

Devotional Questions – Hebrews 11:8-31, Study Leader’s Questions

Abraham and Sarah (Hebrews 11:8-12):

1. *How does the long delay in promised possession of the land relate to Abraham’s faith (see also Acts 7:1-8)?*

How does a delay in the fulfilment of God’s promises affect your faith?

2. *What is the significance of Isaac and Jacob being “heirs of the same promise” as Abraham (Hebrews 11:9)?*

Abraham, Isaac, Jacob and Joseph (Hebrews 11:17-22):

3. *What did Abraham, by faith, believe about God when he considered offering up his son (Hebrews 11:17-19)?*
4. *How did Joseph’s faith illustrate Hebrews 11:1-2 (Hebrews 11:22)?*

Moses (Hebrews 11:23-29):

5. *What reasons led Moses to decide to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin* (Hebrews 11:25)? *The correct expression is “**the pleasures of sin for a season.**”*
6. *How did faith enter into Israel’s crossing of the Red Sea (see also Exodus 14:21-31)?*

Jericho and Rahab (Hebrews 11:30-31):

7. *What was the role of faith in the falling of the walls of Jericho (see also Joshua 6:12-21)?*

All these...(Hebrews 11:13-16):

8. *What did these ‘heroes of faith’ look forward to receiving (Hebrews 11:13-16)?*
9. *What parallels can be seen in these examples in our lives today and how can these examples of active faith help us today?*

Devotional Questions – Hebrews 11:8:31, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 250-275 and the *Ruckman Reference Bible* pp 1613, 1623 for detailed comments.

Abraham and Sarah (Hebrews 11:8-12):

1. *How does the long delay in promised possession of the land relate to Abraham's faith (see also Acts 7:1-8)?*

- *It brought forth patience in Abraham to be steadfast in God's will.*

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" Hebrews 10:36. God assured Abraham that his descendants would inherit **"the land of Canaan"** Genesis 13:12 forever. **"For all the land which thou seest, to thee will I give it, and to thy seed for ever"** Genesis 13:15. However, Abraham's progeny could not inherit the land for well over 400 years. **"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years...But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full"** Genesis 15:13, 16. On that basis, Abraham, **"dwelling in tabernacles with Isaac and Jacob"** Hebrews 11:9, needed patience to encourage them and their offspring to be steadfast in God's will to receive the promise as **"a great nation"** Genesis 12:2, all **"six hundred thousand on foot that were men, beside children"** Exodus 12:37. Abraham's patience blessed Joseph, Genesis 50:24, 25. See later.

- *It drew Abraham especially close to God such that he became **"the Friend of God"** a unique designation in scripture.*

"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" 2 Chronicles 20:7.

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" Isaiah 41:8. 2 Chronicles 20:7 and Isaiah 41:8 prove that **"the seed of Abraham"** is Israel aka Jacob to whom God has given the land of Israel **"for ever."** The literal land of Israel belongs in perpetuity to literal Jews, not 'Christian Hebrews,' not Arabs, not the pope, not the United Nations and certainly not 'Palestinians' **"falsely so called"** 1 Timothy 6:20.

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" James 2:23.

- *It enabled Abraham to see much of the land that God had promised him, as indeed God commanded him.*

"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" Genesis 13:17.

Abraham would therefore to be encouraged that it was **"a good land"** that God had promised him and his descendants, a land for which God cared especially.

"For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills" Deuteronomy 8:7.

"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year" Deuteronomy 11:11-12.

See www.bible-history.com/maps/6-abrahams-journeys.html for Abraham's journeys in the land. **Warning: This is a MORMON site, not be followed except for the historical data!**



The Journey (Abraham Visits 17 Locations)

Note stages 4-5, 7-12, 14-17 for the locations in the land of Israel of Abraham's journeys.

The land of Canaan would be the inheritance of Abraham's descendants but Abraham would only be a pilgrim there. On his journey to Canaan there were seventeen places that Abraham visited recorded in the Old Testament. Each of these places is important in the history of Israel and there is evidence of their existence in ancient times through archaeology.



Map of the Journeys of Abraham

1. Ur of the Chaldees was the original home of Abraham. It was one of the greatest cities of the ancient world, and Ur was the capital of the ancient Chaldean Empire in ancient Mesopotamia. Sometime around 1900 BC the Lord told Abraham to leave his home and country and go to a land that He would show him. He obeyed and departed from Ur with his father Terah and his nephew Lot. (Gen. 11:31; Acts 7:2-4).

2. Haran in Mesopotamia was the first stopping place recorded in the Bible. They dwelt here until after the death of his father Terah, and in Haran the Lord called Abraham again (Gen. 12:1-4; Acts 7:4). Nahor, Abraham's brother, had probably settled in Haran before they departed.

3. Damascus was a great city in the ancient world and it was located in ancient Aram (Syria). Abraham and his nephew Lot had departed Haran and followed the leading of the Lord. They moved southward and passed by the city of Damascus along the way and it might have been at this time that Abraham secured his servant Eliezer (Gen. 15:2).

4. Shechem or Sichem was the first place where Abraham came to in Canaan. The Lord appeared to Abraham again and confirmed his promises, and it was here at Shechem that Abraham built the first altar to the Lord (Gen. 12:6, 7). There is much history in this place (Joshua 24:1, Judges 9:6, 1 Kings 12:1).

5. Bethel. Abraham continued his journey southward and came to a mountain near Bethel, where he built a second altar (Genesis 12:8).

6. Egypt. Abraham and his family journeyed southward through the land of Canaan and a major famine hit they migrated to Egypt. In Egypt Abraham deceived the King in order to save his own life and was expelled from the land of Egypt (Gen. 12:9-20). The king of Egypt feared Abraham because of a dream and allowed him to leave with all of his possessions.

7. Bethel. Abraham and his nephew Lot returned to their former home at Bethel, but on account of strife between their herdsmen they parted each other's company as friends. (Gen. 13:1-9).

8. Hebron. Lot chose the warm climate and lush plains of the Jordan Valley and pitched his tent toward Sodom, and Abraham left the desirable Sodom and Gomorrah and sojourned at Hebron in Mamre where he heard again from the Lord and built an altar (Gen. 13:10-18).

An interesting note is that Hebron was one of the oldest cities in ancient Canaan and Numbers 13:22 says that "Hebron was built seven years before Zoan in Egypt."

9. Dan. Four kings of the east came to Canaan who were united under Chedorlaomer of Elam (the territory of ancient Ur) and made war against the five kings of Canaan. In their conquest of the Jordan Valley they captured Lot as a prisoner of war, and when Abraham heard of it he pursued the four kings and overtook them at Dan and defeated them with the help of the Lord (Gen. 14:1-14). Abraham had assembled an army of 318 men. The city of Dan was located in the north between Hazor and Damascus.

10. Hobah. Abraham and his army of servants smote the army of the 4 kings of Chedorlaomer and chased them to Hobah, which was located near Damascus. Lot and all the people with them were rescued including their belongings (Gen. 14:15, 16).

11. Salem. On his return Abraham passed through Salem (Jerusalem) and was met by a man named Melchizedek whose name means "king of righteousness." Melchizedek was a mysterious man regarded in the Bible as the priest and king of Salem. This was the first mention of the word "priest" in the Bible and he gave to Abraham bread and wine. The Bible also mentions that Abraham paid him 1/10th of all his spoils from the war as a "tithe." Hebrews 7:3 gives an interesting description of Melchizedek and therefore his identity remains a mystery [See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Hebrews 1, God, Paul, Melchisedec, Israel - Summary p 7 for the identity of Melchizedek]. The king of Sodom also came out to meet Abraham at the same place (Gen. 14:17-21).

12. Hebron. When Abraham finally returned to Hebron God reminded him of his covenant with him and changed his name from Abram to Abraham (Gen. 15:1-21; 17:1-27). During his stay at this place Ishmael was born (Gen. 16: 1-16) and the cities of Sodom and Gomorrah were destroyed (Gen. 18:1-19:38)

13. Gerar. Abraham left Hebron and for a time sojourned among the Philistines in Gerar which was in southern Canaan west of Beersheba. It was in Gerar that Abraham deceived King Abimelech (Gen. 20:1-18).

14. Beersheba. Abraham remained at Beersheba for some time. During this time he made a covenant with king Abimelech. Later he gave birth to a natural son of him and Sarah in his old age, he named him Isaac which means "laughter." When Isaac was born Ishmael was expelled and his mother Hagar fled and was met by "the Angel of the Lord" which was the Lord Himself (Gen. 21:1-34).

15. Moriah. It was in Beersheba that Abraham received the command from the Lord to take his only son Isaac to Mount Moriah, a mountain of Salem, to offer Isaac as a burnt offering (Gen. 22:1-18).

16. Beersheba. Abraham returned to Beersheba and dwelt there for some time.

17. Hebron. Abraham bought the cave of Machpelah as the family sepulcher and buried his wife Sarah there (Gen. 23:1-20). At the age of 175 Abraham died, and was also buried in the cave at Machpelah.

How does a delay in the fulfilment of God's promises affect your faith?

Such a delay teaches that God is not in a hurry but He is nevertheless decisive in fulfilling His promises and His gifts are well worth waiting for.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" Habakkuk 2:3.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" James 1:17.

David getting to York University seemed to take much longer than this writer hoped but God's timing has been perfect.

“There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand” Proverbs 19:21.

2. *What is the significance of Isaac and Jacob being “heirs of the same promise” as Abraham (Hebrews 11:9)?*

The significance is **“the seed of Abraham”** 2 Chronicles 20:7, Isaiah 41:8 with respect to **“a place which he should after receive for an inheritance”** Hebrews 11:8. See *Question 1*. **“And the LORD appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the LORD, who appeared unto him”** Genesis 12:7. See also Genesis 13:15*, 15:18, 17:8*, 24:7, 26:3, 28:4, 13, 35:12, 48:4*, Exodus 32:13*, 33:1, Deuteronomy 34:4, 2 Chronicles 20:7*, Nehemiah 9:8, Isaiah 41:8; 16 verses explicitly with respect to **“thy seed”** inheriting the land of Israel. *Denoting that the Jews will inherit the land of Israel forever according to God's unconditional promises. **“For all the land which thou seest, to thee will I give it, and to thy seed for ever”** Genesis 13:15.

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” Genesis 17:8.

“And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession” Genesis 48:4.

“Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever” Exodus 32:13.

“Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?” 2 Chronicles 20:7.

Note the literal fulfilment at the Second Advent for **“the seed of Abraham.”** **“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven”** Matthew 8:11.

Abraham, Isaac, Jacob and Joseph (Hebrews 11:17-22):

3. *What did Abraham, by faith, believe about God when he considered offering up his son (Hebrews 11:17-19)?*

He believed what Paul succinctly sums up, in that God had said explicitly to Abraham **“in Isaac shall thy seed be called”** Genesis 21:12, Romans 9:7, Hebrews 11:18.

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead” 2 Corinthians 1:9.

4. *How did Joseph's faith illustrate Hebrews 11:1-2 (Hebrews 11:22)?*

Joseph's faith prompted him to prophesy Israel's Exodus from Egypt and set forth practical instructions concerning his remains. See *Question 1*. **“And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence”** Genesis 50:24-25.

Joseph's faith, expressed over four hundred years ahead of time, Genesis 15:13, Exodus 12:40, 41, Acts 7:6, was therefore **“the substance of things hoped for, the evidence of things not seen”** Hebrews 11:1 concerning the Exodus.

Moses (Hebrews 11:23-29):

5. What reasons led Moses to decide to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin* (Hebrews 11:25)? *The correct expression is **“the pleasures of sin for a season.”**

Moses’ decision came through **“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward”** Hebrews 11:26.

“The reproach of Christ” was and is as Peter describes it.

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” 1 Peter 2:19-23.

The Lord underwent a reproach, with mocking, when rejected by Herod, a king, Mark 6:14, 22.

“And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate” Luke 23:11.

Moses suffered a similar reproach in the rejection that Aaron and he suffered from Pharaoh, like Herod a king, Hebrews 11:27.

“Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh’s presence” Exodus 10:11.

Moses brought reproach upon himself from his own people, Exodus 2:12, 13, 14, 15 but only after by choice **“he went out unto his brethren, and looked on their burdens”** Exodus 2:11.

It should be noted that Egypt had so many treasures that two cities, Pithom and Raamses that the Israelites built, were needed to contain them, Exodus 1:11. By contrast, Moses’ **“respect unto the recompence of the reward”** was that of being God’s treasure, special to Him like Abraham was **“the Friend of God”** James 2:23. See *Question 1*.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” Exodus 19:5.

Today’s believer should think the same, *according to the exhortation of the Lord Himself* with respect to separation *from* ungodly and unclean things and individuals and separation *unto* **“God our Father and the Lord Jesus Christ”** Colossians 1:2, 2 Thessalonians 1:1, 2, Philemon 3:

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” 2 Corinthians 6:17-18.

6. How did faith enter into Israel’s crossing of the Red Sea (see also Exodus 14:21-31)?

The Israelites had no way to go but forward because as God revealed, Pharaoh thought they were trapped and that is how it would have seemed to an earthly observer.

“For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in” Exodus 14:3.

The Christian, by the grace of God, always has a way through.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” 1 Corinthians 10:13.

Jericho and Rahab (Hebrews 11:30-31):

7. What was the role of faith in the falling of the walls of Jericho (see also Joshua 6:12-21)?

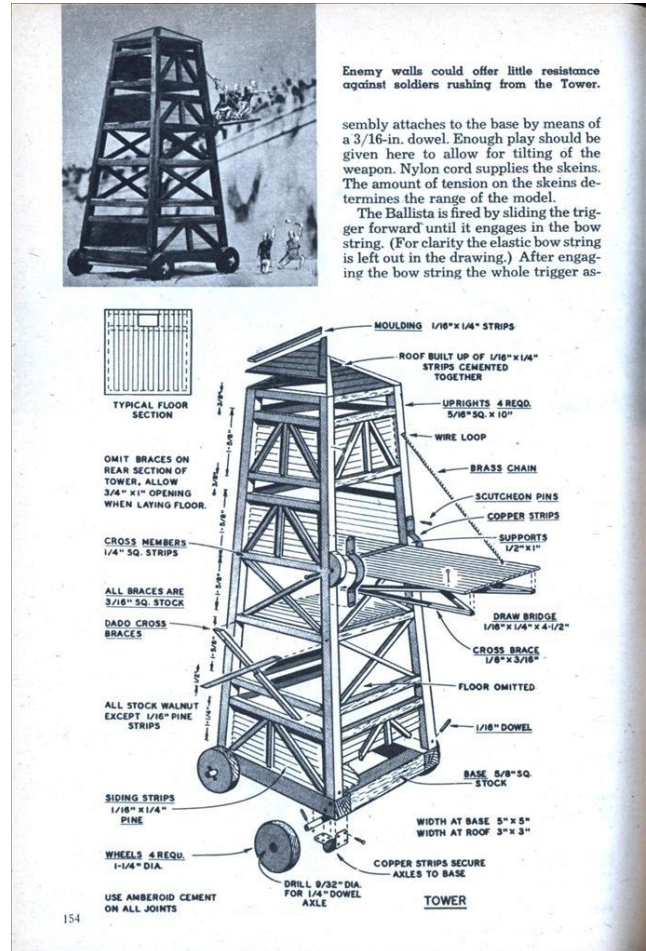
“The children of Israel” Joshua 6:1 had nothing else to knock the walls down with, unlike ***“Nebuchadnezzar king of Babylon”*** 2 Kings 24:1, 10, 11, 25:1, 8, 22, 2 Chronicles 36:6, Jeremiah 27:20, 28:3, 11, 14, 29:3, 34:1, 39:5, Daniel 1:1; 15 references in all, who used conventional methods to breach the walls of Tyre following a siege, even though at God’s instigation. Ezekiel shows that such methods, though effective, were a considerable undertaking.

“For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water” Ezekiel 26:7-12.

From *Ancient War Machines* (Dec, 1955) blog.modernmechanix.com/ancient-war-machines/, this writer emphasizes:

“The Tower, the most important of the engines of war is first mentioned in Nebuchadnezzar’s siege of Tyre and Jerusalem in 587 BC...These Towers ranged from 70 to 150 feet in height and were moved on wheels of solid oak, twelve feet in diameter, three to four feet thick. Used for attacks against walls, they were so high that from their top the parapet walks of the wall could be swept with arrows and stones; drawbridges were then lowered from the tower by which the storming party could reach the top of the wall.” See figure. Once the storming party had secured the wall and overwhelmed the defenders, the walls could be broken down by brute force. Jeremiah refers to ***“a hammer that breaketh the rock in pieces”*** Jeremiah 23:29 and to Babylon as ***“the hammer of the whole earth”*** Jeremiah 50:23. Nebuchadnezzar’s army clearly had the wherewithal to break down conquered city walls.

Such were the conventional methods but ***“the children of Israel”*** did not need any of those methods. Conventional methods are not essential when God decides to act. God can at times be



“Engines of war” Ezekiel 26:9 – The Tower

the Arch-Terrorist. **“And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee”** Exodus 34:10. God still does marvels today in response to genuine faith in Him.

“And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24-26.

For example, see *Question 9* with respect to the ministry of Pastor Lordson Roch.

All these...(Hebrews 11:13-16):

8. *What did these ‘heroes of faith’ look forward to receiving (Hebrews 11:13-16)?*

The key to the question is Hebrews 11:14.

“For they that say such things declare plainly that they seek a country.”

“Such things” refers to the profession of the Old Testament saints e.g. Abraham et al **“that they were strangers and pilgrims on the earth.”** Certainly **“they seek a country”** namely **“the land of promise”** Hebrews 11:9 that resurrected Old Testament saints will receive at the Second Advent along with Jews loyal to **“the Messiah the Prince”** Daniel 9:25 who as a group of which God says **“I will say, It is my people: and they shall say, The LORD is my God”** Zechariah 13:9 **“shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born”** Zechariah 12:10. God says of this country following the Second Advent **“And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance”** Ezekiel 47:14.

However **“they that say such things”** Hebrews 11:14 *are a different group that seek a different country* though they are *like* the Old Testament saints with respect to the exercise of faith. They are *Church Age saints* whose time on earth *now* is like that of the Old Testament saints in that *it is not being spent in their promised home.*

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” 1 Peter 2:11.

The promised home of the Church Age saints is **“a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city”** Hebrews 11:16.

That country is clearly *not* an earthly country and that city is *not* an earthly city – *it is never on earth.*

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” Philippians 3:20.

“But Jerusalem which is above is free, which is the mother of us all” Galatians 4:26. That Jerusalem is the heavenly where **“In my Father’s house are many mansions”** John 14:2, not bedsits, NIVs.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” Hebrews 12:22.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” Revelation 21:2. This is where **“the bride”** Revelation 22:17 lives, she of whom Paul said **“for I have espoused you to one husband, that I may present you as a chaste virgin to Christ”** 2 Corinthians 11:2.

“They that say such things” in Hebrews 11:14 are **“the body of Christ, and members in particular”** 1 Corinthians 12:27, a *different* group from those that **“confessed that they were strangers and pilgrims on the earth”** in Hebrews 11:13 but identified with them **“as strangers and pilgrims”** in 1 Peter 2:11.

9. *What parallels can be seen in these examples in our lives today and how can these examples of active faith help us today?*

Note that Old Testament saints achieved great things by faith but not without hindrances:

- *Abraham* lasted the distance i.e. **“after he had patiently endured, he obtained the promise”** Hebrews 6:15 but encountered *intimidation*, Genesis 12:13, 16:2, 20:2 (and succumbed to it).
- *Joseph* saw the fulfilment i.e. **“God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob”** Genesis 50:24 but encountered *victimisation*, Genesis 37:24, 28, 39:20, 40:15 **“Whose feet they hurt with fetters: he was laid in iron”** Psalm 105:18.
- *Moses* effected the leadership i.e. **“Thou leddest thy people like a flock by the hand of Moses and Aaron”** Psalm 77:20 but encountered *confrontation*, Exodus 5:2, 21, 10:11, 28, 2 Timothy 3:8 plus Pharaoh’s hard heart towards Moses; Exodus 7:22, 8:15, 19, 32, 9:7, 34, 35.
- *Rahab* saved the household i.e. **“And Joshua saved Rahab the harlot alive, and her father’s household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho”** Joshua 6:25 but encountered *isolation*, in that she was cut off from all around her apart from her own household. **“And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent”** Joshua 6:17. See also Joshua 6:21, 22.

Any Christian today seeking to **“live by the faith of the Son of God”** Galatians 2:20 may encounter hindrances such as *intimidation*, *victimisation*, *confrontation*, *isolation*, even close at hand as the Lord warned, which may in turn bring about suffering.

“And a man’s foes shall be they of his own household” Matthew 10:36.

The way forward in faith is as Peter exhorts, noting that 1 Peter is the New Testament Book on suffering. Note the importance of being in the directive will of God with faith under duress.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy... Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” 1 Peter 4:12-13, 19.

The aim of soul-committal **“to him in well doing”** is so that God’s purposes will be fulfilled, hindrances notwithstanding. Archippus is equivalent to any believer today of whom Paul said **“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”** Ephesians 2:10.

“And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it” Colossians 4:17.

An excellent example of effective faith in spite of hindrances is Pastor Lordson Roch and his church, Grace and Truth Baptist Church, Bardez, Goa, India, www.baptistchurchgoa.org/. The opening statement in the church’s Statement of Faith is:

We believe that the King James Bible is the Inspired, Preserved, Pure, Perfect, Word of God without any error, to the English speaking world. The sole authority for life and faith.

See www.baptistchurchgoa.org/index.php/the-church/statement-of-faith.html. God is greatly honouring Pastor Roch and his church for their belief in and fidelity to the AV1611 as *“all scripture”* that *“is given by inspiration of God”* 2 Timothy 3:16. See the following.

Pastor Roch and members of his church



Youth Awakening 2013 = “Sir, If you give us food, you can get us”

Pastor Roch recently circulated this ministry report with respect to the church’s Youth Awakening venture.

Dear Praying Friends

I trust you are doing fine by the grace of God and I pray this prayer letter finds you in good health.

I want to thank you for your on-going prayer and specially praying for this Youth meeting we conducted and the Lord truly wrought great [things] among us, He certainly moved among us as we continued to Put the Lord first in all our lives, plans, preparations, work and ministry.

Right from the word go, the Lord helped us hitherto. Thank you Lord.

In this meeting we had Faith, Fun and Food!

This youth meeting was not planned but it was put as a burden in my heart by the Lord when one afternoon I was having lunch with [a] few unsaved young guys. The Lord wanted me to go to their village and get all these young guys and give them the gospel. At that moment I spoke to these guys about a gospel youth meeting and they said “Sir, If you give us food, you can get us.” Following the Lord’s leading I put forth my desire before the church and we began to fast and pray specially the youths in our church came together with me and my passion for these youths became contagious with my church members.

On May 1st 2013 everything came together and by God’s grace we all gave all we could for the cause of Christ.

The church youths were my big support in everything, the excitement was high, we fasted and prayed and we trusted the Lord to move among us and save souls.

Remember this move right from the beginning was by faith, we had no money for this meeting, but we knew God would provide, we had not organized such [a] meeting for the unsaved youths before but we trusted God would give us wisdom and direction and finance. ALL the youths who came were purely from Hindu and Muslim [backgrounds]. When they left the auditorium they left with the seed of the gospel planted in their heart!



The youths of our church joined me to go house to house to invite the youths for the meeting and in this way we got almost 100 of them. We hired two 40-seater buses to transport about 100 youths and some of their parents who came along with them. The church came together to cook food for the meeting. Our youths practiced and presented two gospel-oriented skits and both this skit ended with a call for salvation. We taught them gospel songs with actions which it seems to me they will never forget. I am a guy who knows nothing much about [computers] but the Lord helped me to prepare a power point to present the gospel and the bible story right from the creation to eternity. Watching [these] pictures through the power point we could hear them awning and cooing, laughing and smiling and enjoying until it came to the point of heaven and hell. Here three times the power went off, every time the power went off I was able to review the whole Bible story over and over again and asking them question and they would give me the perfect correct answer and this made to realize that they were [understanding] all what I was presenting. Finally the power came and I was able to take them to the gospel, as I was showing them the picture of hell I could see the fear in their eyes, and there was no smile no laughing, no awwing and cooing just a fear of the terror of hell. Then joy came in as they were told about the pleasures of heaven and what Jesus Christ did to take all of us to heaven if they would believe in the Lord Jesus Christ as saviour and Lord. Finally I gave an altar call, I was amazed to see what I saw. I dare not say that so many got saved, I will wait until eternity to see what is the truth. I pray the pictures will tell you more about it, many raised their hands stating that they want to believe in the Lord Jesus Christ and to call upon the Lord. Only the Lord knows all about it.



Youths Awakening
Raised Hands Following Altar Call

After the meeting they came in line to get prayed, I prayed for them and encouraged them to believe in the Lord Jesus Christ.

The difficult task for me now is to get them to church, because they come from the Hindu and Muslim families, they go back to their home and will follow their parents. It's not very easy to follow on regularly. But I can do this "Sir, If you give us food you can get us." What I have in my heart is this, invite them to the church every alternate SONdays, give them snacks and teach them the Bible. I trust the Lord will make a way for me to keep this going.



Praying Hands, Open Hearts

Please pray for us!...

Fellowservant

Lordson

Concerning an example of active faith, Pastor Lordson's example is as the Lord Jesus Christ exhorted His disciples to keep the congregation with them and give to them, in every respect.

"But Jesus said unto them, They need not depart; give ye them to eat" Matthew 14:16.

Appendix – NIVs Deficiencies

Hebrews 11:11.

The 1611 AV1611, 2011+ AV1611 have **“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.”**

The 1978, 1984 NIVs have **“By faith Abraham, even though he was past age — and Sarah herself was barren — was enabled to become a father because he considered him faithful who had made the promise.”**

The 2011 NIV, using the 2005 TNIV reading, has **“And by faith even Sarah, who was past child bearing age, was enabled to bear children because she considered him faithful who had made the promise.”**

The 1978, 1984 NIVs refer incorrectly to Abraham instead of Sarah. The 2005 TNIV, 2011 NIV correct this error but the 1978, 1984, 2011 NIVs and the 2005 TNIV all omit **“and was delivered of a child.”**

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles refer correctly to Sarah instead of Abraham but do not have **“and was delivered of a child,”** again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate of 405 A.D. has for Hebrews 11:11 **“Fide et ipsa Sara sterilis virtutem in conceptionem seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum qui repro-miserat”** i.e. **“By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she judged him faithful who had promised”** omitting **“and was delivered of a child.”**

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles refer correctly to Sarah instead of Abraham and have **“and was delivered of a child.”**

The 1582 JR Jesuit Rheims New Testament refers correctly to Sarah instead of Abraham but via Jerome’s Vulgate does not have **“and was delivered of a child.”**

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, HCSB Holman Christian Standard Bible, NLT New Living Translation refer correctly to Sarah instead of Abraham but omit **“and was delivered of a child.”**

The NRSV, GNT Good News Translation, NCV New Century Version, NET New English Translation refer incorrectly to Abraham instead of Sarah and omit **“and was delivered of a child.”**

That is, of 31 English versions checked, 25 refer correctly to Sarah instead of to Abraham versus 6 that don’t.

Nestle’s 21st Edition Interlinear refers correctly to Sarah instead of Abraham but omits **“and was delivered of a child.”** Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV refer correctly to Sarah instead of Abraham and have **“and was delivered of a child.”** The NKJV f.n. nevertheless disputes the reading **“and was delivered of a child.”**

The substitution of Abraham for Sarah appears to have been a minority modern reading now largely discounted even by the NIV, along with most other versions. It may be likened to the gourd of Jonah 4:10 **“which came up in a night, and perished in a night.”**

The origin of the omission of the phrase **“and was delivered of a child”** by the post-1611 versions is by contrast quite clear. *Catholics cut it out after Tyndale etc. corrected Wycliffe by inserting it.* It is a most serious omission because in addition to being yet more mutilation of scripture, it weakens the testimony of scripture to the Lord’s fulfilment of promise in *both testaments and to “the man child.”*

“And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him” Genesis 18:10.

“Now we, brethren, as Isaac was, are the children of promise” Galatians 4:28.

Hebrews 11:13. The 1978, 1984, 2011 NIVs omit **“and were persuaded of them”** found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles do not have **“and were persuaded of them,”** again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits **“and were persuaded of them.”**

Jerome’s Vulgate has for Hebrews 11:13 *“Juxta fidem defuncti sunt omnes isti, non acceptis re-promissionibus, sed a longe eas aspicientes, et salutantes, et confitentis quia peregrini et hospites sunt super terram”* i.e. *“All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they were strangers and pilgrims on the earth”* omitting **“and were persuaded of them.”**

The Tyndale, Coverdale, Matthew, Great, Geneva Bibles have **“and believed them.”**

The Bishops’ Bible has **“and believing.”**

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit **“and were persuaded of them.”**

Nestle’s 21st Edition Interlinear omits **“and were persuaded of them.”**

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear and the NKJV have **“and were persuaded of them.”**

The Farstad-Hodges ‘Majority’ Text Interlinear omits **“and were persuaded of them.”**

The NKJV f.n. disputes the reading **“and were persuaded of them.”**

J. A. Moorman notes in *When the KJV Departs from the “Majority” Text* p 75 that both the AV1611 reading **“and were persuaded of them”** Hebrews 11:13 and the reading **“or thrust through with a dart”** Hebrews 12:20 – see in a subsequent study on Hebrews 12 - are omitted from most of the extant Greek sources, which is why, as Dr Moorman also notes, the Farstad-Hodges ‘Majority’ Text Interlinear omits both readings. These cases simply serve to show that the ancient sources, though generally supportive of the AV1611 Text against modern departures, are not infallible. In such instances, the testimony of the English Bibles of the 16th century English Protestant Reformation is usually decisively in favour of the AV1611 against modern departures. The combined testimony of these faithful precursors to the AV1611 Text should not, for obvious reasons, be lightly dismissed.

See **AV1611, Pre-1611 Readings in Hebrews versus Jesuit, Post-1611 Cuts - Summary Table.**

Finally, concerning the post-1611 excision of **“and were persuaded of them”** Hebrews 11:13, modern mutilators evidently don’t like being persuaded by **“comfort of the scriptures”** Romans 15:4.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” Romans 8:38-39.

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” 2 Timothy 1:12.

Hebrews 11:37. The 1978, 1984, 2011 NIVs omit ***“were tempted”*** found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have ***“were tempted.”***

The 1582 JR Jesuit Rheims New Testament has ***“were tempted.”***

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have ***“were tempted.”***

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV have ***“were tempted.”***

Jerome’s Vulgate contains the expression ***“were tempted”*** in Hebrews 11:37 which would explain why it was not cut out by Wycliffe’s revisers and why it is found in the 1582 JR and the 1749-1752 DR.

The NWT New World Translation has ***“were tried.”***

The RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit ***“were tempted.”***

Nestle’s 21st Edition Interlinear omits ***“were tempted.”***

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have ***“were tempted.”***

The NKJV f.n. disputes the reading ***“were tempted.”***

The modern mutilators’ mentor does not like to be reminded of his defeat and humiliation in the battle of the wilderness temptations.

“And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season” Luke 4:12-13.