually lead both us and the OT saints to the reception of the ultimate promise."

5.2.2 Exegetical remarks

5.2.2.1 Heb 11:1-2

The first thing that is debated is the question whether v. 1 is a definition of πίστις or not. Formally v. 1 closely conforms to the pattern of definitions[9] in Greek literature,[10]

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[9] Against those who insist that 11:1 is not a definition, Michel comments that "formale Fragen spielen bei ihnen keine Rolle, wohl aber dogmatische" (1975a, 372); but he also acknowledges that "this is not a comprehensive summary of all the elements in faith, but of those which were fundamental for a church under persecution" (1975b, 604).

[10] Examples from Plato, Philo, and Plutarch are given in Attridge (1989, 307).

"including the initial copula (ἔστιν) and the anarthrous predicates (ὑπόστασις, ἔλεγχος)" (Attridge 1989, 307). But v. 1 in no way exhausts the meaning of πίστις. Rather it expresses the essential characteristics[11] of the author's understanding of πίστις,[12] which are to be developed throughout chap. 11.

Δέ is transitional in the sense that v. 1 is the beginning of the exposition of πίστις introduced in 10:38-39. By taking up πίστις the author once again applies the technique of mots-crochets. From the context of 10:38-39 we can expect that πίστις would be related to the eschatological salvation or judgment. Only by πίστις can God's people persevere until they receive <u>the</u> promise (10:36) or <u>the</u> reward (10:35) at the time of Christ's second coming. Christ already is exalted,[13] but the final consummation is still reserved for the future time of the second coming. This is the reason why these motifs of the promise (especially vv. 13, 39) and the reward (v. 26)[14] recur in chap. 11.

Because of this eschatological perspective it is very natural to find an expression like ἐλπιζομένων in v. 1, which also "points to the expectation of a final eschatological

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[11] Cf. Hermisson (1981, 156) who says that v. 1 gives "fundamental characteristics" of faith.

[12] Much has been written on "faith in Hebrews." For example, Gräßer (1965); Attridge (1989, 311-14); Thompson (1982, 53-80); Hamm (1990, 270-91); Söding (1991, 214-41); also J. E. Jones (1955, 508-30); Bretscher (1960, 728-35); Huxhold (1967, 657-61); Dautzenberg (1973, 161-77); Michel (1975<u>a</u>, 604); Hermisson (1981, 156-59); Haacker (1983, 152-65; 1984, 277-304); Durnbaugh (1990, 160-64); Lührmann (1992, 755-56); Barth (1993, 96-97).

[13] Cf. 1:3; 10:12.

[14] Cf. v. 6.

event" (Thompson 1982, 73). The concept of ἐλπίς[15] is not
explicitly developed further, but it is implied throughout and
also expressed in the notion of longing for the (hoped-for)
goal (e.g., ἐκδέχομαι in v. 10, ἐπιζητέω in v. 14, or ὀρέγομαι
in v. 16). Of course this theme of hope is also closely related
to the themes of the promise or the inheritance which are so
prominent in chap. 11.

In view of the parallel structure of the two phrases
characterizing πίστις[16] (also the lack of καί between the two
phrases), it was suggested that οὐ βλεπομένων must be
interpreted in terms of the eschatological, forward-looking
orientation of ἐλπιζομένων.[17] This suggestion was considered to
be further confirmed by the parallel temporal expression "not
yet seen" (μηδέπω βλεπομένων) in v. 7. Thus the phrase οὐ
βλεπομένων in v. 1 may be understood temporally, but at the
same time the spatial understanding pointing to the invisible,

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[15] Cf. 3:6; 6:11, 18; 7:19; 10:23. Thompson points out that
πίστις has already been related to ἐλπίς "in such parallel
passages as 6:11 (πληροφορία τῆς ἐλπίδος) and 10:22 (πληροφορία
πίστεως)" (1982, 72).

[16] Gräßer sees the relation between these two phrases as
that of cause and effect (1965, 52-53). But this conclusion
derives from the fact that he construes both ὑπόστασις and
ἔλεγχος subjectively. According to him, conviction
(Überführtsein) of unseen things leads to being certain
(Feststehen) of things hoped for. But as we will see below, we
take both terms objectively.

[17] Cf. Williamson (1964, 107); Hurst (1990, 121); Lindars
(1991a, 111); cf. Brawley who tries to see the connection
between 11:1 and 2:8. He comments: "Faith in 11:1 ... has to do
with the reality of the ultimate subjection of all things to
Christ, which is hoped for and not yet seen" (1993, 85).

eternal reality[18] (especially the invisible aspect of God and

his attributes)[19] is also prominent in this chapter.[20]

As Johnsson comments, "Hebrews combines two modes of

thought - a linear emphasis on the contrast between past,

present, and future[21] and a vertical emphasis on the contrast

between earthly and heavenly, visible and invisible[22]" (1978,

247-48). This is especially true for chap. 11. "Throughout

chap. 11 faith is directed toward both the invisible and the

future" (Johnsson 1978, 248). As Klappert rightly shows, "das

apokalyptische 'Noch-nicht' - 'Dann-aber' wird im Hebräerbrief

nicht gleichsam 'in die Vertikale gedreht,' sondern vielmehr in

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[18] Culpepper rightly comments that "the first [$\dot{\epsilon}\lambda\pi\iota\zeta o\mu\dot{\epsilon}\nu\omega\nu$] speaks in temporal terms, the second [$o\dot{\upsilon}\ \beta\lambda\epsilon\pi o\mu\dot{\epsilon}\nu\omega\nu$] in spatial." In other words, "Faith makes the future reality present and the unseen presence real" (1985, 381); also Michel (1975b, 604) comments that 11:1 "combines OT and Hel. motifs"; cf. $o\dot{\upsilon}\ \chi\epsilon\iota\rho o\pi o\dot{\iota}\eta\tau o\varsigma$ in 9:11; $\dot{\alpha}\sigma\dot{\alpha}\lambda\epsilon\upsilon\tau o\varsigma$ in 12:28; also 2 Cor. 4:18.

[19] As examples of "things unseen" which are present, or rather eternal realities, Attridge (1989, 311) lists the following: the existence and providence of God (vs 6); God's fidelity (vs 11); God's power to raise the dead (vs 19); the "unseen one" (vs 27).

[20] Thompson thinks that $o\dot{\upsilon}\ \beta\lambda\epsilon\pi o\mu\dot{\epsilon}\nu\omega\nu$ indicates the author's use of spatial dualism (1982, 72-73). Attridge also comments that "the spatial dichotomy with its Platonic overtones, which played an important role in the central chapters, is by no means abandoned, but serves as the underpinning for the author's eschatology as well as for his christology" (1989, 311).

[21] For the view which takes the eschatological dualism as fundamental in the author's thought, see Barrett (1956, 363-93); W. Robinson (1961, 37-51); Williamson (1970, 142-50); also see Käsemann's comment that "die göttliche Offenbarung ... konstitutiv und grundsätzlich den Charakter der Verheißung trägt, also rein eschatologischer Art ist" (1961, 11).

[22] Cf. For the view emphasizing vertical (Platonic) dualism, see Thompson (1975b, 580-87; 1982, 53-80, 129-36).

der Vertikalen begründet" (1969, 50).[23] Therefore even when we mention the eschatological, forward-looking character of faith, this does not mean that we exclude the orientation of faith toward the invisible. The invisible and the future are not mutually exclusive. Rather, the future hope is grounded in the invisible reality and the invisible reality gives substance to the future hope.

The perception of the future hope as well as the invisible reality on which the future hope is based is made possible by faith, and this perception motivated the ancients to act in obedience to God's will and persevere in trials and sufferings (cf. vv. 11, 14-15, 19, 26). The same perception of the invisible reality also motivates the readers to obedience and perseverance.

Another difficult problem in v. 1 is how to understand the two terms $\dot{\upsilon}\pi\acute{o}\sigma\tau\alpha\sigma\iota\varsigma$ and $\breve{\epsilon}\lambda\epsilon\gamma\chi o\varsigma$ characterizing $\pi\acute{\iota}\sigma\tau\iota\varsigma$. The first option is to understand these terms subjectively (for

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[23] Brady comments that "heavenly" and "to come" point to "one reality" which can be called "a heavenly future" (1965, 329-37); Gräßer notes "die für den Hebr charakterische Verwobenheit von Kategorien der Räumlichkeit mit ... der Zeitlichkeit." In other words, "Das Oben bereitgestellte Heil liegt im zeitlichen Voraus" (1986, 169, 178); Johnsson comments: "A temporal concept crosses the spatial one. While God has prepared the heavenly city (11:16) ... So it is 'the city which is to come' (13:14)" (1979, 127); Thompson comments that Hebrews combines "Platonic metaphysics and eschatological hope" (1982, 73); Goppelt mentions "the future that in fact already existed 'in heaven,' i.e., 'above'" (1982a, 265); Dunn speaks about "a fascinating combination of the Platonic world view and Jewish eschatology" (1991, 88); also Isaacs speaks about a "particular mixture of spatial, timeless imagery with the linear language of history" or a "depiction of heaven as the future of the people of God" (1992, 59, 61); cf. MacRae (1987, 103) who strangely assigns the future-oriented apocalyptic background to the community and the present-oriented Alexandrian background to the author.

example, NIV translates these two terms as "being sure of" and "[being] certain of").[24] This option is usually taken when v. 1 is considered to be a definition of πίστις "on the grounds that faith implies a human subject" (Ellingworth 1993, 564). It is thought that "the definition should be compatible with the type of reality being defined" (Attridge 1989, 308).

The preceding context suggests that πίστις may imply the nuance of faithfulness and steadfastness to God and his promise (10:35-39). Also in chap. 11 πίστις is presented as the means by (or the basis on) which an active response to God and his promise (vv. 6, 8, 10, 13-16, 17-19, 26-27, 39-40) is made possible. So it is possible to find both subjective and objective elements in πίστις. But ὑπόστασις never seems to have had any subjective sense in contemporary Greek usage until Luther's translation as Zuversicht (Dörrie 1955b, 91; Köster 1972, 586) brought in a subjective element. Therefore, when the author of Hebrews chooses the word ὑπόστασις to describe πίστις, it seems that his emphasis is on the fact that πίστις is something objectively grounded in God and his promise.

In Hebrews the word ὑπόστασις appeared twice previously, in 1:3 and 3:14. In 1:3 it had the objective meaning of "essence" or "reality" (cf. NIV "being"). Even in 3:14 it "points beyond a subjective feeling to that which gives grounds for Christian confidence" (Ellingworth 1993, 565). Also the parallel expression ἔλεγχος in 11:1 (appearing only here in the New Testament), which has the meaning of "proof," "test," or

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[24] Cf. Bruce (1990, 277); cf. Cosby (1988b, 34-40) who chooses "confidence" (subjective) for ὑπόστασις and "proof" (objective) for ἔλεγχος.

"demonstration,"[25] points to the objective meaning of

ὑπόστασις.[26] So v. 1 may be translated as follows: "Faith is

the substantiation[27] (or manifestation) of things hoped for,

the demonstration (or proof) of things unseen."[28]

In summary, v. 1 is to be considered not as a definition

of πίστις, but rather as a characterization of what πίστις does

or achieves. In other words, v. 1 describes the function of

faith rather than the nature of faith. Faith makes real and

substantiates[29] things hoped for and demonstrates and gives

evidence for things unseen. According to this understanding of

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[25] Attridge comments that the meaning of "conviction" (as Bruce (1990, 276-77) translates in his revised commentary) for ἔλεγχος "is simply not in the attested semantic range of the term" (1989, 310). Louw and Nida in their lexicon give the following meaning: "the evidence, normally based on argument or discussion, as to the truth or reality of something - 'proof, verification, evidence for'" (1988, 673). Köster also suggests the objective sense of "demonstration" (1972, 586).

[26] Attridge (1989, 309-10) lists several options even for the objective meaning of ὑπόστασις: 1) "foundation," from an architectural image, 2) "guarantee" or "title deed," carrying legal connotations and well attested in the papyri, 3) a sort of στάσις, which is related to the ὑπομονή and thus primarily ethical, 4) "reality," having a philosophical connotation, 5) "realization," implying the process by which hopes are realized. Michel is in favor of the second option, advising a translation of ὑπόστασις as "Unterpfand, Gewähr, Garantie" (1975a, 373). In relation to the third option Gräßer speaks of "Glaube als eine unverrückbare στάσις, die ihre Kraft zum Durchhalten aus dem Gerichtetsein auf das Zukünftige und Unsichtbare empfing" (1965, 47).

[27] Braun favors the translation as "Verwirklichung." According to him, "die Verwirklichung geschieht anfänglich in der Welt, vollendet sich aber ... im zukünftigen Jenseits" (1984, 338).

[28] Cf. Lührmann's translation: "faith is the substance of things hoped for, the proving of things not seen" (1992, 755-56).

[29] Cf. Lane's comment that the eschatological, forward-looking character of faith ... invests the realm of objective hopes and promises with solidity" (1991b, 315).

faith, it is not surprising to find so many verbs describing the activities done by people of faith (marked in the Greek text as an eighth semantic slot) because they elaborate and demonstrate "faith in action."

V. 2 gives a general statement covering all the following examples (vv. 3-38) of those ancients who received attestation by such πίστις as characterized by v. 1 (cf. ἐν ταύτῃ γὰρ of v. 2).[30] This attestation is given by God (a case of a "theological passive").[31] This attestation is what really counts in the lives of the ancients because only this attestation can guarantee receiving the promise at the consummation. That is why this motif recurs throughout the chapter.[32]

Οἱ πρεσβύτεροι includes all the examples presented in chap. 11. But in fact, there are only a few Old Testament passages alluded to in this chapter that explicitly speak about faith. It seems that our author not only uses traditions about these examples, but also adapts those traditions for his own paraenetic purpose. Specifically he emphasizes the incompleteness of these ancients' achievements. Vv. 13 and 39 make clear that God's wider purpose was not fulfilled under the old dispensation and must be fulfilled in the future. This

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[30] ἐν ταύτῃ is construed as "instrumental" meaning "by" or "on the basis of" faith.

[31] Cf. v. 4 where God is explicitly expressed.

[32] The verb μαρτύρομαι occurs four times in chap. 11 (vv. 2, 4, 5, 39; also implicitly in v. 16). In each case the verb signifies favorable attestation and is related to the witness of Scripture.

incompleteness brings "us" onto the scene (v. 40)[33] and encourages the readers to endure by faith until they achieve completeness or perfection together with the ancients, because even for the readers who are under the new dispensation that perfection is "still a matter of confident hope, dependent on faithfulness to the end" (Ellingworth 1993, 559). In other words, perseverance is necessary for the readers living in the new dispensation[34] as it was for the ancients who lived in the old dispensation.

5.2.2.2 Heb 11:3-7

The anaphoric use of $\pi \iota \sigma \tau \iota \varsigma$ at the beginning of the sentences in vv. 3-31 emphasizes the decisive role of $\pi \iota \sigma \tau \iota \varsigma$ by which the people of faith must live and act. Therefore after $\pi \iota \sigma \tau \epsilon \iota$ in vv. 3-31 we find verbs which show what the people of faith have done through $\pi \iota \sigma \tau \iota \varsigma$. Those activities are closely related with obedience to the will of God as expressed by $\epsilon \upsilon \alpha \rho \epsilon \sigma \tau \epsilon \omega$ in vv. 5-6[35] or more explicitly by $\upsilon \pi \alpha \kappa o \upsilon \omega$ in v. 8.[36] These include not only concrete actions but also the mental attitude (for example, $\nu o o \upsilon \mu \epsilon \nu$ in v. 3, $\epsilon \upsilon \lambda \alpha \beta \eta \theta \epsilon \iota \varsigma$ in v. 7, or $\dot{\eta} \gamma \dot{\eta} \sigma \alpha \tau o$ in v. 11).

Because of the rhetorically distinctive anaphoric use of

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[33] Cf. 10:39; 12:1.

[34] Cf. 10:36; 12:2.

[35] Cf. $\epsilon \dot{\upsilon} \delta o \kappa \epsilon \hat{\iota} \ \dot{\eta} \ \psi \upsilon \chi \hat{\eta} \ \mu o \upsilon$ in 10:38.

[36] Cf. $\tau \dot{o} \ \theta \acute{\epsilon} \lambda \eta \mu \alpha \ \tau o \hat{\upsilon} \ \theta \epsilon o \hat{\upsilon} \ \pi o \iota \acute{\eta} \sigma \alpha \nu \tau \epsilon \varsigma$ in 10:36.

$\pi\iota\sigma\tau\iota\varsigma$[37] we included v. 3 in part B (vv. 3-31). But v. 3 is distinguished from other examples of faith by the fact that the subject is "we" rather than one of the ancients. As v. 1 is programmatic for the whole chapter in the sense that it describes the characteristics of faith which the ancients would exhibit throughout the chapter, so v. 3 "serves as a principle of interpretation for all the facts mentioned later" (Vanhoye 1976, 185). One of the main characteristics of faith displayed in chap. 11 is that it produces perseverance. Faith that produces perseverance is made possible only through the perception of the invisible reality. The first example of the invisible reality in the Bible is the fact of creation by the word of God.

V. 3 is based on Gen 1 and "exemplifies the capacity of faith to demonstrate the reality of that which cannot be perceived through sense perception, which is celebrated as the essence of faith in v 1b" (Lane 1991b, 330). In other words, faith makes us understand the fact that the visible universe is created by the invisible word of God.[38] The subject "we" ($\nu oo\hat{\upsilon}\mu\epsilon\nu$) directly relates the characterization of faith in

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[37] $\Pi\iota\sigma\tau\epsilon\iota$ is usually understood as an instrumental dative ("by faith," "by means of faith," or "through faith"). Less probably it may be taken as a causal dative ("because of faith") (Zerwick 1981, 679).

[38] This is the right understanding of v. 3, taking $\pi\iota\sigma\tau\epsilon\iota$ with $\nu oo\hat{\upsilon}\mu\epsilon\nu$. Both Widdess (1959, 327-29) and Haacker (1969, 279-81) suggested taking $\pi\iota\sigma\tau\epsilon\iota$ with $\kappa\alpha\tau\eta\rho\tau\iota\sigma\theta\alpha\iota$ attributing $\pi\iota\sigma\tau\iota\varsigma$ to God. This is an attempt to make v. 3 similar to the following examples of faith which emphasize the activities done by faith. But this view has little to commend because "faith is not elsewhere predicated of God in Hebrews, and this construction would make $\dot{\rho}\dot{\eta}\mu\alpha\tau\iota$ $\theta\epsilon o\hat{\upsilon}$ redundant" (Ellingworth 1993, 568).

both v. 1 and v. 3 to the readers, and therefore anticipates the direct application to the readers at the end of the chapter (ἡμῶν in v. 40) of what has been said.

The εἰς τό + infinitive construction in v. 3b can be understood to express either purpose or result. Usually this construction expresses purpose in Hebrews,[39] but perhaps not here. The result usage fits the context better and the perfect infinitive (γεγονέναι) suggests that the εἰς τό + infinitive phrase shows the result in the sense of a logical conclusion of God's creative activity by his word.

The expression in v. 3b is more Hellenistic, but it can be understood in terms of v. 3a. "What is seen" and "things which do not appear" in 3b respectively correspond to "the world" and "the word of God" in 3a. Here we take μή with φαινομένων rather than with the entire clause. According to Blass and Debrunner "the negative with a participle or adjective governed by a preposition usually precedes the preposition in classical ...; this is occasionally the case in the NT" (1961, 224).[40] Therefore v. 3 means: "we understand that the visible universe (τὸ βλεπόμενον and τοὺς αἰῶνας) is created (κατηρτίσθαι and γεγονέναι) by something invisible, that is, the word of God (ῥήματι θεοῦ and μὴ ἐκ φαινομένων).

This understanding seems to support the doctrine of "creatio ex nihilo,"[41] but the paraenetic purpose of the author

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[39] Cf. e.g., 2:17; 7:25; 8:3; 9:14, 28; 12:10; 13:21.

[40] P. E. Hughes prefers to take μή with the verb γίνομαι. Then the translation will be "so that what is seen has not come into being from things which appear" (1977, 443).

[41] See P. E. Hughes (1972, 64-77; 1977, 443-452).

to remind the readers of God's creative power in their struggle and hardship makes it improbable that the author has primarily the doctrine of "creatio ex nihilo"[42] in his mind (Gräßer 1965, 55). By v. 3 the author wants to remind the readers of the fact that both he and they understand that the visible world was created by the power of the invisible word of God. As they must overcome the tendency to be carried away by what is visible for understanding of creation, so they must be led by the invisible in their Christian lives accompanying the struggle of sufferings.

The catalogue of examples of faith who received attestation from God (v. 2) properly begins from v. 4. The verb $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$ introduced in v. 2 is repeatedly used in vv. 4-5 (twice in colon 5 and once in colon 9). The only other occurrence in chap. 11 is in the conclusion (v. 39). And if $\lambda\alpha\lambda\acute{\epsilon}\omega$ in colon 6 means the attestation of Scripture for Abel's faith,[43] it can be considered to be almost synonymous with $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$.[44]

Vv. 4-7 cover three examples of faith (Abel, Enoch, and Noah) during the antediluvian era who responded to God in

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[42] Cf. Bruce, who says that "the writer ... affirms the doctrine of 'creatio ex nihilo'" (1990, 279).

[43] Lane maintains that "it is by his faith (and not by his blood) that Abel continues to speak" (1991b, 335). In other words, "Abel's faith continues to speak to us through the written record of his action in Scripture, which exhibits the exemplary character of his offering" (1991b, 474).

[44] Here the person who received attestation in turn becomes a witness to us (cf. $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$ in 12:1).

faith[45] and thus demonstrated the characteristics of $\pi \acute{\iota} \sigma \tau \iota \varsigma$ as given in vv. 1 and 3. First, "by faith Abel offered God a better sacrifice than Cain did." Here the problem is the fact that Gen 4 does not explicitly refer to Abel's faith or his righteousness. The sequence of connections the author made may have been as follows: 1) The statement that "The LORD 'looked with favor' ($\dot{\epsilon} \pi \epsilon \hat{\iota} \delta \epsilon \nu$) on Abel and his offering" (Gen 4:4 LXX) may imply that God was pleased with Abel and his offering; 2) According to the principle given in v. 6, "without faith it is impossible to please God"; 3) In 10:38 the connection between the righteous one and faith has already been made. Thus by faith Abel was commended as a righteous man.

$\Pi \lambda \epsilon \hat{\iota} \omega \nu$ normally carries a quantitative sense "greater" or "more abundant." But the context requires a qualitative meaning such as "of greater value" or "more acceptable." There are several traditions seeking to explain why Abel's offering was more acceptable,[46] but for the author the fact that Abel offered by faith was sufficient reason for being more acceptable.

This view of our author seems to be based on "another

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[45] Lindars takes $\pi \acute{\iota} \sigma \tau \epsilon \iota$ as "dative of manner, not of instrument" and translates as "acting on the basis of faith" (1991a, 111). But it does not seem that these two options are mutually exclusive.

[46] Lane (1991b, 333) gives several reasons for acceptance of Abel's sacrifice: 1) Abel offered the sacrifice correctly ($\dot{o} \rho \theta \hat{\omega} \varsigma$) (Gen 4:7 LXX), that is, in a correct manner; 2) the quality of Abel's offering was better because it was living in contrast to the lifeless offering of Cain (cf. Philo Sacr. AC 88; also Hobbs (1986, 130-47)) or because it was the firstborn, not the later born (cf. Philo Conf. ling. 124); 3) Abel was morally better than Cain. In other words, Cain's offering was rejected because he was morally deficient (1 John 3:12).

tradition represented in the Palestinian Targum that describes the dissension between Abel and Cain as arising from their different beliefs about God" (Attridge 1989, 316). Even if there are some minor differences among the recensions of the Palestinian Targum, "the general sense remains the same: Abel was slain by his enraged brother after he affirmed his faith in God who created the world in love and who governs it righteously" (Lane 1991b, 334).[47] Abel kept on affirming his faith in God and persevered to the end even if his affirmation resulted in his death (Gen 4:8). From the example of Abel we can anticipate further examples of martyrs as presented in vv. 35-38.

Both $\delta\iota'$ $\mathring{\eta}\varsigma$ and $\delta\iota'$ $\alpha\mathring{v}\tau\mathring{\eta}\varsigma$ grammatically may have $\theta v\sigma\acute{\iota}\alpha$ as their antecedents. But in view of the anaphoric use of $\pi\acute{\iota}\sigma\tau\epsilon\iota$ it would be better to regard $\pi\acute{\iota}\sigma\tau\iota\varsigma$ as the antecedent. In the end the meaning would not be much different because Abel's $\theta v\sigma\acute{\iota}\alpha$ is the expression of his $\pi\acute{\iota}\sigma\tau\iota\varsigma$.[48] Even though Abel is dead, he still speaks to us by faith, that is, through the witness in Scripture about his faith.

Next, Enoch is presented as an exemplar of faith. But as in the case of Abel there is no explicit reference to Enoch's faith either in Scripture or in Jewish traditions. Gen 5:24 LXX

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[47] According to Lane, this tradition clearly dates "from a period prior to the fall of Jerusalem in A.D. 70" (1991b, 334). For more details about this tradition, see Frg. Tg. Gen 4:8 (translation given in Lane (1991b, 334)), Tg. Neof. Gen 4:8 (translation given in McNamara (1978, 159)) and Tg. Ps.-J. Gen 4:8 (translation in Bowker (1969, 132-33)).

[48] Cf. Christ's sacrificial death on the cross as expression of his faith (12:2-3).

says that "καὶ εὐηρέστησεν[49] Ἐνὼχ τῷ θεῷ καὶ οὐχ ηὑρίσκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός" and this is quoted in colon 8. Because this scriptural citation is expressed by the author's own words (μετετέθη τοῦ μὴ ἰδεῖν θάνατον) in colon 7, both colons 7 and 8 actually supply the same information although they are connected by καί. The reason (γάρ) for his translation is that Enoch pleased God before (πρό) his translation, as quoted in colon 9 from Gen 5:22, 24 LXX (εὐηρέστησεν Ἐνὼχ τῷ θεῷ).[50] As with Abel,[51] the key for relating Enoch to πίστις is given in colon 10. Our author's emphasis on pleasing God is pastorally motivated because he wants his readers to show the same God-pleasing faith. And this motivation was already hinted at by τὸ θέλημα τοῦ θεοῦ ποιήσαντες (10:36) and εὐδοκεῖ ἡ ψυχή μου (10:38).

When we investigate Gen 5 more closely, we can notice how the story of Enoch is peculiar in that chapter. In view of the wider context of Gen 5 "the setting of Enoch's walk with God is the spread of sin, ending with death" (Cole 1991, 289). It was emphasized that all the others in Gen 5 lived and died, but Enoch is singled out as the one who did not die. "Enoch walked with God;[52] then he was no more, because God took him away"

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[49] In the New Testament the verb εὐαρεστέω occurs only in Hebrews (11:5, 6; 13:16; cf. εὐαρέστως in 12:28).

[50] The MT reads that "Enoch walked with God" (Gen 5:22, 24). The LXX regularly translates "walk with" as "please" in the cases of Noah (Gen 6:9) and Abraham (Gen 17:1; 24:40; 48:15).

[51] Note the use of the verb μαρτύρομαι in both examples of Abel and Enoch.

[52] Enoch's walk with God was already mentioned in Gen 5:22.

(Gen 5:24).

Now we notice that Noah walked with God (Gen 6:9) and God commanded Abraham to walk before him (Gen 17:1). So we anticipate the examples of Noah and Abraham from the example of Enoch. And we also note that this walk with God is related with being righteous and blameless in Gen 6:9 and 17:1.[53] So we can infer that Enoch's walk with God was his lifestyle, which distinguished him from his contemporaries, among whom sin and death were spreading. Cole comments (1991, 294):

> Hebrews 11:5-6 is a divinely inspired commentary on
> Genesis 5:22-24. The analysis of Enoch's walk with God
> focuses on his faith in God. Faith then was the
> theological description of his walk and the instrumental
> cause of his pleasing God.

Faith enabled Enoch to walk with God and to persevere in being righteous and blameless against the background of his days of sin and death.

Among Jewish traditions, Sir 44:16 describes Enoch as a model of repentance rather than a model of faith. But "the basis of the tradition is the presupposition that repentance marked Enoch's conversion to the true God" (Lane 1991b, 337) and this tradition may indirectly underlie vv. 5-6. Braun notes another tradition which may underlie 3 Enoch 6:3. He says that "Henochs Glaube ist belegt, wenn אמונה zu lesen ist" (1984, 348). This kind of tradition may underlie vv. 5-6. There, Enoch is described as the one who is "choicest of them all [all mankind] and worth them all in faith, righteousness, and

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[53] Estes comments on the divine command, "Walk before Me, and be blameless" in Gen 17:1: "It may thus be said that 'be blameless' is the reality of which 'walk' is the figure" (1990, 405).

fitting conduct" (Charlesworth 1983, 261).

In v. 6 the contents of God-pleasing faith are broadly[54] described as God's existence and his character as μισθαποδότης. Believing in God's existence was anticipated in 6:1, but this aspect is not further developed. However, believing in God as μισθαποδότης brings the concept of "reward"[55] into the discussion of πίστις, even if the nature of the reward is not specifically defined.[56] Therefore we can anticipate more examples of faith motivated by God's reward. Viewed from this perspective, Enoch's translation can be regarded as a reward for his pleasing God by faith.

For Noah's faith, the notion that it is related to the future becomes explicit in the temporal expression περὶ τῶν μηδέπω βλεπομένων (v. 7; cf. v. 1b).[57] In Gen 6-9 we find nothing about Noah's faith. But in Gen 6:9 LXX we find the phrase τῷ θεῷ εὐηρέστησεν Νῶε which is almost the same as the phrase εὐηρέστησεν Ἐνὼχ τῷ θεῷ in Gen 5:22, 24 LXX. Thus our author seems to use the same argument for Noah's faith as for Enoch's faith.

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[54] The contents of faith are not exhausted in this verse. In view of the lack of any explicit christological reference, this verse seems simply to reflect the characteristics of faith given in 11:1. God's existence is one of the "things unseen" (cf. 11:27) and God's reward is one of the "things hoped for"; cf. Lührmann who says that v. 6 is from "a Jewish confessional formula" (1992, 755).

[55] Cf. μισθαποδοσία in 10:35; 11:26.

[56] This will become clearer as we proceed through the rest of Hebrews (for example, πόλις in 11:10, 13-16; 12:22-24; 13:14). In fact this reward was previously described as "rest" (κατάπαυσις) in 3:7-4:13.

[57] Cf. Περὶ μελλόντων in v. 20, περὶ τῆς ἐξόδου in v. 22.

But a new element in Noah's faith is the fact that his
faith enabled him to obey the word of God explicitly given to
him concerning the future (χρηματισθείς). This element prepares
for introducing the obedient faith of Abraham.[58] This was
anticipated in the phrase τὸ θέλημα τοῦ θεοῦ ποιήσαντες (10:36)
which in turn recalls the "obedience" (ὑπακοή) which Jesus
learned from his sufferings and by which he became the source
of eternal salvation for "all who obey him" (πᾶσιν τοῖς
ὑπακούουσιν) (5:9).

The participle εὐλαβηθείς in v. 7 also recalls εὐλάβεια in
5:7[59] (also 12:28) and "connotes attentiveness to the divine
will" (Lane 1991b, 327). This reverence for God was
crystallized in the concrete act of constructing a boat which
was the means for the "deliverance" (σωτηρία) of his family
from the flood.[60] This obedient act of constructing a boat
required perseverance because it was done in spite of all the
ridicule from his contemporaries and "despite all appearances
to the contrary" (Williamson 1964, 109).

Here, as in v. 4, in view of the dominant theme of faith
it is better to find the antecedent of δι' ἧς in πίστις rather
than in κιβωτός or σωτηρία. The word κόσμος refers to the
people in the world, so Lane translates it as "humanity"

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[58] Cf. ὑπήκουσεν in v. 8.

[59] Cf. Braun (1984, 350); Michel (1975a, 388) thinks that
the word means "Gottesscheu" rather than "Angst vor der
Katastrophe." He adds that "Die Betonung der 'Angst' würde kein
echtes Glaubensmotiv sein."

[60] Here is no attempt to typologically connect the
deliverance of Noah's family with that of the church, as in 1
Peter. But the term σωτηρία in v. 7 reminds the readers of the
motif of σωτηρία recurring in 1:14; 2:3, 10; 5:9; 6:9; 9:28.

(1991b, 325). The comment that δι' ἧς κατέκρινεν τὸν κόσμον
seems to be derived from the tradition that Noah was a preacher
of righteousness (2 Pet 2:5; cf. 1 Clem. 7:6; 9:4). The meaning
of the phrase would be that Noah's contemporaries were
condemned because they did not accept Noah's preaching of
righteousness. Otherwise, it may mean that Noah's example of
obedient faith itself condemned the wickedness of his
contemporaries.

The last phrase of v. 7 seems to be based on Gen 6:9; 7:1
which declare that Noah was "righteous" (δίκαιος). The
connection between faith and righteousness could be expected
from the statement ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται (Hab
2:4) cited in 10:38. Furthermore, the word κληρονόμος
explicitly introduces an element of eschatological goal which
was remotely intimated by the words σωτηρία and κατακρίνω. This
concept of "inheritance"[61] will be extensively developed in
relation to Abraham and his promised inheritance (cf.
κληρονομία in v. 8 and συγκληρονόμος in v. 9).

The phrase δικαιοσύνη κατὰ πίστιν has a Pauline ring (cf.
Rom 3:22; 4:5, 9, 11, 13; 9:30; 10:4; Phil 3:9). But as
mentioned above the basic relation is based on Hab 2:4, cited
in 10:38, and as we have noted when considering 10:38, this Hab
citation is interpreted in an entirely different manner from
Paul. Paul contrasts righteousness with works, but our author
contrasts righteousness with sin or disobedience. "What Noah's
story exemplifies is the reverent reliance upon God's promises

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[61] This theme is important throughout Hebrews. Cf. 1:2;
6:17 for κληρονόμος; 9:15 for κληρονομία; 1:4, 14; 6:12; 12:17
for κληρονομέω.

and consequent faithful action that enables - in a quite un-Pauline fashion - to do what is righteous" (Attridge 1989, 320).

5.2.2.3   Heb 11:8-22

This central part of chap. 11 mainly focuses on Abraham. The example of Abraham, which was only intimated in 6:12-15, becomes fully explored in this part. This part can be divided into three smaller sections, that is, vv. 8-12, vv. 13-16, and vv. 17-22.

The first section, vv. 8-12, covers the story of Abraham (God's calling of Abraham and his promises of the land and descendants to Abraham) in a straightforward manner. But when our author explains the motivation of Abraham (γὰρ in v. 10; ἐπεὶ in v. 11) in his response to God's calling and promises, he goes further than the biblical account and prepares for the next section, vv. 13-16. Commenting on vv. 8-12, Attridge (1989, 322) says:

> Here faith is seen to motivate obedience and endurance, while its orientation toward a future consummation is highlighted. At the same time Hebrews suggests what is the ultimate ground of faith, the God whose promises are secure and who can make good on those promises even when the situation seems hopeless.

The second section, vv. 13-16,[62] exposes the author's eschatological perspective on the story of Abraham and other patriarchs. Instead of reserving for the end of the chapter (vv. 39-40) the fact that the attainment of the ultimate promise is still a matter of the future, our author gives a

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[62] The phrase κατὰ πίστιν in v. 13 interrupts the anaphoric use of πίστει. Πίστει is resumed in v. 17.

hint of that fact in vv. 13-16. The similarity between vv. 13 and 39 is highlighted by Ellingworth (1993, 634) as follows:

v.13a
a. κατὰ πίστιν ἀπέθανον
b. οὗτοι πάντες,
c. μὴ λαβόντες
d. τὰς ἐπαγγελίας

v.39
b. καὶ οὗτοι πάντες μαρτυρηθέντες
a. διὰ τῆς πίστεως
c. οὐκ ἐκομίσαντο
d. τὴν ἐπαγγελίαν

Both vv. 13-16 and vv. 39-40 are formulated in terms which actualize the past (cf. the present tense verbs in vv. 13-16 and the first person pronouns in v. 40), thus bringing the readers into the scene and preparing them for the coming exhortation regarding the need for perseverance in chap. 12.[63] The readers, who can be called Christian "sojourners," are summoned to persevere in the sufferings accompanying their pilgrimage[64] while looking at "the author and perfecter of faith" (12:2; cf. 13:13).

The third section, vv. 17-22, resumes the story of Abraham, focusing on the incident of "binding of Isaac" which is often called "Aqedah" and ends with the examples of other patriarchs (Isaac, Jacob, and Joseph).

5.2.2.3.1 Heb 11:8-12

V. 8 emphasizes that Abraham's faith was exemplified in his immediate[65] obedience (ὑπακούω)[66] to God's calling. The

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[63] Cf. 10:36.

[64] Johnsson (1978, 244) gives four distinctive characteristics of the religious pilgrimage taken from H. B. Partin's Ph.D. dissertation. Those are 1) a separation, leaving home, 2) a journey to a sacred place, 3) a fixed purpose, and 4) hardship.

[65] The present participle καλούμενος may suggest no delay in Abraham's obedience to God's calling.

infinitive ἐξελθεῖν (cf. ἔξελθε in Gen 12:1 LXX)[67] is sometimes taken with καλούμενος (e.g., "when called to go" in NIV), but the word order as well as the author's emphasis on the obedient action favors taking ἐξελθεῖν with ὑπήκουσεν. This call of God not only brought about the change in location, but also the change in life style. This pilgrimage of Abraham was spiritual because it originated from God's calling.[68] Abraham became a sojourning foreigner while forsaking the familiar and settled life in his homeland of Ur. Abraham obeyed God and went out "without reserve into the unknown" (Estes 1990, 403). "Faith is trusting God enough to do what God asks and to live as God expects" (Tietjen 1988, 406).

The concept of "inheritance" introduced by the word κληρονόμος in v. 7 is reintroduced along with the concept of "promise" (ἐπαγγελία) in vv. 8-9 (κληρονομία in v. 8; συγκληρονόμος in v. 9) and further developed throughout vv. 8-22.[69] In relation to the promised land of Canaan this promise of inheritance may seem to have been fulfilled, but our author's comments in vv. 13-16 make it clear that the ultimate

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[66] Cf. 5:7, 9; also 3:18-19; 4:6, 11 where "unbelief" (ἀπιστία) is equivalent to "disobedience" (ἀπείθεια).

[67] Attridge (1989, 322) notes that the dominant image of movement is being reversed from "entry" (εἰσέρχομαι) to "exit" (ἐξέρχομαι). This change of direction will be climaxed in the exhortation of 13:13. Also cf. ἐκβαίνω in 11:15 or ἔξοδος in 11:22.

[68] This spiritual motivation is further confirmed by the fact that "he built an altar to the Lord and called on the name of the Lord" (Gen 12:8).

[69] Both "promise" and "inheritance" were related to the salvation of the readers (e.g., 4:1; 6:12, 17; 8:6; 9:15; 10:36).

goal of Abraham was beyond the land of Canaan. It is called the πόλις "whose architect and builder is God" (v. 10).[70] It is also called a "better" or "heavenly" πατρίς (vv. 14 and 16). By faith, he could have "a vision of reality not visible to the eye" (Tietjen 1988, 404).

The phrases signalling the future orientation of Abraham's faith concerning the land of Canaan are μέλλω and μὴ ἐπιστάμενος in v. 8.[71] The future orientation of Abraham's faith towards the πόλις or πατρίς is further expressed by phrases such as ἐκδέχομαι in v. 10, πόρρωθεν ἰδόντες καὶ ἀσπασάμενοι in v. 13, ἐπιζητέω in v. 14, and ὀρέγομαι in v. 16.

From v. 9 we find that even "in the land of the promise" (εἰς γῆν τῆς ἐπαγγελίας)', which is the land of Canaan[72] here, by faith Abraham "sojourned" (παροικέω),[73] "as in a foreign land" (ὡς ἀλλοτρίαν). In other words, he lived in tents as the rest of v. 9 shows. The second century B.C. work Jubilees 19:8-9 asserts: "This (is) the tenth trial with which Abraham was tried. And he was found faithful, controlled of spirit... he begged a place there so that he might bury his dead because he was found faithful ..." (Charlesworth 1985, 92). This kind of

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[70] Cf. 12:22; 13:14; also Rev 21:2.

[71] The indefinite designation "a place" (τόπος) suggests that Abraham did not know exactly what to inherit until he arrived at Canaan, as explained explicitly by μὴ ἐπιστάμενος. So the phrase μὴ ἐπιστάμενος not only indicates the future but also the risk involved in venturing into the unknown.

[72] Entry into Canaan was not the attainment of the promise to Abraham; cf. 3:7-4:13, especially 4:8, where it is shown that the entry into Canaan was not true rest.

[73] See the reference to "an alien" in Gen 17:8 and Abraham's self-description, "I am an alien and a stranger among you" in Gen 23:4.

tradition may underlie v. 9. Those who sojourn are exposed to various kinds of physical danger as well as cultural or religious alienation.[74] But Abraham was enabled to sojourn in the land of promise through faith and patience.[75]

The phrase "fellow-heirs of the same promise" ($\tau\hat{\omega}\nu$ $\sigma\nu\gamma\kappa\lambda\eta\rho\rho\nu\delta\mu\omega\nu$ $\tau\hat{\eta}\varsigma$ $\dot{\epsilon}\pi\alpha\gamma\gamma\epsilon\lambda\dot{\iota}\alpha\varsigma$ $\tau\hat{\eta}\varsigma$ $\alpha\dot{\upsilon}\tau\hat{\eta}\varsigma$) suggests the orientation of Abraham's faith toward the future because the same promise still applies to Isaac and Jacob.[76] So the image of sojourning by faith invokes the future expectation of stable existence as an essential element of faith.

Accordingly, this stable and permanent existence is called the "city" ($\pi\delta\lambda\iota\varsigma$) in v. 10,[77] and contrasted with the sojourning existence of Abraham. The expectation (cf. $\dot{\epsilon}\kappa\delta\dot{\epsilon}\chi\rho\mu\alpha\iota$) by faith of this stable and permanent city, the city with foundations, whose "architect and builder[78] is God" enabled Abraham to obey God's calling and persevere while that expectation remains in the future. The phrase, "the city with foundations," recalls Ps 87 (86 LXX):1 where Jerusalem is called "the city the Lord founded" (cf. $\theta\epsilon\mu\dot{\epsilon}\lambda\iota\sigma\iota$ in the LXX).[79]

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[74] It is obvious in Gen 12 that Abraham's journey was begun simply as a response to God's calling and promises.

[75] Cf. 6:12, 15.

[76] Note the reference to "your offspring" in Gen 12:7; Isaac and Jacob are picked up again as exemplars of faith in vv. 20-21.

[77] Cf. $\pi\alpha\tau\rho\dot{\iota}\varsigma$ in vv. 14-16.

[78] Cf. Michel who comments that "$\tau\epsilon\chi\nu\dot{\iota}\tau\eta\varsigma$ mehr die 'künstlerische Gestaltung,' $\delta\eta\mu\iota\sigma\upsilon\rho\gamma\delta\varsigma$ dagegen den Schöpfungsakt umfaßt" (1975a, 394); also see Bruce who says that the city is "planned and built by God" (1990, 293).

[79] Cf. Isa 33:20; 54:11.

Thus this city is later identified with "the heavenly Jerusalem, the city of the living God" (12:22). Faith enables Abraham to "see" (ὁράω), even if from afar (πόρρωθεν ἰδόντες), this invisible, transcendent, and eschatological reality which is the ultimate promise to him (v. 13).

The background of looking for "a city with foundations" may be found in the literary structure of the Genesis account. With the exceptions of Abel, Enoch, and Noah, Gen 1-11 describes a human plight affected by sin and death which climaxed in the building of the Tower of Babel. The story of Abraham then can be seen as a solution to that human plight. Estes attempted to explain the reason for the juxtaposition of the call of Abram in Gen 12 with the building of the Tower of Babel in Gen 11 as follows (1990, 412-13):

> The builders of Babel sought to build for themselves a city and a tower whose top would reach into heaven. Their aspirations were dashed, however, when Yahweh confused their language, so that "they stopped building the city" (v. 8). But from that very geographical area, from Ur of the Chaldeans, Yahweh called Abram to begin the quest for a different kind of city, not a city to reach up to God, but a city which has been constructed by God.

The reference to Sarah has been a major problem in v. 11. There are indeed textual variations[80] and many solutions were

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[80] The simple nominative αὐτῇ Σάρρα is found in P[13vid] ℵ A D[2] Majority text; Aug. In P[46] D[*] Ψ latt, στεῖρα is added to αὐτῇ Σάρρα. In P 104. 365. 2495 pc sy[(p)], οὖσα is further added. In D[1] 6. 81. 1241[s]. 1739. 1881 pc, αὐτῇ Σάρρα ἡ στεῖρα is found. The last two variants are considered to be "obviously secondary" (Metzger 1975, 673). The second variant with στεῖρα is found in the Nestle-Aland text probably because it is thought that στεῖρα, as a part of the original reading, might have "dropped out through transcriptional oversight" (Metzger 1975, 673); cf. Bruce (1992, 34-36) for a more detailed presentation of textual data for each variant and a balanced discussion on it.

suggested, but the debate still goes on.[81] A decision to the one or the other side will not substantially influence our argument. Because the phrase αὐτῇ Σάρρα is usually understood as a nominative, the main question concerns the reference of πίστει. Does it refer to Abraham's or Sarah's? And connected with this: Is Sarah indeed the subject of v. 11 or is it Abraham?

First of all, the wider context favors the case of Abraham's faith. Vv. 8-10 was about Abraham and v. 17 continues the story of Abraham (while vv. 13-16 are the author's reflective remarks). Also the phrase ἀφ' ἑνός refers to Abraham. Naturally words on Abraham's faith are expected.

Furthermore, the phrase καταβολῇ σπέρματος is the normal idiomatic expression for the male function in the generative process. Bruce says that "the literal translation would be 'for the deposition of seed'" (1990, 296).[82]

On the other hand, some favor the case of Sarah's faith because the nominative case of Σάρρα is there in the text. Then they try to explain the unusual use of the expression δύναμις εἰς καταβολῆν σπέρματος. One suggestion is to interpret this phrase as "power to found a dynasty," "power for establishing a

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[81] See Swetnam (1981, 98-101) for a survey; also M. Black (1964, 39-44); Irwin (1978, 312-16); Vennum (1987, 4-7); Greenlee (1990, 37-42); and Van der Horst (1990, 287-302; 1992, 34-39).

[82] P. R. Jones also takes Abraham as the subject based on "the continuity of the paragraph and the Greek usage of καταβολῆ" (1985, 383).

posterity," or "power to begin a family" (Vennum 1987, 7).[83]
But this suggestion seems to go beyond the normal, literal
meaning of the idiomatic expression, which makes good sense in
its context. The literal meaning is well in accord with other
phrases such as "even though he/she was past age" or "from this
one man ... came descendants."

A second suggestion is to accept the literal meaning with
Sarah as a subject. This means that Sarah also had a seminal
emission. Van der Horst (1990, 287-302; 1992, 34-39) surveyed
ample evidence for a theory of female semen (double-seed
theory) from approximately 500 BCE to approximately 500 CE of
both Hellenistic and Jewish sources. He concludes that "nothing
prevents us from assuming that the author of Hebrews could
easily have had knowledge of this widely current idea" (1990,
302). This is a possible option if this double-seed theory was
really such a widely current idea.

A third suggestion is that $\kappa\alpha\tau\alpha\beta o\lambda\tilde{\eta}$ "focuses on the action
and not on the actor" (Greenlee 1990, 40). So while taking the
preposition $\epsilon\iota\varsigma$ to mean "regarding" or "with reference to,"
Greenlee (1990, 41) paraphrases v. 11 as follows:

> (Not only did Abraham act by faith, but) by faith even
> Sarah herself received ability with respect to the laying
> down of seed (in her body by Abraham) ...

But this suggestion also seems to be out of the normal usage of
this Greek idiom.

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[83] Cf. Buchanan who suggests a word play between $\kappa\alpha\tau\alpha\beta o\lambda\tilde{\eta}$
and $\theta\epsilon\mu\acute{\epsilon}\lambda\iota o\varsigma$ in v. 10 and comments: "On the one hand, there was
the city which had the foundations, which was the capital of
the nation; and on the other hand, there was Isaac, the
'foundation' of the chosen people" (1972, 190). This is based
on a wrong interpretation of "the city" in v. 10 as the earthly
Jerusalem.

So we return to the solution of viewing Abraham as the subject. In this case the problem is how to construe the phrase αὐτῇ Σάρρα (στεῖρα). One suggestion is to ignore this phrase as a gloss (Windisch 1931, 101), but this should be the last resort when everything fails. Another suggestion is to treat the phrase as a parenthetical circumstantial clause, for example, "Sarah herself being barren." So NIV's translation is as follows: "By faith Abraham ...--and Sarah herself was barren--was enabled to become a father."[84]

A third suggestion, which is called "the simplest" and "the most likely resolution" by Attridge (1989, 321, 325), is to read the phrase καὶ αὐτῇ Σάρρα "as a dative of accompaniment (in uncial script iotas subscript are ordinarily not indicated), so that the sentence runs, 'By faith he [Abraham] also, together with[85] barren Sarah, received power to beget ...'" (Metzger 1975, 672). Except for the double-seed theory with Sarah as a subject, this suggestion indeed seems to be the most likely resolution. A final decision seems to be impossible. In the light of the wider context, where Abraham is in the focus, we opt hesitantly for Abraham as the subject and taking the phrase καὶ αὐτῇ Σάρρα (στεῖρα) as a dative.

The phrase καὶ παρὰ καιρὸν ἡλικίας applies to Abraham if we take the subject of v. 11 to be Abraham. Sometimes it is

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[84] Bruce suggests: If στεῖρα is a part of the original, then take the phrase "as a circumstantial clause," and if not, then take it as a "dative" (1992, 35). But as the next option below shows, even with στεῖρα the phrase can be taken as a dative.

[85] Commentators who prefer this option include Michel (1975a, 396), Bruce (1990, 296), and Ellingworth (1993, 588).

maintained that it can be applied only to Sarah because of Gen 25:1-4 where Abraham begot other sons after Sarah's death.[86] But this phrase can apply to Abraham as well as to Sarah, as the next verse calls Abraham "as good as dead" (νενεκρωμένος).

V. 11b gives the reason why Abraham received power for depositing seed. Gen 11:30 mentions the "barrenness" of Sarah while God promises a seed in Gen 12:2.[87] This dilemma of Abraham is resolved through Abraham's response of unwavering faith, in other words, "'because' (ἐπεὶ) he 'considered' (ἡγήσατο) him 'faithful' (πιστὸν) who had made the promise" (v. 11b).[88] God's faithfulness to his promise motivates and compels Abraham to trust in God.[89]

V. 12 shows the result ("therefore" (διὸ)) of Abraham's faith in God's promise. The wonderful result is highlighted by the contrast between "one" (ἀφ' ἑνὸς) and "many descendants."[90] And this result, which seemed humanly impossible, was achieved

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[86] Cf. Gen 18:11-12.

[87] This promise is further confirmed in Gen 13:16; 15:4-5; 17:4-8, 16, 19. The specific promise of a son is fulfilled in Gen 21:1-3.

[88] Cf. faith as steadfastness in Rom 4:20-21: Abraham "did not waver 'through unbelief' (τῇ ἀπιστίᾳ) regarding the promise of God, but was strengthened 'in his faith' (τῇ πίστει) ..., being fully persuaded that God had power to do what he had promised."

[89] Tietjen (1988, 407) says: This trust then "had to express itself in action, in the intimacy of the marriage bed. They acted on their faith when doing so was, in human terms, laughable."

[90] Cf. Deut 26:5; Isa 51:2 for the contrast; the language itself describing the numerous descendants seems to be from Gen 22:17; note similar passages in Exod 32:13; Deut 1:10; 10:22; Dan 3:36 LXX (not MT); also see McCullough (1979-80, 374).

by persevering faith.[91] It is obvious that patient waiting

preceded any kind of partial fulfillment because even the birth

of Isaac only occurred 25 years after God called Abraham.[92]

Another contrast can be seen between γεννάω and νεκρόω. The

motif that life can come from death through faith (the theme of

the resurrection) will be further developed in vv. 17-19 and v.

35 and come to its climax in the example of Jesus who endured

the cross and sat down at the right hand of the throne of God

(12:2-3).[93]

5.2.2.3.2 Heb 11:13-16

Some promises are said to have been received (6:15; 11:8,

11, 19, 33-35a). But the author says clearly enough that the

fulfillment of the ultimate goal is not yet achieved;[94]

therefore all those attainments of the promises were only

partial. "All these people were still living by faith when they

died" (v. 13). "They are dying persons who are waiting for

life" (Goppelt 1982b, 174). In v. 13 the author is primarily

concerned about Abraham, Isaac, and Jacob, but οὖτοι πάντες

hints at a broader reference, as in v. 39. Not only for all the

ancients (with possible exception of Enoch)[95] but also for the

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[91] Cf. Rom 4:18-19, "against all hope" and "without
weakening in his faith."

[92] Cf. Gen 12:4; 21:5.

[93] Cf 5:7-10, 13:20.

[94] Michel rightly comments that "κομίζεσθαι τὰς ἐπαγγελίας
... meint die eschatologische Erfüllung der Verheißung" (1975a,
397).

[95] Calvin considers the translation of Enoch as "a kind of
extraordinary death" (1963, 162).

readers the reception of that ultimate promise is still in the future.[96]

So the emphasis of vv. 13-16 lies in the fact that the patriarchs never arrived at their goal, which is expressed as πόλις[97] in v. 10, ἐπαγγελία[98] in v. 13, and a "better" or "heavenly" πατρίς in vv. 14 and 16. This ultimate goal of salvation is expressed elsewhere in different terms such as salvation (1:14; 2:3), glory (2:10), rest (3:7-4:13), a better and lasting possession (10:34), reward (10:35; 11:26), or kingdom (12:28). The patriarchs could "see" (ὁράω)[99] and "greet" (ἀσπάζομαι)[100] this goal only "from afar" (πόρρωθεν).

They never arrived at their goal. In other words, they were still on the way. Naturally they confessed (ὁμολογέω) that they were "foreigners and sojourners" (ξένοι καὶ παρεπίδημοι).[101] This phrase recalls the story of Abraham where he admitted that he is "an alien and a sojourner" (πάροικος καὶ παρεπίδημος) (Gen 23:4). They were strangers "not merely in their own land, but 'on earth' generally" (Attridge 1989, 331).

Tietjen (1988, 406) comments on faith as follows:

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[96] Cf. v. 40.

[97] Cf. 12:22; 13:14.

[98] Cf. 10:36.

[99] Cf. ἀποβλέπω in 11:26; Thompson who comments: "Such seeing is comparable to 'knowing' in 10:34 and 11:3" (1982, 79).

[100] Attridge comments that the term ἀσπάζομαι may express "a traveler's response to his welcome goal" (1989, 329). He also gives examples where this term is used as a nautical metaphor (cf. 2:1; 6:19).

[101] Cf. 1 Pet 1:1; 2:11; also Eph 2:19.

Faith is living between the "already now" and the "not yet." Enjoying the partial fulfillment of God's promise, faith waits with patience for the promise to be fully realized. The time in between requires the plodding action of waiting and watching and working when nothing seems to happen.

This comment applies to both the patriarchs and the readers in the sense that even if they all experienced the partial fulfillment of God's promise, they did not yet arrive at the ultimate promise. Our author wants to exhort the readers who feel like "foreigners and sojourners"[102] to persevere in their pilgrimage to the ultimate promise by highlighting this correspondence between the patriarchs and the readers in their situations with respect to the ultimate promise.

The confession that they were foreigners and sojourners "makes clear" (ἐμφανίζω) that the patriarchs[103] were seeking a homeland (πατρίς).[104] This homeland certainly points to heaven.[105] And this fact is clarified by the following two verses, vv. 15-16. The contrary-to-fact condition in v. 15[106] negatively proves that because the patriarchs did not "return" (ἀνακάμπτω) to their homeland in Mesopotamia even though they

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[102] Cf. 10:32-34; 12:4; 13:13.

[103] Radney mentions that in v. 14 the author used two devices to make application of what has been said about Abraham and Sarah to the readers. 1) "All of the verbs ... are in the present tense"; 2) The phrase οἱ τοιαῦτα λέγοντες is used, which "indicates anyone (past, present, or future) who says the sort of things that Abraham and Sarah said" (1988, 53).

[104] For Philo πατρίς may denote the world, physical life, virtue(s), the soul, the knowledge of God, heaven, or God himself (Ellingworth 1993, 595-96).

[105] Here the language is spatial (cf. "heavenly homeland" in v. 16, "the city with foundations" in v. 10, "saw and greeted from afar" in v. 13, and "a city" in v. 16).

[106] Cf. 4:8; 7:11; 8:7; 10:2.

"would have had opportunity to return", they were not seeking an earthly homeland. They were faithful[107] in seeking a homeland which is different from the one in Mesopotamia.

In contrast to the contrary-to-fact condition in v. 15, v. 16 positively affirms that the homeland which the patriarchs were "longing for" ($ὀρέγομαι$) was "instead" ($νῦν δέ$)[108] "a better ($κρείττων$) country, that is, a heavenly ($ἐπουράνιος$)[109] one." The comparative "better" compares the homeland in Mesopotamia with the one the patriarchs really seek. But as the following explanatory adjective reveals, it ultimately underscores the contrast between the earthly, transient order and the heavenly, eternal order. The latter is related to the new and better covenant (7:22; 8:6)[110] which is inaugurated by Christ through his better sacrifice (9:23; 12:24) and indeed provides the patriarchs with a better hope (7:19).[111]

The patriarchs "considered him faithful who had made the promise" (v. 11). Because they were faithfully longing for the city[112] which God actually "prepared" ($ἡτοίμασεν$) (v. 16; cf.

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[107] They are in contrast to the wilderness generation (cf. 3:7-4:13) who wanted to return to Egypt (Num 14:3).

[108] Attridge translates this phrase as "in fact" and rightly comments that "the adverb is used not temporally, but logically" (1989, 331).

[109] Cf. 12:22; also 3:1, 6:4.

[110] Cf. "better promises" in 8:6; "something better" in 11:40.

[111] Cf. 10:34; 11:35.

[112] $Πόλις$ and $πατρίς$ are used interchangeably (cf. vv. 10, 14, 16). In 12:18-24 it will become obvious that the "approach" ($προσέρχομαι$) to this heavenly city is only through Jesus. This city is also an enduring, eschatological city which is to come (13:14).

v. 10), God is not ashamed to be called their God.[113] In other words, God is pleased[114] with their faithful pursuit of a goal which is worthy precisely because God prepared it. Bruce (1990, 300) comments as follows:

> "Those who honor me I will honor," says God (1 Sam. 2:30).
> The patriarchs honored God by putting their faith in him;
> he honored them by calling himself "the God of Abraham,
> the God of Isaac, and the God of Jacob" (Ex. 3:6).

5.2.2.3.3 Heb 11:17-22

In v. 17 anaphoric πίστις is resumed after the author's reflective comments in vv. 13-16, which expand v. 10 further. The story of Abraham is also resumed. His faith is well demonstrated in his willingness to "offer" (προσφέρω) his "only" (μονογενής; cf. ἀγαπητός in the LXX) son, Isaac[115] when "tested" (πειραζόμενος), despite his dilemma between the divine promise and divine command. V. 17 emphasizes that the divine command in Gen 22:2 was followed by unquestioning obedience[116] because Abraham was absolutely sure of the reliability of God's promise.[117]

This story, the "binding of Isaac," is given in Gen 22:1-

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[113] Cf. Gen 28:13; Exod 3:6; also see 2:11 where it is said that Jesus is not ashamed to call believers his brothers.

[114] Cf. 10:38; 13:16.

[115] Cf. Gen 22:2 where Isaac is said to be "your son, your one and only son Isaac whom you love" (REB).

[116] The perfect (προσενήνοχεν) may indicate that "what was intended was regarded as a completed act" (Guthrie 1983, 235). The following imperfect (προσέφερεν) qualifies the previous perfect by indicating that offering was begun, but actually not completed; cf. Jas 2:20-24.

[117] Cf. v. 8 based on Gen 12:4.

18 and became a source of a Jewish haggadic tradition,[118] which emphasized Abraham's faith in various ways or asserted the "redemptive efficacy of martyrdom" (Bruce 1990, 302). But apart from an allusion in Rom 8:32 there are only two explicit references to it (Heb 11:17-19 and Jas 2:21-23) in the New Testament.[119] In both instances the binding of Isaac "is set forth as an example of faith, faith manifested in action" (Bruce 1990, 302). By persevering in a severely difficult test, Abraham demonstrated his faith.

Our author focuses on Abraham's persevering in the test to encourage his readers also to persevere in their test. Jesus was also tested and proved faithful (2:17-18; 4:15; 12:2-3). Our author tries to say that the readers, of course, can prove themselves to be faithful in their test, especially when they have a High Priest who is able to help them (2:18).

It is emphasized that Abraham is "the one who had received the promises" (ὁ τὰς ἐπαγγελίας ἀναδεξάμενος). The content of the promises is given in v. 18: "It is through Isaac that your offspring will be reckoned" (Gen 21:12).[120] Isaac was not only

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[118] See Swetnam (1981, 23-80) for an extensive survey of this tradition; cf. Klauck who points out a chronological problem and comments: "Heb 11:17-19 shows no sign that this [haggadic] interpretation of the sacrifice of Isaac had already been developed" (1992, 891).

[119] Paul does not expand on Gen 22, possibly because here the promise is given as the result of Abraham's obedience. His emphasis is on the righteousness by faith, not by works, so Paul's favorite text is Gen 15:6 (Rom 4:3, 9, 22; Gal 3:6), which the author of Hebrews peculiarly ignores; for a comparison between Paul's and Hebrews' treatment of Abrahamic passages, see Anderson (1989, 260-67); Longenecker (1977, 203-12).

[120] Cf. Paul uses this verse for a different purpose in Rom 9:7.

a unique (μονογενής) son, but also a son through whom God's promise would be fulfilled.

V. 19 gives the motivation behind Abraham's action in v. 17. Abraham "reasoned" (λογίζομαι)[121] that God was "able" (δυνατός) to raise from the dead (ἐκ νεκρῶν ἐγείρειν).[122] This motif of life coming from death, which was hinted at previously (6:2; 11:12), becomes very explicit here, and will be developed further in the epistle (11:35; 13:20).

Now the concrete result is inferred (ὅθεν) from the concrete obedience. Abraham was willing to sacrifice Isaac and therefore, he "did receive Isaac back from death." But his reception is qualified by the phrase ἐν παραβολῇ. This phrase is translated as "figuratively speaking" (NIV) or "in a sense" (REB). But when considering the mention of Abraham's belief in resurrection and the use of the same word παραβολῇ in 9:9 where it has a sense of "a symbol pointing to an eschatological reality" (Attridge 1989, 335), it may be thought that Abraham's reception of Isaac points symbolically to an eschatological resurrection.[123]

Faith in God's power to fulfill his promises, specifically his power to raise the dead, is successively illustrated by the

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[121] P. E. Hughes quotes Teodorico who says that λογίζομαι "denotes inward conviction, persuasion, not a more or less reliable opinion" (1977, 483); cf. ἡγέομαι in vv. 11, 26 which has a similar meaning.

[122] Cf. Wood who comments that "Abraham's faith in a God who raises the dead" was shown in "Gen. xxii. 5 and 8 where the Patriarch promised to return with his son to the servants, and where he confided in Isaac the conviction that God would provide a lamb" (1967-68, 588).

[123] Cf. v. 35b.

stories of Isaac, Jacob, and Joseph. Depending on God's power and his faithfulness, "by faith" (πίστει) (vv. 20, 21 and 22) each of them could "bless" (εὐλογέω) his descendants concerning their future (vv. 20, 21) or "speak about" (μνημονεύω) the future event (v. 22).

In v. 20 our author alludes to the story in Gen 27:27-40. Without paying much attention to the details, he focuses on the fact that Isaac's blessing was about the coming things (τῶν μελλόντων).[124] Then v. 21 alludes to another account of blessing in Gen 48:1-22 where Jacob blesses Ephraim and Manasseh. Here our author focuses on the fact that Jacob was blessing "when he was dying" (ἀποθνῄσκων). Faith reaching beyond death[125] is emphasized. This motif runs through the whole chapter, but especially recurs in vv. 8-22[126] and binds the stories of the patriarchs in vv. 8-22 as a unit.

The rest of v. 21 is a citation of the event in Gen 47:31, which occurred some time before the actual blessing in Gen 48. This citation is from the LXX, since the author reads מטה as "staff" instead of "bed." Hebrew words for "staff" and "bed" have the same consonants, but are vocalized differently. Some commentators speculated that our author used the mistranslation of the LXX in order to make the top of the staff the object of

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[124] Cf. 1:14; 2:5; 6:5; 10:1, 27; 13:14 where μέλλω points to the eschatological salvation or judgment.

[125] Cf. vv. 4, 13; also τελευτῶν in v. 22.

[126] Cf. vv. 12, 13, 19, 21 and 22.

Jacob's worship.[127] But there seems to be not much difference
in meaning. Whether it is a staff or bed on top of which Jacob
worshipped God, it only indicates Jacob's weakness because he
was dying (ἀποθνῄσκων). Otherwise "staff" may invoke the image
of pilgrimage.[128] Hanson's suggestion that "perhaps our author
saw here a type of the cross" (1983, 111) can be safely
ignored.

In v. 22 Joseph spoke about the exodus, which lay in the
future, and gave instructions about his bones (Gen 50:22-26)[129]
because he was absolutely certain about God's promise for the
future exodus. In Gen 50:24 Joseph says, "I am about to die
(ἀποθνῄσκω in the LXX); but God will not fail to come to your
aid and take you from here to the land which he promised on
oath to Abraham, Isaac, and Jacob." Joseph's faith in God's
faithfulness to his promise did not waver even when he was
dying (τελευτῶν).[130]

By mentioning Joseph's instructions about his bones our
author may simply want to underscore Joseph's firm faith in the

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[127] For example, a staff was thought to be the object of
worship because it was a symbol for the reign of Christ (cf.
1:8; Num 24:17 or Ps 110:2). But as Braun (1984, 374) rightly
points out: "Natürlich ist hier Hb 11,21 als Objekt Gott
gemeint."

[128] Michel comments: "LXX und Hebr setzen damit eine Haggada
über den 'Stab Jakobs' voraus, die eine derartige Veränderung
des Grundtextes möglich gemacht hat. Der Stab ist für Hebr das
Zeichen der 'Wanderschaft'" (1975a, 404-405); cf. Silva who
cites Michel and then elaborates on the possibility that the
author, "perhaps influenced by Jewish traditions about Jacob's
staff," "deliberately used the LXX ... to lay stress on Jacob's
faith as a wanderer who longed for the messianic hope!" (1983,
155, 161).

[129] Cf. Exod 13:19; Josh 24:32.

[130] Cf. τελευτάω in Gen 50:26 LXX.

fulfillment of the future exodus. Yet Joseph's instruction

about his bones invited further speculations and symbolic

interpretations. Wilcox (1987, 114-30) who tried to show "the

possibility of some kind of messianic interpretation" by means

of such a line of interpretation in Jewish exegetical material

concludes as follows:

> It [v. 22] fits at once with the picture found elsewhere
> in Jewish exegesis of the piety and faithfulness of
> Joseph, and of the view that the visitation of which he
> spoke referred not only to Moses and the exodus but also
> to the final liberation of Israel at the hand of the
> Second Redeemer.

As mentioned above, Heb 11:8-22 is full of allusions about

the motif of life conquering death. In this context the

reference to "bones" (cf. Ezek 37:1-14) along with a reference

to "exodus" (ἔξοδος)[131] indeed invokes the eschatological

expectation of resurrection (v. 35; cf. v. 19)[132] which was

made possible through Christ's death and resurrection (13:20).

5.2.2.4 Heb 11:23-31

Michel (1975a, 406) describes vv. 23-31 as "ein

festgefügter Abschnitt" and notes the parallel structure

between this section and vv. 8-22 (excluding intervening

comments in vv. 13-16). Each section has πίστει seven times

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[131] Cf. Luke 9:31.

[132] Cf. 2:15; Reardon comments: "The masses of the people
died in the wilderness and were buried there, but the embalmed
remains of Joseph completed the entire salvific journey,
eventually transported across the dry bed of the Jordan and
into the Promised Land ... This participation of Joseph's body
in Israel's deliverance ... argues for the hope that the
believers' very bodies are destined for passage through the
real Red Sea and a home in the real Promised Land. That hope is
the true Exodus, the Resurrection" (1990, 155-56).

(vv. 8, 9, 11, 17, 20, 21, 22; then vv. 23, 24, 27, 28, 29, 30, 31). In each section, the first four instances are about the examples illustrating the faith of the primary model (Abraham, and then Moses). Specifically, the last one of these four instances is about the sacrificial acts of Abraham and Moses. In each section there follow three further examples of those who are subordinate to the primary models.

The examples of faith in this section (vv. 23-31) are designed to emphasize the fact that faith enables the people of faith to overcome the fear engendered by the threats of their opponents.[133] The result of fearless faith was the deliverance of God's people from their opponents.

Even if the main figure is Moses in this section (vv. 23-31), v. 23 begins with the faith of Moses' "parents" ($\tau\hat{\omega}\nu$ $\pi\alpha\tau\acute{\epsilon}\rho\omega\nu$)[134] instead of that of Moses himself. The reason for hiding Moses is because they saw that he was "beautiful" ($\dot{\alpha}\sigma\tau\hat{\epsilon}\hat{\iota}o\varsigma$).[135] NIV translates it as "no ordinary child." Barber (1973, 15) comments as follows:

> In his rare beauty they discern a definite token of divine favor and, by reason of their faith, they are prepared to conceal Moses, believing that God has some special destiny

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[133] Michel comments (1975a, 407): "Der Glaube hat immer seinen Gegenspieler: Moses und Pharao, Israel und Ägypten, Passah und Würgeengel, Rahab und die 'Ungehorsamen' schließen einander aus ... Erst allmählich spitzt sich der Gegensatz zwischen Glaube und Unglaube so zu, daß aus der Bereitschaft zum Opfer eine Lebenshingabe wird (V.32-40)."

[134] Moses' mother hid him according to Exod 2:2 MT. On the other hand, the subject in Exod 2:2 LXX is "they" ($\dot{\iota}\delta\acute{o}\nu\tau\epsilon\varsigma$ ... $\dot{\epsilon}\sigma\kappa\acute{\epsilon}\pi\alpha\sigma\alpha\nu$).

[135] Cf. Exod 2:2 LXX.

for him.[136]

The other reason for hiding Moses (that they did not fear the king's decree) is beyond the biblical account. Our author may have inferred that the fear of God, which is found in men of faith,[137] would drive out any fear of the king's edict. This motif of "not fearing" (οὐκ ἐφοβήθησαν) the king recurs in v. 27 (μὴ φοβηθείς) with respect to Moses.[138] The parallelism between v. 23 and v. 27 can be shown as follows:

v. 23   οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως
v. 27   μὴ φοβηθείς   τὸν θυμὸν   τοῦ βασιλέως

Other aspects of death or suffering, the fear of which was overcome, stand out prominently in this section (e.g., συγκακουχέομαι in v. 25, ὀνειδισμός in v. 26, ὀλοθρεύω in v. 28, συναπόλλυμι in v. 31). This emphasis is in agreement with the author's paraenetic purpose to encourage his readers to persevere in their temptations and sufferings.

Now the main focus falls on Moses as it did on Abraham in the previous section. From v. 24 Moses' faith begins to be illustrated. By faith Moses could "refuse" or "renounce" (ἀρνέομαι) to be called the son of Pharaoh's daughter,[139] "choosing" (αἱρέομαι) to be "mistreated along with" (συγκακουχέομαι)[140] God's people rather than remaining within

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[136] Similarly, Bruce (1990, 309); cf. Acts 7:20 where Moses is described as ἀστεῖος τῷ θεῷ.

[137] Cf. 4:1; 5:7; 10:31; 12:28; also Exod 1:17, 21.

[138] Cf. "fear of death" (ὅσοι φόβῳ θανάτου) in 2:15.

[139] Cf. Exod 2:10.

[140] Cf. κακουχέομαι in 11:37; 13:3.

Pharaoh's court[141] and "enjoying the pleasures of sin for a short time"[142] (πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν)[143].

The reason for the refusal is given in v. 26. It was because faith enabled Moses to "regard" (ἡγέομαι)[144] "abuse for the sake of Christ"[145] (ὀνειδισμός[146] τοῦ Χριστοῦ) as greater wealth than the treasures of Egypt. This seemingly strange estimation of Moses was based on his vision of what could not be seen through physical eyes.[147] Through the eyes of faith he was "looking ahead" (ἀποβλέπω) to his "reward" (μισθαποδοσία).[148]

Because the ultimate goal, that is called the reward, is still in the future, the life of faith may involve sufferings until that goal is achieved. The need of enduring sufferings was intimated by the verb συγκακουχέομαι in v. 25. "Abuse" (ὀνειδισμός) was also to be a part of those sufferings. These

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[141] This would put Moses "outside the purpose of God - something which the author fears for his readers" (Ellingworth 1993, 612). Cf. τὸ θέλημα τοῦ θεοῦ in 10:36.

[142] "Enjoyment for a short time" or "temporary pleasure" (πρόσκαιρος ἀπόλαυσις) is in stark contrast to eternal salvation (5:9; 9:12, 15; 13:20) through faith (cf. 4 Macc 15:2-3, 8, 23; 2 Cor 4:18; Rom 8:18).

[143] Attridge (1989, 340-41) comments that "Moses' choice foreshadows that of the perfecter of faith, who accepted suffering in place of joy (12:2)." But this interpretation depends on the understanding of ἀντὶ in 12:2 as 'in place of,' which is unlikely, instead of 'for the sake of.'"

[144] Cf. v. 11; λογίζομαι in v. 19.

[145] That is, scorn, shame, disgrace, or humiliation suffered for Christ.

[146] Cf. 10:33; 13:13.

[147] Cf. v. 1.

[148] Cf. μισθαποδότης in 11:6.

sufferings were already anticipated by the phrases ὡς ἀλλοτρίαν
(v. 9) or ξένοι καὶ παρεπίδημοι (v. 13) and will be further
expanded in vv. 35b-38. When life is thought to be a pilgrimage
to the heavenly homeland (vv. 9-10; 13-16; 25-26),[149] then
sufferings and hardships are expected to be an inherent part of
that pilgrimage. In view of these sufferings, "not to fear"
(vv. 23 and 27) becomes an important element in the life of
πίστις.

In the concept of pilgrimage it must be remembered that
this pilgrimage is not only a spatial concept, but also a
temporal one. The city God prepared for the faithful is yet to
be revealed as well as to be greeted from afar (v. 13). Until
the time of revelation of the city, people of faith must wait
expectantly and persevere in their lives in order to be
citizens in that eschatological city. In v. 26 Moses endured
abuse because he looked ahead to his reward. As usual, our
author's paraenetic purpose brings out this theme of "reward"
so that the readers may persevere in view of the coming
eschatological reward.[150] The reward to which Moses looked
ahead is to be enjoyed only together with the readers (11:40).

Now going back to the phrase ὀνειδισμός τοῦ χριστοῦ, what
does that phrase signify? One interpretation is to accept
"Christ," in a sense, literally. In other words, as a visionary
Moses knew the preincarnate Christ.[151] Hanson (1982, 233; 1983,

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[149] Cf. 3:7-4:13; 13:13-14.

[150] Cf. 10:35; also note Jesus who endured the cross for the
joy set before him (12:2).

[151] Cf. John 8:56; 1 Cor 10:4.

106-107)[152] takes the theophany in the burning bush as an appearance of the pre-existent Christ based on the similarity between the phrase συνκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ in v. 25 and the words of Exod 3:7-8 LXX. So he concludes:

> It was the reproach of the pre-existent Christ, shared with God's people in Egypt, that Moses chose. Thus the reproach of Christ ... is no proleptic phrase, but an experience which Moses actually encountered.

This is not incompatible with our author's high christology (cf. 1:2, 8, 10-12; 13:8).

Another possible interpretation is to take "Christ" as "messiah" or "anointed one" in a general sense. "When Moses suffers the abuse of Pharaoh's court, he suffers the abuse of God's people and thus of the Messiah who is one with his people" (Hagner 1990, 202). Or less probably, "Christ" may be considered to have a direct reference to God's people (cf. Ps 105 (104 LXX):15; 1 John 2:20).[153]

The third interpretation is to relate "Christ" to Moses. This can be done in two ways. The first option is to equate Moses to "Christ." Then, the reproach of Christ means the reproach which Moses experienced in becoming one of God's messiahs. For this interpretation, our author may have in mind Ps 69:9 (68:10 LXX). If this is the case, as Ellingworth comments, "the author of Hebrews could have understood Ps. 69:8 ... as a summary of Ex. 2:11-15" (1993, 614).

The second option is to take Moses as "the forerunner of

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[152] Cf. a similar interpretation by D'Angelo (1979, 95-149).

[153] Cf. Bruce (1990, 311).

God's anointed servant"[154] (Attridge 1989, 341). In this case, our author may have in mind Ps 89:50-51 (88:51-52 LXX), which reads, "they reproached the 'substitute for' your 'anointed one'" (ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου).[155] However, Ps 89:51 has been interpreted as messianic,[156] so "it is probable ... that the author saw in Ps. 89 a direct allusion to Jesus, in particular to his death" (Ellingworth 1993, 614).

Or the author may refer to the "disgrace of Christ" simply because Moses "suffered for his profession of faith in the same God who accomplishes in Christ the salvation that is hidden under the cross" (Goppelt 1982b, 175). However, with all these interpretations our author may not be deeply concerned. Rather, this phrase may have been used for his paraenetic purpose. Our author aims to encourage the readers to endure the "abuse" (ὀνειδισμός) accompanying their faithful walk with Christ[157] by both recalling Moses' endurance of abuse (v. 26)[158] and anticipating Jesus' endurance of the "opposition" (ἀντιλογία)

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[154] Cf. Westcott who comments: "[The] reproach which was endured in the highest degree by Christ Jesus (Rom. xv. 3) was endured also by those who in any degree prefigured or represented Him" (1892, 372); also Deut 18:15-20.

[155] The MT reads simply מְשִׁיחֶךָ.

[156] It is alluded to in 1 Pet 4:14; cf. Mark 15:32, 34 and their parallels.

[157] Cf. "Let us go to him outside the camp, 'bearing the disgrace he bore' (τὸν ὀνειδισμὸν αὐτοῦ φέροντες)" (13:13) (NIV).

[158] Cf. also the former endurance of "abuse" (ὀνειδισμός) on the part of the readers (10:33).

from sinners (12:3).[159]

V. 27 notes that by faith Moses "left" (καταλείπω)
Egypt.[160] He, as Abraham, left the land of earthly security to
gain heavenly reward. But which occasion does the phrase
κατέλιπεν Αἴγυπτον refer to? It may refer to "a general summary
of all Moses' departures" (Attridge 1989, 342) or to the
refusal to be a part of Pharaoh's court (v. 24). The latter
will be unnecessarily repetitive.

But when we consider the fact that our author generally
follows a chronological order, Moses' flight to Midian (Exod
2:15) fits well here.[161] The problem is that the biblical
account mentions Moses' fear of Pharaoh (Exod 2:14) in
contradiction to μὴ φοβηθείς in v. 27. Barber (1973, 22)
reasonably explains this problem as follows:

> Moses had been afraid, but to the writer of Hebrews that
> was not the reason why he left Egypt. His fear had given
> place to faith... Now he has the insight to see that God's
> hour had not yet struck... He therefore resolutely turns
> his back on the course of action he has begun to take[162]
> and begins to learn the lesson of disappointed hopes. And
> during forty years in the desert of Midian he learns to
> persevere as seeing Him who is invisible (v. 27).

Otherwise, our author may rely on traditions which present

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[159] Michel (1975a, 409) comments as follows: "Hebr 11:26 und
13:13 scheinen in innerer Verbindung zueinander zu stehen: die
Schmach des Christus ist also wohl für den Brief ein
feststehender Begriff. Verwandt ist 12:2 ('er achtete der
Schande nicht')."

[160] Cf. Abraham's departure from Mesopotamia in v. 8.

[161] Gordon comments: "That it is "Moses' first 'exodus', and
not the Exodus, that is considered in v. 27 is supported by the
fact that the keeping of the passover is not mentioned until v.
28" (1991, 436).

[162] Braun (1984, 382) cites Philo Leg. all. 3.14: "er flieht
nicht, - sondern er entfernt sich."

Moses' departure as an expression of endurance by faith rather than of fear.[163]

Some who are not satisfied with the above explanation regard Moses' departure as the exodus. But if v. 27 refers to the exodus, then "we have this event referred to twice (vv. 27, 29), and the first reference is out of chronological order, for it precedes the observance of the Passover (v. 28)" (Barber 1973, 21).

V. 27b gives the ground (γὰρ)[164] for Moses' faith which enabled him to depart from Egypt without fear. It was because by faith he could see the one who is "invisible" (ἀόρατος), that is, God.[165] Now the phrase ὡς ὁρῶν can be interpreted as either literally or metaphorically. As we mentioned in connection with the reproach of Christ in v. 26, as a visionary Moses could have actually seen God.[166] Or metaphorically, through the eyes of faith, Moses could see God who cannot be seen through physical eyes.

In any case, the result of the vision of God is to καρτερέω. Lane takes ὁρῶν ἐκαρτέρησεν as a "fixed hellenistic idiom" which means "he kept seeing continually" (1991b, 375). In this case, ὡς loses its function. Therefore, it is better to adopt the normal meaning of καρτερέω, which is "endure" or

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[163] For example, Josephus Ant. 2.256 says that "he had no fear of being caught by his foes; he left without provisions, proudly confident of his powers of endurance."

[164] Cf. γὰρ in v. 26.

[165] Cf. John 1:18; Rom 1:20; Col 1:15; 1 Tim 1:17; 6:16; 1 John 4:20.

[166] Cf. Exod 33:11; Num 12:8; Deut 34:10; also Heb 12:14.

"persevere" and take ὡς with ὁρῶν. This option not only fits the immediate context well, but also fits the paraenetic purpose of the author when he uses the word-group ὑπομένω/ὑπομονή so emphatically in 10:32-36 (cf. 12:1, 2, 3, 7) since καρτερέω is almost synonymous with ὑπομένω.

V. 28[167] describes the last instance of Moses' faith, which enabled him to "keep" or "celebrate"[168] (ποιέω)[169] the Passover (Exod 12:21-30). Our author does not expand on the typological meaning of the Passover,[170] but the further specification of the Passover as "the sprinkling of blood" (τὴν πρόσχυσιν τοῦ αἵματος) recalls the exposition on the blood of Christ in 9:11-28. As usual, however, our author does not seem to be interested in the details. He focuses on the fact that Moses and the Israelites believed in God's instructions on the sprinkling of blood. This faith led unto obedience by the actual sprinkling of blood, which resulted in (ἵνα) their deliverance from the destroying angel (ὁ ὀλοθρεύων) of "the first-born" (τὰ πρωτότοκα).

Then the examples of Moses in vv. 23-28 are followed by further examples from the events of the exodus and Jericho's

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[167] Ellingworth (1993, 617) notes the alliteration of π, as in 1:1: Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν ...

[168] "There are examples from the papyri of the use of this verb with the nuance "celebrate" (Lane 1991b, 368).

[169] Some think that the perfect (πεποίηκεν) refers to the permanent institution of Passover. For example, Zerwick says that the perfect refers to the "inauguration of a rite still observed" (1981, 682). Michel also mentions that "das Perfekt πεποίηκεν erinnert an die Institution, auf die sich die nachmalige Passahfeier gründet" (1975a, 412). Similarly, Bruce (1990, 314).

[170] Cf. 1 Cor 5:7.

fall. V. 29 is a good transition from Moses to the following period leading up to the conquest of Canaan. In v. 29 the subject becomes "they." This is implicit in διέβησαν, but it could be expected from αὐτῶν in v. 28.[171] Now the Israelites passed through "the Red Sea" (ἡ ἐρυθρὰ θάλασσα)[172] "as" (ὡς)[173] on dry land by faith, in contrast to the wilderness generation who perished because of unbelief and disobedience (3:7-4:13). The Israelites were squeezed between the following Egyptian army and the Red Sea. They were afraid and "in terror they clamored to the Lord for help" (Exod 14:10). In this terror they believed in God who promised to and is able to deliver them. So they were delivered, but "when the Egyptians 'tried' (πεῖραν λαβόντες) to do so,[174] they were drowned." It is apparent that this verse also has the paraenetic purpose to encourage the readers to have faith in the midst of fear.[175]

The wilderness experiences of the Israelites are omitted, perhaps because those were negative examples and already used in 3:7-4:13. In v. 30 the fall of Jericho's walls, which were the first obstacle in the conquest of Canaan, is given as an

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[171] Cf. "the people of God" in v. 25.

[172] This is a LXX term; cf. "the Sea of Reeds" (MT).

[173] This comes close to the biblical account even though it seems to weaken the sense in Exod 14:16, 22 (κατὰ τὸ ξηρόν) or in Exod 14:29; 15:19 (διὰ ξηρᾶς). But Ellingworth (1993, 619) suggests that "ὡς is ... best taken with διέβησαν: the meaning is ... that the Israelites crossed over it as they would have crossed over dry land."

[174] The object of πεῖραν λαμβάνω, that is, the antecedent of ἧς, may be either "sea" or "dry land." There will be little difference in meaning.

[175] Cf. vv. 23, 27.

example of faith. Their faith may consist in following faithfully the seemingly absurd instructions of God. They obeyed God's instructions for seven days without wavering in their faith while nothing happened until the last moment. The miraculous fall of Jericho's walls can only be explained by faith in God's promise (Josh 6:2, 16) and his power to fulfill it (Josh 6:20).

The story of Rahab's welcoming the spies is given in Josh 2:1-22 and chronologically precedes the fall of Jericho's walls. But it is given after the fall of Jericho's walls because the actual deliverance of Rahab and her family is given later in Josh 6:22-25. This story of "Rahab the harlot" (Ῥαὰβ ἡ πόρνη)[176] ends the series of anaphoric πίστις-occurrences starting in v. 3 (only interrupted in vv. 13-16).

It may be disturbing to find a non-Israelite harlot in the series of men[177] of faith. But her faith in the reality of Israelites' God was freely confessed in Josh 2:9-11 and was expressed in a concrete deed of "welcoming"[178] (δέχομαι μετ᾽ εἰρήνης[179]) the spies. "When the Lord, through two frightened spies, asked her to mind his business ... [Rahab] said Yes"

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[176] There are certain Jewish traditions which try to soften the expression "harlot." For example, Josephus Ant. 5.7-8 makes Rahab an "inn-keeper." For further details, see Strack (1922, 20-23). For Rahab in early Christian tradition, see Hanson (1978, 53-60).

[177] Sarah and Rahab are the only women to be mentioned by name.

[178] Cf. Jas 2:25 where she is considered to be righteous for the deed of welcoming the spies.

[179] Attridge (1989, 344) speculates that this detail "in peace" may foreshadow exhortations to come in 12:14; 13:20. Cf. an exhortation for hospitality in 13:2.

(Willimon 1983, 958). "In doing so she put her own life in danger, but the outcome was that she and her family escaped the destruction" (Hagner 1990, 204). By faith she was not killed "with those who were disobedient"[180] (τοῖς ἀπειθήσασιν). So faith in God even at the risk of one's life is implicitly urged upon the readers (cf. 12:4).

5.2.2.5 Heb 11:32-38

From v. 27 the narration begins to pick up speed, and this leads to a rhetorical question and a remark in v. 32 which further intensify the acceleration. After the initial six individuals, no individual example is any longer described in detail. Not the individuals but the activities of faithful people receive summary attention in vv. 32-38. These activities are listed in a compressed style (see especially the asyndeta in vv. 33-34 and vv. 37-38). But we still have intermittent comments by the author (διὰ πίστεως in v. 33; ἵνα κρείττονος ἀναστάσεως τύχωσιν in v. 35; ὧν οὐκ ἦν ἄξιος ὁ κόσμος in v. 38).

The turning point to sufferings with no apparent achievement is reached at 11:35b, with an adversative "but" (δὲ). But the transition is achieved smoothly because v. 35a and v. 35b are related to each other through the same motif of death and resurrection. Now from v. 35b onwards the heroes are presented from a "negative" viewpoint. In other words, even though some of them were notable for their deeds and victories, others were not so in the eyes of men. It seemed that these

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[180] Cf. 3:18; 4:6, 11.

others simply suffered and died, or they at best wandered around while on earth. This section ends on a dreary note, viz. "they wandered in deserts and mountains, and in caves and holes in the ground" (11:38).

These "achievements" through sufferings are separately taken into account in vv. 35b-38 because they are directly related to the situation of the readers and prepare for the conclusion in vv. 39-40 and the transition to 12:1-13. Although the author highlights this category in vv. 35b-38, it was already anticipated in vv. 9, 13, and 25-26. The parallel formula διὰ [τῆς] πίστεως in vv. 33 and 39 affirms that those persevering deeds in the midst of sufferings were also achieved through faith.

The paraenetic function of this summary in vv. 32-38 is aptly described by Attridge (1989, 347):

> The function ... is to bring into clear focus the milieu in which faith is most urgently required, a situation of opposition and enmity from those outside the covenant community. This is the sort of situation that apparently threatens the addressees, and Hebrews will go on to call for precisely such faithful endurance in the next chapter.

After describing all the examples of faith from creation to the conquest of Canaan, in v. 32 our author bluntly asks a rhetorical question, "And what more shall I 'say' (λέγω)?"[181] He is telling the readers that he could continue giving more examples of faith, but that time is short and he has already made his point. However, he does not come to a full stop. So v. 32 serves well as a transition to the following general summary. Even when he is saying that time would fail him to

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[181] This verb can be either indicative or subjunctive. But the latter fits better with a rhetorical question.

"tell" ($\delta\iota\eta\gamma\acute{\epsilon}o\mu\alpha\iota$)[182] about more examples, he does not lose the opportunity to name more examples without details (v. 32b), and list the deeds of people of faith without naming them (vv. 33-34, 37). All these in vv. 32b-34, 37-38 are done without using conjunctions (so-called "asyndeta"). The function of asyndeta here is "to make the examples 'seem more numerous than they really are.'" (Cosby 1988a, 262). To make the asyndeta evident Cosby (1988a, 263, 265) arranged the text as follows:

32 Καὶ τί ἔτι λέγω;
   ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών
                                            Βαράκ,
                                            Σαμψών,
                                            Ἰεφθάε,
                                            Δαυίδ
                                            τε καὶ Σαμουὴλ
                                            καὶ τῶν
                                            προφητῶν,

33 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας,
                  εἰργάσαντο δικαιοσύνην,
                  ἐπέτυχον ἐπαγγελιῶν,
                  ἔφραξαν στόματα λεόντων,
34   ἔσβεσαν δύναμιν πυρός,
                  ἔφυγον στόματα μαχαίρης,
                  ἐδυναμώθησαν ἀπὸ ἀσθενείας,
                  ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
                  παρεμβολὰς ἔκλιναν ἀλλοτρίων.

37 ἐλιθάσθησαν,
   ἐπρίσθησαν,
   ἐν φόνῳ μαχαίρης ἀπέθανον,
   περιῆλθον ἐν μηλωταῖς,
            ἐν αἰγείοις δέρμασιν,
   ὑστερούμενοι,
   θλιβόμενοι,
   κακουχούμενοι[183]

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[182] The masculine participle $\delta\iota\eta\gamma o\acute{u}\mu\epsilon\nu o\varsigma$ excludes the possibility of a female author; vs. Harnack's conjecture about Priscilla (1900, 16-41).

[183] The underlined parts show the "paronomasia" which "enhances the effect of this use of asyndeton," and thus "enhances the magnitude of the suffering portrayed." (Cosby 1988a, 265).

38 [... πλανώμενοι ...]¹⁸⁴

In v. 32 the names are not presented as given in the biblical account. If he followed the biblical account, the order would be Barak (Judg 4-5), Gideon (Judg 6-8), Jephtha (Judg 11-12), Samson (Judg 13-16), Samuel (1 Sam 1-3; 7-13; 15-16; 19; 25), and David (1 Sam 16-30; 2 Sam; 1 Kgs 1-2; 1 Chr 11-29). The departure from the biblical account may be explained if we take the names in "three pairs, Gideon-Barak,¹⁸⁵ Samson-Jephthah, David-Samuel, the more important member of each pair being named first" (Ellingworth 1993, 623).¹⁸⁶ And the order of the last pair may be taken to put Samuel along with "the prophets." This deviation from the biblical sequence may be an attempt to create an image of a great number of exemplars of faith.¹⁸⁷ In any case, from now on the chronology does not play any significant role. Our author just lists more examples in a summary fashion in order to apply all the previous examples to the readers.

Grammatically the antecedents of οἱ in colon 47 are those named in colon 46, but it soon becomes obvious that the author has a much broader perspective. This is corroborated by the author's references to the experiences from the period of the prophets and the Maccabees from v. 35. Many commentators have

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¹⁸⁴ I added this line to Cosby's arrangement because the asyndeton continues in colon 67 after a parenthesis in colon 66.

¹⁸⁵ Cf. 1 Sam 12:11.

¹⁸⁶ Cf. Michel (1975a, 415).

¹⁸⁷ Cf. Michel, who comments that "Hebr ... gruppiert rhetorisch paarweise" (1975a, 415).

tried to relate the deeds in vv. 33-34 to specific occasions, but they are described in very general terms, so no one can be dogmatic about those connections. Michel (1975a̲, 279) divides vv. 33-34 into three stanzas, each consisting of three clauses. All the nine clauses in the three stanzas are modified by διὰ πίστεως, thereby emphasizing that all the deeds in vv. 33-34 are achieved through faith.

The three clauses of the first stanza seem to be inspired by the references to the names in colon 46, but the language is very general. The first clause says that they "conquered kingdoms." This description is general enough to be applied to anyone in Israel's history who won a victory through God's help. The second clause contains the charged term δικαιοσύνη, but it seems better to take it simply as a reference to "just government" (Attridge 1989, 348) in this context. So NIV's translation "administered justice" is well justified. Samuel and David would qualify as prime examples.[188] The third clause (ἐπέτυχον ἐπαγγελιῶν) may seem to contradict vv. 13, 39. But as was the case with Abraham (6:15; 11:11), this clause refers to the attainment on earth of certain divine promises, while the fulfillment of the ultimate promise is still outstanding (vv. 13, 39).[189]

The second stanza refers to three cases of dramatic deliverance by faith. The first clause, "shut the mouths of lions," in this stanza primarily recalls the experience of

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[188] See P. E. Hughes (1977, 508).

[189] Cf. 4:1, 6, 9, 11.

Daniel[190] in Dan 6 (also see 1 Macc 2:60; 3 Macc 6:7; 4 Macc 16:3, 21; 18:13). The second clause, "quenched the fury of the flames," recalls the experience of Daniel's friends in Dan 3.[191] The third clause, "escaped the edge of the sword," is a general reference to deliverance from some kind of violent death plotted by enemies. David, Elijah, and Elisha are good examples.[192]

The three clauses in the third stanza seem to expand on the clause "conquered kingdoms" and describe the process by which kingdoms could be conquered in military campaigns. The passive voice in the first two clauses ($\dot{\epsilon}\delta\upsilon\nu\alpha\mu\dot{\omega}\theta\eta\sigma\alpha\nu$ and $\dot{\epsilon}\gamma\epsilon\nu\dot{\eta}\theta\eta\sigma\alpha\nu$) highlights the fact that the source of the victory was not in themselves but in God. The first clause, "empowered from weakness," recalls Hannah's song in 1 Sam 2[193] and the story of Samson who prayed for strength in the last moments of his life (Judg 16). Attridge lists other examples, such as Gideon (Judg 6-7), Judith (Jdt 8), and Esther (Esth 7), which may have been in the author's mind. He also specifically points out the Maccabees who became "powerful in battle" ($\dot{\iota}\sigma\chi\upsilon\rho\dot{o}\iota$ $\dot{\epsilon}\nu$ $\pi o\lambda\dot{\epsilon}\mu\varphi$)[194] and thus "routed foreign armies"[195] ($\pi\alpha\rho\epsilon\mu\beta o\lambda\dot{\alpha}\varsigma$[196]

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[190] Cf. Samson in Judg 14:6; David in 1 Sam 17:34-37.

[191] Cf. 1 Macc 2:59; 3 Macc 6:6; 4 Macc 16:3, 21; 18:12.

[192] See P. E. Hughes (1977, 510); Attridge (1989, 348).

[193] Lane (1991b, 387) notes a parallel in sense between "empowered from weakness" and "those who were weak were girded with strength" ($\dot{\alpha}\sigma\theta\epsilon\nu o\tilde{\upsilon}\nu\tau\epsilon\varsigma$ $\pi\epsilon\rho\iota\epsilon\zeta\dot{\omega}\sigma\alpha\nu\tau o$ $\delta\dot{\upsilon}\nu\alpha\mu\iota\nu$) (1 Sam 2:4 LXX) in the praise of Hannah.

[194] Cf. 1 Macc 8:1-2.

[195] Cf. 1 Macc 3:13-26; 4:6-25, 30-36.

ἔκλιναν ἀλλοτρίων[197]) through the same kind of empowerment from
God.

V. 35 is a transitional verse which not only points to the
next section (vv. 36-38) by mentioning sufferings and death
(cf. νεκρός and τυμπανίζω), but also anticipates the concluding
remarks in vv. 39-40 by mentioning a "better resurrection"
which will only be realized at the time of consummation (cf. ἡ
ἐπαγγελία[198] in v. 39 and τελειόω in v. 40). Though the
language has been influenced to some extent by the Maccabean
narratives, from now on that influence becomes very explicit.

"Women who received back their dead" immediately recalls
the incidents related to Elijah (1 Kgs 17) and Elisha (2 Kgs
4). The references to ἀνάστασις and νεκρός also recall the
incidents related to Abraham (vv. 12, 19). Even if the theme is
still about the resurrection, ἄλλοι δὲ in colon 57 introduces
an abrupt transition from the examples of achievements through
faith to the examples of apparent failure, but still of
"achievements" because those also could be made possible only
through faith. Up to colon 56 our author has been naming heroes
who accomplished many things to encourage the readers to
emulate their faith. But our author is pastorally minded and
does not lose sight of the realistic situation of the readers.
The readers have already passed through persecutions and

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[196] Cf. 13:13. This word "originally meant 'camp' but came
to be used for armies as well" (Attridge 1989, 349); cf. 1 Macc
3:15, 23, 27; 4:34; 5:28; 10:49.

[197] Cf. the Seleucid armies, which are called "ἀλλότριοι" in
1 Macc 1:38; 2:7.

[198] Cf. 10:36; 11:13.

sufferings (10:32-34) and now expect a more severe form of persecution which may involve bloodshed (12:4).

From colon 57 onwards the examples are therefore drawn from situations in which alienation, persecution, suffering, and death are inherent. The readers would not only be familiar with, but would also sympathize easily with these examples, reminiscent of the Maccabean narratives. The more familiar and climactic example of Jesus is anticipated (12:2-3). The paraenetic aim of the author will be revealed shortly in his subsequent direct application to the readers in vv. 39-40 and 12:1-13.

Colon 57 says that "others were 'tortured' ($\tau \upsilon \mu \pi \alpha \nu \hat{\iota} \zeta \omega$)[199] and 'refused' ($o\dot{\upsilon} \ \pi \rho o \sigma \delta \epsilon \xi \acute{\alpha} \mu \epsilon \nu o \iota$[200]) to be released."[201] $\tau \upsilon \mu \pi \alpha \nu \hat{\iota} \zeta \omega$ originally meant to tie a victim to a "drum" ($\tau \acute{\upsilon} \mu \pi \alpha \nu o \nu$) and beat him to death, but later came to generally refer to other forms of torture (Attridge 1989, 349). Here our author seems to have the martyrdom of Eleazar (2 Macc 6:18-31; 4 Macc 6-7)[202] specifically in his mind. The motive for accepting the martyrdom is to receive a "better" ($\kappa \rho \epsilon \hat{\iota} \tau \tau o \nu o \varsigma$)[203] resurrection.[204] This ultimate goal of the

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[199] Cf. 2 Macc 6:19, 28.

[200] Cf. 10:34.

[201] Cf. 2 Macc 6:18-26; 7:24-40; 4 Macc 5:4-39; 8:4-9:9.

[202] See Attridge (1989, 349-50); Hagner (1990, 206); Bruce (1990, 325-26); Lane (1991b, 389); Ellingworth (1993, 628-29).

[203] Cf. 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 40; 12:24.

[204] Cf. the story of seven brothers and their mother in 2 Macc 7 (especially 2 Macc 7:11, 14, 23, 36); also 4 Macc 16:25; 18:23.

faithful is referred to in other parts of the epistle, where different descriptions are used, such as "a better and lasting possession" (10:34) and "a better country - a heavenly one" (11:16). This goal will be achieved on the Day (10:25) when they are brought to glory (2:10) and made perfect (11:40).

Colon 58 continues to describe the experiences of the prophets and the Maccabees. "Some faced 'jeers' ($\dot{\epsilon}\mu\pi\alpha\iota\gamma\mu o\hat{\iota}$)[205] and 'flogging' ($\mu\dot{\alpha}\sigma\tau\iota\gamma\epsilon\varsigma$)[206], while still others 'were chained' ($\delta\epsilon\sigma\mu o\hat{\iota}$) and put in 'prison' ($\phi\upsilon\lambda\alpha\kappa\hat{\eta}$)."[207] This verse also reveals the author's paraenetic aim by recalling the experiences of the readers described in 10:34. Later our author explicitly exhorts the readers to "remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering" (13:3).

As pointed out above, vv. 37[208] and 38 use asyndeta to create a vivid picture of sufferings. The use of paronomasia enhances that effect. It is apparent that the references are to the experiences of the prophets and the Maccabees. "They were 'stoned' ($\lambda\iota\theta\dot{\alpha}\zeta\omega$);[209] they were 'sawed in two' ($\pi\rho\hat{\iota}\zeta\omega$);[210]

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[205] Cf. 2 Macc 7:7, 10; 2 Chr 36:16.

[206] Cf. 2 Macc 7:1.

[207] Cf. Jer 20, 37, 38; also Jer 29:26; 1 Kgs 22:27; 2 Chr 16:10.

[208] For textual problems surrounding the insertion of $\dot{\epsilon}\pi\epsilon\iota\rho\dot{\alpha}\sigma\theta\eta\sigma\alpha\nu$ in v. 37, see Metzger (1975, 674-75) and Bruce (1992, 36) who opt for the text without $\dot{\epsilon}\pi\epsilon\iota\rho\dot{\alpha}\sigma\theta\eta\sigma\alpha\nu$.

[209] Cf. 2 Chr 24:21; Matt 23:37. According to legend, Jeremiah is said to have met the same fate (Bruce 1990, 327).

[210] According to legend (e.g., Mart. Isa. 5:11-14), Isaiah was sawn in two under Manasseh (Bruce 1990, 328).

they were 'put to death by sword.'"²¹¹ Not only death but also

a life of bare survival was the fate of the faithful. "They

went about in sheepskins²¹² and goatskins, 'destitute'

(ὑστερέω),²¹³ 'persecuted' (θλίβω)²¹⁴ and 'mistreated'

(κακουχέομαι)."²¹⁵ The last three participles describe the

general conditions of suffering and persecution and recall the

situation of the readers.

Now the author seems to feel that the readers might be too

discouraged and thus adds his encouraging comment in colon 66.

"The world was not worthy of them." The "world" (κόσμος) is

used negatively as in 11:7. If this present, earthly world is

not worthy of the faithful, there should be another world of

different order,²¹⁶ which is worthy of them. Grammatically the

antecedent of ὧν is ἕτεροι in colon 58. But as in the case of

οἵ in colon 47, ὧν has a broader reference anticipating οὗτοι

πάντες in colon 68. After this comment, the author finishes his

long list of sufferings, deaths and persecutions with another

picture of wandering in colon 67.²¹⁷ "They wandered in

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²¹¹ Cf. Jer 26:23 (33:23 LXX); also 1 Kgs 18:13; 19:1, 10, 14.

²¹² Cf. for the cloak of Elijah and Elisha, see 1 Kgs 19:13, 19; 2 Kgs 2:8, 13, 14.

²¹³ Cf. ἁρπαγῇ τῶν ὑπαρχόντων in 10:34.

²¹⁴ Cf. θλῖψις in 10:33.

²¹⁵ Cf. 13:3; συγκακουχέομαι in 11:25.

²¹⁶ Cf. 2:3; 4:9; 9:15; 10:34; 11:10, 14-16, 40; 12:22-24; 12:28; 13:14.

²¹⁷ Cf. vv. 8-10, 13-16, 27.

deserts[218] and mountains, and in caves and holes in the ground[219]."

5.2.2.6 Heb 11:39-40

Now "all these" (οὗτοι πάντες) did not receive "what had been promised" (ἐπαγγελία),[220] the ultimate goal towards which their πίστις was oriented. As we have indicated while examining vv. 13-16, the conclusion in vv. 39-40 could be expected because of the similarity of content between 11:13a and 11:39. But regardless of whether they received partial attainments of the promise or not, all of them acquired God's "attestation" (μαρτυρέω).[221] What counts for receiving the promise does not depend on whether they attained any partial fulfillment, but whether they received God's attestation "through faith" (διὰ τῆς πίστεως).[222]

The reason why all these did not receive the promise can be found in the sovereignty of God. It was not their fault. It was because "God had 'planned' (προβλέπομαι)[223] 'something better' (κρεῖττόν τι) 'for us' (περὶ ἡμῶν) so that 'only together with us' (μὴ χωρὶς ἡμῶν) would they be made perfect."

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[218] Cf. Elijah and Elisha in 1 Kgs 19:4, 15; David in 1 Sam 23:14; 24:2; the Maccabees in 1 Macc 2:29, 31; 5:24, 28; 9:33; 2 Macc 5:27.

[219] Cf. Judg 6:2; 15:8; 1 Sam 13:6; 22:1; 1 Kgs 18:4, 13; 19:9; 1 Macc 2:28; 2 Macc 6:11; 10:6.

[220] Cf. 10:36; 11:8-10, 13-16.

[221] Cf. vv. 2, 4 (twice), 5.

[222] Cf. v. 33.

[223] This word means "provide" in the middle voice.

By mentioning "us" twice, our author makes a direct application to the readers of what has been said.

In 10:32-39 he used both the previous exemplary conduct of the readers and their future expectation to encourage them to persevere in the present. Now in chap. 11 he uses the exemplars of πίστις in the period before Christ's first coming to persuade the readers to imitate the πίστις of the ancients, which is expressed in many achievements and partial attainment as well as in perseverance through sufferings in the light of future reward, that is, the attainment of <u>the</u> promise which cannot be seen.

The promise which all the ancients did not receive is referred to as "being made perfect" (passive of τελειόω). Even though its content is not specified, it has already been variously expressed as κατάπαυσις in 3:7-4:13, πόλις in 11:10, 16; 13:14, πατρίς in 11:14, or κρείττων ἀνάστασις in 11:35.

Here our author underscores the fact that he himself and his readers are in continuity with the ancients in redemptive history, at least concerning the attainment of <u>the</u> promise. In 12:1-13 the discontinuity of the readers' situation with that of the ancients will be further explained, which is brought forth by the expression περὶ ἡμῶν κρεῖττόν τι. "Something better" here indicates "all the blessings and privileges of the New Covenant, made possible through the person and work of Christ" (Creason 1991, 39).[224] It seems that the author uses a

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[224] Cf. "a better hope" in 7:19; "a better covenant" in 7:22; "better promises" in 8:6; "better sacrifices" in 9:23; "a better possession" in 10:34; "a better country" in 11:16; "a better resurrection" in 11:35; "a better word" in 12:24; cf. D. G. Peterson who unjustly takes κρεῖττόν τι absolutely and says

vague expression here in order to "suggest in an inclusive
fashion the results of Christ's sacrifice" (Attridge 1989,
352).

5.2.3 Rhetorical devices

As we have already said, even though the form of chap. 11
is an exposition, it has a paraenetic purpose. Commenting on
Cosby's work, G. H. Guthrie says: "Cosby has demonstrated ...
that the use of lists of exempla was a hortatory device used
extensively in the ancient world to persuade the reader to take
some action" (1991, 67). The examples of faith in the Old
Testament period are used to exhort the readers "to be patient
and ready to suffer" (Schrage 1988, 326). Similarly,
Ellingworth comments: "The Old Testament examples reinforce the
writer's appeal to his readers for endurance in the faith"
(1991, 103).

For the use of the rhetorical devices in chap. 11 we are
in much debt to Cosby's work (1988b; 1988a, 257-73; 1990, 29-
33). We will make note of the salient features of his works,
but for the details his works are to be consulted directly.

As we have noted, the anaphoric use of "faith" is a well-
known feature of Heb 11:1-31. It has been recognized by many
for a long time. Swetnam (1969, 263), while discussing Thyen's
work,[225] comments that Thyen has already mentioned "the
rhetorical device of anaphora in the repetition of πίστις in

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that "the 'better thing' is that 'the transfer of the elders to
the state of perfection would not happen without us'" (1982,
156-57).

[225] See Thyen (1955, 50, 58).

Heb 11" and "the use of a thematic word ('Schlagwort') in Heb 11 (πίστις)."[226]

Lindars comments that this anaphora is used "for cumulative effect" (1991a, 22). In Cosby's words, this anaphora "creates a kind of rhythm in which the author illustrates the truth of his definition of faith in 11:1-2" (1990, 30).[227] He summarizes: "Thus, anaphora functions both to connect the examples back to the definition of faith and to create the impressions that the author is drawing on an almost inexhaustible fund of exempla" (1988a, 261). By creating the vivid imagery of "such a cloud of witnesses" (12:1) the author urges the readers not to turn away from their faith, but to join this vast multitude of faithful men.

V. 1 is presented in a memorable form using a parallel structure, and even in this verse there is an implicit exhortation to have this kind of faith, which will be illustrated from the faithful men of old. Here faith is related to seeing the invisible; thus there may be found many contrasts between visible and invisible, as in vv. 3, 27. Cosby comments on the sound effect of v. 1. He noticed the "sound repetition of ων three times" and "frequent occurrence of the π sound as well as paronomasia between πίστις and ὑπόστασις" (1988b, 33).[228]

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[226] Cf. Reumann (1991, 172); Vorster (1993, 80); for the details, see Cosby (1988b, 41-55).

[227] Cosby argues that this anaphora is specially effective when it is heard (1988a, 258-59; 1988b, 1-15).

[228] Similarly, Attridge notes the following alliteration and assonance: ἔστιν ... πίστις ἐλπιζονένων ὑπόστασις, πραγμάτων ... βλεπομένων.

V. 6 is another memorable verse. Swetnam (1969, 265) agrees with Thyen's comment that "admonitions are occasionally given in the form of gnomic utterances phrased so as to be easily remembered, as at Heb 11:6." The reason why it is "impossible" (ἀδύνατον) to please God without faith is given by a necessity. We "must" (δεῖ)[229] (or it is necessary to) believe that he exists and that he rewards those who seek him. Linss (1966, 367) comments:

> The author uses terms of necessity to express an inner necessity, that is, a necessity of no outward ordinance but based only on the nature and the condition of the matter under discussion. The author would most likely not deny that in the final analysis God's will stands behind this necessity, but he feels that the statements in themselves are convincing to every reader.

In vv. 9-10 we can notice an antithesis between the nomadic, wandering life of the patriarchs and the city with firm foundations. This serves as a motivation to earnestly seek that city (cf. vv. 14, 16; 13:14). In vv. 32-38 we also find a lengthy contrast between those who had partial achievements (vv. 32-35a) and those who had not and instead suffered even death (35b-38). This contrast is highlighted by the repetition of the word "resurrection" in vv. 35a and 35b (Cosby 1988b, 77).

In v. 12 we can notice that hyperbole[230] is working. Abraham is described as νενεκρωμένου to emphasize his impotency. His descendants are exaggerated to be "as numerous

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[229] Linss (1966, 365-67) lists similar examples where an inner necessity is declared. Those are: δεῖ in 2:1; 9:26, ἔπρεπεν in 2:10; 7:26; ὀφείλω in 2:17; 5:3, ἀναγκαῖον or ἀνάγκη in 8:3; 9:16, 23, ἀδύνατον, ἀδύνατος or οὐδέποτε δύναμαι in 6:4, 18; 10:1, 4, 11; 11:6, χωρὶς πάσης ἀντιλογίας in 7:7.

[230] Cf. Cosby (1988b, 81).

as the stars in the sky and as countless as the sand on the seashore" (although the author here uses an Old Testament expression).

In vv. 8-10, 13-16, 24-29, 37b-38 the author develops the imagery of the wandering people of God. The example of the wilderness generation after the Exodus is not treated here because it is a negative one and, in fact, it was already given in 3:7-4:13. The imagery is that of aliens and sojourners on the earth. But in v. 13 it is said that the patriarchs saw and greeted the promise only from afar. The word "greet" (ἀσπάζομαι) may be considered as "a nautical metaphor"[231] in the sense of greeting the land when the ship comes near the land after a long voyage. This is possible in view of other examples in 2:1; 6:19 using "the image of the voyage" (Thompson 1982, 76).

In v. 16 it is said that "God is not ashamed to be called their God." This verse, along with vv. 39-40, has "a kind of shaming argument" (Cosby 1988a, 266-67; 1988b, 73; 1990, 33). All the faithful men of faith received attestation from God for their faithfulness and God is not ashamed of them. Then how much more should "we" (ἡμεῖς), who have "something better," show the same or even better faithfulness and receive God's attestation? This may considered as an implicit a fortiori argument.[232] In v. 17 Abraham's offering of Isaac is described

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[231] Cf. Attridge (1989, 329-30), who notes that Chrysostom and Jerome read the term as a nautical metaphor and gives examples of interesting literary parallels.

[232] In association with the use of μαρτυρέω in vv. 2, 4, 5, 39 and the use of μάρτυς in 12:1, cf. Mack's comment that "to emphasize the importance of paying attention to the message

using alliteration: "Πίστει προσενήνοχεν ... πειραζόμενος ... προσέφερεν" (cf. 1:1; 11:1). Also in v. 18 we note a similar sound effect: "ἐλαλήθη ... κληθήσεται."

In vv. 24-25, while reading the story of Moses, the readers are confronted with two contrasting options from which they also must make a choice. They have to choose between being known as the son of Pharaoh's daughter (enjoying the pleasures of sin for a short time) and being mistreated along with the people of God, or between the treasures of Egypt and disgrace for the sake of Christ. In v. 28 we note alliteration: "Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν ... τὰ πρωτότοκα ..."

The anaphoric use of πίστις is interrupted by a rhetorical question[233] in v. 32[234] which serves as a transition. The answer to the question should be an emphatic "no!" The author has amply made his point. He nevertheless continues to list his examples in summary fashion. The following phrase, "time would fail (us) to tell," is "a formulation common in ancient writers" (Thompson 1982, 76) to indicate that they will stop talking about the current topic even though there remains much

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Christians had heard, he [the author of Hebrews] wrote, 'it was declared at first by the Lord, and it was attested to us by those who heard him, while God also bore witness ...' (Heb. 2:1-4), thus making use of common rhetorical idiom even though the message was set forth as a divine persuasion" (1990, 9).

[233] Linss (1966, 367-68) defines a rhetorical question as "a question put only for oratorical or literary effect, the answer being implied in the question" and lists two types of rhetorical questions. The one type, in which the whole sentence is a question, includes 1:14; 3:16, 17; 10:2; 12:9. The other, which contains an interrogative pronoun τίς, includes 1:5, 13; 3:18; 7:11; 12:7; 13:6. In 2:3 an interrogative pronoun πῶς is used.

[234] Cf. Swetnam (1969, 263); Vorster (1993, 80).

more to say.

Cosby points out that other rhetorical devices, such as asyndeton (the absence of conjunctions), polysyndeton (the use of many conjunctions), paronomasia (word play), comma (the use of single words set apart by pauses), isocolon (the use of phrases with approximately equal length and equivalent structure), and antithesis, are used to "enhance the impression that the author has available an immense number of possible examples."[235] He continues that the use of such devices produces "a staccato rhythm in oral presentation" (1988a, 262).

In the section on exegetical remarks we have already presented Cosby's arrangement of the text of vv. 32-34 and 37. We added v. 38 to make both the equivalent structure and paronomasia[236] (that is, the use of a participle ending with ὠμενοι) complete. In vv. 32, 33-34 and 37 asyndeton is used. In v. 38 polysyndeton is used. The use of comma in v. 32 is followed by isocolon in vv. 33-34. Paronomasia (much use of similar verb endings) is discovered in v. 33-34 as well as in v. 37.[237]

The author's lexical choices reflect his desire to make a deep impression in the readers' minds. He uses rare and unusual

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[235] Cf. Bailey who comments: "By means of rhetorical question (v. 32), lists, parallel clauses, and general references (vs. 32b-38), the author is able to conclude while giving impression that many further examples exist" (1992, 194).

[236] Paronomasia is indicated by underlining in Cosby's arrangement of the Greek text, which was reproduced above.

[237] Swetnam (1969, 263) points out that according to Thyen "the use of the rhetorical device of the 'catalogue of circumstances' ('Peristasenkataloge') at Heb 11:36-38" is due to the "influence of the Cynic-Stoic diatribe."

words such as εὐαρεστέω (used only in Hebrews in the NT),
δημιουργός, πόρρωθεν, ἐκβαίνω, ἀνακάμπτω, ἀναδέχομαι, διάταγμα,
αἱρέομαι, συνκακουχέομαι, ἀποβλέπω, καρτερέω, πρόσχυσις,
θιγγάνω, συναπόλλυμι, καταγωνίζομαι, τυμπανίζω, πρίζω, αἴγειος,
κακουχέω, ὀπῇ and προβλέπω. The verb κλίνω used in a military
sense is unique in Scripture. There are some words which are
used only once in Hebrews: κατακρίνω, ἡλικία, λογίζομαι,
δυνατός, ὀστέον, ἀρνέομαι, θησαυρός, πλοῦτος, περιέρχομαι,
ἄξιος and σπήλαιον.

5.2.4 Conclusions regarding perseverance in Heb 11:1-40

1. The whole chapter covers the people of faith before
Christ's first coming. This chapter could be anticipated when
Abraham was presented as an example (6:13-15) to imitate, who
"through faith and patience" (6:12) inherited the promises. One
of the reasons why the examples of faithful men of old are
presented in this chapter is to underscore the fact that the
readers also, like those ancients, have not received the
ultimate promise.

As Gräßer (1965, 63) rightly points out, the community of
the readers is an "eschatologische Gemeinschaft zwischen den
Zeiten" whose "Existenzweise" is "zielgerichtete, d.h. durch
die ἐπουράνια ausgerichtete Wanderschaft." The readers are
still on the way. They need to persevere until they reach the
ultimate goal.

2. The purpose of enumerating examples of faith in this
chapter is to encourage the readers to emulate by their
perseverance these men of old who persevered by faith. As

Thompson says, "the purpose of chapter 11 ... is to provide the foundation for this appeal to the church to endure through suffering" (1982, 69). Because of their πίστις the ancients received attestation from God. The author wants the readers also to receive attestation from God through the same πίστις that will make their perseverance possible.

3. While references to ὑπομονῆ and ὑπομένω are concentrated in 10:32-39 and 12:1-13, there is no explicit reference to these words in chap. 11 (except that the word καρτερέω with an almost identical meaning occurs in 11:27). As we already mentioned in the analysis of the mesostructure, even the relationship of Heb 11 to the rest of Hebrews was questioned because this chapter seems to be a self-contained unit.

What is the function of this seemingly self-contained chapter? It can be found in a close relationship between πίστις and ὑπομονῆ. Through the word πίστις chap. 11 is related to 10:32ff. and 12:1ff. Πίστις is closely related to ὑπομονῆ in 10:38-39 and 12:1-3. Therefore, the concept of πίστις is specifically determined by the context of 10:32-12:13.

The author's paraenetic purpose which aims to exhort the readers to persevere in their Christian pilgrimage is undergirded by the exposition of the real secret of perseverance of the OT saints, which is πίστις. Throughout chap. 11 it is repeatedly demonstrated that the foundation and the means of perseverance of those OT exemplars is πίστις.[238]

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[238] Cf. Gräßer who lists as synonyms of πίστις words such as ὑπόστασις, ἔλεγχος, ὑπομονή, ὑπακοή, ἐλπίς, παρρησία, μισθαποδοσία, κατέχειν, μένειν and as its antonyms words like

Πίστις[239] makes perseverance possible by making the invisible
visible and the future present and it is expressed,
demonstrated and illustrated in perseverance.[240] Perseverance
is fundamentally rooted in faith in God (his existence,
character and power) and his faithfulness.[241]

ὑποστολῆ, παράβασις, ἀπείθεια, παρακοή, ἀμαρτία, ἀποστῆναι,
παραπίπτειν, ἀμαρτάνειν. In such a list of so-called synonyms
and antonyms of πίστις he, compiling, misses the
interrelationship among those words; Käsemann who makes a
similar mistake by commenting: "πίστις ist hier konstitutiv
zugleich ἐλπίς und insofern auch μακροθυμία und ὑπομονή" (1965,
20) or "Glaube ist Standhaftigkeit" (1965, 63); also Hermisson
(1981, 156-59) who gives Hebrews a title, "Faith as
Steadfastness." As we have already seen in the detailed
analysis of chap. 11, faith is not identical with perseverance.
Rather faith produces perseverance and perseverance is made
possible by faith.

[239] As Gräßer (1965, 64-71) points out, this concept of
πίστις in Hebrews is very different from, though not
contradictory to, that in Paul's letters. But he is incorrect
when he says concerning πίστις in Hebrews that "ein
christliches Spezifikum is ihr nicht eigen" (1965, 45). Not
only is πίστις in Hebrews intrinsically related to Jesus in
12:2, but it also presupposes the christology which is
developed throughout Hebrews; cf. Johnsson who comments that
because the problem of the readers, who are already Christians,
"was not so much becoming Christian, but continuing as
Christian," faith in Hebrews is related to "a matter of
constancy in Christian living" (1979, 139).

[240] Cf. Cosby's comment that "the faith exhorted in 10:19-39
is the faith defined in 11:1 and the faith illustrated in 11:3-
38" (1988a, 260).

[241] Cf. Goppelt who calls faith "the appropriate posture of
man in relationship to God" or "the orientation toward God and
his promise" (1982l, 263); faith in God and his faithfulness to
his promise makes possible and produces "fidelity to God which
permits endurance of trials and tribulations in the hope that
the divine promises will be realized" (Attridge 1988, 91);
Moxnes (1980, 178-90) continually emphasizes "the
unchangeability of the promise of God" or "faithfulness of God
towards his words." He points out: God who is the architect and
builder (v. 10) is "a guarantee for the hope in an heavenly
city"; the eschatological hope in vv. 13-16 and 39-40 is based
on the fact that God prepared a city (v. 16b) and he made a
promise (v. 40a); God who made a promise is "faithful" (πιστός)
(v. 11; 6:13-15); God is "able" (δυνατός) to raise the dead (v.
19); MacRae who also comments: "The underlying presupposition

4. Regardless of whether the ancients attained the immediate future promises or not, they had to persevere through faith by overcoming both the temptation to choose the visible or present enjoyment and the fear of sufferings, even death. The ultimate future promise is still outstanding for both the faithful men of old and the readers. Only when the readers demonstrate their πίστις by obedient and persevering actions as the ancients did, will they attain to that ultimate promise. The readers have much ampler reason to persevere because they are in a better position than the ancients due to "something better" (v. 40) provided in Jesus Christ.

of the argument [for the theme of pilgrimage] is God's fidelity to his promises" (1987, 106); also Olson (1985, 428).