

# Hebrews 11

written and compiled by Gary Kukis

## Hebrews 11:1–40 The Power and Necessity of Faith-Doctrine with Case Histories

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 11 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as

they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Hebrews 11 is the famous *faith* chapter of the book of Hebrews, where faith is defined and many examples of acts of faith and people of faith are presented.

*Bible Summary: Faith is the proof of hope. By faith the world was made. By faith Abraham obeyed. By faith Moses left Egypt. In faith some suffered.*<sup>1</sup>

This should be the most extensive examination of Hebrews 11 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:**<sup>2</sup>

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

**Quotations:**

**Outline of Chapter 11:**

Preface  
Introduction

- vv. 1–
- vv.
- vv.
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- vv.
- vv.
- vv.
- vv.
- vv.
- vv.
- vv.

<sup>1</sup> From <https://biblesummary.info/hebrews> accessed September 19, 2022.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

## Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

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v. 4

v. 5

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**Genesis 4:1–12** (World English Bible—Messianic Edition)

**Genesis 5:21–24** (Green's literal translation)

- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v. 19 [Genesis 22:1–18 \(Tree of Life Version\)](#)
- v.
- v. 23 [Exodus 1:12–2:10 \(ESV; capitalized\)](#)
- v.
- v.
- v.
- v. 28 [Exodus 12:1–13 \(ESV; capitalized\)](#)
- v. 29 [Exodus 14:21–31 \(ESV; capitalized\)](#)
- v. 30 [Joshua 6:1–21 \(ESV; capitalized\)](#)
- v. 31 [Joshua 2:1–14 \(ESV; capitalized\)](#)
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
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- Summary [Why Hebrews 11 is in the Word of God](#)
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### Doctrines Covered or Alluded To

	Inspiration	Socialism	Socialism and Communism
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### Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

Genesis 4	Genesis 5	Genesis 6	Genesis 12–14
Genesis 12–23	Genesis 22	Genesis 47	
Exodus 1	Exodus 2	Exodus 12	Exodus 14
		Joshua 2	Joshua 6

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

In the book of Hebrews, this tends to be a long list.

### Definition of Terms

<b>Abraham, Isaac, and Jacob</b>	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
<b>Angels, Elect and Fallen</b>	<p>Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i>. We do not know exactly what their future is, apart from them spending eternity with God. See the <b>Angelic Conflict</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>

Definition of Terms	
<b>Ark of God</b>	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Canaan, the Land of Promise</b>	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
<b>Canon of Scripture, Canonicity</b>	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: <b>Canonicity and Ancient Manuscripts</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canon of the New Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canonicity</b> ( <a href="#">Wenstrom</a> ) ( <a href="#">L.G. Merritt</a> ) ( <a href="#">Spokane Bible Church</a> ) ( <a href="#">Bible Hub</a> ) ( <a href="#">Got Questions</a> ) ( <a href="#">Got Questions #2</a> ) ( <a href="#">Dr. Norman Geisler</a> ); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries ( <a href="#">Canonicity</a> ).
<b>Cosmic System</b>	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. <b>The Cosmic System</b> ( <a href="#">Grace Notes</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ); <b>Cosmic System 1 &amp; 2</b> ( <a href="#">Grace Fellowship Church</a> ) ( <a href="#">Word of Truth Ministries</a> )
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Divine Establishment</b>	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Divine Good</b>	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the <b>Doctrine of Divine Good</b> ( <a href="#">L.G. Merritt—West Bank Bible Church</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ).
<b>Evil</b>	<i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> <sup>3</sup> This definition is probably right out of R. B. Thieme, Jr.'s notes. See the <b>Doctrine of Evil</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>3</sup> From [http://www.gracenotes.info/documents/topics\\_doc/evil.pdf](http://www.gracenotes.info/documents/topics_doc/evil.pdf) accessed November 13, 2012.

Definition of Terms	
<b>Human good</b>	That which is done when out of fellowship, but is not sin. These acts are often in accordance with Satan's strategy and plan, thought by some to be good. Giving your time or money to a global warming organization would be an example of human good. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The <b>Doctrine of Human Good</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> )
<b>Legalism</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. (Grace Notes on <a href="#">Legalism</a> ) (Spokane Bible Church on <a href="#">Legalism</a> ) The <b>Doctrine of Legalism</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts</a> , <a href="#">Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>The Mosaic Law</b>	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p>
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <a href="#">7 Feasts of Israel</a> ; Maranatha Church <a href="#">Doctrine of the Passover</a> .

Definition of Terms	
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<b>Rapture</b>	The rapture marks the time when all remaining believers on the earth are taken up to meet Jesus Christ in the air. This event marks the end of the Church Age. There are no prophecies to be fulfilled prior to the rapture, so it cannot be predicted with a date or time. The rapture is also called the <i>exit-resurrection</i> . ( <a href="#">Rapture @ Grace Bible Church</a> ); ( <a href="#">Pre-Tribulation Rapture @ Grace Bible Church</a> ); ( <a href="#">Rapture @ Got Questions</a> ); ( <a href="#">Rapture @ Theopedia</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>Sabbath Day</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis— <a href="#">Doctrine of the Sabbath Day</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Growth</b>	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See <a href="#">Living the Christian Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <a href="#">Christian Mechanics</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <a href="#">Stages of Spiritual Growth</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <a href="#">Spiritual Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>The Tribulation</b>	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <b>Doctrine of the Tribulation</b> —Pastor L.G. Merritt) ( <b>The Great Tribulation</b> —Cherreguine Bible Doctrine Ministries) ( <b>Tribulation Time line [Chart]</b> —Grace Bible Church of Baytown)
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Hebrews 11

**Introduction:** Hebrews 11 is the very well-known *faith* chapter of the book of Hebrews. There are two components of Biblical faith—the fact of faith itself (believing) and the object of faith, which is ultimate the Word of God. Both must be present in order for faith to have eternal impact.

The author of Hebrews goes back primarily into the first six books of the Bible and selects from them examples of believers who have exercised faith in the promises of God. He discusses Abel, Enoch, Noah, Abraham, Joseph and even Rahab the prostitute. We are given a brief snapshot of their lives and how God worked through them and the ultimate testimony of faith that they left behind.

A title or one or two sentences which describe Hebrews 11.

### Titles and/or Brief Descriptions of Hebrews 11 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### Brief, but insightful observations of Hebrews 11 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Hebrews 11

Some of these questions may not make sense unless you have read Hebrews 11. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel to Hebrews 11

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

### The Principals of Hebrews 11

**Characters**

**Biographical Material**

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Hebrews 11

**Place**

**Description**

Place	Description

### The Places of Hebrews 11

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

### A Synopsis of Hebrews 11

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

### Outlines and Summaries of Hebrews 11 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Hebrews 11 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 11 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

#### Changes—additions and subtractions:

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include the *World English Bible — Messianic Edition* in the Footnotes category (although I can easily move it, if necessary, to the mostly literal category of Bibles). It appears that almost all of its footnotes are simply references (but references which are not always found in the other Bibles which are included).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**Now keeps on being faith of expectations, a substance; of deeds, a conviction not being seen. For by this was reported the elders. By faith, we understand to prepare the ages by a word of God, for the [word] not from [things] appearing the [things] being seen to have come to be [or, have been created].**

Hebrews  
11:1–3

Kukis nearly literal:

**Now faith keeps on being [the] substance of [things] being hoped for, [the] conviction of things not being seen. For by this [faith], the elders received a good report. By faith, we understand the ages [possibly, periods of time, worlds] to be prepared [restored, adjusted, framed] by the Word of God; on account of the [word], from the things not visible the things being seen have come to be.**

Kukis paraphrase

**Faith-doctrine continues to be the substance of things hoped for and the conviction of the truth of things which are not seen. For it is by this faith-doctrine that the elders received a good report. It is by this faith that we know that the ages and the worlds were prepared, restored and adjusted by the Word of God. On account of this word, the things which we see have come to be from things which are not visible.**

Here is how others have translated this verse:

**Ancient texts:**

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	Now keeps on being faith of expectations, a substance; of deeds, a conviction not being seen. For by this was reported the elders. By faith, we understand to prepare the ages by a word of God, for the [word] not from [things] appearing the [things] being seen to have come to be [or, <i>have been created</i> ].
Complete Apostles' Bible	Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained witness. By faith we understand that time itself was framed by a word of God, so that the things which are seen were not made of things which are visible.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now, faith is the substance of things to be hoped for, the evidence of things that appear not. For by this the ancients obtained a testimony. By faith we understand that the world was framed by the word of God: that from invisible things visible things might be made.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip <sup>5</sup> James Murdock's Syriac NT	. Now faith is the persuasion of the things that are in hope, as if they were in act; and [it is] the manifestness of the things not seen. And for it the ancients are well testified of. For by faith, we understand that the worlds were framed by the word of God; and that things seen, originated from those that are not seen.
Original Aramaic NT <sup>6</sup>	Now faith is the conviction concerning those things that are in hope, as if it were these things in action*, and the revelation of those things that are unseen; And by this there was a testimony concerning the ancients. For by faith we understand that the worlds were fashioned by the word of God, and these things that are seen came into being out of those things which are unseen.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>5</sup> From <https://www.thearamaicscriptures.com/>

<sup>6</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English	Now faith is the substance of things hoped for, and the sign that the things not seen are true. For by it our fathers had God's approval. By faith it is clear to us that the order of events was fixed by the word of God, so that what is seen has not been made from things which only seem to be.
Bible in Worldwide English	If people believe God, then they know they have the things they hope to get. It is the proof of things we do not see. There were people long ago believed God. He said they were good because they believed him. We believe in God, so that is how we know that God made the world by his word. The things we see were made out of things that cannot be seen.
Easy English Easy-to-Read Version–2008	. Faith is what makes real the things we hope for. It is proof of what we cannot see. God was pleased with the people who lived a long time ago because they had faith like this. Faith helps us understand that God created the whole world by his command. This means that the things we see were made by something that cannot be seen.
God's Word™	Faith assures us of things we expect and convinces us of the existence of things we cannot see. God accepted our ancestors because of their faith. Faith convinces us that God created the world through his word. This means what can be seen was made by something that could not be seen.
Good News Bible (TEV)	To have faith is to be sure of the things we hope for, to be certain of the things we cannot see. It was by their faith that people of ancient times won God's approval. It is by faith that we understand that the universe was created by God's word, so that what can be seen was made out of what cannot be seen.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Faith makes us sure of what we hope for and gives us proof of what we cannot see. It was their faith that made our ancestors pleasing to God. Because of our faith, we know that the world was made at God's command. We also know that what can be seen was made out of what cannot be seen.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now faith brings our hopes into reality and becomes the foundation needed to acquire the things we long for. It is all the evidence required to prove what is still unseen. This testimony of faith is what previous generations were commended for. Faith empowers us to see that the universe was created and beautifully coordinated by the power of God's words! He spoke and the invisible realm gave birth to all that is seen.
UnfoldingWord Simplified T.	Now faith is being sure of the things hoped for and certain of things that are not seen. For because of this the ancestors were approved for their faith. By faith we

understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

Williams' New Testament<sup>7</sup> Now faith is the assurance of the things we hope for, the proof of the reality of the things we cannot see. For by it the men of old won God's approval. By faith we understand that the worlds were created, beautifully coordinated, and now exist, at God's command; so the things that we see did not develop out of mere matter.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version Trust is a basis of *things* that are anticipated, a validation of things that are not seen.  
 You see, in this the older *men* were witnessed by others.  
 With trust, we are aware for the spans of time to have been developed by God's statement for the "not from *things* that appear for the *thing* that is seen to have happened" *part*.

Common English Bible .  
 Len Gane Paraphrase<sup>8</sup> Now faith is the assurance of the things we hope for, the evidence of the things we cannot see. For by it the elders received a good testimony [from God]. It is through faith that we understand that the universe was established into systematic order by the word of God, so that the things that we see did not come into existence from things that are visible.

A. Campbell's Living Oracles Now, faith is the confidence of things hoped for, and the conviction of things not seen. By this, the ancients obtained reputation. By faith, we understand that the worlds were formed by the word of God; so that the things which were seen, were not made of things which do appear.

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament Faith is the realization of things hoped for--the proof of things not seen. And it was for faith that the men of old were renowned. Faith enables us to perceive that the universe was created at the bidding of God--so that we know that what we see was not made out of visible things.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible Now faith is the assurance of what we hope for and the certainty of what we do not see. This is why the ancients were commended. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Ferrar-Fenton Bible .  
 Free Bible Version<sup>9</sup> Now our trust in God is the guarantee of what we hope for, the evidence of what we can't see. People who lived long ago trusted God and this is what gained them God's approval. Through our trust in God we understand that the whole universe was created by God's command, that what can be seen was made out of what cannot be seen.

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

God's Truth (Tyndale) International Standard V	. <b>The Meaning of Faith</b> Now faith is the assurance that what we hope for will come about [The Gk. lacks will come about] and the certainty that what we cannot see exists. [The Gk. lacks exist] By faith our ancestors won approval. By faith we understand that time was created by the word of God, so that what is seen was made from things that are invisible.
Lexham Bible	<b>Examples of Faith in Action</b> Now faith is the realization of what is hoped for, the proof of things not seen. For by this the people of old were approved. By faith we understand the worlds were created by the word of God, in order that what is seen did not come into existence from what is visible.
Montgomery NT	Now faith is the title-deed of things hoped for; the putting to the proof of things not seen. For by it men of old times had witness borne to them. By faith we understand that the world was fashioned by the Word of God, so that what we see was not made out of what is visible.
NIV, ©2011 Riverside New Testament	. FAITH is an assurance of things hoped for, a conviction of things not seen. By this the men of old won their fame. By faith we understand that the worlds came into order at the word of God, so that what is now seen did not come out of things that are visible.
Leicester A. Sawyer's NT	But faith is a confidence in respect to things hoped for, a conviction of things not seen. For by it the ancients obtained a good repute. We know by faith that the worlds were made by the word of God, that the seen was not made from the apparent.
The Spoken English NT <sup>10</sup> UnfoldingWord Literal Text Urim-Thummim Version	. Now Faith is the actual evidence of things hoped for, the proof of things not seen. For by it the Elders obtained a good report. Through Faith we understand that the Ages were framed by the Word of Elohim, so that things that are seen did not appear in history from things that come into existence.
Weymouth New Testament	Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see. For by it the saints of old won God's approval. Through faith we understand that the worlds came into being, and still exist, at the command of God, so that what is seen does not owe its existence to that which is visible.
Wikipedia Bible Project Worsley's New Testament	. Now faith is the confident expectation of things hoped for, and a conviction of <i>things</i> not seen: for by it the ancients obtained an <i>honorable</i> testimony. By faith we understand that the worlds were framed by the word of God, for the things which are seen were not made of things which appear.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>11</sup>	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.

<sup>10</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>11</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible<sup>12</sup>

Now faith is the substance of things being hoped, and it was the substance of things that have come to pass, and the evidence of things not having been seen<sup>3</sup>.

For by this the elders obtained witness.

By faith we understand the ages to have been framed by the Word of YAHWEH, so that the things seen should not come into being out of things that already appeared<sup>4</sup>.

<sup>3</sup> Faith is not blind belief, but is substance and evidence. Revelation 1:8, Romans 10:17, Ja 2:14-26.

<sup>4</sup> This is proof from creation that time started at conjunction not 1 to 3 days later when the crescent moon would appear.

Holy New Covenant Trans.

Faith is the title-deed to the things we hope for. Faith is being sure of things we cannot see. The elders had this kind of faith long ago. It pleased God. By faith, we understand that the universe was put together by God's word. What we see was made from what we cannot see.

The Scriptures 2009

And belief is the substance of what is expected, the proof of what is not seen. For by this the elders obtained witness. By belief, we understand that the ages were prepared by the word of Elohim, so that what is seen was not made of what is visible.

Tree of Life Version

Now faith is the substance of things hoped for, the evidence of realities not seen. For by it the elders received commendation. By faith we understand that the universe was created by the word of God, so that what is seen did not come from anything visible.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament<sup>13</sup>

...is but Faith [of] [them] being expected Substance [of] things {She is} Conviction not being seen in this for are testified The [Men] Older [by] faith [We] understand to have been prepared the ages [by] word [of] god to the+ not from [things] being shown the [thing] being seen to have become...

Alpha & Omega Bible

NOW FAITH IS THE REAL FOUNDATION OF TRUST, THE PROOF/CONVICTION OF THINGS NOT SEEN.

FOR BY IT THE MEN OF OLD GAINED APPROVAL.

BY FAITH WE UNDERSTAND THAT THE WORLDS WERE PREPARED BY THE WORD OF THEOS (*The Alpha & Omega*), SO THAT WHAT IS SEEN WAS NOT MADE OUT OF THINGS WHICH ARE VISIBLE.

Awful Scroll Bible

What is more, confidence is standing-under, for that being anticipated, the conviction, of that being practiced, not being discerned.

For from-within this, the elders are being bore witness.

By confidence we appreciate, the ages to have been made,-fit-along-down, by the spoken Word, of God, for that being discerned, was not to have came to be, from that visible.

Concordant Literal Version

Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed;"

for in this the elders were testified to.

<sup>12</sup> There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

<sup>13</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing."

exeGeses companion Bible

**TRUST**

And trust

is the substance of our hoping;

the proof of the unseen.

For in this, the elders were witnessed to.

By trust

we comprehend that the eons

were prepared by the rhema of Elohim:

in this: the seen became not from those manifested.

Orthodox Jewish Bible

Now Emunah is the substance of things for which we have tikvah. Emunah is the conviction of things not seen.

For by Emunah have our Zekenim been given approval.

By Emunah we have binah Shomayim v'ha'Aretz found their "barah" from the Dvar Hashem, so that not from anything visible has what we see come into being.

[TEHILLIM 33:6].

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible*

An Understandable Version

.  
Now, [having] faith is being sure of [receiving] what is hoped for, and certain [of the existence] of what is not visible. For the men of old [i.e., the forefathers. See 1:1], received [God's] approval [for their faith]. By [having] faith, we understand that the universe was formed by God's word [See Gen. 1:1-27], so that what is seen has not been made out of what is visible.

Benjamin Brodie's trans.<sup>14</sup>

In fact, doctrine [the content of our faith] is the reality [title deed] from which we continue to receive confident hope, the proof [inner conviction] of matters which cannot be seen [invisible spiritual realities],

For our ancestors [super-abounding grace believers during OT times] were approved by the same [Bible doctrine].

By means of doctrine, we come to understand that the ages [dispensations] were put into operation [framed and put in motion] by the spoken word of God [an invisible essence], so that that [order and protocol of each dispensation] which is seen [on earth] has not come into existence from that [visible essence] which has an outward appearance [the sovereignty of God brought them into existence, not man].

The Expanded Bible

Jonathan Mitchell NT

.  
Now faith continuously exists being (or: trust with loyal conviction is) a standing-under (a substructure; a basis; = the ground on which to build; that which underlies the apparent, and thus is the substance, essence or real nature) of things being habitually expected and anticipated [p13 reads: is a standing-away from things being presently hoped for]; an evidence from a test which proves concerning effects of practices (or: an evidence-based proof of the results of matters, actions or deeds) [that are] not presently seen or normally being observed. [note: Karen Armstrong, in The Case for God, has suggested that pistis not only involves trust and loyalty, but also engagement and commitment. Paul Tillich saw faith as "the state of being grasped by the Spiritual Presence and opened to the transcendent unity of unambiguous life." (Systematic Theology, Vol. 3, p. 131)]

<sup>14</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

For in the midst of and in union with this the ancient ones (or: the folks old time; the elders) were given testimony (or: had witness and evidence borne to them that gave them a reputation; had their record attested):

In faith and by confident, loyal trust, with the mind we constantly perceive (or: with the intellect we now understand) the ages to have been completely equipped by (and, or: thoroughly adjusted to; knit together and put in order in) God's gush-effect (or: the result of that which flowed from God; or: a declaration or speech that had the source, character and qualities of God; or: a spoken word which was God), into the [resultant situation]: the thing continuously being seen (being looked at and observed) has not come into being from out of the midst of things which are normally appearing (or: continuously shining and exposing themselves to view; or: presently becoming visible or being given light and thus being made to appear).

Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

**Bible Translations with Many Footnotes:**

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT<sup>15</sup> .

**The Meaning of Faith**

Faith is the assurance<sup>a</sup> of our hopes. It's the proof<sup>b</sup> of things we can't see.<sup>c</sup>

Faith is what the ancients were commended for.<sup>d</sup>

By faith we know that the universe was<sup>e</sup> crafted by the word of God, so that what we see<sup>f</sup> hasn't come from things that are visible.

a. Or "substance," or "reality".

b. Or "the certainty".

c. Lit. "of matters unseen".

d. Verse 2 logically belongs with the stories that begin in v. 4 below. In the recognized, ancient formal argument style that the author of Hebrews uses, it is standard practice to make a statement that hints of your new section before you wrap up the current section.

e. Or "the ages were".

f. Lit. "the seen".

Wilbur Pickering's New T.

**About faith**

Now faith is a realization of things being hoped for, an evidence of things not seen. By it the ancients were approved. By faith we understand that the ages<sup>1</sup> were created by a word from God, so that the things that are seen were made out of things invisible.

(1) That's what the Text says, 'ages'; see the note at 1:2.

**Literal, almost word-for-word, renderings:**

A Faithful Version Now faith is the substance of things hoped for, and the conviction of things not seen. For by this kind of faith the elders obtained a good report. By faith we understand that the worlds were created by the word of God, so that the things that are seen were made from things that are invisible.

Analytical-Literal Translation Now faith is [the] assurance [or, substance] of [things] being hoped for [or, being confidently expected], [the] confident assurance [or, proof] of things not seen. For

<sup>15</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

by this the elders received approval. By faith we understand the ages [fig., universe] to have been prepared by a word of God, for the [things] being visible not to have come from the [things] being seen.

Berean Literal Bible  
Bond Slave Version  
C. Thomson updated NT  
Charles Thomson NT

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Now, faith is a confident expectation of things hoped for; a conviction of the mind with respect to the reality of things not seen. By this therefore the ancients obtained reputation. By faith we understand that the ages were arranged by a word of God, that the things seen should not at all be out of things which appear.

Context Group Version

Now trust is [the] foundation {or substance} of abiding confidence, a conviction of things not seen. For in it the elders had witness borne to them. By trust we understand that the worlds have been framed by the word of God, so that what is seen has not been made from things which appear.

English Standard Version  
Far Above All Translation<sup>16</sup>

.

Now faith is the entitlement to *things* hoped for, the conviction of matters not seen. For by it the elders were attested to. By faith we understand that the ages have been arranged by the word of God, in such a way that the *things* seen did not come about from *things* appearing *automatically*.

Green's Literal Translation  
Literal New Testament  
Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

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Now faith is *the* essence of *things* being hoped for, a conviction of matters being not seen.

For\* the elders were witnessed in this;  
in faith, we perceive the ages to have been framed with the declaration of God toward the things seen, not to have become from *things* which appear.

Modern KJV  
New American Standard B.  
New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible

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.

**Faith Is...**

Now faith is the substance (persuasion) of things hoped for, the evidence of things (revelation of deeds) not seen.

**The Honor Roll of the Faithful**

For by it the elders obtained a good report.

**By Faith We Understand**

Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

.

In fact, doctrine is the reality from which we keep receiving confidence, the proof of matters not being seen.

For by means of doctrine (resident in the soul) men of old gained approval.

By means of doctrine we learn that the ages (or the dispensations) have been put together by the decree from God, with the result that what is being seen (the unfolding of history) has not come to pass from what is visible in history [people, visible leaders, power structures, events, enemy powers].

A Voice in the Wilderness  
Updated Bible Version 2.17  
Webster's Translation

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<sup>16</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

World English Bible  
 Worrell New Testament

Now faith is an assurance of things hoped for, a sure persuasion of things not seen; for in this the elders were well reported of. By faith we perceive that the ages have been constituted by *the* word of God, so that what is seen has not arisen out of *things that* appear.

Young's Updated LT

**The gist of this passage:**

1-3

Hebrews 11:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be, keeps on being, continues having	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
pistis (πίστις) [pronounced PIHS-tihs]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; nominative case	Strong's #4102
elpizō (ἐλπίζω) [pronounced el-PID-zoh]	hoping; trusting; expecting; confiding; in a religious sense, waiting for salvation with joy and full confidence; hopefully trusting in	masculine plural, present passive participle, genitive/ablative case	Strong's #1679
hupóstasis (ὑπόστασις) [pronounced hoop-OSS-tas-ihs]	nature (of a person or thing); a substance, real being; the substantial quality, that which has foundation, is firm; that which has actual existence; project	feminine singular noun, nominative case	Strong's #5287

**Translation:** Now faith keeps on being [the] substance of [things] being hoped for,...

What the author of Hebrews is speaking of here is faith-doctrine. It is not enough simply to have faith; the faith must be placed in the right thing. It has to be directed toward truth. That is Bible doctrine.

Now, faith/doctrine is immaterial. This is something which cannot be seen. However, this is fundamental to the Christian way of life. Faith-doctrine is the substance of our hope, expectation and confidence. Knowing and believing these things guides and directs our life (and faith gives great meaning to our lives).

We know, for instance, the promises of God. As a result, we direct our faith toward these promises, knowing that we can trust God to stand behind His Word (it is His Word where we find these promises).

Hebrews 11:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pragmata (πράγματα) [pronounced PRAG- maht-ah]	<i>deeds; by implication, affairs; by extension, objects (material), business, matters, things, works; accomplished facts; things having been done or accomplished</i>	neuter plural noun; genitive/ablative case	Strong's #4229
elegchos (ἔλεγχος) [pronounced EHL-ehg- khos]	<i>a proof, that by which a thing is proved or tested; conviction; evidence; persuasion; a refutation of adversaries</i>	masculine singular noun; nominative case	Strong's #1650
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
blepō (βλέπω) [pronounced BLEEP- oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	neuter plural, present passive participle; genitive/ablative case	Strong's #991

**Translation:** ...[the] conviction of things not being seen.

Faith is the conviction of things which are not seen. Typical to the Christian experience is testing and suffering. We do not know where these things are leading us; however, we trust God that they are designed for a better outcome for our lives.

**Illustration:** At one time, I lived in a different state. Things occurred which made it very difficult for me to remain there, as I had hoped to gain a teaching position where I was, and that was just not happening. There were some difficulties as a result, and I found myself forced to move to Texas where I knew no one. I could get a job and that was about all I was aware of. That move was exactly the right thing, but I did not see that at the time. I don't even recall if I understood that this was God's geographical will for me (seems like I thought it was; but also that it was temporary). In retrospect, Texas is exactly where I belonged. But it required some difficulties and suffering to move me in this direction.

**Illustration:** All marriages have difficulties; and, in a good marriage, these difficulties often bring couples closer together. A marriage is not solidified because everything is good all of the time; but because the man and wife become better partners in this shared suffering.

Hebrews 11:1 **Now faith keeps on being [the] substance of [things] being hoped for, [the] conviction of things not being seen.** (Kukis nearly literal translation)

Hebrews 11:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Hebrews 11:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3140
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
presbutêroi (πρεσβύτεροι) [pronounced pres-BOO-tehr-oy]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245

**Translation:** For by this [faith], the elders received a good report.

It is through faith-doctrine that the believers of the past received a good report (that is what this chapter is all about). We are going to examine a dozen examples.

Hebrews 11:2 For by this [faith], the elders received a good report. (Kukis nearly literal translation)

Hebrews 11:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
noêô (νοέω) [pronounced noh-EH-oh]	<i>to think (upon), to understand, to perceive; to heed, to ponder, to consider</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #3539

Hebrews 11:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i> ]	<i>to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together</i>	perfect passive infinitive	Strong's #2675
tous (τούς) [pronounced <i>tooz</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiōnes (αιῶνες) [pronounced <i>ī-OHN-ehs</i> ]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i> ]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4487
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** By faith, we understand the ages [possibly, periods of time, worlds] to be prepared [restored, adjusted, framed] by the Word of God;...

Although I translated the masculine plural noun above as *ages*, I do not believe that the point being made is that the ages or **dispensations** of God were prepared, restored, adjusted or framed by God. God certainly did that. However, the point that the writer is making is, very real physical things were formed by things that cannot be seen (like faith-doctrine). The idea is, we can depend upon things that we cannot see, that do not have a physical manifestation; but from such stuff God made everything that we see. From what cannot be seen, everything that we do see was made.

Hebrews 11:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εις) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

### Hebrews 11:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
phainō (φαίνω) [pronounced FAH-ee-noh]	<i>bringing forth in the light, making shine, shedding light; coming into view, appearing; becoming exposed; some being made manifest [in the light]; something being made visible</i>	neuter plural, present middle/passive participle; genitive/ablative case	Strong's #5316
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
blepō (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	neuter plural, present passive participle; accusative case	Strong's #991
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	perfect active infinitive	Strong's #1096

**Translation:** ...on account of the [word], from the things not visible the things being seen have come to be.

All that we see was formed, framed and restored by the Word of God, from the things which are not visible. This is where all things that we see have come to be.

From Space.com: *The Big Bang Theory is the leading explanation for how the universe began. Simply put, it says the universe as we know it started with an infinitely hot and dense single point that inflated and stretched — first at unimaginable speeds, and then at a more measurable rate — over the next 13.7 billion years to the still-expanding cosmos that we know today.*<sup>19</sup>

Our impossibly large universe is made up of impossibly small building blocks.

<sup>17</sup> A Greek Grammar of the New Testament, Curtis Vaughan and Virtus E. Gideon; Broadman Press, Nashville; ©1979; p. 80.  
<sup>18</sup> Op. cit., p. 83. See also Wesley Perschbacher, *New Testament Greek Syntax*; Moody Press; ©1995; p. 54.  
<sup>19</sup> From <https://www.space.com/25126-big-bang-theory.html> accessed December 5, 2022.

Science does not know any of the details here, beyond what we read, but we know that this took place by the Word of God. It is very possible, based upon the first verse of Genesis, that God's pure energy was used to form matter (the amount of energy involved here is beyond our imagination, give how much energy is produced by splitting atoms).

Also, in this construction of the universe, things that we can see—everything all around us—is made up of things that we cannot see: electrons, protons and neutrons. Our impossibly large universe is made up of impossibly small building blocks.

Hebrews 11:3 **By faith, we understand the ages [possibly, *periods of time, worlds*] to be prepared [restored, adjusted, framed] by the Word of God; on account of the [word], from the things not visible the things being seen have come to be.** (Kukis nearly literal translation)

The point that the author of Hebrews is making here is, everything that we see all around us is made up of things that we cannot see. This is analogous to the lives of faith lived by the saints of the Old Testament. Their lives formed these great and important arcs, and they did this on the basis of faith-doctrine. This great arc defined by their lives and choices is based upon things which we cannot see or touch.

Hebrews 11:1–3 **Now faith keeps on being [the] substance of [things] being hoped for, [the] conviction of things not being seen. For by this [faith], the elders received a good report. By faith, we understand the ages [possibly, *periods of time, worlds*] to be prepared [restored, adjusted, framed] by the Word of God; on account of the [word], from the things not visible the things being seen have come to be.** (Kukis nearly literal translation)

Hebrews 11:1–3 **Faith-doctrine continues to be the substance of things hoped for and the conviction of the truth of things which are not seen. For it is by this faith-doctrine that the elders received a good report. It is by this faith that we know that the ages and the worlds were prepared, restored and adjusted by the Word of God. On account of this word, the things which we see have come to be from things which are not visible.** (Kukis paraphrase)

**By faith, a greater sacrifice, Abel more than Cain, brought [forward] to God, through which [sacrifice] he was testified to be righteous, a testifying over the gifts of him from the God. And through her, being dead, yet he keeps on speaking.**

Hebrews  
11:4

**Abel, by faith, offered a better sacrifice than Cain [did], by which [sacrifice] he was testified to be righteous, from God testifying [to this] on the basis of his gifts. Therefore, through it [the animal sacrifice], [Abel] continues speaking [even today], even being dead.**

**Abel, by faith-doctrine, offered up a better sacrifice than Cain did. It is by this sacrifice that God testified to Abel being righteous, and God clearly testified to this by giving respect to Abel's gifts (but not to Cain's). Therefore, through that animal sacrifice, even today Abel communicates truth, even though he has been dead for a very long time.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, a greater sacrifice, Abel more than Cain, brought [forward] to God, through which [sacrifice] he was testified to be righteous, a testifying over the gifts of him from the God. And through her, being dead, yet he keeps on speaking.
Complete Apostles Bible	By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying concerning his gifts; and through it, although he died, he still speaks.

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts. And by it he being dead yet speaketh.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	By faith, Abel offered to God a better sacrifice than that of Cain; and on account of it, he is testified of that he was righteous, and God bore testimony to his offering; and in consequence thereof, though dead he yet speaketh.
Original Aramaic NT	By faith, Abel offered to God a sacrifice much better than that of Cain, and because of it there is a testimony concerning him that he was righteous, and God testifies concerning his offering; and because of it, although he died, he also speaks.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	By faith Abel made a better offering to God than Cain, and he had witness through it of his righteousness, God giving his approval of his offering: and his voice still comes to us through it though he is dead.
Bible in Worldwide English	Because Abel believed God, he made a sacrifice that pleased God more than the one Cain made. Because Abel believed God, God showed that he was good. God was pleased with his gifts. Abel died. But because he believed God, he still speaks to us through his faith.
Easy English	.
Easy-to-Read Version–2008	Cain and Abel both offered sacrifices to God. But Abel offered a better sacrifice to God because he had faith. God said he was pleased with what Abel offered. And so God called him a good man because he had faith. Abel died, but through his faith he is still speaking.
God's Word™	Faith led Abel to offer God a better sacrifice than Cain's sacrifice. Through his faith Abel received God's approval, since God accepted his sacrifices. Through his faith Abel still speaks, even though he is dead.
Good News Bible (TEV)	It was faith that made Abel offer to God a better sacrifice than Cain's. Through his faith he won God's approval as a righteous man, because God himself approved of his gifts. By means of his faith Abel still speaks, even though he is dead.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Because Abel had faith, he offered God a better sacrifice than Cain did. God was pleased with him and his gift, and even though Abel is now dead, his faith still speaks for him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Faith moved Abel to choose a more acceptable sacrifice to offer God than his brother Cain, and God declared him righteous because of his offering of faith. By his faith, Abel still speaks instruction to us today, even though he is long dead.

UnfoldingWord Simplified T.	It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.
Williams' New Testament	By faith Abel offered a sacrifice more acceptable to God than Cain did, for by it he was approved as an upright man, since God approved him for the offering he made; and by it he still continues to speak, though dead.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, Abel offered up to God more of a sacrifice than Cain, through which he was witnessed by others to be right, God telling what He witnessed based on his contributions. And through it, after dying, he still speaks.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	By faith Abel offered to God a better sacrifice than Cain, on account of which he was commended as righteous; God testifying in favor of his oblations: and so, by it, though dead he still speaks.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Faith made the sacrifice which Abel offered to God a better sacrifice than Cain's, and won him renown as a righteous man, God himself establishing his renown by accepting his gifts; and it is by the example of his faith that Abel, though dead, still speaks.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	By trusting him Abel offered God a better sacrifice than Cain, and as a result God identified him as someone who lived right. God showed this by accepting his offering. Even though Abel has been dead for a long time, he still speaks to us through what he did.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	By faith Abel offered to God a better sacrifice than Cain did, [The Gk. lacks did] and by faith [Lit. it] he was declared to be righteous, since God himself accepted his offerings. And by faith [Lit. it] he continues to speak, even though he is dead.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Numeric New Testament	By faith Abel offered unto: God a sacrifice superior to Cains, through which he had witness borne him that he was righteous,: God bearing witness over his: gifts: and through it he being dead yet speaketh. I do not generally list the Numeric NT, given the weirdness of its premise. <sup>20</sup>
Riverside New Testament	.

<sup>20</sup> From David Eells as a part of this translations information: *What is so important about the Numeric New Testament? The perfect, divine inspiration of the original scriptures are scientifically obtainable through NUMERICS.*

Leicester A. Sawyer's NT	By faith Abel offered to God a greater sacrifice than Cain, through which he was declared to be righteous, God testifying to his gifts, and through the same, having died, he speaks still.
The Spoken English NT UnfoldingWord Literal Text	.
Urim-Thummim Version	By Faith Abel offered to Elohim a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, Elohim testifying of his gifts: and by it he being dead still speaks.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	By faith Abel offered a greater sacrifice to YAHWEH than Cain, by which he obtained witness to be righteous, Elohim testifying over his gifts; and through it, even though he is dead, yet he speaks.
Holy New Covenant Trans.	By faith, Abel offered God a better sacrifice than Cain did. Abel was a good man through faith. God was pleased with his gifts. Abel is dead but, through faith, he still speaks to us.
The Scriptures 2009	By belief, Hebel offered to Elohim a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, Elohim witnessing of his gifts. And through it, having died, he still speaks.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[by] faith more sacrifice abel against cain offers [to] the god through whom [He] is testified to be Right~ testifying at the gifts [of] him the god and through her Dying yet [He] speaks...
Alpha & Omega Bible	BY FAITH ABEL OFFERED TO THEOS ( <i>The Alpha &amp; Omega</i> ) A BETTER SACRIFICE THAN CAIN, THROUGH WHICH HE OBTAINED THE TESTIMONY THAT HE WAS RIGHTEOUS, THEOS ( <i>The Alpha &amp; Omega</i> ) TESTIFYING ABOUT HIS GIFTS, AND THROUGH FAITH, THOUGH HE IS DEAD, HE STILL SPEAKS.
Awful Scroll Bible	By confidence, Abel brings-near an offering, to God, a more preferable sacrifice, off from Cain, through which, he is being testified to be righteous, God bearing witness over his gifts, and by it, being died-away, he himself still speaks.
Concordant Literal Version	By faith Abel offers to God more of a sacrifice than Cain, through which he was testified to that he is just at God's testifying to his approach presents, and through it, dying, he is still speaking."

exeGesés companion Bible	By trust Abel offered Elohim a much better sacrifice than Qayin; through which he witnessed to being just - Elohim witnessing of his gratuities: and through it, being dead, he still speaks.
Orthodox Jewish Bible	By Emunah Hevel (Abel) offered to Hashem a korban that was a mincha tovah than that of Kayin. Through this he was given approval that he was a tzaddik, Hashem bearing solemn eidus (testimony) to his matanot; and by his Emunah, Hevel, though niftar (deceased), still speaks.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	By <i>[having]</i> faith, Abel offered to God a better sacrifice than Cain did. <i>[And]</i> because of his faith he was commended by God for being righteous, when God expressed approval of his offerings. By means of his faith, Abel still speaks <i>[to us]</i> , even though he is dead.
The Expanded Bible Jonathan Mitchell NT	By means of doctrine, Abel [the first antediluvian person to reach super-abounding grace] offered to God a more excellent sacrifice than Cain, through which [sacrifice] he was certified to be righteous [super-abounding grace status], being approved by God with respect to his gifts. Moreover, through it [the application of Bible doctrine represented by his sacrifice], although he died [was murdered by his brother], he still speaks [as the first monument to the importance of doctrine in the soul].  In faith, by trust, with loyal confidence and to express faithful allegiance, Abel offered to God much more of a sacrifice than (or: compared to) Cain, through which he was given witness (a testimony) to be one in accord with the Way pointed out, with fairness and equity in rightwised relationship (a just one), God's continuous witnessing [being] upon his gifts [with other MSS: a continual testimony upon his gifts, by and in God]; and through it [i.e., faith and God's testimony] he, being dead, is still continuously speaking.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	. . . . . . .

### Bible Translations with Many Footnotes:

Lexham Bible	By faith Abel offered to God a greater sacrifice than Cain, by which he was approved that he was righteous, because [*Here "when " is supplied as a component of the temporal participle ("was")] God approved him for his gifts, and through it [I.e., his faith] he still speaks, although he [*Here "although " is supplied as a component of the participle ("is dead") which is understood as concessive] is dead.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	<b>Heroes of Faith</b> By faith Abel <sup>9</sup> brought God a better offering than Cain did. <sup>h</sup> Through faith Abel received God testimony that he was in the right: <sup>i</sup> God testified about his offerings. Through faith, though he's dead, he still speaks. <sup>9</sup> Prn. like "able".

- h. See Genesis 4:3-10.
- i. Or “that he was a person of integrity”; traditionally: “that he was righteous”.

Wilbur Pickering’s New T.

**Abel, Enoch, Noah**

By faith Abel offered to God a better sacrifice than did Cain, through which he obtained witness that he was righteous,<sup>2</sup> God testifying concerning his gifts; and by means of it he still speaks, even though being dead.

(2) Although Genesis doesn’t mention it, I assume that God had given instruction to Adam about the necessity of blood sacrifice.

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
Analytical-Literal Translation	By faith Abel offered to God a better sacrifice than Cain, through which he was testified to be righteous, God testifying concerning his gifts, and through it [i.e. his faith], having died, he himself still speaks.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	By faith Abel offered to God a more excellent sacrifice than Cain; by means of which he received a testimonial of being righteous, God himself giving a testimony in favour of his gifts; and by it he, though dead, still speaketh.
Context Group Version	By trust Abel offered to God a more excellent sacrifice than Cain, through which he had witness borne to him who he was vindicated, God giving witness to his gifts: and through it he being dead yet speaks.
English Standard Version	By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks.
Far Above All Translation	By faith Abel offered a greater sacrifice to God than Cain, through which he was attested to be righteous, God himself testifying about his gifts, and through it, although he has died, he is still adduced.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	Now faith is [the] substance of things hoped for, [the] proof of matters not being seen, for by this, the elders were well-attested; by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen having not come out of things appearing; by faith Abel offered a better sacrifice to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, yet speaks. Vv. 1–3 are included for context.
Modern English Version	.
Modern Literal Version 2020	In faith, Abel offered a more excellent sacrifice to God than Cain, through which he was witnessed to be righteous, God testifying upon the basis of his gifts and through it, he still speaks, although having died.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.
Niobi Study Bible	<b>BibleFaith at the Dawn of History (of Man)</b>

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaks (spoken of).

Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

By means of doctrine [resident in the soul] Abel had offered to the God a greater sacrifice than Cain, through which offering he received confirmation [or approval] that he kept on being righteous [justified, vindicated], the God approving his sacrifice; and through the same [sacrifices, with resident doctrine] while he was dead, yet he still speaks [communicates to us the importance of Bible doctrine].

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Worrell New Testament  
Young's Updated LT

### The gist of this passage:

Hebrews 11:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine singular adjective; comparative; accusative case	Strong's #4119
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
Ábel (~Aβελ) [pronounced AHB-eh]	<i>vanity (that is: transitory); transliterated Abel</i>	masculine singular proper noun; Indeclinable	Strong's #6
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
Káin (Κάιν) [pronounced KAH-in]	<i>maker: fabricator (literally smith); transliterated, Cain, Kain</i>	masculine singular proper noun; a person; indeclinable noun	Strong's #2535
prospheîô (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4374

Hebrews 11:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** *Abel, by faith, offered a better sacrifice than Cain [did],...*

Abel offered an animal sacrifice when Cain offered up to God the produce from his garden. God accepted Abel's sacrifice, but He gave no respect to Cain's.

Hebrews 11:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hês (ἧς) [pronounced <i>hayç</i> ]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3140
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
dikaios (δίκαιος, αἴα, ον) [pronounced <i>DIH-kai-oss</i> ]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective; nominative case	Strong's #1342

**Translation:** *...by which [sacrifice] he was testified to be righteous,...*

By offering up an animal sacrifice, Abel showed himself to be righteous, as he was obeying the demands of God to offer an animal sacrifice. Cain did not do that. Cain offered up the works of his hands, and that does not sit well with God.

Abel was clearly following the plan of God; and Cain was not.

Hebrews 11:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, present active participle, genitive/ablative case	Strong's #3140
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τοῖς (τοίς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
δῶρα (δῶρα) [pronounced <i>DOH-rah</i> ]	<i>gifts, presents; offerings (of a gift or of gifts); sacrifice</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1435
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...from God testifying [to this] on the basis of his gifts.

God testified to the fact that Abel had the better sacrifice. God respected Abel's sacrifice, but He showed no respect to Cain's.

Hebrews 11:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Hebrews 11:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῆς (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ἀποθνήσκω (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, aorist active participle, nominative case	Strong's #599
ἔτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
λαλέω (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2980

**Translation:** Therefore, through it [the animal sacrifice], [Abel] continues speaking [even today], even being dead.

By this animal sacrifice, Abel communicates truth to us even today. It is as if he is speaking to us, despite the fact that he died a very long time ago.

One might even say that Cain has a testimony as well, of how not to appeal to God. The works of his hands were not enough for God.

Hebrews 11:4 **Abel, by faith, offered a better sacrifice than Cain [did], by which [sacrifice] he was testified to be righteous, from God testifying [to this] on the basis of his gifts. Therefore, through it [the animal sacrifice], [Abel] continues speaking [even today], even being dead.** (Kukis nearly literal translation)

Abel is an very interesting start to this Faith Hall of Fame. Remember one of the big issues with the Hebrew Christians is, many of them were going back to the **Mosaic Law** and offering up animal sacrifices. This author has explicitly told them, "No! That is completely wrong! You do not crucify the Lord afresh!" Nevertheless, the author's first example is Abel who offers up an animal sacrifice.

Why does the author of Hebrews do this? If he wants to dissuade these local churches in Judæa from offering up animal sacrifices, why does he start with Abel here? This gives him *buy-in*. All of the readers (hearers) of this epistles are nodding their heads up and down, no matter what their personal convictions are regarding the Law of Moses. "I am right with you, here, I agree completely. We come to God with an animal sacrifice; we do not come to God with the works of our hands."

When the hearers buy-in to this first example, they are listening and paying close attention.

**Illustration:** Let me give you an example from the political realm. You are talking to a classic liberal who still votes Democrat. Now, this liberal is close to where you are on some issues. He understands that drilling for our own oil is preferable to buying oil from a communist dictator; and he understands and believes that you cannot simply flood the country with aliens. However, at the outset of your talk, you put on a red cap and say, "MAGA, my liberal friend." Well, he has been totally brainwashed about Donald Trump, so when you take out the red cap and say "MAGA," you have lost him. He won't hear another word that you say because he is now thinking about how much he hates Trump. I am not saying that he is right to hold onto this hatred; I am saying that this is the response of some because of the news coverage that was given to Trump by virtually everyone in the MSM.

**Illustration:** Dave Chappell, a comedian, has mostly liberal audiences, even though his own political persuasion is not clearly known (I don't know what they are). I think that many liberals just assume that he thinks like they do. Therefore, he can make some jokes about Trump, and yet sometimes say some things which are complementary to Trump. Some liberals might catch this and even think a little. Kanye West, on the other hand, comes on with a red MAGA hat, and many liberals who see that say, "Kanye's just crazy. He's just saying crazy stuff again."

**Illustration:** You and I might be chatting, but the moment that you start swearing and especially if you use God's name just to pepper your speech, I am turned off and don't have a lot of interest in what you have to say (even though I may turn out to agree with you or even be swayed by you to a certain position). However, when I hear the wrong set of words—especially when they are repeated a number of times—I have lost all interest in hearing you out.

**Illustration:** You might be posting on facebook, and someone comments on what you have said, but then insults you 2 or 3 or 4 times. Now, they may have a good point to make, but, by the time you get to the second or third insult, you are done paying attention to this fool.

So the writer of Hebrews begins in a good place, where everyone hearing these words is onboard; they are in agreement. What Abel did was right and shows that he exercised faith-doctrine. He offered up an animal sacrifice and that is exactly what he should have done. He is doing the right thing with the right mental attitude.

I wanted you to see, by these examples (one or two of them should have run true to you) so that you could appreciate the brilliance of this writer. I do not believe that this is Paul, but the reasoning of this writer is nearly on a par with Paul. Paul, when in Jerusalem, compromised himself. Paul, in his letter to the Romans was extremely logical and brilliant, but he was also a bit harsh in places (which is fine). This writer has found a middle ground where he is able to reason with the Jewish believers without condescending to them and without offending them (too much).

**Tangent:** You may wonder, why doesn't every letter of Scripture exhibit the brilliance of Paul's mind and of Luke's vocabulary (with the logical approach of the author of Hebrews)? God the Holy Spirit, even though all writers of Scripture are inspired by Him when writing, is not dictating exactly what is to be written. Every writer of Scripture has his own vocabulary, his own train of thought, his own IQ level, etc. God uses them in writing the Word of God, just as God uses us to convey the gospel, to teach, to give, to do (whatever). As believers in Jesus Christ, we do not become robots; and the writers of Scripture did not become secretaries (except in a few cases where God dictated the words to them<sup>21</sup>). On this subject, see [The Basic Doctrine of Inspiration \(HTML\)](#) ([PDF](#)) ([WPD](#)); [The Doctrine of Inspiration \(HTML\)](#) ([PDF](#)) ([WPD](#)); [A Study of Inspiration \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Hebrews 11:4 *Abel, by faith, offered a better sacrifice than Cain [did], by which [sacrifice] he was testified to be righteous, from God testifying [to this] on the basis of his gifts. Therefore, through it [the animal sacrifice], [Abel] continues speaking [even today], even being dead.* (Kukis nearly literal translation)

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Let's see how this plays out in the book of Genesis. At this point, Adam and Eve (Havah) have both sinned against God. In the previous chapter, God has given judgment on all parties involved; and now the woman is having children (which is a part of both the promise and judgment of God).

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<sup>21</sup> In those instances, it is clear that is what God is doing.

## Genesis 4:1–12 (World English Bible—Messianic Edition)

Scripture	Text/Commentary
Genesis 4:1 The man knew Havah his wife. She conceived, and gave birth to Cain, and said, "I have gotten a man with the LORD's help."	According to Genesis 3, a part of the curse and promise was that Eve (Havah) would bear children, one of them being the Savior or leading to the Savior.
Genesis 4:2 Again she gave birth, to Cain's brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground.	Havah has two sons, Cain and Abel. Cain was a farmer and Abel kept sheep.
Genesis 4:3 As time passed, it happened that Cain brought an offering to the LORD from the fruit of the ground.	We do not know when an offering was required and whether this would be the first offering from Cain or not (I suspect that it was not). Cain brought the best of his produce to God rather than an animal (although God clearly required an animal be offered—remember that God covered Adam and Havah with the skins of animals).
Genesis 4:4a Abel also brought some of the firstborn of his flock and of its fat.	Abel brought an animal sacrifice.
Genesis 4:4b–5 The LORD respected Abel and his offering, but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell.	We do not know exactly how this played out. It appears that God had a human (or angelic) form and that He was among Cain and Abel. It appears that God simply ignored Cain's offering.
Genesis 4:6–7 The LORD said to Cain, "Why are you angry? Why has the expression of your face fallen? If you do well, will it not be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it."	Based upon Cain's expression, God knew that he was angry and He quizzed Cain on this. "If you do what is right, would your offering not be accepted?" seems to be the gist of what God says to Cain. Then God adds, "If you do wrong, it is because of sin and its desire to rule over you. But you are to rule over your sin nature."
Genesis 4:8 Cain said to Abel, his brother, "Let's go into the field." It happened when they were in the field, that Cain rose up against Abel, his brother, and killed him.	Instead of taking to heart what God said, Cain lures Abel into a field. When they were together in the field, Cain role up and killed Abel (apparently using the sacrificial knife that Abel used on his sacrifice).
Genesis 4:9 The LORD said to Cain, "Where is Abel, your brother?"	God spoke to Cain later on, and asked him where Abel was.
He said, "I don't know. Am I my brother's keeper?"	Cain answered, "I don't know; am I in charge of my brother?"
Genesis 4:10–12 The LORD said, "What have you done? The voice of your brother's blood cries to me from the ground. Now you are cursed because of the ground, which has opened its mouth to receive your brother's blood from your hand. From now on, when you till the ground, it won't yield its strength to you. You shall be a fugitive and a wanderer in the earth."	God then asks Cain, "What have you done?" Because God knew what had taken place, He warned Cain that he was now cursed and that even the ground would not yield to him as it once did.

See **Genesis 4** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 11:4 Abel, by faith-doctrine, offered up a better sacrifice than Cain did. It is by this sacrifice that God testified to Abel being righteous, and God clearly testified to this by giving respect to Abel's gifts (but not to Cain's). Therefore, through that animal sacrifice, even today Abel communicates truth, even though he has been dead for a very long time. (Kukis paraphrase)

**By faith, Enoch was taken up of the [God], not having seen death; and no one was finding [him] because took [him] up the God. For before the transfer he was testified to being well-pleasing to the God.**

Hebrews  
11:5

**By faith, Enoch was taken up of the [God], not having seen death; and no one was finding [him] because the God took [him]. For prior to the transfer, he was testified to being well-pleasing to the God.**

**By fatih, Enoch was translated by God, not having to experience death. No one was able to find him because God translated him from earth to heaven. This took place because, prior to the transfer, he was testified to as being well-pleasing to God.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, Enoch was taken up of the [God], not having seen death; and no one was finding [him] because took [him] up the God. For before the transfer he was testified to being well-pleasing to the God.
Complete Apostles Bible	By faith Enoch was translated so as not to see death, "and he was not found, because God translated him"; for before his translation he had obtained witness that he was pleasing to God.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	By faith Henoch was translated that he should not see death: and he was not found because God had translated him. For before his translation he had testimony that he pleased God.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	By faith, Enoch was translated, and did not taste death; and he was not found, because God had translated him: for, before he translated him, there was testimony of him, that he pleased God.
Original Aramaic NT	By faith, Enoch was transported away and he did not taste death, neither was he found, because God transported him away; for before he was to transport him, there was this testimony concerning him: "He pleased God."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	By faith Enoch was taken up to heaven so that he did not see death; he was seen no longer, for God took him away: for before he was taken, witness had been given that he was well-pleasing to God:...
Bible in Worldwide English	Because Enoch believed God, he was taken up into heaven without dying. The people could not find him because God had taken him. Before he was taken up, the holy writings say that he pleased God.
Easy English Easy-to-Read Version–2008	. Enoch was carried away from this earth, so he never died. The Scriptures tell us that before he was carried off, he was a man who pleased God. Later, no one knew where he was, because God had taken Enoch to be with him. This all happened because he had faith.
God's Word™	Faith enabled Enoch to be taken instead of dying. No one could find him, because God had taken him. Scripture states that before Enoch was taken, God was pleased with him.
Good News Bible (TEV)	It was faith that kept Enoch from dying. Instead, he was taken up to God, and nobody could find him, because God had taken him up. The scripture says that before Enoch was taken up, he had pleased God.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Enoch had faith and did not die. He pleased God, and God took him up to heaven. That's why his body was never found.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Faith lifted Enoch from this life and he was taken up into heaven! He never had to experience death; he just disappeared from this world because God promoted him. For before he was translated to the heavenly realm his life had become a pleasure to God.
UnfoldingWord Simplified T.	.
Williams' New Testament	By faith Enoch was transplanted from earth, so that he did not experience dying; and he could not be found, because God had transplanted him from earth. For before he was transplanted from earth evidence was given him that he pleased God; but without faith it is impossible to please Him, for anyone who approaches God must believe that there is a God and that He gives rewards to all who earnestly try to find Him. V. 6 is included for context.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, Enoch was transferred, of the "to not see death" kind, and he was not being found because God transferred him. You see, before the transfer, he had been witnessed by others to be very satisfying to God.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.

NT for Everyone .  
 20<sup>th</sup> Century New Testament Faith led to Enoch's removal from earth, that he might not experience death. 'He could not be found because God had removed him.' For, before his removal, he was renowned as having pleased God;  
 But without faith it is impossible to please him, for he who comes to God must believe that God exists, and that he rewards those who seek for him. V. 6 is included for context.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version By trusting God Enoch was taken to heaven so he didn't experience death. He couldn't be found on earth because God took him to heaven. Before this happened he was known as someone God was pleased with.

God's Truth (Tyndale) .  
 Holman Christian Standard .  
 International Standard V .  
 Lexham Bible .  
 Montgomery NT By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. Before his translation he had witness borne to him that he pleased God.

NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT By faith Enoch was translated without seeing death, and was not found because God translated him. For before the translation he was said to have pleased God; but without faith it is impossible to please; for he that comes to God, must believe that he is and that he is a rewarder of those that seek him. V. 6 is included for context.

The Spoken English NT .  
 UnfoldingWord Literal Text By faith Enoch was taken up so that he did not see death." He was not found, because God took him." For before he was taken up, it was testified that he had pleased God.

Urim-Thummim Version By Faith Enoch was transferred so that he should not see death; and was not found, because Elohim had transferred him, because before his (being transferred from one place to another) he had this testimony, that he pleased Elohim.

Weymouth New Testament .  
 Wikipedia Bible Project .  
 Worsley's New Testament .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	By faith "Enoch was translated so as not to see death, and was not found, because Elohim translated him." For before his translation, he had obtained witness to have been pleasing to Elohim. ( <i>Gen 5:24, Heb 11:13</i> )
Holy New Covenant Trans.	By faith, Enoch was taken up to God. He did not die: "No one could find Enoch because God had taken him to heaven." Before Enoch was taken up, it was said that he pleased God.
The Scriptures 2009	By belief, Ḥanok̄ was translated so as not to see death, <b>"and was not found because Elohim had translated him."</b> Genesis 5:24 For before his translation he obtained witness, that he pleased Elohim.
Tree of Life Version	.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...[by] faith enoch is changed the+ not to see death and not [He] was found because changes him The God before for the change has been testified to please the god...
Alpha & Omega Bible	BY FAITH ENOCH WAS CONVERTED SO THAT HE WOULD NOT NOT SEE DEATH. AND HE WAS NOT FOUND BECAUSE THEOS ( <i>The Alpha &amp; Omega</i> ) MOVED HIM; FOR HE OBTAINED THE WITNESS THAT BEFORE HE WAS MOVED, HE WAS PLEASING TO THEOS ( <i>The Alpha &amp; Omega</i> ). (Verse 39 says Enoch and everyone else listed in this chapter died. Verse 39 says that these people have not yet received the promise and their rewards. Therefore they are not in Heaven. No man has yet ascended into Heaven, John 3:13. Genesis 5:23 says he lived to be 365 years old. Enoch & Elijah was only moved from one location to another location. As humans, they both eventually died like everyone else. What happened in the first part of this verse in Hebrews 11:5 is that Enoch accepted the will of JESUS for his life and repented so they will not have to suffer the second death which is The Lake of Fire. However, he must still be resurrected in the 2nd resurrection for 100 years like all other old testament people so that they can be baptized into Jesus. Mark 16:16, Romans 6:3. What happened in the second half of this verse is that he was moved from one location to another.)
Awful Scroll Bible	By confidence, Enoch is being placed-after, not to perceive death, "and he was not being found, through-that God places- him -after", for before his placing-after, he has been testified, to have been well-accommodating, to God.
Concordant Literal Version	By faith Enoch was transferred, so as not to be acquainted with death, and was not found, because God transfers him. For before his transference he is attested to have pleased God well."
exeGesés companion Bible	By trust Hanoch was transplaced to not see death; and was not found; because Elohim transplaced him: for ere his transplacing he had this witness - that he well-pleased Elohim:...
Orthodox Jewish Bible	By Emunah Chanoch was taken up, was translated, not to see mavet, V'EINENNU KI LAKACH OTO ELOHIM ("and he was not, because G-d took him [up]" Gn 5:24). Before Chanoch was raptured in his aliyah I'Shomayim, he received solemn eidus (testimony) that he had been pleasing to Hashem.
Rotherham's Emphasized B.	.

**Expanded/Embellished Bibles:**

*The Amplified Bible* .

An Understandable Version	By <i>[having]</i> faith, Enoch was taken <i>[to be with God]</i> , so that he did not have to die. And he could not be found because God had taken him away. For he had been commended <i>[by God]</i> before he was taken away, that he had pleased God. <i>[Note: The Hebrew of Gen. 5:24 says, walked with God<sup>7</sup>].</i>
Benjamin Brodie's trans.	By means of doctrine, Enoch was transferred [conveyed to heaven] so that he would not experience death, therefore he was not found [no physical body] because God transferred [transported] him; for before his transference, he was declared to be well pleasing to God [he achieved super-abounding grace maturity so quickly that the Lord brought him to heaven unexpectedly].
The Expanded Bible Jonathan Mitchell NT	. In faith, by trust, with confidence and for loyal allegiance, Enoch was transported (transferred; translated; changed to be in another place), pertaining to the [situation] to not see death (to not behold, perceive or observe a death; or: = to not experience death), and he continued not being found, because God transported him. You see, before his transport (transfer; change of place), he had received testimony (or: is attested) to have pleased God well.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	. . . .

### Bible Translations with Many Footnotes:

Lexham Bible	By faith Enoch was taken up, so that he did not experience death, and he was not found, because God took him up. For before his removal, he had been approved as having been pleasing [Literally "to be pleasing"] to God.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	By faith Enoch <sup>j</sup> was taken up, so that he would not face death. <sup>k</sup> And was nowhere to be found, <sup>l</sup> because God had taken him up <sup>m</sup> And <sup>n</sup> before he was taken up, <sup>o</sup> it was testified that was pleasing to God". j. Prn. <i>ee-nok</i> . k. Lit. "see death," that is, experience his own death. l. Lit. "he was not found". m. Gen_5:24; see also Sir. 44:16; Wis. 4:10. n. Lit. "For". o. Lit. "before the taking".
Wilbur Pickering's New T.	By faith Enoch was transferred so as not to see death, and could not be found because God had translated him; before his translation he had obtained witness that he was pleasing to God. <sup>3</sup> (3) His contemporaries probably looked down on Enoch as being a little 'odd', altogether too 'religious' or 'spiritual'.

### Literal, almost word-for-word, renderings:

A Faithful Version	By faith Enoch was transported so that he would not look upon death, and was not found because God had transported him; for before his departure it was testified of him that he pleased God.
Analytical-Literal Translation	By faith Enoch was taken up [so as] not to see death, and he was not being found because God took him up; for before his removal he had been testified to [as] having been pleasing to God. [Gen 5:25].
Berean Literal Bible	.

Bond Slave Version	By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	By trust Enoch was translated that he should not see death; and he was not found, because God translated him: for he has had witness borne to him who before his translation he had been well-pleasing to God:...
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	In faith, Enoch was transferred, not to see death, and he was not being found, because God transferred him; for* it has been testified of him for God to have been well pleased before his transfer.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	By means of doctrine resident in the soul Enoch was transferred with the result that he should not see physical death; and he was not found because the God had transferred him: for before his transfer to heaven he had obtained the testimony in the past with the result that the deposition stood, that he had pleased God.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	By faith Enoch was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**

Hebrews 11:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
Enoch ('Ενώχ) [pronounced en-OKE]	<i>dedicated; transliterated, Enoch, Chanok, Hanoch</i>	masculine singular proper noun; indeclinable	Strong's #1802

Hebrews 11:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i> ]	<i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3346
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eidô (εἶδω) [pronounced <i>I-doh</i> ]; also oida (οἶδα) [pronounced <i>OY-da</i> ]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	aorist active infinitive	Strong's #1492
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i> ]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288

**Translation:** By faith, Enoch was taken up of the [God], not having seen death;...

We are never given what strikes me a full explanation here. The corruption of the earth, described in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), is not given an actual starting point. Perhaps, given all that was taking place, God simply took Enoch up out of some sort of protection—perhaps so that he would not see his line polluted by the fallen [angels](#).

Obviously, whatever constituted the walk of the believer in that era, Enoch fulfilled that. This certainly does not mean that Enoch was perfect, as all men are stained with sin. He apparently knew God well.

Hebrews 11:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #2147

Hebrews 11:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
metatithêmi (μετατίθημι) [pronounced meht-at-IHTH-ay-mee]	<i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3346
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** ...and no one was finding [him] because the God took [him].

Obviously, if a person disappeared in that era, he would have been looked for. No one could find Enoch because he was taken up.

Hebrews 11:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pro (πρό) [pronounced proh]	<i>before, prior to, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
metathesis (μετάθεσις) [pronounced meht-ATH-ehs-iss]	<i>a transfer: from one place to another; a change; a removal; of things instituted or established</i>	feminine singular noun; genitive/ablative case	Strong's #3331

Hebrews 11:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #3140
euarestēō (εὐαρεστῆω) [pronounced <i>yoo-ar-es-TEH-oh</i> ]	<i>to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well)</i>	present active infinitive	Strong's #2100
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** For prior to the transfer, he was testified to being well-pleasing to the God.

Prior to his transfer, Enoch would have been well-pleasing to God. We can only speculate as to all this meant in the antediluvian era, but it would have been a great interest in and knowledge of God; as well as an exemplary life.

Hebrews 11:5 **By faith, Enoch was taken up of the [God], not having seen death; and no one was finding [him] because the God took [him]. For prior to the transfer, he was testified to being well-pleasing to the God.** (Kukis nearly literal translation)

Genesis 5 is the family line of Adam down to Noah. Each person typically received three verses (apart from his birth); and a fourth verse if something was described from his life.

### Genesis 5:21–24 (Green's literal translation)

Scripture	Text/Commentary
Genesis 5:21 <b>And Enoch lived sixty five years and fathered Methuselah.</b>	Comparatively speaking, this was a rather young age to sire a son, however Enoch may have had a dozen sons prior to Methuselah and dozens after.
Genesis 5:22 <b>And Enoch walked with God three hundred years after he fathered Methuselah. And he fathered sons and daughters.</b>	We are given the barest of information about this men. This generation line is very much a formula in Genesis 5. We do not know exactly what it means to walk with God, as the Genesis account tells us. There was a point in time when God was there, walking among the people (that seems to have been the case with Abel and Cain).
Genesis 5:23 <b>And all the days of Enoch were three hundred and sixty five years.</b>	Most of the men named in this line live a total of 900+, with the exception of Noah's father, Lemech, who only lived 777 years.

## Genesis 5:21–24 (Green's literal translation)

Scripture	Text/Commentary
Genesis 5:24 <b>And Enoch walked with God. Then he was not, for God took him.</b>	This is actually the key verse, and the only verse like this in the Bible: <b>Enoch walked with God and God took him.</b>
<p>The key to this chapter is, it begins with Adam and ends with Noah and his sons. These various men named in Genesis 5, given their length of lives, may have had dozens of sons, but there was only one line which leads us to Noah.</p> <hr/> <p>I found <b>Genesis 5</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>) to be a fascinating chapter.</p> <p style="text-align: center;"> <a href="#">Chapter Outline</a> <span style="margin-left: 200px;"><a href="#">Charts, Graphics and Short Doctrines</a></span> </p>	

So, with Enoch, apart from a few things which we might assume about him, there are no specifics given as to what he actually did. God takes him up, but there are not a series of actions done by Enoch where God saw these things being done, and He decides, "I need Enoch up here with Me."

Enoch exercised faith, although we do not know exactly in what or what he did. Now, in order for his faith to be valid, the object of his faith—God—had to be accurately apprehended. Therefore, at this point in time, Enoch presumably knew all that there was to know about God.

We are told twice that he walked with God. Does this mean that, as with Cain and Abel, God was right there in a physical manifestation? I don't know that to be true. Did Enoch do nothing but wander out into the hills and think about God all day, much like a monk in the Catholic tradition? If he did that, he would be violating a great many **divine establishment** laws. He has a family, he needs to provide for that family. He lives under the curse of Adam, under the requirement to work hard in order to feed himself and his family. It is easy to get this impression that Enoch is out there communing with nature, thinking about God all of the time. However, he clearly has responsibilities; and he clearly lives in the real world (as it existed in that day).

I believe that we can reasonably assume that Enoch knew and understood God, that he kept up with his responsibilities as a married man with a family. He exercised faith in God and his understanding of God's plan in that day and age.

Now, why did God take him and not, say, you or me? We do not know when the fallen angels began to infiltrate the human race. Perhaps it was quite dramatic where Enoch was; and perhaps it even affected his own family. So there may have been a combination of things which caused God to take Enoch.

Hebrews 11:5 **By faith, Enoch was taken up of the [God], not having seen death; and no one was finding [him] because the God took [him]. For prior to the transfer, he was testified to being well-pleasing to the God.** (Kukis nearly literal translation)

Hebrews 11:5 **By faith, Enoch was translated by God, not having to experience death. No one was able to find him because God translated him from earth to heaven. This took place because, prior to the transfer, he was testified to as being well-pleasing to God.** (Kukis paraphrase)

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A significant number of translations presented vv. 5–6 as one verse or as a single paragraph. Do we take this verse as a natural outgrowth of v. 5 or as a natural outgrowth of vv. 4–5?

**Now, apart from faith, [we are] unable [or, (it is) impossible] to be well-pleasing [to God]; for to believe is necessary to the one coming to the God, that He is, and to the ones seeking Him, a reward He keeps on becoming.**

Hebrews  
11:6

**Now, apart from faith, [we are] unable [or, (it is) impossible] to be well-pleasing [to God], for it is necessary for the one coming to the God to believe that He is; and He keeps on becoming a remunerator to those who keep on seeking Him.**

**Now, apart from faith, [it is] impossible to be well-pleasing to God, for it is fundamentally necessary that the one who comes to God must first believe that He is and that He will remunerate those who keep on seeking Him.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, apart from faith, [we are] unable [or, (it is) impossible] to be well-pleasing [to God]; for to believe is necessary to the one coming to the God, that He is, and to the ones seeking Him, a reward He keeps on becoming.
Complete Apostles Bible	But without faith it is impossible to please God, for it is necessary for the one approaching God to believe that He is, and that He becomes a rewarder of those who diligently seek Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But without faith it is impossible to please God. For he that cometh to God must believe that he is: and is a rewarder to them that seek him.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But, without faith, a man cannot please God. For he that draweth near to God, must believe his existence, and that he will recompense those who seek him.
Original Aramaic NT	But without faith, no one can please God, for whoever is brought near to God must believe that he exists and that he is the rewarder of those who seek him.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And without faith it is not possible to be well-pleasing to him, for it is necessary for anyone who comes to God to have the belief that God is, and that he is a rewarder of all those who make a serious search for him.
Bible in Worldwide English	If a person does not believe God, he cannot please him. Anyone who comes to God must believe that God is real. And he must believe that God will bless those who try to find him. God will reward a person, if he really tries to find God.
Easy English Easy-to-Read Version–2008	. Without faith no one can please God. Whoever comes to God must believe that he is real and that he rewards those who sincerely try to find him.
God's Word™	No one can please God without faith. Whoever goes to God must believe that God exists and that he rewards those who seek him.
Good News Bible (TEV)	No one can please God without faith, for whoever comes to God must have faith that God exists and rewards those who seek him.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	But without faith no one can please God. We must believe that God is real and that he rewards everyone who searches for him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And without faith living within us it would be impossible to please God. For we come to God in faith knowing that he is real and that he rewards the faith of those who give all their passion and strength into seeking him.
UnfoldingWord Simplified T.	.
Williams' New Testament	By faith Enoch was transplanted from earth, so that he did not experience dying; and he could not be found, because God had transplanted him from earth. For before he was transplanted from earth evidence was given him that he pleased God; but without faith it is impossible to please Him, for anyone who approaches God must believe that there is a God and that He gives rewards to all who earnestly try to find Him. V. 5 is included for context.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Without trust it is impossible to be very satisfying to Him. You see, it is necessary for the person who comes to God to trust that He is and He becomes a payer of earnings to the people searching Him out.
Common English Bible	.
Len Gane Paraphrase	But without faith, [it is] impossible to please [God], because the one who comes to God must believe that he exists and a rewarder of those who diligently seek him.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	But without faith it is impossible to please him, for he who comes to God must believe that God exists, and that he rewards those who seek for him.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	You can't expect God to be pleased with you if you don't trust him! Anyone who comes to God must believe that God exists, and that he rewards those who are searching for him.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	Now without faith it is impossible to please him; for he who comes to God must believe that he is, and that he ever rewards those who are seeking.
NIV, ©2011	.
Riverside New Testament	.

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But without Faith it is impossible to please him: for he that comes to Elohim must believe that HE IS, and that he is one that pays wages to them that diligently seek him.
Weymouth New Testament	But where there is no faith it is impossible truly to please Him; for the man who draws near to God must believe that there is a God and that He proves Himself a rewarder of those who earnestly try to find Him.
Wikipedia Bible Project	.
Worsley's New Testament	By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had <i>this</i> testimony that he pleased God: whereas without faith <i>it is</i> impossible to please <i>Him</i> ; for he that cometh to God must believe, that He is, and is the rewarder of them that diligently seek Him. V. 5 is included for context.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But without faith it is impossible to please YAHWEH. For it is right that the one drawing near to YAHWEH should believe that He is, and that He is a rewarder of those that diligently seek him. ( <i>Num 23:19, Rom 4:21-22</i> )
Holy New Covenant Trans.	If someone does not believe in God, he cannot please God because the person who comes to God must believe that He lives. That person must also believe that God will give rewards to the people who are earnestly searching for Him.
The Scriptures 2009	But without belief it is impossible to please Him, for he who comes to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...without but faith Impossible to please to believe for is (necessary) the [man] approaching the god for [He] is and believe[for] the [men] seeking him Rewarder [He] becomes...
Alpha & Omega Bible	.
Awful Scroll Bible	Moreover, separate from confidence, it is im-possible to be accommodated-well, for he coming-near, to God, necessitates to confide that, He is, and comes about being an extender-out-to-the-one-hired, of those seeking- Him -out.
Concordant Literal Version	Now apart from faith it is impossible to be well pleasing, for he who is coming to God must believe that He is, and is becoming a Rewarder of those who are seeking Him out."
exeGesés companion Bible	and apart from trust it is impossible to well-please:

for whoever comes to Elohim must trust that he is:  
and that he comes a recompenser  
to them who seek him.

Orthodox Jewish Bible And without Emunah it is impossible to please Hashem. For it is necessary for the one making a kiruv approach to Hashem to have Emunah in the fact that yesh Elohim (G-d is there), and that Elohim gives sachar (reward) to those who seek him with zerizut.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version And unless one has faith, it is impossible for him to be pleasing to God, for the person who comes to God must believe that He exists and that He rewards those who seek Him.

Benjamin Brodie's trans. As a matter of fact, without doctrine [resident in the soul], it is impossible to please God, for when one approaches God [is occupied with Christ] he must understand [be convinced by the doctrine in the soul] that He is and will continue to be [by nature of His essence] a rewarder [super-abounding grace blessings] of those who make it a practice to seek after Him [consistent familiarization, mental saturation, and application of Bible doctrine].

The Expanded Bible  
Jonathan Mitchell NT .

Now apart from faith, trust, confidence and loyal allegiance, [one is] powerless (or: unable) to please [God] well. It is necessary and binding for the person habitually approaching God to believe (to be convinced and trust) that He is (or: that He exists), and that He habitually comes to be (or: becomes) the One who pays back wages (or: gives away rewards) to, in and for those folks repeatedly (or: constantly) seeking Him out (or: seeking from out of Him).

P. Kretzmann Commentary .  
Syndein/Thieme .  
Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

And without faith, it impossible to please God. Because the person that comes to God has to believe that God exists, and rewards<sup>p</sup> those who seek God out.

<sup>p</sup> Lit. "becomes a rewarder of".

Wilbur Pickering's New T.

Now without faith it is impossible to please Him, because the one approaching God must believe that He exists and that He becomes a rewarder of those who earnestly seek Him.<sup>4</sup>

(4) When we get serious with God, He answers.

### Literal, almost word-for-word, renderings:

A Faithful Version

Now without faith it is impossible to please God. For it is mandatory for the one who comes to God to believe that He exists, and that He is a rewarder of those who diligently seek Him.

Analytical-Literal Translation	But without faith [it is] impossible to please [Him], for it is necessary [for] the one approaching God to believe that He is and [that] He becomes a rewarder to the ones diligently seeking Him.
Berean Literal Bible	And without faith, it is impossible to please Him. For it behooves the one drawing near to God to believe that He exists and that He becomes a rewarder to those earnestly seeking Him out.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	And without trust it is impossible to be well-pleasing [to him]; for he who comes to God must trust that he is, and [that] he is a rewarder of those that seek after him.
English Standard Version	.
Far Above All Translation	But without faith, it is impossible to please him. For he who approaches God must believe that he exists and that he is a rewarder of those who seek him out.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	By faith Enoch was translated—not to see death, and was not found, because God translated him; for before his translation he had been testified to—that he had pleased God well, and apart from faith it is impossible to please [Him], for it is required of him who is coming to God to believe that He exists and [that] He becomes a rewarder to those seeking Him. V. 5 is included for context.
Modern English Version	.
Modern Literal Version 2020	But without faith it is impossible to be well pleasing to God; for* it is essential for the one who comes near to God to believe that he is and that he becomes a rewarder to the ones who are seeking him out.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing [unto him]; for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him. V. 5 is included for context.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	And without doctrine resident in the soul it is impossible to please God; for when one is occupied with the God he must be convinced by doctrine resident in the soul that he is [that God is the source of blessing essence and Trinity], and that He Himself becomes a rewarder to those who diligently seek Him.
Updated Bible Version 2.17	And without faith it is impossible to be well-pleasing [to him]; for he who comes to God must believe that he is, and [that] he is a rewarder of those who seek after him.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	And, apart from faith, it is impossible to please Him; for he that comes to God must believe that He is, and that He becomes a rewarder to those who seek after Him.
Young's Updated LT	.

**The gist of this passage:**

## Hebrews 11:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i> ]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
adunatos (ἀδύνατος) [pronounced <i>ad-OO-at-oss</i> ]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter singular adjective, nominative case	Strong's #102
This is a real favorite word of the author of Hebrews, as he uses it 4x (it is found 10x in the New Testament). Matthew 19:26 Mark 10:27 Luke 18:27 Acts 14:8 Romans 8:3 15:1 Hebrews 6:4, 18 10:4 11:6.			
euaresteô (εὐαρεστῶ) [pronounced <i>yoo-ar-es-TEH-oh</i> ]	<i>to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well)</i>	aorist active infinitive	Strong's #2100

This verb is found as a present active infinitive in v. 5, which would tie these verses together. This word is only found 3x in the NT, and all of these times in Hebrews (Hebrews 13:16 is the only other time it will be used).

**Translation:** Now, apart from faith, [we are] unable [or, (it is) impossible] to be well-pleasing [to God],...

Faith means *faith-doctrine*, as the exercise of faith is common with all human beings. We all have faith in a number of things (it is likely that 70–90% of everything that we *know* is based upon faith). So it is the object of our faith which has all of the merit.

You cannot just have some sort of vague faith in God, and yet, not have any idea Who God is. So, in order to be well-pleasing to God, we must have some accurate idea of Who He is, and believe that. What we know of God comes from Scripture, and it is generally best that a well-qualified **pastor-teacher** teach that to us.

In this verse, we have the aorist active infinitive of euaresteô (εὐαρεστῶ) [pronounced *yoo-ar-es-TEH-oh*], which means, *to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well)*. Strong's #2100. This is only found three times in the entire New Testament, and most recently, back in v. 5. I see two ways of interpreting this: (1) That vv. 5 & 6 are tied together and should be presented as a single verse (which perhaps a dozen or so translations do). Or (2) the writer, having used this word, is led in his mind to make a couple of things clear before he moves on. It is clear that the writer of Hebrews had a plan at this point to give many examples of Old Testament exercising faith in Bible doctrine and what happened as a result of that. So, the way I see this is, the author is saying, "Listen, right up front, this is the point that I am making. Hold onto this thought as we move forward in this section of Hebrews."

Some important keys to faith here: (1) At the very beginning, the person needs to exercise faith in Jesus Christ for his salvation (which the readers and the hearers of the missive have done). (2) Now they need to move forward from salvation, given that they are still alive. (3) Many were trying to return to the Old Testament and to take up the offering of animal sacrifices again, and the author of Hebrews has made it clear that is the wrong way to go ("This are types; they look forward to Jesus Christ; you co not crucify the Lord afresh!"). (4) Every advance

of faith does not mean to return to the Law of Moses. (5) The writer of Hebrews is giving a long list of believers and the important steps of faith taken in their lives, but do all of this culminate with an animal sacrifice? Obviously not, even during the period of the Law.<sup>22</sup>

Hebrews 11:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	aoist active infinitive	Strong's #4100
γάρ (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
δεῖ (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
προσερχομαι (προσερχομαι) [pronounced <i>pros-ER-khom-ah-ee</i> ]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #4334
τῷ (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ἐστι (ἐστίν) [pronounced <i>ehs-TEE</i> ] or ἐστίν (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...for it is necessary for the one coming to the God to believe that He is;...

<sup>22</sup> Although some hints have been made at periods of time, the writer of Hebrews has not clearly set out the concept of dispensations; and may, in fact, not be aware of them and what they mean.

Obviously, you cannot approach God without faith. You have to believe that He is. You must believe that He exists. You might pray a Christian prayer and end it with, *in Jesus' Name*; but, if you don't believe in God (or in His Son), then that prayer goes no higher than the ceiling.

Hebrews 11:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἐκζήτησθε (ἐκζητέω) [pronounced <i>ek-zay-TEH-oh</i> ]	<i>seeking out, searching [diligently] for; investigating; desiring, seeking to get, charging with, requiring of; one seeking out for one's self, those beggin, those craving; demanding back, requiring</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #1567
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
μισθαποδοτής (μισθαποδοτής) [pronounced <i>mis-thap-od-OT-ace</i> ]	<i>a enumerator, one who remunerates, one who pays wages; rewarder</i>	masculine singular noun; nominative case	Strong's #3406 (hapax legomena)
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1096

**Translation:** ...and He keeps on becoming a remunerator to those who keep on seeking Him.

The way that we keep on seeking God is we seek out more information about Who He is and what He has planned. We do not get that from internal exploring or from finding some guru somewhere. This is reveal in Scripture, and, ideally speaking, you learn from a well-qualified pastor-teacher.

When you seek God properly, then He remunerates you. God's justice responds to sin and to positive volition. God judges sin and God rewards positive volition.

Hebrews 11:6 Now, apart from faith, [we are] unable [or, (it is) impossible]] to be well-pleasing [to God], for it is necessary for the one coming to the God to believe that He is; and He keeps on becoming a remunerator to those who keep on seeking Him. (Kukis nearly literal translation)

Hebrews 11:6 Now, apart from faith, [we are] unable [or, (it is) impossible]] to be well-pleasing [to God], for it is necessary for the one coming to the God to believe that He is; and He keeps on becoming a remunerator to those who keep on seeking Him. (Kukis nearly literal translation)

Hebrews 11:6 Now, apart from faith, [it is] impossible to be well-pleasing to God, for it is fundamentally necessary that the one who comes to God must first believe that He is and that He will remunerate those who keep on seeking Him. (Kukis paraphrase)

By faith, having been divinely revealed, Noah concerning the not yet seen things, being reverent, he prepared an ark for salvation of a house of his; through which, he judged the kosmos, and, according to faith of the righteousness he has become an heir.

Hebrews  
11:7

By faith, Noah, [God] having warned [him] about the things not yet seen, being occupied with the Lord [lit., *being reverent and circumspect*], he prepared an ark for [the] safety of his household. Through these [actions], [Noah] judged the cosmic system, and has become an heir to the righteousness [imputed to him] by faith.

By faith, Noah, having first been warned by God about things that were never seen before, acted from the doctrine in his soul. He prepared an ark, by which his household would be delivered. By these actions, Noah judged the cosmic system as it was at that time, and has become an heir to righteousness, imputed to him by faith.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, having been divinely revealed, Noah concerning the not yet seen things, being reverent, he prepared an ark for salvation of a house of his; through which, he judged the kosmos, and, according to faith of the righteousness he has become an heir.
Complete Apostles Bible	By faith Noah, having being warned By God concerning the things not yet seen, being reverent, prepared an ark for the salvation of his household, through which he condemned the world and became an heir of the righteousness which is according to faith.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world and was instituted heir of the justice which is by faith.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	By faith Noah, when he was told of things not seen, feared; and he made himself an ark, for the life of his household; whereby he condemned the world, and became an heir of the righteousness which is by faith.
Original Aramaic NT	By faith, Noah worshiped, when those things which had not been seen were spoken to him, and he made the Ark for the lives of his children in his household, by which he condemned the world, and he became the heir of the righteousness which is in faith.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	By faith Noah, being moved by the fear of God, made ready an ark for the salvation of his family, because God had given him news of things which were not seen at the time; and through it the world was judged by him, and he got for his heritage the righteousness which is by faith.
Bible in Worldwide English	God told Noah about things that would happen. These things had never happened before. Noah believed God; he respected God. He built a big house on a boat, and so his family was saved from the big flood . By believing God he showed that the other people were wrong. He was put right with God because he believed.
Easy English Easy-to-Read Version–2008	. Noah was warned by God about things that he could not yet see. But he had faith and respect for God, so he built a large boat to save his family. With his faith, Noah showed that the world was wrong. And he became one of those who are made right with God through faith.
God's Word™	Faith led Noah to listen when God warned him about the things in the future that he could not see. He obeyed God and built a ship to save his family. Through faith Noah condemned the world and received God's approval that comes through faith.
Good News Bible (TEV)	It was faith that made Noah hear God's warnings about things in the future that he could not see. He obeyed God and built a boat in which he and his family were saved. As a result, the world was condemned, and Noah received from God the righteousness that comes by faith.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Because Noah had faith, he was warned about something that had not yet happened. He obeyed and built a boat that saved him and his family. In this way the people of the world were judged, and Noah was given the blessings that come to everyone who pleases God.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Faith opened Noah's heart to receive revelation and warnings from God about what was coming, even things that had never been seen. But he stepped out in reverent obedience to God and built an ark that would save him and his family. By his faith the world was condemned, but Noah received God's gift of righteousness that comes by believing.
UnfoldingWord Simplified T.	.
Williams' New Testament	By faith Noah, on being divinely warned about things not seen as yet, in reverence prepared an ark for saving his family, and by his faith condemned the world and became possessor of the uprightness that results from faith.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, when Noah received a notice from God about the things not yet seen, after taking it seriously, he constructed a box for the rescue of the people of his house, through which he found the world guilty and became an inheritor of the right way that is in line with trust.
Common English Bible	.

Len Gane Paraphrase	By faith Noah was warned by God concerning things never seen yet, so fearing [God] he built an ark for saving of his family. By this he condemned the world and became heir of the righteousness, which comes by faith.
A. Campbell's Living Oracles	By faith, Noah, when he received a revelation concerning things not yet seen, being seized with religious fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of the righteousness which is by faith.
New Advent (Knox) Bible NT for Everyone	.
20 <sup>th</sup> Century New Testament	It was faith that enabled Noah, after he had received the divine warning about what could not then be foreseen, to build, in reverent obedience, an ark in which to save his family. By his faith he condemned the world, and became possessed of that righteousness which follows upon faith.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Noah trusted God, and was warned by him about things that had never happened before. Because Noah paid serious attention to what God said, he constructed an ark to save his family. By trusting God, Noah showed that the world was wrong, and received the reward of being set right by God.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	By faith Noah, when warned about things not yet seen, reverently prepared an ark to save his family, and by faith [Lit. it] he condemned the world and inherited the righteousness that comes by faith.
Lexham Bible	By faith Noah, having been warned about things not yet seen, out of reverence constructed an ark for the deliverance of his family, by which he pronounced sentence on the world and became an heir of the righteousness that comes by faith.
Montgomery NT	By faith Noah, warned of God of things not yet seen, reverently gave heed, and built an ark for the saving of his house; by which he condemned the world, and became an heir of the righteousness which is of faith.
NIV, ©2011	.
Riverside New Testament	By faith Noah, after receiving a divine warning regarding things as yet unseen, reverently built an ark for the saving of his household. Thus he condemned the world and became an heir of the righteousness of faith.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	By faith Noah, having been given a divine message about things not yet seen, with godly reverence built a ship to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.
Urim-Thummim Version	By Faith Noah, being warned from Elohim of things not seen as yet, moved with fear, prepared an Ark-Vessel to the saving of his house; by which he condemned the world, and became heir of the righteousness that is by Faith.
Weymouth New Testament	Through faith Noah, being divinely taught about things as yet unseen, reverently gave heed and built an ark for the safety of his family, and by this act he condemned the world, and became an heir of the righteousness which depends on faith.
Wikipedia Bible Project	.

Worsley's New Testament      By faith Noah being warned by God of things which were not yet seen, moved with pious fear, prepared an ark for the safety of his family; whereby he condemned the world, and became heir of the righteousness which is by faith.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Hebraic Roots Bible      Being divinely warned by YAHWEH about the things not yet having been seen, moved with fear, by faith Noah prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness according to faith. (*Gen 6:13-22*)

Holy New Covenant Trans.      By faith, when God warned Noah about some future things which could not be seen yet, Noah built a ship to save his family. He respected God. Through his faith, Noah showed that the world was wrong. He received the kind of being made right that comes from faith.

The Scriptures 2009 .  
 Tree of Life Version      By faith Noah, when warned about events not yet seen, in holy fear prepared an ark for the safety of his household. Through faith he condemned the world and became an heir of the righteousness that comes by faith.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament      ...[by] faith Being Instructed noah about the [things] not yet being seen Being Devoted prepares box to saving [of] the house [of] him through whom [He] condemns the world and [of] the in faith right [He] becomes Heir...

Alpha & Omega Bible .  
 Awful Scroll Bible      By confidence, Noah being consulted, over that even-yet-not being discerned, being well-taken-hold, implements-along-down an ark, for the deliverance of his household, through which, he passes-judgment-against the world, and became the lawful-allotter of virtuousness, that is according to confidence.

Concordant Literal Version      By faith Noah, being apprized concerning that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which accords with faith."

exeGesés companion Bible      By trust  
 Noah, being oracled concerning those still unseen,  
 moved with reverence;  
 prepared an ark to the salvation of his house;  
 through which he condemned the cosmos  
 and became heir of the justness by trust.

Orthodox Jewish Bible      By Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazeh and he became

the yoresh (heir) of the Tzedek Hashem that is credited to Emunah. [Gn 15:6; Habakkuk 2:4].

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version . By [having] faith, when Noah was warned [by God] about conditions that had not yet been seen [i.e., regarding events of the coming Flood], he acted out of reverent concern [for God] by constructing a ship to save [i.e., rescue] his household [from the Flood waters]. By this [i.e., his faith which led to action], Noah condemned the world and inherited righteousness because of his faith.

Benjamin Brodie's trans. .

By means of doctrine, Noah, having been warned about things [termination of the antediluvian civilization by the flood] which had not yet been seen [had not yet happened in history], and possessing confidence [reverence for God's warning], constructed an ark for the deliverance of his family [blessing by association], through which [construction of an ark because of doctrine in his soul] he [Noah] pronounced sentence on the world [God turned the course of history at that time around one man], and he [Noah] became an heir [inheritance salvation] to the [experiential, super-abounding grace] righteousness pertaining to doctrine.

The Expanded Bible  
Jonathan Mitchell NT .

In faith, by trust, with confidence and loyal allegiance, Noah, being instructed (or: being managed in public affairs) concerning those things as yet not seen, acting cautiously (or: receiving carefully; being shown [as] one who is taking hold well), prepared (made ready; furnished and equipped) an ark [leading] into a deliverance (a rescue; a keeping safe) of his house through which he made a corresponding evaluation and a commensurate decision about the aggregate of humanity (or: separated down the secular world; condemns the System; makes a judgment which falls in line with and follows the pattern of the ordered arrangement) and came to be an heir (an enjoyer of an allotment) of fair and equitable dealings (of justice and rightwised relationships in accord with the Way pointed out; also: = of covenant inclusion) down from faith, which is in line with trust and is in the sphere of convinced loyalty.

P. Kretzmann Commentary .  
Syndein/Thieme .  
Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

By faith Noah was prophetically warned about things that were invisible yet.<sup>q</sup> He respected God and built an ark,<sup>r</sup> which would save his family.<sup>s</sup> Through faith he condemned the world, and he became an heir to the integrity<sup>t</sup> that comes from faith.

<sup>q</sup>. See Genesis 6:9 to Genesis 8:22.

<sup>r</sup>. See "Bible Words".

<sup>s</sup>. Lit. "an ark for the salvation of his household".

<sup>t</sup>. Or "innocent verdict"; traditionally: "righteousness".

Wilbur Pickering's New T. By faith Noah, being divinely warned of things not yet seen,<sup>5</sup> moved with godly fear, prepared an ark for the salvation of his household, by which he condemned the world and became an heir of the righteousness that is according to faith.  
 (5) It had never rained during the 1600 years since the creation of the world. Don't you know that Noah was the laughingstock of the surrounding society for the 120 years it took him to build the ark. (But he got the last laugh.)

**Literal, almost word-for-word, renderings:**

- A Faithful Version By faith Noah, after being divinely instructed by God about the things he could not yet see, was moved with fear and prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness which is by faith.
- Analytical-Literal Translation By faith Noah, having been divinely warned concerning the [things] not yet being seen, having been moved with reverent fear, prepared an ark for [the] salvation of his household, by which he condemned the world and became a heir of the righteousness according to faith. [see Gen 6:13-22].
- Berean Literal Bible .
- Bond Slave Version .
- C. Thomson updated NT .
- Charles Thomson NT By faith Noah, when warned of unforeseen events, with a religious concern prepared an ark for the saving of his household; by which he condemned the world, and became heir of that righteousness which is by faith.
- Context Group Version By trust Noah, being warned [of God] concerning things not seen as yet, moved with godly fear, prepared an ark to the rescuing of his house; through which he condemned the world, and became heir of the vindication which is according to trust.
- English Standard Version .
- Far Above All Translation By faith Noah, having been oracularly warned about things not yet seen, took devout heed and prepared an ark for the safety of his household, by which he condemned the world and became an heir to righteousness which is by faith.
- Green's Literal Translation Being divinely warned by God about the things not yet having been seen, moved with fear, by faith Noah prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness according to faith.
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 In faith, Noah, having been divinely-warned concerning things not yet seen, was scared, and prepared an ark \*for the salvation of his house; through which he condemned the world and he became an heir of righteousness according-to faith.
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible By faith Noah, being warned by God of things not yet seen, moved with fear (being wary), prepared an ark for the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith.
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation By means of doctrine resident in the soul, Noah having been warned of things not being seen [the destruction of the earth by water], having been motivated by occupation with Christ, he had constructed a box for the purpose of the deliverance of his family; through which [doctrine resident in his soul] he had condemned the

world [antediluvian population], and had become the heir of the righteousness pertaining to doctrine.

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

### The gist of this passage:

Hebrews 11:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
chrêmatizô (χρηματίζω) [pronounced khray-mat-IHD-zo]	<i>revealing (divine information); speaking, one uttering an oracle; being divinely intimate; constituting a firm for business; bearing as a title; called, admonished (warned) of God</i>	masculine singular, aorist passive participle; nominative case	Strong's #5537
Nôe (Νῶε) [pronounced NO-eh]	<i>rest; transliterated, Noe, Noah</i>	masculine singular proper noun	Strong's #3575
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
mēdépō (μηδέπω) [pronounced may-DEHP-oh]	<i>not yet, not even yet</i>	adverb	Strong's #3369 (hapax legomena)
blepō (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	neuter plural, present passive participle; genitive/ablative case	Strong's #991

**Translation:** By faith, Noah, [God] having warned [him] about the things not yet seen,...

At this point in history, the earth had never seen rain before; nor had there been any flooding. Noah learned from the revelation of God of events that were to transpire, things which had never taken place before.

People tend to believe only what they see. Never having seen rain before or a flood, those who opposed Noah did not believe this revelation from God (Noah spoke about this for 120 years before the rains came).

Hebrews 11:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulabeomai (εὐλαβέομαι) [pronounced yoo-lab- EH-ohm-ah-ee]	<i>acting cautiously (circumspectly); acting with fear; having reverence, standing in awe of; being circumspect, (by implication) being apprehensive; acting religiously; acting on the basis of occupation with Christ</i>	masculine singular, aorist passive participle, nominative case	Strong's #2125
kataskeuazō (κατασκευάζω) [pronounced kaht-ask- yoo-AHD-zoh]	<i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2680
kibōtos (κιβωτός) [pronounced kib-oh- TOSS]	<i>ark, (wooden) chest; box; ship</i>	masculine singular noun, accusative case	Strong's #2787
This word is used both for the ark that Noah built (Matt. 24:38 Luke 17:27 Heb. 11:7 1Peter 3:20) and for the Ark of the Covenant (Heb. 9:4 Rev. 11:19).			
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
sôtêria (σωτηρία) [pronounced soh-tay- REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, genitive/ablative case	Strong's #3624
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...being occupied with the Lord [lit., being reverent and circumspect], he prepared an ark for [the] safety of his household.

Noah believed God and he was not dissuaded by the people. He oversaw the building of the ark which would preserve his family and all animal life. He was acting in accordance with God's directives.

Hebrews 11:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ἧς (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
κατακρίνω (κατακρίνω) [pronounced kaht-ak-REE-noh]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2632
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
κόσμος (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, accusative case	Strong's #2889

**Translation:** Through these [actions], [Noah] judged the cosmic system,...

By these actions, Noah was judging the **cosmic system** as it existed at that time. You may recall that the people of that era had been corrupted by fallen angels. That is, fallen angels had sex with women, and giants were born to them. God allowed interaction between fallen angels and man, and this was the result.

God judged these actions through Noah and through the flood (which would cleanse the earth).

Hebrews 11:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τῆς (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Hebrews 11:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tih̄s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-oh]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
klêronomos (κληρονόμος) [pronounced klay-roh-OHM-oss]	<i>an heir; inheritor (literally or figuratively); by implication, a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, nominative case	Strong's #2818

**Translation:** ...and has become an heir to the righteousness [imputed to him] by faith.

Noah is an heir to imputed righteousness and righteousness as the result of **spiritual growth**.

Hebrews 11:7 **By faith, Noah, [God] having warned [him] about the things not yet seen, being occupied with the Lord [lit., being reverent and circumspect], he prepared an ark for [the] safety of his household. Through these [actions], [Noah] judged the cosmic system, and has become an heir to the righteousness [imputed to him] by faith.** (Kukis nearly literal translation)

Although the writer of Hebrews handled Noah in a single verse, the narrative on Noah is considerably longer.

Hebrews 6:1–7:16 (ESV; capitalized)	
Scripture	Text/Commentary
Genesis 6:1–2 <b>When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.</b>	We have men (the sons of Adam) and the sons of God, which refers to the fallen angels. What appears to be the case is, fallen and elect angels were given instructions, but they were not unable to act. Many fallen angels disobeyed God and made wives from the women on earth.
Genesis 6:3 <b>Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."</b>	About this time, God gave man and fallen angel 120 years to sort this out.

### Hebrews 6:1–7:16 (ESV; capitalized)

Scripture	Text/Commentary
Genesis 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.	<p>The Nephilim were product of the sexual union between human women and the fallen angels.</p> <p>Their children are described here in Scripture and in virtually every mythology that exists. We would expect some sort of information from these times to continue down even to this day.</p>
Genesis 6:5 The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.	The fallen angels and their children were out of control. Their thinking was evil continually.
Genesis 6:6 And the LORD regretted that he had made man on the earth, and it grieved him to his heart.	This is clearly a anthropathism. God does not have regrets; nor is God grieved at His heart. However, what will happen will seem as if these were God's actual feelings.
Genesis 6:7 So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."	Because of what has happened, God would wipe all living things on the earth, with the exception of a family.
Genesis 6:8 But Noah found favor in the eyes of the LORD.	Noah discovered grace in the eyes of God. God recognized that Noah was not corrupt; nor was anyone in his family.
Genesis 6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.	<p>As we had in the previous chapter, the generations of Noah are going to be laid out.</p> <p>What is key, however, is that Noah is blameless in his generation. This does not mean that he is without sin; this means that he and his family have not been corrupted.</p>
Genesis 6:10 And Noah had three sons, Shem, Ham, and Japheth.	Moses had three sons and they have three wives.
Genesis 6:11 Now the earth was corrupt in God's sight, and the earth was filled with violence.	The earth was corrupt means that virtually all the people on earth had become corrupted. There was violence constantly.
Genesis 6:12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.	God reviewed all that was on earth, and all flesh had become corrupt. So, at some point, those descended from men—apart from Noah and his family—had been corrupted by the fallen angels.
Genesis 6:13 And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.	God speaks to Noah and tells him that He was about to destroy everyone on the earth.
Genesis 6:14 Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch.	God then give Moses a task, and that is to build an ark for him, his family, and a large number of paired up animals.

### Hebrews 6:1–7:16 (ESV; capitalized)

Scripture	Text/Commentary
Genesis 6:15 This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits.	This is a massive ship and it has been determined that (1) this is the right size and (2) such a boat of such dimensions would be ship-shape.
Genesis 6:16 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks.	Boats would generally be open but this boat required a roof over it. It appears that there would be an 18" open area between the sides of the ark and the roof. There would be three stories in the ark.
Genesis 6:17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.	What God promises here had never occurred before. There had never been a flood of waters before. This flood would destroy all that is on the earth.
Genesis 6:18 But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.	God would establish a covenant with Noah and his family.
Genesis 6:19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female.	Of all the animals, a pair would be selected and brought aboard this ship. Likely, these animals were kept on land near the ship as they were collected.
Genesis 6:20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive.	There would be two of any kind of animal that flies or walks upon the ground.
Genesis 6:21 Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them."	Food also needed to be gathered and stored. Now prior to the flood, there was little or no bacteria, so food would store for a much longer time.
Genesis 6:22 Noah did this; he did all that God commanded him.	Noah did what God required. When God chooses someone to act for Him, that person chooses to do God's bidding.
Genesis 7:1 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before Me in this generation.	Noah was to bring all of his family onto the ark.
Genesis 7:2–3 Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.	With them would be all of the animals. Although we have seen pictures of Noah and his sons leading animals walking two-by-two along the plank into the ship, but this was probably more like real life when transporting such animals could be easy with some, and difficult with others.

### Hebrews 6:1–7:16 (ESV; capitalized)

Scripture	Text/Commentary
Genesis 7:4 For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground."	God gives Noah and his family seven days to load up all of the animals. He warns them that it will rain day and night for forty days. This would blot every living thing from the earth.
Genesis 7:5 And Noah did all that the LORD had commanded him.	Noah did what God required of him.
Genesis 7:6 Noah was six hundred years old when the flood of waters came upon the earth.	Noah was 600 years old when the rain and flooding began.
Genesis 7:7 And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood.	When it began to rain, the last animals were loaded along with Noah's entire family.
Genesis 7:8–9 Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.	There were clean and unclean animals. This suggests that such a concept existed along with a sacrificial system. Whatever that was is lost to us.  Let me suggest that God could speak to the people on earth and they would hear and remember all that God said to them.
Genesis 7:10 And after seven days the waters of the flood came upon the earth.	After this seven days of boarding, the rains began.
Genesis 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.	The exact day is given when all the fountains burst forth, and heavy rain poured down.
Genesis 7:12 And rain fell upon the earth forty days and forty nights.	As God promises, the rain continued for forty days and nights.
Genesis 7:13–14 On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature.	On that particular day, all of Noah's family and all of the animals had been loaded onto the ark.
Genesis 7:15 They went into the ark with Noah, two and two of all flesh in which there was the breath of life.	All of the animals entered into the ark two by two.
Genesis 7:16 And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.	After all had entered in, God shut the door to the ark. So, apparently, there was a very large door and perhaps a plank, and once everyone was inside, God closed it.

This historic record continues for another 1.5 chapters.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Hebrews 11:7 **By faith, Noah, [God] having warned [him] about the things not yet seen, being occupied with the Lord [lit., *being reverent and circumspect*], he prepared an ark for [the] safety of his household. Through these [actions], [Noah] judged the cosmic system, and has become an heir to the righteousness [imputed to him] by faith. (Kukis nearly literal translation)**

Hebrews 11:7 **By faith, Noah, having first been warned by God about things that were never seen before, acted from the doctrine in his soul. He prepared an ark, by which his household would be delivered. By these actions, Noah judged the cosmic system as it was at that time, and has become an heir to righteousness, imputed to him by faith. (Kukis paraphrase)**

**By faith is being called Abraham. He submitted to go forth to a place which he was about to receive for an inheritance. And he went out, not knowing where he kept on going to. By faith he kept on living in a land of a promise as an alien in tents dwelling with Isaac and Jacob, of joint heirs of the promise the same. For they were waiting for the foundations the city kept on having, whose Founder and Builder [is] the God.**

Hebrews  
11:8–10

**By faith, Abraham kept on being called. He obeyed to go forth to a place which he was about to receive for an inheritance. And he went out, not knowing where he kept on going to. By faith, he kept on living in a land of promise as an alien, living in tents with Isaac and Jacob, [all being] the joint heirs of the same promise. For they were waiting for the city having the foundations which [kept on having] the God [as its] Founder and Builder.**

**By faith, Abraham responded positively to being called by God. He obeyed God and went out to the place that he would receive as an inheritance from God. In fact, he went out, not knowing just exactly where he was going to. Nevertheless, by faith, he continued living in this land of promise as an alien, living in tents along with his son and grandson, Isaac and Jacob, as they were all joint heirs to this same promise. They had patience and they waited for the foundation of a city whose Founder and Builder is God.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	<b>By faith is being called Abraham. He submitted to go forth to a place which he was about to receive for an inheritance. And he went out, not knowing where he kept on going to. By faith he kept on living in a land of a promise as an alien in tents dwelling with Isaac and Jacob, of joint heirs of the promise the same. For they were waiting for the foundations the city kept on having, whose Founder and Builder [is] the God.</b>
Complete Apostles Bible	<b>By faith Abraham obeyed when he was called to go forth to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. By faith he migrated into a land of promise as in a foreign land, dwelling in tents with Isaac and Jacob, the fellow heirs of the same promise; for he waited for the city having foundations, whose builder and maker is God.</b>
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went. By faith he abode in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise. For he looked for a city that hath foundations: whose builder and maker is God.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	By faith Abraham, when he was called, obeyed, and departed to the place which he was to receive for an inheritance: and he departed, while he knew not whither he was going. By faith, he became a resident in the land that was promised him, as in a foreign land; and abode in tents, with Isaac and Jacob, the heirs with him of the same promise. For he looked for the city that hath a foundation, of which the builder and maker is God.
Original Aramaic NT	By faith, Abraham, when he was called, obeyed to go out to the place that he was going to receive for an inheritance, and he went out when he did not know where he was going. By faith he became an inhabitant in that land which was promised to him, as in a foreign land, and he dwelt in tents with Isaac and Jacob, his heirs of The Promise. For he was looking for The City which has foundations, whose builder and maker is Go.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	By faith Abraham did as God said when he was ordered to go out into a place which was to be given to him as a heritage, and went out without knowledge of where he was going. By faith he was a wanderer in the land of the agreement, as in a strange land, living in tents with Isaac and Jacob, who had a part with him in the same heritage: For he was looking for the strong town, whose builder and maker is God.
Bible in Worldwide English	God called Abraham to go away to a place which he would have as his own. Because Abraham believed God, he obeyed him. He went even though he did not know where he was to go. Because he believed God, he lived like a stranger in the land God promised him. He lived in tents with Isaac and Jacob. They had the same promise he had. Abraham was looking for a city which will last for ever. It was the city God planned and made.
Easy English	.
Easy-to-Read Version–2008	God called Abraham to travel to another place that he promised to give him. Abraham did not know where that other place was. But he obeyed God and started traveling because he had faith. Abraham lived in the country that God promised to give him. He lived there like a visitor who did not belong. He did this because he had faith. He lived in tents with Isaac and Jacob, who also received the same promise from God. Abraham was waiting for the city that has real foundations. He was waiting for the city that is planned and built by God.
God's Word™	Faith led Abraham to obey when God called him to go to a place that he would receive as an inheritance. Abraham left his own country without knowing where he was going. Faith led Abraham to live as a foreigner in the country that God had promised him. He lived in tents, as did Isaac and Jacob, who received the same

	promise from God. Abraham was waiting for the city that God had designed and built, the city with permanent foundations.
Good News Bible (TEV)	It was faith that made Abraham obey when God called him to go out to a country which God had promised to give him. He left his own country without knowing where he was going. By faith he lived as a foreigner in the country that God had promised him. He lived in tents, as did Isaac and Jacob, who received the same promise from God. For Abraham was waiting for the city which God has designed and built, the city with permanent foundations.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Abraham had faith and obeyed God. He was told to go to the land that God had said would be his, and he left for a country he had never seen. Because Abraham had faith, he lived as a stranger in the promised land. He lived there in a tent, and so did Isaac and Jacob, who were later given the same promise. Abraham did this, because he was waiting for the eternal city that God had planned and built.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Faith motivated Abraham to obey God’s call and leave the familiar to discover the territory he was destined to inherit from God. So he left with only a promise and without even knowing ahead of time where he was going, Abraham stepped out in faith. He lived by faith as an immigrant in his promised land as though it belonged to someone else. He journeyed through the land living in tents with Isaac and Jacob who were persuaded that they were also co-heirs of the same promise. His eyes of faith were set on the city with unshakable foundations, whose architect and builder is God himself.
UnfoldingWord Simplified T.	It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going. It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.
Williams’ New Testament	By faith Abraham, on being called, obeyed in starting off for a country which he was to receive as his own, and he did it in spite of the fact that he did not know where he was going. By faith he made his temporary home in the land that God had promised him, although a land inhabited by others, living merely in tents with Isaac and Jacob, who were to share the promise with him. For he was confidently looking forward to that city with the solid foundations, whose architect and builder is God.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck’s American Translation	.
Breakthrough Version	With trust, a <i>man</i> called Abraham obeyed to go out to a place that he was going to be receiving for an inheritance. And he went out, not even aware of where he is going. With trust, he was a local foreigner in <i>the</i> land of the promise as if <i>it were</i> someone else's, who resided in tents with Isaac and Jacob, the <i>people</i> who inherited the same promise together with <i>him</i> . You see, he was waiting for the city that had the foundations, whose craftsman and builder <i>is</i> God.

Common English Bible	.
Len Gane Paraphrase	By faith Abraham, when called to go to a place which he would later receive as an inheritance, obeyed and left even though he did not know where he was going. By faith he lived as a foreigner in the Promised Land living in tents with Isaac and Jacob, who were heirs with him of the same promise, because he looked for a city whose foundations were designed and built by God.
A. Campbell's Living Oracles	By faith, Abraham, when called to go out into a place which he should afterward receive as an inheritance, obeyed, and went out, not knowing whither he was going. By faith, he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise: for he expected the city having foundations, whose builder and maker is God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	It was faith that enabled Abraham to obey the Call that he received, and to set out for the place which he was afterwards to obtain as his own; and he set out not knowing where he was going. It was faith that made him go to live as an emigrant in the Promised Land--as in a strange country--living there in tents with Isaac and Jacob, who shared the promise with him. For he was looking for the City with the sure foundations, whose architect and builder is God.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, without knowing where he was going. By faith he dwelt in the promised land as a stranger in a foreign country. He lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Through trusting God Abraham obeyed when God called him to go to the land God was going to give him. He left, not knowing where he was going. Trusting in God he lived in the promised land—but as a foreigner, living in tents, together with Isaac and Jacob who shared with him in inheriting the same promise. For Abraham was looking forward to a city built on foundations that last, with God as its builder and maker.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	By faith Abraham being called obeyed and went out to a place which he was to receive for an inheritance, and went out not knowing where he was going. By faith he resided temporarily in the land of promise, as in a foreign land, living in tents, with Isaac and Jacob, co-heirs of the same promise; for he looked for the city which has foundations [fixed abodes] whose designer and builder is God.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.

Weymouth New Testament Through faith Abraham, upon being called to leave home and go into a land which he was soon to receive for an inheritance, obeyed; and he went out, not knowing where he was going to. Through faith he came and made his home for a time in a land which had been promised to him, as if in a foreign country, living in tents together with Isaac and Jacob, sharers with him in the same promise; for he continually looked forward to the city which has the foundations, whose architect and builder is God.

Wikipedia Bible Project .

Worsley's New Testament .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible Having been called out by faith, Abraham obeyed to go forth to a place which he was going to receive for an inheritance; and he went out not understanding where he went. By faith he resided as a foreigner in a land of promise, living in tents with Isaac and Jacob, the joint-heirs of the same promise<sup>1</sup>; for he looked forward to a city having the foundations of which the builder and maker is YAHWEH<sup>2</sup>.

<sup>1</sup>A shadow of Sukkot Lev 23:42-43.

<sup>2</sup>Gal 4:24-26.

Holy New Covenant Trans. By faith, when God called Abraham to go away to a place that he would later receive as an inheritance, Abraham obeyed. He left, not knowing where he was going. By faith, Abraham lived as a foreigner in the promised land. He lived in tents. Isaac and Jacob did too. They were to receive the same promise from God. Abraham was waiting for a city with foundations that God would design and build.

The Scriptures 2009 By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya'aqob, the heirs with him of the same promise, for he was looking for the city having foundations, whose builder and maker is Elohim.

Tree of Life Version By faith Abraham obeyed when he was called to go out to a place he was to receive as an inheritance. He went out, not knowing where he was going. By faith he migrated to the land of promise as if it were foreign, dwelling in tents with Isaac and Jacob—fellow heirs of the same promise. For he was waiting for the city that has foundations, whose architect and builder is God.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[by] faith Being Called abraham obeys {him} to proceed to place whom [He] intended to receive to inheritance and [He] proceeds not Knowing where [He] comes [by] faith [He] visits to earth [of] the promise as [her] foreign in tents Dwelling with isaac and jacob the [men] inheriting (jointly) the promise the her [He] awaited for the the foundations having city [of] whom Designer and Builder {is} The God...

Alpha & Omega Bible	<p>BY FAITH ABRAHAM, WHEN HE WAS CALLED, OBEYED BY GOING OUT TO A PLACE WHICH HE WAS TO RECEIVE FOR AN INHERITANCE; AND HE WENT OUT, NOT KNOWING WHERE HE WAS GOING.</p> <p>BY FAITH HE LIVED AS AN ALIEN IN THE LAND OF PROMISE, AS IN A FOREIGN land, DWELLING IN TENTS WITH ISAAC AND JACOB, FELLOW HEIRS OF THE SAME PROMISE;</p> <p>FOR HE WAS LOOKING FOR THE CITY WHICH HAS FOUNDATIONS, WHOSE ARCHITECT AND BUILDER IS THEOS (<i>The Alpha &amp; Omega</i>).</p>
Awful Scroll Bible	<p>By confidence, Abraham being called, to go-out to the place, which he was meaning to claim, for a lawful-allotment, he listens-under and went-out, not standing-knowing, where then he goes.</p> <p>By confidence, he dwells-among, in the land of the heralding-beforehand, as an alien, accordingly-residing from-within tents, afterwards Isaac and Jacob, they who lawfully-allot-together-with him, of the same heralding-beforehand.</p> <p>For he was welcoming-by a city, holding the lays down, whose craftsman and public-worker, is God.</p>
Concordant Literal Version	<p>By faith Abraham, being called, obeys, coming out into the place which he was about to obtain to enjoy as an allotment, and came out, not versed in where he is coming."</p> <p>By faith he sojourns in the land of promise as in an alien land, dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same promise. "</p> <p>For he waited for the city having foundations, whose Artificer and Architect is God. "</p>
exeGesés companion Bible	<p>By trust</p> <p>Abraham, when called to go to a place he was about to take to an inheritance, obeyed; and he went, knowing not where he goes.</p> <p>By trust</p> <p>he settled in the land of pre-evangelism, as in anothers,</p> <p>settling in tabernacles with Yischaq and Yaaqov</p> <p>- co-heirs of the same pre-evangelism:</p> <p>for he awaited a city having foundations, whose artificer and public worker is Elohim.</p>
Orthodox Jewish Bible	<p>By Emunah Avraham Avinu, when he was called to go out to a place which he was about to receive as a nachalah (inheritance), responded with mishma'at (obedience), and he went out, not having da'as of where he was going.</p> <p>By Emunah he made aliyah to HA'ARETZ ASHER DIBER ("the land that He promised" DEVARIM 9:28), Ha'aretz haHavtacha (the Promised Land), as in an erez zarah (a strange land), living in oholim (tents), as did Yitzchak and Ya'akov, the fellow yorshim (heirs) of the same havtachah (promise);</p> <p>For Avraham Avinu was looking forward to Halr (The City) having a yesod Olam (eternally firm foundation), whose Planner and Builder is Hashem.</p>
Rotherham's Emphasized B. .	

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

#### An Understandable Version

By *[having]* faith, when Abraham was called *[by God]* to leave *[his homeland]* and go to a place he would later receive as an inheritance *[i.e., Palestine]*, he obeyed God and went out, not knowing where he was going. By *[having]* faith, he became an alien in the foreign country that had been promised to him. He lived in tents, along with Isaac *[his son]* and Jacob *[his grandson]*, who *[also]* were to receive the same inheritance he had been promised. For he was looking forward to *[living in]*

Benjamin Brodie's trans.	<p>a city with [lasting] foundations, designed and built by God. [Note: This undoubtedly refers to heaven].</p> <p>By means of doctrine, Abraham, when he was summoned to depart [from Ur of the Chaldees] to a place [towards Canaan] which he was destined [by utilizing the doctrine in his soul] to obtain for an inheritance [as part of the Abrahamic Covenant], listened carefully [to God's instructions] and departed [application of doctrine], not knowing himself where he was going [he had no map or destination, just relying on divine guidance].</p> <p>By means of doctrine, he sojourned in the land [Canaan] of the promise [Abraham Covenant] as a stranger, dwelling in tents with Isaac and Jacob, joint-heirs [three generations of super-abounding grace believers] of the same promise, For he himself [Abraham] was waiting with expectation for the city [the New Heavenly Jerusalem] which has foundations [indispensable prerequisites], whose architect and builder is God [the Father]. .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>In loyal faith, by trusting allegiance and with confident faithfulness, Abraham obeyed (humbly listened and submissively paid attention, under [God]), continuing to be called to go out into the place which he was, and continued being, about to take in hand (or: receive) – into an inheritance (an enjoyment of an allotment). And he went out not presently putting his thoughts on (or: not being versed in or acquainted with) where he was progressively going.</p> <p>In faith, by trust, with confident loyal allegiance, he sojourned (resided as an alien in a foreign country; lived alongside as a temporary inhabitant) [settling] into the land of the Promise as not his own (as belonging to another), dwelling in tents with Isaac and Jacob, the joint-heirs of the same promise.</p> <p>For he continued taking with the hand from out of (or: reaching in and receiving, then taking away from within) the city continuously having the foundations – whose Craftsman (or: Technician; Artisan) and skilled Worker for the people (or: Producer; Architect) [is] God.</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

**Bible Translations with Many Footnotes:**

Lexham Bible	<p>By faith Abraham, when he [*Here “when ” is supplied as a component of the temporal participle (“was called”)] was called, obeyed to go out to a place that he was going to receive for an inheritance, and he went out, not knowing where he was going. By faith he lived in the land of promise as a stranger, living in tents with Isaac and Jacob, the fellow heirs of the same promise. For he was expecting the city that has foundations, whose architect and builder is God.</p>
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>By faith Abraham obeyed when he was called, and set out for a place that he was to receive as an inheritance.<sup>u</sup> And he set out without knowing where he was going. By faith he moved to the promised land, even though it was a foreign place.<sup>v</sup> He lived in tents with Isaac and Jacob, who were co-heirs of the same promise. He did it because he was looking forward to the city with real foundations. That city's architect and designer is God.</p> <p><sup>u</sup>. Genesis 12:1-5; see Acts 7:2-4.</p> <p><sup>v</sup>. Genesis 23:4; Genesis 26:3; Genesis 35:12; Genesis 35:27.</p>

Wilbur Pickering's New T.

### Abraham and Sarah

By faith Abraham, upon being called to go forth to the place that he would receive as an inheritance, obeyed and went, though not being acquainted with where he was going. By faith he migrated into the land of promise as into a foreign country, dwelling in tents, along with Isaac and Jacob, the fellow heirs of the same promise; for he was waiting expectantly for the city with the real foundations, whose designer and builder is God.

#### Literal, almost word-for-word, renderings:

A Faithful Version

By faith Abraham, being called of God to go out into the place which he would later receive for an inheritance, obeyed and went, not knowing where he was going. By faith he sojourned in the land of promise, like a foreigner, dwelling in tabernacles with Isaac and Jacob, the joint heirs of the same promise; For he was waiting for the city with the foundations of which God is the Architect and Builder.

Analytical-Literal Translation

By faith Abraham obeyed, having been called to go out to the place which he was about to be receiving for an inheritance, and he went out not knowing where he [was] going. [see Gen 12:1-7] By faith he lived as a stranger in {the} land of the promise, as a foreigner, having lived in tents with Isaac and Jacob, the joint-heirs of the same promise. [see Gen 12:8; 13:3] For he was looking forward to the city having the foundations, whose architect and builder [is] God.

Berean Literal Bible

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Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

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Context Group Version

By trust Abraham, when he was called, obeyed to go out to a place which he was about to receive for an inheritance; and he went out, not knowing where he went. By trust he became a sojourner in the land of promise, as in a [land] not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which has the foundations, whose craftsman and builder is God.

English Standard Version

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Far Above All Translation

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Green's Literal Translation

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Literal New Testament

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Literal Standard Version

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Modern English Version

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Modern Literal Version 2020

In faith, Abraham obeyed\*, being called to go forth to the place which he was about to receive \*for an inheritance, and he went forth, not knowing where he was going. In faith, he sojourned in *the* land of promise, as an alien, having dwelt in tents with Isaac and Jacob, the joint heirs of the same promise. For\* he was waiting for the city which has the foundations, whose craftsman and contractor *is* God.

Modern KJV

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New American Standard

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New European Version

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New King James Version

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NT (Variant Readings)

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Niobi Study Bible

### Faithful Abraham

By faith Abraham, when he was called to go out into a place which he should later receive for an inheritance, obeyed; and he went out, not knowing where he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which has foundations, whose builder and maker is God.

Revised Young's Lit. Trans.

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R. B. Thieme, Jr. translation *By means of doctrine resident in the soul, when Abraham was called he obeyed by going to a place which he was about to receive for an inheritance; and he went out not knowing where he was going.*  
*By means of doctrine resident in the soul, he lived as a temporary resident with reference to the land as a foreign land, dwelling in tents with Isaac and Jacob, joint heirs of the same promise.*  
*For he himself kept waiting with anticipation for a city having the foundation, whose designer and builder is God.*

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

**The gist of this passage:**  
8-10

Hebrews 11:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #4102
kaleō (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, nominative case	Strong’s #2564
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong’s #11

**Translation:** *By faith, Abraham kept on being called.*

Abraham was living in what is comparable to Iran today. God called Abraham while he was in Ur of the Chaldees in Mesopotamia, telling him to go west.

Often armies would move from point A to point B to take land, to increase their holdings, to conquer or to make vassal states of other lands. It was less likely—particularly in Abraham’s day—for an individual family to pick up and move any distance. They would be forsaking the familiarity and safety of where they were brought up.

At some point in time, when living in **Canaan**, Abraham would amass a fairly good sized group. However, there is no indication that he is with anyone apart from immediate family at this time of his life.

Hebrews 11:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὑπακούω) [pronounced hoop-ak-OO-oh]	1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5219
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	to go (out, forth, away), to come out, to retire; to proceed from, to be descended from	aorist active infinitive	Strong's #1831
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
topos (τόπος) [pronounced TOP-oss]	room, place, space; an inhabited place [a city, village]; a location	masculine singular noun; accusative case	Strong's #5117
hon (ὃν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
mellô (μέλλω) [pronounced MEHL-ow]	to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would	3 <sup>rd</sup> person singular, imperfect active indicative; Attic Greek form	Strong's #3195
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage	present active infinitive	Strong's #2983
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
klēronomía (κληρονομία) [pronounced klay-rohn-ohm-EE-ah]	inheritance, heirship, (concretely) a patrimony or (genitive case) a possession	feminine singular noun, accusative case	Strong's #2817

**Translation:** He obeyed to go forth to a place which he was about to receive for an inheritance.

God had promised Abraham a land as an inheritance. This is quite an amazing promise, because Abraham is going to this land without having much of anything.

On the face of it, this would seem to be absurd; but Abraham believed God.

Hebrews 11:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1831
μη̄ (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epistamai (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ahēe</i> ]	<i>knowing, understanding, putting (to) the mind (upon), one who comprehends, being acquainted with</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1987
που (πού) [pronounced <i>poō</i> ]	<i>at, where, somewhere, someplace; nearly; with numerals: somewhere about, about</i>	adverb of place	Strong's #4226
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064

**Translation:** And he went out, not knowing where he kept on going to.

Abraham is going to a land which he knows virtually nothing about. God has given him direction and promises, but Abraham must seize these promises.

God works hand-in-hand with believers. He never assigns us to a park bench to sit in the comfortable air and wait for Him to rain down blessings. We take an active part in our lives. Knowing this, there are times for us not to act and see what God is going to do. Part of spiritual growth is surveying the circumstances and determining, *does God want me to act or to stand back and watch?*

Hebrews 11:8 **By faith, Abraham kept on being called. He obeyed to go forth to a place which he was about to receive for an inheritance. And he went out, not knowing where he kept on going to.** (Kukis nearly literal translation)

Hebrews 11:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

## Hebrews 11:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paroikeō (παροικέω) [pronounced <i>par-oy-KEH-oh</i> ]	<i>to live nearby, to dwell near, to reside as a foreigner, to sojourn in, to be a stranger</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3939
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i> ]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehI-EE-ah</i> ]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
allōtrios (ἄλλότριος) [pronounced <i>al-LOT-ree-oss</i> ]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	feminine singular adjective; accusative case	Strong's #245

I guess that this modifies the land rather than Abraham? However, if that were the case, why do we have the comparative adverb *hōs*? Without the comparative adverb, this would be *an alien land*.

About the only teacher who would cover something like this would be R. B. Thieme, Jr., and he did not mention this feminine singular when we would have expect a masculine singular.

The other approach is to simply ignore the comparative adverb (which is what Bob did).

In glancing through the translations which I listed, most of them acted as if this was a masculine singular adjective, which pertained to Abraham. A handful simply applied this word to the land (and, therefore, left out the comparative particle).

**Translation:** *By faith, he kept on living in a land of promise as an alien,...*

Abraham moved to this land with his small family and he lived there as an alien (see the discussion in the Greek tables about its gender).

## Hebrews 11:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Hebrews 11:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skênai (σκηναί) [pronounced skay-NIGH]	<i>tents, cloth huts (literally or figuratively); a habitations, tabernacles</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4633
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine singular, aorist active participle, nominative case	Strong's #2730
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464
Isaac was the son of Abraham and Sarah.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
lakōb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384

**Translation:** ...living in tents with Isaac and Jacob,...

When one lives in a tent, they generally do not own the ground beneath the tent and/or their stay at that place is temporary. **Abraham, Isaac, and Jacob** were to move about in the land, to get a feel for all of the land that God was giving to them.

They remained in the land out of faith.

Hebrews 11:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
sugklêronomoi (συγκληρονόμοι) [pronounced soong-klay-ron-OHM-oy]	<i>fellow heirs, joint heirs, heirs together with; those who obtain something assigned to himself with others, joint participants</i>	masculine plural noun; genitive/ablative case	Strong's #4789
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 11:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehI-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

**Translation:** ...[all being] the joint heirs of the same promise.

Abraham, Isaac, and Jacob were all joint heirs of this same promise, which is the promise of this land as an inheritance.

One of the things that liberal scholars are quite disturbed by is fulfilled prophecy. The idea that God can come to Abraham (and later to Isaac and to Jacob) and make promises like this, 500 years before Israel takes this land—well, that just does not make sense to them.

Depending upon your background, you may or may not be aware of these books of Moses (Genesis, strictly speaking, is not a book by Moses) are often presented as having been written long after they are purported to be written. All sorts of convoluted reasons are given for this; and bizarre explanations are suggested. Yet, the idea of this late date is to remove the prophecy. If this traditional time and date of these writings is accepted, then these prophecies have to be accepted as well. Once that it is clear that the prophecies take place hundreds of years before their fulfillment, then it is hard to argue that this is not the Word of God.

The same thing is being done regarding Jesus. Most atheists and agnostics today begin with the proposition that Jesus did not ever exist; and, given the slight chance that He did, then He could not have been the Jesus of the Bible.

These theories—and Moses did not write the books of Moses and that Jesus never existed—are theories without any real facts to support them. And, although these theories solve a great many problems for atheists and agnostics, they introduce a myriad of logical problems.

For instance, let's say that Moses did not write Exodus, Leviticus, Numbers and Deuteronomy; but that they were written, say, 800 years later. The Levitical sacrificial system is extremely complex. If not from the books of Moses, where did it come from? It was too complex not to have instructions. So, if Israel had these systems from the beginning, who wrote them down and who was in charge of keeping them? And then, hundreds of years later, books are introduced claiming to come from that era, and yet, there is not even a footnote, so to speak, of them suddenly being there on the scene? And what was their necessity if all of this stuff was already taking place?

Or, let's say that this complex system of animal sacrifice did not exist; but suddenly these books are "found" and this begins to be followed. There are two problems: (1) not a word of this is found in the history of Israel; and (2) people do not tend to change everything about their religion (religious people are not associated with flexibility).

Similarly, the idea that Jesus did not exist or He became mythologize over the years—these theories also introduce a myriad of problems. How does the greatest and largest religion in human history start without an actual founder in the very century that He did not exist? Or, if everything about Jesus is developed over time as mythology, why don't we see this progression in the writings about Him? And how is such a religion founded upon someone very different from the mythology about Him (which often takes centuries to develop)?

At the heart of these various liberal religious theories is, *if we accept the record of Moses and the Person of Jesus, then how can we reject Jesus as our Savior?*

Let's get back on topic:

Hebrews 11:9 **By faith, he kept on living in a land of promise as an alien, living in tents with Isaac and Jacob, [all being] the joint heirs of the same promise.** (Kukis nearly literal translation)

Hebrews 11:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai]	<i>to receive, to accept; to look for, to expect, to wait for, to await</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1551
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
themelia (θεμέλια) [pronounced them-EHL-ee-ah]	<i>foundations, substructures; things put [laid, placed] down</i>	masculine plural noun; accusative case	Strong's #2310
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; accusative case	Strong's #2192
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

**Translation:** For they were waiting for the city having the foundations...

Abraham, Isaac, and Jacob were waiting upon a city to be established—they themselves were not going to establish this city (that was never a part of the promise of God to them). They were willing to be patient; they were willing to wait.

Hebrews 11:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
technitês (τεχνίτης) [pronounced tek-NEE-tace]	<i>an artisan, builder, craftsman; figuratively, a founder (Creator)</i>	masculine singular noun; nominative case	Strong's #5079
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dêmiourgos (δημιουργός) [pronounced day-me-oor-GOSS]	<i>the author of any work, an artisan, framer, builder; a workman for the public</i>	masculine singular noun; nominative case	Strong's #1217 (hapax legomena)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** ...which [kept on having] the God [as its] Founder and Builder.

God would be the Founder and Builder of this great city (which I would see as Jerusalem).

Hebrews 11:10 For they were waiting for the city having the foundations which [kept on having] the God [as its] Founder and Builder. (Kukis nearly literal translation)

Hebrews 11:8–10 By faith, Abraham kept on being called. He obeyed to go forth to a place which he was about to receive for an inheritance. And he went out, not knowing where he kept on going to. By faith, he kept on living in a land of promise as an alien, living in tents with Isaac and Jacob, [all being] the joint heirs of the same promise. For they were waiting for the city having the foundations which [kept on having] the God [as its] Founder and Builder. (Kukis nearly literal translation)

In previous sections, we might cite a few verses or even a chapter or more, and cover that as a parallel to the information found here. However, Abraham's story is told in **Genesis 12–23** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)), so let me refer you to them for further study.

Hebrews 11:8–10 By faith, Abraham responded positively to being called by God. He obeyed God and went out to the place that he would receive as an inheritance from God. In fact, he went out, not knowing just exactly where he was going to. Nevertheless, by faith, he continued living in this land of promise as an alien, living in tents along with his son and grandson, Isaac and Jacob, as they were all joint heirs to this same promise. They had patience and they waited for the foundation of a city whose Founder and Builder is God. (Kukis paraphrase)

Because of the construction of the next two sentences and some of the confusing terms, this next passage was very difficult to translate. The overriding help here is, we know what the writer of Hebrews is talking about.

By faith, even she, Sarah, a power to deposition of seed she received and by a time of maturity (she gave birth) when faithful she deemed the One Who had promised. Consequently, even from was one sired—and these things, him having been made dead, just as the stars of the sky for the multiple and even as the sand along the lip of the sea the uncountable [number].

Hebrews  
11:11–12

By faith, even Sarah herself, received [the] ability for [the] conception of offspring, and she bore [a child] beyond a time of age, when she determined the One Who has promised [was] faithful. Consequently was born from one, even these ones, [from] one having been worn out, according as the stars of the sky for the multitude and even as the sand along the sea shore—the uncountable [number].

By faith, even Sarah herself bore a son, being beyond the age when she had the ability to conceive, because she had determined that the One Who made promises was faithful in His Word. Consequently, was conceived and born from this one man, Abraham, whose body was sexually dead. In fact, from him came a multitude of people, according to the number of stars in the sky and as the sand along the seashore—Sarah and Abraham produced an uncountable number of descendants.

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) By faith, even she, Sarah, a power to deposition of seed she received and by a time of maturity (she gave birth) when faithful she deemed the One Who had promised. Consequently, even from was one sired—and these things, him having been made dead, just as the stars of the sky for the multiple and even as the sand along the lip of the sea the uncountable [number].
- Complete Apostles Bible By faith Sarah herself also received power for conception of seed, and she bore a child past the normal age, because she regarded Him faithful who had promised. Therefore even from one man they were begotten, and him as good as dead, just as the stars of the sky in multitude, and innumerable as the sand by the seashore.
- Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) .  
By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised, For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude and as the sand which is by the sea shore innumerable.
- V. Alexander’s Aramaic  
Eastern Aramaic Manuscript .  
James Murdock’s Syriac NT By faith, Sarah also, who was barren, acquired energy to receive seed; and, out of the time of her years, she brought forth; because she firmly believed, that he was faithful who had promised her.  
Therefore, from one man failing through age, numbers were born, like the stars in the heavens, and like the sand on the shore of the sea which is innumerable.
- Original Aramaic NT By faith also Sarah, who was sterile, received power to conceive seed, and she who was not in the time of her years gave birth, for she was sure that he who promised her was faithful.

Because of this, from one who was failing in old age\* were born as many as the stars in the Heavens, and as the sand which is upon the seashore, which has no measure.

Plain English Aramaic Bible .  
Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And by faith Sarah herself had power to give birth, when she was very old, because she had faith in him who gave his word; So that from one man, who was near to death, came children in number as the stars in heaven, or as the sand by the seaside, which may not be numbered.
Bible in Worldwide English	Sarah also believed God, and she was able to have a baby even though she was too old to have children. But she trusted God to do what he had promised. Abraham was too old to be a father, but a great nation was born from that one man. They are as many as the stars in the sky and as the sands on the seaside. No man can count them.
Easy English Easy-to-Read Version–2008	Sarah was not able to have children, and Abraham was too old. But he had faith in God, trusting him to do what he promised. And so God made them able to have children. Abraham was so old he was almost dead. But from that one man came as many descendants as there are stars in the sky. So many people came from him that they are like grains of sand on the seashore.
God's Word™	Faith enabled Abraham to become a father, even though he was old and Sarah had never been able to have children. Abraham trusted that God would keep his promise. Abraham was as good as dead. Yet, from this man came descendants as numerous as the stars in the sky and as countless as the grains of sand on the seashore.
Good News Bible (TEV)	It was faith that made Abraham able to become a father, even though he was too old and Sarah herself could not have children. He trusted God to keep his promise. Though Abraham was practically dead, from this one man came as many descendants as there are stars in the sky, as many as the numberless grains of sand on the seashore.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Even when Sarah was too old to have children, she had faith that God would do what he had promised, and she had a son. Her husband Abraham was almost dead, but he became the ancestor of many people. In fact, there are as many of them as there are stars in the sky or grains of sand along the beach.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Sarah's faith embraced the miracle power to conceive even though she was barren and was past the age of childbearing, for the authority of her faith rested in the One who made the promise, and she tapped into his faithfulness. In fact, so many children were subsequently fathered by this aged man of faith—one who was as

good as dead, that he now has offspring as innumerable as the sand on the seashore and as the stars in the sky!

UnfoldingWord Simplified T. It was by faith, even though Sarah herself was barren, that Abraham received ability to father a child. This happened even though he was too old, since he considered as faithful the one who had given the promise. [ There is some question about whether it was Abraham's faith or Sarah's faith that was in view. By faith Sarah, though she was old, received the power to have a child, even though she was too old to bear a child, since she considered the one who gave the promise to be faithful. ] Therefore, from this one man— and he was almost dead— were born descendants as many as the stars in the sky and as countless as sand by the seashore.

Williams' New Testament By faith Sarah received strength to become pregnant, and actually gave birth to a child, although she was past the time of life for it, because she thought that He who made her the promise was to be trusted. And so there sprang from one man, and that dead as to any prospects for offspring, a people as numberless as the stars in the sky and as the sands beside the seashore.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version With trust, also Sarah herself infertile received *the* ability for *the* founding of a seed, even beyond *the* right time in age, since she regarded the *One* who promised *to be* trustable. For this reason, also out of one who had been dead, even these *descendants* were born to the large number, just as the stars of the sky and as the sand, the *sand* along the shore of the sea, the countless *sand*.

Common English Bible .  
 Len Gane Paraphrase By faith Sarah also received the miracle to conceive offspring and delivered a child when she was too old, because she considered him faithful who had promised. Therefore there was born from one, and him as good as dead, as many as the multitude of stars of the sky and like the innumerable sands of the seashore.

A. Campbell's Living Oracles By faith, also, Sarah herself received strength for the conception of seed, and brought forth, when past the time of life; because she judged him faithful who had promised. And, therefore, there sprang from one who was dead, in this respect, a race, as the stars of heaven in multitude, and as the sand, which is on the seashore, innumerable.

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament Again, it was faith that enabled Sarah to conceive (though she was past the age for child-bearing), because she felt sure that he who had given her the promise would not fail her. And so from one man--and that when his powers were dead--there sprang a people as numerous 'as the stars in the heavens or the countless grains of sand upon the shore.'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version By her trust in God even Sarah\* herself was given the ability to conceive a child though she was too old, because she trusted God who had made the promise.

God's Truth (Tyndale) Holman Christian Standard International Standard V	That is why the descendants of Abraham, (who was as good as dead!), became as numerous as the stars of heaven, as countless as the sand of the sea-shore.
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament	By faith Sarah, even though she was old and barren, received the strength to conceive, because she was convinced that the one who had made the promise was faithful. Abraham [Lit. He] was as good as dead, yet from this one man came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.
Leicester A. Sawyer's NT	By faith Sarah received power to conceive a child even when past the natural time of life, since she thought him trustworthy who had given the promise. And so from just one man, already dead in that respect, there sprang descendants "as the stars of heaven in multitude and as the sand on the seashore innumerable." By faith also Sarah herself received power to become a mother, even beyond the usual age, because she regarded him faithful that promised. Wherefore also there were born of one, and those of one dead, [a posterity] like the stars of heaven for multitude, and like the sands on the sea-shore innumerable.
The Spoken English NT UnfoldingWord Literal Text	By faith, even Sarah herself received ability to conceive a child, even though she was too old, since she considered as faithful the one who had promised. [ There is some question about whether it was Abraham's faith or Sarah's faith that was in view. By faith, even though Sarah herself was barren, that Abraham received ability to father a child. This happened even though he was too old, since he considered as faithful the one who had given the promise. ] Therefore, also from this one man— and he was almost dead— were born descendants as many as the stars in the sky in number, and as countless as sand by the shore of the sea.
Urim-Thummim Version	Through Faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past the age for gendering children, because she judged him faithful who had promised. Therefore sprang there even from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand that is by the seashore innumerable.
Weymouth New Testament	Through faith even Sarah herself received strength to become a mother--although she was past the time of life for this--because she judged Him faithful who had given the promise. And thus there sprang from one man, and him practically dead, a nation like the stars of the sky in number, and like the sands on the sea shore which cannot be counted.
Wikipedia Bible Project Worsley's New Testament	By faith also Sarah received strength to conceive seed, and brought forth a son when she was past age, because she accounted Him faithful who had promised. So that there descended even from one, and him <i>in a manner</i> dead, <i>a posterity</i> like the stars of heaven for multitude, and as the sand on the sea shore, innumerable.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.

New RSV  
Revised English Bible—1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
Hebraic Roots Bible

Also by faith Sarah herself received power for conceiving seed even beyond the time of age, and gave birth; since she deemed the One having promised to be faithful.

Therefore, from one man failing through age, numbers were born, like the stars in the heavens, and like the sand on the sea shore, which is innumerable. (Genesis 22:17)

Holy New Covenant Trans.

By faith, Abraham — because he considered Him faithful who had promised — was able to become a father; he was really too old. Sarah couldn't have children, but Abraham believed in God who promised that Abraham would have descendants. Although Abraham was almost dead, many descendants came from this one man in his old age — like "the number of stars in the sky and the sand on the ocean beaches"

The Scriptures 2009

By belief also, Sarah herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.

And so from one, and him as good as dead, were born **as numerous as the stars of the heaven, as countless as the sand which is by the seashore.** Genesis 15:5, Genesis 22:17.

Tree of Life Version

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament

...[by] faith and She Sarah Barren power to foundation [of] seed receives and {Having more} against time [of] age since {to be} faithful [She] accounts the [one] promising so and from one [man] [They] are birthed and These [from] [man] having been deadened {are} as The Stars [of] the heaven [in] the number and as The Sand The [One] against the lip [of] the sea The [One] Unnumbered...

Alpha & Omega Bible

BY FAITH EVEN SARAH HERSELF RECEIVED ABILITY TO CONCEIVE, EVEN BEYOND THE PROPER TIME OF LIFE, SINCE SHE CONSIDERED HIM FAITHFUL WHO HAD PROMISED.

THEREFORE THERE WAS BORN EVEN OF ONE MAN, AND HIM AS GOOD AS DEAD AT THAT, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. †(Genesis 15:5; Genesis 22:17; Genesis 32:12)

Awful Scroll Bible

By confidence, even Sarah herself received ability, to be scattered-along-down of seed, and she bore forth, off from the opportune time of age, whether-upon she esteems Him confiding, heralding- it -beforehand.

Through-which is being begotten, even out of one, (indeed these having been as destitute,) "accordingly-as-to the stars of the expanse, in great number, and if-as the sand, which is by the seashore, in-numerable."

Concordant Literal Version

By faith Sarah herself also obtained power for the disruption of seed, and brought forth beyond the period of her prime, since she deems the Promiser faithful;" wherefore, also, were begotten by one, and these of one who is deadened, according as the constellations of heaven in multitude, and as the sand beside the sea shore innumerable."

exeGesés companion Bible

By trust  
Sara also took dynamis to conceive sperma  
- and birthed

when she was beyond the season of maturation;  
since she deemed him who had pre-evangelized  
trustworthy.

So even of one  
and him as good as dead  
birthed a multitude exactly as the stars of the sky  
and innumerable as the sand by the sea shore.

Orthodox Jewish Bible

By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (since) she considered ne'eman (faithful) the One having given the Havtachah (promise); therefore, also, from one man were born [DEVARIM 26:5] and indeed this man was kimat (practically, as good as) dead many, as numerous as HAKOKHAVIM in HASHOMAYIM and as innumerable as the sand ASHER AL SEFAT ("that is on the seashore"). [BERESHIS 15:5; 22:17]

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
By [having] faith, Sarah herself received the ability to have children, even though she was [sterile, being] past the age of child-bearing, since she considered God faithful to His promise. [Note: Some translations consider "Abraham" to be the subject of this controversial verse. See Lightfoot, pp. 222-225]. Therefore, from one man [Abraham], who was as good as dead [i.e., because of having a sterile wife], were born descendants as numerous as the stars in the sky and as countless as the [grains of] sand on the seashore.

Benjamin Brodie's trans.

By means of doctrine, even Sarah [at age 86], herself barren [unable to bear children], obtained [as a super-abounding grace blessing] the ability for the deposit of semen, even beyond the favorable age [the ability to get pregnant had long passed], because she herself regarded the One [God the Father] who had made the promise trustworthy.

As a matter of fact, they [Abraham's other descendants] also were born from one and the same source [Abraham's sperm], (although he was as good as dead [sexually]), as many as the stars of the heaven [heavenly seed: the Church], and as innumerable as the sand [earthly seed: Israel] along the shore of the sea [the world].

The Expanded Bible  
Jonathan Mitchell NT

.  
In faith, by trust, with confidence and for loyal allegiance, also, Sarah herself – being sterile – received (or: laid hold of) power and ability unto a conception (a depositing; founding; casting down) of seed (= offspring), even beyond [the] fertile season of maturity (full age and prime of life), since a Faithful, Loyal and Believable One – the One promising – took the lead (led the way; presided; or, an alternate meaning of hgeomai yields: since she regarded the Promiser trustworthy and believable),

on which account, also, were born from one [couple] – and these of one having been deadened – [people] corresponding to the stars of the heaven (or: sky) for fullness of multitude, and as the sand beside the lip (shore) of the sea: the innumerable. [Gen. 15:5-6]

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

## Lexham Bible

By faith also, with Sarah [Literally “with her, Sarah”], [Some manuscripts have “even though Sarah herself was barren”] he received the ability to procreate [Literally “power to deposit seed”] even past the normal age [Literally “beyond the time of maturity”], because he regarded the one who had promised to be faithful. And therefore these were fathered from one man, and he being as good as dead, as the stars of heaven in number and like the innumerable sand by the shore of the sea.

## NET Bible®

## New American Bible (2011)

## The Passion Translation

## Rotherham’s Emphasized B.

## The Spoken English NT

By faith, Sarah too, although she was infertile,<sup>w</sup> received the power to give birth-and beyond what was possible for her age!<sup>x</sup> She could do it because she regarded the One who had promised it to be faithful.

So from just one man-and practically a dead one at that-were born descendants As numerous as the stars of heaven, And as countless as the sands of the seashore.<sup>y</sup>

<sup>w</sup> That is, she couldn’t have children.

<sup>x</sup> There is uncertainty in the mss tradition around this verse. It’s very possible that it originally had Abraham being given the power of fathering children.

<sup>y</sup> Genesis 15:5-6; Genesis 22:17; Genesis 32:12.

## Wilbur Pickering’s New T.

By faith Sarah herself also received power to conceive seed, and she bore a child when she was past the normal age, since she judged Him faithful who had promised. And so, from one man, actually an impotent,<sup>6</sup> were begotten descendants as numerous as the stars in the sky, and as countless as the sand on the seashore.

(6) This statement helps us understand why Sarah urged Abraham to sleep with Hagar; she knew his virility was declining and was desperate for him to produce an heir. For Isaac to be born, God had to work a miracle in Abraham’s body, as well as in Sarah’s.

**Literal, almost word-for-word, renderings:**

## A Faithful Version

By faith also Sarah herself received power to conceive seed, and gave birth when she was well beyond the childbearing age because she esteemed Him faithful Who had personally promised her a son.

Because of this faith, there came into being from one man?and moreover, one who was reproductively dead? descendants as numerous as the stars in the heavens, and as countless as the sand on the sea shore.

## Analytical-Literal Translation

By faith also Sarah herself received power for conception of seed, and she gave birth after [the] [normal] time of life, since she regarded the One having promised [to be] faithful. [see Gen 18:11-14; 21:2]

And so from one [man] were born, and in these [things] having been as good as dead, [as many descendents] as the stars of heaven in number and as innumerable as sand which [is] by the sea-shore. [Gen 15:5; 22:17; 32:12]

## Berean Literal Bible

## Bond Slave Version

## C. Thomson updated NT

## Charles Thomson NT

## Context Group Version

By trust even Sarah herself, who was barren, received power to conceive seed when she was past age, since she counted him trustworthy who had promised: therefore also there sprang of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand, which is by the sea-shore, innumerable.

## English Standard Version

Far Above All Translation	By faith Sarah herself also received power to conceive seed and when past the prime of life she gave birth, because she considered him who made the promise faithful. Which <i>is</i> also why there were begotten from one – <i>who was in</i> these respects considered dead – <i>as many</i> as the stars of the sky in abundance and as the sand of the sea-shore which <i>is</i> uncountable.
Green’s Literal Translation Literal New Testament	. BY FAITH ALSO HERSELF SARAH POWER FOR [THE] CONCEPTION OF SEED RECEIVED, AND BEYOND AGE SEASONABLE GAVE BIRTH; SINCE FAITHFUL SHE ESTEEMED HIM WHO PROMISED. WHEREFORE ALSO FROM ONE WERE BORN, AND THAT TOO OF [ONE] HAVING BECOME DEAD, EVEN AS THE STARS OF THE HEAVEN IN MULTITUDE, AND AS SAND WHICH [IS] BY THE SHORE OF THE SEA THE COUNTLESS.
Literal Standard Version	By faith Abraham, being called, obeyed, to go forth into the place that he was about to receive for an inheritance, and he went forth, not knowing to where he goes; by faith he sojourned in the land of the promise as a strange country, having dwelt in dwelling places with Isaac and Jacob, fellow-heirs of the same promise, for he was looking for the city having the foundations, whose craftsman and constructor [is] God. And by faith Sarah, herself barren, received power to conceive seed even after the time of life, seeing she judged Him who promised faithful; for this reason, also, from one—and that of one who had become dead—were begotten as the stars of the sky in multitude, and innumerable as the sand that [is] by the seashore. Vv. 8–10 are included for context.
Modern English Version Modern Literal Version 2020	. In faith, even Sarah herself received power *for conception of seed and bore a son contrary to <i>the</i> time of <i>her fertile age*</i> , since she deemed the one who promised <i>it</i> faithful. And hence these were fathered from one <i>sexually dead man</i> , just-as the stars of heaven in a multitude and as innumerable as the sand beside the sea shore. {Genesis 4:4, 5:24, 6:8, 14, 12:1-2, 5, 27:11-12, 14, Gen 18:1-33, 22:17}
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. . . . . . . By means of doctrine resident in the soul even Sarah herself received sexual ability for the deposit of seed (sperm), though she was beyond the time of life for conception, because she concluded faithful the One Who had promised [her in eternity past] . And therefore from the source of one hopeless couple was born Isaac, and these same ones [Abraham and Sarah] having become sexually dead [in contrast to the promises of Genesis 15:5], just as the stars of the heavens in number and the sand which is by the lip of the sea, innumerable.
Updated Bible Version 2.17 A Voice in the Wilderness Webster’s Translation World English Bible Worrell New Testament Young’s Updated LT	. . . . . .

**The gist of this passage:**

11-12

Hebrews 11:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same; this</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
Sárrha (Σάρρα) [pronounced SAR-hrah]	<i>princess; transliterated, Sara, Sarah</i>	feminine singular proper noun; a person; nominative case	Strong's #4564
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
katabolê (καταβολή) [pronounced kaht-ab-ohl-AY]	<i>a deposition, that is, founding; figuratively, conception, foundation</i>	feminine singular noun, accusative case	Strong's #2602
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; genitive/ablative case	Strong's #4690
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2983

**Translation:** By faith, even Sarah herself, received [the] ability for [the] conception of offspring,...

The author of Hebrews gives us some more information about the birth of Isaac. Sarah herself, after time had passed, developed faith in God and His promises.

As a result, she did receive the ability to have children.

### Hebrews 11:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
para (παρά) [pronounced <i>paw-RAW</i> ]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
kairos (καιρός) [pronounced <i>kī-ROSS</i> ]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
hêlikia (ἡλικία) [pronounced <i>hay-lik-EE-ah</i> ]	<i>maturity (in years or size); age, stature</i>	feminine singular noun; genitive/ablative case	Strong's #2244
The Scrivener Textus Receptus and the Byzantine Greek text both have the additional word...			
tiktô (τίκτω) [pronounced <i>TIHK-tow</i> ]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5088

**Translation:** ...and she bore [a child] beyond a time of age,...

As a result, Sarah bore a child beyond her time when that was possible.

### Hebrews 11:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeí (ἐπεί) [pronounced <i>ehp-IH</i> ]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as; otherwise, else</i>	conjunction; preposition	Strong's #1893
The writer of Hebrews uses this word 9x in this epistle; Paul uses this word 10x in all of his epistles (interestingly enough, 5x in 1Corinthians).			
pistós (πιστός) [pronounced <i>pis-TOSS</i> ]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; accusative case	Strong's #4103
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ah-ee</i> ]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2233

Hebrews 11:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i> ]	<i>announcing that one is about to do or furnish something; promising (of one's own accord); engaging voluntarily (in); professing an art, professing one's skill in something</i>	masculine singular, aorist (deponent) middle participle; accusative case	Strong's #1861

**Translation:** ...when she determined the One Who has promised [was] faithful.

The conception of Isaac took place at a time where Sarah determined that the One making these promises to her and to Abraham was faithful—meaning that He could be trusted to carry through with what He promised.

Hebrews 11:11 **By faith, even Sarah herself, received [the] ability for [the] conception of offspring, and she bore [a child] beyond a time of age, when she determined the One Who has promised [was] faithful.** (Kukis nearly literal translation)

Quite frankly, I am not too happy with my own translation; nor was I very happy with the other translations when I viewed the Greek behind them.

Hebrews 11:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced <i>DEE-oh</i> ]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
In Hebrews 11:12, this is translated, <i>therefore, therefore also, therefore even, wherefore, and so, because of this, so that, for this reason, for which cause, so even, which is also why, this is why.</i>			
apó (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; genitive/ablative case	Strong's #1520

### Hebrews 11:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennáō (γεννάω) [pronounced <i>gen-NAH-oh</i> ]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1080

**Translation:** *Consequently was born from one,...*

The one here is Abraham; and from is born all of the Jews.

### Hebrews 11:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tauta (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
nekrōō (νεκρώω) [pronounced <i>nek-ROW-oh</i> ]	<i>putting to death, making dead, slaying; subduing; being worn out</i>	masculine singular; perfect passive participle; genitive/ablative case	Strong's #3499

**Translation:** *...even these ones, [from] one having been worn out,...*

The morphology of these words let us know what means what. *These* refers to the millions of Jews who were born from one man, Abraham. They were born from a man who was worn out or sexually dead.

### Hebrews 11:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
ta (τά) [pronounced <i>taw</i> ]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
ástra (ἄστρα) [pronounced <i>AS-tra</i> ]	<i>stars, groups of stars; properly, constellations</i>	neuter plural noun, nominative case	Strong's #798

Hebrews 11:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; people; congregation; a bundle; armload</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4128

**Translation:** ...according as the stars of the sky for the multitude...

The numbers of those who were born are huge. Here, the writer compares them to the stars of the sky in terms of numbers. This strikes me as being quite an exaggeration (which occurs at times in Scripture). We do not know what is going to happen in the **Millennium**; or how prolific the Jewish families will be at that time. There will be a thousand years of perfect environment.

Hebrews 11:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ámmos (ἄμμος) [pronounced AM-moss]	<i>sand, sand as heaped on the beach; sandy ground</i>	feminine singular noun; nominative case	Strong's #285
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Hebrews 11:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
cheilos (χείλος) [pronounced KHI-loss]	<i>lip, of the speaking mouth, of a jar or jug; metaphorically the sea shore</i>	neuter singular noun; accusative case	Strong's #5491
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thálassa (θάλασσα) [pronounced THAHL- ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, genitive/ablative case	Strong's #2281
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
anarithmētos (ἀναρίθμητος) [pronounced an-ar- ITHH-may-toss]	<i>innumerable, uncountable, unnumbered, without number</i>	feminine singular adjective; nominative case	Strong's #382 (hapax legomena)

**Translation:** ...and even as the sand along the sea shore—the uncountable [number].

Another huge number would be the number of grains of sand along the sea. This would also be massive; and it describes the number of Israelites born from Abraham.

Hebrews 11:12 *Consequently was born from one, even these ones, [from] one having been worn out, according as the stars of the sky for the multitude and even as the sand along the sea shore—the uncountable [number].* (Kukis nearly literal translation)

Hebrews 11:11–12 *By faith, even Sarah herself, received [the] ability for [the] conception of offspring, and she bore [a child] beyond a time of age, when she determined the One Who has promised [was] faithful. Consequently was born from one, even these ones, [from] one having been worn out, according as the stars of the sky for the multitude and even as the sand along the sea shore—the uncountable [number].* (Kukis nearly literal translation)

Hebrews 11:11–12 *By faith, even Sarah herself bore a son, being beyond the age when she had the ability to conceive, because she had determined that the One Who made promises was faithful in His Word. Consequently, was conceived and born from this one man, Abraham, whose body was sexually dead. In fact, from him came a multitude of people, according to the number of stars in the sky and as the sand along the seashore—Sarah and Abraham produced an uncountable number of descendants.* (Kukis paraphrase)

**According to faith, died these (ones), all having not received the promises, but from a distance them having seen and having embraced, and having said that foreigners and exiles keep on being on the land.**

Hebrews  
11:13

**These all died according to faith, not having received the promises, but, having seen them from a distance and having embraced [them], and having affirmed that aliens and exiles keep on being in the land.**

**These persons have all since died, yet holding onto their faith in God’s promises. They did not see the fulfillment of these promises themselves, but they could see them afar off and, therefore, embraced them, having affirmed that aliens and foreigners still remained in the land of promise.**

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	According to faith, died these (ones), all having not received the promises, but from a distance them having seen and having embraced, and having said that foreigners and exiles keep on being on the land.
Complete Apostles Bible	These all died according to faith, not having received the promises, but having seen them afar off and welcoming them, and confessing that they were strangers and pilgrims on the earth.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.
V. Alexander’s Aramaic Eastern Aramaic Manuscript	.
James Murdock’s Syriac NT	All these died in faith, and received not their promise; but they saw it afar off, and rejoiced in it; and they confessed that they were strangers and pilgrims on the earth.
Original Aramaic NT	These died in faith, all of them, and they did not receive their promise, but they saw it from a distance and rejoiced in it and confessed that they were foreigners and nomads in The Earth.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	All these came to their end in faith, not having had the heritage; but having seen it with delight far away, they gave witness that they were wanderers and not of the earth.
Bible in Worldwide English	These people all died still believing God. They did not get the things God had promised them. But they saw them far away and were glad to see them. They said they did not belong to this world, but were only travelling in it.
Easy English Easy-to-Read Version–2008	. All these great people continued living with faith until they died. They did not get the things God promised his people. But they were happy just to see those promises coming far in the future. They accepted the fact that they were like visitors and strangers here on earth.
<i>God’s Word</i> ™	All these people died having faith. They didn’t receive the things that God had promised them, but they saw these things coming in the distant future and rejoiced.

	They acknowledged that they were living as strangers with no permanent home on earth.
Good News Bible (TEV)	It was in faith that all these persons died. They did not receive the things God had promised, but from a long way off they saw them and welcomed them, and admitted openly that they were foreigners and refugees on earth.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Every one of those people died. But they still had faith, even though they had not received what they had been promised. They were glad just to see these things from far away, and they agreed that they were only strangers and foreigners on this earth.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	These heroes all died still clinging to their faith, not even receiving all that had been promised them. But they saw beyond the horizon the fulfillment of their promises and gladly embraced it from afar. They all lived their lives on earth as those who belonged to another realm.
UnfoldingWord Simplified T.	.
Williams' New Testament	These people all died victoriously as a result of their faith, although they did not receive the blessings promised; that is, because they really saw them in the far-off future and welcomed them, and so professed to be only foreigners and strangers here on earth.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	In line with trust, these all died after not receiving the promises, but after seeing them from far away, greeting them, and acknowledging that they are strangers and refugees on the earth.
Common English Bible	.
Len Gane Paraphrase	These all died in faith, not having received the promises, but anticipating them. They were convinced about them, welcomed [them], and confessed that they were strangers and pilgrims on the earth.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	All these died sustained by faith. They did not obtain the promised blessings, but they saw them from a distance and welcomed the sight, and they acknowledged themselves to be only aliens and strangers on the earth.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.

Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	They all died still trusting in God. Though they didn't receive the things God promised, they were still looking for them as it were from a distance and welcomed them, acknowledging that on this earth they were foreigners, people just passing through.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	These all died in faith without receiving the promises, but seeing them from a distance and welcoming them , and admitting that they were strangers and temporary residents on the earth.
Montgomery NT	These all died in faith, not having yet received the promises; nay, but they saw them from afar, and hailed them, and confessed that they were strangers and pilgrims on the earth.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	In faith all these died without receiving the promises, but instead seeing and greeting them from far off, and admitting that they were foreigners and exiles on the earth.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebrew Names Version	These all died in faith, not having received the promises, but having seen <sup>[2]</sup> them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. <sup>[2]</sup> 11:13 TR adds "and being convinced of"
Hebraic Roots Bible	These all died by way of faith, not having received the promises <sup>3</sup> , but seeing them from afar, and being persuaded, and having embraced and confessed that they are strangers and pilgrims on the earth. 3 This would include Enoch who is mentioned in verse 5, who would have died and would not be in heaven as many wrongly assume.
Holy New Covenant Trans.	All of the people died having faith. They had not yet received the things which God had promised. They saw that those things were far in the future but they welcomed them. They admitted that they were strangers on earth. It was not their home.

The Scriptures 2009 In belief all these died, not having received the promises,<sup>a</sup> but seeing them from a distance, welcomed and embraced them, and confessed that they were aliens and strangers on the earth.  
<sup>a</sup>See Hebrews 11:39.

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...in faith die These All not Receiving the promises but distantly them [Men] Seeing and Greeting and Professing for Foreign and Exiled [Men] are on the earth...

Alpha & Omega Bible ALL THESE DIED IN FAITH, WITHOUT RECEIVING THE PROMISES, BUT HAVING SEEN THEM AND HAVING WELCOMED THEM FROM A DISTANCE, AND HAVING CONFESSED THAT THEY WERE STRANGERS AND EXILES ON THE EARTH.

Awful Scroll Bible Each of these died-away, according to confidence, not claiming that heralded-beforehand, however, perceiving them afar off, and being persuaded and welcoming them, and together-considering that, they are strangers, and off-from-before-their-community, in the land.

Concordant Literal Version In faith died all these, not being requited with the promises, but perceiving them ahead and saluting them, and avowing that they are strangers and expatriates on the earth. "

exeGesés companion Bible These all died in trust  
not taking the pre-evangelisms;  
but seeing them afar:  
and were convinced and saluted and professed  
that they were strangers and pilgrims on the earth.

Orthodox Jewish Bible Yet all of these became niftarim (deceased) in Emunah, not having received the havtachot (promises), but having seen them and, as it were, they gave the havtachot a "Baruch Habah!" welcome from a distance, and they made the Ani Ma'amin hoda'ah (confession) that they were GERIM ["strangers" Ps 39:13(12)] and TOSHAVIM ("sojourners") in the Golus of the Olam Hazei.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version .  
These people [all] continued to have faith until they died, [even though] they had not obtained [all] the things God had promised, but had [only] seen them and welcomed them from a distance. And they had confessed to being strangers and aliens on earth.

Benjamin Brodie's trans. In accordance with doctrine [every man is appointed a time to die], these all [Abraham, Sarah, Isaac, Jacob] died [as super-abounding grace believers], not having obtained [in their lifetime] the promises, but instead saw them [through the doctrine in their souls] from a distance [in the future] and welcomed them, meanwhile acknowledging that they were strangers and sojourners upon the earth.

The Expanded Bible  
Jonathan Mitchell NT .  
Down from faith (or: In line with confidence; Corresponding to trust; In the sphere of loyal allegiance and faithfulness) all these folks died off, not taking hold of (or: receiving; [other MSS: not being ones carrying off to themselves for kindly keeping]) the promises, but still, after seeing them forward at a distance, and drawing them to themselves and clinging to them, even speaking alike (saying the same thing; confessing in verbal agreement) that they are, and continue being, strangers and sojourners (or: foreigners and alien residents living in a foreign place) upon the land (or: earth).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

**Bible Translations with Many Footnotes:**

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham’s Emphasized B. .  
 The Spoken English NT .  
 Wilbur Pickering’s New T. **Seeking a heavenly homeland**

These all died believing—not having received the promises, but having seen and welcomed them from a distance, thus confessing that they were aliens and sojourners on the earth.

**Literal, almost word-for-word, renderings:**

A Faithful Version All these died in faith, not having received the promises, but having seen them from afar, and having been persuaded of them, and having embraced them, and having confessed that they were strangers and sojourners on the earth.

Analytical-Literal Translation .  
 Berean Literal Bible These all died in faith, not having received the promises, but having seen them from afar, and having embraced them, and having confessed that they are strangers and sojourners on the earth.

Bond Slave Version .  
 C. Thomson updated NT .  
 Charles Thomson NT .  
 Context Group Version These all died in trust, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the land.

English Standard Version .  
 Far Above All Translation In faith these all died, not having received the promises, but having seen them from afar, and having embraced them, and they confessed that they were strangers and outsiders on the earth.

Green’s Literal Translation These all died by way of faith, not having received the promises, but seeing them from afar, and being persuaded, and having embraced and confessed that they are aliens and tenants on the earth.

Literal New Testament .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 These all died according-to faith, not having received the promises. But having seen them and having greeted them from farther out and having confessed that they are strangers and travelers upon the earth.

Modern KJV .  
 New American Standard .  
 New European Version .  
 New King James Version .  
 NT (Variant Readings) .  
 Niobi Study Bible **The Heavenly Hope**

These all died in (according to) faith, not having received the promises but having seen them afar off, and were persuaded by them and embraced them, and confessed that they were strangers and pilgrims on the earth.

Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

.  
According to doctrine resident in the soul, all these died [under the principle of dying grace] not having received the surpassing grace promises, but having seen the same from a distance, and having saluted and embraced them, also having acknowledged that they were strangers and passing-through types [or, *transients*] from grace to grace, from glory to glory, on the earth.

Updated Bible Version 2.17  
A Voice in the Wilderness

.  
These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were foreigners and pilgrims on the earth.

Webster's Translation  
World English Bible  
Worrell New Testament  
Young's Updated LT

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**The gist of this passage:**

Hebrews 11:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
pistis (πίστις) [pronounced PIHS-tihz]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; accusative case	Strong's #4102
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #599
houtoi (οὗτοι) [pronounced HOW-toy]	these [things, ones], those	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
pantes (πάντες) [pronounced PAHN-tehç]	the whole, all; everyone, each one, all [things]	masculine plural adjective, nominative case	Strong's #3956

**Translation:** These all died according to faith,...

The ones that the author of Hebrews has been talking about—Abel, Enoch, Noah, Abraham and Sarah—they all died according to faith-doctrine. They understood truths related to God and related to His promises, and they lived their lives according to these promises. They did not have to see these promises fulfilled with their own eyes.

**Application:** The believer in Jesus Christ should hold onto the promises of God, even if he does not see them all fulfilled in his own life. The words of God are key in our existence, as is our faith in Him. We continue to hold onto such promises to our own dying breath.

Hebrews 11:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
komizô (κομίζω) [pronounced kom-ID-zoh]	<i>providing for; carrying off (as if from harm; generally obtain); bringing, receiving [back], recovering</i>	masculine plural, aorist middle participle; nominative case	Strong's #2865
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
epaggeliaz (ἐπαγγελίας) [pronounced eh-pang-eh-EE-ah]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, accusative case	Strong's #1860

**Translation:** ...not having received the promises,...

God continues to make many promises of future events. The believers cited were aware of these promises (we probably do not know many of them from the postdiluvian era), and they believed these promises, even if they did not see them actually occur.

Abraham is a good example of this. He was sent to the **land of promise** by God, but he merely walked around in this land, putting up his tent here and there, and looking it over. He did not see with his own eyes what God was going to do; but he did see this through his eyes of faith.

**Application:** Next on our program is the **rapture** of the church. Will it happen in the next 5 minutes, 5 years or 5 centuries? I don't know; but I know that it will take place, quickly followed by a series of events promised to us by God (**the Tribulation** and the Millennium).

Hebrews 11:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
porrhôthen (πόρρωθεν) [pronounced POHR-hro-then]	<i>from afar, afar off, from a distance, a distance away, keeping [one's] distance</i>	adverb	Strong's #4207

Hebrews 11:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autas (αὐτάς) [pronounced ow-TAHS]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person feminine plural pronoun, accusative case	Strong's #846
eidō (εἶδω) [pronounced I-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong's #1492

**Translation:** ...but, having seen them from a distance...

These promises were seen by these people named (and those not named) from a distance, so to speak. They were aware of things in the future which they themselves would not physically see; but they knew would happen.

Hebrews 11:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #782

**Translation:** ...and having embraced [them],...

The believers noted embraced the promises of God, the ones which they saw fulfilled and the ones that they did not see.

Hebrews 11:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
homologeō (ὁμολογέω) [pronounced hoh-moh-loh-GEH-oh]	<i>speaking frankly; affirming, admitting, acknowledging; openly declaring [professing]; giving assent to; confessing; the ones promising; binding oneself to/with a promise</i>	masculine plural, aorist active participle; nominative case	Strong's #3670
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Hebrews 11:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
xénos (ξένος) [pronounced XEHN-oss]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	masculine plural adjective; nominative case	Strong's #3581
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
parepidêmos (παρεπίδημος) [pronounced par-ep-IHD-ay-moss]	<i>one who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; an exile, sojourning in a strange place, a foreigner; an alien alongside, a resident foreigner, a pilgrim; in the NT metaphorically in reference to heaven as the native country, one who sojourns on earth</i>	masculine plural adjective; nominative case	Strong's #3927
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEM]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** ...and having affirmed that aliens and exiles keep on being in the land.

This final phrase focuses primarily upon Abraham and Sarah. They are in the land of promise; God has made great promises to them, and yet, up to age 99, Abraham had not yet had a son. Furthermore, there were all these degenerates living in this land. Nevertheless, Abraham believed God.

Hebrews 11:13 These all died according to faith, not having received the promises, but, having seen them from a distance and having embraced [them], and having affirmed that aliens and exiles keep on being in the land. (Kukis nearly literal translation)

Hebrews 11:13 These all died according to faith, not having received the promises, but, having seen them from a distance and having embraced [them], and having affirmed that aliens and exiles keep on being in the land. (Kukis nearly literal translation)

Hebrews 11:13 These persons have all since died, yet holding onto their faith in God's promises. They did not see the fulfillment of these promises themselves, but they could see them afar off and, therefore, embraced them, having affirmed that aliens and foreigners still remained in the land of promise. (Kukis paraphrase)

For the ones to such as these kept on speaking. They kept on revealing that one's native country they kept on searching for. And if indeed of her they were remembering from whom an exit; they were having whatever time to turn back. Then at this time of a better thing they kept on desiring this (thing)—he keeps on being from heavenward. Consequently, was not ashamed to them the God. God kept on being called upon by them, for He made ready for them a city.

Hebrews  
11:14–16

For the ones who keep on speaking such as this keep on revealing that they keep on searching for a homeland. And if indeed they were remembering her from which they exited, they were holding onto whatever time to return [there]. But now they desire a better [land], this being of heaven. Therefore, the God does not feel shame toward them, [for Him] to keep on being called God by them, for He has prepared a city for them.

For all of these people who have expressed their faith as they have, keep on revealing that they are searching for a homeland. Even when they were in Egypt, they remembered the land from which they came, and they were holding onto these promises of God until it was time to return there. But even now, they desire even a greater home, this home being of heaven. Therefore, God feels no shame toward them, as He is continually called God by them, and He has prepared a heavenly city for them.

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) For the ones to such as these kept on speaking. They kept on revealing that one's native country they kept on searching for. And if indeed of her they were remembering from whom an exit; they were having whatever time to turn back. Then at this time of a better thing they kept on desiring this (thing)—he keeps on being from heavenward. Consequently, was not ashamed to them the God. God kept on being called upon by them, for He made ready for them a city.
- Complete Apostles Bible For those saying such things make evident that they seek a fatherland. And indeed if they had remembered that land from which they went out, they would have had opportunity to turn back. But now they desire a better land, that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.
- Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) .  
For they that say these things do signify that they seek a country. And truly, if they had been mindful of that from whence they came out, they had doubtless, time to return. But now they desire a better, that is to say, a heavenly country. Therefore, God is not ashamed to be called their God: for he hath prepared for them a city.
- V. Alexander's Aramaic  
Eastern Aramaic Manuscript .
- James Murdock's Syriac NT Now they who say thus, show that they seek a city. But if they had been seeking that city from which they came out, they had opportunity to return again and go to it.

Original Aramaic NT	<p>But now it is manifest that they longed for a better [city] than that, [namely,] for that which is in heaven. Therefore God did not refuse to be called their God; for he prepared for them the city.</p> <p>But those who say these things show that they seek their City.</p> <p>And if they had been seeking that city which they had left, they had time to return again to it.</p> <p>Now it is apparent that they longed for better than that, which is in Heaven; because of this, God is not ashamed to be called their God, for he has prepared a City for them.</p>
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>For those who say such things make it clear that they are searching for a country for themselves.</p> <p>And truly if they had kept in mind the country from which they went out, they would have had chances of turning back.</p> <p>But now their desire is for a better country, that is to say, for one in heaven; and so it is no shame to God to be named their God; for he has made ready a town for them.</p>
Bible in Worldwide English	<p>People who say such things mean they are looking for a country which will be their own.</p> <p>If they had wanted the country they left behind, they could have gone back to it.</p> <p>But now they want a better country. They want a place in heaven. That is why God wants to be called their God. He has made a city ready for them.</p>
Easy English	.
Easy-to-Read Version–2008	<p>When people accept something like that, they show they are waiting for a country that will be their own.</p> <p>If they were thinking about the country they had left, they could have gone back.</p> <p>But they were waiting for a better country--a heavenly country. So God is not ashamed to be called their God. And he has prepared a city for them.</p>
God's Word™	<p>Those who say such things make it clear that they are looking for their own country. If they had been thinking about the country that they had left, they could have found a way to go back. Instead, these men were longing for a better country--a heavenly country. That is why God is not ashamed to be called their God. He has prepared a city for them.</p>
Good News Bible (TEV)	<p>Those who say such things make it clear that they are looking for a country of their own. They did not keep thinking about the country they had left; if they had, they would have had the chance to return. Instead, it was a better country they longed for, the heavenly country. And so God is not ashamed for them to call him their God, because he has prepared a city for them.</p>
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	<p>When people talk this way, it is clear that they are looking for a place to call their own. If they had been talking about the land where they had once lived, they could have gone back at any time. But they were looking forward to a better home in</p>
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heaven. That's why God wasn't ashamed for them to call him their God. He even built a city for them.

The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For clearly, those who live this way are longing for the appearing of a heavenly city. And if their hearts were still remembering what they left behind, they would have found an opportunity to go back. But they couldn't turn back for their hearts were fixed on what was far greater, that is, the heavenly realm! So because of this God is not ashamed in any way to be called their God, for he has prepared a heavenly city for them.
UnfoldingWord Simplified T.	For those who say such things make it clear that they are seeking a homeland. If they had been thinking of the country from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.
Williams' New Testament	For people who make such a profession as this show that they are in search of a country of their own. And if they had been cherishing the memory of the country they had left, they would have had an opportunity to go back. But in reality they were aspiring for a better country, I mean, a heavenly one. This is why God is not ashamed to be called their God, for He has prepared a city for them.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, the <i>people</i> saying these types of <i>things</i> show that they are looking for a <i>hometown</i> . And certainly if they were remembering that hometown that they walked out away from, they would have had a time to double back. But now they are reaching out for a better <i>hometown</i> (that is, a heavenly <i>hometown</i> ). For this reason, God is not ashamed of them, to also be called their God. You see, He has a city ready for them.
Common English Bible	.
Len Gane Paraphrase	Now they that say such things declare plainly that they seek a country. And truly, if they kept thinking about the [country] from where they came, they could have the chance to return. But now they desire a better [country], that is, a heavenly one. Therefore, God is not ashamed to be called their God, for indeed, he has prepared a city for them.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Those who speak thus show plainly that they are seeking their fatherland. If they had been thinking of the land that they had left, they could have found opportunities to return. But no, they were longing for a better, a heavenly, land! And therefore God was not ashamed to be called their God; indeed he had already prepared them a city.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.

Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	People who say such things make it clear that they're looking for a country of their own. For if they cared about the country they'd left behind, they could have returned. But they're looking for a better country instead, a heavenly country. That is why God isn't disappointed with them, and is happy to be called their God, for he has built a city for them.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Because they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from where they came out, they might have had opportunity to have returned. But now they desire a better country, that is a Cosmic one: where Elohim is not ashamed to be called their Elohim, because HE has prepared for them a city.
Weymouth New Testament	.	All these died in the possession of faith. They had not received the promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth; for men who acknowledge this make it manifest that they are seeking elsewhere a country of their own. And if they had cherished the remembrance of the country they had left, they would have found an opportunity to return; but, as it is, we see them eager for a better land, that is to say, a heavenly one. For this reason God is not ashamed to be called their God, for He has now prepared a city for them. V. 13 is included for context.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.	
Hebraic Roots Bible	.	For those saying such things make clear that they seek a fatherland. And truly if they remembered that from which they came out, they had time to return. But now they stretch forth to a better, that is, a heavenly land. Therefore, YAHWEH is not ashamed of them, for Him to be called their Elohim; for He prepared a city for them.
Holy New Covenant Trans.	.	When people say that sort of thing, it shows that they are looking for a home country. They had come from another country. They were not trying to remember

what it was like. They could have gone back there, but they were yearning for a better country — a heavenly one. So God prepared a city for them. He is not ashamed to be called "their God"

The Scriptures 2009

For those who speak this way make it clear that they seek a fatherland. And yet, if they had indeed kept remembering that *place* from which they had come out, they would have had the chance to return. But now they long for a better *place*, that is, a heavenly. Therefore Elohim is not ashamed to be called their Elohim, for He has prepared a city for them.

Tree of Life Version

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### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Men] for these Saying show for country [They] seek and if certainly that [They] remembered from whom [They] come (out) [They] had ever time to return now but [her] greater [They] desire This is [her] heavenly so not feels (shame) them The God God~ to be called [of] them [He] prepares for [for] them city...

Alpha & Omega Bible  
Awful Scroll Bible

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For they confirming certainly-of-these, make-evident-from-among that, they seek-for a homeland.

And surely, if they were mindful of that, from which they came-out, they might were holding, an opportunity to turn-back, but now, they are themselves reaching, for that more availing, that is, upon-the-Expanse. Through-which, God is not ashamed-of them, to be called-upon as their God, for He readies for them a city.

Concordant Literal Version

For those who are saying such things are disclosing that they are seeking for a country of their own.

And, if, indeed, they remembered that from which they came out, they might have had occasion to go back."

Yet now they are craving a better, that is, a celestial; wherefore God is not ashamed of them, to be invoked as their God, for He makes ready for them a city."

exeGesés companion Bible

For whoever words such manifest that they seek a fatherland.

And indeed,  
if they had remembered from whence they came,  
they had ever had season to return.

But now they reach for a better  
- that is, the heavenlies:  
so Elohim shames not to be called their Elohim:  
for he prepared them a city.

Orthodox Jewish Bible

For those saying such things make it clear that they are searching for an Eretz Moshav.

And if they were remembering ha'aretz from which they made aliyah, they would have had an opportunity to make yerida (to descend back, return).

But, as it is, they aspire for something better, an Eretz HaAvot b'Shomayim; therefore, Hashem is not ashamed to be called "Ehoheihem;" for he prepared for them an Ir Kodesh.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

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An Understandable Version

For those who say such things make it obvious that they are looking for a country of their own [*i.e. heaven*]. And indeed, if they had remembered [*with longing*] the country they had left, they would have had the opportunity to return to it. But

Benjamin Brodie's trans. instead, they longed for a better country, that is, a heavenly one. Therefore, God is not ashamed to be called their God, for He has prepared a city for them. For the ones [patriarchs] who communicated such things [that they were strangers and sojourners on the earth] made it clear that they were continually seeking for a homeland. And, as a matter of fact, if they would have recalled that [place of their origin: Ur of the Chaldees] from which they had come out of [Mesopotamia], then they might have had the opportunity [distraction test] to return [geographic reversionism], But now [having some doctrine in their souls] they themselves [the patriarchs] long for something better that is heavenly [in origin]. Therefore God is not ashamed to be designated their God, with the result that He has prepared a city [the New Heavenly Jerusalem] for them .

The Expanded Bible  
Jonathan Mitchell NT

.  
For those (or: people) constantly saying such things are continuously shining within because (or: are causing to clearly appear that) they are habitually seeking upon (or: in earnest seeking for) a father-land (a land of the Father). And if, indeed, they were still being mindful of and continued remembering that from which they came forth (or: went out) they would have continued having a fitting season (situation; occasion) to bend back up again (or: return), yet now they are continuously stretching themselves out in order to touch a superior (stronger and better) one: this is one belonging to the superior-heaven (or: that is, pertaining to the One upon the atmosphere; or: this exists being one from the added, superimposed heaven). Wherefore God is habitually not ashamed of them, to be called upon [as] their God. You see, He prepared (made ready) a city for (or: by; with; among) them.

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

**Bible Translations with Many Footnotes:**

Lexham Bible

For those who say such *things* make clear that they are seeking a homeland. And if they remember [Some manuscripts have “they had been remembering”] that *land* from which they went out, they would have had opportunity to return. But now they aspire to a better *land* , that is, a heavenly *one* . Therefore God is not ashamed of them, to be called their God, for he has prepared for them a city.

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT

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After all, people who talk like that are obviously searching for a home country. And if they were remembering the place they had come from as their home country, they had time<sup>z</sup> to go back. But now they were yearning for something better—in other words, what's in heaven. That's why God isn't ashamed of them, and is willing to be called their God. Because God has built<sup>aa</sup> them a city.  
z. Or “they would have had opportunity”.  
aa. Lit. “prepared”.

Wilbur Pickering's New T.

Now those who say such things make it clear that they are seeking a homeland. If they were actually remembering that land from which they had departed, they would have had opportunity to return. Instead they are aspiring to a better home—a heavenly one. Therefore God is not ashamed to be called their God; in fact He has prepared a city for them.

**Literal, almost word-for-word, renderings:**

A Faithful Version	For those who say such things make it manifest that they seek their own country, as promised by God. And if, on the one hand, they had let their minds dwell fondly on the place where they came from, they might have had opportunity to return. But now, on the other hand, they are aspiring to a more excellent country? that is, a heavenly one. Therefore, God is not ashamed to be called their God because He has prepared a city for them.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	For they who speak thus shew plainly that they are seeking their father's country: Now had these been mindful of that from which they came out, they might have had an opportunity of returning thither: but now they desire a better; that is a heavenly country; therefore God is not ashamed of them; to be invoked as their God: for he prepared a city for them.
Context Group Version	For those that say such things make it obvious that they are seeking after a country of their own. And if indeed they had been mindful of that [country] from which they went out, they would have had opportunity to return. But now they desire a better [country], that is, a celestial: therefore God is not ashamed of them, to be called their God; for he has prepared for them a city.
English Standard Version	.
Far Above All Translation	For those <i>who</i> say such <i>things</i> make <i>it</i> plain that they seek a homeland. And if they had kept thinking back to where they had come out from, they would have had an opportunity to turn back. But as <i>it is</i> , they aspire to a better <i>homeland</i> , that is <i>to say</i> , an upper-heavenly <i>one</i> . For that reason God is not ashamed of them to be called their God, for he has prepared a city for them.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	All these died in faith, having not received the promises, but having seen them from afar, and having been persuaded, and having greeted [them], and having confessed that they are strangers and sojourners on the earth, for those saying such things make apparent that they seek a country; and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return, but now they long for better, that is, heavenly, for this reason God is not ashamed of them, to be called their God, for He prepared a city for them. V. 13 is included for context.
Modern English Version	.
Modern Literal Version 2020	For* the ones who are saying such things are disclosing that they are seeking after a fatherland. And if they were indeed remembering that <i>land</i> from which they went forth, they would have had an opportunity to revisit. But now they are aspiring <i>for</i> themselves to a better <i>land</i> , this thing <i>is</i> a heavenly <i>one</i> . Hence God is not ashamed of them, to be called their God; for* he prepared a city for them.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For they who says such things as these make it clear that they keep striving for a heavenly country.

And if on the one hand they had continued remembering that country from which they had originated [but they did not], then they would have had opportunity to have circled back [in reversionism toward Chaldea].

But on the other hand as a matter of reality they themselves desire and strive for something better, that is, heavenly blessing and reward: therefore the God is not ashamed of the same ones to be designated their God: for he has prepared a city for the same ones.

Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Translation  
 World English Bible  
 Worrell New Testament

For those who say such things make it manifest that they are seeking *their* paternal home. And, if, indeed, they had been mindful of that *country* from which they went out, they would have had opportunity to return. But now they long for a better *country*, that is, a heavenly *one*; wherefore, God is not ashamed of them, to be called their God; for He prepared for them a city.

Young's Updated LT

**The gist of this passage:**  
 14-16

Hebrews 11:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoi]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
toioutos (τοιούτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, accusative case	Strong's #5108
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

**Translation:** For the ones who keep on speaking such as this...

The Hebrew people mentioned by the writer of Hebrews are Abraham and Sarah, and they continued to speak of the land given them by God. They both came to this country and Abraham specifically spoke of this promise, which is how we came to have **Genesis 12–15** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)), as God made these promises to Abraham and Abraham put these promises into the book that was developing, which was *the History of Man and God*.

This tells us that Abraham (and probably Sarah as well) kept on talking about the promises made by God to them, which included the land where they were currently walking.

Hebrews 11:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emphanizô (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i> ]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #1718
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
patris (πατρίς) [pronounced <i>pat-RECE</i> ]	<i>one's native country; one's fatherland, one's own country, a fixed abode or home; one's own native place, hometown, a city</i>	feminine singular noun; accusative case	Strong's #3968
epizêteô (ἐπιζητέω) [pronounced <i>ep-EED-zay-THE-oh</i> ]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #1934

**Translation:** ...keep on revealing that they keep on searching for a homeland.

Abraham and Sarah revealed that they were seeking their homeland (the homeland promised to them by God), but the Hebrew slaves of Egypt also were also searching for (or seeking out) this homeland.

Now, the Hebrew people in the desert-wilderness of Sinai were not lost. God had given them a way to take the land of Canaan, but they refused. Because they refused, God waited for that generation to die out (some He took out by the sin unto death), and He tested the second generation the same way. They were willing to go into the land and take it.

Hebrews 11:14 **For the ones who keep on speaking such as this keep on revealing that they keep on searching for a homeland.** (Kukis nearly literal translation)

Hebrews 11:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ei (εἰ) [pronounced <i>ī</i> ]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

Hebrews 11:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinês (ἐκείνης) [pronounced ehk-El-nace]	<i>of her [it], her, hers, its; from her [it]</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
mnēmoneuō (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3421
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
ékbasis (ἐκβασίς) [pronounced EHK-bas-iç]	<i>an exit, an egress, a way out; to go out; outcome; figuratively, to find a way out (from a difficulty, from life)</i>	feminine singular noun	Strong's #1545
Although Thayer and Strong's Exhaustive Concordance (enhanced) list this as a feminine noun, the morphology is listed as a 3 <sup>rd</sup> person plural, aorist active indicative (which is the morphology for a verb).			
In addition to the, the Greek Byzantine text and the Scrivener Textus Receptus lists this as a different verb altogether.			
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1831

**Translation:** And if indeed they were remembering her from which they exited,...

The feminine singular references in this section (like the demonstrative pronoun and the relative pronoun) refer to the land, the homeland, the region which the people of Jacob wanted. They had exited from this land (being invited into Egypt by Joseph), but they continued to remember this land.

Now, how do they remember this land? Does every Hebrew slave wake up each morning and say to themselves, "Ah, the land promised to us by God"? No! They gathered into groups and the book which I call the History of Man and God was read (it would have been recited from memory). You know this book by the name of Genesis. This is how the people of Jacob knew about their land, even though they spend 400 years in the land of Egypt, away from the land given them by God.

Throughout the history of man, this history was remembered—possibly weekly—and recited aloud for all to hear. This is how they *remembered* the land from which they had exited.

Hebrews 11:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2192
If the morphology of the previous word is accurate, then this is the 4 <sup>th</sup> verb in this single verse.			
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
anakamptô (ἀνακάμπτω) [pronounced an-ak-AMP-toe]	<i>to turn back, to turn, to return; to bend back</i>	aoist active infinitive	Strong's #344

**Translation:** ...they were holding onto whatever time to return [there].

For many generations, the people of Jacob held onto to the idea that, at some time in the future, they would return to this land. Bear in mind that, when Moses came onto the scene, the people that we are talking about were born and raised in the land of Egypt; and the same was true of their fathers, grandfathers and great grandfathers.

Nevertheless, they all held onto this thought throughout their lives—there would be a time when God would take them back to the land of promise.

Again, how did they know this? Week after week, they would hear their elders recite the text of Genesis (this would have been from memory).

Hebrews 11:15 **And if indeed they were remembering her from which they exited, they were holding onto whatever time to return [there].** (Kukis nearly literal translation)

Hebrews 11:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #2909

Hebrews 11:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orégomai (ὀρέγομαι) [pronounced or-EHG-om-ahēe]	<i>to aspire to, to covet, to desire; to stretch one's self out in order to touch or to grasp something, to reach after or desire something; to give one's self up to the love of money</i>	3 <sup>rd</sup> person plural, present middle indicative	Strong's #3713
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	feminine singular adjective; genitive/ablative case	Strong's #2032

**Translation:** But now they desire a better [land], this being of heaven.

But now, at this time, the time when the author of Hebrews is writing, they desire even a better land, that being a home in heaven.

Hebrews 11:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epaischunomai (ἐπαισχύνομαι) [pronounced ehp-ahēe-SHOO-nom-ahēe]	<i>to feel shame for something, to be ashamed</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1870
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

## Hebrews 11:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** *Therefore, the God does not feel shame toward them,...*

As a result of these hundreds and hundreds of years of faithfulness to His Word (not by every Hebrew person but by many of them), God is not ashamed of them.

## Hebrews 11:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ah-ee]	<i>to be called upon; to be summoned; to entitle; to be named, to be surnamed; to permit one's self to be surnamed; to be named after someone</i>	present passive infinitive	Strong's #1941
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** *...[for Him] to keep on being called God by them,...*

God is called God by this people.

## Hebrews 11:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hetoimazō (ἔτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2090
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Hebrews 11:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

**Translation:** ...for He has prepared a city for them.

Therefore, God has prepared a heavenly city for His people.

Hebrews 11:16 But now they desire a better [land], this being of heaven. Therefore, the God does not feel shame toward them, [for Him] to keep on being called God by them, for He has prepared a city for them. (Kukis nearly literal translation)

Hebrews 11:14–16 For the ones who keep on speaking such as this keep on revealing that they keep on searching for a homeland. And if indeed they were remembering her from which they exited, they were holding onto whatever time to return [there]. But now they desire a better [land], this being of heaven. Therefore, the God does not feel shame toward them, [for Him] to keep on being called God by them, for He has prepared a city for them. (Kukis nearly literal translation)

Hebrews 11:14–16 For all of these people who have expressed their faith as they have, keep on revealing that they are searching for a homeland. Even when they were in Egypt, they remembered the land from which they came, and they were holding onto these promises of God until it was time to return there. But even now, they desire even a greater home, this home being of heaven. Therefore, God feels no shame toward them, as He is continually called God by them, and He has prepared a heavenly city for them. (Kukis paraphrase)

By faith, had brought Abraham the Isaac, being tested, and the only-born (son) the promises the one having received, face to face with whom was said that in Isaac will be called by you seed. Having reasoned that even out from death ones would keep on wakening, able the God, from him and in a parable he was received.

Hebrews 11:17–19

By faith, Abraham, being tested, had brought the Isaac (as an offering), even the only-born (son), the one receiving the promises, directly to whom [it] was said that, in Isaac, in you, [your] seed will be called. [Abraham did as God had required], reasoning that the God [is] able even from dead ones to keep on raising up, from which he received him even with a parable.

By faith, Abraham was tested by God, yet he brought forward Isaac, his only-born son, the one who had received all of the promises, directly to whom it was said, “In you (Isaac), your (Abraham’s) seed will be called.” Therefore, Abraham was ready to offer up Isaac, having reasoned that God is able to raise him up from the dead, from which dead he (Abraham) would receive him (Isaac), providing us today with a parable.

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	By faith, had brought Abraham the Isaac, being tested, and the only-born (son) the promises the one having received, face to face with whom was said that <b>in Isaac will be called by you seed</b> . Having reasoned that even out from death ones would keep on wakening, able the God, from him and in a parable he was received.
Complete Apostles Bible	By faith Abraham, when he was tested, had offered up Isaac, and he that received the promises offered up his only begotten son, of whom it was spoken, "In Isaac your seed shall be called," considering that even from the dead, God was able to raise him up, from which he also received him in a figurative sense.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. By faith Abraham, when he was tried, offered Isaac: and he that had received the promises offered up his only begotten son, (To whom it was said: In Isaac shalt thy seed be called:) Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. By faith Abraham, in his trial, offered up Isaac; and he laid on the altar his only son, whom he had received by promise. For it had been said to him, In Isaac shall thy seed be called. And he reasoned with himself, that God was able even to raise [him] from the dead: and therefore, in the similitude [of a resurrection], he was restored to him.
Original Aramaic NT	By faith, Abraham offered Isaac during his testing, and laid his only son on the altar, whom he had received by The Promise. For it was said to him, "In Isaac your seed shall be called." And he accepted in his soul that God was able to raise him from the dead, and because of this, he was given to him in a simile.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	By faith Abraham made an offering of Isaac, when he was tested: and he with whom the agreement had been made gave up as an offering the only son of his body, Of whom it had been said, From Isaac will your seed take their name: Judging that God was able to give life even to the dead; and because of this he did get him back as if from death.
Bible in Worldwide English	Abraham believed God when he was tested. The test was to give Isaac as a sacrifice. Abraham gave up his only son, even though God had made a promise to him about Isaac. God had said to Abraham, Isaacs children will be called your family. Abraham said in his heart that God could bring Isaac back to life. And so it was just as if he did get his son back.
Easy English Easy-to-Read Version–2008	. God tested Abraham's faith. God told him to offer Isaac as a sacrifice. Abraham obeyed because he had faith. He already had the promises from God. And God had already said to him, "It is through Isaac that your descendants will come." But Abraham was ready to offer his only son. He did this because he had faith. He

<p>God's Word™</p>	<p>believed that God could raise people from death. And really, when God stopped Abraham from killing Isaac, it was as if he got him back from death.</p> <p>When God tested Abraham, faith led him to offer his son Isaac. Abraham, the one who received the promises from God, was willing to offer his only son as a sacrifice. God had said to him, "Through Isaac your descendants will carry on your name." Abraham believed that God could bring Isaac back from the dead. Abraham did receive Isaac back from the dead in a figurative sense.</p>
<p>Good News Bible (TEV)</p>	<p>It was faith that made Abraham offer his son Isaac as a sacrifice when God put Abraham to the test. Abraham was the one to whom God had made the promise, yet he was ready to offer his only son as a sacrifice. God had said to him, "It is through Isaac that you will have the descendants I promised." Abraham reckoned that God was able to raise Isaac from death---and, so to speak, Abraham did receive Isaac back from death.</p>
<p>The Message</p>	.
<p>NIRV</p>	.
<p>New Life Version</p>	.
<p>New Simplified Bible</p>	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

<p>Contemporary English V.</p>	<p>Abraham had been promised that Isaac, his only son, would continue his family. But when Abraham was tested, he had faith and was willing to sacrifice Isaac, because he was sure that God could raise people to life. This was just like getting Isaac back from death.</p>
<p>The Living Bible</p>	.
<p>New Berkeley Version</p>	.
<p>New Century Version</p>	.
<p>New Living Translation</p>	.
<p>The Passion Translation</p>	<p>Faith operated powerfully in Abraham for when he was put to the test he offered up Isaac. Even though he received God's promises of descendants, he was willing to offer up his only son! For God had promised, "Through your son Isaac your lineage will carry on your name." Abraham's faith made it logical to him that God could raise Isaac from the dead, and symbolically, that's exactly what happened.</p>
<p>UnfoldingWord Simplified T.</p>	<p>It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises. It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back.</p>
<p>Williams' New Testament</p>	<p>By faith Abraham, when he was put to the test, offered Isaac as a sacrifice; that is, he who had received the promise was starting to offer as a sacrifice his only son, of whom it had been said, "Through Isaac your offspring must be traced." For he considered the fact that God was able to raise people from the dead; and so from the dead, in a figure, he did receive him back.</p>

**Partially literal and partially paraphrased translations:**

<p>American English Bible</p>	.
<p>Beck's American Translation</p>	.
<p>Breakthrough Version</p>	<p>With trust, Abraham had offered Isaac up, being troubled. And he was offering up the only biological <i>son</i>, he, the one who welcomed the promises in, to whom it was spoken, "In Isaac, a seed will be named to you." After he considered that God was able to be getting <i>him</i> up, even from <i>the</i> dead, from this he retrieved him, also in an illustration.</p>
<p>Common English Bible</p>	.

Len Gane Paraphrase	By faith, Abraham, when he was tested, offered up Isaac. He who had received the promises offered up his only begotten son, of whom it was said, "That after Isaac will be descendants be named." Reasoning that God was able to raise [him], even from the dead, from where, figuratively speaking, he did receive him.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	It was faith that enabled Abraham, when put to the test, to offer Isaac as a sacrifice--he who had received the promises offering up his only son, of whom it had been said-- 'It is through Isaac that there shall be descendants to bear thy name.' For he argued that God was able even to raise a man from the dead--and indeed, figuratively speaking, Abraham did receive Isaac back from the dead.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Abraham trusted God when he was tested and offered Isaac to God. Abraham, who had accepted God's promises, was still ready to offer to God his only son,* even though he'd been told, "It's through Isaac that your descendants will be counted." Abraham had thought it through and decided that God could bring Isaac back to life from the dead. In a sense that's what did happen—Abraham received Isaac back from the dead.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	By faith Abraham, when he was tested, offered Isaac—he who had received the promises was about to offer his unique son [Lit. unique one] in sacrifice, about whom it had been said, "It is through Isaac that descendants will be named for you." [Genesis 21:12] Abraham [Lit. He] was certain that God could raise the dead, and figuratively speaking, he did get Isaac [Lit. him] back in this way.
Lexham Bible	.
Montgomery NT	By faith Abraham, when he was put to the test, was on the point of offering up Isaac; yes, he who had received the promise was about to offer up his only son, of whom it had been said, It is through Isaac that your posterity will be traced. For he accounted God able even to raise from the dead, from whence, figuratively speaking, he did indeed receive him back again.
NIV, ©2011	.
Riverside New Testament	By faith Abraham when he was tested offered up Isaac, and he who had received the promises began offering his only son regarding whom it had been said, "Those only whose descent is through Isaac shall be called your descendants." He reasoned that God was able to raise him even from the dead, and figuratively he did win him back from the dead.
Leicester A. Sawyer's NT	By faith Abraham when tried offered Isaac, and he that received the promises offered his only son, of whom it was said, In Isaac shall your posterity be called, judging that God was able to raise even from the dead; whence also in a figure he received him.
The Spoken English NT	.
UnfoldingWord Literal Text	.

Urim-Thummim Version	By Faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac will your seed be called: Accounting that Elohim was able to resurrect him up, even from the dead; from where also he received him back as a type (figure).
Weymouth New Testament	Through faith Abraham, as soon as God put him to the test, offered up Isaac. Yes, he who had joyfully welcomed the promises was on the point of sacrificing his only son with regard to whom he had been told, "IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED." For he reckoned that God is even able to raise a man up from among the dead, and, figuratively speaking, it was from among the dead that he received Isaac again.
Wikipedia Bible Project Worsley's New Testament	. By faith Abraham, when he was tried, offered up Isaac: and he who had received the promises, offered up his only son; of whom it was told <i>him</i> , that in Isaac shall thy seed be called: concluding that God was able to raise <i>him</i> even from the dead; from whence indeed he had in a manner received him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. By faith Abraham, in his trial, offered up Isaac; and he laid on the altar his only son, whom he had received by promise. as to whom it was said, "In Isaac your Seed shall be called;" ( <i>Gen 21:12</i> ) and he reasoned within himself that Elohim was able to raise him, even from the dead; and because of this Isaac was given to him as a parable.
Holy New Covenant Trans.	By faith, when God tested Abraham, Abraham offered Isaac as a sacrifice. Abraham had received promises from God that he would have many descendants, but Abraham still offered his only son. Abraham was told this: "Your descendants will come through Isaac." Abraham thought that God was able to raise Isaac from death. In a way, he did get Isaac back from death.
The Scriptures 2009	By belief, Abraham, when he was tried, offered up Yitsḥaq, and he who had received the promises offered up his only brought-forth son, of whom it was said, <b>"In Yitsḥaq your seed shall be called,"</b> Genesis 21:12. reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type.
Tree of Life Version	By faith Abraham, when he was tested, offered up Isaac. Yes, he who had received the promises was offering up his one and only son—the one about whom it was said, "Through Isaac offspring shall be named for you." He reasoned that God was able to raise him up even from the dead—and in a sense, he did receive him back from there.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[by] faith has offered abraham the isaac Being Tested and the only [man] offered The [Man] the promises Receiving to whom [It] is spoken for in isaac will be called
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	[to] you Seed [He] Considering for {is} and from [men] dead to raise {him} Able {is} The God therefore him and in symbol [He] receives...
Alpha & Omega Bible	BY FAITH ABRAHAM, WHEN HE WAS TESTED, OFFERED UP ISAAC, AND HE WHO HAD RECEIVED THE PROMISES WAS OFFERING UP HIS ONLY BEGOTTEN SON; it was Abraham TO WHOM IT WAS SAID, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." †(Genesis 21:12) HE CONSIDERED THAT THEOS ( <i>The Alpha &amp; Omega</i> ) IS ABLE TO RAISE people EVEN FROM THE DEAD, FROM WHICH HE ALSO RECEIVED HIM BACK AS A TYPE.
Awful Scroll Bible	By confidence, Abraham being tested, has brought-near an offering of Isaac, and taking-up that heralded-beforehand, was bringing-near an offering, of his only-came-to-be, with respects to whom, it is being spoken that, "From-within Isaac, your seed will be called", reckoning it since, God is able to raise up, even out of the dead, from where, he even took back for himself, care of him, from-within a putting-beside.
Concordant Literal Version	By faith Abraham, when undergoing trial, has offered Isaac, and he who receives the promises offered the only-begotten, he to whom it was spoken that "In Isaac shall your seed be called, reckoning that God is able to be rousing him from among the dead also; whence he recovers him in a parable also.
exeGeses companion Bible	By trust when Abraham was tested, offered Yischaq - he who received the pre-evangelisms offered his only birthed son, to whom it was spoken, In Yischaq your sperma is called: reckoning that Elohim was able to raise - even from the dead; whence also he received him in a parable.
Orthodox Jewish Bible	By Emunah Avraham Avinu, when he underwent nisayon, offered up the Akedas HaYitzchak; and he who had received the Havtachot (Promises) was offering as a korban his Ben Yechid. [Yn 3:16] This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA ("In Yitzchak will be called your seed" BERESHIS 21:12). Avraham Avinu considered that Hashem was able to bring about the Techiyas HaMesim, from which he also received back Yitzchak as a tipus (type, pattern).
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	By [having] faith, when Abraham was tested [by God], he offered Isaac [as a sacrifice]. [Even though] he had received the promises [of having many descendants], he was ready to offer his only conceived [and eventually born] son, [even though] he had been told [by God, Gen. 21:12], "Your descendants will be traced through Isaac." [So], he reasoned that God was able to raise up [Isaac] from the dead, which, in a sense, he did receive him back [from the dead].
Benjamin Brodie's trans.	By means of doctrine, Abraham, while he was being tested [to prove his character and his ability to apply doctrine], offered up Isaac, and so, he who had received the promises [Abrahamic Covenant], attempted to offer up [he was stopped in the process by God] his uniquely born one [Isaac was a miracle birth when you consider the old age of his parents]. Toward whom [Abraham] it had been communicated [in Gen. 21:12] that in Isaac your descendant shall be chosen, Having calculated [ruminated on the doctrine in his soul] that the powerful God would also raise him from the dead, because of which fact [that Isaac passed

through the likeness of death] he also recovered him in the form of a type [portraying the future death and resurrection of Christ].

The Expanded Bible  
Jonathan Mitchell NT

.  
By faith, in trust and with confidence, Abraham, being progressively tried (or: being repeatedly tested for loyal allegiance) had presented and handed-over Isaac; even the one taking up and receiving the promises back again, began offering the only-begotten.

[He] toward whom it was spoken that, "In Isaac a seed shall continue being called (or: an offspring continue being summoned) for (to; in; by) you," [Gen. 21:12] was logically reasoning and considering (reckoning; figuring; counting on) that God has power and is able to repeatedly arouse even out from among dead folks – whence also, in a parable, he took him back into keeping (or: he recovered him).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

**Bible Translations with Many Footnotes:**

Lexham Bible  
NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham’s Emphasized B.  
The Spoken English NT

.  
By faith Abraham offered up Isaac when he was tested. This man, who had accepted the promise, offered up his only child.  
It was to Abraham that it was said, “Your descendants are going to be counted through Isaac”.<sup>bb</sup>  
He figured that God could even raise the dead! And so he did symbolically get Isaac back from death.  
<sup>bb.</sup> Genesis 21:12.

Wilbur Pickering’s New T.

**Patriarchs**  
By faith Abraham, upon being tested, offered up Isaac; yes, he who had received the promises was about to sacrifice his only begotten,<sup>7</sup> of whom it had been said, “Through Isaac will your seed be reckoned,” calculating that God was indeed able to raise him from the dead; from whence in fact he did receive him, figuratively speaking.  
(7) That’s what the Text says, ‘only begotten’. In terms of the promise, that included Sarah, Isaac was his only begotten, although he also had children with Hagar and Keturah.

**Literal, almost word-for-word, renderings:**

A Faithful Version  
Analytical-Literal Translation  
  
Berean Literal Bible  
Bond Slave Version  
C. Thomson updated NT

.  
By faith Abraham, being tested, had offered up Isaac, the one having received the promises was offering up his uniquely-begotten [son], in regard to whom it was said, "In Isaac your seed will be called [i.e., your descendents will come through Isaac]," [Gen 21:12] having taken into account that God [was] able to raise [him] up even from [the] dead, from where he indeed received [him] back in a figurative sense. [see Gen 22:1-12]

Charles Thomson NT	By faith Abraham, when he was put to the trial, offered up Isaac. Though he had received the promises he offered up his only begotten son, in respect to whom it had been said, that "in Isaac a seed shall be called for thee," reckoning that God was able to raise him up, even from the dead, from which in a figurative sense, he had received him.
Context Group Version	By trust Abraham, being tried, offered up Isaac: yes, he who had gladly received the promises was offering up his only born [son]; even he to whom it was said, In Isaac shall your seed be called: accounting that God [is] able to raise up, even from the dead; from where he did also in a figure receive him back.
English Standard Version Far Above All Translation	. By faith Abraham offered Isaac when he was tested, and having received the promises was in the process of offering his only begotten <i>son</i> , to whom it had been said, "Your seed will be called in the <i>line of Isaac</i> ." And he had considered that God was able even to raise <i>him</i> from <i>the</i> dead, from where he duly got him back in a symbolic way.
Green's Literal Translation	By faith, being tested, Abraham offered up Isaac; and he receiving the promises was offering up the only begotten, as to whom it was said, "In Isaac your Seed shall be called;" Gen. 21:12 reckoning that God was able to raise even from the dead; from where indeed he obtained him in a parable.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	In faith, Abraham, being tested, has offered <i>up</i> Isaac. And he who accepted the promises was offering <i>up</i> the only begotten <i>son of his</i> ; to whom it was spoken, Seed will be called to you in Isaac. He reasoned that God <i>is</i> able to raise <i>him</i> up even from the dead; from where he also got him back in a figure.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>The Faith of the Patriarchs</b> By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of (to) whom it was said, "(That) in Isaac shall your(s) seed (descendants) be called," accounting that God was able to raise him up even from the dead, from where he also received him, in a figurative sense.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	By means of doctrine resident in the soul, when he was being tested, offered as a sacrifice the Isaac: even his only-born one, he went to offering [sacrificing] the one whom he had received as the promise. Toward whom [Abraham] it had been communicated, In Isaac your sperm shall be designated." That means that Isaac has to live to have children. It means that God will see to it. If God gives an order that seems to contradict that promise then God has to see to it. Having calculated that the God also was able to raise up Isaac out from the dead; for which reason also he recovered him by means of a comparison.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his only born N1 son, to whom it was said, "Your offspring will be accounted as from Isaac," R1 concluding that God is able to raise

up even from the dead. Figuratively speaking, he also did receive him back from the dead.

<sup>N1</sup> The phrase “only born” is from the Greek word “μονογενῆ”, which is sometimes translated “only begotten” or “one and only”.

<sup>R1</sup> Genesis 21:12

Worrell New Testament  
Young’s Updated LT

**The gist of this passage:**  
17-19

Hebrews 11:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #4102
prospheerō (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 <sup>rd</sup> person singular, perfect active indicative; Attic Greek form	Strong’s #4374
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong’s #11
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong’s #2464
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; attempting to, endeavoring to</i>	masculine singular, present passive participle; nominative case	Strong’s #3985

**Translation:** By faith, Abraham, being tested, had brought the Isaac (as an offering),...

In **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#))—a most remarkable chapter in the Bible—God required Abraham to take his son to a place and offer him up as a sacrifice. Although the text is not completely specific, it would make sense that Abraham and Isaac went to Golgotha.

Hebrews 11:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong’s #2532

Hebrews 11:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
monogenês (μονογενής) [pronounced <i>mon-og-en-ACE</i> ]	<i>only born, sole (only) (begotten, child)</i>	masculine singular adjective; accusative case	Strong's #3439
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
epaggeliaz (ἐπαγγελίας) [pronounced <i>ehp-ang-el-EE-ī</i> ]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, accusative case	Strong's #1860
anadéchomai (ἀναδέχομαι) [pronounced <i>an-ad-EHKH-om-ahee</i> ]	<i>receiving, taking up, taking upon's self, an undertaking, assuming (responsibility); entertaining anyone hospitably</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #324

**Translation:** ...even the only-born (son), the one receiving the promises,...

God had made many promises to Abraham and those promises would be fulfilled through his son, Isaac. There was no other son at this point in time through whom the promises would be fulfilled (Isaac's half-brother, Ishmael, had been sent away).

Hebrews 11:17 **By faith, Abraham, being tested, had brought the Isaac (as an offering), even the only-born (son), the one receiving the promises,...** (Kukis nearly literal translation)

Hebrews 11:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
hon (ὃν) [pronounced <i>hawn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Hebrews 11:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2980
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	to laugh; laughter; transliterated Isaac, Isaak	indeclinable proper singular noun	Strong's #2464
kaleō (καλέω) [pronounced kal-EH-oh]	active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call	3 <sup>rd</sup> person singular, future passive indicative	Strong's #2564
soi (σοι) [pronounced soy]	you; to you; in you; by you, with you	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
sperma (σπέρμα) [pronounced SPHER-mah]	seed, sperm; offspring, descendant; remnant	neuter singular noun; nominative case	Strong's #4690

**Translation:** ...directly to whom [it] was said that, in Isaac, in you, [your] seed will be called.

The promise was made to Abraham through Isaac, that through Isaac, his seed would be called.

There are many double meanings throughout this passage. We will examine Genesis 22 as a whole at the end of this passage and discuss all of those meanings.

It is through Isaac that the **Messiah** would be called.

Hebrews 11:18 ...directly to whom [it] was said that, in Isaac, in you, [your] seed will be called. (Kukis nearly literal translation)

Hebrews 11:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	counting, numbering, taking an inventory, estimating (literally or figuratively); concluding, an accounting (of), imputing; reasoning, reckoning, supposing, thinking (on)	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3049

## Hebrews 11:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroí (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	present active infinitive	Strong's #1453
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** [Abraham did as God had required], reasoning that the God [is] able even from dead ones to keep on raising up

Abraham did exactly as God had asked him, and he reasoned that God was able to raise Isaac from the dead. God had made certain promises to Abraham, and these promises could not be fulfilled without a son. Abraham had to be willing to offer up this son, but Abraham knew that God could bring his son back. God had to in order to fulfill His promises.

## Hebrews 11:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehn]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606

Hebrews 11:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
parabolê (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a symbol; a comparison, figure</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3850
komizô (κομίζω) [pronounced kom-ID-zoh]	<i>to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #2865

**Translation:** from which he received him even with a parable.

Abraham expect to receive Isaac from the dead.

Besides all of this, what took place was a parable or a comparison. What God required and what Abraham did were real events, but they looked forward to what God would do with His Only Begotten Son.

Hebrews 11:17–19 [Abraham did as God had required], reasoning that the God [is] able even from dead ones to keep on raising up, from which he received him even with a parable. (Kukis nearly literal translation)

Hebrews 11:17–19 By faith, Abraham, being tested, had brought the Isaac (as an offering), even the only-born (son), the one receiving the promises, directly to whom [it] was said that, in Isaac, in you, [your] seed will be called. [Abraham did as God had required], reasoning that the God [is] able even from dead ones to keep on raising up, from which he received him even with a parable. (Kukis nearly literal translation)

Much greater detail can be found here in [Genesis 22 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

### Genesis 22:1–18 (Tree of Life Version)

Scripture	Text/Commentary
Genesis 22:1a Now it was after these things that God tested Abraham. He said to him, "Abraham."	God, at this time, after Abraham had reached a level of spiritual growth, decided to test Abraham. God spoke to him.
Genesis 22:1b "Hineni," he said.	<i>Hineni</i> means, <i>here I am</i> .
Genesis 22:2 Then He said, "Take your son, your only son whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains about which I will tell you."	God then gave Abraham a rather incredible order. "Take your son, the son whom you love, and go to the land of Moriah, and offer him up as a burnt offering on a particular mountain."

## Genesis 22:1–18 (Tree of Life Version)

Scripture	Text/Commentary
Genesis 22:3 So Abraham got up early in the morning, saddled his donkey and took two of his young men with him, and Isaac his son. He split wood for the burnt offering, and got up and went to the place about which God had told him.	Abraham does exactly as he is told. He cuts some wood for the burned sacrifice, saddles his donkey with provisions and with this wood, and they go to the place where God told him to go.
Genesis 22:4 On the third day, Abraham lifted up his eyes and saw the place from a distance.	Abraham can see the mountain range on the third day. He would be looking at Mount Zion.
Genesis 22:5 Abraham said to his young men, "Sit yourselves down here with the donkey. As for me and the young man, we'll go over there, worship and return to you."	At the foot of the mountains, Abraham tells his young servants to remain there with the donkey, and he and Isaac would go up the mountain and worship there. In the Hebrew, it says, "We will worship and we will return to you." So Abraham had every intention of offering up Isaac; but he also knew that he and Isaac would return to these young men.
Genesis 22:6 Then Abraham took the wood for the burnt offering and put it on Isaac his son. In his hand he took the fire and the knife. So the two of them walked on together.	Abraham started a fire, put the wood in Isaac's arms, and they began walking up the mountain together. Abraham carried a sacrificial knife with him.
Genesis 22:7 Then Isaac said to Abraham his father, "My father?" Then he said, "Here I am, my son." He said, "Look. Here's the fire and the wood. But where's the lamb for a burnt offering?"	Isaac makes the observation that they had everything that they needed for the sacrifice except for the lamb for the burnt offering.
Genesis 22:8 Abraham said, "God will provide for Himself a lamb for a burnt offering, my son." The two of them walked on together.	Abraham assures his son that God would provide the lamb for the burnt offering.
Genesis 22:9 Then they came to the place about which God had told him, and Abraham built the altar there, laid out the wood, bound up Isaac his son, and laid him on the altar, on top of the wood.	<p>God was very specific about where this was all to take place, and it would make sense that this took place on Mount Golgotha, where Jesus would be crucified. Bear in mind, all of this takes place with angels in observance.</p> <p>After building the altar and laying out the wood, Abraham bound his son and laid him on the altar on the wood. Isaac is obedient to his father.</p>
Genesis 22:10 Then Abraham reached out his hand and took the knife to slaughter his son.	Abraham takes the knife in his hand to slaughter his son.
Genesis 22:11 But the angel of Adonai called to him from heaven and said, "Abraham! Abraham!" He said, "Hineni!"	The Angel of the Lord (this would be Jesus in His Preincarnate form) called to to Abraham from heaven. Abraham again answers, "I am here."

**Genesis 22:1–18 (Tree of Life Version)**

Scripture	Text/Commentary
Genesis 22:12 Then He said, “Do not reach out your hand against the young man—do nothing to him at all. For now I know that you are one who fears God—you did not withhold your son, your only son, from Me.”	God says, “Freeze; don’t do anything now. I know that you will obey Me and that you fear Me.”  Insofar as believers understood this in the Old Testament, this is all about obedience, nothing more.
Genesis 22:13 Then Abraham lifted up his eyes and behold, there was a ram, just caught in the thick bushes by its horns. So Abraham went and took the ram, and offered it up as a burnt offering instead of his son.	Then Abraham lifts up his eyes and there is a ram, caught up in some thick bushes by its horns. Abraham took the ram and offered it up instead of his son. So we have a blood offering, a burnt offering, and a substitutionary offering.
Genesis 22:14 Abraham named that place, Adonai Yireh,—as it is said today, “On the mountain, Adonai will provide.”	Abraham named that place, <i>God will provide</i> . In his mind, God provided the ram for the sacrifice. We understand that, on that mountain, God would offer up His Son and His Son would provide for us our salvation.
Genesis 22:15–17 The angel of Adonai called to Abraham a second time from heaven and said, “By myself I swear—it is a declaration of Adonai—because you have done this thing, and you did not withhold your son, your only son, I will richly bless you and bountifully multiply your seed like the stars of heaven, and like the sand that is on the seashore, and your seed will possess the gate of his enemies.	God makes many promises to Abraham at this point, because what makes a better declaration of the gospel more than this event recorded in Genesis 22?  All of the important elements of the Lord’s sacrifice are found here, taking place at a time that is clearly written before Christ (no matter when historians tell you that the book of Genesis was written <sup>23</sup> ).
Genesis 22:18 In your seed all the nations of the earth will be blessed—because you obeyed My voice.”	Many people have either responded in faith to Genesis 22 or have had their faith strengthened by knowing this chapter from the Bible.

I spent *many* years developing my study of Old Testament books before I attempted to do anything in the New Testament. Although I was simply acting out of personal interest, that was a good thing. I feel like I have an excellent background developed for studying and writing commentary for the New Testament.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 11:17–19 By faith, Abraham was tested by God, yet he brought forward Isaac, his only-born son, the one who had received all of the promises, directly to whom it was said, “In you (Isaac), your (Abraham’s) seed will be called.” Therefore, Abraham was ready to offer up Isaac, having reasoned that God is able to raise him up from the dead, from which dead he (Abraham) would receive him (Isaac), providing us today with a parable. (Kukis paraphrase)

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<sup>23</sup> Although the book of Genesis was an oral tradition that was carried on for hundreds of years; and although Moses wrote (or directed the writing) of Exodus, Leviticus, Numbers and Deuteronomy, people do everything possible to claim otherwise. But even with such false claims, there is no way to make this narrative coterminous with the crucifixion of Christ.

By faith even concerning being about to had blessed Isaac the Jacob and the Esau. By faith, Jacob, when dying, each of the sons, Joseph he blessed and he did homage to upon the top of the rod of his. By faith, Joseph, when finishing life, about the exodus the sons of Israel he reminded and about the bones of him he ordered.

Hebrews  
11:20–22

By faith, Isaac even blessed the Jacob and the Esau concerning things about to be. By faith, when dying, Jacob blessed each of the sons of Joseph, and he worshiped [God] [while leaning] upon the end of his staff. By faith, Joseph, finishing [his] life, he reminded the sons of Israel about the exodus and he gave orders concern his bones.

By faith, Isaac bless both Jacob and Esau concentering the things which were to take place in the future. By faith, Jacob, when near death, blessed Joseph's sons and he worshiped God as he leaned upon his staff. By faith, Joseph, before he was about to die, reminded the sons of Israel that they needed to be ready to leave Egypt; and he gave them instructions about what to do with his bones.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith even concerning being about to had blessed Isaac the Jacob and the Esau. By faith, Jacob, when dying, each of the sons, Joseph he blessed and he did homage to upon the top of the rod of his. By faith, Joseph, when finishing life, about the exodus the sons of Israel he reminded and about the bones of him he ordered.
Complete Apostles Bible	By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff. By faith Joseph, when he was dying, remembered concerning the exodus of the sons of Israel, and gave orders concerning his bones.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. By faith also of things to come Isaac blessed Jacob and Esau. By faith Jacob, dying, blessed each of the sons of Joseph and adored the top of his rod. By faith Joseph, when he was dying, made mention of the going out of the children of Israel and gave commandment concerning his bones.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. By faith in what was to be, Isaac blessed Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, and bowed himself on the top of his staff. By faith Joseph, when dying, was mindful of the departure of the children of Israel, and gave direction concerning his bones.
Original Aramaic NT	By the faith of what was future, Isaac blessed Jacob and Esau. By faith, when Jacob was dying, he blessed each one of the sons of Joseph and bowed on the top of the staff. By faith, when Joseph was dying, he related the exodus of the children of Israel and gave orders about his bones.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	By faith Isaac, blessing Jacob and Esau, gave news of things to come. By faith Jacob gave a blessing to the two sons of Joseph, when he was near to death; and gave God worship, supported by his stick. By faith Joseph, when his end was near, said that the children of Israel would go out of Egypt; and gave orders about his bones.
Bible in Worldwide English	Isaac believed God. He gave Jacob and Esau blessings that were to come. Jacob believed God. When he was dying, he blessed Joseph's two sons. He leaned on his walking stick as he worshipped God. Joseph believed God. When he died, he remembered God's promise and talked about the time the people of Israel would leave Egypt. He told them what to do with his bones when they left Egypt.
Easy English Easy-to-Read Version—2008	. Isaac blessed the future of Jacob and Esau. He did that because he had faith. And Jacob, also because he had faith, blessed each one of Joseph's sons. He did this while he was dying, leaning on his rod and worshipping God. And when Joseph was almost dead, he spoke about the people of Israel leaving Egypt. And he told them what they should do with his body. He did this because he had faith.
<i>God's Word</i> <sup>™</sup>	Faith led Isaac to bless Jacob and Esau. While Jacob was dying, faith led him to bless each of Joseph's sons. He leaned on the top of his staff and worshiped God. While Joseph was dying, faith led him to speak about the Israelites leaving Egypt and give them instructions about burying his bones.
Good News Bible (TEV)	It was faith that made Isaac promise blessings for the future to Jacob and Esau. It was faith that made Jacob bless each of the sons of Joseph just before he died. He leaned on the top of his walking stick and worshiped God. It was faith that made Joseph, when he was about to die, speak of the departure of the Israelites from Egypt, and leave instructions about what should be done with his body.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Contemporary English V.	Isaac had faith, and he promised blessings to Jacob and Esau. Later, when Jacob was about to die, he leaned on his walking stick and worshiped. Then because of his faith he blessed each of Joseph's sons. And right before Joseph died, he had faith that God would lead the people of Israel out of Egypt. So he told them to take his bones with them.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	The power of faith prompted Isaac to impart a blessing to his sons, Jacob and Esau, concerning their prophetic destinies. Jacob worshiped in faith's reality at the end of his life, and leaning upon his staff he imparted a prophetic blessing upon each of Joseph's sons. Faith inspired Joseph and opened his eyes to see into the future, for as he was dying he prophesied about the exodus of Israel out of Egypt, and gave instructions that his bones were to be taken from Egypt with them.
UnfoldingWord Simplified T.	It was also by faith about things to come that Isaac blessed Jacob and Esau. It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.
Williams' New Testament	By faith Isaac put his blessings for the future on Jacob and Esau.

By faith Jacob, when about to die, put his blessing on each of Joseph's sons, and worshiped, leaning on the top of his staff.

By faith Joseph, at the closing of his life, made mention of the future migration of the Israelites, and gave directions what to do with his body.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, even concerning future <i>things</i> , Isaac conferred prosperity on Jacob and Esau. With trust, Jacob, as he was dying, conferred prosperity on each of the sons of Joseph, and bowed down over the edge of his staff. With trust, Joseph, as he was passing away, remembered about the exit of Israel's sons and demanded <i>them</i> about his bones.
Common English Bible	.
Len Gane Paraphrase	By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both sons of Joseph and worshiped [leaning] on the top of his staff. By faith Joseph, when he died, mentioned the departure of the children of Israel and gave instructions concerning his bones.
A. Campbell's Living Oracles	By faith, Isaac blessed Jacob and Esau, with respect to things to come. By faith, Jacob, when dying, blessed each of the sons of Joseph, and worshiped, bowing on the top of his staff. By faith, Joseph, when dying, made mention concerning the departing of the children of Israel, and gave commandment concerning his bones.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	It was faith that enabled Isaac to bless Jacob and Esau, even with regard to the future. Faith enabled Jacob, when dying, to give his blessing to each of the sons of Joseph, and 'to bow himself in worship as he leant upon the top of his staff.' Faith caused Joseph, when his end was near, to speak of the future migration of the Israelites, and to give instructions with regard to his bones.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Trusting in God, Isaac blessed Jacob and Esau in regard to what the future would bring. Trusting in God, Jacob as he was dying blessed each of Joseph's sons, and worshiped God, leaning on his staff. Trusting in God, Joseph too, when his own death approached, spoke about the exodus of the Israelites, and gave instructions about what to do with his bones.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	By faith Isaac blessed Jacob and Esau in regard to their future. By faith Jacob, when he was dying, blessed each of Joseph's sons "and worshipped while leaning [The Gk. lacks while leaning] on the top of his staff."

By faith Joseph, when his end was near, spoke about the exodus of the Israelis and gave them instructions about burying [The Gk. lacks burying] his bones.

Lexham Bible  
 Montgomery NT  
 NIV, ©2011  
 Riverside New Testament

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 .  
 .  
 By faith also Isaac blessed Jacob and Esau and spoke of things to come.  
 By faith Jacob when dying blessed each of the sons of Joseph and worshiped leaning on the top of his staff.  
 By faith Joseph, when at his end, mentioned the departure of the children of Israel and gave orders regarding his own bones.

Leicester A. Sawyer’s NT

By faith also Isaac blessed Jacob and Esau in respect to things to come.  
 By faith Jacob dying, blessed each of the sons of Joseph and worshipped leaning on the top of his staff.  
 By faith Joseph at the close of life made mention of the exodus of the children of Israel and gave charge concerning his bones.

The Spoken English NT  
 UnfoldingWord Literal Text  
 Urim-Thummim Version  
 Weymouth New Testament

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 .  
 .  
 Through faith Isaac blessed Jacob and Esau, even in connexion with things soon to come.  
 Through faith Jacob, when dying, blessed each of Joseph's sons, and, leaning on the top of his staff, worshipped God.  
 Through faith Joseph, when he was near his end, made mention of the departure of the descendants of Israel, and gave orders about his own body.

Wikipedia Bible Project  
 Worsley’s New Testament

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**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible  
 Hebraic Roots Bible

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 By faith concerning things to come Isaac blessed Jacob and Esau.  
 By faith when dying, Jacob blessed each of the sons of Joseph, and "worshipped on the top of his staff."  
 When dying, Joseph by faith made mention of the Exodus of the sons of Israel, and he gave orders concerning his bones.

Holy New Covenant Trans.

By faith, Isaac talked about sure things when he blessed Jacob and Esau.  
 By faith, when Jacob was dying, he blessed both of Joseph’s sons. Jacob "worshipped, leaning on the top of his walking cane".  
 By faith, when Joseph was near death, he remembered that God said that the sons of Israel would leave Egypt. And he gave orders about burying his bones.

The Scriptures 2009

By belief, Yitshaq blessed Ya’aqob and Ėsaw concerning that which was to come.  
 By belief, Ya’aqob, when he was dying, blessed each of the sons of Yosĕph, and did reverence on the top of his staff.

Tree of Life Version By belief, Yosēph, when he was dying, made mention of the outgoing of the children of Yisra'ēl, and gave orders concerning his bones.  
By faith Isaac blessed Jacob and Esau, even concerning things to come.  
By faith Jacob, as he was dying, blessed each of the sons of Joseph, and he bowed in worship while leaning on the top of his staff.  
By faith Joseph, when his end was near, made mention of the exodus of Bnei-Yisrael and gave instructions about his bones.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[by] faith and about [things] intending blesses isaac the jacob and the esau [by] faith jacob Dying each [man] [of] the sons {of} joseph blesses and [He] worships to the top [of] the rod [of] him  
[by] faith joseph Dying about the departure [of] the sons {of} israel remembers and about the bones [of] him [He] commands...

Alpha & Omega Bible  
Awful Scroll Bible .  
By confidence, Isaac well-considers Jacob and Esau, concerning that meaning to be.  
By confidence, Jacob dying-away, well-considers each of the sons of Joseph, and kisses-towards, upon the top of his staff.  
By confidence Joseph, coming to his end, makes mention, about the journeying-out of the sons of Israel, and concludes-from-among, concerning his bones.

Concordant Literal Version By faith Isaac blesses Jacob and Esau concerning that which is impending also.  
By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his staff."  
By faith Joseph, at his decease, remembers concerning the exodus of the sons of Israel, and gives directions concerning his bones."

exeGesés companion Bible By trust  
Yischaq blessed Yaaqov and Esav concerning those to come.  
By trust  
Yaaqov, dying,  
blessed each of the sons of Yoseph;  
and worshipped on the tip of his scion.  
By trust  
Yoseph, dying,  
remembered concerning the exodus of the sons of Yisra El;  
and misvahed concerning his bones.

Orthodox Jewish Bible By Emunah Yitzchak invoked brachot with respect to future events on Ya'akov and Esav.  
By Emunah Ya'akov, as he was dying, gave a bracha to each of the banim of Yosef and V'YISHTAKHU YISROEL ("And Yisroel worshiped" BERESHIS 47:31).  
By Emunah Yosef, as he was dying, dermohn (made mention) of the Yetzi'at Bnei Yisroel (the Going Out, the Exodus of Bnei Yisroel) and he gave instructions concerning his ATZMOT (bones, BERESHIS 50:25).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
An Understandable Version By [having] faith, Isaac pronounced a future blessing on Jacob and Esau. [See Gen. 27:26-40].

Benjamin Brodie's trans.	<p>By <i>[having]</i> faith, Jacob blessed each of Joseph's sons just before he died, and bowed in worship <i>[to God]</i> while leaning on the top of his staff.</p> <p>By <i>[having]</i> faith, when Joseph was about to die, he mentioned the Israelites' departure <i>[from Egypt]</i> and gave <i>[them]</i> instructions concerning his bones <i>[i.e., that they were to take them back to Palestine. See Gen. 50:25].</i></p> <p>By means of doctrine, Isaac blessed Jacob [right hand: covenant blessings] and Esau [left hand: general blessings], even concerning <i>things to come</i>.</p> <p>By means of doctrine, Jacob, when he was dying [dying grace], blessed both the sons of Joseph [right hand: covenant blessings to Ephraim, left hand: general blessings to Manasseh], while he worshipped [leaning] over the top of his staff [of authority and rulership].</p> <p>By means of doctrine, Joseph, when his end was near [approaching death], remembered the exodus of the sons of Israel, concerning which [historical event] he even gave orders regarding his bones [their transportation and burial outside of Egypt] .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>In faith, by trust, with confidence and for faithfulness, also, Isaac spoke well of (or: blessed) Jacob and Esau concerning impending things.</p> <p>In faith, by trust, with confident faithfulness and for loyal allegiance, Jacob, when dying away, spoke well of (or: blessed) each of the sons of Joseph, and kissed his hand toward [them] (or: worshiped; or: showed respect), [leaning] upon the top of his staff.</p> <p>In faith, by trust, with confidence and with loyalty, Joseph, finishing (ending; completing his course; reaching the goal of his destiny), called to mind (was mindful) concerning a way out (an exodus) of the sons of Israel, and imparted instructions for the goal, concerning his bones.</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

**Bible Translations with Many Footnotes:**

Lexham Bible	<p>By faith also Isaac blessed Jacob and Esau concerning things that were going to happen. By faith Jacob, as he [*Here "as" is supplied as a component of the temporal participle ("was dying")] was dying, blessed each of the sons of Joseph and worshiped, leaning on the top of his staff. By faith Joseph, as he [*Here "as" is supplied as a component of the temporal participle ("was dying")] was dying, mentioned about the exodus of the sons of Israel and gave instructions about his bones.</p>
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>By faith, Isaac also blessed Jacob and Esau<sup>cc</sup> as to their future.<sup>dd</sup></p> <p>By faith Jacob, as he was dying, blessed each of Joseph's sons. And "he prayed<sup>ee</sup> as he leaned on the top of his walking staff".<sup>ff</sup></p> <p>By faith Joseph, when he was dying, spoke about the time when the Israelites would leave Egypt.<sup>gg</sup> And he gave them instructions about what to do with his bones.<sup>hh</sup></p> <p>cc. Prn. ee-saw.</p> <p>dd. Lit. "about things to come".</p> <p>ee. Lit. "worshiped".</p> <p>ff. Genesis 48:15-16; Genesis 47:31.</p> <p>gg. Lit. "called to mind the exodus of the children of Israel". At that time, the exodus was something like 400 years in the future.</p>

hh. Genesis 50:24-25; Exodus 13:19.

Wilbur Pickering's New T.

By faith Isaac blessed Jacob and Esau concerning things to come.  
By faith Jacob, when he was dying, blessed each of Joseph's sons and worshipped, leaning on the top of his staff.<sup>8</sup>

By faith Joseph, near the end, thought of the exodus of the sons of Israel and gave orders concerning his bones.<sup>9</sup>

(8) Genesis 47:31 has Jacob leaning on the head of the bed (following the Massoretic Text), rather than the top of his staff. The Hebrew words for 'bed' and 'staff' are spelled with the same three consonants, the difference being in the vowels, that were not written. Thus the Original Hebrew Text was ambiguous here. When the Massorettes added vowel pointing to the Hebrew Text, many centuries after Christ, they chose 'bed'. Long before, the Septuagint had chosen 'staff'. The inspired author of Hebrews indicates that 'staff' is the correct choice (it also makes better sense).

(9) He was doubtless well aware of the content of Jehovah's conversations with Abraham.

### Literal, almost word-for-word, renderings:

A Faithful Version

By faith Isaac blessed Jacob and Esau concerning things that were to come.  
By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped God, leaning on the top of his staff.  
By faith Joseph, when he was dying, spoke of the coming exodus of the children of Israel, and gave a command concerning his bones.

Analytical-Literal Translation

By faith concerning coming [things], Isaac blessed Jacob and Esau.  
By faith Jacob, [when he was] dying, blessed each of the sons of Joseph, and worshiped, [leaning] on the top of his staff. [Gen 47:31, LXX]  
By faith Joseph, coming to the end [of his life], made mention of the departure [Gr., exodus] of the sons [and daughters] of Israel and gave orders concerning his bones. [see Gen 50:24,25].

Berean Literal Bible

.

Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

By faith respecting things to come Isaac blessed Jacob and Esau.  
By faith Jacob, when a dying, blessed each of Joseph's sons and worshipped, bowing upon the head of his staff.  
By faith Joseph, at the close of his life, made mention of the departure of the Israelites, and gave a charge concerning his bones.

Context Group Version

By trust Isaac esteemed Jacob and Esau, even concerning things to come.  
By trust Jacob, when he was dying, esteemed each of the sons of Joseph; and bowed down in deference, [leaning] on the top of his staff.  
By trust Joseph, when his end was near, made mention of the exodus of the sons of Israel; and gave commandment concerning his bones.

English Standard Version

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Far Above All Translation

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Green's Literal Translation

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Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

In faith, Isaac blessed Jacob and Esau, concerning future things.  
In faith, Jacob, *while* dying, blessed each of the sons of Joseph, and worshiped, *resting* upon the tip of his staff.  
In faith, Joseph, *while* dying\*, remembered *things* concerning the exodus of the sons of Israel, and commanded *them* concerning his bones. {Gen 21:1, 12, 50:24}

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation By means of doctrine resident in the soul, even concerning things destined to be [come] — the fulfilment of the Abraham covenant.  
By means of doctrine resident in the soul Jacob, while he was in the process of dying, blessed each one of the sons of Joseph, and worshipped leaning on the top of his sceptre.  
By means of doctrine resident in the soul Joseph, when he was in the process of dying, recalled to mind about the Exodus of the sons of Israel; and gave orders concerning his bones.
  
- Updated Bible Version 2.17 .
- A Voice in the Wilderness By faith Isaac blessed Jacob and Esau concerning things to come.  
By faith Jacob, when he was dying, blessed each of the sons of Joseph, and did homage on the top of his staff.  
By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave orders concerning his bones.
  
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

**The gist of this passage:**  
20-22

<b>Hebrews 11:20</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
mellō (μέλλω) [pronounced <i>MEHL-low</i> ]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter plural, present active participle; genitive/ablative case	Strong's #3195
eulogeō (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i> ]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2127

### Hebrews 11:20

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iakôb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Esau (Ἑσαῦ) [pronounced ay-SOW]	<i>hairy; transliterated Esau</i>	Proper singular noun masculine	Strong's #2269

Esau was the eldest son of Isaac and twin brother of Jacob. *His descendants were the Edomites, one of the most powerful and formidable nations of that age.*<sup>24</sup>

**Translation:** *By faith, Isaac even blessed the Jacob and the Esau concerning things about to be.*

Jacob and Esau were fraternal twins (we know this because they looked so different). The line of Abraham would continue through Isaac and then through Jacob. The line would not go through Esau. Esau would be blessed, but he would not receive the central blessings which God had for the Hebrew people.

Although many teachers are of the opinion that Jacob was saved and Esau wasn't, I would disagree. When one line would be blessed and the other line not so blessed, I think the key is where these lines went. There is every indication that Ishmael (Isaac's half brother) was saved by believing in the **Revealed God**. It seems to me that Esau is also saved, having believed in the Revealed God as well. However, in neither line do we have reason to think that salvation continued past 2 or 3 generations.

Hebrews 11:20 *By faith, Isaac even blessed the Jacob and the Esau concerning things about to be.* (Kukis nearly literal translation)

### Hebrews 11:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

<sup>24</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 714.

Hebrews 11:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iakôb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, present active participle, nominative case	Strong's #599
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huioi (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Iôsêph (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
eulogeô (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2127

**Translation:** By faith, when dying, Jacob blessed each of the sons of Joseph,...

When Jacob was close to death, he blessed Joseph's sons (both born of an Egyptian woman while living in Egypt). This blessing meant that they were a part of the promises which God had made to Abraham, Isaac, and Jacob. This would mean that everyone born to the 12 sons of Jacob (or to their sons) would be Hebrews, all entitled to the promises made by God.

Based upon what we read in the first chapters of Exodus, it is clear that the Hebrew people remained separate from the Egyptian people (even though some may have taken Egyptian wives). Once the Hebrews were made into slaves, intermarriage became much less of a thing (in fact, it was not a thing at all). Because of the slavery, there is almost no intermarriage between Hebrews and Egyptians (it appears that some may have taken Egyptian wives early on—like Joseph did—but that Egyptian men did take make wives from the daughters of Jacob).

Hebrews 11:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Hebrews 11:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i> ]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage, to kiss</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4352
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἄκρον (ἄκρον) [pronounced <i>AK-rohn</i> ]	<i>tip, extremity, end</i>	neuter singular adjective; elsewhere, called a noun; accusative case	Strong's #206
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hrabdōs (ῥάβδος) [pronounced <i>HRAB-doss</i> ]	<i>cane, rod, sceptre, staff; baton of royalty</i>	feminine singular noun, genitive/ablative case	Strong's #4464
<p>In the Greek, this is a staff or scepter; and in the Hebrew, this word is <i>bed</i>. Wilbur Pickering explains: <i>Genesis 47:31 has Jacob leaning on the head of the bed (following the Massoretic Text), rather than the top of his staff. The Hebrew words for 'bed' and 'staff' are spelled with the same three consonants, the difference being in the vowels, that were not written. Thus the Original Hebrew Text was ambiguous here. When the Massoretes added vowel pointing to the Hebrew Text, many centuries after Christ, they chose 'bed'. Long before, the Septuagint had chosen 'staff'. The inspired author of Hebrews indicates that 'staff' is the correct choice (it also makes better sense).</i><sup>25</sup></p>			
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and he worshiped [God] [while leaning] upon the end of his staff.

So, Israel (Jacob) bowing himself on the top of the cane suggests that he died while supporting himself with this cane. However, given that Jacob has a major roll to play in Genesis 48 and 49, this suggests that he is either losing his balance, keeping himself from losing his balance, or assuming a position of prayer. Quite frankly, after studying this passage and Genesis 47, I don't believe I am any closer to knowing which applies.

<sup>25</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, v 21 (footnote).

The final verses of Genesis 47 read: [And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were 147 years. And when the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place." He answered, "I will do as you have said." And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed. \(Genesis 47:28–31; ESV\)](#)

See [Genesis 47 \(HTML\)](#) ([PDF](#)) ([WPD](#)) for more details on this passage.

Hebrews 11:21 [By faith, when dying, Jacob blessed each of the sons of Joseph, and he worshiped \[God\] \[while leaning\] upon the end of his staff.](#) (Kukis nearly literal translation)

Hebrews 11:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
Iôsêph (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
teleutaô (τελευτάω) [pronounced <i>tel-yoo-TAH-oh</i> ]	<i>finishing life, expiring, suffering demise, being dead, being decease; finishing, bringing to an end, closing; having an end, coming to an end</i>	masculine singular, present active participle; nominative case	Strong's #5053
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
exodos (ἔξοδος) [pronounced <i>EX-ohd-oss</i> ]	<i>1) exit, i.e. departure; 2) the close of one's career, one's final fate; 3) departure from life, decease; transliterated, exodus</i>	masculine singular noun, genitive/ablative case	Strong's #1841
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huiοι (υἱοί) [pronounced <i>hwee-OY</i> ]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

### Hebrews 11:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmoneuō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i> ]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3421

**Translation:** *By faith, Joseph, finishing [his] life, he reminded the sons of Israel about the exodus...*

Joseph speaks to the people of Israel near the end of his life. Some had begun to be born in Egypt. He warns them that Egypt is not a permanent place for Israel.

Then Joseph makes this even more clear:

### Hebrews 11:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tōn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ostea (ὀστέα) [pronounced <i>os-TEH-ah</i> ]	<i>bones</i>	neuter plural noun, genitive/ablative case	Strong's #3747
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
entellomai (ἐντέλλομαι) [pronounced <i>en-TEHL-lom-ahēe</i> ]	<i>to order, to command [to be done], to enjoin, to charge</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1781

**Translation:** *...and he gave orders concern his bones.*

At this point, in the Genesis narrative (Genesis 50:25), Joseph makes clear what he expects to happen when he dies. "At some point, you all are leaving Egypt and going back to the land of promise. Take my bones with you and bury them in the ground in Canaan." These are the sentiments of Joseph, who has spent more time in Egypt than anyone else there. He has an Egyptian wife, an Egyptian haircut and clothes, and his two sons of been born in Egypt. Yet he fully understands that Egypt should not be his final resting place.

Genesis 50:25 *Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." (ESV)*

When it would be time for Israel to leave the land of Egypt, Joseph assures them that God will visit them, indicating that God would come and help them to leave Egypt. God sent Moses to deliver the people of Israel, and when Moses led the people of Israel out of Egypt, he also directed them to bring along Joseph's bones, to be buried in the land God promised.

Exodus 13:19 **Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here."**

Joshua 24:32 **As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph. (ESV)**

Hebrews 11:22 **By faith, Joseph, finishing [his] life, he reminded the sons of Israel about the exodus and he gave orders concern his bones. (Kukis nearly literal translation)**

It is clear throughout Genesis and Exodus that the promises made by God to Abraham were preserved. They were known by Joseph (coming three generations later) and by the people of the Exodus (400 years later). Now how do they all know this and believe it? They had to hear the Word of God being spoken, and as most of us realize, it is not good enough to hear the Word of God taught once or twice. This had to be an integral part of their faith (that is, the substance of what they believed—the object of their faith—needed to be implanted in their souls and spirits).

This knowledge is one of the reasons why I believe that the book of Genesis was passed down from generation to generation, with some generations adding text to the existing writings. The way that this would take place is, the patriarch would stand before his people and speak the words of Genesis down to his generation, and he might add a few lines or a few chapters about himself and his experience with God. Then his son and grandson might stand, and add a few lines or a few chapters about their own lives. As the patriarch grew old and died, his son would take his place. This continued even when Jacob moved into Egypt with all of his family.

However often these Scriptures were recited (Genesis would have been recited from memory), the generations to follow would be aware of Joseph's bones, of God's promises to Abraham, or the creation and restoration of the world. I would suggest that this took place at least every **Sabbath day**, so that every Israelite knew these words and knew these promises.

Hebrews 11:20–22 **By faith, Isaac even blessed the Jacob and the Esau concerning things about to be. By faith, when dying, Jacob blessed each of the sons of Joseph, and he worshiped [God] [while leaning] upon the end of his staff. By faith, Joseph, finishing [his] life, he reminded the sons of Israel about the exodus and he gave orders concern his bones. (Kukis nearly literal translation)**

Hebrews 11:20–22 **By faith, Isaac bless both Jacob and Esau concern the things which were to take place in the future. By faith, Jacob, when near death, blessed Joseph's sons and he worshiped God as he leaned upon his staff. By faith, Joseph, before he was about to die, reminded the sons of Israel that they needed to be ready to leave Egypt; and he gave them instructions about what to do with his bones. (Kukis paraphrase)**

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By faith, Moses, having been born, was hidden three months by the parents of him, for they saw handsome the child, and they were not frightened toward the edict of the king. By faith, Moses, great he was becoming, refused to be called a son of a daughter of Pharaoh; rather choosing to suffer with the people of the God, but for a season to have of sin enjoyment. Great riches, considering the Egypt of treasuries the reproach of Christ, for he was focusing toward the reward.

Hebrews  
11:23–26

By faith, Moses, having been born, was hidden [for] three months by his parents, for they perceived the child [to be] handsome and they were not frightened on account of the edict of the king. By faith, Moses, having become great, refused to be called [the] son of Pharaoh's daughter, choosing rather to suffer with the people of the God, than to have an enjoyment of sin for a season. Having considered the reproach of Christ [to be] greater wealth than [the] treasuries of Egypt, as he was being focused on the reward.

By faith, the parents of Moses hid him for three months, as they perceived that this child had great potential, and this was more important to them than to be frightened on account of the king's edict (to kill all male children of the Hebrew people). By faith, as Moses grew up and became great, made the choice not to be identified with the Pharaoh's household, choosing instead to suffer with God's chosen people. He could have enjoyed the great wealth and power of his position, but that would only be for a season. For him, the opinion of Christ was of greater value to him than all the wealth of Egypt; therefore, he focused upon eternal rewards.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, Moses, having been born, was hidden three months by the parents of him, for they saw handsome the child, and they were not frightened toward the edict of the king. By faith, Moses, great he was becoming, refused to be called a son of a daughter of Pharaoh; rather choosing to suffer with the people of the God, but for a season to have of sin enjoyment. Great riches, considering the Egypt of treasuries the reproach of Christ, for he was focusing toward the reward.
Complete Apostles Bible	By faith Moses, when he was born, was hidden three months by his parents, because they saw a beautiful child; and they did not fear the edict of the king. By faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to have the temporary pleasure of sin, regarding the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely babe, and they feared not the king's edict. By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter: Rather choosing to be afflicted with the people of God than to have the pleasure of sin for a time: Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .

James Murdock's Syriac NT	By faith the parents of Moses, after he was born, hid him three months; because they saw he was a goodly child; and they were not deterred by the command of the king. By faith Moses, when he became a man, refused to be called the son of Pharaoh's daughter. And he chose to be in affliction with the people of God, and not to live luxuriously in sin for a short season: and he esteemed the reproach of the Messiah a greater treasure than the hoarded riches of Egypt; for he looked upon the recompense of reward.
Original Aramaic NT	By faith, the parents of Moses hid him for three months when he was born, when they saw that the boy was beautiful, and they were not afraid of the King's commandment. By faith, Moses, when he became a man, renounced being called the son of Pharaoh's daughter. And he chose to remain in affliction with the people of God and not to enjoy sin for a short time. And he considered that the reproach of The Messiah was much greater wealth than the treasures of Egypt, for he was attentive to the payment of the reward.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	By faith Moses was kept secretly by his father and mother for three months after his birth, because they saw that he was a fair child; and they had no fear of the king's orders. By faith Moses, when he became a man, had no desire to be named the son of Pharaoh's daughter; Feeling that it was better to undergo pain with the people of God, than for a short time to have a taste of the pleasures of sin; Judging a part in the shame of Christ to be better than all the wealth of Egypt; for he was looking forward to his reward.
Bible in Worldwide English	The father and mother of Moses believed God. When he was born, they hid him for three months because they saw that he was a very nice baby. They were not afraid of the kings orders. Moses believed God. When he was grown up, he did not want to be called the son of Pharaohs daughter. He chose to have troubles along with Gods people. He thought that was better than the fun which he could have living a wrong life. The fun would last only for a short time. He thought it was better to take shame, as Christ did, than to be a rich man in Egypt. He was looking for Gods blessings.
Easy English Easy-to-Read Version–2008	. And the mother and father of Moses hid him for three months after he was born. They did this because they had faith. They saw that Moses was a beautiful baby. And they were not afraid to disobey the king's order. Moses grew up and became a man. He refused to be called the son of Pharaoh's daughter. He chose not to enjoy the pleasures of sin that last such a short time. Instead, he chose to suffer with God's people. He did this because he had faith. He thought it was better to suffer for the Messiah than to have all the treasures of Egypt. He was waiting for the reward that God would give him.

*God's Word™*

Faith led Moses' parents to hide him for three months after he was born. They did this because they saw that Moses was a beautiful baby and they were not afraid to disobey the king's order. When Moses grew up, faith led him to refuse to be known as a son of Pharaoh's daughter. He chose to suffer with God's people rather than to enjoy the pleasures of sin for a little while. He thought that being insulted for Christ would be better than having the treasures of Egypt. He was looking ahead to his reward.

## Good News Bible (TEV)

It was faith that made the parents of Moses hide him for three months after he was born. They saw that he was a beautiful child, and they were not afraid to disobey the king's order. It was faith that made Moses, when he had grown up, refuse to be called the son of the king's daughter. He preferred to suffer with God's people rather than to enjoy sin for a little while. He reckoned that to suffer scorn for the Messiah was worth far more than all the treasures of Egypt, for he kept his eyes on the future reward.

*The Message*

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## NIRV

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## New Life Version

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## New Simplified Bible

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**Thought-for-thought translations; dynamic translations; paraphrases:**

## Contemporary English V.

Because Moses' parents had faith, they kept him hidden until he was three months old. They saw that he was a beautiful child, and they were not afraid to disobey the king's orders. Then after Moses grew up, his faith made him refuse to be called Pharaoh's grandson. He chose to be mistreated with God's people instead of having the good time that sin could bring for a little while. Moses knew that the treasures of Egypt were not as wonderful as what he would receive from suffering for the Messiah, and he looked forward to his reward.

## The Living Bible

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## New Berkeley Version

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## New Century Version

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## New Living Translation

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## The Passion Translation

Faith prompted the parents of Moses at his birth to hide him for three months, because they realized their child was exceptional and they refused to be afraid of the king's edict. Faith enabled Moses to choose God's will, for although he was raised as the son of Pharaoh's daughter, he refused to make that his identity, choosing instead to suffer mistreatment with the people of God. Moses preferred faith's certainty above the momentary enjoyment of sin's pleasures. He found his true wealth in suffering abuse for being anointed, more than in anything the world could offer him, for his eyes looked with wonder not on the immediate, but on the ultimate—faith's great reward!

## UnfoldingWord Simplified T.

It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command.

It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter.

Instead, he chose to suffer with the people of God, rather than to enjoy the pleasures of sin for a while.

He reasoned that the disgrace of following Christ was greater riches than Egypt's treasures. For he was fixing his eyes on his reward.

## Williams' New Testament

By faith, Moses, at his birth was hidden three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's decree. By faith Moses, when he had grown up, refused to be known as a son of Pharaoh's daughter, because he preferred to suffer hardships with the people of God than to

have the passing enjoyment that results from sin, and thought the reproach endured for the Christ was greater wealth than all the treasures in Egypt, for he kept his eye upon the reward.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, Moses, after being born, was hidden three months by his parents because they saw the young child <i>to be</i> well behaved and they didn't fear the king's ruling. With trust, Moses, after he became great, refused to be called a son of Pharaoh's daughter, after choosing rather to be mistreated together with God's ethnic group than to be having enjoyment of sin for the time being, who regarded the insult of the Anointed King as greater wealth than the treasures of Egypt. You see, he was looking off to the earned payment.
Common English Bible	.
Len Gane Paraphrase	By faith Moses, when he was born, was hidden for three months by his parents, because they saw a beautiful child, and they were not afraid of the king's commandment. By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, having chosen to suffer affliction with the people of God rather than enjoy the pleasures of sin for a little while, considering being insulted for the sake of Christ to be greater riches than the treasures in Egypt, because he kept focusing on the future reward.
A. Campbell's Living Oracles	By faith, Moses, when born, was hid three months by his parents, because they saw that he was a beautiful child, and were not afraid of the king's commandment. By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked forward to the retribution.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Faith caused the parents of Moses to hide the child for three months after his birth, for they saw that he was a beautiful child; and they would not respect the King's order. It was faith that caused Moses, when he was grown up, to refuse the title of 'Son of a Daughter of Pharaoh.' He preferred sharing the hardships of God's People to enjoying the short-lived pleasures of sin. For he counted 'the reproaches that are heaped upon the Christ' of greater value than the treasures of Egypt, looking forward, as he did, to the reward awaiting him.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	By faith Moses' parents hid him for three months after his birth, because they saw that he was a beautiful child, and they were unafraid of the king's edict. By faith Moses, when he was grown, refused to be called the son of Pharaoh's daughter. He chose to suffer oppression with God's people rather than to experience the fleeting enjoyment of sin. He valued disgrace for Christ above the treasures of Egypt, for he was looking ahead to his reward.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	Trusting in God, Moses' parents hid him for three months after he was born. They recognized he was a special child. They weren't afraid to go against what the king had commanded. Trusting in God, Moses, when he grew up, refused to be known as the adopted son of Pharaoh's daughter. Instead he chose to share in the sufferings of God's people rather than to enjoy the temporary pleasures of sin. He counted the rejection he experienced from following Christ to be of far greater value than the wealth of Egypt—because he was focused on the reward to come.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	By faith Moses was hidden by his parents for three months after he was born, because they saw that he was a beautiful child and were not afraid of the king's order. By faith Moses, when he had grown up, refused to be called a son of Pharaoh's daughter, because he preferred being mistreated with God's people to enjoying the pleasures of sin for a short time. He thought that being insulted for the sake of the Messiah [Or Christ] was of greater value than the treasures of Egypt, because he was looking ahead to his reward.
Lexham Bible	.
Montgomery NT	By faith Moses, when he was born, was hid three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's decree. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season. He accounted the obloquy of Christ to be greater than the treasures of Egypt; for he fixed his eyes on the reward.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	By Faith Moses, when he was born was hidden three months by his parents, because they saw he was a comely infant; and they were not afraid of the king's commandment. By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of Elohim, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt, because he had respect to the payment of wages due.
Weymouth New Testament	Through faith the child Moses was hid for three months by his parents, because they saw his rare beauty; and the king's edict had no terror for them. Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son, having determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures of sin; because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward.
Wikipedia Bible Project	.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.

New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Hebraic Roots Bible .  
 Being born, Moses was by faith hidden by his parents three months, because they saw he was a beautiful child; and they did not fear the king's decree. Having become great, Moses by faith refused to be called the son of Pharaoh's daughter, having chosen rather to suffer affliction with the people of Elohim than for a time to have enjoyment of sin; having counted the reproach of Messiah greater riches than the treasures of Egypt, for he was looking to the reward.

Holy New Covenant Trans. .  
 By faith, after Moses was born, his parents hid him for three months. They were not afraid to disobey the king's order. They saw that he was no ordinary baby. By faith, when Moses had grown up, he said no to being called "Pharaoh's daughter's son". God's people were being mistreated. Moses chose to be mistreated also, instead of having fun for a while doing sinful things. Suffering shame for the Messiah was more important to Moses than the rich treasures of Egypt. He was looking ahead to the reward.

The Scriptures 2009 .  
 By belief, Mosheh, having been born, was hidden three months by his parents, because they saw he was a comely child,<sup>b</sup> and were not afraid of the sovereign's command. By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh, choosing rather to be afflicted with the people of Elohim than to enjoy the pleasures of sin for a time, deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking to the reward.  
<sup>b</sup>Exodus 2:2.

Tree of Life Version .  
 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was an extraordinary child and they were not afraid of the king's decree. By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter. Instead he chose to suffer mistreatment along with the people of God, rather than to enjoy the passing pleasures of sin. He considered the disgrace of Messiah as greater riches than the treasures of Egypt—because he was looking ahead to the reward.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .  
 ...[by] faith Moses Being Birthed is hidden [thing] having (three months) by the fathers [of] it because [They] see beautiful the child (young) and not [They] fear the command [of] the king [by] faith Moses Great Becoming refuses to be said Son~ [of] daughter {of} pharaoh more Choosing to endure (together) [with] the people [of] the god than temporary to have [of] offense pleasure greater wealth Accounting [than] the [of] egypt treasures {to be} the insult [of] the christ [He] looked for to the repayment...

Alpha & Omega Bible .  
 BY FAITH MOSES, WHEN HE WAS BORN, WAS HIDDEN FOR THREE MONTHS BY HIS PARENTS, BECAUSE THEY SAW HE WAS A BEAUTIFUL CHILD; AND THEY WERE NOT AFRAID OF THE KING'S EDICT.  
 BY FAITH MOSES, WHEN HE HAD GROWN UP, REFUSED TO BE CALLED THE SON OF PHARAOH'S DAUGHTER,

CHOOSING RATHER TO ENDURE ILL-TREATMENT WITH THE PEOPLE OF THEOS (*The Alpha & Omega*) THAN TO ENJOY THE PASSING PLEASURES OF SIN,

CONSIDERING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES OF EGYPT; FOR HE WAS LOOKING TO THE REPAY/RECOMPENSE.

Awful Scroll Bible

By confidence Moses, being born, is being hid three months by his parents, through-that, they perceived him a distinguished child, and were not afraid, of the governing leader's assigning-throughout.

By confidence Moses, coming about older, expresses-against, to be called a son of Pharaoh's daughter, himself preferring by far, to hold-perniciousness,- -together-with the people, of God, than to adjoin to the enjoying-away, of missing-the-mark within-a-season, esteeming the reproaches of the Anointed One, being greater riches, than that laying up from-within Egypt, for he was looking-away-from it, to the extending-out-to-the-one-hired.

Concordant Literal Version

By faith Moses, being born, was hid three months by his fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate or the king."

By faith Moses, becoming great, disowns the term "son of Pharaoh's daughter, preferring rather to be maltreated with the people of God than to have a temporary enjoyment of sin,

deeming the reproach of Christ greater riches than the treasures of Egypt, for he looked away to the reward."

exeGesés companion Bible

By trust

Mosheh, being birthed,  
was secreted three months by his fathers,  
because they saw he was an urbane child;  
and they awed not by the ordinance of the sovereign.

By trust

Mosheh, becoming mega,  
denied being worded  
the son of the daughter of Paroh;  
choosing rather  
to co-suffer with the people of Elohim,  
than the temporal enjoyment of sin;  
esteeming the reproach of the Messiah  
greater riches than the treasures in Misrayim:  
for he looked to the recompense.

Orthodox Jewish Bible

By Emunah, Moshe Rabbeinu, when he was born, was hidden SHELOSHA CHODESHIM [SHEMOT 2:2] because they saw he was a yeled TOV (SHEMOT 2:2) and they had no pachad (terror) at the king's decree.

By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter;

Chosing rather to endure redifah (persecution) with the Am Hashem than to enjoy the ephemeral ta'anugot (pleasures) of averos for a season.

For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (riches) than the otzar (treasure) of Mitzrayim (Egypt), for he had respect unto the recompense of the sachar (reward).

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible* .

An Understandable Version By *[having]* faith, Moses' parents hid him for three months after he was born because they saw that he was a handsome child, and they were not afraid of the king's decree *[to destroy all male Hebrew children]*. By *[having]* faith, when Moses was grown up, he refused to be known as the son of Pharaoh's daughter, but chose rather to suffer mistreatment with God's people *[i.e., the Israelites]* than to enjoy the pleasures of sin for a brief time. He considered suffering ridicule for Christ's sake to be greater wealth than the treasures of Egypt, because he was looking forward to his reward.

Benjamin Brodie's trans. By means of doctrine, Moses, after he was born, was hidden [concealed from the Pharaoh] for three months by his parents [Amram and Jochebed], because they saw him [a view of the future due to the doctrine in their souls] as a handsome child [the great deliverer]. Moreover, they were not afraid of the king's edict [Thutmose I decreed that all newborn male children be killed].

By means of doctrine, Moses, after he had become great, refused to be proclaimed the son [heir apparent to the throne of Egypt by adoption] of Pharaoh's daughter [Thermutis],

Choosing instead to suffer mistreatment with God's people [the Jewish nation about to be born], than possessing temporary pleasure from sin [fun in the Egyptian court],

Considering the persecution [disgrace] concerning the Messiah greater wealth than the treasures of Egypt, for he repeatedly focused his attention upon a reward [remunerative justice glorifies God]. .

The Expanded Bible  
Jonathan Mitchell NT

.  
In faith, by trust, with confidence and for loyal allegiance, Moses, being born, was hidden three months by his parents (or: fathers), because they saw (perceived) the little boy [was] belonging to a city (well-bred; well-formed, genteel), and they were not frightened by the effect of the mandate of the king.

In faith, by trust, with confidence and for loyal allegiance, Moses, coming to be great (= important), refused (denies; disclaims; rejects; disowned) to be declared (or: termed) a son of Pharaoh's daughter,

choosing for himself (taking to himself) more (in preference; rather) to constantly encounter adversity and ill-treatment along with God's People, than to have a temporary (toward a limited period of time marked by a suitability of circumstances) enjoyment and pleasure involved with falling short of the goal (which are a failure; that originates with error; characteristic of missing of the target; of sin), considering the reproach associated with being the anointed one (or: pertaining to the Christ; or: = of Israel [at that time]) [to be] greater wealth than the treasures of Egypt, for he began, and continued, looking away and giving his attention unto the reward (or: the discharge of wages).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

By faith Moses, when he [\*Here "when " is supplied as a component of the temporal participle ("afraid of")] was born, was hidden for three months by his parents, because they saw the child was handsome, and they were not afraid of the edict of the king. By faith Moses, when he [\*Here "when " is supplied as a component of the temporal participle ("was")] was grown up, refused to be called the son of Pharaoh's daughter, choosing instead to be mistreated with the people of God rather than to experience the transitory enjoyment of sin, considering reproach endured for the sake of Christ [Literally "the

reproach of Christ”] greater wealth than the treasures of Egypt, for he was looking to the reward.

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham’s Emphasized B.  
The Spoken English NT

By faith, when Moses was born, he was hidden by his parents for three months. They’d seen his beauty, and they weren’t afraid of the king’s order.<sup>ii</sup>

By faith Moses, when he grew up, refused to be called the son of Pharaoh’s<sup>jj</sup> daughter.<sup>kk</sup>

He chose to be treated badly along with God’s people, rather than to have the temporary pleasure of sin.

He regarded disgrace with Christ<sup>ll</sup> as greater riches than the treasures of Egypt. Because he was looking forward to his reward.

ii. Exodus 1:22; Exodus 2:2.

jj. Prn. *fehr-ohz*. Pharaoh was the king of Egypt.

kk. Exodus 2:10-12.

ll. Lit. “the disgrace of Christ,” which Moses himself faced when he renounced this-worldly power and status and chose service to the poor. See also Hebrews 13:13.

Wilbur Pickering’s New T.

### Moses

By faith Moses was hidden for three months by his parents, after he was born, because they saw he was a fine child, and they were not afraid of the king’s edict. By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be maltreated along with God’s people than to have the temporary pleasure of sin, considering the reproach of Christ<sup>10</sup> to be greater riches than the treasures of Egypt; because he was looking ahead to the reward. (10) This statement intrigues me. What did Moses know about the Christ (when he left Egypt), and from whom did he learn it? And how did he know about the reward?

### Literal, almost word-for-word, renderings:

A Faithful Version

By faith Moses, after he was born, was hidden three months by his parents because they saw that he was a beautiful little child; and they did not fear the king’s decree. By faith Moses, after becoming a great leader, refused to be called the son of Pharaoh’s daughter, Choosing to suffer affliction with the people of God, rather than to enjoy the temporary pleasure of sin; For he esteemed the reproach of Christ greater riches than the treasures of Egypt because he was looking intently to the reward.

Analytical-Literal Translation

By faith Moses, having been born, was hid three months by his parents, because they saw the beautiful, young child and were not afraid of the decree of the king. [see Exod 2:2; 1:16]

By faith Moses, having become great, refused to be called a son of [the] daughter of Pharaoh, [see Exod 2:11-15] having chosen rather to be sharing hardship with the people of God than to be having [the] temporary pleasure of sin, having regarded the disgrace of Christ greater wealth than the treasures of Egypt, for he was looking away from all else to [fig., concentrating on] the reward.

Berean Literal Bible

By faith Moses, having been born, was hidden three months by his parents, because they saw the little child was beautiful, and they did not fear the edict of the king.

By faith Moses, having become grown, refused to be called the son of Pharaoh’s daughter, having chosen to suffer affliction with the people of God, rather than to have the fleeting enjoyment of sin, having esteemed the reproach of Christ greater wealth than the treasures of Egypt; for he was looking toward the reward.

Bond Slave Version

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompence of the reward.

C. Thomson updated NT  
Charles Thomson NT

By faith Moses, when he was born was concealed three months by his parents, because they saw that he was a comely child, and they were not terrified by the king's edict.

By faith Moses, when he was become great, refused to be called the son of Pharaoh's daughter, chusing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of the Christ greater riches than the treasures of Egypt; for he had an eye to the reward.

Context Group Version

By trust Moses, when he was born, was hid three months by his fathers, because they saw he was a good child; and they were not afraid of the king's commandment.

By trust Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of disgrace for a season; accounting the reproach of the Anointed greater riches than the treasures of Egypt: for he looked to the repayment of reward.

English Standard Version  
Far Above All Translation

By faith when he was born, Moses was hidden for three months by his parents, because they saw that the child was good-looking, and they did not fear the king's edict.

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be ill-treated with the people of God than to have short-lived enjoyment of sin, considering the reproach of Christ greater wealth than the treasures of Egypt, for he had the reward in view.

Green's Literal Translation

Being born, Moses was by faith hidden by his parents three months, because they saw the child was fair; and they did not fear the king's decree.

Having become great, Moses by faith refused to be called the son of Pharaoh's daughter, having chosen rather to suffer affliction with the people of God than for a time to have enjoyment of sin; having counted the reproach of Christ greater riches than the treasures of Egypt, for he was looking to the reward.

Literal New Testament  
Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

In faith, Moses, having been born, was hidden three months by the fathers, because they saw he was a handsome child, and they were not afraid of the command of the king.

In faith, Moses became great, and denied to be called\* the son of Pharaoh's daughter;

having selected for himself to be mistreated together-with the people of God rather than to have temporary enjoyment of sin,

having deemed the reproach of the Christ greater riches *than* the treasures of Egypt; for\* he was looking toward the reward.

Modern KJV  
New American Standard  
New European Version  
New King James Version  
NT (Variant Readings)

Niobi Study Bible

**The Faith of Moses**

By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a handsome (beautiful αστειος, fine or fair) child; and they were not afraid of the king's edict.

By faith Moses, when he had come of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of (for) Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

By means of doctrine resident in the soul, when Moses was born, he was hidden for a period of three months by his parents, because they saw an infant pertaining to a city; and they were not afraid of the edict from the king.

By means of doctrine resident in the soul, when Moses had become great, he refused to be proclaimed heir apparent [or the crown prince], the son of the daughter of Pharaoh.

Rather having chosen to endure maltreatment with the people of the God, than to keep having temporary pleasure from sin.

Having concluded on the basis of doctrine resident in the soul that the reproach from Christ [divine discipline] greater riches than the treasures of Egypt; for you see he kept on concentrating on the reward.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Worrell New Testament  
Young's Updated LT

**The gist of this passage:**  
23-26

Hebrews 11:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσήζ/Μωϋσήζ) [pronounced moce-YOOZ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
gennâô (γεννάω) [pronounced gen-NAH-oh]	<i>active: giving birth, procreating, delivering, bearing; conceiving; passive: born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	masculine singular verb; aorist passive participle; nominative case	Strong's #1080
kruptô (κρύπτω) [pronounced KROOP-toh]	<i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2928

Hebrews 11:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
trimēnon (τρίμηνον) [pronounced TRIHM-ay-non]	<i>of three months, a space of three months</i>	neuter singular adjective, accusative case	Strong's #5150 (hapax legomena)
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** By faith, Moses, having been born, was hidden [for] three months by his parents,...

The faith-doctrine spoken of here does not belong to Moses but to his parents. The wife bore a son, and they could not follow the order of Pharaoh, which was to kill their own son.

**Application:** For many believers, one of the main things on their mind is, *when can I turn against my government? When can I stop obeying my government?* This is not necessarily a question posed by believers who are intensely patriotic and freedom-loving, but by those who have the natural inclination to rebel. It is clear that our government is going in the direction of a much more authoritarian type government as opposed to the way that we were founded. We are nowhere near the Constitutional republic that we were founded as; and the primary function of Congress appears to be robbing the treasury for their own power and wealth. The Bible, however, gives us few examples of situations where the government says, "Do X" and we should not. Here, the authorities over the Hebrew people are saying, "Kill your newborn sons." Moses' parents chose not to do this, and this is cited by Scripture as being the right thing to do.

Hebrews 11:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
eidō (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1492

Hebrews 11:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asteios (ἄστειός) [pronounced as-TEE-oss]	<i>of the city; of polished manners; elegant (of body), handsome, comely, fair</i>	neuter singular adjective, nominative case	Strong's #791
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
paidion (παιδίον) [pronounced pi-DEE-on]	<i>a (young) child, little boy or girl; infant; servant, slave; an attendant</i>	neuter singular noun, accusative case	Strong's #3813

**Translation:** ...for they perceived the child [to be] handsome...

They could see that their son was quite attractive as a child. I think the greater idea here is, they could somehow perceive great potential in this child. Whether this understanding came from God or whether they simply had a hope for the Messiah of the future, I don't know. The text here only references this child's attractiveness.

Hebrews 11:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
phobeō (φοβέω) [pronounced fohb-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 <sup>rd</sup> person plural; aorist (deponent) passive indicative	Strong's #5399
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
diátagma (διάταγμα) [pronounced dee-AHT-ag-mah]	<i>an (authoritative) edict, an injunction, mandate; an arrangement</i>	neuter singular noun; accusative case	Strong's #1297 (hapax legomena)
Is there an intentional parallel/contrast between this and the previous neuter singular, accusative noun?			
toú (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; genitive/ablative case	Strong's #935

**Translation:** ...and they were not frightened on account of the edict of the king.

Seeing their child, they were not frightened of the edict of the king, the edict which called for the death of allmale children born to the Hebrews.

Hebrews 11:23 **By faith, Moses, having been born, was hidden [for] three months by his parents, for they perceived the child [to be] handsome and they were not frightened on account of the edict of the king.** (Kukis nearly literal translation)

Quite a bit of Moses' early life is being summed up. See **Exodus 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Exodus 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Exodus 1:12–2:10 (ESV; capitalized)**

Scripture	Text/Commentary
<p>Exodus 1:12 <b>But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.</b></p>	<p>The Hebrew people moved to Egypt because of an economic downturn in all the land. They would not have survived in Canaan another year.</p> <p>In Egypt, they prospered—in fact, too much in the opinion of some Egyptians.</p>
<p>Exodus 1:13–14 <b>So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.</b></p>	<p>Sometime after Joseph died, the Egyptians enslaved the Hebrew people. Bear in mind that, there were around 70–80 Hebrews at the time of Jacob and Joseph. There were probably less than 1000 when Egypt decided to enslave them.</p>
<p>Exodus 1:15–16 <b>Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live."</b></p>	<p>Because the Egyptians were concerned about the large number of Hebrews who were being born, the king of Egypt told the Hebrew midwives to kill the male children.</p> <p>Evil so often wants others to participate in evil activity.</p>
<p>Exodus 1:17–18 <b>But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?"</b></p>	<p>The midwives did not listen to the king. The king is aware of this and he asks them why.</p>
<p>Exodus 1:19 <b>The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them."</b></p>	<p>This is very likely a lie or some stretching of the truth. They claim that Hebrew women give quick births. It is possible that the midwives stalled on coming to aid when a Hebrew family called upon them.</p>
<p>Exodus 1:20–21 <b>So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families.</b></p>	<p>God blessed the midwives as a result; and the midwives were occupied with the Revealed God.</p>

## Exodus 1:12–2:10 (ESV; capitalized)

Scripture	Text/Commentary
Exodus 1:22 Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."	The Pharaoh becomes more obvious now. He requires that the male infants be cast into the Nile to drown.
Exodus 2:1–3 Now a man from the house of Levi went and took as his wife a Levite woman. The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank.	With Exodus 2, we focus in on Moses' parents and how they have a child. They hide the child for 3 months, but they have come to a point where he can no longer be hidden.  They will follow the orders of the Egyptian king and put him into an ark (a small, sea-worthy ship) in the Nile River.
Exodus 2:4–5 And his sister stood at a distance to know what would be done to him. Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it.	Moses' sister (we would assume Miriam) watches from afar and sees to the daughter of the Pharaoh sees the child and has one of her servants retrieve the ark.
Exodus 2:6 When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children."	The young daughter recognizes that this is a Hebrew child. She knew the order issued by her father and the child would have been circumcised. She understood immediately what had happened.
Exodus 2:7 Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?"	Miriam comes out of hiding and offers the nursing of one of the Hebrew women. Both women understand that she is talking about the child's actual mother.
Exodus 2:8 And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother.	Moses' mother is brought forth and she interacts with Pharaoh's daughter.
Exodus 2:9 And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.	The child obviously needs to be fed, and nothing is more natural than breast milk. The young Egyptian girl asks the mother to feed the child and says that she will be paid to do this.
Exodus 2:10 When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."	When the child had reached the age where he did not require his mother's milk, he was taken to the daughter to raise.

An obvious detail left out of the story is, the daughter received her father's permission; and the child and its family would be off-limits to Pharaoh's enforcers. It is likely that everyone involved ignored the obvious, that this was the child's actual mother who breast fed him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 11:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced moce- YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	<i>to disavow, to reject, to abnegate, to deny, to refuse; to contradict</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #720
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present passive infinitive	Strong's #3004
huios (υἱός, οὐ, ὅ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun; genitive/ablative case	Strong's #2364
Pharaō (Φαραώ) [pronounced far-ah-OH]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328

**Translation:** By faith, Moses, having become great, refused to be called [the] son of Pharaoh's daughter,...

Moses became curious about his people. Apparently his mother did not keep his origins from him (too many people would have known these origins); or Moses was give his background from Jewish teachers (it is reasonable that Jewish men would have have taught him a great many subjects).

At some point, Moses decided to go out among the Jews and get a better understanding of his people.

Hebrews 11:24 By faith, Moses, having become great, refused to be called [the] son of Pharaoh's daughter,... (Kukis nearly literal translation)

All of this time, Moses was receiving a great deal of education, preparing him to become the next king. It would have been obvious to all that he had natural leadership qualities. Others in line for the throne were likely less qualified than Moses.

Hebrews 11:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
hairéomai (αἰρέομαι) [pronounced hahee-REH-om-ahee]	<i>choosing, taking for oneself, preferring; choosing by vote, electing to office</i>	masculine singular, aorist middle participle, nominative case	Strong's #138
sugkakouchéō (συγκακουχέω) [pronounced soong-kak-oo-KHEH-oh]	<i>to suffer with, to treat ill with another; to be ill treated in company with, share persecutions or come into a fellowship of ills</i>	present (deponent) middle/passive infinitive	Strong's #4778 (hapax legomena)
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...choosing rather to suffer with the people of the God,...

Moses, having gone out among the Hebrew people, could have ignored what he saw. He could have said to himself, "That is them; it is not me." However, let me suggest to you that a part of his studies—whether authorized or not—was the study of the book of Genesis. Because of these origins, he chose to align himself with his own people.

Much of what I have said so far has been speculation. That is, that he had Jewish teachers, that they taught him who he was and that they taught him the Scriptures. All of these things logically took place, taking Moses to the point where he chose his people over his inherited position as king of Egypt.

However, making this choice and killing an Egyptian taskmaster did suddenly cut off all other options.

What we read in Hebrews suggests that, although it seems like what Moses did was completely random and sealed his fate, this suggests that he made some very clear choices which led him to this place.

Hebrews 11:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
próskairos (πρόσκαιρος) [pronounced PROS- kahee-ross]	<i>temporary, for a season; enduring only for a while; temporal</i>	feminine singular adjective; accusative case	Strong's #4340
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm- ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
apólausis (ἀπόλαυσις) [pronounced ap-ol'-ow- sis]	<i>enjoyment; the faculty or experience of enjoyment</i>	feminine singular noun; accusative case	Strong's #619

**Translation:** ...than to have an enjoyment of sin for a season.

Moses' enjoyment of sin would have been remaining in his position and becoming king over Egypt. That would have gone against God's plan and, had he done that, we probably would not know who Moses was. He would have enjoyed that position for a time, but had had no eternal impact.

When Moses chose to stand with the people of God, he had an eternal spiritual impact on earth.

People who disparage the Bible often refer to the authors of Scriptures as *superstitious goat herders*, as that seems like an insult to them. However, we know who Abraham, Isaac and Jacob are precisely because their names are in the Word of God; and God recognizes them. The same is true of Moses.

There were many *important* kings and generals who lived between the lives of Abraham and Moses, but do you know any of their names? That is highly unlikely. If a list of names which included all the important people of that period of time, with Abraham, Isaac, and Jacob and Moses also on the list, with the question, *who do you know from this list*. Virtually everyone would chose all or some of the names Abraham, Isaac, and Jacob and Moses; and most would not choose any other name from that list.

**Application:** No doubt, with regards to the United States, you are very concerned over its future; and there are leaders that you are extremely sorry that they are in power. But are these the people who are important? By this study in Hebrews 11, God is saying *no*. These are not the most important people. Those who are growing spiritually and making full use of their spiritual gifts—they are the most important people in the history of the United States.

**Application:** Any believer in this era can do more and know more than Paul. We all have that potential.

Hebrews 11:25 ...choosing rather to suffer with the people of the God, than to have an enjoyment of sin for a season. (Kukis nearly literal translation)

Hebrews 11:24–25 By faith, Moses, having become great, refused to be called [the] son of Pharaoh's daughter, choosing rather to suffer with the people of the God, than to have an enjoyment of sin for a season. (Kukis nearly literal translation)

Hebrews 11:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; accusative case	Strong's #3173
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, accusative case	Strong's #4149
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ah-ee]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine singular, aoris (deponent) middle/passive participle, nominative case	Strong's #2233
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; genitive/ablative case	Strong's #125
thêsauroi (θησαυροί) [pronounced thay-sow-ROY]	<i>(collected) treasures; treasuries, storehouses, repositories; wealth; deposits</i>	masculine plural noun; genitive/ablative case	Strong's #2344
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oneidismós (ὀνειδισμός) [pronounced on-i-dis-MOSS]	<i>discipline, reproach, reviling</i>	masculine singular noun; accusative case	Strong's #3680
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** Having considered the reproach of Christ [to be] greater wealth than [the] treasuries of Egypt,...

Moses, as the ruler of Egypt, essentially had access to all that belonged to Egypt. Whatever he chose to take, he could essentially have.

I think the idea of this phrase is, there is a greater value which could be assigned to the reproach of the Messiah if compared to all the treasuries of Egypt. These things could not be compared. Moses was better off concerning himself with the value of his relationship to God than doing whatever was necessary to hold onto his position in Egyptian politics.

Hebrews 11:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αροβλέπω (ἀποβλέπω) [pronounced ap-ob- LEHP-oh]	<i>to concentrate on; to look, to focus (on, upon); to look away from everything else, (figuratively) intently regard</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #578 (hapax legomena)
Thayer definitions: 1) <i>to turn the eyes away from other things and fix them on some one thing; 1a) to look at attentively; 2) to look with steadfast mental gaze.</i>			
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
misthapodosía (μισθαποδοσία) [pronounced mis-thap- od-oss-EE-ah]	<i>payment of wages due, recompense; reward</i>	feminine singular noun; accusative case	Strong's #3405
Only the writer of Hebrews uses this word. Hebrews 2:2 10:35 11:26.			

**Translation:** ...as he was being focused on the reward.

Moses was instead focused on the reward that would be due him for honoring his true heritage.

Hebrews 11:26 Having considered the reproach of Christ [to be] greater wealth than [the] treasuries of Egypt, as he was being focused on the reward. (Kukis nearly literal translation)

Hebrews 11:23–26 By faith, Moses, having been born, was hidden [for] three months by his parents, for they perceived the child [to be] handsome and they were not frightened on account of the edict of the king. By faith, Moses, having become great, refused to be called [the] son of Pharaoh's daughter, choosing rather to suffer with the people of the God, than to have an enjoyment of sin for a season. Having considered the reproach of Christ [to be] greater wealth than [the] treasuries of Egypt, as he was being focused on the reward. (Kukis nearly literal translation)

Hebrews 11:23–26 By faith, the parents of Moses hid him for three months, as they perceived that this child had great potential, and this was more important to them than to be frightened on account of the king's edict (to kill all male children of the Hebrew people). By faith, as Moses grew up and became great, made the choice not to be identified with the Pharaoh's household, choosing instead to suffer with God's chosen people. He could have enjoyed the great wealth and power of his position, but that would only be for a season. For him, the opinion of Christ was of greater value to him than all the wealth of Egypt; therefore, he focused upon eternal rewards. (Kukis paraphrase)

By faith, he left Egypt, not fearing the anger the king, for the invisible is like seeing he is strong. By faith, he made the Pascha and the pouring that not the destroyer of the firstborn might touch them. By faith, he passed through the Red Sea as through dry earth, of which an attempt the Egyptians were swallowed (up).

Hebrews  
11:27–29

By faith, [Moses] left Egypt, not fearing the king's wrath, for he endured seeing the Invisible (One). By faith, [Moses] set up the Passover and the pouring [of blood] so that the Destroyer of might not touch the firstborn. By faith, he passed through the Red Sea as though [it was] dry earth, from which attempt the Egyptians were swallowed up [by the water].

By faith, Moses left Egypt, but not because he was afraid of the king. He continued with great endurance because he saw the Invisible God. By faith, Moses organized the first Passover and the smearing of blood on the entrances to each house, so that the destroyer would not touch the firstborn. By faith, Moses led the sons of Israel through the Red Sea as though they were walking upon dry earth. When the Egyptians attempted to follow them, they drowned.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, he left Egypt, not fearing the anger the king, for the invisible is like seeing he is strong. By faith, he made the Pascha and the pouring that not the destroyer of the firstborn might touch them. By faith, he passed through the Red Sea as through dry earth, of which an attempt the Egyptians were swallowed (up).
Complete Apostles Bible	By faith he left Egypt, not fearing the anger of the king; for he endured as seeing the Unseen One. By faith he kept the Passover and the sprinkling of the blood, lest he who destroyed the firstborn should touch them. By faith they passed through the Red Sea as through dry land, whereas the Egyptians, attempting to do so, were drowned.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. By faith he left Egypt, not fearing the fierceness of the king: for he endured, as seeing him that is invisible. By faith he celebrated the pasch and the shedding of the blood: that he who destroyed the firstborn might not touch them. By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	By faith, he left Egypt, and was not terrified by the wrath of the king; and he continued to hope, just as if he saw the invisible God.

By faith, they kept the passover, and the sprinkling of blood, that he who destroyed the first-born might not approach them.

By faith, they passed the Red Sea, as on dry land; and in it the Egyptians were swallowed up, when they dared to enter it.

Original Aramaic NT

By faith he forsook Egypt and was not afraid of the rage of The King and he endured as if he had seen God, who is unseen\*.

By faith he observed Passover and sprinkled the blood, lest he who was destroying the firstborn should touch them.

By faith, they passed through The Sea of Reeds\* as upon dry land, and the Egyptians were swallowed up by it when they dared to enter it.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

By faith he went out of Egypt, not being turned from his purpose by fear of the wrath of the king; for he kept on his way, as seeing him who is unseen.

By faith he kept the Passover, and put the sign of the blood on the houses, so that the angel of destruction might not put their oldest sons to death.

By faith they went through the Red Sea as if it had been dry land, though the Egyptians were overcome by the water when they made an attempt to do the same.

Bible in Worldwide English

He believed God and left Egypt. He was not afraid of the king's anger. He was strong because he saw the one who cannot be seen.

He believed God and obeyed his law about the Passover Feast, and put blood on the door posts. He did this so that the angel who killed the oldest sons of the Egyptians, would pass over. Then he would not kill the oldest sons in the families of the Jews.

The people believed God and went through the Red Sea on dry land. When the people of Egypt tried to do that, they were drowned.

Easy English

Easy-to-Read Version–2008

Moses left Egypt because he had faith. He was not afraid of the king's anger. He continued strong as if he could see the God no one can see.

Moses prepared the Passover and spread the blood on the doorways of the people of Israel, so that the angel of death would not kill their firstborn sons. Moses did this because he had faith.

And God's people all walked through the Red Sea as if it were dry land. They were able to do this because they had faith. But when the Egyptians tried to follow them, they were drowned.

God's Word™

Faith led Moses to leave Egypt without being afraid of the king's anger. Moses didn't give up but continued as if he could actually see the invisible God.

Faith led Moses to establish the Passover and spread the blood on the doorposts so that the destroying angel would not kill the firstborn sons.

Faith caused the people to go through the Red Sea as if it were dry land. The Egyptians also tried this, but they drowned.

Good News Bible (TEV)

It was faith that made Moses leave Egypt without being afraid of the king's anger. As though he saw the invisible God, he refused to turn back.

It was faith that made him establish the Passover and order the blood to be sprinkled on the doors, so that the Angel of Death would not kill the first-born sons of the Israelites.

It was faith that made the Israelites able to cross the Red Sea as if on dry land; when the Egyptians tried to do it, the water swallowed them up.

The Message

NIRV .  
 New Life Version .  
 New Simplified Bible .

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Because of his faith, Moses left Egypt. Moses had seen the invisible God and wasn't afraid of the king's anger.  
 His faith also made him celebrate Passover. He sprinkled the blood of animals on the doorposts, so that the first-born sons of the people of Israel would not be killed by the destroying angel.  
 Because of their faith, the people walked through the Red Sea on dry land. But when the Egyptians tried to do it, they were drowned.

The Living Bible .  
 New Berkeley Version .  
 New Century Version .  
 New Living Translation .  
 The Passion Translation Holding faith's promise Moses abandoned Egypt and had no fear of Pharaoh's rage because he persisted in faith as if he had seen God who is unseen.  
 Faith stirred Moses to perform the rite of Passover and sprinkle lamb's blood, to prevent the destroyer from harming their firstborn.  
 Faith opened the way for the Hebrews to cross the Red Sea as if on dry land, but when the Egyptians tried to cross they were swallowed up and drowned!

UnfoldingWord Simplified T. It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible.  
 It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.  
 It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up.

Williams' New Testament By faith he left Egypt, because he was not afraid of the king's anger, for he persevered as though he were actually seeing Him who is unseen.  
 By faith he instituted the Passover and the pouring of blood upon the doorposts, so that the destroyer of the first-born might not touch them.  
 By faith they crossed the Red Sea as though it were dry land, while the Egyptians, in attempting it, were drowned.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version With trust, he left Egypt, not fearing the king's anger. You see, he was empowered by the invisible One, as if seeing *Him*.  
 With trust, he has done the Passover and the public dumping out of the blood so that the one destroying the firstborn would not come into contact with them.  
 With trust, they walked across the Red Sea as across dry land, that after the Egyptians received trouble, they were swallowed up by *it*.

Common English Bible .  
 Len Gane Paraphrase By faith he left Egypt without fearing the king's wrath, because he was unshakable as if seeing him who is invisible.  
 By faith he kept the Passover and sprinkling of blood, lest he who destroyed the firstborn would touch them.  
 By faith they passed through the Red Sea as if on dry land, which when the Egyptians attempted to do drowned.

A. Campbell's Living Oracles By faith, he left Egypt, not being afraid of the wrath of the king. For he courageously persevered, as perceiving the invisible God.  
 By faith, he appointed the passover, and the sprinkling of the blood; that he who destroyed the first-born, might not touch them.  
 By faith, they passed through the Red Sea, as by dry land, which the Egyptians attempting to do, were drowned.

New Advent (Knox) Bible .  
 NT for Everyone .

20<sup>th</sup> Century New Testament Faith caused him to leave Egypt, though undaunted by the King's anger, for he was strengthened in his endurance by the vision of the invisible God.  
 Faith led him to institute the Passover and the Sprinkling of the Blood, so that the Destroyer might not touch the eldest children of the Israelites.  
 Faith enabled the people to cross the Red Sea, as if it had been dry land, while the Egyptians, when they attempted to do so, were drowned.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version .

Trusting in God, he left Egypt and wasn't scared of Pharaoh's anger—he kept going with his eyes fixed on the invisible God.  
 Trusting in God he observed the Passover and the sprinkling of blood, so that the destroying angel would not touch the Israelites.\*  
 Trusting in God the Israelites crossed the Red Sea as if it were dry land. When the Egyptians attempted to do the same they were drowned.

God's Truth (Tyndale) .  
 Holman Christian Standard .  
 International Standard V .  
 Lexham Bible .  
 Montgomery NT .

By faith he left Egypt, not because he feared the wrath of the king, but he endured as seeing Him who is invisible.  
 By faith he established the Passover, and the sprinkling with blood, in order that the Destroying Angel might not touch the firstborn.  
 By faith the people crossed over the Red Sea as on dry land; and when the Egyptians tried to do this they were swallowed up.

NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .

By faith he left Egypt, not having feared the displeasure of the king; for he endured as seeing him that is invisible.  
 By faith he observed the passover and the pouring out of blood, that the destroyer of the first-born might not touch them.  
 By faith they passed through the Red Sea as through dry land, which the Egyptians attempting were swallowed up.

The Spoken English NT .  
 UnfoldingWord Literal Text .  
 Urim-Thummim Version .

By Faith he forsook Egypt, not fearing the anger of the king: for he endured as seeing him who is invisible.  
 Through Faith he ordained the Passover, and the sprinkling of blood, unless he that destroyed the firstborn should touch them also.

	By Faith they passed through the Red Sea as by dry land: that the Egyptians attempted to do but were drowned.
Weymouth New Testament	Through faith he left Egypt, not being frightened by the king's anger; for he held on his course as seeing the unseen One. Through faith he instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites. Through faith they passed through the Red Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up.
Wikipedia Bible Project Worsley's New Testament	. By faith he left Egypt, not fearing the wrath of the king: for he continued firm as seeing Him who is invisible. By faith he observed the passover and sprinkling of the blood, that he, who destroyed the first-born <i>of the Egyptians</i> , might not touch them. By faith they passed through the Red-sea, as by dry <i>land</i> , which the Egyptians attempting <i>to do</i> were drowned.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	By faith he left Egypt, not fearing the anger of the king; and endured as if beholding Elohim, who is Invisible. By faith he made the Passover, and the sprinkling of blood, that the one destroying the first-born might not touch them. By faith they passed through the Red Sea, as through dry land; by which, when the Egyptians made the attempt, they were swallowed up.
Holy New Covenant Trans.	By faith, Moses left Egypt behind. He was not afraid of making the king angry. Moses kept going toward the Unseen One, as though he could see Him. By faith, Moses ate the Passover meal. He made them put blood over their doors. Then the destroyer would pass over their houses and not kill their oldest sons. By faith, the people went through the Red Sea, as if it were dry ground. When the Egyptian soldiers tried to do it, they were drowned.
The Scriptures 2009	By belief, he left Mitsrayim, not fearing the wrath of the sovereign, for he was steadfast, as seeing Him who is invisible. By belief, he performed the Pěsaḥ and the sprinkling of blood, lest he who destroyed the first-born should touch them. By belief, they passed through the Red Sea as by dry land, and when the Mitsrites tried it, they were drowned.
Tree of Life Version	By faith he left Egypt, not fearing the king's anger—for he persevered as if seeing the One who is invisible. By faith he kept the Passover and the smearing of the blood, so that the destroyer of the firstborn would not touch them. By faith they passed through the Red Sea as if on dry ground. When the Egyptians tried it, they were swallowed up.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...[by] faith [He] leaves egypt not Fearing the rage [of] the king the [one] for unseen as [He] Seeing {is} [He] endures [by] faith [He] has made the pascha and the sprinkling [of] the blood that not The [One] Destroying the [things] firstborn may touch them [by] faith [They] cross the red sea as {They cross} through dry earth whom trial Receiving The Egyptians are drowned...
Alpha & Omega Bible Awful Scroll Bible	. By confidence, he forsook- Egypt -along-down, not being afraid of the rage of the governing leader, for he is steadfast, as to be seeing He in-visible. By confidence, he has prepared the Passover, and the pouring-to of the blood, in-order-that,- He destroying the first-born, shall -not touch them. By confidence, they walked-through the Red Sea, as to by dry land, which the Egyptians attempting to obtain, are being drank-down.
Concordant Literal Version	By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the Invisible." By faith he has the passover made and the pouring of blood against the door jambs, lest the exterminator of the first-born may come into contact with them." By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up."
exeGesés companion Bible	By trust he forsook Misrayim; not awestricken by the fury of the sovereign: for he persevered - as seeing him who is invisible. By trust he did the pasach and the pouring of blood, lest he who destroys the firstborn, finger them. By trust they passed through the Reed sea as through dry: which the Misrayim took to test, and were swallowed.
Orthodox Jewish Bible	By Emunah, Moshe Rabbeinu departed from Mitzrayim (Egypt), not having pachad (fear) of the ka'as (anger) of the king, for he persevered as seeing the One who is unseen. By Emunah, Moshe Rabbeinu kept Pesach and the sprinkling of the dahm [on the mezuzot, SHEMOT 12:22], for fear that the Destroyer of the Bechorim might destroy them. By Emunah, they went through the Yam Suf as through YABASHAH (dry ground, BERESHIS 1:10); and those of Mitzrayim (Egypt), when they attempted it, were drowned. [MICHOH 7:19]
Rotherham's Emphasized B.	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i> An Understandable Version	. By [having] faith, he left Egypt, not being afraid of the king's anger, for he endured [all the rigors of wandering in the desert] because he could see the invisible God. By [having] faith, he established the Passover Festival [Note: This festival was first celebrated in Egypt by the fleeing Israelites, then observed annually in commemoration of that event], and had [lambs'] blood sprinkled [on the door jambs] to prevent the one who destroyed the firstborn children from touching them. [See Ex. 12:23]. By [having] faith, the Israelites passed [safely] through the Red Sea as if it were dry ground, but when the Egyptians attempted to do it, they were drowned.
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Benjamin Brodie's trans. By means of doctrine, he [Moses] abandoned Egypt, not fearing the wrath of the king [Thutmose III: Rameses], for he endured [remained steadfast] as long as he kept on seeing the Invisible One [the unseen Messiah, the Lord Jesus Christ].  
By means of doctrine, he [Moses] executed [initiated] the Passover [birth of the Jewish nation], even the sprinkling of the blood [on the lintel and doorposts], so that the one [death angel] who destroyed the firstborn [male children] could not touch them [those who were protected by the blood].  
By means of doctrine, they [the Hebrews of the exodus generation] passed through the Red Sea as if across dry land, which when the Egyptians [field army and cavalry] made the attempt, they were overwhelmed by water [drowned].

The Expanded Bible  
Jonathan Mitchell NT

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In faith, by trust, with confidence and for faithfulness, he left Egypt behind, not fearing the rushing fury (violent breathing, rage and angry passion) of the king, for he was strong and stout as continually seeing the invisible (or: the Unseen One). In faith, by trust, with confident loyalty and for trustworthy allegiance, he had performed (or: has created so that it now stands as an institution) the Passover and the pouring of the blood, so that the One presently destroying (the Exterminator of) the first-born of people and animals would (or: could) not touch or come in contact with them.

In faith, by trust, with confidence and in loyal allegiance, they walked through the Red Sea as through dry land – [whereas] the Egyptians, upon taking a trial of (or: making an attempt at) which, were gulped (or: swallowed) down.

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

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### Bible Translations with Many Footnotes:

Lexham Bible

By faith he left Egypt, not fearing the anger of the king, for he persevered as if he [\*Here "if" is supplied as a component of the participle ("saw") which is understood as conditional] saw the invisible one.

By faith he kept the Passover and the sprinkling of blood, in order that the one who destroyed the firstborn would not touch them.

By faith they crossed the Red Sea as if on dry land; the Egyptians, when they made the attempt [Literally "of which attempt making"], were drowned.

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT

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By faith he left Egypt without being afraid of the king's anger, because he stayed focused on the One who can't be seen.<sup>mm</sup>

By faith he celebrated<sup>nn</sup> the Passover.<sup>oo</sup> And he had people spread blood on their doorposts so that the destroyer of the firstborn wouldn't touch them.<sup>pp</sup>

By faith they walked across the Red Sea as if on dry land. And when the Egyptians tried it, they were drowned.<sup>qq</sup>

<sup>mm.</sup> Or "because he endured as if he saw the One who can't be seen".

<sup>nn.</sup> Or "instituted".

<sup>oo.</sup> See "Bible Words".

<sup>pp.</sup> Lit. "By faith he made/has made the Passover and the smearing of blood, so that the firstborn-destroyer wouldn't touch them". Exodus 12:21-30.

Wilbur Pickering's New T.

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### Literal, almost word-for-word, renderings:

## A Faithful Version

Analytical-Literal Translation .  
 By faith he left Egypt behind, not having been afraid of the rage of the king, for he persevered as seeing the Invisible One. [see Exod 10:28; 12:50-51]  
 By faith he had kept the Passover and the sprinkling of the blood, so that the one destroying the first-born would not touch them. [see Exod 12:21-28]  
 By faith they passed through the Red Sea as through dry [land], which the Egyptians having taken an attempt were swallowed [fig., drowned]. [see Exod 14:21-29]

Berean Literal Bible  
Bond Slave Version

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 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.  
 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.  
 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

C. Thomson updated NT  
Charles Thomson NT

.  
 By faith he left Egypt in defiance of the king's wrath; for he persevered as seeing Him who is invisible.  
 By faith he celebrated the passover, and the pouring out of the blood, that the destroyer of the first born might not touch them.  
 By faith they passed through the red sea as on dry ground, which the Egyptians attempting to do were swallowed up.

## Context Group Version

By trust he forsook Egypt, not fearing the retaliation of the king: for he endured, as seeing him who is invisible.  
 By trust he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.  
 By trust they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
Literal New Testament

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 BY FAITH HE LEFT EGYPT, NOT HAVING FEARED THE INDIGNATION OF THE KING; FOR THE INVISIBLE [ONE] AS SEEING HE PERSEVERED.  
 BY FAITH HE HAS KEPT THE PASSOVER AND THE AFFUSION OF THE BLOOD, LEST THE DESTROYER OF FIRSTBORN [ONES] MIGHT TOUCH THEM.

## Literal Standard Version

BY FAITH THEY PASSED THROUGH THE RED SEA AS THROUGH DRY [LAND]; OF WHICH TRIAL HAVING MADE THE EGYPTIANS WERE SWALLOWED UP.  
 By faith Moses, having been born, was hid three months by his parents, because they saw the child beautiful, and were not afraid of the decree of the king;  
 by faith Moses, having become great, refused to be called a son of the daughter of Pharaoh,  
 having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,  
 having reckoned the reproach of the Christ greater wealth than the treasures in Egypt, for he looked to the repayment of reward;  
 by faith he left Egypt behind, having not been afraid of the wrath of the king, for as seeing the Invisible One—he endured;  
 by faith he kept the Passover, and the sprinkling of the blood, so that He who is destroying the firstborn might not touch them. This is vv. 23–28; v. 29 will be placed with the next passage for context.

Modern English Version  
Modern Literal Version 2020

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 In faith, he left Egypt, not being afraid of the fury of the king; for\* he persevered, as seeing the invisible *one*.

In faith, he has made\* the Passover and the splashing of the blood *on the door frames*, in-order-that the destroyer of the firstborn should not touch them.

In faith, they crossed over the Red Sea as *if* through dry *land*; of which the Egyptians having taken an attempt *at it*, were swallowed up. {Exo 2:2, 11, 15, 12:11, 18, 14:22}

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

Through faith he kept the Passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith they passed through the Red Sea as by dry land, but the Egyptians, in attempting to do so, were drowned.

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

By means of doctrine resident in the soul he [Moses] gave up the throne of Egypt, not being afraid of the anger of the king [Thutmose III]; for you see he became strong under pressure as long as he kept seeing the invisible one.

By means of doctrine resident in the soul he [Moses] executed the Passover with the result that it became a permanent institution, even the sprinkling of the blood, in order that the destroyer of the firstborn might not touch the same ones.

By means of doctrine resident in the soul they [the Hebrew people] passed through the Red Sea as through dry land: which they, the Egyptians, in attempting to pursue were drowned.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

**The gist of this passage:**  
27-29

Hebrews 11:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
kataleipō (καταλείπω) [pronounced kat-al-ī- po]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2641
Aiguptos (Αἴγυπτος) [pronounced EI-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Hebrews 11:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeō (φοβέω) [pronounced fohb-EH-oh]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine singular, aorist (deponent) middle or passive participle, nominative case	Strong's #5399
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
thumos (θυμός) [pronounced thoo-MOSS]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; accusative case	Strong's #2372
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; genitive/ablative case	Strong's #935

**Translation:** By faith, [Moses] left Egypt, not fearing the king's wrath,...

This is quite an interesting thing for the author of Hebrews to write. It would have been my assumption that Moses leaving Egypt was based upon fear of being executed.

Essentially what Moses did was exile himself from Egypt, not out of fear, but perhaps out of a personal sense of destiny? However, in Exodus 2:14, it says that was afraid (Exodus 2:13–14 *When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known."*). What are we to make of that? How do we reconcile what we read here and Exodus 2:14? Well, quite frankly, there is no reconciliation between these two passages, if they refer to the same incident.

The explanation is quite simple. Moses left Egypt twice. Once after murdering an Egyptian taskmaster, and he was clearly afraid at that time. But Moses, 40 years later, return to Egypt and he led his people out of Egypt. This second time, he was unafraid. Pharaoh was clearly angry with him and even threatened Moses with his life, but Moses believed God, and he left Egypt this second time not fearing the king's wrath.

The actual Exodus is described in two verses back in the book of Exodus: Exodus 13:17–18 *When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said,*

"Lest the people change their minds when they see war and return to Egypt." But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle.

We know that there was no fear in Moses at this time for two reasons (1) this is what the writer of Hebrews tells us and (2) Moses and Aaron withstood Pharaoh on several occasions prior to this, essentially before each plague, never backing down.

Hebrews 11:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
aóratos (ἀόρατος) [pronounced <i>ah-OR-at-oss</i> ]	<i>invisible, unseen, that which cannot be seen</i>	masculine singular adjective; accusative case	Strong's #517
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
horaō (ὁράω) [pronounced <i>hoe-RAW-oh</i> ]	<i>seeing with the eyes; seeing with the mind, perceiving, knowing; experiencing; looking to</i>	masculine singular, present active participle, nominative case	Strong's #3708
kartereō (καρτερῶ) [pronounced <i>kar-ter-EH-oh</i> ]	<i>to endure, to be strong, (figuratively) steadfast (patient)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2594 (hapax legomena)

**Translation:** ...for he endured seeing the Invisible (One).

Moses had seen a manifestation of God prior to his return to Egypt (he saw the burning bush in Exodus 3:1–4); and when being led by God in the desert, he saw the pillar of fire at night and the pillar of cloud in the day (Exodus 13:21–22).

This is a place where critics of Scripture cry out, "We can't see God because He is invisible and yet, people saw Him all the time!" The explanation is simple: God, like our souls, is invisible. He is not made of a material which man is able to see (just as you and I cannot see each others' soul). Yet, God is certainly able to manifest Himself in multifarious ways. I am unable to see your soul, but I am able to see where your soul is temporarily housed.

Hebrews 11:27 **By faith, [Moses] left Egypt, not fearing the king's wrath, for he endured seeing the Invisible (One).** (Kukis nearly literal translation)

When Moses leads the sons of Israel out of Egypt, he is acting in faith. He has no reason to fear Pharaoh.

Hebrews 11:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #4160
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pascha (πάσχα) [pronounced <i>PAHS-khah</i> ]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter; transliterated, Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957

**Translation:** By faith, [Moses] set up the Passover...

Moses guided the people of Israel through the first **Passover**.

Hebrews 11:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
próschusis (πρόσχυσις) [pronounced <i>PROS-khoo-sis</i> ]	<i>sprinkling, pouring (upon); a shedding forth, an affusion</i>	feminine singular noun; accusative case	Strong's #4378 (hapax legomena)
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Hebrews 11:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
olothreúō (ὀλοθρεύω) [pronounced <i>ol-oth-RYOO-ho</i> ]	<i>destroying; the one destroying; spoiling; being slain; those being slain</i>	masculine singular, present active participle; nominative case	Strong's #3645 (hapax legomena)
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prōtotokos (πρωτοτόκος) [pronounced <i>proh-tot-OK-oss</i> ]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	neuter plural adjective/noun; accusative case	Strong's #4416
thingánō (θιγγάνω) [pronounced <i>thing-GAHN-oh</i> ]	<i>to touch; to handle; to manipulate, to have to do with; to do violence to, to injure</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2345
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them, same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ... and the pouring [of blood] so that the Destroyer of might not touch the firstborn.

The final plague was the killing of the firstborn. This would be executed against everyone in Egypt. Every person who believed God was to place blood at the entrance of their homes. The Destroyer would go through all Israel and kill the firstborn of people and cattle the night of the Passover. Those with the blood would not be harmed.

Hebrews 11:28 **By faith, [Moses] set up the Passover and the pouring [of blood] so that the Destroyer of might not touch the firstborn.** (Kukis nearly literal translation)

These are the orders that God gave Moses concerning the Passover. At this point in time, the tenth judgment (or plague) had not yet taken place. One possible timeline has the 9<sup>th</sup> plague as not yet taking place as well.

### Exodus 12:1–13 (ESV; capitalized)

Scripture	Text/Commentary
Exodus 12:1–2 <b>The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you.</b>	God apparently speaks to both Moses and Aaron and will tell them what they will do. The month that they are in is to be the first month of their year.

**Exodus 12:1–13 (ESV; capitalized)**

Scripture	Text/Commentary
<p>Exodus 12:3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.</p>	<p>This is the first Passover. The things described herein have not been done before. This is to start taking place on the 10<sup>th</sup> day of the month, when each household will select a lamb for that household.</p>
<p>Exodus 12:4 And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.</p>	<p>Small families could combine with other small families and stay under the same roof for the night of the passover. The idea is for the lamb to provide a meal for those of the household.</p>
<p>Exodus 12:5–6 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.</p>	<p>The lamb is to be young, without blemish, and it can be a sheep or goat. Having selected the lamb, they are to keep it until the 14<sup>th</sup> day of the month.</p> <p>At twilight, all Israel will rise up and kill these lambs.</p>
<p>Exodus 12:7 "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.</p>	<p>Having killed the lamb and drained its blood, some of the blood was to be put at the sides and the top of the entry into the house.</p>
<p>Exodus 12:8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.</p>	<p>They will eat the flesh of the lamb that night, along with unleavened bread and bitter herbs.</p>
<p>Exodus 12:9–10 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.</p>	<p>The lamb is not to be eaten raw or boiled. It must be roasted with fire. None of the lamb is to remain the next morning. Whatever is not eaten will be burned up in the sacrificial fire.</p>
<p>The individual lambs represent Jesus Christ. Killing the lamb represents the crucifixion of the Lord. The fire for roasting the flesh represents the judgment of God of Jesus for our sins. The blood represents His efficacious death for our sins. The unleavened bread represents the uncorrupted truth of the gospel message; and the bitter herbs represent the horrendous judgment which is placed upon the Lord (and the bitterness of God the Father having to judge His Son for our sins).</p>	
<p>Exodus 12:11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover.</p>	<p>The Hebrew people were to be ready to go that night of the Passover. Around midnight, they would receive word that the Pharaoh wants them to move out of Egypt immediately.</p>
<p>Exodus 12:12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.</p>	<p>For those not covered by the blood, God would go through all Egypt and kill the firstborn. This appears to have been every Egyptian household (or nearly every one); and none of the Hebrew households.</p>
<p>Exodus 12:13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.</p>	<p>When God sees the blood, He would pass over that house and not kill the firstborn inside.</p>

## Exodus 12:1–13 (ESV; capitalized)

### Scripture

### Text/Commentary

Those who are *under the blood* will not be killed (or, more accurately, the firstborn in that household would not be killed). This certainly represents the person who has believed in Jesus Christ. That person has placed himself under the blood of Jesus Christ.

In this passage, God describes what the first Passover would be. In Exodus 12:21–23, Moses gives orders to the people to do this. In Exodus 12:28–29, the people obeyed God and did what was required.

See **Exodus 12** ([HTML](#)) ([PDF](#)) ([WPD](#))

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Hebrews 11:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
diabaínō (διαβαίνω) [pronounced <i>dee-ab-AH-ee-no</i> ]	<i>to go through, to cross over, to pass through</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1224
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
eruthrós (ἐρυθρός) [pronounced <i>er-oo-THROHÇ</i> ]	<i>red, crimson, scarlet</i>	feminine singular adjective; accusative case	Strong's #2063
thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i> ]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
diá (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι´) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
xêros (ξηρός) [pronounced <i>xay-ROSS</i> ]	<i>shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]</i>	feminine singular adjective; genitive/ablative case	Strong's #3584
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i> ]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** *By faith, he passed through the Red Sea as though [it was] dry earth,...*

The third act of faith recorded in Hebrews 11 is, Moses had the people of God walk across the Red Sea (wherever this happened to be) where God had pushed back the water.

Hebrews 11:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
peîra (πεῖρα) [pronounced PIE-rah]	<i>a trial, experience, attempt; attempting a thing, making trial of a thing or of a person; having a trial of a thing; learning to know by experience</i>	feminine singular noun; accusative case	Strong's #3984
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, aorist active participle, nominative case	Strong's #2983
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
Aigýptios (Αἰγύπτιος) [pronounced ahee-GOOP-tee-oss]	<i>Egyptian, inhabitant of Egypt</i>	masculine plural proper adjective grouping; nominative case	Strong's #124
katapínō (καταπίνω) [pronounced kat-ap-EE-no]	<i>to drink down, to swallow down; to devour; to swallow up, to destroy; to drown</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2666

**Translation:** *...from which attempt the Egyptians were swallowed up [by the water].*

The Egyptian army, which pursued the Israelites, tried to follow them across this break in the water. However, once the entire army was committed, God let the waters go and drowned the entire army of Egypt.

Exodus 14:21–31 (ESV; capitalized)	
Scripture	Text/Commentary
Exodus 14:21 <i>Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.</i>	God would have stopped up the water on one side, like a dam (but one held in place by wind); and the water on the other side just kept on flowing away. However, God did not do it that way (interestingly enough).

## Exodus 14:21–31 (ESV; capitalized)

Scripture	Text/Commentary
Exodus 14:22 <i>And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.</i>	<p>The Israelites had no place to go. The night before, they were camped relatively close to the Egyptian army. They were essentially trapped between the army and the water.</p> <p>God essentially damned up the water on both sides of the Israelites. The people of Israel then crossed over where the water used to be.</p>
Exodus 14:23 <i>The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.</i>	<p>The Egyptian army could now see where the Israelites were. They had crossed over the Sea of Reeds and were now on the other side. The army followed them.</p>
Exodus 14:24–25 <i>And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians."</i>	<p>God slowed down the chariot army of Pharaoh, so that many of them got caught up on the water bed, so that they could not move forward. This stopped the army which came in behind them.</p> <p>The chariots would have gone ahead of the soldiers on foot; but this way, both groups found themselves in the midst of the waters.</p>
Exodus 14:26 <i>Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen."</i>	<p>God has always had a theatric side to Him. Moses is to lift up his hand over the sea, to motion that the water was to come back upon the chariots and the riders.</p>
Exodus 14:27 <i>So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea.</i>	<p>Moses stretched out his hand over the sea, and the sea went back to normal.</p> <p>Essentially, God had thrown the Egyptians into the midst of the sea.</p>
Exodus 14:28 <i>The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.</i>	<p>The waters came in on the army of Egypt, coming from both sides, trapping them army in the midst of the waters. Every soldier was killed.</p>
Exodus 14:29 <i>But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.</i>	<p>The people of Israel walked on the dry ground through the sea, with waters on both sides of them.</p>
Exodus 14:30 <i>Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.</i>	<p>Again, God delivered the sons of Israel from the Egyptians; and they could see all of the dead Egyptians being washed up onto the shore.</p>
Exodus 14:31 <i>Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.</i>	<p>Again, for a time, Israel believed God and believed that Moses was God's servant. This would last about three days.</p>

See **Exodus 14** ([HTML](#)) ([PDF](#)) ([WPD](#))

## Chapter Outline

## Charts, Graphics and Short Doctrines

Hebrews 11:29 By faith, he passed through the Red Sea as though [it was] dry earth, from which attempt the Egyptians were swallowed up [by the water]. (Kukis nearly literal translation)

Hebrews 11:27–29 By faith, [Moses] left Egypt, not fearing the king’s wrath, for he endured seeing the Invisible (One). By faith, [Moses] set up the Passover and the pouring [of blood] so that the Destroyer of might not touch the firstborn. By faith, he passed through the Red Sea as though [it was] dry earth, from which attempt the Egyptians were swallowed up [by the water]. (Kukis nearly literal translation)

Hebrews 11:27–29 By faith, Moses left Egypt, but not because he was afraid of the king. He continued with great endurance because he saw the Invisible God. By faith, Moses organized the first Passover and the smearing of blood on the entrances to each house, so that the destroyer would not touch the firstborn. By faith, Moses led the sons of Israel through the Red Sea as though they were walking upon dry earth. When the Egyptians attempted to follow them, they drowned. (Kukis paraphrase)

**By faith, the walls of Jericho fell down, having been surrounded for seven days. By faith, Rahab the prostitute did not perish with the disobedient ones, receiving the spies [of Israel] in peace.**

Hebrews  
11:30–31

**By faith, the walls of Jericho fell down, having been surrounded for seven days. By faith, Rahab the prostitute did not perish with the unbelieving ones, receiving the spires [from Israel] in peace.**

**By the exercise of faith by the sons of Israel, the walls of Jericho fell, after they had walked round the city for seven day. Because Rahab exercised faith toward Israel’s God, she was preserved alive while all of the unbelievers in Jericho were destroyed. She received Israel’s spies in peace.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	By faith, the walls of Jericho fell down, having been surrounded for seven days. By faith, Rahab the prostitute did not perish with the disobedient ones, receiving the spies [of Israel] in peace.
Complete Apostles Bible	By faith the walls of Jericho fell, having been encircled for seven days. By faith the prositute Rahab did not perish with those who did not believe, when she had received the spies with peace.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	By faith the walls of Jericho fell down, by the going round them seven days. By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.
V. Alexander’s Aramaic Eastern Aramaic Manuscript	.
James Murdock’s Syriac NT	By faith, the walls of Jericho fell down, when they had been encompassed seven days. By faith Rahab, the harlot, perished not with them who believed not, when she received the spies in peace.
Original Aramaic NT	By faith, the walls of Jericho fell, after it was walked around for seven days. By faith, Rahab the harlot did not perish with those who disobeyed, for she received the spies in peace.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	By faith the walls of Jericho came down, after they had been circled for seven days. By faith Rahab, the loose woman, was not put to death with those who had gone against God's orders, because she had taken into her house in peace those sent to see the land.
Bible in Worldwide English	The people believed God and walked around the walls of the city of Jericho for seven days. The walls fell down. Rahab was a woman who used her body wrongly for sex to get money. But she believed in God, so she did not die with the people who did not believe in God. This was when the men came to spy out her country. She took them into her house in peace.
Easy English Easy-to-Read Version—2008	And the walls of Jericho fell because of the faith of God's people. They marched around the walls for seven days, and then the walls fell. And Rahab, the prostitute, welcomed the Israelite spies like friends. And because of her faith, she was not killed with the ones who refused to obey.
God's Word™	Faith caused the walls of Jericho to fall after the Israelites marched around them for seven days. Faith led the prostitute Rahab to welcome the spies as friends. She was not killed with those who refused to obey God.
Good News Bible (TEV)	It was faith that made the walls of Jericho fall down after the Israelites had marched around them for seven days. It was faith that kept the prostitute Rahab from being killed with those who disobeyed God, for she gave the Israelite spies a friendly welcome.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	God's people had faith, and when they had walked around the city of Jericho for seven days, its walls fell down. Rahab had been a prostitute, but she had faith and welcomed the spies. So she wasn't killed with the people who disobeyed.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Faith pulled down Jericho's walls after the people marched around them for seven days! Faith provided a way of escape for Rahab the prostitute, avoiding the destruction of the unbelievers, because she received the Hebrew spies in peace.
UnfoldingWord Simplified T.	It was by faith that Jericho's walls fell down, after they had been circled around for seven days. It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.
Williams' New Testament	By faith the walls of Jericho collapsed, after being surrounded each of seven days.

By faith Rahab the prostitute did not perish with those who disobeyed God, because she had welcomed the scouts as friends.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	With trust, the walls of Jericho fell after being surrounded over seven days. With trust, Rahab, the prostitute, was not ruined together with the <i>people</i> who didn't believe after she accepted the spies with peace.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	By faith, the walls of Jericho fell down, having been encompassed seven days. By faith, Rahab, the harlot, was not destroyed with the unbelievers, having received the spies in peace.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Faith caused the walls of Jericho to fall after being encircled for seven days. Faith saved Rahab, the prostitute, from perishing with the unbelievers, after she had entertained the spies with friendliness.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Trusting in God, the Israelites marched around the walls of Jericho for seven days, and the walls fell down. Trusting in God, Rahab the prostitute didn't die with those who rejected God, because she had welcomed the Israelite spies in peace.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	By faith the walls of Jericho fell down after they had been encircled for seven days. By faith Rahab the prostitute did not die with those who were disobedient, because she had welcomed the spies with a greeting of [The Gk. lacks a greeting of] peace.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urım-Thummim Version	By Faith the walls of Jericho fell down, after they were encircled for 7 days. By Faith the prostitute Rahab did not die with those that believed not, when she had received the spies with peace.
Weymouth New Testament	Through faith the walls of Jericho fell to the ground after being surrounded for seven days. Through faith the notorious sinner Rahab did not perish along with the disobedient, for she had welcomed the spies and had sheltered them.
Wikipedia Bible Project	.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 Hebraic Roots Bible .  
 Holy New Covenant Trans. .  
 The Scriptures 2009 .  
 Tree of Life Version .

By faith the walls of Jericho fell down, having been circled during seven days.  
 By faith Rahab the innkeeper<sup>1</sup> did not perish with those disobeying, having received the spies with peace.  
<sup>1</sup> This word in Hebrew is somewhat ambiguous and can also mean innkeeper. Josephus also states that Rahab was an innkeeper.

By faith, the walls of the city of Jericho fell down, after it had been surrounded for seven days.  
 By faith, Rahab, the prostitute, gladly welcomed the spies. She was not killed along with the people who did not obey.

By belief, the walls of Yeriho fell, having been surrounded for seven days.  
 By belief, Raḥab the whore did not perish with those who did not believe, having received the spies with peace.

By faith the walls of Jericho fell down after they were circled for seven days.  
 By faith Rahab the prostitute did not perish with those who were disobedient, because she welcomed the spies with shalom.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament ...[by] faith The Walls {of} jericho fall Being Surrounded to seven days [by] faith rahab The Prostitute not dies (together) [with] the [men] disobeying Receiving the spies with peace...

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Concordant Literal Version .  
 exeGeses companion Bible .  
 Orthodox Jewish Bible .

By confidence, the walls of Jericho fell, being encircled over seven days.  
 By confidence, the prostitute Rahab herself, perished- not -away, -with them being un-persuaded, taking up, the observers-along-down, with peace.

By faith the walls of Jericho fall, being surrounded on seven days."  
 By faith Rahab, the prostitute, perished not with the stubborn, receiving the spies with peace."

By trust  
 the walls of Jericho fell,  
 after they were surrounded seven days.  
 By trust  
 Rachab the whore co-destructed not  
 with them who distrusted,  
 when she received the spies with shalom.

By Emunah, the walls of Yericho fell down, after they had been encircled for shivat yamim.  
 By Emunah, Rachav the Zonah did not perish along with the ones without mishma'at (obedience), after she gave the kabbalat panim to the spies b'shalom (YEHOSHUA 2:9).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version .  
By [the people having] faith, the walls of Jericho fell in response to their marching around them for seven days.

Benjamin Brodie's trans.

By [having] faith, Rahab the prostitute was not destroyed along with the disobedient [inhabitants of Jericho] because she welcomed the [twelve] spies in peace.

By means of doctrine, the walls of Jericho collapsed after they had been encircled [marched around by the Jewish army] for seven days.

By means of doctrine, Rahab the prostitute, when she received [welcomed as guests] the spies [reconnaissance scouts] peacefully, did not perish with those who did not believe.

The Expanded Bible

Jonathan Mitchell NT

In faith, by confidence, and with trust mixed with loyal allegiance, the wall of Jericho suddenly fell, after being encircled upon and surrounded [for] seven days.

In faith, by confidence, with trust and for loyal allegiance, Rahab the prostitute was not destroyed or lost with those being unpersuaded (or: incomplicant; [p46 reads: those not having faith, trust or loyalty]), having welcomingly received and embraced the scouts (or: spies) with peace.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

By faith the walls of Jericho fell down after they [\*Here "after " is supplied as a component of the temporal participle ("had been marched around")] had been marched around for seven days.

By faith Rahab the prostitute did not perish with those who were disobedient, because she [\*Here "because " is supplied as a component of the participle ("welcomed") which is understood as causal] welcomed the spies in peace.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

By faith the walls of Jericho<sup>rr</sup> fell down, when the Israelites had walked around<sup>ss</sup> them for seven days.

By faith Rahab<sup>tt</sup> the prostitute welcomed the Israelite spies with friendship, and she didn't die<sup>uu</sup> along with those who were disobedient.

rr. Prn. *jerr-a-koe*.

ss. Lit. "when encircled". Joshua 6:12-21.

tt. Prn. *ray-Hab*.

uu. Lit. "perish".

Wilbur Pickering's New T.

By faith the walls of Jericho fell down, having been encircled for seven days.<sup>11</sup>

By faith the prostitute Rahab, having received the spies in peace, did not perish with the disobedient.

(11) Those walls were so thick that they contained houses. To get several million Jews to march in silence was also quite a trick.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	By faith the walls of Jericho fell down, when processions had been made around them, for seven days. By faith Rahab the harlot did not perish with the unbelievers, she having received the spies with peace.
Context Group Version	By trust the walls of Jericho fell down, after they had been encompassed about for seven days. By trust Rahab the harlot did not perish with those that were unpersuaded, having received the spies with peace.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	By faith they passed through the Red Sea as through dry land, which having made an attempt [to cross], the Egyptians were swallowed up; by faith the walls of Jericho fell, having been surrounded for seven days; by faith Rahab the prostitute did not perish with those who disbelieved, having received the spies with peace. V. 29 is included for context.
Modern English Version	.
Modern Literal Version 2020	In faith, the walls of Jericho fell down, having been surrounded upon seven days. In faith, Rahab the prostitute did not perish together-with the ones who were disobedient, having accepted the spies with peace. {Jos 6:17-23, Jos 2:1}.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>By Faith They Overcame</b> By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith the harlot Rahab did not perish with those who did not believe (were disobedient or unbelief), (when she) having received the spies with peace.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	By means of doctrine resident in the souls of supergrace believers the walls of Jericho fell down, having been encircled for seven days. By means of doctrine resident in the soul Rahab the prostitute herself did not perish with the unbelievers, having welcomed the reconnaissance team with peace.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**

30-31

Hebrews 11:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
teichê (τείχος) [pronounced <i>TIE-kay</i> ]	<i>big walls, fortification walls, walls around a city, town walls</i>	neuter plural noun, nominative case	Strong's #5038
Hierichô (Ἱεριχώ) [pronounced <i>hee-er-ee-KOH</i> ]	<i>a place of fragrance; transliterated, Jericho, Yericho</i>	proper masculine singular noun; indeclinable	Strong's #2410
riptô (πίπτω) [pronounced <i>PIHP-toh</i> ]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4098

**Translation:** By faith, the walls of Jericho fell down,...

When Israel entered into the land, one of the first cities that they had to face down was Jericho, and this was quite a thing. The sons of Israel had no way to enter into Jericho. They had no battlements and no tools to take down a wall.

They walked around the wall with the **Ark of God** seven times, and then the walls fell.

Hebrews 11:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kuklôō (κυκλώω) [pronounced <i>koo-KLOH-oh</i> ]	<i>surrounding, those compassing about, being encompass, being encircle; those standing round about</i>	masculine plural, aorist passive participle, nominative case	Strong's #2944
epí (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hepta (ἑπτά) [pronounced <i>hep-TAH</i> ]	<i>seven</i>	indeclinable singular noun	Strong's #2033
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rah</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

**Translation:** ...having been surrounded for seven days.

There was really nothing for the army of Jericho to do. They were safe behind solid walls. Israel marching around the city worried them not at all.

Hebrews 11:30 **By faith, the walls of Jericho fell down, having been surrounded for seven days.** (Kukis nearly literal translation)

See **Joshua 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Joshua 6:1–21 (ESV; capitalized)

Scripture	Text/Commentary
Joshua 6:1 Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in.	Some things were known about the people of Israel and how they walked out of Egypt. However, that had been 40 years previous. Nevertheless, the people of Jericho were circumspect, lacking themselves into their city behind their city walls.
Joshua 6:2 And the LORD said to Joshua, "See, I have given Jericho into your hand, with its king and mighty men of valor.	God tells Joshua, "See, I have give Jericho into your hands."
Joshua 6:3 You shall march around the city, all the men of war going around the city once. Thus shall you do for six days.	God gives Joshua direction at this point. They are to march about the city of Jericho six times, once each day.
Joshua 6:4 Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.	This is going to involve trumpets and the Ark of God. On the 7 <sup>th</sup> day, they are to march around the city seven times.
Joshua 6:5 And when they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him."	They will give a long blast of the ram's horn, then the sound of the trumpet (is someone blowing the trumpet, or is that simply what they are hearing?). The walls of Jericho will fall and the people are then to attack.
Joshua 6:6 So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant and let seven priests bear seven trumpets of rams' horns before the ark of the LORD."	Joshua and the priests are to take up the Ark of the Covenant.
Joshua 6:7 And he said to the people, "Go forward. March around the city and let the armed men pass on before the ark of the LORD."	The men who are armed are to pass in review before the Ark of God.
Joshua 6:8 And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of rams' horns before the LORD went forward, blowing the trumpets, with the ark of the covenant of the LORD following them.	The trumpets and ram's horns are being carried and blown; and the Ark of God is behind these priests.

**Joshua 6:1–21 (ESV; capitalized)**

Scripture	Text/Commentary
Joshua 6:9 The armed men were walking before the priests who were blowing the trumpets, and the rear guard was walking after the ark, while the trumpets blew continually.	The trumpets continue. There is a rear guard. Everything is in motion.
Joshua 6:10 But Joshua commanded the people, "You shall not shout or make your voice heard, neither shall any word go out of your mouth, until the day I tell you to shout. Then you shall shout."	This is apparently not a rally to get the people all worked up. Joshua tells them not to shout until he tells them to.
Joshua 6:11 So he caused the ark of the LORD to circle the city, going about it once. And they came into the camp and spent the night in the camp.	The first day comes, and the army marches around the city.
Joshua 6:12 Then Joshua rose early in the morning, and the priests took up the ark of the LORD.	Joshua wakes up early the next morning.
Joshua 6:13 And the seven priests bearing the seven trumpets of rams' horns before the ark of the LORD walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the LORD, while the trumpets blew continually.	There is a lot of trumpet blasting.
Joshua 6:14 And the second day they marched around the city once, and returned into the camp. So they did for six days.	They go around the city the second day and then four more days after that.
Joshua 6:15 On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times.	They rise up early on the seventh day and march around the city seven times.
Joshua 6:16 And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, "Shout, for the LORD has given you the city.	On the seventh day, the people were to shout, because God had given them the city, as Joshua told them.
Joshua 6:17 And the city and all that is within it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent.	Joshua gives them orders that all the city is to be devoted to the Lord for destruction. However, Rahab and all those in her house were to be allowed to live.
Joshua 6:18 But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it.	The people were not to take anything from Jericho.
Joshua 6:19 But all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD."	The silver and gold and the well made vessels would go to the treasury of the Lord.

## Joshua 6:1–21 (ESV; capitalized)

Scripture	Text/Commentary
Joshua 6:20 So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city.	The people then shouted and blew the trumpets and the wall of the city fell down flat. Israel went into the city and took it.
Joshua 6:21 Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.	Everything in the city was devoted to destruction.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Hebrews 11:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
Rhaáb (ῥαάβ) [pronounced <i>hrah-AHB</i> ]	<i>wide; transliterated, Rahab</i>	proper singular noun; indeclinable	Strong's #4460
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pórnē (πόρνη) [pronounced <i>POHR-nay</i> ]	<i>prostitute, sex worker; figuratively, an idolater</i>	feminine plural noun, genitive/ablative case	Strong's #4204
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
sunapólymi (συναπόλλυμι) [pronounced <i>soon-ap-OHL-loo-mee</i> ]	<i>to destroy (with, together); to perish together (to be slain along with)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4881 (hapax legomena)
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apeithéō (ἀπειθέω) [pronounced <i>ap-i-THEH-oh</i> ]	<i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i>	masculine plural, aorist active participle, dative, locative or instrumental case	Strong's #544

**Translation:** *By faith, Rahab the prostitute did not perish with the unbelieving ones,...*

There is one person (or one family) in Jericho who would be positive toward the God of Israel, and that was Rahab (and her family). Even though judgment was coming to Jericho, God preserved Rahab.

Hebrews 11:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced <i>DEKH-om-ah-ee</i> ]	<i>receiving, those accepting; the one taking</i>	feminine singular, aorist (deponent) middle participle, nominative case	Strong's #1209
tous (τούς) [pronounced <i>tooz</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
katáskopoi (κατάσκοποι) [pronounced <i>kat-AHS-kop-oy</i> ]	<i>spies, those who are reconnoitering; inspectors</i>	masculine plural noun; accusative case	Strong's #2685 (hapax legomena)
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i> ]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; genitive/ablative case	Strong's #1515

**Translation:** *...receiving the spires [from Israel] in peace.*

Rahab was willing to receive the spies in peace. She knew about Israel; and she knew about Israel's God.

Hebrews 11:31 *By faith, Rahab the prostitute did not perish with the unbelieving ones, receiving the spires [from Israel] in peace.* (Kukis nearly literal translation)

This chapter tells us about the interaction between the spies and Rahab.

**Joshua 2:1–14 (ESV; capitalized)**

Scripture	Text/Commentary
Joshua 2:1 <i>And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there.</i>	
Joshua 2:2 <i>And it was told to the king of Jericho, "Behold, men of Israel have come here tonight to search out the land."</i>	

## Joshua 2:1–14 (ESV; capitalized)

Scripture	Text/Commentary
Joshua 2:3 Then the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who entered your house, for they have come to search out all the land."	
Joshua 2:4 But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from.	
Joshua 2:5 And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them."	
Joshua 2:6 But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof.	
Joshua 2:7 So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out.	
Joshua 2:8–9 Before the men lay down, she came up to them on the roof and said to the men, "I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you.	
Joshua 2:10 For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction.	
Joshua 2:11 And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath.	
Joshua 2:12–13 Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death."	
Joshua 2:14 And the men said to her, "Our life for yours even to death! If you do not tell this business of ours, then when the LORD gives us the land we will deal kindly and faithfully with you."	
See <b>Joshua 2</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	

## Chapter Outline

## Charts, Graphics and Short Doctrines

Hebrews 11:30–31 By faith, the walls of Jericho fell down, having been surrounded for seven days. By faith, Rahab the prostitute did not perish with the unbelieving ones, receiving the spies [from Israel] in peace. (Kukis nearly literal translation)

Hebrews 11:30–31 By the exercise of faith by the sons of Israel, the walls of Jericho fell, after they had walked round the city for seven day. Because Rahab exercised faith toward Israel's God, she was preserved alive while all of the unbelievers in Jericho were destroyed. She received Israel's spies in peace. (Kukis paraphrase)

And what yet might I say? For it will fall short to me describing the time concerning Gideon, Barak, Sampson [and] Jephthah; both David and Samuel; and the prophets. They through faith conquered kingdoms, they worked righteousness, they obtained promises, they shut mouths of lions, they quenched power of fire, they escaped mouths of a sword, they were made strong in weakness, they became powerful in a war, [and] camps bowed—foreign (ones).

Hebrews  
11:32–34

And what more might I say? For the time will be insufficient to me telling about Gideon, Barak, Sampson, [and] Jephthah; both David and Samuel; and [all] the prophets. Through faith, they conquered kingdoms, they worked righteousness, they attained to promises, they shut mouths of lions, they quenched [the] power of fire, they escaped the edges of a sword, they were made strong in weakness, they became powerful in war, [and] foreign armies bowed [before them].

Am I not able to add a plethora of examples from Scripture? There is not enough time for me to tell you about Gideon, Barak, Sampson and Jephthah; or about David and Samuel; or about all of the prophets. Through their faith in true doctrine, they conquered kingdoms, they performed acts of divine righteousness, they reached out to take God's promises, they shut the mouths of lions, they withstood the power of fire, they escaped the blade of the sword, they were made strong in their weakness, they became powerful in war, and foreign armies bowed down before them.

Here is how others have translated this passage:

## Ancient texts:

Westcott-Hort Text (Greek) And what yet might I say? For it will fall short to me describing the time concerning Gideon, Barak, Sampson [and] Jephthah; both David and Samuel; and the prophets. They through faith conquered kingdoms, they worked righteousness, they obtained promises, they shut mouths of lions, they quenched power of fire, they escaped mouths of a sword, they were made strong in weakness, they became powerful in a war, [and] camps bowed—foreign (ones).

Complete Apostles Bible And what more should I say? For the time would fail me to tell of Gideon, both Barak and Samson and Jephthah, both David and Samuel and the prophets: who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, turned to flight the armies of foreigners.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,  
 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners.

V. Alexander's Aramaic  
 Eastern Aramaic Manuscript  
 James Murdock's Syriac NT

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 .  
 What more shall I say? For I have little time to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, and of David, and of Samuel, and of the other prophets: who, by faith, subdued kingdoms, and wrought righteousness, and received promises, and shut the mouths of lions,  
 and quenched the force of fire, and were rescued from the edge of the sword, and were healed of diseases, and became strong in battle, and routed the camps of enemies,...

Original Aramaic NT

And what more shall I say? For I have little time to recount about Gideon and about Baraq, about Samson, about Jephthah, about David, about Samuel and about the other Prophets:  
 Those who by faith conquered Kingdoms and wrought justice, received promises and shut the mouths of lions;  
 They quenched the power of fire, were delivered from the edge of the sword, were strengthened out of weakness, became strong in battle and overturned enemy camps.

Plain English Aramaic Bible  
 Lamsa Peshitta (Syriac)

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Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

What more am I to say? For there would not be time to give the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets:  
 Who through faith overcame kingdoms, did righteousness, got their reward, kept the mouths of lions shut,  
 Put out the power of fire, got safely away from the edge of the sword, were made strong when they had been feeble, became full of power in war, and put to flight the armies of the nations.

Bible in Worldwide English

What more should I say? I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets.  
 Men believed God and were able to win over other nations. They made people do what was right. They got what God promised them. They were not eaten by lions. The big, hot fire did not burn them. They got away from men who wanted to kill them with long knives or swords. They were weak, but they became strong. They became very strong to fight. They drove away the armies of their enemies.

Easy English  
 Easy-to-Read Version—2008

.  
 Do I need to give you more examples? I don't have enough time to tell you about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets.  
 All of them had great faith. And with that faith they defeated kingdoms. They did what was right, and God helped them in the ways he promised. With their faith some people closed the mouths of lions.  
 And some were able to stop blazing fires. Others escaped from being killed with swords. Some who were weak were made strong. They became powerful in battle and defeated other armies.

God's Word™

What more should I say? I don't have enough time to tell you about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Through faith they conquered kingdoms, did what God approved, and received what God had

promised. They shut the mouths of lions, put out raging fires, and escaped death. They found strength when they were weak. They were powerful in battle and defeated other armies.

Good News Bible (TEV)

Should I go on? There isn't enough time for me to speak of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Through faith they fought whole countries and won. They did what was right and received what God had promised. They shut the mouths of lions, put out fierce fires, escaped being killed by the sword. They were weak, but became strong; they were mighty in battle and defeated the armies of foreigners.

*The Message*

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NIRV

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New Life Version

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New Simplified Bible

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**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.

What else can I say? There isn't enough time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Their faith helped them conquer kingdoms, and because they did right, God made promises to them. They closed the jaws of lions and put out raging fires and escaped from the swords of their enemies. Although they were weak, they were given the strength and power to chase foreign armies away.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

And what more could I say to convince you? For there is not enough time to tell you of the faith of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Through faith's power they conquered kingdoms and established true justice. Their faith fastened onto their promises and pulled them into reality! It was faith that shut the mouth of lions, put out the power of raging fire, and caused many to escape certain death by the sword. In their weakness their faith imparted power to make them strong! Faith sparked courage within them and they became mighty warriors in battle, pulling armies from another realm into battle array.

UnfoldingWord Simplified T.

What more can I say? For the time will fail me if I tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets. It was through faith that they conquered kingdoms, worked justice, and received promises. They stopped the mouths of lions, extinguished the power of fire, escaped the edge of the sword, were healed of illnesses, became mighty in battle, and defeated foreign armies.

Williams' New Testament

And why should I continue to mention more? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, who by their faith conquered kingdoms, administered justice, received new promises, shut the mouths of lions, stopped the force of fire, escaped from dying by the sword, out of weakness found great strength, grew mighty in war, put foreign armies to flight.

**Partially literal and partially paraphrased translations:**

American English Bible

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Beck's American Translation

.

Breakthrough Version

And what else may I say? You see, the time will leave on me describing about Gideon, Barak, Samson, and Jephthah; David, Samuel, and the preachers. They through trust competed against empires, worked for the right way, obtained promises, shut lions' mouths, extinguished fire's ability, escaped the edges of a

	knife, gained ability out of weakness, became strong in battle, laid out flat others' camps.
Common English Bible Len Gane Paraphrase	. What more can I say? There is not enough time for me to speak about Gideon, Samson, Jephthah, David, Samuel, and the prophets. Who, through faith, overcame kingdoms, did what was right, received the promises, shut lion's mouths, quenched the violence of fire, escaped the edge of the sword, from weakness were made strong, became valiant in battle, turned back foreign armies.
A. Campbell's Living Oracles	And what shall I say more? for the time would fail me, to speak of Gideon, and Barak, and Samson, and Jephthah, and David, also, and Samuel, and the prophets-who, through faith, subdued kingdom, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the strength of fire, escaped the edges of the sword, grew strong from sickness, became valiant in battle, overturned the camps of the aliens.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . .

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	What other examples should I give? I don't have time to talk about Gideon, Barak, Samson, Jephthah; about David, Samuel, and the prophets. Because of their trust in God they conquered kingdoms, did what was right, received God's promises, shut the mouths of lions, put out blazing fires, escaped being killed by the sword, were weak but made strong, did mighty deeds in war, and routed enemy armies.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	And what more shall I say? For time would fail me to tell about Gideon, Barak, Samson, Jephthah, David, and Samuel and the prophets, who through faith conquered kingdoms, accomplished justice, obtained what was promised, shut the mouths of lions, extinguished the effectiveness of fire, escaped the edge of the sword, were made strong from weakness, became mighty in battle, put to flight enemy battle lines.
Montgomery NT NIV, ©2011	. .
Riverside New Testament Leicester A. Sawyer's NT	. And why should I say more? For time would fail me to relate of Gideon and Barak, and Sampson and Jephthah, and David and Samuel and the prophets, who by faith subdued kingdoms, performed righteousness, obtained promises, stopped the mouths of lions, extinguished the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put to flight encampments of foreigners; women received their dead from a resurrection, others were tortured having not accepted redemption, that they might obtain a better resurrection; and others had trial of mockings and scourges, and besides of bonds and imprisonment; they were stoned, they were cut to pieces with saws, they were tried, they died with the death of the sword, they wandered about in sheep-skins and goat-skins, destitute, afflicted, injuriously treated, of whom the world was not worthy, wandering

in deserts and mountains, and in caves and openings of the earth. Vv. 35–38 are included for context.; Sawyer treated this as one very long sentence.

The Spoken English NT  
 UnfoldingWord Literal Text  
 Urim-Thummim Version  
 Weymouth New Testament

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 And why need I say more? For time will fail me if I tell the story of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the Prophets; men who, as the result of faith, conquered whole kingdoms, brought about true justice, obtained promises from God, stopped lions' mouths, deprived fire of its power, escaped being killed by the sword, out of weakness were made strong, became mighty in war, put to flight foreign armies.

Wikipedia Bible Project  
 Worsley's New Testament

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible  
 Hebraic Roots Bible

.  
 And what more may I say? For the time will fail me telling about Gideon, Barak, and also Samson and Jephthah, and also David and Samuel, and the rest of the prophets, who through faith overcame kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the mouths of the sword, acquired power from weakness, became strong in war; made armies of foreigners to yield.

Holy New Covenant Trans.

What more can I say? Time does not allow me to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. By faith, they defeated kingdoms. They did what was right. They received promises from God. They shut the mouths of lions. They put out a great fire. They escaped from people who were trying to kill them with swords. Their weakness became strength. They became powerful in war. They completely defeated foreign armies.

The Scriptures 2009

And what more shall I say? For the time would fail me to relate of Gid'on and Baraq and Shimshon and Yiphtaḥ, also of Dawid and Shemu'ël and the prophets, who through belief, overcame reigns, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put foreign armies to flight.

Tree of Life Version

And what more shall I say? For time would fail me if I tell of Gideon, Barak, Samson, Jephthah, also of David and Samuel and the prophets. By faith they conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, and made foreign armies flee.

WEB—Messianic Edition

What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets; who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of

lions,<sup>[5]</sup> quenched the power of fire,<sup>[6]</sup> escaped the edge of the sword,<sup>[7]</sup> from weakness were made strong, grew mighty in war, and caused foreign armies to flee.

[5] 11:34 Daniel 3:1-30

[6] 11:34 1 Kings 19:1-3; 2 Kings 6:31-7:20

[7] 11:35 1 Kings 17:17-23; 2 Kings 4:32-37

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and what? yet [I] may say will fail me for telling The Time about gideon barak samson jephthah david also and samuel and the forecasters Who* through faith conquer kingdoms [They] work right [They] obtain promises [They] shut mouths [of] lions [They] quench power [of] fire [They] escape mouths [of] sword [They] are strengthened from weakness [They] become Strong in war troops [They] resist [of] [men] foreign...
Alpha & Omega Bible	AND WHAT MORE SHALL I SAY? FOR TIME WILL FAIL ME IF I TELL OF GIDEON, BARAK, SAMSON, JEPHTAH, OF DAVID AND SAMUEL AND THE PROPHETS, WHO BY FAITH CONQUERED KINGDOMS, PERFORMED RIGHTEOUSNESS, OBTAINED PROMISES, SHUT THE MOUTHS OF LIONS, QUENCHED THE POWER OF FIRE, ESCAPED THE EDGE OF THE SWORD, FROM WEAKNESS WERE MADE STRONG, BECAME MIGHTY IN WAR, PUT FOREIGN ARMIES TO FLIGHT.
Awful Scroll Bible	And what shall I still speak out? For the time will lag-before me, to consider-throughout about Gideon, both Barak and Samson, and Jephthah, David and Samuel, and the exposers-to-light-beforehand, who through confidence, contend-against rules, acquire virtuousness, hit-upon that heralded-beforehand, shut the mouths of lions, extinguish the force of fire, escaped the mouth of the smallsword, out of weakness are being strengthened-from-within, become prevailing from-within battle, bow the ~armies of those alien.
Concordant Literal Version	And what still may I be saying? For the time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the prophets, who, through faith, subdue kingdoms, work righteousness, happened on promises, bar the mouths of lions, quench the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, rout the camps of aliens,...
exeGesés companion Bible	And what word I still? for the time fails me to declare about Gidon and also Baraq and Shimshon and Yiphthach; also David and Shemu El and the prophets - who through trust: subdued sovereigndoms, worked justness, obtained pre-evangelisms, sealed the mouths of lions, quenched the dynamis of fire, fled the edge of the sword, from frailty were empowered, became mighty in war, put down the encampments of others,...
Orthodox Jewish Bible	And what more shall I say? For the time will fail me if I tell of Gid'on, Barak, Shimshon, Yiftach, Dovid, Shmuel and the Nevi'im,

Who by Emunah conquered mamlechet (kingdoms), worked tzedek (righteousness), obtained havtachot (promises), shut the mouths of arayot (lions), Quenched the power of eish (fire), escaped from the edge of the cherev (sword), out of weakness found strength, became mighty in milchamah (war), put to flight tzive'ot zarim (armies of the aliens).

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible* .

An Understandable Version

And what more shall I say? For time would fail me if I were to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and [all] the prophets, who, by [having] faith, conquered kingdoms, practiced what was right, and obtained what was promised [by God]. They shut the mouths of lions, they put out raging fires, and they escaped being killed by swords. They were strengthened when weak, became mighty in battle, and defeated foreign armies.

Benjamin Brodie's trans.

So, what more can I say? For time would fail me [there's not enough of it on this occasion] if I continued to recount the details about [doctrinal application by] Gideon, Barak, Samson, Jephthah, as well as David and Samuel, also the prophets, Who through doctrine, conquered kingdoms [enlarged their borders by military action], attained righteousness [super-abounding grace status], obtained promises [super-abounding grace rewards], stopped the jaws of lions [Daniel], Neutralized the power of fire [Shadrach, Meshach, & Abednego in the furnace], escaped the blades of the two-edged sword, were empowered because of genuine humility [doctrine made them super-abounding grace warriors], became courageous in battle, routed hostile armies .

The Expanded Bible

Jonathan Mitchell NT

And so, what am I yet presently saying? For the time shall fail me, while progressively leading throughout and relating concerning Gideon, Barak, Samson, Jephthah, David, and the prophets, who through faith, trust and confident loyalty conquered (violently struggled and fought-down) kingdoms, worked a fair and equitable dealing (justice in covenant participation of the Way pointed out), hit right on target with regard to (thus: experienced and obtained) promises, fenced in (blocked; closed up) mouths of lions; extinguished [the] power (quenched [the] ability) of fire, escaped mouths (= edge) of [the] sword; were empowered (enabled), moving away from a [state of] of weakness (or infirmity); were made to be (were caused to become) strong ones in the midst of war (or: combat; battle); they caused battle lines of foreigners to bend (or: caused encampments of aliens to bow down; wheeled [the] ranks belonging to [the] armies of others);...

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

**Bible Translations with Many Footnotes:**

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT	<p>And what else should I say?<sup>vv</sup> My time will run out if I tell about Gideon,<sup>ww</sup> Barak,<sup>x</sup> Samson, Jephthah<sup>yy</sup> and David-not to mention<sup>zz</sup> Samuel and all the prophets. Through faith they conquered kingdoms; they did justice-making; they got things that were promised. They shut the mouths of lions; they couldn't be burned by fire;<sup>aaa</sup> they escaped the edge of the sword. They were empowered from a position of weakness; they became strong in battle; they toppled<sup>bbb</sup> foreign armies.</p> <p><sup>vv.</sup> Or "Why should I say more?"</p> <p><sup>ww.</sup> Prn. <b><i>gidd-ee-an</i></b>.</p> <p><sup>xx.</sup> Prn. <b><i>ba-rack</i></b>.</p> <p><sup>yy.</sup> Prn. <b><i>jeff-tha</i></b>.</p> <p><sup>zz.</sup> Lit. "and even".</p> <p><sup>aaa.</sup> Lit. "they quenched the power of fire".</p> <p><sup>bbb.</sup> Or "overthrew".</p>
Wilbur Pickering's New T.	<p><b>Exploits achieved through faith</b></p> <p>And what more shall I say? For the time would fail me to tell about Gideon, about Barak and Samson and Jephtha, about David and Samuel and the prophets, who through faith subdued kingdoms, administered justice, obtained promises, closed lions' mouths, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put to flight foreign armies.</p>
<b>Literal, almost word-for-word, renderings:</b>	
A Faithful Version	<p>Now what more can I say? For time would fail me to relate the accounts of Gideon, Barak also, and Samson and Jephthah, David also, and Samuel, and the prophets; Who by faith were victorious over kingdoms, worked righteousness, obtained promises, shut the mouths of lions, Quenched the fury of fire, escaped the edge of the sword, were strengthened from weakness, became mighty in war, and turned back the armies of foreigners.</p>
Analytical-Literal Translation	<p>And what more shall I say? For the time will run short [for] me [to be] describing fully about Gideon, both Barak and Samson, and Jephthah, both David and Samuel, and the prophets, who through faith conquered kingdoms, brought about righteousness, obtained promises, stopped [the] mouths of lions, extinguished [the] power of fire, escaped [the] mouth [fig., edge] of [the] sword, were made strong from weaknesses [or, infirmities], became mighty in battle, routed foreign armies.</p>
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	<p>And what shall I say more? For the time would fail me to speak of Gideon, and Barak, and Sampson, and Jephthae of David and Samuel, and the prophets, who by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, were strengthened from weakness, became mighty in battle, repelled armies of aliens.</p>
Context Group Version	.
English Standard Version	.
Far Above All Translation	<p>And what more <i>can</i> I say? For time is insufficient <i>for</i> me to go into detail about Gideon, Barak and Samson and Jephthae, David and Samuel and the prophets, who through faith prevailed over kingdoms, practised righteousness, attained promises, stopped up <i>the</i> mouths of lions. They quenched powerful fire, escaped <i>the</i> blade of <i>the</i> sword, they were strengthened in weakness, they became strong in battle, they made foreigners' encampments give way.</p>
Green's Literal Translation	.



### Hebrews 11:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active subjunctive	Strong's #3004

**Translation:** *And what more might I say?*

The author of Hebrews has given but a handful of examples. Now, it is not as if he spoke of his favorite examples in vv. 4–31. He essentially started in Genesis and continued through to the book of the Judges. Although the author did not take every example that he could, he took many of them, and in, more or less, a chronological order.

Obviously, this writer is very knowledgeable about the Old Testament (at this point in time, the Old Testament was the **canon of Scripture**). Based upon what I read here, Hebrews 11 could have easily been 100 or 200 verses long. The writer had a lot to say, and, he could have written much more.

### Hebrews 11:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epileípō (ἐπιλείπω) [pronounced ep-ee-LIE-po]	<i>to fail, to fall short; to leave upon, (figuratively) to be insufficient for; not to suffer for (any purpose, for the attainment of an end)</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #1952 (hapax legomena)
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Paul, in his epistles, refers to himself a lot. I believe that this is only the second time the writer of Hebrews has referred to himself (in the singular) using this word. I ought to check this to make sure.

In one of the earlier chapters, it seems like the writer of Hebrews refers to himself and others using the 1<sup>st</sup> person plural.

gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahee]	<i>describing, telling; leading or carrying a narration through to the end; setting forth, recounting, relating in full</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #1334
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

## Hebrews 11:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; nominative case	Strong's #5550
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
Gedeôn (Γεδεών) [pronounced ghed-eh- OWM]	<i>the cutter down; transliterated, Gideon</i>	masculine proper noun; a person; indeclinable noun	Strong's #1066 (hapax legomena)
Thayer: <i>Gideon is the judge of Israel who delivered them from the Midianites.</i>			
Barak (Βαράκ) [pronounced bah- RAHK]	<i>lightning and is transliterated Barak</i>	proper masculine noun; indeclinable	Strong's #913 (hapax legomena)
Thayer: <i>Barak [was] a commander of the Israelites.</i>			
Sampsôn (Σαμψών) [pronounced sam- PSOHN]	<i>like the sun and is transliterated Samson or Sampson</i>	indeclinable proper noun; masculine	Strong's #4546 (hapax legomena)
Thayer: <i>Samson [was] a famous judge of Israel renowned for his physical strength.</i>			
Jephtháe (Ιεφθάε) [pronounced ee-ehf- THAH-eh]	<i>whom God sets free; transliterated, Jephthah</i>	masculine singular proper noun; a person; indeclinable	Strong's #2422 (hapax legomena)
Thayer: <i>Jephthah [was] son of Gilead, and a judge in Israel.</i>			

**Translation:** For the time will be insufficient to me telling about Gideon, Barak, Sampson, [and] Jephthah;...

“There is not enough time for me to continue giving illustrations of the power and importance of faith-doctrine.” The author of Hebrews has begun the book of Judges, but he could have continued in this book speaking about some of the other judges, including Gideon, Barak, Sampson and Jephthah.

From David Guzik: *Gideon was a man who boldly destroyed idols, and was mightily used of God to defeat a much larger army of Midianites (Judges 6-7). Yet he was also a man who doubted God's word to him at first, and repeatedly asked for confirmation.*

*Barak led the people of Israel in a dramatic victory over the Canaanites (Judges 4). Yet he hesitated and went forward only when Deborah encouraged him.*

*Samson was used mightily of the Lord to defeat the Philistines. Yet he never lived up to his potential, and had a tragic ending to his life after being enticed by Delilah (Judges 13-16).<sup>26</sup>*

<sup>26</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Hebrews 11:32.

### Hebrews 11:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i> ];	<i>beloved</i> ; transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
Also Δαβιδ [pronounced <i>dah-BEED</i> ] with at least one additional alternative spelling.			
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so</i> ; also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Samouêl (Σαμουήλ, ό) [pronounced <i>sahm-oo-ALE</i> ]	<i>his name is of God</i> and is transliterated <i>Samuel</i>	indeclinable proper noun; masculine	Strong's #4545

Thayer: *Samuel [was] the son of Elkanah and Hannah, the last of the judges, a distinguished prophet, and a founder of the prophetic order, he gave the Jews there first kings, Saul, David.*

**Translation:** ...both David and Samuel;...

This writer could have entered into the pages of Samuel and spoken of both David and Samuel. (Samuel is the priest-prophet who, guided by God, selected Saul and then David to rule over Israel.)

From David Guzik: *David was a remarkable man of faith. Yet he also failed with Bathsheba and with his own children.*<sup>27</sup>

### Hebrews 11:32d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
prophêteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Although this word occurs 149 times in the New Testament, it only occurs twice in Hebrews: (1:1 11:32).

**Translation:** ...and [all] the prophets.

<sup>27</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Hebrews 11:32.

We have the books of Isaiah, Jeremiah, Ezekiel and Daniel; and then we have the twelve (twelve prophets who are called the minor prophets).

Hebrews 11:32 **And what more might I say? For the time will be insufficient to me telling about Gideon, Barak, Sampson, [and] Jephthah; both David and Samuel; and [all] the prophets.** (Kukis nearly literal translation)

From David Guzik: *Each one of these were men of faith, yet had notable areas of failure in their life. Still, Hebrews 11 commends their faith, and lists them in the “Hall of Faith.” This shows that weak faith is better than unbelief, and you don’t have to be perfect to make it into God’s “Hall of Faith.”*<sup>28</sup>

Hebrews 11:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong’s #3588
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong’s #1223
pístis (πίστις) [pronounced PIHS-tihʒ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong’s #4102
katagōnízomai (καταγωνίζομαι) [pronounced kat-ag-oh-NIHD-zom-ahee]	<i>to conquer; to overcome, to subdue; to struggle against</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong’s #2610 (hapax legomena)
basileiai (βασιλείαι) [pronounced bas-il-Ī-Ī]	<i>kingdoms, rulerships, reigns; positions of royalty; realms (literally or figuratively)</i>	feminine plural noun; accusative case	Strong’s #932

**Translation:** *Through faith, they conquered kingdoms,...*

There are many examples of those who acted through faith-doctrine. *Through faith* could begin each and every phrase found in vv. 33–34.

Israel first conquered the land of promise, taking down more than a half-dozen existing nations in that land. Then they mobilized against the many nations that mobilized against them.

<sup>28</sup> David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Hebrews 11:32.

## Hebrews 11:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #2038
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

**Translation:** ...they worked righteousness,...

Through Bible doctrine, they worked righteousness, meaning they did things which would be classified as **divine good**. These are great acts which testify to God and to His Son; things which still stand up today.

## Hebrews 11:33c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitugchanô (ἐπιτυγχάνω) [pronounced ehp-ee-toonng-KHAHN-oh]	<i>to light or hit upon any person or thing; to chance upon; to attain to, obtain</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2013
epaggelíai (ἐπαγγελίαι) [pronounced ehp-ang-ehl-EE-ī]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, accusative case	Strong's #1860

**Translation:** ...they attained to promises,...

These men obtained the many promises given them by God, by using faith.

## Hebrews 11:33d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phrássō (φράσσω) [pronounced FRAHS-soh]	<i>to shut (up), to fence in, to block up, to stop up, to close up; to put to silence</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5420
stomata (στόματα) [pronounced STOHM-ah-ah]	<i>mouths; faces; by implication, languages (and its relations); openings (in the ground)</i>	neuter plural noun; accusative case	Strong's #4750
léontes (λέοντες) [pronounced LEH-ohn-tehs]	<i>lions; brave and mighty heroes</i>	masculine plural noun; genitive/ablative case	Strong's #3023

### Hebrews 11:33d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Vv. 33–34 is a single sentence.			

**Translation:** ...they shut mouths of lions,...

We have at least two examples of shutting the mouths of lions: David claimed to withstand a lion when he was younger; there is the narrative of Daniel in the lion's den (Daniel 6:22-23).

Hebrews 11:33 Through faith, they conquered kingdoms, they worked righteousness, they attained to promises, they shut mouths of lions,... (Kukis nearly literal translation)

### Hebrews 11:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sbénnumi (σβέννυμι) [pronounced SBEHN- noo-mee]	<i>to quench, to extinguish, (of fire or things on fire); to be quenched, to go out; metaphorically to quench, to suppress, stifle (of divine influence)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4570
dúnamis (δύναμις) [pronounced DOO- nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; genitive/ablative case	Strong's #4442

**Translation:** ...they quenched [the] power of fire,...

The three faithful Hebrew men, Shadrach, Meshach, and Abed-nego were cast into a fiery furnace and came out unharmed (Daniel 3).

### Hebrews 11:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pheugô (φεύγω) [pronounced FYOO- go]	<i>to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5343
stomata (στόματα) [pronounced STOHM- ah-ah]	<i>mouths; faces; by implication, languages (and its relations); openings (in the ground)</i>	neuter plural noun; accusative case	Strong's #4750
máchaira (μάχαιρα) [pronounced MAHKH- ah-ee-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular noun, genitive/ablative case	Strong's #3162

### Hebrews 11:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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This word is also found in Hebrews 4:12.

**Translation:** ...they escaped the edges of a sword,...

Many believers escaped the edge of the sword, whether in battle or by their own government. Three examples would be Moses escaping the sword of Pharaoh (Exodus 18:4), Elijah escaping Jezebel; and David escaping Saul.

The World English Bible—Messianic Edition also suggests these passages: 1Kings 19:1-3 2Kings 6:31-7:20.

### Hebrews 11:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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dunamōō (δυναμώω) [pronounced <i>doo-nam-oh-oh</i> ]	<i>to enable; to make strong, to strengthen; to confirm</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #1412
από (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
asthēneia (ἀσθένεια) [pronounced <i>ahs-THEH-nigh-ah</i> ]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun, genitive/ablative case	Strong's #769

**Translation:** ...they were made strong in weakness,...

Believers have been made strong in their weakness. I would think that Sampson would be an example of that. More obviously Paul, given his physical problems (although the writer of Hebrews is dealing with Old Testament believers). David has written a number of great psalms when suffering greatly.

### Hebrews 11:34d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #1096
ischuros (ἰσχυρός) [pronounced <i>is-khoo-ROSS</i> ]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	masculine plural comparative adjective; nominative case	Strong's #2478
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

## Hebrews 11:34d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polemos (πόλεμος, ου, ό) [pronounced POHL-em-oss]	a war, fight, battle; strife, warfare; dispute, quarrel	masculine singular noun, dative, locative or instrumental case	Strong's #4171

**Translation:** ...they became powerful in war,...

There is a time for war, and there is a place for believers in battle. Gideon, Jonathan and David are examples of great warriors.

## Hebrews 11:34e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parembolai (παρεμβολαί) [pronounced pare-em-boh-LIE]	camps, encampments; barracks; armies in line of battle, troops; a throwing in beside (literal translation)	feminine plural noun	Strong's #3925
klinō (κλίνω) [pronounced KLEE-noh]	transitively: to incline, bow; to cause to fall back; to recline; in a place for repose; intransitively: to incline one's self; of the declining of the day	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2827
allótrios (ἀλλότριος) [pronounced al-LOT-ree-oss]	another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien	masculine plural adjective; genitive/ablative case	Strong's #245

**Translation:** ...[and] foreign armies bowed [before them].

On many occasions, Israel took on armies of other nations and those nations bowed before them. The greatest would have been when Jesus killed 176,000 Assyrians.

Essentially, the author of Hebrews is saying, "Listen, I could go on and on and on."

Hebrews 11:34 ...they quenched [the] power of fire, they escaped the edges of a sword, they were made strong in weakness, they became powerful in war, [and] foreign armies bowed [before them]. (Kukis nearly literal translation)

Hebrews 11:32–34 And what more might I say? For the time will be insufficient to me telling about Gideon, Barak, Sampson, [and] Jephthah; both David and Samuel; and [all] the prophets. Through faith, they conquered kingdoms, they worked righteousness, they attained to promises, they shut mouths of lions, they quenched [the] power of fire, they escaped the edges of a sword, they were made strong in weakness, they became powerful in war, [and] foreign armies bowed [before them]. (Kukis nearly literal translation)

David Guzik: Some of those who **subdued kingdoms**: David, Joshua, King Asa, Jehoshaphat, King Hezekiah, King Josiah. Some of those who **worked righteousness**: Elijah, Elisha, and all the prophets of God, and King Josiah also. Some of those who **obtained promises**: Caleb, Gideon, Barak. Some of those who **stopped the mouths of lions**: Daniel, David, and Benaiah (one of David's mighty men). Some of those who **quenched the violence of fire**: Shadrach, Meshach, and

*Abednego. Some of those who **escaped the edge of the sword**: David escaped both the swords of Goliath and Saul, Moses escaped the sword of Pharaoh, and Elijah escaped the sword of Jezebel. Some of those who **out of weakness were made strong**: Sarah, Gideon, Abraham, Esther, and King Hezekiah. Some of those who became valiant in battle: David, King Asa, and Jehoshaphat. Some of those women who **received their dead raised to life again**: The widow of Zarepheth, and the Shunamite.<sup>29</sup>*

Hebrews 11:32–34 Am I not able to add a plethora of examples from Scripture? There is not enough time for me to tell you about Gideon, Barak, Sampson and Jephthah; or about David and Samuel; or about all of the prophets. Through their faith in true doctrine, they conquered kingdoms, they performed acts of divine righteousness, they reached out to take God's promises, they shut the mouths of lions, they withstood the power of fire, they escaped the blade of the sword, they were made strong in their weakness, they became powerful in war, and foreign armies bowed down before them. (Kukis paraphrase)

Several translations continued v. 34 into v. 35.

Received women from a standing again the dead ones of them; now others were tortured, not waiting for the redemption that a better standing again they might attain. Now another of scoffing and of scourgings, a trial they received; now yet of bands and of guarding. They were stoned; they were tested; they were cut in two with a murder of a sword they died. They wandered in sheepskins and goatskins, being in need, being pressed hard, being mistreated, from which was not deserving the world, by deserts and mountains and caves and the holes of the ground.

Hebrews  
11:35–38

Women received their dead ones from a resurrection; but others were tortured, not accepting the deliverance that they might attain a better resurrection. Now others received a trial of mocking and scourgings, now even chains and prison. They were stoned; they were scrutinized, they were cut in two; they died by a murder of a sword. They wandered in sheepskins and [in] goatskins, being in need, being afflicted, [and] being mistreated; from which (acts) the world was not suitable [for them]. [They hid themselves] in unpopulated regions and mountains and caves and holes of the ground.

Sometimes, women received their dead husbands and children back by resurrection; but others were tortured, not accepting a false deliverance so that they might attain a better resurrection. Now other received trials which include mocking and scourging, rather than evidence, and were place in chains and in prison. They were stoned, they were tested, they were cut in two; and many died by the sword. They attempted to hide out, wearing sheepskins and goatskins, being in need of basic necessities, being unjustly afflicted and being mistreated. These acts reveal a world—the cosmic system—which was not suitable for them. Oft times, they had to hide themselves in unpopulated regions, in mountains, in caves and even in holes in the ground.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Received women from a standing again the dead ones of them; now others were tortured, not waiting for the redemption that a better standing again they might attain. Now another of scoffing and of scourgings, a trial they received; now yet of

<sup>29</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Hebrews 11:33–35.

Complete Apostles Bible	<p>bands and of guarding. They were stoned; they were tested; they were cut in two with a murder of a sword they died. They wandered in sheepskins and goatskins, being in need, being pressed hard, being mistreated, from which was not deserving the world, by deserts and mountains and caves and the holes of the ground.</p> <p>Women received their dead back by resurrection. And others were tortured, not accepting deliverance, in order that they might obtain a better resurrection. Still others took a trial of mockings and scourgings, yes, and of chains and of prison.</p> <p>They were stoned, they were sawn in two, they were tried, they were slain, being murdered with the sword. They went about in sheepskins and goatskins, being in want, being afflicted, being ill treated, of whom the world was not worthy, wandering in deserts and mountains and caves, and the holes of the earth.</p>
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	<p>.</p> <p>Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes: moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted: Of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth.</p>
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	<p>.</p> <p>...and restored to women their children, by a resurrection from the dead. And some died under tortures, and did not hope to escape, that there might be for them a better resurrection; and others endured mockings and, scourgings; others were delivered up to bonds and prisons; others were stoned; others were sawed; others died by the edge of the sword; others roamed about clothed in sheep skins and goat skins, and were needy, and afflicted, and agitated; persons of whom the world was not worthy, and yet they were as wanderers in the desert, and in mountains, and in caves, and in caverns of the earth.</p>
Original Aramaic NT	<p>And they gave women their children by resurrection of the dead, and others died by torture and did not expect to be delivered, that they would have a better resurrection; Others entered mockings and scourgings; others were handed over to chains and to prison cells; Others were stoned; others were sawn in half;* others died by the edge of the sword; others traveled wearing skins of sheep and of goats, and were needy, afflicted and beaten; Persons of whom the world was not worthy; and they were as wanderers in desert places and in mountains and in caves and caverns of The Earth.</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>.</p> <p>.</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>Women had their dead given back to them living; others let themselves be cruelly attacked, having no desire to go free, so that they might have a better life to come;</p>
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And others were tested by being laughed at or by blows, and even with chains and prisons:

They were stoned, they were cut up with knives, they were tested, they were put to death with the sword, they went about in sheepskins and in goatskins; being poor and in pain and cruelly attacked,

Wandering in waste places and in mountains and in holes in the rocks; for whom the world was not good enough.

Bible in Worldwide English

Women had children who died and were raised to life again. Some people allowed themselves to be beaten to death. They would not go free because they wanted to rise again to a better life.

Others were laughed at and beaten very hard. They were even tied with chains and put into prison.

They were killed with stones. They were tested. They were cut in pieces. They were killed with swords. They walked about wearing skins of sheep and goats. They were very poor. They were treated very badly. They were punished.

They were really too good to be in this world. They walked about in the desert and in the mountains, and in the holes in the hills and in the holes among the rocks on the earth.

Easy English

Easy-to-Read Version—2008

There were women who lost loved ones but got them back when they were raised from death. Others were tortured but refused to accept their freedom. They did this so that they could be raised from death to a better life. Some were laughed at and beaten. Others were tied up and put in prison. They were killed with stones. They were cut in half. They were killed with swords. The only clothes some of them had were sheepskins or goatskins. They were poor, persecuted, and treated badly by others. The world was not good enough for these great people. They had to wander in deserts and mountains, living in caves and holes in the ground.

God's Word™

Women received their loved ones back from the dead. Other believers were brutally tortured but refused to be released so that they might gain eternal life. Some were made fun of and whipped, and some were chained and put in prison. Some were stoned to death, sawed in half, and killed with swords. Some wore the skins of sheep and goats. Some were poor, abused, and mistreated. The world didn't deserve these good people. Some wandered around in deserts and mountains and lived in caves and holes in the ground.

Good News Bible (TEV)

Through faith women received their dead relatives raised back to life. Others, refusing to accept freedom, died under torture in order to be raised to a better life. Some were mocked and whipped, and others were put in chains and taken off to prison. They were stoned, they were sawed in two, they were killed by the sword. They went around clothed in skins of sheep or goats---poor, persecuted, and mistreated. The world was not good enough for them! They wandered like refugees in the deserts and hills, living in caves and holes in the ground.

The Message

NIRV

New Life Version

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Some women received their loved ones back from death. Many of these people were tortured, but they refused to be released. They were sure that they would get a better reward when the dead are raised to life. Others were made fun of and beaten with whips, and some were chained in jail. Still others were stoned to death or sawed in two or killed with swords. Some had nothing but sheep skins or goat skins to wear. They were poor, mistreated, and tortured. The world did not deserve

these good people, who had to wander in deserts and on mountains and had to live in caves and holes in the ground.

- The Living Bible
- New Berkeley Version
- New Century Version
- New Living Translation
- The Passion Translation

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Faith-filled women saw their dead children raised in resurrection power. Yet it was faith that enabled others to endure great atrocities. They were stretched out on the wheel and tortured, and didn't deny their faith in order to be freed, because they longed for a more honorable and glorious resurrection!  
Others were mocked and experienced the most severe beating with whips; they were in chains and imprisoned. Some of these faith champions were brutally killed by stoning, being sawn in two or slaughtered by the sword. These lived in faith as they went about wearing goatskins and sheepskins for clothing. They lost everything they possessed, they endured great afflictions, and they were cruelly mistreated. They wandered the earth living in the desert wilderness, in caves, on barren mountains and in holes in the earth. Truly, the world was not even worthy of them, not realizing who they were.

UnfoldingWord Simplified T.

Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. Others had testing in mocking and whippings, and even chains and imprisonment. They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated. [ Some older versions read, They were stoned. They were sawn in two. They were put to the test. They were killed with the sword. ] The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

Williams' New Testament

Women by a resurrection received their dead again; others endured tortures, because they would not accept release, that they might rise to a better life. Still others stood the test of taunts and tortures, and even chains and prisons. They were stoned to death, they were tortured to death, they were sawn in two, they were killed with the sword. With nothing on their bodies but skins of sheep or goats they wandered here and there, destitute, oppressed, mistreated -- men of whom the world was not worthy, though wandering in deserts, mountains, caves, and holes in the ground.

**Partially literal and partially paraphrased translations:**

- American English Bible
- Beck's American Translation
- Breakthrough Version

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Women received their dead from a return back to life. Others were tortured after not accepting the paid release so that they might obtain a better return back to life. Different *people* received trouble from mockery and whips, but still from imprisonment and jail. They were attacked with stones. They were sawed in two. They died in a murder with a knife. They went around in sheepskins, in goat skins, not having enough, going through hard times, being mistreated (of whom the world was not deserving), wandering around over uninhabited places, mountains, caves, and the holes of the earth.

- Common English Bible
- Len Gane Paraphrase

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Women received their dead raised to life again; others were tortured, not accepting deliverance, so they might obtain a better resurrection. Others experienced derision and whipping, and after that chains and the dungeon. They were stoned; they were sawn in two, were cruelly tempted, were slain with the sword. They wandered around in sheepskins and goat skins, destitute, afflicted, [and] tormented. (Of

whom the world was not worthy), they wandered in deserts and mountains; [they lived] in caves and holes in the earth.

A. Campbell's Living Oracles Women received their dead by a resurrection, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings and scourgings; and, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being destitute, afflicted, maltreated; of these the world was not worthy: they wandered in deserts, and mountains, and in caves, and holes of the earth.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament Women received back their dead raised to life. Some were tortured on the wheel, and refused release in order that they might rise to a better life. Others had to face taunts and blows, and even chains and imprisonment. They were stoned to death, they were tortured, they were swan asunder, they were put to the sword; they wandered about clothed in the skins of sheep or goats, destitute, persecuted, ill-used-- men of whom the world was not worthy--roaming in lonely places, and on the mountains, and in caves and holes in the ground.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

Women were given their dead family members back through resurrection. Others were tortured, refusing to compromise and be pardoned, because they wanted to be part of a better resurrection.

Yet others suffered insults and whippings; they were put in chains and imprisoned. Some were stoned, cut in pieces, tempted, killed by the sword. Some dressed in sheepskins and goatskins: destitute, oppressed, and mistreated.

The world was not worthy to have such people who wandered in the deserts and mountains, living in caves and holes in the ground..

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

Women received their dead raised back to life. Other people were brutally tortured, but refused to be ransomed, so that they might gain a better resurrection.

Still others endured taunts and floggings, and even chains and imprisonment.

They were stoned to death, sawed in half, and killed with swords. They went around in sheepskins and goatskins. They were needy, oppressed, and mistreated.

The world wasn't worthy of them. They wandered in deserts and mountains, and from caves to holes in the ground.

Lexham Bible .

Montgomery NT

Woman received their dear ones alive from the dead; and others were broken on the wheel, not accepting the offered deliverance, in order that they might obtain a better resurrection.

Others again bore trial of mockings and scourgings, yes, even of chains and imprisonment.

They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, persecuted, tormented— of whom the world was not worthy—wandering in deserts and mountains and caves and holes in the ground.

NIV, ©2011  
 Riverside New Testament .  
 Women received back their dead by a resurrection. Others were tortured, refusing to pay for liberation, in order to gain a better resurrection. Still others had experience of mockings and floggings, yes, of chains and prisons. They were stoned, afflicted, sawn in two, murdered with the sword. They went about in sheepskins, in goatskins, destitute, distressed, maltreated. The world was not worthy of them. They wandered in deserts and mountains, in caves and in holes in the earth.

Leicester A. Sawyer's NT  
 The Spoken English NT  
 UnfoldingWord Literal Text .  
 Women received back their dead by resurrection. But others were tortured, not accepting release, so that they might experience a better resurrection. And others had testing in mocking and whippings, and even chains and imprisonment. They were stoned, they were sawn in two, they were put to the test, they were killed with the sword. They went about in sheepskins and goatskins, destitute, oppressed, and mistreated. [ Some older versions read, They were stoned. They were sawn in two. They were killed with the sword. ] The world was not worthy of them. They wandered about in deserts and mountains, and in caves and holes in the ground.

Urim-Thummim Version  
 Women received their dead raised to life again: but others were tortured, not accepting deliverance; that a better resurrection they might receive. And others had trials of cruel mockings and scourgings, yes, moreover of bonds and imprisonment: They were stoned, they were cut in two, were tempted, died by the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, ill treated; (Of whom the world was not worthy) they wandered in uninhabited places, and in mountains, and in dens and caves of the earth.

Weymouth New Testament  
 Women received back their dear ones alive from the dead; and others were put to death with torture, refusing the deliverance offered to them--that they might secure a better resurrection. Others again were tested by cruel mockery and by scourging; yes, and by chains and imprisonment. They were stoned, they were sawn asunder, they were tried by temptation, they were killed with the sword. They went from place to place in sheepskins or goatskins, enduring want, oppression and cruelty. (They were men of whom the world was not worthy.) They wandered across deserts and mountains, or hid themselves in caves and in holes in the ground.

Wikipedia Bible Project .  
 Worsley's New Testament .

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .

Hebraic Roots Bible	Restored to women their sons, raised people from the dead; but others were beaten to death, not accepting deliverance, that they might obtain a better resurrection. And others received trial of mockings and of scourgings; yea, more, of bonds and of prison: they were stoned; they were tried; they were sawn in two; they died by murder of sword; they went about in sheepskins and in goatskins, being destitute, afflicted, and ill-treated; of whom the world was not worthy, wandering in deserts, and mountains, and caves, and the holes of the earth.
Holy New Covenant Trans.	Some women received their sons back from death. Other people were told to turn against God but they refused. So they were not set free. Instead, they were tortured to death. They chose to have something better — when they rise from death. Some people were beaten and laughed at. Others were tied up and thrown in jail. Some people were stoned to death. Others were sawed in two. Some were murdered with swords. Others went around in sheepskins and goatskins. They really needed help. They suffered. They were mistreated. They wandered in deserts, mountains, caves, and holes in the ground. The world was not worthy of having these people!
The Scriptures 2009 Tree of Life Version	Women received their dead raised back to life; and others were tortured, after not accepting release, so they might obtain a better resurrection. Others experienced the trial of mocking and scourging—yes, and even chains and prison. They were stoned, they were sawed in two, they were murdered with the sword. They went around in sheepskins and goatskins; they were destitute, afflicted, mistreated. The world was not worthy of them! They wandered around in deserts and mountains, caves and holes in the ground.

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...receive Women from standing (up) the [men] dead [of] them Other [Men] but are tortured not Accepting the redemption that greater standing (up) [They] may obtain [Men] Different but [of] mocking* and [of] whippings trial receive yet but {They receive} bonds and imprisonment [They] are stoned [They] are sawn (apart) in murder [of] sword [They] die [They] wander in sheepskins in goatish skins [Men] Being Lacked {are} [Men] Being Afflicted {are} [Men] Being Mistreated {are} [of] whom* not was Worthy The World at wildernesses [Men] Being Strayed {are} and [in] mountains and [in] caves and [in] the holes [of] the earth...
Alpha & Omega Bible	<b>WOMEN RECEIVED BACK THEIR DEAD BY RESURRECTION; AND OTHERS WERE TORTURED, NOT ACCEPTING THEIR RELEASE, SO THAT THEY MIGHT OBTAIN A BETTER RESURRECTION;</b> Although in one sense this refers to people who lived in the Old Testament & Apocrypha time periods {1 Kings 17:23; 2 Kings 4:36; 2Mac.7}, it also refers more directly to Christians martyred after Jesus' resurrection. Everyone will rise in either of two resurrections (1Corinthians 15:23), but they sought the better resurrection which is the first resurrection (Revelation 20:6) which is impossible for people who died before Christ died.) <b>AND OTHERS EXPERIENCED MOCKINGS AND SCOURGINGS, YES, ALSO CHAINS AND IMPRISONMENT.</b> <b>THEY WERE STONED, THEY WERE SAWN IN TWO, THEY WERE TEMPTED, THEY WERE PUT TO DEATH WITH THE SWORD; THEY WENT ABOUT IN SHEEPSKINS, IN GOATSKINS, BEING DESTITUTE, AFFLICTED, ILL-TREATED OF WHOM THE WORLD WAS NOT WORTHY, WANDERING IN DESERTS AND MOUNTAINS AND CAVES AND HOLES IN THE GROUND. †(1Mac. 2:28 to 1Mac. 2:30; 2Mac. 5:27)</b>
Awful Scroll Bible	Women received their dead, by them being raised-up. Moreover, others are being beaten, not taking-up,-with their being liberated-from, in order that, they might chance a more availing standing-among.

And others accepted trials, of jests-from-among and whippings, moreover still bonds and imprisonment.

They are being stoned, sawn in two, tempted, they died-away, from-within being murdered of a small sword, they went-about, from-within sheepskins, from-within goatskins, being in deficiency, being oppressed, being held- in -perniciousness, of whom the world was not worthy, being wandered, from-within wildernesses and mountains, and caves and holes in the ground.

Concordant Literal Version

...women obtained their dead by resurrection. Now others are flogged, not anticipating deliverance, that they may be happening upon a better resurrection." Yet others got a trial of scoffings and scourgings, yet still more of bonds and jail." They are stoned, they are sawn, they are tried, they died, murdered by the sword; they wandered about in sheepskins, in goatskins, in want, afflicted, maltreated" (of whom the world was not worthy), straying in wildernesses and mountains and caves and the holes of the earth."

exeGesés companion Bible

...women took their dead by resurrection,  
and others were tortured  
- not receiving redemption  
to obtain a better resurrection,  
and others  
took testings of mockings and scourgings  
- yes, still of bonds and guardhouses:  
they were stoned,  
they were sawn apart,  
they were tested,  
deathified in murder by the sword,  
wandered about in sheepskins and goatskins,  
falling behind - tribulated - vilified,  
of whom the cosmos was not worthy:  
wandering in wildernesses and mountains  
and grottos and caverns of the earth.

Orthodox Jewish Bible

Nashim received back their mesim restored to Chayyim; and others were tortured to death al kiddush ha-Shem, not accepting their release, in order that they might obtain a better Techiyas HaMesim;  
And others underwent the nisayon of cruel mockings and scourgings, also the sharsherot (chains) and the beis hasohar.  
They were killed by seqilah (stoning), they were sawn in two, they were murdered by the cherev, they went about in sheepskins, in goatskins, being nitzrach (needy) and destitute, oppressed, under redifot (persecutions), those of whom the Olam Hazeh was not worthy, wandering in deserts and mountains and caves of the earth.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

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Women received their dead [*loved ones*] back to life. Others were tortured but refused to be rescued, so they could obtain a better resurrection. And [*still*] others experienced mocking and floggings, and were even chained up and put in prison. They were stoned; they were sawed in two; they were executed by the sword. They traveled around in sheepskin and goatskin clothing; they were destitute, afflicted and mistreated. (The world did not deserve such people). They wandered in deserts and mountains, [*living*] in caves and [*even*] holes in the ground.

Benjamin Brodie's trans. .

## The Expanded Bible

Women [the widow of Zarephath and the Shunammite] received back their own dead [sons] by means of resuscitation [Elijah and Elisha raised them], and others were tortured [tormented and raped], not accepting a release [deliverance in exchange for betraying friends and loved ones], so that they might attain better [super-abounding grace blessings] after resurrection;

Moreover, others received a trial [severe test] accompanied by derisive verbal torture [mocking and scorn] and scourgings [physical whipping], as a matter of fact, even shackles and imprisonment.

They [martyrs] were stoned [like Jeremiah], sawed in half [like Isaiah], murdered by execution with a two-edged sword [like the governor of Jerusalem]; they wandered from place to place [isolated from civilization] in sheepskins, in the skins of goats, because they were destitute [lacking food, clothing, shelter], afflicted [mental stress and pressure], tormented [physically mistreated],

(concerning whom the world was not worthy), while they were being led about [like lost sheep being hunted by wolves] upon deserts and mountains and in hideouts [caves] and dens [crevices] of the earth .

## Jonathan Mitchell NT

...women took with the hand their dead folks from out of a resurrection (or: wives received their dead ones out of the midst of a rising-again). Yet others were beaten to death with rods (or: drummed upon), not receiving (or: accepting; taking) toward (or: with a view to) themselves (= refusing) the releasing away (liberation; setting free) procured by payment of a ransom, so that they may hit the target of (or: attain) a superior (stronger and better) resurrection.

But different ones took a trial (or: received a test) of mockings (scoffings), and of scourgings, and further, of bonds and imprisonment (= put in chains and thrown in jail).

They were stoned, they were cut in two with a saw, they were put to the proof (tried; tested), they passed away in a slaughter (or: by murder) with sword, they went around (wandered) in sheepskins, in goat skins, continuously being behind (being in want; being in the rear), being constantly pressed (squeezed; afflicted), habitually being held in the bad (being maltreated; having it bad) –

of whom the System (the ordered arrangement; the world or culture, secular society, religions and government) was not worthy (was not of equal value) – being continually deceived (led astray; caused to wander) in deserts and mountains and caves and the holes of the earth (or: ground).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

**Bible Translations with Many Footnotes:**

## Lexham Bible

Women received back their dead by resurrection. But others were tortured, not accepting release, in order that they might gain a better resurrection.

And others experienced mocking and flogging [Literally “received experience of mocking and flogging”], and in addition bonds and imprisonment.

They were stoned, they were sawed in two, they died by murder with a sword, they wandered about in sheepskins, in goatskins, impoverished, afflicted, mistreated, of whom the world was not worthy, wandering about on deserts and mountains and in caves and in holes in the ground.

NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham’s Emphasized B. .

The Spoken English NT

Women got their dead back by resurrection. Others were tortured, and refused to be set free, so they would gain a better resurrection. And others faced ridicule, faced beatings with whips, and even faced chains and imprisonment.

They were stoned, tortured,<sup>ccc</sup> sawn in two. They died at the edge of the sword.<sup>ddd</sup> They wandered around in sheepskins and goatskins-destitute, persecuted, mistreated.

Here were people the world wasn't worthy of, wandering around deserts and mountains and caves and holes in the ground.

<sup>ccc.</sup> One of the earliest mss leaves out this word, which can also mean "tested".

<sup>ddd.</sup> Lit. "They died by the murder of the sword".

Wilbur Pickering's New T.

Women received their dead back by resurrection; while others were tortured, not accepting their deliverance, so that they might obtain a better resurrection.<sup>12</sup>

Still others were tried by mockings and scourgings, and even by chains and imprisonment.

They were stoned, they were sawed in two, they were tempted, they were murdered by sword. They went about in sheepskins and goatskins; being destitute, afflicted, mistreated—of whom the world was not worthy—wandering in deserts and mountains and caves and holes in the ground.<sup>13</sup>

(12) I assume that by 'better resurrection' is meant more rewards and honor once resurrected.

(13) We have had it pretty easy, wouldn't you say?

WEB — Messianic Edition

Women received their dead by resurrection.<sup>[8]</sup> Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

They were stoned.<sup>[9]</sup> They were sawn apart. They were tempted. They were slain with the sword.<sup>[10]</sup> They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated

(of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth.

[8] 11:35 1 Kings 17:17-23; 2 Kings 4:32-37

[9] 11:37 2 Chronicles 24:20-21

[10] 11:37 Jeremiah 26:20-23; 1 Kings 19:10

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

Women received [back] their dead [ones] by resurrection. But others were tortured, not accepting [their] release, so that they would obtain a better resurrection.

But others received trial of [fig., experienced] public ridicule and beatings with a whip, and in addition, chains and imprisonment.

They were stoned; they were sawn in two; they were tested; they were put to death by murder with a sword; they went about in sheepskins, in goatskins, being destitute, being afflicted, being ill-treated (of whom the world was not worthy); wandering about in desolate places and [in] mountains and [in] caves and [in] the holes of the earth.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Women received their dead children, by a restoration of them to life. As for others, some were tortured, not expecting deliverance, that they might obtain a better resurrection; and others received the trial of mockings, and scourgings, besides bonds and imprisonments.

They were stoned; they were sawn asunder; they were tempted; they were slain with the sword; they wandered about in sheep skins, in goats skins, destitute, afflicted, tormented, (of whom the world was not worthy) wandering in deserts, and mountains, and dens, and caves of the earth.

Context Group Version  
English Standard Version  
Far Above All Translation

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Women received their dead back from resurrection, others were beaten to death but did not accept deliverance, in order that they might attain to a better resurrection, whereas others received a trial of jeerings and lashes of the whip, even of bonds and imprisonment. They were stoned, they were sawn up, they underwent trials, they died in cases of murder by the sword, they went about in sheepskins, in goatskins, destitute, afflicted, ill-treated – of whom the world was not worthy – wandering in desert places and mountains and caves and the crevices of the world.

Green's Literal Translation  
Literal New Testament  
Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

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.  
Women received back *their* dead from a resurrection. But others were tortured, having not accepted *their* redemption; in-order-that they might obtain a better resurrection, and others received a trial from mockings and scourges, but still more, from bonds and prison:  
they were stoned; they were sawed in *two*; they were tempted; they died in murder from the sword; they went around in sheepskins, and in goat hides; *they were* lacking, being afflicted, *and* being mistreated,  
(of whom the world was not worthy), wandering in *the* wildernesses and mountains and caves and the holes of the earth.

Modern KJV  
New American Standard  
New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible  
Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

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Women received their dead by means of resuscitation; and other supergrace women were tortured, not accepting their release in order that they might obtain something better after resurrection.  
And others received testing-type experience, that is, torture by ridicule and impudence [soul torture], and floggings [torture of the body], and in addition shackles and incarceration.  
They were stoned to death, they were sawed in two, they were tested by pressure, they died by murder from a sword: they wandered about in sheepskins and goatskins; being destitute, suffering harassment, being oppressed.  
(Of whom the world was not worthy:) while they themselves wandered about over deserts, and mountains, both in caves and holes of the earth.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Worrell New Testament  
Young's Updated LT

**The gist of this passage:**  
35-38

## Hebrews 11:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person plural; aorist active indicative	Strong's #2983
gunaikes (γυναίκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; nominative case	Strong's #1135
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

Thayer's unabridged (although I abridged it):

- I. of place, and
  1. universally, of the place from which; from a surrounding or enclosing place, from the interior of:
  2. from the midst (of a group, number, company, community) of many;
    - 1) after verbs of going, leading, choosing, removing, etc.
    - 2) before words signifying quantity:
    - 3) to be of the number, company, fellowship, etc., of; see εἰμί, V. 3 a.
  3. from a local surface; down from:
  4. of the direction whence;
  5. of the condition or state out of which one comes or is brought:
  6. of any kind of separation or dissolution of connection with a thing or person
- II. of the origin, source, cause;
  1. of generation, birth, race, lineage, nativity;
    - 1) after verbs of begetting, being born, etc.
    - 2) ἐκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from:
  2. of any other kind of origin:
  3. of the material out of which a thing is made, etc.:
  4. Its use to note the price is related, because the money is as it were, changed into that which is bought (the simple genitive of price is more common,
  5. especially after neuter and passive verbs, ἐκ is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained,
  6. of that on which a thing depends, or from which it results:
  7. of the power on which anyone depends, by which he is prompted and governed, whose character he reflects:
  8. of the cause for which; of the reason for (because of) which:
  9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc.
  10. of that from which anything is obtained:
  11. of the whole of which anything is a part:
  12. of the source;
    - 1) universally:
    - 2) of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.:
    - 3) of the source of knowledge:
  13. of that from which a rule of judging or acting is derived; after, according to
- III. By Attraction, common in classic Greek, two prepositions coalesce as it were into one, so that ἐκ seems to be used for ἐν,
- IV. of Time;

## Hebrews 11:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
	<ol style="list-style-type: none"> <li>1. of the (temporal) point from which; from, from ... on, since:</li> <li>2. of succession in time, a temporal series:</li> </ol>		
V.	Adverbial phrases, in which lies the idea <ol style="list-style-type: none"> <li>1. of direction whence:</li> <li>2. of source:, by consent, by agreement; of necessity, i. e. by compulsion; necessarily.</li> <li>3. of the measure or standard: ἐκ μέρους, so that each is a part of the whole, proportionately (R. V. marginal reading each in his part),</li> </ol>		
VI.	In Composition ἐκ denotes <ol style="list-style-type: none"> <li>1. egress</li> <li>2. emission, removal, separation:</li> <li>3. origin:</li> <li>4. publicity:</li> <li>5. the unfolding, opening out, of something tied together or rolled up:</li> <li>6. is equivalent to utterly, entirely, denoting completion and perfection:</li> </ol>		

Rarely do I include that much information. However, the interlinear Westcott Hort text was translating this word *again*, and that threw me for a loop.

anastasia (ἀνάστασις) [pronounced <i>an-AS-tas-is</i> ]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
nekroi (νεκροί) [pronounced <i>nehk-ROY</i> ]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498
autōn (αὐτῶν) [pronounced <i>ow-TONE</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person feminine plural pronoun; ablative/genitive case	Strong's #846

**Translation:** Women received their dead ones from a resurrection;...

1Kings 17:17-23 and 2Kings 4:32-37 both provide examples of this.

1Kiings 17:17–18 It happened after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so severe, that there was no breath left in him. She said to Elijah, "What have I to do with you, you man of God? You have come to me to bring my sin to memory, and to kill my son!"

A woman was providing for Elijah, but her son fell ill and he died. The woman becomes quite upset with him.

1Kings 17:19–21 He said to her, “Give me your son.” He took him out of her bosom, and carried him up into the room where he stayed, and laid him on his own bed. He cried to the LORD, and said, “LORD my God, have you also brought evil on the widow with whom I stay, by killing her son?” He stretched himself on the child three times, and cried to the LORD, and said, “LORD my God, please let this child’s soul come into him again.”

Elijah prayed to God for her son to live again.

1Kings 17:22–23 The LORD listened to the voice of Elijah; and the soul of the child came into him again, and he revived. Elijah took the child, and brought him down out of the room into the house, and delivered him to his mother; and Elijah said, “Behold, your son lives.” (WEB—ME)

God hears Elijah and brings the woman’s son back to life.

Something very similar occurred during the ministry of Elisha.

2Kings 4:32–34 When Elisha had come into the house, behold, the child was dead, and laid on his bed. He went in therefore, and shut the door on them both, and prayed to the LORD. He went up, and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands. He stretched himself on him; and the flesh of the child grew warm.

Elisha, to bring the son back, did very much what Elijah had done.

2Kings 4:35–36a Then he returned, and walked in the house once back and forth; and went up, and stretched himself on him. Then the child sneezed seven times, and the child opened his eyes. He called Gehazi, and said, “Call this Shunammite!” So he called her.

The child receives his life back. Elisha sends for the woman.

2Kings 4:36b–37 When she had come in to him, he said, “Take up your son.” Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out. (WEB—ME)

Elisha gives the woman her son back.

Hebrews 11:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
alloi (ἄλλοι) [pronounced AL-loy]	others [of the same kind]; other persons	masculine plural adjective; nominative case	Strong’s #243
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
tumpanízō (τυμπανίζω) [pronounced toom-pan-IHD-zoh]	to torture, to torment; to beat the drum or timbrel; to torture with the tympanum, an instrument of punishment	3 <sup>rd</sup> person plural, aorist passive indicative	Strong’s #5178 (hapax legomena)

This word means *to stretch on an instrument of torture resembling a drum, and thus beat to death.*

**Translation:** ...but others were tortured,...

It is possible that we have a reference here to the Apocrypha. These were Jewish writings about things which took place between 400 B.C. and the birth of Christ. Although these are not inspired writings, some of the material is

accurate recorded history (it is my understanding that there are some historical inaccuracies found in the Apocrypha).

John Gill writes: *[This is] referring to the sufferings of seven brethren, and their mother, in the times of Antiochus, recorded in 2Maccabees 7 as appears from the kind of torment endured by them.*<sup>30</sup>

Hebrews 11:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ahee]	<i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i>	masculine plural, aorist (deponent) middle/passive participle; nominative case	Strong's #4327
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
apolutrôsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, accusative case	Strong's #629

**Translation:** ...not accepting the deliverance...

From the Zerr Combined Bible Commentary: *This was done to force the servants of God to renounce their faith. They were promised relief from the torture if they would turn against the Lord, but they would not accept deliverance on such terms. Their motive for such resistance was that they might obtain a better resurrection. All mankind will be resurrected. but only those who are faithful till death will come forth to a happy life (Daniel 12:2; John 5:29).*<sup>31</sup>

Hebrews 11:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #2909

<sup>30</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Hebrews 11:35.

<sup>31</sup> E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; Hebrews 11:35.

Hebrews 11:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
tugchánō (τυγχάνω) [pronounced tooG-KHAHN-oh]	<i>to attain or secure an object or end, to hit a mark or light upon; to happen (upon) (as if meeting with); to chance to be</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #5177

**Translation:** ...that they might attain a better resurrection.

The *better resurrection* refers to the final resurrection of all believers, when we receive our resurrection bodies. This is in contrast to the women's sons resuscitation by Elijah and Elisha, referenced in v. 35a. The sons were brought back to life, but they would eventually die again.

Hebrews 11:35 **Women received their dead ones from a resurrection; but others were tortured, not accepting the deliverance that they might attain a better resurrection.** (Kukis nearly literal translation)

Hebrews 11:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine plural correlative pronoun; adjective; nominative case	Strong's #2087
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
empaigmoí (ἐμπαιγμοί) [pronounced emp-ahceg-MOY]	<i>mockings, scoffings, words of derision</i>	masculine plural noun; genitive/ablative case	Strong's #1701 (hapax legomena)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mastiges (μάστιγες) [pronounced MAS-tihg-ehs]	<i>plagues, scourgings, whippings (literally the Roman flagellum for criminals; figuratively diseases)</i>	feminine plural noun; genitive/ablative case	Strong's #3148
peîra (πεῖρα) [pronounced PIE-rah]	<i>a trial, experience, attempt; attempting a thing, making trial of a thing or of a person; having a trial of a thing; learning to know by experience</i>	feminine singular noun; accusative case	Strong's #3984
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person plural; aorist active indicative	Strong's #2983

**Translation:** Now others received a trial of mocking and scourgings,...

Dr. Bob Utey: *This is possibly a reference to the Maccabean period (cf. 1Maccabees 1:62-64 7:34; 2Maccabees 6:18-20 2Maccabees 7:1-42).*

Barnes: *Referring to the scorn and derision which the ancient victims of persecution experienced. This has been often experienced by martyrs, and doubtless it was the case with those who suffered on account of their religion, before the advent of the Saviour as well as afterward. Some instances of this kind are mentioned in the Old Testament 2Kings 2:23; 1Kings 22:24; and it was frequent in the time of the Maccabees.*<sup>32</sup>

Barnes: **And scourging** - Whipping. *This was a common mode of punishment, and was usually inflicted before a martyr was put to death; see the notes on Matthew 10:17; Matthew 27:26. For instances of this, see Jeremiah 20:2; 2Maccabees 7:1; 5:17.*<sup>33</sup>

Hebrews 11:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
Thayer definitions: 1) yet, still; 1a) of time; 1a1) of a thing which went on formerly, whereas now a different state of things exists or has begun to exist; 1a2) of a thing which continues at present; 1a2a) even, now; 1a3) with negatives; 1a3a) no longer, no more; 1b) of degree and increase; 1b1) even, yet; 1b2) besides, more, further.			
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
desmon (δεσμόν) [pronounced dehs-MON]	bands, bonds, chains	neuter plural noun, genitive/ablative case	Strong's #1199
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
phulakê (φυλακή) [pronounced foo-lak-AY]	watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded	feminine singular noun; genitive/ablative case	Strong's #5438

**Translation:** ...now even chains and prison.

Zerr Combined Bible Commentary: *Not all the persecuted ones were mit to death. but they were mistreated in various ways. Jeremiah was placed in prison (Jeremiah 37:15-21, and afterward was put into the dungeon (Jeremiah 33:1-6).*<sup>34</sup>

Joseph is an example of this in Genesis 39:20.

Hebrews 11:36 **Now others received a trial of mocking and scourgings, now even chains and prison.** (Kukis nearly literal translation)

<sup>32</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Hebrews 11:36.

<sup>33</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Hebrews 11:36.

<sup>34</sup> E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; Hebrews 11:36.

Hebrews 11:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
litházō (λιθάζω) [pronounced <i>lith-AHD-zoh</i> ]	<i>to stone, to overwhelm, to pelt with stones (a Jewish mode of punishment) in order either to wound or kill him</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3034
peirazō (πειράζω) [pronounced <i>pi-RAD-zoh</i> ]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3985
prízō (πρίζω) [pronounced <i>PRIED-zoh</i> ]	<i>to cut into two; to saw (in two); to divide into two parts</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4249 (hapax legomena)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phónos (φόνος) [pronounced <i>FOHN-os</i> ]	<i>murder, slaughter, being slain</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5408
máchaira (μάχαιρα) [pronounced <i>MAHKH-ah-rah</i> ]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular noun, genitive/ablative case	Strong's #3162
apothnêskō (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i> ]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #599

**Translation:** They were stoned; they were scrutinized, they were cut in two; they died by a murder of a sword.

There are four things named here. The first is: **They were stoned;**...

For being stoned, we have the example of 2Chronicles 24:20-21 [The Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, "Thus says God, 'Why do you disobey the commandments of the LORD, so that you can't prosper? Because you have forsaken the LORD, he has also forsaken you.'" They conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. \(WEB—ME\)](#)

Gill on being stoned: *As Naboth, by the order of Ahab, 1Kings 21:13, Zachariah in the court of the Lord's house; 2Chronicles 24:21 and the character of Jerusalem is, that she stoned the prophets that were sent unto her, Matthew 23:37.*<sup>35</sup>

Whedon on being stoned: *This punishment was Jewish. We have no instance of its use recorded in the Maccabean period. But the case of Stephen really brings us down to Christian times. In the Old*

<sup>35</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Hebrews 11:37.

Testament Zachariah, the son of Jehoiada, (commemorated by our Lord Matthew 23:35; Luke 11:51,) was stoned; and tradition asserts the same of Jeremiah.<sup>36</sup>

The second word on the list is, ...they were scrutinized,...

In the midst of these rather strong words, we have the word *peirazô* (πειράζω) [pronounced *pi-RAD-zoh*], which means, *to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor*. Strong's #3985. Interestingly enough, it is very similar in form to the previous word.

Whedon on being tempted: **Tempted**—Commentators are puzzled to find so mild a word as *tempted* between so severe words as *sawn asunder* and *slain*. The text is not rendered questionable by any varied reading, although the word is omitted by the Syriac and some manuscripts. Scholars have variously proposed different Greek verbs resembling the Greek one in question to the amount of a dozen or so, most of them signifying *were burned*. Stuart suggests that the word designates the temptations so often offered in the midst of the tortures to induce them to recant. This Alford condemns, as not mitigating the difficulty. But why not? Between the severest inflictions was the very place to put the temptations that intervened. Though less severe to the flesh they were more trying to the spirit, and fraught with a more fearful danger. And this we hold to be the true solution. Finally, our author describes the martyrs as (not hermits abandoning society, but) exiles driven from among men by persecution.<sup>37</sup>

The third word in this is ...they were cut in two;...

Gill on being sawn in half: ...there seems to be an allusion in Matthew 24:51. There is no instance of any good men being so used in Scripture: perhaps reference is had to some that suffered thus in the time of Antiochus. The Jews have a tradition, that the Prophet Isaiah was sawn asunder in the times of Manasseh, and by his order; which some think the apostle refers unto; though it seems to be all fictitious, and ill put together.

"Manasseh sought to kill Isaiah, and he fled from him, and fled to a cedar, and the cedar swallowed him up, all but the fringe of his garment; they came and told him (Manasseh), he said unto them, go and saw the cedar, ורסו, "and they sawed the cedar", and blood was seen to come out."<sup>38</sup> Several early Christian writers (Justin Martyr, Origen, Tertullian, Lactantius, Athanasius, Hilary, Cyril of Jerusalem) wrote about this incident, which quotes are found in Gill's commentary (available online or via e-sword and other Bible software).

Zerr Combined Bible Commentary: *Sawn asunder*. This is a correct translation according to Thayer, and he says that an ancient tradition claims that the prophet Isaiah was put to death in that way. This was one manner in which the ancient worthies were tempted or put to a test of their faith. Others were put to death by having their head severed from their body, or by being thrust through the bowels.<sup>39</sup>

Whedon: *Sawn asunder*—Justin Martyr, Tertullian, and others say, that Isaiah underwent this death by order of King Manasseh. Jerome says, this was a "most true tradition."<sup>40</sup>

The fourth item (actually, phrase) on this list is: ...they died by a murder of a sword.

<sup>36</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Hebrews 11:37.

<sup>37</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Hebrews 11:37.

<sup>38</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Hebrews 11:37.

<sup>39</sup> E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; Hebrews 11:37.

<sup>40</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Hebrews 11:37.

For murder by the sword, Jeremiah 26:20-23 There was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah of Kiriath Jearim; and he prophesied against this city and against this land according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt: and Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him to Jehoiakim the king, who killed him with the sword, and cast his dead body into the graves of the common people. (WEB—ME)

1Kings 19:10 He said, "I have been very jealous for the LORD, the God of Hosts; for the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword. I, even I only, am left; and they seek my life, to take it away." (WEB—ME)

When David had gone to the city of priests and appropriated the bread for himself and his men, Saul ordered the killing of the priests by the sword (1Samuel 22:18).

There were the prophets of the Lord killed by order of Jezebel (1Kings 18:22).

There are two purposes here for these sufferings endured by the people of God. To get through these difficulties, believers applied faith-doctrine. That is, they knew what to believe and they believed it. Secondly, believers in that very era—when the author of Hebrews was writing this—were suffering similar attacks (possibly including some of the Jews who would receive this missive).

They knew what was taking place in the Old Testament; and they could certainly draw parallels to their own lives today.

Hebrews 11:37a **They were stoned; they were scrutinized, they were cut in two; they died by a murder of a sword.**

**Application:** Right now, in the United States, they are crafting and even passing some laws which are in opposition to things found in the Scriptures. There have various arms of the law which have demanded sermons that they might look them over. However, for the most part, we are free in the United States to spread the gospel and to teach the Word of God (even though it may be easier to schedule a drag queen to read stories to your children in a school or library than for there to be someone who reads from the Word of God). During this time of relative peace and safety, we should be taking in as much doctrine as possible (obviously we must all live normal lives as well).

Hebrews 11:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
periérchomai (περιέρχομαι) [pronounced per-ee- EHR-khom-ahee]	<i>to go about, to stroll, to wander, to navigate (a circuit)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4022
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mēlōtai (μηλωταί) [pronounced may-low- TIE]	<i>sheepskins, outer robes or mantles since most mantles were made of skins</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3374 (hapax legomena)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

## Hebrews 11:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αἰγεῖος (αἰγείος) [pronounced AH-ee- ghi-oss]	<i>of a goat, goatskin, belonging to a goat</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #122 (hapax legomena)

**Translation:** They wandered in sheepskins and [in] goatskins,...

What seems to be the case here is a life of some difficulty; a life without the best of everything (insofar as material goods go). The believer is not left unclothed; but these would not be the best threads available.

Zerr Combined Bible Commentary: *The reason for their wandering in sheepskins and goatskins is explained by the next phrase, namely, being destitute. Of course the condition of destitution was brought about by the cruelty of their enemies, who afflicted and tormented them in whatever way they could devise.*<sup>41</sup>

Gill: *they wandered about in sheepskins and goatskins; with the wool or hair upon them; and with such Elijah and Elisha might be arrayed; since the former is said to be a hairy man, or covered with a hairy garment, as John the Baptist was, who came in his spirit and power, and also in his form; and the latter, wore the mantle of the other; 2Kings 1:8 and to these reference may be had, who were obliged to wander about, because of those who sought their lives; and was the case of others who were forced, by reason of persecution, to quit their habitations, and wander abroad; and some clothed themselves in this manner, to show their contempt of the world, and their contentment with mean apparel; and others, because they could get no other raiment.*<sup>42</sup>

## Hebrews 11:37c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
husteréō (ὑστερέω) [pronounced hoos-ter- EH-oh]	<i>coming late, being behind; lacking, being in need, being in want; falling short, being deficient</i>	masculine plural, present passive participle; nominative case	Strong's #5302
thlibō (θλιβω) [pronounced THLEE- bo]	<i>pressing (as grapes), pressing hard upon; metaphorically troubling, those afflicting, distressing, oppressing</i>	masculine plural, present passive participle; nominative case	Strong's #2346
kakouchéō (κακουχέω) [pronounced kak-oo- KHEH-oh]	<i>mistreating, treating ill (poorly, with disdain), being oppressed, suffering a plague</i>	masculine plural, present passive participle; nominative case	Strong's #2558

**Translation:** ...being in need, being afflicted, [and] being mistreated;...

Gill speaks to believers being destitute, afflicted and tormented: **being destitute**; of bodily food, as *Elijah, who was fed by ravens, and by the widow of Zarephath; 1Kings 17:6, afflicted*; pressed, drove

<sup>41</sup> E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; Hebrews 11:37.

<sup>42</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Hebrews 11:37.

to the greatest straits, despairing of, life, and weary of it, as the same prophet, 1Kings 19:4, **tormented**; or evilly treated, reproached, vilified, persecuted, and made the filth of the world, and the offscouring of all things.<sup>43</sup>

Matthew Poole: *Being destitute, afflicted, tormented; wandering in this forlorn state, stripped of money and necessaries of life, and not supplied by others in their poverty, 1Kings 17:4, grievously pressed within, pained without, and afflicted beyond what can be sensed by any but in the like states, and evilly entreated by all; many miseries attending them by their pursuers, hardship in travels, and all sorts of evils, which multiplied their griefs: through all this faith carried them comfortably, and kept God with them.*<sup>44</sup>

Hebrews 11:37 They were stoned; they were scrutinized, they were cut in two; they died by a murder of a sword. They wandered in sheepskins and [in] goatskins, being in need, being afflicted, [and] being mistreated;... (Kukis nearly literal translation)

Hebrews 11:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	from whom, of which, from what, of that; wherein, whose	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
ēn (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
axios (ἄξιος) [pronounced AX-ee-oss]	deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward	masculine singular adjective; nominative case	Strong's #514
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
kósmos (κόσμος) [pronounced KOSS-moss]	world, world order, arrangement, order, organized world system	masculine singular noun, nominative case	Strong's #2889

**Translation:** ...from which (acts) the world was not suitable [for them].

Mature believers are associated with divine good. Those in the world can produce **human good** and **evil**. There are so many things in this life which appear to be good, but result in great evils.

**Illustration:** There are many political movements on the left, and the adherents to these movements, in many cases, are sincere people who believe that they are standing up for good and justice and a better future. However, most of these movements, in some way or another, support socialism and the destruction of the freedoms in the United States. In this way, they are pure evil. Marxism and socialism are extremely evil philosophies and

<sup>43</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Hebrews 11:37.

<sup>44</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Hebrews 11:37.

governmental systems. See the Doctrines of **Socialism** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Socialism and Communism** ([HTML](#)) ([PDF](#)) ([WPD](#)).

By the illustration, I am not suggesting that believers in that era of the book of Hebrews were thinking about socialism. I am giving that as a modern-day example of human good which veers into evil.

Today, as then, there is a whole different system of thinking when comparing mature believers to unbelievers of the same era. What the mature believer produces is divine good. What the unbeliever produces, as best, is human good. At worst, the unbeliever produces evil, even if his intention was mostly good.

The writer of Hebrews is indicating that believers are on a completely different track from the cosmic system.

Whedon: *It was because they were too good for it that they were driven out of it.*<sup>45</sup>

The Cambridge Bible: *The world was unworthy of them though it treated them as worthless. The Greek would also admit the meaning that they outweighed in value the whole world.*<sup>46</sup>

Hebrews 11:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
erēmíai (ἐρημίαι) [pronounced <i>er-ay-MEE-ī</i> ]	<i>deserts, wildernesses; solitude, uninhabited regions, waste (areas)</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2047
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
oroi (ὄροι, οὐς, τό) [pronounced <i>OH-roy</i> ]	<i>mountains, hills, mountainous country, hilly, hill-country</i>	neuter plural noun; dative, locative and instrumental cases	Strong's #3735

**Translation:** [They hid themselves] in unpopulated regions and mountains...

Whedon: *Judea abounds in wild coverts for refugees. Obadiah hid fifty prophets in a cave, 1Kings 18:4; 1Kings 18:13. Mattathias and his sons took refuge in the mountains, 1Maccabees 2:28. Josephus, in his Antiquities, says of the father of the line of Maccabees: "Having said these things, he rushed off with the children into the desert, leaving all his property in the village; the same thing the others doing, with their children and wives, fled into the desert and abode in the caves."*<sup>47</sup>

<sup>45</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Hebrews 11:38.

<sup>46</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Hebrews 11:38.

<sup>47</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Hebrews 11:38.

Hebrews 11:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
spêlaia (σπήλαια) [pronounced SPAY-lie-ah]	<i>caves, grottos; caverns; by implication, a hiding-places or resorts</i>	neuter plural noun, accusative case	Strong's #4693
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
opai (ὄπαι) [pronounced OHP-ī]	<i>openings, places through which one can see, apertures; windows; fissures in the earth; a caves in a rocks or mountains, holes</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3692
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** ...and caves and holes of the ground.

The servants of God have in past (and even today) have had to flee and hide themselves from the persecution of man. Some would hide in caves; others in holes in the ground (such as, dry wells).

Hebrews 11:38 ...being mistreated; from which (acts) the world was not suitable [for them]. [They hid themselves] in unpopulated regions and mountains and caves and holes of the ground. (Kukis nearly literal translation)

Clarke: *Yet they were obliged to wander by day in deserts and mountains, driven from the society of men, and often obliged to hide by night in dens and caves of the earth, to conceal themselves from the brutal rage of men. Perhaps he refers here principally to the case of Elijah, and the hundred prophets hidden in caves by Obadiah, and fed with bread and water. See 1Kings 18:4. David was often obliged thus to hide himself from Saul; 1Samuel 24:3, etc.*<sup>48</sup>

Hebrews 11:35–38 Women received their dead ones from a resurrection; but others were tortured, not accepting the deliverance that they might attain a better resurrection. Now others received a trial of mocking and scourgings, now even chains and prison. They were stoned; they were scrutinized, they were cut in two; they died by a murder of a sword. They wandered in sheepskins and [in] goatskins, being in need, being afflicted, [and] being mistreated; from which (acts) the world was not suitable [for them]. [They hid themselves] in unpopulated regions and mountains and caves and holes of the ground. (Kukis nearly literal translation)

<sup>48</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Hebrews 11:38.

Dr. Peter Pett: *The whole of the faithful in past history are summed up here. Every conceivable insult was poured on them, every conceivable violence was shown to them, they regularly endured the loss of all their possessions and of their homes, and had to survive in hiding, but they held firm in faith because they believed the promises of God. See for examples Judges 6:2; Judges 8:18-19; Judges 16:25; 1Samuel 13:6; 1Kings 18:4; 1Kings 18:13; 1Kings 19:14; 1Kings 21:10; 1Kings 21:13; 1Kings 22:27; 2Kings 1:8; 2Kings 2:23; 2Chronicles 16:10; 2Chronicles 24:21; 2Chronicles 30:10; 2Chronicles 36:16; Jeremiah 20:2; Jeremiah 20:7; Jeremiah 32:2; Jeremiah 36:5; Jeremiah 37:15-21; Jeremiah 38:6; Jeremiah 38:13; etc). But examples from tradition might well also be in mind, probably including the time of the Maccabees. However, cruel treatment was a regular feature of life for those who displeased monarchs and their representatives. Compare 2Samuel 12:31 for such an example.*<sup>49</sup>

Hebrews 11:35–38 **Sometimes, women received their dead husbands and children back by resurrection; but others were tortured, not accepting a false deliverance so that they might attain a better resurrection. Now other received trials which include mocking and scourging, rather than evidence, and were placed in chains and in prison. They were stoned, they were tested, they were cut in two; and many died by the sword. They attempted to hide out, wearing sheepskins and goatskins, being in need of basic necessities, being unjustly afflicted and being mistreated. These acts reveal a world—the cosmic system—which was not suitable for them. Oft times, they had to hide themselves in unpopulated regions, in mountains, in caves and even in holes in the ground. (Kukis paraphrase)**

From David Guzik: **Tortured** in the ancient Greek language has the idea “to beat with a stick or a baton.” **A better resurrection:** As Jesus said in John 5:29, there is a resurrection unto life, and a resurrection unto condemnation. These worthies received the better resurrection. **Trial of mockings:** Isaac endured the cruel mocking of Ishmael, and Samson was mocked at the feast of the Philistines. **Chains and imprisonments:** Joseph was cast into prison for his faith, and the evil King Ahab imprisoned the prophet Micaiah. **They were stoned:** Zechariah was stoned to death between the altar and the temple, and Naboth was stoned to death by Jezebel’s henchmen. **Sawn in two:** According to reliable tradition, Isaiah was sawn in two and killed. **Were tempted:** How does being tempted compare with these other persecutions? Some have thought the text was corrupted here, and the writer to the Hebrews originally wrote “branded” or “burnt alive” or “mutilated” or “strangled.” But for those who have known the pains of temptation, it is not unreasonable to think that the writer to the Hebrews regards overcoming temptation as a true triumph of faith. **Were slain with the sword:** Such as the eighty-five priests murdered by Doeg, or the prophets murdered in Elijah’s day. **Wandered about in sheepskins and goatskins:** Such as Elijah, who wore this kind humble clothing and did not mind the humility or the discomfort. **Of whom the world was not worthy:** The world is not necessarily friendly to people of faith, and the world isn’t necessarily worthy of them either! “The despised and ill-treated group of servants of God was of greater real worth than all the rest of humanity put together.” (Morris) **In dens and caves of the earth:** David, Elijah, and prophets under the leadership of Obadiah were all forced to flee and hide in caves.<sup>50</sup>

The readers of this epistle were well aware of all these historical examples. Some would have known of current persecutions. Furthermore, it is even possible that some reading this epistle have been personally involved in such persecutions—and possibly from either side (the church in Jerusalem became very **legalistic**).

<sup>49</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Hebrews 11:36–38.

<sup>50</sup> David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Hebrews 11:35–38.

And these things all are well reported through the faith, they had not received the promise. Of the God, concerning us, a better something having been foreseen, that not apart from us they might be made perfect.

Hebrews  
11:39–40

And these things are all well documented through the faith, they did not receive the promise. [There was] something better from the God provided concerning us, that they, without us, might not be made perfect.

These various examples of great accomplishments through the faith are all well-document, yet they did not receive the promise of eternal life in a resurrection body. There was still something better to be provided from the God because of us, so that they, without us, might not be completed.

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	And these things all are well reported through the faith, they had not received the promise. Of the God, concerning us, a better something having been foreseen, that not apart from us they might be made perfect.
Complete Apostles Bible	And all these, having obtained witness through their faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And all these, being approved by the testimony of faith, received not the promise: God providing some better thing for us, that they should not be perfected without us.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And all these, of whose faith there is testimony, received not the promise: because God had provided the aid for us; so that without us they should not be perfected.
Original Aramaic NT	And all of these, concerning whom there is a testimony of their faith, did not receive The Promise. Because God provided for our advantage that they would not be made perfect without us.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And not one of these got the good things of the agreement, though they all had a good record through faith, Because God had kept some better thing for us, so that it was not possible for them to become complete without us.
Bible in Worldwide English	All of these people had good things said about them because they believed God. But they did not get what God had promised. God planned something better. They will be made perfect but only with us.
Easy English Easy-to-Read Version–2008	. God was pleased with all of them because of their faith. But not one of them received God's great promise.

	God planned something better for us. He wanted to make us perfect. Of course, he wanted those great people to be made perfect too, but not before we could all enjoy that blessing together.
God's Word™	All these people were known for their faith, but none of them received what God had promised. God planned to give us something very special so that we would gain eternal life with them.
Good News Bible (TEV)	What a record all of these have won by their faith! Yet they did not receive what God had promised, because God had decided on an even better plan for us. His purpose was that only in company with us would they be made perfect.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	All of them pleased God because of their faith! But still they died without being given what had been promised. This was because God had something better in store for us. And he did not want them to reach the goal of their faith without us.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	These were the true heroes, commended for their faith, yet they lived in hope without receiving the fullness of what was promised them. But now God has invited us to live in something better than what they had—faith's fullness! This is so that they could be brought to finished perfection alongside of us.
UnfoldingWord Simplified T.	Although all these people were approved by God because of their faith, they did not receive the promise. God planned something better for us, so that without us, they would not be made perfect.
Williams' New Testament	Though all these people by their faith won God's approval, yet none of them received what He had promised, for God had provided something still better for us, that they, apart from us might not attain perfection.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And these all (who were witnessed <i>by others</i> through the trust) did not retrieve the promise of God who beforehand saw something better concerning us, that they would not be completed without us.
Common English Bible	.
Len Gane Paraphrase	These all, having received a good testimony through faith, did not receive the promise. God having provided something better for us, in order that they would not become perfect without us.
A. Campbell's Living Oracles	Now, all these, though commanded on account of faith, did not receive the promise, God having provided something better for us, that they, without us, should not be made perfect.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Yet, though they all won renown by their faith, they did not obtain the final fulfillment of God's promise; since God had in view some better thing for us, that they, apart from us, should not attain perfection.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	All of these people, even though they had God's approval, didn't receive what God had promised. God has given us something even better, so that they can't be complete without us.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	And these people all received God's commendation through their faith, yet they didn't get what was promised. Because God foresaw something better about us. They were not going to be brought to perfection apart from us.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And all these, having obtained a good report through Faith, received not the promise: Elohim having provided something better for us, that apart from us they might not be made perfect.
Weymouth New Testament	And although by their faith all these people won God's approval, none of them received the fulfilment of His great promise; for God had provided for them and us something better, so that apart from us they were not to attain to full blessedness.
Wikipedia Bible Project	.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	And having obtained witness through the faith, these all did not obtain the promise <sup>2</sup> , YAHWEH having foreseen something better concerning us, that they should not be perfected without us <sup>3</sup> . <sup>2</sup> The reward of the saved is earth not heaven. (Gen 15:18, Gen 17:7-8), these great men of faith are sleeping in the earth awaiting the resurrection. Act 7:60, Joh 11:11, 1The 4:15, 1Cor 15:51, Ecc 9:5.

<sup>3</sup> All true believers will receive their reward when Yahshua returns to earth. (Joh 14:1-3, Isa 62:11). Since no one has received their reward yet, disciples today must show the same faith that these men of Hebrew 11 showed back then. The fact that it clearly states that none of these men received their reward shows that they are not in heaven but sleeping in the earth awaiting the resurrection. Even King David, a man after Yahweh's own heart is said to be sleeping in the earth and not in heaven. Act 2:29, 34.

Holy New Covenant Trans. Through faith, all of these people have gained respect. But they did not receive God's promise!

They would not be made perfect without us, because God had planned something better for us.

The Scriptures 2009 And having obtained witness through the belief, all these did not receive the promise,<sup>c</sup>

<sup>c</sup>See Hebrews 11:13.

Elohim having provided what is better for us, that they should not be made perfect apart from us.

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and These All Being Testified through the faith not receive the promise the god about us greater something foreseeing that not without us [They] may be perfected...

Alpha & Omega Bible AND ALL THESE, HAVING GAINED APPROVAL THROUGH THEIR FAITH, DID NOT RECEIVE WHAT WAS PROMISED, †(They are not in Heaven. They have not yet received their rewards. They are still asleep in the grave awaiting their resurrection. The people saved after Jesus' Crucifixion will rise in the 1st Resurrection. The Old Testament witnesses will arise in the Second Resurrection after the first 1,000 year Millennial reign of Christ on Earth. Verses 35, 40 makes it clear that some people attain a better resurrection. Revelation 20:6)

BECAUSE THEOS (The Alpha & Omega) HAD PROVIDED SOMETHING BETTER FOR US, SO THAT APART FROM US THEY WOULD NOT BE MADE PERFECT.

†(Even as their life stories serve as our witnesses, our life stories will serve as their witnesses when the Old Testament people are raised in the 2nd Resurrection & learn about what all we had to go through in the end times. And they will learn about baptism in Jesus Name & His replacement of the blood of goats. Then salvation will be open to them. There was no salvation in Old Testament times, only the initial learning experiences.)

Awful Scroll Bible And these all, being given an honorable testimony, through confidence, themselves tend not that exposed-beforehand,

God Himself discerning-ahead, something more availing concerning us, in order that they, apart from us, shall not be made perfected.

Concordant Literal Version And these all, being testified to through faith, are not requited with the promise of God concerning us"

(the looking forward is to something better), that, apart from us, they may not be perfected."

exeGeses companion Bible And these all, witnessing through the trust, received not the pre-evangelism:

Elohim having previously provided somewhat better for us

- that they not completed/shalamed apart from us.

Orthodox Jewish Bible And all these, having Hashem's commendation through their Emunah, did not receive the havtachah (promise),

Hashem having foreseen something better for us, so that, apart from us, they should not be made shleimut.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version . And all of these people were commended [by God] for their faith, yet did not receive [all of] what was promised to them, because God had planned to give us something better [than they got], so that they would not be complete without us. [Note: The idea here is that these faithful people of Old Testament times did not receive the fullest of blessings until Christ came to make them available to both them and us together].

Benjamin Brodie's trans. .

And so, all these people [OT heroes], who obtained a good report [high spiritual approval rating] because of doctrine [they attained super-abounding grace], did not obtain the promise [they received super-abounding grace blessings in time, but not the blessings reserved for the millennium],

Because something [peculiar to the Church Age dispensation] better [baptism, indwelling & filling of the Holy Spirit] was provided by God for us [Church Age believers], so that without us they [OT saints] could not be made complete [God would not allow them to obtain their millennial rewards before we meet them after the rapture] .

The Expanded Bible .

Jonathan Mitchell NT .

And yet all these folks, being given testimony (being attested by witnesses) through their faith, trust, confidence and loyal allegiance, did not at any point bring to themselves (or: acquire) God's Promise (the promise of and from God; the Promise, which is God),

He Himself foreseeing (looking ahead of time and planning) something superior (stronger and better) concerning us, so that they would not be made perfect (brought to the destined goal; made complete; finished; made mature) apart from us.

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .

And although they [\*Here "although " is supplied as a component of the participle ("were approved") which is understood as concessive] all were approved [Some manuscripts have "And all these, although they were approved"] through their faith, they did not receive what was promised, because [\*Here "because " is supplied as a component of the causal genitive absolute participle ("had provided")] God had provided something better for us, so that they would not be made perfect without us.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T. .

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version	But these all, though they had received a good report through faith, did not obtain the promise because God had determined in advance to provide something superior for us so that without us they would not be made perfect.
Analytical-Literal Translation	And all these, having received approval through [their] faith, did not receive the promise, God having provided something better concerning us, that they should not be made perfect without us.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	Women received their dead by a resurrection, and others were tortured, not accepting the redemption, that they might receive a better resurrection, and others received trial of mockings and scourgings, and yet of bonds and imprisonment; they were stoned, they were sawn apart, they were tried; they died in the killing of the sword; they went around in sheepskins, in goatskins—being destitute, afflicted, injuriously treated, of whom the world was not worthy; wandering in deserts, and mountains, and caves, and the holes of the earth; and all these, having been testified to through faith, did not receive the promise, God, having provided something better for us, that apart from us they might not be made perfect. Vv. 35–38 are included for context.
Modern English Version	.
Modern Literal Version 2020	And all these, having been testified of through the faith, {Or: witnessed to through their faith.} did not get the promise for themselves, God having foreseen something better concerning us, in-order-that they should not be completed separate from us. {Jud 6:4, 11, 15, 1Sa 7:1-17, 2Sa 2:1-32, 2Sa 8:1-18, Jud 14:1-20, Dan 6:1-28}.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And all these, having borne witness through faith, did not obtain the promise, God having provided something better for us, that they should not be made complete apart from us.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**  
39-40

Hebrews 11:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
houtoi (οὗτοι) [pronounced <i>HOW-toy</i> ]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
pantes (πάντες) [pronounced <i>PAHN-tehç</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine plural, aorist passive participle, nominative case	Strong's #3140
διά (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι´) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced <i>tayç</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced <i>PIHS-tihç</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** *And these things are all well documented through the faith,...*

All of the people from the Old Testament and all that God did through them by faith are well-documented. You all agree that they took place; we agree all of these things took place.

Hebrews 11:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
komizô (κομίζω) [pronounced <i>kom-ID-zoh</i> ]	<i>to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #2865

Hebrews 11:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τῆν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i> ]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860

**Translation:** ...they did not receive the promise.

Despite these things being well-documented, they did not receive the promise. Which promise did they not receive? Believers from the Old Testament do not yet have their eternal life in a resurrection body. Their lives continue and they seem to have some sort of interim body, but what God promised them has not yet been completely fulfilled.

My assumption here is, there is a final, ultimate promise, but the Old Testament saints have not yet been given that promise. What has to occur in order for that to happen?

Hebrews 11:39 **And these things are all well documented through the faith, they did not receive the promise.** (Kukis nearly literal translation)

Hebrews 11:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
peri (περί) [pronounced <i>per-EE</i> ]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
kreittōn (κρείττων) [pronounced <i>KRITE-tohn</i> ]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	neuter singular comparative adjective; accusative case	Strong's #2909

Hebrews 11:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τι) [pronounced <i>tee</i> ]	<i>in someone, by anyone, to a certain one, in anything, something</i>	neuter singular indefinite pronoun; accusative case	Strong's #5101
problérō (προβλέπω) [pronounced <i>prob-LEHP-oh</i> ]	<i>foreseeing; furnishing in advance; providing (to, for)</i>	masculine singular, aorist middle participle, genitive/ablative case	Strong's #4265 (hapax legomena)

**Translation:** [There was] something better from the God provided concerning us,...

There is still something better than what they have now which God has furnished in advance and it concerns us. Now, *who is us?* There are Old Testament and New Testament believers. The Old Testament believers are *them, they*; and the New Testament believers are *we, us*. I am not giving you a rundown here of what pronouns everyone prefers, but helping you to attach the correct groups of people to the correct verbs.

God has done so much for the Old Testament saints, but they do not yet have the ultimate, final promise. There is something better for them from God, and this is somehow related to the New Testament believers (*us*).

Hebrews 11:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
chōris (χωρίς) [pronounced <i>khoh-REECE</i> ]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
teleiōō (τελειόω) [pronounced <i>tehl-i-OH-oh</i> ]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #5048

**Translation:** ...that they, without us, might not be made perfect.

What is taking place right now, in the New Testament era, through believers in the New Testament era, is necessary in order to make them of the Old Testament perfect or complete (that is, bring them into the final promise).

God’s plan is not complete as of this point in time. There are different things taking place right now involving the believers in this new age.

Now, the writer of Hebrews certainly does not use the words *New Testament* or *Old Testament*; he would not have completely gotten those terms yet (Paul might). But there are things taking place right now, through the New Testament believers to bring the Old Testament believers to completion.

Now, even though I don’t believe that the author of Hebrews had a full understanding of dispensations, here he seems to see a difference between the Old and New Testament believers (them and us); and that they are fulfilled or completed only through us. This fulfillment does not happen apart from us, which the writer refers to himself, those who are with him, and to the believers to whom he is writing.

Hebrews 11:40 [There was] something better from the God provided concerning us, that they, without us, might not be made perfect. (Kukis nearly literal translation)

Hebrews 11:39–40 And these things are all well documented through the faith, they did not receive the promise. [There was] something better from the God provided concerning us, that they, without us, might not be made perfect. (Kukis nearly literal translation)

Hebrews 11:39–40 These various examples of great accomplishments through the faith are all well-document, yet they did not receive the promise of eternal life in a resurrection body. There was still something better to be provided from the God because of us, so that they, without us, might not be completed. (Kukis paraphrase)

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Hebrews</a>	

### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Hebrews 11 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Hebrews 11

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Hebrews 11

[Chapter Outline](#)

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### A Brief Review of Hebrews 11 (Using the New King James Version)

This was taken from the NKJV in [Bible Gateway](#), accessed December 16, 2022. Footnotes and subtitles have been preserved.

#### About the New King James Version

The NKJ is a modern language update of the original King James Version. It retains much of the traditional interpretation and sentence structure of the KJV.

The NKJV was commissioned in 1975 by Thomas Nelson Publishers. One-hundred-and-thirty respected Bible scholars, church leaders, and lay Christians worked for seven years with the goal of updating the vocabulary and grammar of the King James Version, while preserving the classic style of the of the 1611 version.

The task of updating the English of the KJV involved many changes in word order, grammar, vocabulary, and spelling. One of the most significant features of the NKJV was its removal of the second person pronouns "thou", "thee", "ye," "thy," and "thine." Verb forms were also modernized in the NKJV (for example, "speaks" rather than "speaketh").

From <https://www.biblestudytools.com/nkjv/> accessed December 16, 2022.

[Chapter Outline](#)

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#### By Faith We Understand

**11** Now faith is the substance [realization] of things hoped for, the evidence [Or confidence] of things not seen.  
<sup>2</sup> For by it the elders obtained a good testimony.

The author of Hebrews gives a definition for faith to begin this chapter. We understand faith to be a nonmeritorious system of thinking; and it is the most fundamental and most-used system of perception.

Key to understanding the believer's relationship to faith is both the act of faith and the object of faith. Simply being willing to believe in anything cannot be seen as good thing to have. There are people who believe in all kinds of faulty systems of thought, such as evolution and socialism. Many people have faith in those two systems of thought, and that sort of faith is not in view here (the problem being, the object of faith).

The *substance of things hoped for* refers to the object of faith. This is the doctrine which is presented in the Scriptures (for the recipients of Hebrews, this would have been the Old Testament, even though some books of

the New Testament had been written and distributed by this time). The *confidence of things not seen* is the act of faith.

By having the correct object of faith and exercising faith in this object, the believers of the Old Testament (called *elders* here) obtained a good testimony (that is, they have a good reputation in the faith).

<sup>3</sup>By faith we understand that the worlds [Or ages, Gr. *aiones*, aeons] were framed by the word of God, so that the things which are seen were not made of things which are visible.

God's Word framed (*completed, fit together, restored*) the worlds (*ages, eternities, lifetimes*). What we see are made out of things that we don't see. God has made a universe which is unimaginably large out of things which are unimaginably small.

### Faith at the Dawn of History

<sup>4</sup>By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

Abel brought forward an animal sacrifice, as God required. Cain brought forth the fruits of his labor, the best of the crops which he had sweated over. God respected Abel's offering, because, *without the shedding of blood, there is no redemption*. That fact was true then and it is true even today.

<sup>5</sup>By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God. <sup>6</sup>But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Enoch had great faith in God and in what God had revealed. God chose to take Enoch, apart from death.

We cannot please God apart from faith; and God will reward those who diligently seek Him (and we seek God through His Word; through His revelation).

<sup>7</sup>By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

The writer of Hebrews ties Noah's faith to that which he had not seen (raining and flooding). However, being warned of these things to come, Noah acted and built the ark. His preparation according to the instructions of God made him and heir of righteousness; and by his faith, he condemned the corrupt world of his time.

### Faithful Abraham

<sup>8</sup>By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup>By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup>for he waited for the city which has foundations, whose builder and maker is God.

God founded the Jewish race through Abraham, Isaac, and Jacob. God told Abraham where to go, and Abraham followed God's instructions by faith.

<sup>11</sup>By faith Sarah herself also received strength to conceive seed, and she bore a child [NU omits she bore a child] when she was past the age, because she judged Him faithful who had promised. <sup>12</sup>Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

Sarah also had faith in what God had promised and she bore a child at age 90. From this one man was born the Hebrew people, who are called as numerous as the stars in the sky and as uncountable as the sand along the seashore (this is known as hyperbole).

### The Heavenly Hope

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off were assured of them [NU, M omit *were assured of them*], embraced them and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For those who say such things declare plainly that they seek a homeland. <sup>15</sup> And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. <sup>16</sup> But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

God made many promises to Abraham, Isaac, and Jacob and to Sarah. They all received what we might call a down payment on what God had promised, but they did not have it all even by the end of their lives.

Also, even greater than the land promised Abraham in Canaan, is a heavenly country, which is prepared for all of His people.

### The Faith of the Patriarchs

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, <sup>18</sup> of [to] whom it was said, "In Isaac your seed shall be called," <sup>19</sup> concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

One of the great acts of faith is Abraham being ready to offer up his son, Isaac, as a sacrifice. God required this one time, and God provided a substitute for Isaac, a ram. Abraham agreed to this because he knew that his seed was to be raised up, as it were, in Isaac. So, even if Abraham cut Isaac's throat (which he was prepared to do), Abraham knew that God would fulfill His promises to Abraham.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come.

Isaac, being guided by faith, blessed both of his sons, Jacob and Esau, recognizing in the end that God had chosen Jacob to continue the Hebrew line.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Jacob, when he was near death, blessed the sons of Joseph (they were all living in Egypt at this time).

I do believe that Jacob, leaning upon his staff, has some meaning here, and I am uncertain of what the meaning is.

<sup>22</sup> By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

Joseph, even though he had married an Egyptian woman (presumably) and had made his life in Egypt, he still believed in the Jewish people ending up in the land of promise, as God had originally promised his great grandfather, Abraham. Therefore, Joseph wanted his bones preserved and buried in the soil of Canaan, so that when he stood up at the resurrection, he would be in the land promised him by God.

I have suggested that these words of God, *The History of Man and God* (my second title for the Book of Genesis) were read every Sabbath day; and that this took place over a very long period of time, going back at least to Noah.

## The Faith of Moses

<sup>23</sup> By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.

It was not Moses' faith which is being discussed here, but the faith of his parents. Somehow, they could see great potential in this child and they were not about to allow him to be killed simply because he was a Hebrew male child.

<sup>24</sup> By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people of God than to enjoy the passing [*temporary*] pleasures of sin, <sup>26</sup> esteeming the reproach of [*reviling because of*] Christ greater riches than the treasures in [NU, M of] Egypt; for he looked to the reward.

Moses found out about his people, and I have suggested that this information came from his mother and from Jewish teachers who taught him. Moses never had to go out and visit his people. He could have remained in the palace and become king over Egypt. But he chose not to do that.

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. <sup>28</sup> By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

Moses had faith in Him Who is invisible. When he led the people out of Egypt, Moses did not fear the king, because he trusted in Someone more substantial.

As guided by God, Moses had the people obey the steps of the Passover. When the Destroyer came into Egypt, He did not destroy the firstborn of the Hebrew people. They all had blood of the Lamb on their doors, and where God saw the blood, He passed over that home.

<sup>29</sup> By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.

When Israel found itself trapped between the Sea of Reeds and the army of Egypt, they could have completely fallen apart. Many of them could have deserted and run to the Egyptians, begging for mercy. Instead, they trusted God and God led them across the dry sand, which was once where the waters were.

Again, it is not just the act of faith but the object of faith. Just as we read in the first verse of this chapter, there are two components to rewardable faith.

## By Faith They Overcame

<sup>30</sup> By faith the walls of Jericho fell down after they were encircled for seven days. <sup>31</sup> By faith the harlot Rahab did not perish with those who did not believe [*were disobedient*], when she had received the spies with peace.

Joshua led the people into the land. Rahab, a prostitute, recognized the power of the God of the Hebrews and allied herself with the Hebrew spies who had come into Jericho.

Israel had no means by which to take down the walls of Jericho. So, by faith, they walked around the city carrying the Ark of God. The wall came down as God promised, and the people defeated the people of Jericho (saving Rahab and her family alive).

<sup>32</sup> And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: <sup>33</sup> who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again.





A Complete Translation of Hebrews 11	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Hebrews 11			
	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#144–201	Hebrews 11:1–40
	1961 Basics (#101)	#5	Hebrews 11:22
	1969 Basics (#102)	#9	Hebrews 11:22
	1992 Spiritual Dynamics (#376)	#82, 173, 358	Hebrews 11:1–2
	1992 Spiritual Dynamics (#376)	#359	Hebrews 11:17–19
	1992 Spiritual Dynamics (#376)	#403, 514	Hebrews 11:1–3
	1992 Spiritual Dynamics (#376)	#761	Hebrews 11:40
	1992 Spiritual Dynamics (#376)	#791	Hebrews 11:1–2, 6
	1992 Spiritual Dynamics (#376)	#819	Hebrews 11:39
	1992 Spiritual Dynamics (#376)	#920, 924	Hebrews 11:39–40
<b>R. B. Thieme, Jr.</b>	1992 Spiritual Dynamics (#376)	#922	Hebrews 11:27
	1968 2Corinthians (#410)	#26	Hebrews 11:19
	1985 Ephesians (#412)	#42–43	Hebrews 11:24–27
	1985 Ephesians (#412)	#56	Hebrews 11:24
	1985 Ephesians (#412)	#78	Hebrews 11:27
	1985 Ephesians (#412)	#683	Hebrews 11:1
	1985 Ephesians (#412)	#1282	Hebrews 11:24–27
	1971 James (#422)	#20	Hebrews 11:17
	1975 Genesis 2:7–6:22 (#527)	#32	Hebrews 11:4a
	1962 Joshua (#554)	#2	Hebrews 11:31

## Doctrinal Teachers Who Have Taught Hebrews 11

	Series	Lesson (s)	Passage
	1979 Faith-rest for the Crisis (#643)	#13	Hebrews 11:22
	1984 Protocol Plan of God (#728)	#209	Hebrews 11:8–19
	1965 Teens (#776)	#14	Hebrews 11:24–27
	1965 Teens (#776)	#19	Hebrews 11:22
	1972 Military and Leadership (#851)	#1–2	Hebrews 11:34
	1964–1967 Easter Specials (919)	#6	Hebrews 11:9–13, 17–19, 22, 35
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/hebrews-menuitem">https://deanbible.org/new-testament-menuitem/hebrews-menuitem</a>		Hebrews 1–13
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Hebrews/">http://www.amadorbiblestudies.org/Notes/Hebrews/</a>		Hebrews 1–13
Robert H. Kreger	<a href="https://www.angelfire.com/mt/tabor/bibledoctrine.html">https://www.angelfire.com/mt/tabor/bibledoctrine.html</a>		Hebrews 1–13
Benjamin Brodie	<a href="https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf">https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf</a>		Hebrews 1–13 (translation only)
Syndein	<a href="http://syndein.com/Hebrews.html">http://syndein.com/Hebrews.html</a>		Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

## Word Cloud from the Kukis Paraphrase of Hebrews 11

### Word Cloud from Exegesis of Hebrews 11<sup>51</sup>

These two graphics should be very similar; this means that the exegesis of Hebrews 11 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exegetical Studies in Hebrews	

<sup>51</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.