

Heb. 11:1, "Now faith is the
substance of things hoped for, the
evidence of things not seen."

What is Faith?

Faith is understanding something and then accepting it to be true.

1. Faith is a response to what is taught in the Bible, Rom 10:17

2. Faith is an act of trust in something or someone or belief that something is true.

3. Faith is an act of the intellect. It involves understanding the meaning of the proposition. Faith is not a feeling or a commitment.

4. Biblical faith is not faith in itself, but faith in something else. And it is what is believed that is important, not the act of faith.

5. Faith is something anyone can do. Saving faith is saving, not because it is a separate kind of faith, but because it is in the correct object, the person and work of the Lord Jesus Christ.

6. Faith refers to a set of beliefs or body of doctrine.

7. So faith can refer to the phase 1 belief in Jesus as our substitute or it can refer to the phase 2 trust in the promise, power, provision, and procedures of Scripture that we follow in order to grow spiritually.

8. So the “faith” in Heb. 11:1 is more than phase 1 faith, but refers to that collection of phase 2 beliefs that motivate and propel us forward in our spiritual growth.

ὑπόστασις *hypostasis* nom fem sing

“substantial nature, substance, essence, actual being;

(2) confidence, conviction, steadfastness.”

ἐλπίζομένων *elpizo*, pres passive ptcp.

“to hope”

“Evidence”

A sign or an indication of something else.

**Something that bears witness to something else;
information indicating whether a belief or
proposition is true or valid.**

Heb. 11:2, "For by it [faith] the elders
obtained a good testimony."

μαρτυρέω *martureo*; aor passive indicate,

① to confirm or attest to something on the basis of personal knowledge or belief, bear witness, be a witness.

The elders future hope was attested or confirmed by their faith or trust in God.

Heb. 11:3, "By faith we understand
that the worlds were framed by the
word of God, so that the things which
are seen were not made of things which
are visible."

“we understand”

νοέω *noeo*

“to grasp or comprehend something on the basis of careful thought,”

“to perceive, apprehend, understand, gain an insight into; to think over with care, consider, take note of; to form an idea about something, think, imagine; to pay heed with intent to act appropriately, be minded”

“worlds”

ages, or worlds, or the content of the world?

αἰών, *aion* acc masc plural ① a long period of time, without ref. to beginning or end, or a specific period in history.

The plural noun refers to both time and space interconnected. Thus this refers to both the material creation as well as its duration in time.

Heb. 1:2, "has in these last days
spoken to us by His Son, whom He
has appointed heir of all things,
through whom also He made the
worlds;"

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word of God, so that the things which
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are visible."

Rom. 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Rom. 1:19, "because what may be known of God is manifest in them, for God has shown it to them."

Rom. 1:20, "For since the creation of the world
His invisible attributes are clearly seen, being
understood by the things that are made, even
His eternal power and Godhead, so that they
are without excuse,"

Heb. 11:4, "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."

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πλείονα *pleiona*

“more acceptable, superior”

παρα *para*

“than, in comparison to”

Question:

In what way was it better?

Was it better because of the *quality* of Abel's faith?

Was it better because of the *quality* of the sacrifice?

Gen. 4:1, “Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, ‘I have gotten a manchild with *the help of the Lord.*’ ”

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***qanah* “to get, acquire,
purchase, create”**

Gen. 4:2, “Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.”

Ge 4:3, “So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground.”

Ge 4:4, “Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering;”

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Heb. 12:24, “to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.”

1 John 3:12, “not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.”

Gen. 4:4, “And the Lord had regard for Abel and for his offering;”

**Gen. 4:5, “but for Cain and for his offering
He had no regard. So Cain became very
angry and his countenance fell.”**