

Hebrews 11:6-7 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST

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**The Epistle
to the Hebrews**

INSTRUCTION Hebrews 1-10:18				EXHORTATION Hebrews 10:19-13:25
Superior Person of Christ Hebrews 1:1-4:13	Superior Priest in Christ Hebrews 4:14-10:18			Superior Life In Christ Hebrews 10:19-13:25
BETTER THAN PERSON Hebrews 1:1-4:13	BETTER PRIESTHOOD Heb 4:14-7:28	BETTER COVENANT Heb 8:1-13	BETTER SACRIFICE Heb 9:1-10:18	BETTER LIFE
MAJESTY OF CHRIST	MINISTRY OF CHRIST			MINISTERS FOR CHRIST
DOCTRINE				DUTY
DATE WRITTEN: ca. 64-68AD				

See [ESV Study Bible "Introduction to Hebrews"](#)
(See also [MacArthur's Introduction to Hebrews](#))

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Hebrews 11:6 And **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 **seek** Him. ([NASB: Lockman](#))

Greek: [choris de pisteos adunaton euarestesai](#). ([AAN](#)) [pisteusai](#) ([AAN](#)) [gar dei](#) ([3SPA1](#)) [ton proserchomenon](#) ([PMPMSA](#)) [to theo oti estin](#) ([3SPA1](#)) [kai tois ekzetousin](#) ([PAPMPD](#)) [auton misthapodotes ginetai](#). ([3SPMI](#))

Amplified: But without faith it is impossible to please and be satisfactory to Him. For whoever would come near to God must [necessarily] believe that God exists and that He is the rewarder of those who earnestly and diligently seek Him [out]. ([Amplified Bible - Lockman](#))

KJV: But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

NLT: So, you see, it is impossible to please God without faith. Anyone who wants to come to him must believe that there is a God and that he rewards those who sincerely seek him. ([NLT - Tyndale House](#))

Phillips: And without faith it is impossible to please him. The man who approaches God must have faith in two things, first that God exists and secondly that it is worth a man's while to try to find God. ([Phillips: Touchstone](#))

Wuest: Now, without faith it is impossible to please Him at all. For he who comes to God must of the necessity in the nature of the case believe that He exists, that He also becomes a rewarder of those who diligently seek Him out. ([Eerdmans](#))

Young's Literal: and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.

AND WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM: [choris de pisteos adunaton euaresthesai](#) ([AAN](#))

- **Without faith** - He 3:12,18,19; Heb 4:2,6; Nu 14:11; 20:12; Ps 106:21,22,24; Isaiah 7:9; Mark 16:17; Jn 3:18,19; 8:24; Gal 5:6; Rev 21:8
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

**NO FAITH
NO DIVINE PLEASURE**

Wuest - Now the writer lays down an axiomatic truth. He uses the aorist tense in the infinitive "to please." The statement is universal in its application and timeless. The idea is, "**Without faith it is impossible to please Him at all.**" ([Hebrews Commentary](#))

The writer had earlier warned his readers regarding the danger of no faith instructing them to...

Take care (present imperative = command to continually maintain this attitude - implying a continual need!), brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God (cp "believe that He is" in He 11:6). (He 3:12-note)

Thomas Watson comments that: Unbelief is the root of apostasy. 'an evil heart of unbelief in departing from the living God' (Hebrews 3:12). What is the reason those who seemed once zealous—now despise God, and leave off prayer in their families? Is it not their unbelief? They believed not that God is, and that He is a rewarder of those who diligently seek him (Hebrews 11:6). Infidelity is the cause of apostasy. In the Greek, 'apistia' (unbelief) leads to 'apostasia' (apostasy). And if unbelief is the breeder and fomentor of so much sin, then the unbelieving heart must needs be an impure heart.

And in Hebrews 3, the writer again tackles the subject of **faith/belief**, explaining the relationship between **faith** and **obedience** writing

And to whom did He swear that they would not enter His rest, but to those who were **disobedient** (apeitheo = refuse to be persuaded and deliberately disobey, cp Jn 3:36 where apeitheo = "does not obey")? So we see that they were not able to enter because of **unbelief** (apistia = literally not believing, cp Nu 14:11). (He 3:18, 19-note)

Israel's **unbelief** was reflected in her **disobedience**, and so one can see that faith is clearly related to obedience, a relationship which is discussed at greater length below.

The **psalms** repeatedly address Israel's disobedient, unbelieving heart writing that ...

Because (see Ps 78:21 for what he is explaining) they (Israel) **did not believe** in God and **did not trust** in His salvation. (Ps 78:22)

Spurgeon comments: Because they believed not in God, and trusted not in his salvation. This is the master sin, the crying sin (**Ed:** One can see why without faith one cannot please God!). Like Jeroboam, the son of Nebat, it sins and makes Israel to sin (cp 1Ki 14:16); it is in itself evil and the parent of evils. It was this sin which shut Israel out of Canaan, and it shuts myriads out of heaven. God is ready to save, combining power with willingness, but rebellious man will not trust his Saviour, and therefore is condemned already (Jn 3:18KJV). In the text it appears as if all Israel's other sins were as nothing compared with this; this is the peculiar spot which the Lord points at, the special provocation which angered Him. **From this let every unbeliever learn to tremble more at his unbelief than at anything else. If he be no fornicator, or thief, or liar, let him reflect that it is quite enough to condemn him that he trusts not in God's salvation.** (**Ed:** And because of this "master sin" it led them to inward sin Ps 78:18-note and outward sin Ps 78:19-note)

In spite of all this (All what? judgement! Ps 78:31) **they** (Israel) **still sinned** and **did not believe** in His wonderful works. (Ps 78:32)

Spurgeon comments: For all this they sinned still. Judgments moved them no more than mercies. They defied the wrath of God. Though death was in the cup of their iniquity, yet they would not put it away, but continued to quaff it as if it were a healthful potion. How truly might these words be applied to ungodly men who have been often afflicted, laid upon a sick bed, broken in spirit, and impoverished in estate, and yet have persevered in their evil ways, unmoved by terrors, unswayed by threatenings.

Their unbelief was chronic and incurable. Miracles both of mercy and judgment were unavailing. They might be made to wonder, but they could not be taught to believe. Continuance in sin and in unbelief go together. Had they believed they would not have sinned, had they not have been blinded by sin they would have believed. There is a reflex action between faith and character. How can the lover of sin believe? How, on the other hand, can the unbeliever cease from sin? God's ways with us in providence are in themselves both convincing and converting, but unrenewed nature refuses to be either convicted or converted by them.

They **forgot** God their Savior, Who had done great things in Egypt, wonders in the land of Ham, and awesome things by the Red Sea. Therefore He said that He would destroy them, had not Moses His chosen one stood in

the breach before Him, to turn away His wrath from destroying them. Then they despised the pleasant land. They **did not believe** in His word but grumbled in their tents; They did not listen to the voice of the LORD. (Ps 106:21, 22, 23, 24, 25)

Spurgeon comments: (On Ps 106:21) **They forgot God their Saviour.** Remembering the calf (Ex 32:4) involved forgetting God. He had commanded them to make no image (Ex 20:4)), and in daring to disobey they forgot His commands. Moreover, it is clear that they must altogether have forgotten the nature and character of Jehovah, or they could never have likened Him to a grass eating animal. Some men hope to keep their sins and their God too -- the fact being that he who sins is already so far departed from the Lord that he has actually forgotten him.

Which had done great things in Egypt. God in Egypt had overcome all the idols, and yet they so far forgot Him as to liken Him to them. Could an ox work miracles? Could a golden calf cast plagues upon Israel's enemies? They were brutish to set up such a wretched mockery of deity, after having seen what the true God could really achieve. "Wondrous works in the land of Ham, and terrible things by the Red sea". (Ps 106:22KJV) They saw several ranges of miracles, the Lord did not stint them as to the evidences of His eternal power and godhead, and yet they could not rest content with worshipping Him in His own appointed way, but must needs have a Directory of their own invention, an elaborate ritual after the old Egyptian fashion, and a manifest object of worship to assist them in adoring Jehovah. This was enough to provoke the Lord, and it did so; how much He is angered every day in our own land no tongue can tell.

(On Ps 106:24) **Yea, they despised the pleasant land.** They spoke lightly of it, though it was the joy of all lands: they did not think it worth the trouble of seeking and conquering; they even spoke of Egypt, the land of their iron bondage, as though they preferred it to Canaan, the land which floweth with milk and honey. It is an ill sign with a Christian when he begins to think lightly of heaven and heavenly things; it indicates a perverted mind, and it is, moreover, a high offence to the Lord to despise that which he esteems so highly that he in infinite love reserves it for his own chosen. **To prefer earthly things to heavenly blessings is to prefer Egypt to Canaan, the house of bondage to the land of promise.**

They believed not His word. This is the root sin. If we do not believe the Lord's word, we shall think lightly of his promised gifts. "They could not enter in because of unbelief" (He 3:19) -- this was the key which turned the lock against them. When pilgrims to the Celestial City begin to doubt the Lord of the way, they soon come to think little of the rest at the journey's end, and this is the surest way to make them bad travelers. Israel's unbelief demanded spies to see the land; the report of those spies was of a mingled character, and so a fresh crop of unbelief sprang up, with consequences most deplorable.

And (de) - Can also be rendered "**but**" (as in He 11:6KJV) which suggests a contrast with the heart attitude of faith (like that of Enoch) which pleases God (He 11:5-note, Ge 5:24) -- without such a faith one cannot walk with God or please Him. In fact not only can we not walk with God, we can do absolutely nothing that pleases God when we do it apart from faith. Many people get caught in the trap of doing rather than being, mistaking religious activity for right relationship. But without faith their "doing" is not pleasing to God. Others think that they can please God because they are born into a Christian family or go to a Bible believing church or have been baptized in water, but none of these things please God if they are apart from faith.

Without (5565) (choris) is used both as a preposition and an adverb, this latter use signifying separately or by itself (John 20:7). More often **choris** is used (as in the current verse) as a preposition meaning apart from (John 1:3), without (without sin He 4:15 note) or separate from (separate from Christ Ep 2:12-note). **Webster** says that **without** (as a preposition) is used as a function word to indicate the absence or lack of something or someone.

Choris - 41x in 38v in the NAS (note concentration in Hebrews) - apart(10), besides(2), independent(2), itself(1), separate(1), without(25).

Matt. 13:34; Matt. 14:21; Matt. 15:38; Mk. 4:34; Lk. 6:49; Jn. 1:3; Jn. 15:5; Jn. 20:7; Rom. 3:21; Rom. 3:28; Rom. 4:6; Rom. 7:8; Rom. 7:9; Rom. 10:14; 1 Co. 4:8; 1 Co. 11:11; 2 Co. 11:28; 2 Co. 12:3; Eph. 2:12; Phil. 2:14; 1 Tim. 2:8; 1 Tim. 5:21; Phlm. 1:14; Heb. 4:15; Heb. 7:7; Heb. 7:20; Heb. 7:21; Heb. 9:7; Heb. 9:18; Heb. 9:22; Heb. 9:28; Heb. 10:28; Heb. 11:6; Heb. 11:40; Heb. 12:8; Heb. 12:14; Jas. 2:18; Jas. 2:20; Jas. 2:26

Without faith - Barnes comments that this signifies "Without confidence in God--in His fidelity, His truth, His wisdom, His promises. And this is as true in other things as in religion. It is impossible for a child to please his father unless he has confidence in him. It is impossible for a wife to please her husband, or a husband a wife, unless they have confidence in each other. If there is distrust and jealousy on either part, there is discord and misery. We cannot be pleased with a professed friend unless he has such confidence in

us as to believe our declarations and promises. The same thing is true of God. He cannot be pleased with the man who has no confidence in Him; who doubts the truth of His declarations and promises; who does not believe that His ways are right, or that He is qualified for universal empire. The requirement of faith or confidence in God is not arbitrary; it is just what we require of our children, and partners in life, and friends, as the indispensable condition of our being pleased with them. (Albert Barnes. Barnes NT Commentary)

Another point regarding **without faith** is that we cannot perform enough good works to please God. Stated another way, our works no matter how abundant, can never "compensate" for a lack of faith.

Thomas Vincent - As faith is a hand to lay hold of Christ's righteousness, so it is a hand to receive supplies of grace from Christ to quicken us unto newness of life. Yes, I may say, there can be no real, inherent righteousness without a saving interest by faith in Christ's imputed righteousness. There may be a righteousness of some kind like it—but not of the right kind, not a righteousness which springs from the true principle of faith, and therefore it cannot be a righteousness that is pleasing to God; for "without faith it is impossible to please God" (Hebrews 11:6).

The godly writer **C. H. Mackintosh** commenting on the supremacy of faith wrote that "It glorifies God exceedingly, because it proves that we have more confidence in His eyesight than in our own."

Here is **Mackintosh's** full quote from his devotional comments on Exodus in which he writes that..."The Egyptians could not move in such a path as this. They moved on because they saw the way open before them: with them it was sight, and not faith—"Which the Egyptians assaying (Gk = peira = test, trial, experiment, an effort to accomplish something) to do were drowned." (Heb 11:29KJV) When people assay (try) to do what faith alone can accomplish, they only encounter defeat and confusion. The path along which God calls His people to walk is one which nature can never tread—"Flesh and blood cannot inherit the kingdom of God." (1Co 15:50) Neither can it walk in the ways of God. Faith is the great characteristic principle of God's kingdom, and faith alone can enable us to walk in God's ways. "Without faith it is impossible to please God." (He 11:6) It glorifies God exceedingly when we move on with Him, as it were, blindfolded (cp 2Co 5:7). It proves that we have more confidence in His eyesight than in our own. If I know that God is looking out for me, I may well close my eyes, and move on in holy calmness and stability. In human affairs we know that when there is a sentinel or watchman at his post, others can sleep quietly (cp Php 4:7-). How much more may we rest in perfect security, when we know that He who neither slumbers nor sleeps has His eye upon us (Ps 121:3, 4-notes), and His everlasting arms around us (cp Dt 33:27, Pr 10:25)!

Adrian Rogers on faith - What is faith? Now, it's not as mysterious as a lot of people think. There's not really a lot of mystery or hocus pocus about it. You live by faith every day. I mean, faith is a common, ordinary substance. When you cross a bridge, that's faith in the bridge. You mail a letter; that's faith in the post office. When you drive in Memphis, that's a lot of faith. Whatever you do, every day you exercise faith. It is common, ordinary stuff. You're exercising faith in the seat that you're sitting in. Now, what is the difference in the Christian's faith? There's not much difference in the Christian's faith so as to the quality of that faith. It is the object of the Christian's faith that makes him different. Rather than putting his faith in bridges, and automobiles, and post offices, and this sort of a thing, he puts his faith in the promises of the great, eternal, unseen God. He doesn't live by the five senses of sight, taste, touch, hearing, and smell, and so forth, but he lives by the sixth sense of faith. And, sometimes that's mighty hard to do.

Faith (4102)(**pistis**) is synonymous with trust or belief and is the conviction of the truth of anything, but in Scripture speaks of belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it. As **pistis** relates to God, it is the conviction that God exists and is the Creator and Ruler of all things well as the Provider and Bestower of eternal salvation through Christ. As faith relates to Christ it represents a strong and welcome conviction or belief that Jesus is the Messiah, through Whom we obtain eternal salvation and entrance into the Kingdom of Heaven. Stated another way, eternal salvation comes **only** through belief in Jesus Christ and no other way.

For more discussion of faith see commentary on Hebrews 11:1-2.

Faith is *believing* that God will keep His promises, *despite* circumstances that seem to be to the contrary! **True faith that saves one's soul** includes at least three main elements - (1) firm persuasion or firm conviction, (2) a surrender to that truth and (3) a conduct emanating from that surrender. In sum, faith shows itself genuine by a changed life. ([Click](#) for **W E Vine's** definition of **faith**)

As **MacDonald** says "There is nothing about God that makes it impossible for men to believe. The difficulty is with the human will."

Thomas Watson - A sinner's best works are 'opera mortua'—dead works! And those works which are dead, cannot please God. A dead flower has no sweetness. Hebrews 11:6.

Related Resources:

- the faith
- obedience of faith
- pistos

True faith that saves **one's soul** includes at least three main elements

(1) firm persuasion or firm conviction,

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(3) a conduct emanating from that surrender. In sum, faith shows itself genuine by a changed life. [Click here](#) for **W E Vine's** similar definition of **faith**)

Respected theologian **Louis Berkhof** defines genuine faith in essentially the same way noting that it includes an intellectual element (notitia), which is

a positive recognition of the truth"; an emotional element (assensus), which includes "a deep conviction of the truth"; and a volitional element (fiducia), which involves "a personal trust in Christ as Savior and Lord, including a surrender ... to Christ." ([Louis Berkhof, Systematic Theology. Grand Rapids: Eerdmans, 1939](#))

Faith is relying on what God has done rather than on one's own efforts. In the Old Testament, faith is rarely mentioned. The word **trust** is used frequently, and verbs like **believe** and **rely** are used to express the right attitude to God. The classic example is Abraham, whose **faith** was reckoned as righteousness (Ge 15:6). At the heart of the Christian message is the story of the cross: Christ's dying to bring salvation. **Faith** is an attitude of trust in which a believer receives God's good gift of salvation (Acts 16:30,31) and lives in that awareness thereafter (Gal 2:20; cf. Heb 11:1).

J. B. Lightfoot discusses the concept of faith in his commentary on Galatians. He notes that in Hebrew, Greek, and Latin, the definition of the word for **faith** "hovers between two meanings: trustfulness, the frame of mind which relies on another; and trustworthiness, the frame of mind which can be relied upon... the senses will at times be so blended together that they can only be separated by some arbitrary distinction. The loss in grammatical precision is often more than compensated by the gain in theological depth... They who have faith in God are steadfast and immovable in the path of duty.

Faith, like grace, is not static. Saving faith is more than just understanding the facts and mentally acquiescing. It is inseparable from repentance, surrender, and a supernatural longing to obey. None of those responses can be classified exclusively as a human work, any more than believing itself is solely a human effort.

Faith is manifest by not believing in spite of evidence but obeying in spite of consequence. John uses the related verb pisteuo to demonstrate the relationship between genuine faith and obedience writing "He who **believes** (present tense = continuous) in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him. (John 3:36)

Charles Swindoll commenting on faith and obedience in **John 3:36** concludes that

"In 3:36 the one who "believes in the Son has eternal life" as a present possession. But the one who "does not obey the Son shall not see life." To **disbelieve** Christ is to **disobey** Him. And logically, to **believe** in Christ is to **obey** Him. As I have noted elsewhere, "This verse clearly indicates that **belief** is not a matter of passive opinion, but decisive and obedient action." (quoting J. Carl Laney)... Tragically many people are convinced that it doesn't really matter what you believe, so long as you are sincere. This reminds me of a Peanuts cartoon in which Charlie Brown is returning from a disastrous baseball game. The caption read, "174 to nothing! How could we lose when we were so sincere?" The reality is, Charlie Brown, that it takes more than sincerity to win the game of life. Many people are sincere about their beliefs, but they are sincerely wrong!" ([Swindoll, C. R., & Zuck, R. B. Understanding Christian Theology.: Thomas Nelson Publishers](#)) (This book is recommended if you are looking for a very readable, non-compromising work on "systematic theology".)

Subjectively faith is firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare). **Objectively faith** is that which is believed (usually designated as "the faith"), doctrine, the received articles of faith. Click separate study of "the faith (pistos)".

When missionary [John Paton](#) was translating the Scripture for the South Sea islanders, he was unable to find a word in their vocabulary for the concept of believing, trusting, or having faith. He had no idea how he would convey that to them. One day while he was in his hut translating, a native came running up the stairs into Paton's study and flopped in a chair, exhausted. He said to Paton, "It's so good to rest my whole weight in this chair." [John Paton](#) had his word: **Faith** is resting your whole weight on God. That word went into the translation of their New Testament and helped bring that civilization of natives to Christ. Believing is putting your

whole weight on God. If God said it, then it's true, and we're to believe it.

Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The rock beneath
- Whittier

Without "confidence" in God - in his fidelity, his truth, his wisdom, his promises. The essence of faith consists in believing and receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He has sent, which receives Him as Lord and Savior and impels to loving obedience and good works (Jn 1:12; Ja 2:14 - 26).

Clearly **faith** is a key word in Hebrews. Study the 31 uses of **pistis** in Hebrews in context ...

Hebrews 4:2 - For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

Hebrews 6:1 - Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

Hebrews 6:12 -so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

Hebrews 10:22 - let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Hebrews 10:38 - BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN

Hebrews 10:39 - But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

Hebrews 11:1 - Now faith is the assurance of things hoped for, the conviction of things not seen.

Hebrews 11:3 - By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

Hebrews 11:4 - By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

Hebrews 11:5 - By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

Hebrews 11:6 - And 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 seek Him.

Hebrews 11:7 - By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

Hebrews 11:8 - 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.

Hebrews 11:9 - 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;

Hebrews 11:11 - By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

Hebrews 11:13 - 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.

Hebrews 11:17 - By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;

Hebrews 11:20 - By faith Isaac blessed Jacob and Esau, even regarding things to come.

Hebrews 11:21 - By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Hebrews 11:22 - By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

Hebrews 11:23 - 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.

Hebrews 11:24 - By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

Hebrews 11:27 - By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

Hebrews 11:28 - By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

Hebrews 11:29 - By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

Hebrews 11:30 - By faith the walls of Jericho fell down after they had been encircled for seven days.

Hebrews 11:31 - By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

Hebrews 11:33 - who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,

Hebrews 11:39 - And all these, having gained approval through their faith, did not receive what was promised,

Hebrews 12:2 - fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Hebrews 13:7 - Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

Impossible (102) (**adunatos** from **a** = without + **dunatós** = possible, able, or powerful from **dunamai** = to be able or have power by virtue of inherent ability and resources. The stem *duna-* or *dyna-* = ability or capability) means not possible, without the possibility of happening, incapable of being or of occurring, incapable of being done.

Adunatos is used twice to convey the idea of impotence of one who has no strength or who lacks capability in functioning adequately, once in a literal sense of lacking physical strength (Acts 14:8) and once in a spiritual sense (Ro 15:1-note = of whose faith is weak).

Adunatos - 10x in 10v in the **NAS** - Mt 19:26; Mk 10:27; Lk 18:27; Acts 14:8; Ro 8:3; 15:1; He 6:4, 18; 10:4; 11:6 and is rendered in the **NAS** as impossible(6), things impossible(1), what it could not without strength(2).

One will note the obvious concentration of "impossibilities" in the book of Hebrews in these 5 uses of **adunatos**...

He 6:4-ESV-note For it is **impossible** to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, (**Note:** the NASB places "impossible" in He 6:6-note. Note also that commentators and some translators take **adunatos** to mean **difficult** but clearly from the other NT uses and specifically the uses in Hebrews this is inappropriate and could lead to an incorrect interpretation of this stern warning passage.)

He 6:18-note in order that by two unchangeable things, in which it is **impossible** for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.

He 10:4-note For it is **impossible** for the blood of bulls and goats to take away sins.

He 11:6 And 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 seek Him.

Please (2100) (**euaresteo** related adjective **euarestos** [word study] from **eu** = well + **aresko** = to please) means to behave in a manner that causes another to be pleased. It means to give pleasure or satisfaction. The idea is to excite agreeable emotions in another. For example in Hebrew 13:16, praise that pleases God is the fruit of our lips, not just our thoughts, and is spoken out unto

the Lord, either in prose or in song. Note that this verb for "**please**" is *euaresteo* which was used in Ge 5:24 to translate the phrase "**walked with**" (in "walked with God")

Euaresteo - Only 3x in the NT - Heb. 11:5, Hebrews 11:6; Hebrews 13:16

Adrian Rogers - You see, by faith, man gives God **pleasure**. Our faith pleases God and through faith God gives man **treasure**. According to your faith, be it unto you. Faith is the medium of exchange in the kingdom of heaven, just like money is the medium of exchange. If you want to go to the grocery store, you buy something, it takes money. You come to heaven to receive from God, "Without faith it's impossible to please him, for he that comes to God must believe that he is and that he is a rewarder of them that diligently seek him. According to your faith be it unto you."...When God looks at you and God gives His estimate of you, God doesn't say, "According to your fame be it unto you," and God doesn't say, "According to your fate be it unto you," and God doesn't say, "According to your feeling be it unto you," nor does God say, "According to your fortune be it unto you," but God says, "According to your faith be it unto you." (Matthew 9:29)...Great churches are built on great faith in a great God. "Without faith it is impossible to please him." (Hebrews 11:6) These are the days for an earthshaking, mountain-moving, devil-defying faith in Almighty God. And, as to the degree that we trust this great God, God is pleased and God will bless us.

You can mark this down in red ink - If you please God, it doesn't really matter whom you displease. And, if you displease God, it really doesn't matter whom you please.

Thomas Watson - Duties of religion are not accepted without the new creature, because there is that lacking, which makes them a sweet savor to God. The holy oil for the tabernacle was to be made of several spices and ingredients, Exodus 30:23. Now, if any of these spices had been left out, it would not have been pleasing to God. The unregenerate man leaves out the chief spice in his duties, and that is faith. Hebrews 11:6, "Without faith it is impossible to please God." Faith lays hold on Christ—and so is accepted.

Barnes - And this is as true in other things as in religion. It is impossible for a child to please his father unless he has confidence in him. It is impossible for a wife to please her husband, or a husband a wife, unless they have confidence in each other. If there is distrust and jealousy on either part, there is discord and misery. We cannot be pleased with a professed friend unless he has such confidence in us as to believe our declarations and promises. The same thing is true of God. He cannot be pleased with the man who has no confidence in him; who doubts the truth of his declarations and promises; who does not believe that his ways are right, or that he is qualified for universal empire. The requirement of faith or confidence in God is not arbitrary; it is just what we require of our children, and partners in life, and friends, as the indispensable condition of our being pleased with them.

Spurgeon writes that...

Some of the Indian tribes use little strips of cloth instead of money. I would not find fault with them if I lived there, but when I come to England, strips of cloth will not suffice. So honesty, sobriety, and such things may be very good among men, and the more you have of them the better. But all these things put together, without faith, do not please God. Virtues without faith are white-washed sins.

The way to please God, then, is to believe in him, and if there be any possibility of entering heaven without seeing death, faith alone can point the way. You cannot be Enochs unless you please God, and you cannot please God unless you have faith in him.

He cannot come to a God who to his own mind is non-existent; he must believe that he is.

See this reward then; it pleases God, and that is reward enough for anyone of us. Next see faith's safety.

See, here, how faith has learnt the secret art of pleasing God. God is the thrice-holy One; he is a jealous God, and a very little sin greatly provokes him; but faith knows how to please him. I do not wonder that Enoch did not die; it was a less thing to be translated to heaven than it was to please God. To live for three hundred years, in constant communion with God, as he did, to be ever pleasing God, was a mighty triumph for faith. Nay God grant that, during all the years that we live, whether they are few or many, we may so live as always to please him! "But without faith it is impossible to please him."

Mark that this holiest of men, whose walk with God was so close and unbroken that he was permitted to escape the pangs of death, nevertheless did not attain to this high position by his own works, but by faith.

These are the things with which faith always deals; — not with the things that are seen or are apprehensible by the senses or the feelings. (Spurgeon on Hebrews)

A W Pink writes...

"But without faith it is impossible to please Him." Most solemnly do these words attest the total depravity of man. So corrupt is the fallen creature, both in soul and body, in every power and part thereof, and so

polluted is everything that issues from him, that he cannot of and by himself do anything that is acceptable to the Holy One. "So then they that are in the flesh cannot please God" (Ro 8:8-note): "they that are in the flesh" means, they that are still in their natural or unregenerate state. A bitter fountain cannot send forth sweet waters. But faith looks out of self to Christ, applies unto His righteousness, pleads His worth and worthiness, and does all things God-ward in the name and through the mediation of the Lord Jesus. Thus, by faith we may please God.

"But without faith it is impossible to please Him." Yet in all ages there have been many who attempted to please God without faith. Cain began it, but failed woefully. All in their Divine worship profess a desire to please God, and hope that they do so; why otherwise should they make the attempt? But, as the apostle declares in another place, many seek unto God "but not by faith, but as it were by the works of the law" (Ro 9:32-note).

But where faith be lacking, let men desire, design, and do what they will, they can never attain unto Divine acceptance. "But to Him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for ("unto") righteousness" (Ro 4:5-note). Whatever be the necessity of other graces, faith is that which alone obtains acceptance with God.

In order to please God four things must concur, all of which are accomplished by faith

First, the person of him that pleaseth God must be accepted of Him (Ge. 4:4).

Second, the thing done that pleaseth God must be in accord with His will (He 13:21-note).

Third, the manner of doing it must be pleasing to God: it must be performed in humility (1Co 15:10), in sincerity (Is 38:3), in cheerfulness (2Co 8:12; 9:7).

Fourth, the end in view must be God's glory (1Co 10:31). Now faith is the only means whereby these four requirements are met.

By faith in Christ the person is accepted of God. Faith makes us submit ourselves to God's will. Faith causes us to examine the manner of what we do Godward. Faith aims at God's glory: of Abraham it is recorded that he "was strong in faith, giving glory to God" (Ro 4:20-note).

How essential it is then that each of us examine himself diligently and make sure that he has faith. It is by faith the convicted and repentant sinner is saved (Acts 16:31). It is by faith that Christ dwells in the heart (Ep 3:17-note). It is by faith that we live (Ga 2:20-note). It is by faith that we stand (Ro 11:20-note; 2Co 1:24). It is by faith we walk (2Co 5:7). It is by faith the Devil is successfully resisted (1Pe 5:8, 9-note). It is by faith we are experimentally sanctified (Acts 26:18). It is by faith we have access to God (Ep 3:12-note, He 10:22-note). It is by faith that we fight the good fight (1Ti 6:12). It is by faith that the world is overcome (1Jn 5:4). Reader, are you certain that you have the "faith of God's elect" (Titus 1:1-note)? If not, it is high time you make sure, for "without faith it is impossible to please God."[\(The Faith of Enoch. Hebrews 11:5, 6\)](#)

Adrian Rogers - How are we going to have this kind of faith—this faith that can do whatever God can do? I want to give you five steps this morning to having earthshaking, mountain-moving faith in God. They are very simple steps. I didn't think them up; they are in the Word of God. I want to give you five things that will help you to have the kind of faith that will please God, and that's the most important thing you had to do this morning—is to please God. And, "without faith it is impossible to please him." (Hebrews 11:6)

A. Make a Full Surrender to God

Number one—and this is the hardest place, so I'll start—number one: You must make a full surrender to God. First John 3, verse 21 says this: "Beloved, if our heart condemn us not, then have we confidence toward God." (1 John 3:21) Now, faith and sin are mutually opposing elements. Many people cannot pray in faith because their hearts condemn them. Have you ever had an argument with your wife and then tried to pray without making it right? I have. I felt so stupid trying to pray without first of all going to Joyce and saying, "All right, Joyce, I'm wrong. It was me. Forgive me." Then the ways open to God, you see? But, when our heart condemns us—when we know we're wrong—we can't pray with faith. Faith and sin just don't exist in the same heart. Make a full surrender to God.

You know, God has put certain orders in the Bible. For example, have you ever noticed that the Bible always says, "Grace and peace be multiplied unto you"? (2 Peter 1:2) It never says, "peace and grace." Why? Because grace always comes before peace, right? Have you ever noticed that the Bible always uses the term, "Believe and be baptized"? (Mark 16:16; Acts 8:12, 13; 18:8) That's why I'm a Baptist. It doesn't say, "Be

baptized and believe.” The Bible teaches believer’s baptism: believe first, and then baptism—that is God’s order. Let me give you another one: it is repentance and faith. That is God’s unbreakable order. If you’re having trouble with faith, try repentance. So often it is sin that is the enemy in our lives that keeps us from having the faith in God that we ought to have. And so, first of all, make this full surrender to God.

B. Saturate Your Soul with the Word of God

Secondly, get into your Bible. Start to saturate your soul with the Word of God. The Bible says in the book of Romans, chapter 10, verse 17: “faith cometh by hearing, and hearing by the word of God.” (Romans 10:17) Friend, listen, there’s something about this book that produces faith in your heart when you read it. You know, one of these days, somebody’s gonna pick up this book and read it and believe it, and the rest of us are going to be ashamed of ourselves. It’s not first and foremost a book to be explained; the Bible is first and foremost a book to be believed. Read the Bible. See the great and mighty promises of God. He says in this same book of Hebrews, “[He hath said] that we may boldly say.” (Hebrews 13:6) When God says something in His Word, I can boldly say it because God has first said it.

You know, so many times we read the Bible like the Bible is a museum piece. We say, “Oh, isn’t that marvelous. Oh, look at that promise. Oh, there’s a delightful promise.” But, we don’t really assimilate it; we really don’t take it.

It’s like a woman window shopping. One man asked his wife, “Why do you call it ‘shopping’? You never buy anything.” She said, “Why do you call it ‘fishing’? You never catch anything.” And, this is the way that some people go through the Bible: they just kind of look at it like an antique chair—beautiful, but not meant to be sat upon.

Oh, no, friend. Read and believe. These are your promises. Get in the book. “Faith [comes] by hearing, and hearing by the word of God.” (Romans 10:17) And, you’ll be rich in faith when you’re rich in the Word, and when you saturate your soul with God’s blessed book that I believe to be the inherent, infallible Word of God, without any error, as God gave it in the original.

C. Pray

Now, I want to say something else: pray. I told you these were not earthshaking things; they’re just simple, down-to-earth things. If faith is a gift—and it is—then pray and ask God for it. You know what the disciples prayed? They prayed, “Lord, increase our faith.” (Luke 17:5) Faith is mentioned as one of the gifts of the Spirit. Well, if it’s a gift, ask God for it. Say, “Lord, increase my faith.” Be like that man who prayed, “Lord, I believe; help thou mine unbelief.” (Mark 9:24) And, if you pray that sincerely, God will start with you where you are and take you where you want to go to.

D. Use the Faith That You Already Have

Now, the next step, if you would have this kind of a faith, is use the faith that you already have. You have some or you wouldn’t be here this morning. Do you know what Jesus Christ said that faith is like? Jesus said faith is like a grain of mustard seed. (Matthew 7:20; Luke 17:6) Now, no man can manufacture a mustard seed. A laboratory cannot build one that will grow. You see, a mustard seed is supernatural because it has a germ of life in it. It comes from God. Now, you cannot manufacture it, but you can plant it. God is saying, “I put a little faith in your hand”—just a little; that grain of mustard seed is about like the speck of pepper that you put on your eggs this morning before you came—“take it and plant it, because in one mustard seed are thousands of mustard seeds.” And, God is not putting a premium on little faith. When He says, “Faith like a grain of mustard seed can remove a mountain,” (Matthew 17:20) He’s saying the least amount of faith is greater than the greatest amount of difficulty. That’s what He’s saying. And, He’s saying faith is not something to hold in your hand; it’s not something to put in your pocket. It’s something to invest; it’s something to plant. Take the faith that you have—whatever it is. Start now with little faith. Use it; exercise it, and your faith will grow.

E. Keep Your Eyes upon Christ

I must close, but let me say there is one other step to faith, and that’s to keep your eyes upon Jesus Christ. Fall in love with Jesus. Look to Jesus. I’m talking about those of you who are already saved. The Bible says in the same book of Hebrews in the next chapter, chapter 12, verse 2 that we who are God’s children are to be “looking unto Jesus the author and finisher of our faith.” (Hebrews 12:2) You see, it’s not really so much great faith in God that you need but faith in a great God. And, isn’t He a great God? Isn’t He a wonderful Savior? Put your eyes on Jesus. You don’t have to make yourself believe. Look at Christ.

Suppose I wanted to cross the Mississippi River Bridge and I'm afraid it won't hold me up; and so, I sit there, and I try to work up my confidence. I say, "Oh, I'm going to trust the bridge. Oh, I must do it," and I try to resolve. And suddenly, I just quit doing that because I look and here goes a semi-truck and here goes an automobile and all these things. And, I say, "What a marvelous bridge! It's built out of steel and concrete and all of these things. Look what it can do."

Friend, He's a marvelous Savior. You put your eyes on Him. You see what He is doing, what He will do, and I'll tell you that that faith will be the byproduct of "looking unto Jesus the author and finisher of our faith." (Hebrews 12:2)

FOR HE WHO COMES TO GOD MUST BELIEVE THAT HE IS: pisteusai (AAN) gar dei (3SPAI) ton proserchomenon (PMPMSA) to theo hoti estin (3SPAI):

- **For He who comes to God** - He 7:25; Job 21:14; Psalms 73:28; Isaiah 55:3; Jeremiah 2:31; John 14:6
- **Must believe that He is** - Romans 10:14
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

For (gar) explains why it is impossible to please God. (See **term of explanation**)

Wuest - The one who comes to God, must believe two things, first that He exists, and second, that He rewards those who diligently seek Him. The first verb "**is**" is the translation of *estin* which speaks of existence. The second verb "**is**" is the translation of *ginomai*. The idea is not merely that God exists as a rewarder, but that He will prove Himself to be a rewarder of that person who diligently seeks Him. As **Vincent** puts it: "He who approaches God has, through faith, the assurance that his seeking God will result in good to himself." ([Hebrews Commentary](#))

Comes (4334) (*proserchomai* from *prós* = facing + *érchomai* = come) means literally to come facing toward and so to approach or come near. To come to visit or associate with. It describes the approach to or entry into a deity's presence. In the **Septuagint (LXX)** *proserchomai* was the verb used to describe the approach of the priests to Jehovah for worship and to perform of their priestly (Levitical) functions. But here in Hebrews, under the New covenant, all seven uses of *proserchomai* refer to believers possessing the privilege of access to God the Father through Christ the Great High Priest.

Pink writes that...

There is a threefold "coming to God": an initial, a continuous, and a final. The **first** takes place at conversion, the **second** is repeated throughout the Christian's life, the **third** occurs at death or the second coming of Christ. To come to God signifies to seek and have fellowship with Him. It denotes a desire to enter into His favor and become a partaker of His blessings in this life and of His salvation in the life to come. It is the heart's approach unto Him in and through Christ: John 14:6, He 7:25. But before there is a conscious access to Him, God has to be diligently sought.

None come to God, none truly seek Him, until they are made conscious of their lost condition. The Spirit must first work in the soul a realization that sin has alienated us "from the life of God" (Ep 4:18). We have to be made to feel that we are away from God, out of His favor, under His righteous condemnation, before we shall really do as the prodigal did, and say "I will arise and go to My Father, and will say unto Him, Father, I have sinned against heaven, and before Thee" (Lk 15:18). The same principle holds good in connection with the repeated "coming" of the Christian (1Pe 2:4); it is a sense of need which causes us to seek Him who is the Giver of every good and every perfect gift. There is also a maintained communion with God in the performance of holy duties: in all the exercises of godliness we renew our access to God in Christ: in reading of or hearing His Word, we come to Him as Teacher, in prayer we come to Him as Benefactor. ([The Faith of Noah. Hebrews 11:6, 7](#))

Here are the seven uses of this *proserchomai* in Hebrews...

Hebrews 4:16 (note) Let us therefore **draw near** with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. (**Comment:** "Let us..." emphasizes that this privilege is always available to those under the New Covenant. Do we really comprehend and avail ourselves of the profundity of this privilege?)

Hebrews 7:25 (note) Hence, also, He is able to save forever those who **draw near** (present tense =

emphasizes continual activity) to God through Him, since He always lives to make intercession for them.

Hebrews 10:1 (note) For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who **draw near**.

Hebrews 10:22 (note) let us **draw near** with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Hebrews 11:6 (note) And without faith it is impossible to please Him, for he who **comes** (drawn near) **to God** must believe that He is, and that He is a rewarder of those who seek Him.

Hebrews 12:18 (note) For you have not **come** (drawn near) **to** a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind,

Hebrews 12:22 (note) But you have **come** (drawn near) **to** Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels

Proserchomai describes disciples approaching Jesus after He spoke parable of soils to multitude (Mt 13:10). Heb 12:18,22 4:16 7:25 10:1,22 11:6 12:18,22

In OT the ones chosen to draw near to the Holiness of God were the PRIESTS. (Dt 21:5 "Then the priests, the sons of Levi, shall come near") Believers today are PRIESTS (Rev 1:6;5:10, 1Pe 2:10, etc)

Jamieson draws attention to the aorist tense of the verb which signifies "once for all". The belief called for is a "moral necessity".

BELIEVE THAT HE IS

He is - What does this mean? In simple terms one must first believe that God exists. He is the great I Am, the self-existent God, Yahweh, Jehovah (see study). Obviously we cannot (and will not) come to Him unless first we believe that He exists, that He is the living and true God. We cannot see Him except through eyes of faith (2Co 5:7, He 11:1-note, 1Pe 1:8-note).

One must believe that **He is** the God of the Bible is the only true (Jn 17:3, 1Th 1:9, 1Jn 5:20, 21), that He is the living God (Dt 5:26 Jos 3:10 1Sa 17:26, 17:36 2Ki 19:4, 19:16 Ps 42:2, 84:2, Isa 37:4,17 Je 10:10, 23:36 Da 6:20, 26, Ho1:10, Mt 16:16, 26:63, Ac 14:15 Ro 9:26 2Co 3:3, 6:16, 1Ti 3:15, 4:10, Heb 3:12, 9:14, 10:31, 12:22, Rev7:2), that there is "no other God", (Isa 45:14, 5, 6, 18, 21, 22, 44:6, 7, 8, 43:11) and that "there is no one like" Him (Isa 46:9).

MacArthur writes that "In his book, **Your God is Too Small**, J. B. Phillips describes some of the common gods that people manufacture. One is the grand old man god, the grandfatherly, white-haired, indulgent god who smiles down on men and winks at their adultery, stealing, cheating, and lying. Then there are the resident policeman god, whose primary job is to make life difficult and unenjoyable, and the god in a box, the private and exclusive sectarian god. The managing director god is the god of the deists, the god who designed and created the universe, started it spinning, and now stands by far away watching it run down. God is not pleased with belief in any of these idolatrous substitutes."

As **Robertson** says this is even true "in business also (banks, for instance)". Witness the "run" on banks when one's "faith" in their integrity becomes shaken. He goes on to add that "The very existence of God is a matter of intelligent faith."

Vincent says of this faith that **He is** is "An essential obligation. In the nature of the case... Faith in God involves belief in His existence although he is unseen.

MacArthur comments that "Genuine faith does not simply believe that a divine being exists (Jas 2:19note), but that the God of Scripture is the only real and true God Who exists. Not believing that God exists is equivalent to calling Him a liar (1Jn 5:10)

Spurgeon writes that "You must believe that God hears prayer. You must believe that he will punish the guilty, and that he will reward the righteous. Without this sure faith, you cannot come to him. No one can come to God if he does not believe that there is a God, and that he justly dispenses rewards and punishments."

A W Pink writes that...

to seek God aright, He has to be sought in faith, for "without faith it is impossible to please Him," therefore, "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." There has to be first a firm persuasion of His being, and second of His bounty. To **believe** that "He is" means much more than assenting to the fact of a "First Cause" or to allow that there is a "Supreme Being"; it means to believe in the character of God as He has revealed Himself in His works, in His Word, and in Christ. He must be conceived of aright, or otherwise we are only pursuing a phantom of our own imagination. Thus, to believe

that "God is" is to exercise faith upon Him as such a Being as His Word declares Him to be: supreme sovereign, ineffably holy, almighty, inflexibly just, yet abounding in mercy and grace toward poor sinners through Christ.

Not only is the heart to go out unto God as His being and character is revealed in Scripture, but particularly, faith is to lay hold of His graciousness: that He is "a Rewarder" etc. The acting of faith toward God as a "Rewarder" is the heart's apprehension and anticipation of the fact that He is ready and willing to conduct Himself to needy sinners in a way of bounty, that He will act in all things toward them in a manner suitable unto the proposal of which He makes of Himself through the Gospel. It was the realization of this (in addition to his felt need) which stirred the prodigal to act (cp Lk 15:15, 16, 17, 18, 19, 20). Just as it would be useless to pray unless there were an hope that God hears and that He will answer prayer, so no sinner will really seek unto God until there is born in his heart an expectation of mercy from Him, that He will receive him graciously. This is a laying hold of His promise.

In Scripture, privileges are propounded with their necessary limitations, and we disjoint the whole system of Truth if we separate the recompense from the duty. There is something to be done on our part: God is a "Rewarder," but of whom? Of those who "diligently seek Him." "The wicked shall be turned into Hell, all the nations that forget God" (Ps 9:17): not only "deny," but "forget" Him; as they cast God out of their thoughts and affections, so He will cast them out of His presence. ([The Faith of Noah. Hebrews 11:6, 7](#))

AND THAT HE IS A REWARDER (renderer of reward) : kai tois ekzetousin (PAPMPD) auton misthapodotes ginetai (3SPMI):

- **He is a rewarder** - He 11:26; Ge 15:1; Ru 2:12-note; Ps 58:11; Pr 11:18; Mt 5:12; 6:1,2,5,16; Mt 10:41,42; Luke 6:35
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

THE REWARD IS THE REWARDER HIMSELF!

He is a rewarder - Literally God "becomes a rewarder." The greatest reward is knowing Christ. Possessing this is to possess all things – because all good things are contained in God.

Faith not only believes God exists but trusts Him to be a rewarder of those who seek Him.

Rewarder (3406) (misthapodotes from **misthos** = reward + **apodídomi** = render, cp **misthapodosia**) is the only NT example of this word which means "recompenser." It means properly, someone "paying what is due; a rewarder" (Abbott-Smith); a paymaster (A. T. Robertson), giving rewards in keeping with his own values. Note the prefix (**apo**) emphasizing what the Lord personally values and hence the basis of determining rewards. It refers to God compensating believers for living in faith (4102/pístis). This happens to the extent they hear His voice and do what they hear (which is the essence of faith, cf. Hab 2:1-4).

Jamieson comments that on "**reward**" that this is what "God proved to be to Enoch. The reward is God Himself diligently "sought" and "walked with" in partial communion here, and to be fully enjoyed hereafter. Compare Ge15:1, "I am thy exceeding great reward."

Vincent comments on the difference in the simple verb "**is**", noting that it does not mean "simply exists, but comes to pass as; proves to be, habitually, so that he who approaches God has, through faith, the assurance that his seeking God will result in good to himself."

Wuest - "The one who comes to God, must believe two things, first that He exists, and second, that He rewards those who diligently seek Him. The first verb "is" is the translation of *estin* which speaks of existence. The second verb "is" is the translation of *ginomai*. The idea is not merely that God exists as a rewarder, but that He will prove Himself to be a rewarder of that person who diligently seeks Him."

Augustine (about ad 425),"For it is no small thing what God is going to give to those who thus yearn; but no half-efforts will get them to that goal. What God is going to give them is not something He has made; He is going to give them Himself, Who made all things. Toil then to lay hold of God; yearn long for what you are going to possess forever" (In Ps. 83 Enarr., I, 3). "The sole purpose of life in time is to gain merit for life in eternity" (Augustine: Letter 130, to Proba on prayer, 5th century ad).

OF THOSE WHO SEEK HIM: kai tois ekzetousin (PAPMPD):

- 1 Chr 28:9; Ps 105:3,4; 119:10; Pr 8:17; Song 3:1, 2, 3, 4; Jer 29:13,14; Mt 6:33; Luke 12:31; 2 Pe 1:5,10; 3:14
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

SEEKING GOD

Of those who seek Him - Lit. "unto them that seek him out". Those who seek Him out are continuously (present tense) diligently seeking Him.

Spurgeon on seek - The Greek word means not only **seek** Him, but "**seek Him out**"—that is, seek Him until they find Him, and seek Him above all others. It is a very strong word; we hardly know how to transfer its meaning into English, for though it does not say "diligently," it implies it. We must seek, and seek out, that is, seek until we really find. Those who with their hearts follow after God shall not be losers if they believe that He will reward them. You have to believe God so as to seek His glory. We seek Him, first, when we begin by prayer, by trusting to Jesus, and by calling upon the sacred name, to seek salvation. "Everyone who calls on the name of the Lord shall be saved" (Joel 2:32). That is a grand promise, and it teaches how we come to God: by calling upon His name. Afterward, we seek God by aiming at His glory—by making Him the great object for which we live. Although we deserve nothing at His hands but wrath, yet we perceive from the gospel that if we seek Him through His Son, we shall be so well-pleasing to Him as to get a reward from His hands. This must be of grace—free, sovereign grace! And what a reward it is! Free pardon, graciously bestowed; a change of heart, graciously wrought; perseverance graciously maintained, comfort graciously poured in, and privilege graciously awarded.

A good parallel passage to motivate intense seeking of God -

1 Corinthians 2:9 but just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

Seek ([1567](#)) (**ekzeteo** from **ek** = out or to intensify the meaning + **zeteo** = to seek) means to seek out, to look for, to search diligently for anything lost. This verb implies that the seeker exerts considerable effort and care in learning something. The idea is properly to seek out, emphasizing the personal intent of the seeker, i.e. the outcome which is intensely and personally desired by the seeker. Does that describe you (me) dear reader? The [present tense](#) speaks of one's lifestyle -- to do this habitually necessitates that we rely on the Spirit to enable this supernatural work of grace. And yet we each individually must make the daily choice of our will (as indicated by the [active voice](#)) to seek His face!

Ekzeteo - 7x in 7v in the **NAS** - Lk. 11:50, 51; Acts 15:17; Ro 3:11; Heb. 11:6; 12:17; 1Pe 1:10

The **NAS** renders **ekzeteo** as charged (2), made careful search*(1), seek(2), seeks for(1), sought for(1).

The "Linguistic Key to the Greek New Testament" (Rienecker) notes that the preposition "**ek**" in this compound "always seems to denote that the seeker finds, or at least exhausts his powers of seeking."

The writer could have used the root verb **zeteo** but instead he chose **ekzeteo** which speaks of making diligent investigation or determined search for something. The idea is to exert effort to find out something.

For example, Peter uses **ekzeteo** to describe the efforts of the OT prophets writing that "As to this salvation, the prophets who prophesied of the grace that would come to you **made careful search** (ekzeteo) and inquiry seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow." (1Pe 1:10, 11-notes)

In other words, the OT prophets studied their own writings in order to know more about the promised salvation. Though they believed and were personally saved from their sin by that faith (through the sacrifice God would provide in Christ), they could not fully understand what was involved in the life and death of Jesus Christ.

So as taught in Hebrews 11:6, God here gives mankind a very clear, logical motive to seek diligently for Him (reward), men still do not seek Him! Esau in some ways typifies men's seeking for God, Hebrews recording that "that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he **sought** (ekzeteo) for it with tears." (He 12:17-note)

In other words Esau desired God's blessings, but he did not want God! He regretted what he had done, but he did not repent.

Ekzeteo, in contrast to the rare use in the NT, is used 105 times in the Septuagint. For example, the psalmist writes "With all my heart I **have sought** (ekzeteo) Thee. Do not let me wander from Thy commandments... And I will walk at liberty, for I **seek** (ekzeteo) Thy precepts... I am Thine, save me; for I **have sought** (ekzeteo) Thy precepts." (Ps 119:10, 45, 94-)

In a use that parallels Paul's use in Romans, the psalmist writes that "Salvation is far from the wicked, for they do not **seek** (ekzeteo) Thy statutes." (Ps 119:155)

And yet even in the OT God was pleading with faithless Israel to "Learn to do good; **Seek** (ekzeteo) justice, Reprove the ruthless; Defend the orphan, Plead for the widow." (Isa 1:17)

In Jeremiah God spoke to Israel saying "and you **will seek** (Lxx = ekzeteo) Me and find Me, when you search for Me with all your heart." (Jer 29:13)

And in Amos God says "to the house of Israel, **Seek** (Lxx = ekzeteo) Me that you may live." (Amos 5:4)

Zechariah prophesies that the day will come (in context a reference to the Millennium) when Gentiles from one of the world's cities "will go to another saying, "Let us go at once to entreat the favor of the LORD, and to **seek** (ekzeteo) the LORD of hosts; I will also go. So many peoples and mighty nations (the Gentiles) will come to **seek** (ekzeteo) the LORD of hosts in Jerusalem and to entreat the favor of the LORD." (Zech 8:21, 22)

Zechariah's use of ekzeteo parallels James' quotation of Amos 9:11, 12 in arguing his case for the fact that Gentiles could be saved without becoming Jewish converts, declaring "In order that the rest of mankind **may seek** (ekzeteo) the Lord and all the Gentiles who are called by My name." (Acts 15:17).

Vincent comments that "God's beneficent will and attitude toward the seeker are not always apparent at the first approach. In such cases there is occasion for faith, in the face of delay, that diligent seeking will find its reward."

The amazing thing is now in the New Covenant with the promised Holy Spirit we are inwardly impelled by the Spirit to seek God (cp Eze 36:27, Heb 13:21) because under the Law there were none who continually seek for God Whose fellowship we lost in the Garden of Eden. None seek diligently or earnestly after God, (even when He gives a clear & logical motive of why to seek Him: Rewarder of those who seek Him Heb 11:6) with a sincere and earnest desire to obtain His favor .To seek out, search diligently for anything lost (Eze 34:10, 11, 12). This verse from Ezek in fact says God Himself "will search for My sheep and seek them out." First, the Jews, then to the Greeks. What an awesome God, Who has not left us to our own vain imaginations of how to come into His Holy presence.

A W Pink asks...

What is meant by "diligently seek Him"? To "seek" God is to forsake, deny, go out of self, and take Him alone for our Ruler and satisfying Portion. To seek Him "diligently" is to seek Him early (Pr 8:17), wholeheartedly (Ps 119:10), earnestly (Ps. 27:4), unweariedly (Luke 11:8). How does a thirsty man seek water? The promise is, "And ye shall seek Me and find Me, when ye shall search for Me with all your heart" (Je 29:13 and cf. 2Chr 15:15).

And how does God "reward" the diligent seeker?

By offering Himself graciously to be found of them who penitently, earnestly, trustfully approach Him through the appointed Mediator. By granting them access into His favor: this He did not unto Cain, who sought Him in a wrong manner.

By actually bestowing His favor upon them, as He did upon the prodigal. By forgiving their sins and blotting out their iniquities (Is 55:7).

By writing His laws in their hearts, so that they now desire and determine to forsake all idols and serve Him only.

By giving them assurance of their acceptance in the Beloved, and granting them sweet foretastes of the rest and bliss which awaits them on High.

By ministering to their every need, both spiritual and temporal.

Finally, by taking them to heaven, where they shall spend eternity in the unclouded enjoyment of the wondrous riches of His grace.

But does this word "Rewarder" have a legalistic ring to it? Not if it be understood rightly. Does it signify that our "diligent seeking" is a meritorious performance which is entitled to recognition? Of course it does not. What, then, is meant?

First, let us quote from the helpful comments of John Owen: "That which these words of the apostle hath respect to, and which is the ground of the faith here required, is contained in the revelation that God made of

Himself unto Abraham, 'Fear not: Abram: I am thy shield, and they exceeding great reward' (Ge 15:1). **God is so a rewarder unto them that seek Him, as that He is Himself their reward**, which eternally excludes all thoughts of merit in them that are so rewarded. Who can merit God to be his reward? Rewarding in God, especially where He Himself is the reward, is an act of infinite grace and bounty. And this gives us full direction unto the object of faith here intended, namely, God in Christ, as revealed in the promise of Him, giving Himself unto believers as a reward, (to be their God) in a way of infinite goodness and bounty. The proposal hereof, is that alone which gives encouragement to come unto Him, which the apostle designs to declare." ([The Faith of Noah. Hebrews 11:6, 7](#))

Jack Arnold...

"And without faith it is impossible to please Him ..." -- Apart from faith in God it is impossible to please Him in any way. God is not impressed with our education, our financial worth, our status in society, but is looking for our faith in Him. Faith believes in God and puts the commands of God to work. Faith is the key that unlocks the mysteries of the spiritual kingdom.

"... for he who comes to God must believe that He is..."-- Faith acknowledges that God is real and does exist. Faith believes that the God of heaven and earth is in control of history and working out His plan in time. Faith is more than assenting to the fact that God is the "First Cause" or to believe that there is a "Supreme Being". Faith is to believe in the character of God as He has revealed Himself in His works, in His Word, and in Christ. Faith is to believe that God is sovereign, holy, almighty, just, merciful, wrath and loving and that He rules and reigns in accordance with these characteristics.

"... and that He is a rewarder of those who seek Him." -- God rewards those who seek Him with wonderful spiritual blessings, and the single most important reward is God Himself. God becomes the intimate companion of all who walk by faith. ([Sermon](#))

Pleasing God
Hebrews 11:5, 6
Genesis 5:21, 22, 23, 24
Pastor Steven Cole

Unrelated to the upcoming election, I was searching my files for an illustration of trying to please everyone. I came across this story about Senator John Kerry, from 1991, during the first Gulf War. A man named Walter Carter wrote to Mr. Kerry urging him to support the ejection of Iraq from Kuwait. He received two separate replies. The first letter agreed, stating the Senator's strong support for [then] President Bush's response to the crisis. The second letter, mailed by mistake, thanked Mr. Carter for opposing the war and pointed out that Senator Kerry had voted against the war resolution! ("Traditional Values Report," June/July, 1991.)

Newsweek (5/19/94) opened with an article recounting President Bill Clinton's legendary ability to lead people "to believe that he agrees with them entirely... without ever quite committing himself to their position... a gift given only to the best politicians." To be fair, many examples could be found of Republican politicians being people-pleasers!

But unfortunately, many pastors try to ride the fence in an attempt to please everyone. There is a proper sense, of course, in which we should seek to please people, not being needlessly offensive (1Cor 10:32, 33). We should be gracious, kind, and not quarrelsome, even when we must correct those in error (2Ti 2:24, 25, 26-note). We should seek to please others in order to build them up in Christ (Ro 15:2-note). But having said all of that, there is a much more important aim than pleasing people, namely, to please God, who examines our hearts (1Th 2:4-note). Sometimes pleasing God inevitably means displeasing people that are opposed to God.

If we please everyone else, but God is ultimately displeased with our lives, woe to us! On the other hand, if we offend others, but God is finally pleased, we will enter into His eternal joy. The author of Hebrews directs us to the life of Enoch, a man who pleased God. He lived in the seventh generation from Adam. It was an evil time on earth, just before the judgment of the flood. Jude 1:14, 15 reports that Enoch prophesied to his evil generation,

"Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." That could not have been a popular message! And yet Enoch pleased God so much that God took him straight to heaven so that he did not see death. His story teaches a vital lesson, that...

A life of faith pleases God.

We should learn three things from these verses:

1. Our number one aim in life should be to please God.

If you love someone, you aim to please him or her. The foremost commandment is that we should love God with all of our heart, soul, mind, and strength (Mark 12:30). It is impossible to obey that commandment without seeking to please God. Note two things in this regard:

A. Pleasing God begins on the heart (or thought) level.

We can fake out people by being nice on the surface, while in our hearts we don't care about them. But God knows our every thought, and so we can't fake Him out! Even if we fulfill a list of religious duties or live outwardly moral lives, God judges the thoughts and intentions of our hearts (Heb 4:12, 13-note). So if you want to please God, you must judge all sin on the thought level and take every thought captive to the obedience of Christ (Mark 7:20, 21, 22, 23; 2Co 10:5). God condemns those who honor Him with their lips, while their hearts are far from Him (Mark 7:6). This is essential: Aim to please God with your thought life and your emotional life!

B. Pleasing God requires consistently drawing near to Him and seeking Him.

Verse 6 mentions the one "who comes to God." Comes to translates the same word that is translated draw near in He 4:16note, where we are exhorted to "draw near to the throne of grace." In He 7:25-note, the author says that Jesus "is able to save forever those who draw near to God through Him." In He 10:1, he states that the Old Testament sacrifices could never "make perfect those who draw near." In He 10:22-note, he exhorts us to "draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience." So in He 11:6, it should be translated, "he who draws near to God." It means drawing near to God in worship and prayer.

Hebrews 11:6 also mentions "those who seek Him." The KJV translates it, "diligently seek," (He 11:6KJV) but scholars are divided about whether it has this intensive sense. It is parallel here to drawing near to God. The Hebrew word that is often translated **seek** originally meant to beat a path under foot. The idea was that if you sought your neighbor often, you would beat a path through the grass to his door.

We should seek God so often that we beat a path to Him!

Drawing near to God and seeking Him are deliberate, intentional activities. You do not accidentally draw near to the Holy One. No one ever seeks God apart from God's first choosing and calling that person (Ro 3:11-note; 1Cor. 1:26, 27, 28, 29, 30, 31). But once God has called you to salvation and you have responded in faith to His call, you must exert deliberate effort and intention to seek the Lord. Make it your priority and aim in life!

Note also that we are to seek **God Himself**, not just the **rewards** that He can give us. Knowing the living God is our reward. The Lord promised Abraham,

Do not fear, Abram, I am a shield to you; your very great reward (Ge 15:1, NASB, margin).

In the context of explaining that the priests would not have any inheritance in the land, God promised Aaron,

I am your portion and your inheritance among the sons of Israel (Nu 18:20).

The psalmist proclaimed (Ps 73:25, 26),

Whom have I in heaven, but You? And besides You, I desire nothing on earth. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

F. B. Meyer wrote,

To have God is to have all, though bereft of everything. To be destitute of God is to be bereft of everything, though having all (Abraham [Christian Literature Crusade], p. 63).

Donald Barnhouse observed,

God's method of supplying our need is to give us fresh knowledge of Himself, for every need can be met by seeing Him (Genesis [Zondervan], 1:105).

So our number one aim in life should be to please God from the heart. To do so, we must consistently draw near to Him and seek Him. But our text mentions an essential for pleasing God:

2. Faith is essential to please God.

Two words underscore this in He 11:6: **impossible** and **must**. Faith is not just something nice, if you care to practice it. It is impossible to please God without faith. You must believe that God is and the He is a rewarder of those who seek Him.

We know this on a human level. If someone does not believe you or questions your integrity, you are not pleased with that person. In effect, they're calling you a liar. If you have spoken the truth, to have someone call you a liar is not pleasing.

How much more does it displease the God of truth, Who cannot lie (Titus 1:2note), when we call Him a liar by doubting His word! What could be more insulting? What could be more arrogant than to imply that we know more than God does? When we do not trust Him, we are in effect saying, "God, You're wrong and I'm right!" How impudent! So, if we want to please God, we must learn what faith means, and live by faith on a daily basis. The author mentions two aspects of God-pleasing faith:

A. Faith must believe that God is.

Why does the author start with believing in God's existence with Jews, who obviously believed that? In fact, even the pagan poet, Cicero, observed,

There is... no nation so barbarous, no people so savage, that they have not a deep-seated conviction that there is a God" (cited by John Calvin, *The Institutes of the Christian Religion* [Westminster Press], 1:44).

So why does the author start with this basic matter?

For one thing, his readers were under the imminent threat of persecution. When you have done what is right and get persecuted for it, the devil comes to you with doubts about God. He whispers in your ear, "You repented of your sins and trusted in God, but look what has happened to you now! If there were a God in heaven, would He let you be treated in this way?"

Although Jesus did not yield to the temptation, Satan threw this at Him while He hung upon the cross. The chief priests, scribes, and elders mocked Him, saying,

"He trusts in God; let God rescue Him now, if He delights in Him" (Matt. 27:43).

The enemy was trying to get Jesus to doubt God's love, His power, or even His very existence, because a God who is unloving and weak is not really God at all!

When the author says that we must believe that "**God is**," he means, "We must believe that God is exactly who His Word reveals Him to be." Sinful people cannot know the living and true God apart from His revealing Himself to them. To believe in God "as you conceive Him to be" is to believe in an idol, a god of your own making and imagination. We must believe in the God who is not only the God of love, but also of judgment, because that is how He has revealed Himself. He is not only a God of mercy and kindness, but also of holiness and wrath. So when the author says that we must believe that God is, he is saying, "Believe in the God who reveals Himself in His Word."

Why would he say that? Because when we are under persecution or severe trials, it is easy to invent a friendlier "god" who treats us more nicely! It is not so easy to bow before the God of the Bible, who is sovereign over every trial. When God permits your ten children to be killed in a common accident and strips you of your wealth and health, it is not easy to join Job in proclaiming,

"The Lord gave and the Lord has taken away. Blessed be the name of the Lord" (Job 1:21).

Yet at just such times, we must believe, God is!

Perhaps you're wondering, "How do you hang on to faith in God at such difficult times?" I always ask, "What's the alternative?" In John 6, Jesus taught some difficult doctrines that caused many of His disciples to turn away from following Him. Rather than softening the teaching, He turned to the twelve and asked, "You do not want to go away also, do you?" Peter gave a classic answer,

Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God (John 6:67, 68).

You may not like the trials or the teaching, but where else are you going to go? The world certainly offers no satisfying answers! If you turn your back on God in times of trials, you have just robbed yourself of the only source of hope and comfort! Faith holds on, believing that God is!

B. Faith must believe that God is a rewarder of those who seek Him.

This has to do with God's goodness or justice, as well as His power. In times of trial, if Satan can't get you to doubt God's existence, he will try to get you to doubt God's goodness, His fairness, or His power. "If God loves you and cares about you, why is this terrible trial happening to you? Maybe God cares, but He can't do anything about it." Faith takes a stand against this temptation, believing, "God will reward me because I have sought Him. God does love me and care for me, even though I'm suffering. God is able to deliver me, if that is His purpose."

How do we do this? Do we just say it over and over until we convince ourselves, against all of our circumstances, that it is true? Rehearsing it in your mind may help. But, there is more to be said:

(1) Make sure that you're trusting in Christ for salvation.

Saving faith is not just mentally assenting to the promise that if you believe in Jesus Christ, you have eternal life. You must agree with God's promise, but faith is more than agreeing. It is also relying personally on Christ as your only hope of heaven. You turn from relying on your own good works as the basis of your standing with God. You do not trust in any religious rituals, ceremonies, vows, or disciplines to gain acceptance with God. You do not believe that God will grade on the curve, and since you're better than average, you will pass the course. You trust solely on the shed blood of Christ as the only satisfaction for your sins. You believe God's promise that the one who trusts in Jesus will have eternal life. If you do not have this foundation, you will not be able to believe God in times of severe trials.

(2) Understand that faith is not in any way meritorious; rather, it is God's ordained means of obtaining His blessings.

In other words, your faith does not earn or merit eternal life or any other blessing. That would be to turn faith into a work that makes God your debtor! Rather, Christ Himself merits our salvation and all spiritual blessings. We deserve nothing from God but judgment, but in His grace, He offers mercy and full pardon to the one who trusts in the merits of Christ.

John Owen explains,

Faith alone is the gracious power which takes us off from all confidence in ourselves, and directs us to look for all in another; that is, in God himself ([An Exposition of the Epistle to the Hebrews](#) [The National Foundation for Christian Education], 7:41).

Salvation and everything that we have is from God as a gift by His grace. The Reformer, Martin Bucer, explains, "when God rewards our good works he is rewarding his works and gifts in us, rather than our own works." Since God works in us, "both to will and to work for His good pleasure" (Phil 2:13-note), Bucer says, "all the good that God does to us and the eternal life that he gives us still remain the results of his grace alone, so that no one should boast of himself, but only of the Lord" (cited by Philip Hughes, *A Commentary on the Epistle to the Hebrews* [Eerdmans], p. 461).

So, make sure that you're trusting in Christ alone for salvation. Understand that you do not in any way merit salvation by your faith, but that faith is simply the channel through which God's blessings flow.

(3) Remember that the rewards of faith are in eternity, not necessarily in this life.

We saw this last week with Abel, who didn't live a long and happy life on earth. But his life was blessed and Cain's life was cursed, even though Cain lived many years and had many earthly successes. The same thing is true of Moses. He chose to give up his comfortable situation as the son of Pharaoh's daughter and to endure ill-treatment with God's people, "for he was looking to the reward" (He 11:24, 25, 26-note).

This is also illustrated in the case of Enoch (He 11:5-note). Even though he lived 365 years, which is very long by today's standards, in the context of Genesis 5, he has by far the shortest life of all of the pre-flood patriarchs. His father, Jared, lived 962 years. His son, Methuselah, set the record at 969 years. Yet Enoch, who is noted for his godliness, only lived about a third as long as they did! This shows us that faith's reward is not necessarily a long life on earth, but eternal life with God in heaven.

Enoch's translation into heaven is also an illustration of what God will do for those who are alive when Jesus returns. We will be caught up in the clouds "to meet the Lord in the air, and so we shall always be with the Lord" (1Th 4:17-note). Even for believers who die physically, there is a sense in which they will not see death. As Jesus told Martha at Lazarus' tomb, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die." Then He pointedly asked her, "Do you believe this?" (John 11:25, 26). Faith looks to God for the reward of eternal life in heaven, not for the good life here and now.

We've seen that our number one aim in life should be to please God, and that faith is essential to please Him. Finally,

3. Faith is a daily walk that extends over a lifetime.

Enoch's life also illustrates this point. Genesis 5 does not mention faith in connection with Enoch, but it does say twice that he walked with God. The LXX translators, seeking to make the language less anthropomorphic (F. F. Bruce, Commentary on the Epistle to the Hebrews [Eerdmans], p. 287), render that phrase, "Enoch was **well-pleasing** to God."

Since it is impossible to please God without faith, it follows that Enoch walked by faith. His 300-year walk of faith obtained God's testimony that he was pleasing to Him. We must walk by faith with God on earth if we expect to dwell with Him forever in heaven.

Let's briefly explore the word picture of a walk with God. First, consider that a walk is not spectacular or impressive. If we were writing the biography of a man who was taken up into heaven bodily without dying, I'm sure that we would not title it, "The Man Who Walked With God." We'd call it, "The Man Who Flew With God." We're attracted to the sensational, but God calls our attention to a man who walked with Him. To fly with God sounds impossible, but to walk with God is doable. Walking is not the flashiest or quickest way to get someplace, but it's a frequent description of the Christian life. John Bunyan's Pilgrim's Progress is a wonderful expanded description of the Christian walk.

To walk with God means that our lives are in step with God, yielded in obedience to Him, headed in the direction He chooses. Walking also implies intimacy and fellowship. Walking with a friend is a time to talk, to get to know one another, and to share the things that are happening in your lives. Walking with God is a daily process of growing more intimate with Him as you share everything in your life with Him and learn more of His ways.

Of course, you have to do your own walking. Someone else can't do it for you. Just as a physical exercise program requires discipline, so spiritual walking requires discipline (1Ti 4:7-note). You have to take the initiative, the time, and the effort that is required to walk with God. If you don't make frequent appointments to get alone with Him, it won't happen. If you don't make an effort to read His Word and apply it to your life, you're not walking with Him. If you are not memorizing His promises and applying them to the various situations you face, you're not walking by faith. If you have trusted in Christ as Savior, but you have grown lazy and aren't walking with Him, then get up and get back on the path. Faith is a daily dependence on God, step by step, that continues over a lifetime.

Conclusion

There is a familiar story about a little girl who went to Sunday School and heard the story of Enoch. She went home and told her mother, "You know, Mother, he used to go for walks with God." The mother replied, "That's wonderful, dear. How did it end?" "Well, Mother, one day they walked on and on, and got so far that God said to Enoch, 'You're a long ways from home. You had better come in and stay with Me!'"

If you walk with God by faith, your life is pleasing to Him. Even if you go through horrible trials, you can trust that He is with you. One day, He will say to you, "You're a long ways from home. You had better come in and stay with Me!"

Discussion Questions

Why is it essential to recognize that pleasing God begins on the heart (or, thought) level? What errors does this avoid?

How would you deal with a person who is struggling to believe in the existence of God? Are "proofs" of His existence useful or should we take a different approach?

Why is it crucial to affirm that faith is not meritorious? What are some errors that the meritorious view of faith leads to?

Should the believer be motivated by rewards in heaven? Why/ why not? Is God Himself the totality of our reward? ([Index to Pastor Steven Cole's sermons by Bible book - Highly Recommended - They read much like a verse by verse commentary](#))

How To Know There's a God

Read: Hebrews 11:1-7

He who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. —Hebrews 11:6

An atheist said to a Quaker, "Have you ever seen God? Have you ever felt God? Have you ever smelled God? And you say you have a God!"

After a long pause, the Quaker replied, "Hast thou ever seen thy brains? Hast thou ever felt thy brains? Hast thou ever smelled thy

brains? And thou sayest thou hast brains!"

There probably are very few atheists—those who have seriously thought about life and concluded that there is no God. There are more agnostics—thinking people who say, "I don't know." The vast majority of individuals, however, affirm—at least intellectually—that God exists.

Hebrews 11:6 tells us that recognizing God's existence is the first step to knowing Him personally. Then we must seek Him and believe that He will reward our quest to know Him.

Our search will ultimately lead us to consider Jesus. He declared, "I and My Father are one" (John 10:30). He also said that the person who desires to obey God will recognize that He, Jesus, spoke the truth (John 7:17).

You or someone you know may be at step one: recognizing that God exists. Remember, the Lord rewards those who earnestly seek to know Him. And a personal relationship with Him comes only through faith in Christ. - Dennis DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I searched with all my heart to know
If God was really there;
He graciously revealed Himself—
His mercy, love, and care.
—Bierema

Do you want to know God? Obey what you know of His Word.

The Search For God

Read: Job 23:1-17

[God] is a rewarder of those who diligently seek Him. —Hebrews 11:6

Job must have felt as if he were on a roller coaster. One day he seemed to have everything, then suddenly everything was taken away. He lost his family, his possessions, his health, and he even became alienated from his wife and friends.

When Job's thoughts sank into the dark depths of doubt, he felt as if God had become an inaccessible stranger. He cried out, "Oh, that I knew where I might find Him!" (Job 23:3).

Many people would say that Job was foolish to think that he could ever find God. In fact, one present-day atheist has called the quest for God "the biggest wild-goose chase in history."

But if you once felt close to God and now feel distant, or if you've never known the reality of a relationship with Him, don't believe for a split-second that you're on a wild-goose chase.

Remember, He loves you so much that He sent His Son to die for you (Jn. 3:16). While you are groping for Him in the darkness, a nail-pierced hand is being lovingly extended toward you. Grasp it in faith! You will discover that the quest for God is not a wild-goose chase, but the way to find forgiveness of sin and the fulfillment of your deepest desire: a personal relationship with the God of the universe. By Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Found by God! Found by God!
Lost in sin, but now I am set free;
It was not I who found, O Shepherd true,
No, I was found by Thee. —Anon.

God sometimes puts us in the dark so that we may see the light.

What God Do We Believe In?

Read: Psalm 115:1-11

Without faith it is impossible to please Him, for he who comes to God must believe that He is. —Hebrews 11:6

For more than 50 years, the Gallup organization has been surveying the religious beliefs of the American people. Here are some of their findings: In 1947, 93% professed faith in God, 73% expected an afterlife, 90% affirmed that they pray, and 41% attended some

kind of church service frequently. In 1997, the survey findings were virtually the same, except that professed faith in God went up to 96%.

What most concerned one analyst, however, was the content of the faith of the 96% who said they believed in God. He wondered if many of them believed in “a celestial Santa Claus” or a “disengaged clockmaker” who set the world in motion but now couldn’t be bothered by human needs.

If we take the Bible as our guide, we worship the one true God. He is the holy, eternal, almighty, infinitely wise, and gracious Creator, who abhors sin and yet forgives on the basis of the sacrifice of His Son on Calvary. This one true and living God is the God who can assure us of life forever in heaven’s glory.

Even though it’s unlikely that 96% of Americans believe in the God of the Bible, this is the God in whom we all must believe. By Vernon Grounds ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious—Thy great name we praise.
—Smith

Faith is misplaced if it is not in the God of the Bible.

Hebrews 11:7 By [faith Noah](#), being [warned](#) by God [about](#) things not [yet seen](#), in [reverence prepared](#) an [ark](#) for the [salvation](#) of his [household](#), by [which](#) he [condemned](#) the [world](#), and [became](#) an [heir](#) of the [righteousness](#) which is [according to faith](#). ([NASB: Lockman](#))

Greek: [Pistei chrematistheis \(AAPMSN\) Noe peri ton medepo blepomenon \(PPPNPG\) eulabetheis \(AAPMSN\) kateskeuasen \(3SAAI\) kiboton eis soterian tou oikou autou. di' es katekrinen \(3SAAI\) ton kosmon. kai tes kata pistin dikaiosunes egeneto \(3SAMI\) kleronomos.](#)

Amplified: [Prompted] by faith Noah, being forewarned by God concerning events of which as yet there was no visible sign, took heed and diligently and reverently constructed and prepared an ark for the deliverance of his own family. By this [his faith which relied on God] he passed judgment and sentence on the world’s unbelief and became an heir and possessor of righteousness (that relation of being right into which God puts the person who has faith). ([Amplified Bible - Lockman](#))

KJV: By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

NLT: It was by faith that Noah built an ark to save his family from the flood. He obeyed God, who warned him about something that had never happened before. By his faith he condemned the rest of the world and was made right in God’s sight. ([NLT - Tyndale House](#))

Phillips: It was through faith that Noah, on receiving God’s warning of impending disaster, reverently constructed an ark to save his household. This action of faith condemned the unbelief of the rest of the world, and won for Noah the righteousness before God which follows such a faith. ([Phillips: Touchstone](#))

Wuest: By faith Noah, having been divinely warned concerning the things not seen, with reverential care prepared an ark for the preservation of his household; by means of which he condemned the world, and became an heir of the righteousness which is according to faith.

Young’s Literal: By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.

BY FAITH NOAH BEING WARNED BY GOD ABOUT THINGS NOT YET SEEN: Pistei chrematistheis (AAPMSN) Noe peri ton medepo blepomenon (PPPNPG):

- **By faith Noah** - Ge 6:13,22; 7:1,5; Mt 24:38; Luke 17:26
- **Being warned by God** - 2 Pe 2:5
- Ge 6:13; 19:14; Ex 9:18, 19, 20, 21; Pr 22:3; 27:12; Ezek 3:17, 18, 19; Mt 3:7; 24:15,25; 2 Pe 3:6
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

CAPTAIN NOAH AND HIS UNSINKABLE FAITH

By faith - Noah dramatically illustrates that **faith** that saves is **faith** that acts (). Faith alone saves! But the faith that saves is not "alone"! A man is justified by faith alone, not by works, but a faith that "works" is not alone!

Spurgeon - "Enoch walked with God, and he was no more for God took him" (Gen 5:24), and we read that Noah also "walked with God" (Gen 6:9). These two spent their lives in such constant communion with the Most High that they could be fully described as walking with God. Noah is the picture of one who is the Lord's witness during evil days and lives through them faithfully, enduring unto the end. It was his to be delivered from death by death. The ark was, so to speak, a coffin to him: he entered it and became a dead man to the old world; within its enclosure, he was floated into a new world to become the founder and father of a new race. As in the figure of baptism we see life by burial, so it was with this chosen patriarch; he passed by burial in the ark into a new life. In Enoch we see a type of God's people who will go home peacefully before the last closing struggle. Before the first clash of swords at Armageddon, such Enochs will be taken from the evil to come. But in Noah we see those who will engage in the conflict and bear themselves bravely amid backsliding and apostasy until they shall see the powers of evil trodden under their feet as straw is trodden for the dunghill. Noah believed in God in his ordinary life. Before the great test came, before he heard the oracle from the secret place, Noah believed in God. We know that he did, for we read that he walked with God, and in his common conduct he is described as being "a righteous man, without defect in his generations" (Gen 6:9). To be righteous in the sight of God is never possible apart from faith, for "the righteous shall live by his faithfulness" (Hab 2:4). It is a great thing to have faith in the presence of a terrible trial, but the first essential is to have faith for ordinary everyday consumption.

In Genesis we read a description of Noah -

Ge 6:9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah **walked with God** (was pleasing to God - see comment).

Comment - Note in the Septuagint that **walked with** is **euaresteo** which is used in Hebrews 11:6 ("impossible to **please**") and was used in the Septuagint of Ge 5:24 to translate the phrase "**walked with**", To walk with God means that our lives are in step with God, yielded in obedience to Him, headed in the direction He chooses. **Walking** also implies intimacy and fellowship. **Walking** with a friend is a time to talk, to get to know one another, and to share the things that are happening in your lives. **Walking** with God is a daily process of growing more intimate with Him as you share everything in your life with Him and learn more of His ways.

Faith (4102) ([pistis](#) - see notes in preceding verse)

Noah illustrates that **faith** hears and receives God's Word -

Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. **Make** (a command) for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover (Heb verb = [kaphar](#) = literally as in this passage means to cover and in other contexts means to make an atonement [And thus = "**Yom Kippur**" = [Day of Atonement](#)]! E.g., Da 9:24-note speaking of the Messiah) it inside and out with pitch (Hebrew = [kopher](#) = means pitch. Most OT uses in KJV mean a ransom, price demanded to redeem a person.). (Ge 6:13, 14)

And then **Noah** demonstrates that true saving **faith** "works"

Thus Noah did; according to all that God had commanded him, so he did. (Ge 6:22)

Comment: For a more in depth discussion of this vitally (eternally) important relationship between saving **faith** and **works**, see notes on James 2:14, 15, 16, 17ff (Notes)

Spurgeon - (Noah) had listened to the terrible threat that God would destroy all living things with a flood; his faith believed both the warning and the promise. If he had not believed the threat, he would not have prepared an ark, and so would not have received the promise. Men do not prepare an ark to escape from a flood unless they believe that there will be a flood.

Warned (5537) ([chrematizo](#) from [chrema](#) = an affair, business, sum of money, Ac 4:37, 8:18, 24:26, property Mt 19:22) in the NT

means to impart a divine message (an injunction or warning) which is the primary meaning in the present passage. **Chrematizo** in this sense speaks of a divine oracle or declaration (Lk 2:26), as well as a divine warning (He 12:25, 8:5, Mt 2:12, 22). In the Greek papyri **chrematizo** was also used of official pronouncements by magistrates and of a royal reply to a petition as well as an answer of an oracle or as describing a revelation from a deity. Josephus uses **chrematizo** in the sense of to receive a response from God.

Our **Lord Jesus Christ** also warned His disciples (Lk 17:22) (and by way of application all mankind regarding these **last days** [cp 2Ti 3:1-note])...

And just as it happened in the days of Noah, so it will be also **in the days of the Son of Man** (in the days preceding the return of Christ - see Second Coming): 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. (Lk 17:26, 27)

Seen (991) (**blepo**) can denote simple voluntary observation and so mean to look at, behold. Many NT uses convey the sense of becoming aware of or taking notice of something, of perceiving or discerning or understanding. **Blepo** means to discern mentally, observe, consider, contemplate, look to in the sense of taking care, take heed. It means perceive with your eyes. Have your eye on so as to beware of.

Recall the description of faith in Hebrews 11:1 "Now faith is the assurance of things hoped for, the conviction of things not seen." Noah had conviction, so much so that he set about to build an ark even though it had never rained! Talk about faith! The point is that Noah took God at His Word. He trusted what God said was true even though it had not yet happened.

What was Noah's wife's name? Dr. R. G. Lee asked that question one day while he was visiting New Orleans Baptist Theological Seminary. He said that her name was "Grace," because Genesis 6:8 says that "Noah found Grace." What kind of lights did the Ark have in it? Flood lights!

Related Resources - faith and obedience:

- Relationship of faith and obedience - Covenant
- Obedience of faith - Ro 1:5, 16:25
- James 2:14-26 Comments on Faith and Works
- See Commentary on Genesis 12:4

IN REVERENCE PREPARED AN ARK FOR THE SALVATION OF HIS HOUSEHOLD BY WHICH HE CONDEMNED THE WORLD: eulabetheis (AAPMSN) kateskeuasen (3SAAI) kiboton eis soterian tou oikou autou di es katekrinen (3SAAI) ton kosmo:

- **In reverence prepared an ark** - Ge 6:18; 7:1,23; 8:16; Ezek 14:14,20; 1Pe 3:20
- **By which he condemned** - Matthew 12:41,42; Lk 11:31,3
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

KJV says "in fear" but as **Wuest** says "the word **“fear,”** gives one the erroneous impression that Noah acted under the influence of fright. The Greek word is **eulabeomai**, which means "to act cautiously, circumspectly, to reverence, stand in awe of" in this context. Noah acted with "pious care, a reverent circumspection with regard to things enjoined by God, and as yet unseen, yet confidently expected on the strength of God's word" (Vincent). The things not seen (Heb 11:1) were the contents of God's revelation to Noah regarding the flood (Gen. 6:13–22).

Reverence (2125) (**eulabeomai** from **eu** = well + **lambano** = take hold - literally "taking hold well" or "one who receives well" and thus reverently - see related word **eulabeia**) means to be concerned, to be cautious, to be thoughtful, to be circumspect, to give careful heed or to be moved with reverent regard/respect for something or someone, in this case Noah's sense of reverence regarding God and His warning. In Noah's case we observe that a reverential attitude led to a reasonable action (built an ark!).

This is the only NT use of **eulabeomai** (Note - The Textus Receptus has one use in Acts 23:10) but there are 21 uses in the Septuagint (LXX) -Ex 3:6; Deut. 2:4; 1Sa 18:15, 29; Job 13:25; 19:29; Pr. 2:8; 30:5; Isa. 51:12; 57:11; Je 4:1; 5:22; 15:17; 22:25; Dan. 4:5; Nah. 1:7; Hab. 2:20; Zeph. 1:7; 3:12; Zec 2:13; Mal. 3:16

Habakkuk 2:20 "But the LORD is in His holy temple. Let all the earth be silent (Heb = has = hush! Keep silence!; LXX = eulabeomai) before Him."

Zodhiates adds "Noah's action was not out of cowering, servile fear. Rather, he took what God uniquely revealed to him as if it were

an oracle that He was going to flood the earth and that he should build an ark. Noah took God at His word, that what He was telling him was eu, good, right, and he received (élaben) it as such. He did not build the ark out of fear but from having received God's oracle as truth to be believed. (BORROW [The Complete Word Study Dictionary: New Testament](#))

Thomas Watson (1681) wrote that "When the soul looks either to God's holiness, or its own sinfulness—it fears. But it is a fear mixed with faith in Christ's merits; the soul trembles—yet trusts. Like a ship which lies at anchor, though it shakes with the wind, yet it is fixed at anchor. God in great wisdom couples these two graces of faith and fear. Fear preserves seriousness, faith preserves cheerfulness. Fear is as lead to the net—to keep a Christian from floating in presumption; and faith is as cork to the net—to keep him from sinking in despair.

Prepared (2680) ([kataskeuazo](#) from [katá](#) = intensifies the meaning of + [skeuazo](#) = prepare <> from [skeuos](#) = implement, vessel) is a verb which means to to equip, make ready, construct, or to cause to be thoroughly prepared. It includes the supply of all necessary furniture and equipment. It's the idea of adorning and equipping with all things necessary. [Kataskeuazo](#) was the word used to describe the preparing of a way before oriental monarch (Mt 11:10; Mk 1:2; Lk 7:27 from Malachi 3:1).

Spurgeon - Noah obeyed at all costs. To build the huge vessel must have cost Noah a great deal of money and labor. He could not get everybody to work at the absurd task of building a vessel on dry land. As they would be laughed at, his workmen would be sure to demand extra pay. Possibly he had to pay double wages to everyone employed on the ark. The patriarch was content to sink all his capital and all his income in this singular venture. It was a poor speculation—so everybody told him—and yet he was quite willing to put all his eggs into that one basket. God had bidden him build, and build he would, feeling that the divine command insured him against risk. Can we do the same? Noah went on obeying under daily scorn. The men of that generation mocked him. He went out and preached to them, but many would not hear him, for they thought him mad. Those who did listen to him said to each other, "He is building a vessel upon dry land—is he sane? We are scientific, and therefore we know how absurd his preaching is; no one ever heard of the world being drowned by a flood." I cannot reproduce the letters that were written about the sturdy patriarch, nor can I recount the spiteful things that were said by the gossips, but I have no doubt they were very clever, and very sarcastic. Those productions of genius are all forgotten now, but Noah is remembered still. For all the scorning of many he went on obeying his God: he stuck to the lines on which God had placed him, and he could not be turned to the right hand or to the left, because he had a real faith in God.

Ark (2787) ([kibotos](#)) describes a wooden box or chest and here refers to the sea faring vessel God had Noah build to save himself and his family from the world-wide flood. In other contexts **kibotos** refers to the Ark of the Covenant (He 9:4, Heb 11:19).

Spurgeon comments (some duplication as these are compiled from a number of separate expository comments by Spurgeon)...

There is an unholy fear which is cast out by perfect love (1Jn 4:18), but there is a holy fear, **filial fear** (filial = of, relating to, or befitting a son or daughter), which dwells most happily with **faith**, so was it with Noah, who, "by faith,... moved with fear, prepared an ark to the saving of his house."

You see, **faith** and **fear** can live in the same heart; and they can work together to build the same ark. Faith and fear are very sweet companions, when the fear is **filial fear**, a holy dread of disobeying, God. When we are moved with that fear, our faith becomes practical.

Fear and **faith** may sometimes dwell together. There is a holy, humble fear that perfect love never casts out (**Ed**: In other words, this is a "fear" God's children should possess and should seek to cultivate, cp 1Pe 1:17-note, 2Co 7:1-note for this filial fear motivates obedient, holy conduct), but entertains and cherishes; and this is the kind of fear that Noah possessed: "Being warned of God of things not seen as yet, moved with fear, he prepared an ark." Noah was a practical life-saver,— an ark-builder; and so he became the second father of the human race,— a sort of new Adam,— and that simply by his faith. Oh! what is there that is impossible to the man who believes in God? "All things are possible to him that believeth." (Mk 9:23)

See how **faith** within a man masters all his emotions. Noah, in preparing the ark, was "**moved with fear**;" but that **fear**, instead of hampering him, was yoked with his **faith**, and so was turned to practical account. Oh, for an overcoming **faith**, (cp 1Jn 5:4, 5) which shall hold our entire nature in check, or which shall employ every part of our being for its own high and noble purposes! (**Ed**: Amen!)

Noah was the second great father of men as Adam was the first. In the flood, all died except Noah and his family. Faith made him build the great ship on dry land, into which he went, with his wife and family and all manner of living creatures; and when the rest of mankind were destroyed, they outlived the flood.

Faith can outlive a deluge which drowns the whole world. She (faith) hath an Ark even when God's wrath sweeps all the rest away. Next we learn the obedience of faith (referring to He 11:8-note). (Exposition of Hebrews)

As an aside **godly reverential fear** goes hand in hand with **love** -- love is the positive side, fear the negative; (filial, like love of a child for their parents) love prompts (motivates) one to do what pleases God, while fear prompts one to refrain from what displeases God.

Salvation (4991) (**soteria** from **soter** = Savior in turn from **sozo** = save, rescue, deliver) describes the rescue or deliverance from danger, destruction and peril.

Peter (in the background of an otherwise interpretatively difficult section of his letter) alludes to this salvation event because of the intractable evil of mankind (Ge 6:5, 13)...

when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. (1Pe 3:20-note)

Mankind has continually looked for **salvation** of one kind or another (Eccl 3:11 is true but so is Ro 3:11-note). Greek philosophers (who did not understand spiritual truth, cp 1Co 2:14) had turned inward and begun to focus on changing man's inner life through moral reform and self-discipline. The Greek Stoic philosopher Epictetus called his lecture room "the hospital for sick souls." **Epicurus** (in a state of self deception/delusion) called his teaching "the medicine of salvation." **Seneca** taught that all men were looking **ad salutem** ("toward salvation") and that men are overwhelmingly conscious of their weakness and insufficiency in necessary things and that we therefore need "**a hand let down to lift us up**". **Seneca** was not far from the truth as Scripture testifies...

(Jehovah speaking) Is My hand so short that it cannot ransom? Or have I no power to deliver?... Behold, the LORD'S hand is not so short that it cannot save... (Jeremiah speaking) 'Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee" (Isa 50:2... Is 59:1... Je 32:17)

Household (3624) (**oikos**) refers to a dwelling and by implication a family (more or less related), a home, a household.

Condemned (2632) (**katakrimo** from **kata** = down, against + **krino** = to assess, then to separate or distinguish, then to give an opinion upon, judge, then to decide or determine and finally to judge (to judge one down [**kata** = down]), pronounce judgment or to condemn) means to give judgment against, pass sentence upon, pass judgment against and hence to condemn, this latter action implying there has been a crime. It means to pronounce sentence against or to adjudge guilty and always denotes an adverse sentence (to sentence to punishment).

Condemn = Old French *condemner*, from Latin *condemnāre* from *con-* (expressing intensive force) + *damnare* = to condemn, to inflict loss upon from *damnum* = loss, damage.

Katakrimo in secular Greek was a legal technical term for pronouncing a sentence after reaching a verdict or decision against someone. To declare an evildoer guilty.

In our modern parlance, the word **condemn** is often used with a "lighter" meaning such as to censure, to express strong disapproval, to denounce, etc. Most Biblical uses of **katakrimo** are not "light" as evidenced by repeated use of this verb to describe Jesus being **condemned** to death. Similarly all who disbelieve will be **condemned**, which is not simply censured, etc, but sentenced to eternal separation from God (but see Ro 14:23-note which describes condemnation by one's own conscience, not eternal condemnation or condemnation to death).

The Wycliffe Bible Encyclopedia writes that **katakrimo** "is to be distinguished from... (krino) in that it refers either to the sentence or to the punishment following the sentence rather than to the simple act of deciding in judgment. Only the context can determine the precise nature of the sentence. (Pfeiffer, C. H. F. Vos & J. Rea, Ed *The Wycliffe Bible Encyclopedia*. 1975 Moody Press)

Nelson's New Illustrated Bible Dictionary writes that "**Condemn** and **condemnation** are judicial terms, the opposite of **Justify** and **Justification** (Mt 12:37; Ro 5:16, 18). God alone is the Judge of people; in His demand for righteousness, sin leads invariably to condemnation and death. (Youngblood, R. F., Bruce, F. F., Harrison, R. K., & Thomas Nelson Publishers. *Nelson's New Illustrated Bible Dictionary*)

The Evangelical Dictionary of Biblical Theology adds that "From the standpoint of semantics, condemnation is part of legal terminology. When it is discovered that a crime has been committed, that the law has been broken, the process of investigation may lead to formal charges being levied against a defendant. The process of litigation leads to the outcome, a verdict of acquittal or guilt. The verdict indicates that the defendant is either free from or accountable to the law's penalty for that crime. Thus the result is either vindication or condemnation. Condemnation can refer either to the legal status of liability to punishment or to the actual infliction of that punishment. At times the word is also used in a broader context to refer to negative evaluations of a person by peers or by one's own conscience. This legal process is to some extent the background for biblical language about judgment and condemnation. (Click for full article that goes into much greater detail) (Elwell, W. A., & Elwell, W. A. *The Evangelical Dictionary of*

Spurgeon - I do not read that Noah ever entered into any dispute with the men of his times. He never argued, much less did he wish them ill; he simply believed and told them the truth. He kept his own faith intact and went on building his ark, thus practicing what he believed. In this way he condemned those who criticized him. So you see that **faith** has a condemning power towards an ungodly world. You do not need to be constantly telling worldlings that they are doing wrong; let them see clearly the evidence of your faith (cp Mt 5:16-note, Php 2:14, 15-note, 1Pe 2:12-note, 1Pe 3:16-note), for that will bear the strongest conceivable witness against their unbelief and sin, even as Noah, by his faith, "condemned the world, and became heir of the righteousness which is by faith."

Related Resource:

- [Eternal Punishment](#)

World (2889) (**kosmos**) can mean the world with its primary meaning being order, regular disposition and arrangement (God's creation of the heavens and earth) but in this case is used figuratively (and morally/ethically) to refer to the whole of mankind who is alienated from God, unredeemed and hostile to Him. For example, John speaking of the incarnation of Jesus said that "He was in the world (kosmos - here refers to the earth with all its inhabitants) and the world (kosmos - primarily refers to the creation) was made through Him and the world (kosmos - primarily has a moral/ethical meaning describing those hostile to Him) did not know Him." (Jn 1:10).

In the context of the flood **"the world"** included all of mankind other than those safe in the Ark!

Wuest - The word "which" goes back to "faith" for its antecedent. Noah condemned the world by his faith. There are two interpretations of this statement, depending upon which meaning one takes for the word "world" (kosmos). If **kosmos** refers to the physical earth, then the sentence is to be interpreted as follows: Noah by acting in faith when building the ark, announced the condemnation of the earth to destruction. If we take **kosmos** as referring to the fallen, human race, the meaning is that Noah condemned the conduct of his contemporaries by the contrast which his own faith presented. We have examples of the same thing in Matt. 12:41, Ro 2:27. However, Weiss objects to this interpretation and says that in this epistle kosmos is not used to denote the world of men. But the question arises as to what God judged in the flood, the physical earth or the sinful race? It seems, therefore, that the first interpretation is the correct one. Noah threw into bold relief by his faith, the unbelief of the human race. Not only did he condemn the human race by his faith, but he became heir of the righteousness which is by faith. The words "became heir" in the Greek text here mean merely "became owner" or "became partaker," although there is underneath the word the idea familiar to the Jewish mind, that spiritual blessings are a heritage bestowed by God. We must be careful to note here that this righteousness is not justifying righteousness, but experimental righteousness, righteousness in conduct. In Genesis the warning of God was given Noah because he was righteous. In Hebrews we are told that Noah wrought righteousness in his life by faith. He is one of those who as in 11:33 wrought righteousness. ([Hebrews Commentary](#)) ([Wuest Word Studies - Eerdmann Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

AND BECAME AN HEIR OF THE RIGHTEOUSNESS WHICH IS ACCORDING TO FAITH: kai tes kata pistin dikaiosunes egeneto (3SAMI) kleronomos:

- **Became an heir of the righteousness**- Ro 1:17; Ro 3:22; Ro 4:11,13; 9:30; 10:6; Gal 5:5; Phil 3:9; 2Pe 1:1
- [Hebrews 11 Resources](#) - Multiple Sermons and Commentaries

MOSES BECAME AN HEIR

Became (1096) (**ginomai**) means to come into existence. **Ginomai** in some contexts means to be born and in a sense Noah and his family who were born dead in their trespasses and sins (Ep 2:1-note, Ro 5:12-note), came into existence into a new life characterized by God's **imputation** (crediting to Noah's account) of perfect righteousness (cp Abram, Ge 15:6 who heard "the gospel" = Gal 3:8 and believed, the Hebrew verb **aman**). In other words they were saved by **grace** (Ge 6:8KJV) through **faith** (Ep 2:8, 9-note)

Became an heir of righteousness-- Noah came into being as an heir. In a sense this is the OT equivalent of the NT doctrine of being born again.

Spurgeon God declared him righteous—not righteous by his works, although his works, following upon his faith, proved him to be righteous. He was righteous by his faith. He believed God, and found grace in the eyes of the Lord. He received the righteousness

that God gives through Jesus Christ to all who believe. Wrapped in this, he stood before the Lord, justified and approved. By faith he was adopted and became a son, an heir. For him the promise of the woman's seed, though it was all the Bible that he had, was quite enough. The woman's seed, and the Lamb's sacrifice, which Abel had seen, these were almost all the revelation he had known. He had no Pentateuch, no Psalms, no Gospels, no Epistles, but he so believed that little Bible of his that he expected that Christ in him would bruise the serpent in the world. God honored his faith, and he condemned the world. He lived when the rest perished; he was secure in his ark when the myriads were sinking in the deluge. He became "heir of the righteousness that comes by faith" when others were condemned.

Moses records Jehovah's testimony to Noah's **righteousness** -

Then the Lord said to Noah, '**Enter** (a command) the ark, you and all your household, for you alone I have seen to be **righteous** before Me in this time... Noah **did** according to all that the Lord had commanded him. (Ge 7:1, 5)

Comment: Again observe the association between **faith** and **obedience** (**Command** = enter; **Obedience** = Noah did). However, be careful not to distort this truth. Noah's obedience did not save him, but it demonstrated that his faith was genuine. Don't tell me you believe in Jesus, because I cannot see your heart (only God can). Show me you believe in Jesus by your obedience, then I have a "window" as it were into your heart.

Heir of righteousness - Noah was both an **heir** and a **proclaimer** of God's **righteousness**, Peter recording that

God "did not spare the ancient world, but preserved (phulasso - guard a person that he might remain safe) Noah, a preacher ([kerux](#) = a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders) of righteousness, with seven others, when He brought a flood upon the world of the ungodly (2Pe 2:5-note)

Comment: Ponder the picture in this passage! Imagine the roaring seas, spreading out over the land as the rains came falling down. Picture men and women and children crying out for help as the waters rose. And then ponder the essence of the meaning of this verb phulasso. O, how great is this salvation to which we have been called and by which Jesus rescues us from the horrible (albeit righteous and just) wrath to come (1Th 1:10-note)

Ezekiel mentions Noah's **righteousness**

"Even though these three men, Noah, Daniel and Job were in its midst, by their own **righteousness** they could only deliver themselves," declares the Lord God. (Ezekiel 14:14, 20)

Comment: God is speaking to faithless Judah who is soon to be taken in the third and final stage of Jerusalem's sacking by Babylon. These righteous men, including one who must have been living at the time [this would really be pouring the proverbial "salt in the wound"!], could convey no righteous credit to the sinful, unrepentant, faithless nation [except for a small remnant]. By way of application, righteous parents, membership in a righteous, godly church, performance of acts such as water baptism, etc, cannot confer righteousness which is only by grace through faith (Ro 3:24-note, Ro 3:28-note).

Heir (2818)(**kleronomos** [word study] from **kleros** = a lot - lots were cast or drawn to divide property or select a winner or an heir + **nemomai** = to possess, to distribute among themselves) literally refers to one who obtains a lot or portion. It is one who receives something as a possession or a beneficiary (the person named as in an insurance policy to receive proceeds or benefits). It signifies more than one who inherits and it includes the idea of taking into possession. The New Testament usage of **kleronomos** applies primarily to the realm of spiritual inheritance.

Detzler records a different origin stating that **kleronomos** "is a combination of two words: **kleros** (a lot or inheritance) and **nomos** (law). Thus the word **kleronomos** indicates the legal distribution of possessions or lots to heirs... In the original Greek culture, possessions were passed on to any person named in one's will. In fact, Greeks often built their fortunes for the purpose of passing them on to favored relatives. The Romans widened the concept to enable the distribution of possessions or wealth among close friends or loyal servants. To the Jews, however, an inheritance was usually reserved for one's children. In fact this was preserved in the Law as the principle to be followed. The Greek Old Testament also used **kleros** to refer to casting of the lot, as was seen in the use of the Urim and Thummim (Ex. 28:30; Lev 8:8). ([Detzler, Wayne E: New Testament Words in Today's Language. Victor. 1986](#))

In the Greco-Roman world the word **kleronomos** was a legal term and was found on ancient inscriptions of Asia Minor to refer to a son after he was succeeded to the inheritance as representative of his father, undertaking all the duties and obligations of his father.

A **heir** is one who receives or is entitled to receive some endowment or quality from a parent or predecessor.

Richards writes that **kleronomos** is "one who takes possession of or inherits. The emphasis is on the heir's right to possess. ([Richards, L O: Expository Dictionary of Bible Words: Regency](#))

Vine commenting on the use of **kleronomos** in He 1:2 (note) writes that "**kleronomos**, "heir," signifies more than one who inherits, or obtains a portion, it means (like the corresponding Hebrew word, *yaresh* = [03423](#) = take something from someone else and possess it for yourself) to take into possession. The word, while being virtually a title, also conveys the significance of dominion and authority... that property in real estate which in ordinary course passes from father to son on the death of the former

Righteousness ([1343](#)) (**dikaioisune** from **dikaiois** = theologically describes what is right in the sense of being in accordance with what God requires) comes from a root word that means "straightness" and conveys the idea of conforming to a standard or norm. In Biblical terms **righteousness** is that which is acceptable to God and in keeping with what God is in His holy character. God is totally righteous because He is totally as He should be. The **righteousness of God** is that which is all that God is, all that He commands, all that He demands, all that He approves, all that He provides (through Christ). In practical terms God's righteousness conferred (imputed) to Noah works its way out in right behavior before God and right behavior before men.

Where is God's righteousness by faith revealed? (see Ro 1:16,17-note, Ro 3:22-note, Ro 4:11-note, Ro 4:13-note, Ro 9:30-note, Ro 10:6-note, Ga 5:5 Php 3:9-note) So what was "preached" to Noah? It had to be a form of the "gospel". Noah's actions --"in reverence prepared" -- demonstrated that he had taken God at His word (i.e., Noah had believed -- so "by faith" Noah obtained salvation.) And how was Noah described by Peter? (2Pe 2:5-note)

Faith ([4102](#))(**pistis** - [see preceding notes](#)) is synonymous with trust or belief and is the conviction of the truth of anything, and in Scripture usually speaks of belief respecting man's relationship to God and divine things.

Crooked And Straight

By faith Noah...prepared an ark for the saving of his household. —Hebrews 11:7

Hebrews 11:1-7

Charles Haddon Spurgeon, the great London preacher, found in Noah's life the principle that "every act of faith condemns the world." "By faith Noah . . . 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" (Hebrews 11:7).

Commenting on that verse, Spurgeon said: "Live a holy life...I have heard it said that if there is a crooked stick, and you want to show how crooked it is, you need not waste words in description. Place a straight one by the side of it, and the thing is done directly. Noah condemned the world, and became heir of the righteousness which is by faith."

The New Testament calls Noah "a preacher of righteousness" (2 Peter 2:5), even though none of his "sermons" are recorded in the Bible. Perhaps it was Noah's obedience to God in building the ark that stands as his greatest witness to a self-centered and violent generation. "According to all that God commanded him, so he did" (Genesis 6:22).

How easy it is to be critical of the sins of others. But how much more powerful to demonstrate the grace and righteousness of our God by living for Him. By David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Reflect & Pray

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.
—Watts

The Christian's life is the world's Bible.

SERMON NOTES
Hebrews 11:4-7

These are rough notes and duplicate some of the material in the commentary. They are provided in an "as is" condition.

Note that Adam and Eve are passed over in this portion regarding creation because they had seen God, fellowshiped with Him, and talked with Him. Their children were the first to exercise faith in the unseen God but also the first to commit murder.

Hebrews 11:4-7

- Abel, the sacrifice of faith; (Faith's Worship) ABEL ILLUSTRATES WORSHIPING FAITH
- Enoch, the walk of faith; (Faith's Walk) ENOCH ILLUSTRATES WALKING FAITH
- Noah, the work of faith (Faith's Witness) NOACH ILLUSTRATES WITNESSING FAITH

Note the progression -

- first we are brought into a right relationship with God by trusting the sacrifice he has provided in the blood of Christ;
- second, having been brought into relationship with God, we then walk with him by faith;
- third, only then do we perform the works of faith, the practical good deeds that follow as a result of God's grace.

A W Pink - Pink reminds us of the importance of a biblical ordering of the Christian life:

"Witnessing and working ('service') is what are so much emphasized today. Yet dear reader, Heb. 11 does not begin with the example of Noah. No indeed. Noah was preceded by Enoch, and for this reason: There can be no Divinely-acceptable witness or work unless and until there is a walking with God!... And this, in turn, must be preceded by Abel's worship of faith."

Recall Jesus said not "DO witnessing" but "BE My witnesses" (Acts 1:8) --

In this chapter, the Hall of the Faithful, we are presented with men and women who shined brightly for God in their dark world. People who against all odds were able to overcome adversity and trial, people who were able to bear a glowing testimony for the Lord when others floundered in sin.

A good passage to introduce these three patriarchs Abel, Enoch and Noah would be the exhortation in Hebrews 6:11

And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 so that (NOTE THE TWO PURPOSES - FIRST NEGATIVE, THEN POSITIVE) you will not be sluggish (PERHAPS THIS DESCRIBES YOUR CHRISTIAN LIFE), but imitators of those who through faith and patience inherit the promises."

- We can only "MIMIC" these men if we know about them, how they were wired so to speak and how they interacted with God.
- But note the "prize" for not being sluggish but imitators - we inherit the promises. What are they? of "things hoped for" and "things not seen" (glorified bodies, free from sin's power and sin's pleasure, no pain, no sorrow, reunions with our loved ones, and best of all WE WILL BEHOLD JESUS IN HIS GLORY)!

Hebrews 11:4 - By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

OT Background - Ge 4:3-8 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. 4Abel, 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; 5but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. 6Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? 7"If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." 8Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

Swindoll - In Heb 11:4, he introduces a shepherd named Abel. With the mention of this name we enter into the midst of the most primitive era with the very first family on earth. Genesis 4 tells us Abel was a shepherd while his brother Cain was a farmer (Gen. 4:2). Though it's not mentioned in the text, it's implied that God had made known His requirement for the kind of offering expected in authentic worship—an offering of blood (Gen. 4:3-7). Abel "did well" (Gen. 4:7) and obeyed by offering an animal sacrifice as God demanded. But Cain chose to do things his own way by offering the fruit of his labors. God approved of Abel's sacrifice offered in faith, but disapproved of Cain's (Gen. 4:3-5). In a fit of jealousy, Cain killed his brother for doing what was right in the eyes of God.

This first example demonstrates that faith—taking God at His word—involves not just trusting God but also responding rightly to that belief. It also illustrates the painful truth that faithful obedience will often result in persecution—sometimes death.

John MacArthur - Adam and Eve could not have been persons of faith in the same way as their descendants. They had seen God face-to-face, fellowshiped with Him, talked with Him, and had lived in the garden of paradise. Until they sinned, they had no need for faith, because they lived in God's very light. Even after they sinned, they had the memory and knowledge of this unique and beautiful relationship with their Creator. Their children were the first to have need of faith in its fullest sense. Abel was the first man of faith, and it is important to understand that his faith had to do with his personal salvation. Abel's faith led to three progressive things: true sacrifice, true righteousness, and true witness. Because he believed, he offered a better sacrifice. Because he offered a better sacrifice, he obtained righteousness. Because he obtained righteousness, he is for all the ages a living voice saying, "righteousness is by faith."

Steven Cole - Faith is always an obedient response to God's revelation. "By faith Abel offered to God a better sacrifice than Cain..." Scholars have suggested a number of reasons why Abel's sacrifice was better than Cain's: "it was living, whereas Cain's was lifeless; it was stronger, Cain's weaker; it grew spontaneously, Cain's by human ingenuity; it involved blood, Cain's did not" (Leon Morris). The Genesis account simply says, "the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard" (Ge 4:4, 5). The only hint of a reason is when the Lord tells Cain, "If you do well, will not your countenance be lifted up?" (Ge 4:7). That question indicates that God had previously made clear to these brothers the type of sacrifice that would please Him. Faith is always an obedient response to God's revelation. "Faith comes from hearing, and hearing by the word of Christ" (Ro 10:17). Biblical faith never rests on manmade ideas, or on vague speculations. It rests on the revealed word of God. Abel, by faith, had obeyed God's command. Cain refused to submit to it. Abel's faith pleased God; Cain's disobedience displeased God. When the Lord told Cain to "do well," He meant, "Bring the kind of sacrifice that you know that I commanded."

MacArthur on why it was a better sacrifice - Abel offered to God a better sacrifice than Cain because God had prescribed a blood sacrifice. Somehow Abel, and Cain as well, knew what God wanted. (see below - HOW CAIN AND ABEL KNEW GOD'S REQUIREMENT FOR SACRIFICE) The difference between the two was that Abel gave what God wanted, whereas Cain gave what he himself wanted. Abel was obedient and Cain was disobedient. Abel acknowledged his sin. Cain did not.

Cole comments - So Abel's sacrifice was better than Cain's because he offered it in obedient faith to what God had clearly revealed. God rejected Cain's sacrifice because he did not offer it by faith, and "without faith, it is impossible to please God" (Heb 11:6). People who think that they're basically good do not need a Savior to die in their place. They may appreciate a good example to follow, but the idea of Jesus shedding His blood for their sin offends them. But those whom God has convicted of their sin and whose eyes He has opened to see His absolute holiness and justice, recognize their need for a sacrifice to pay for their sins. They gladly bow at the foot of the cross, acknowledging Jesus to be the Lamb of God who bore their sins.

We do not know how God testified that Abel's sacrifice was acceptable, whereas Cain's was not. THIS IS A GOOD THOUGHT BUT STILL SLIGHTLY SPECULATIVE - Many reputable scholars down through the ages have believed that God sent fire from heaven to consume Abel's sacrifice, as He did on subsequent occasions (Lv 9:23, 24; Jdg 6:21; 13:19, 20;)

So Abel's sacrifice was better than Cain's because he offered it in obedient faith to what God had clearly revealed. God rejected Cain's sacrifice because he did not offer it by faith, and "without faith, it is impossible to please God" (Heb 11:6).

HOW CAIN AND ABEL KNEW GOD'S REQUIREMENT FOR SACRIFICE - We are not reading too much into the story to infer that God had made this plain to Adam and Eve after they sinned. Their sin caused them to be ashamed of their nakedness, and so they sewed together fig leaves to try to cover that shame. But God did not accept their fig leaves. Instead, He clothed them with garments made of animal skin (Ge 3:7, 21) (WHICH WOULD HAVE REQUIRED THE SHEDDING OF BLOOD). Undoubtedly, at that time He explained to them four things. First, to stand before the holy God, they needed a proper covering. Second, humanly manufactured coverings were not adequate. Third, God would provide the necessary covering apart from their efforts. Fourth, the only acceptable covering for their sin required the death, or shedding of blood, of an acceptable sacrifice

MacArthur - In Abel's sacrifice, the way of the cross was first prefigured.

- The first sacrifice was Abel's lamb-one lamb for one person.
- Later came the Passover-with one lamb for one family.
- Then came the Day of Atonement-with one lamb for one nation.
- Finally came Good Friday-one Lamb for the whole world

MacArthur makes a good point about how Cain was the "father" of false religion - Cain thought he could approach God in whatever

way he wanted, and expected Him to be impressed and satisfied. In so doing, Cain became the father of all false religion. False religion is trying to come to God by any other way than the way God has prescribed. (EVERY CULT LIKE CAIN DEVISES THEIR OWN SYSTEM OF WORKS TO TRY TO GET TO GOD. ONLY CHRISTIANITY SAYS "THE WORK IS DONE" WHEN CHRIST CRIED FROM THE CROSS "IT IS FINISHED". God's Word says, "There is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:12). False religion says that there is another name, another way. False religion is any way to God that God Himself has not ordained. Proverbs 14:12 marks this truth: "There is a way which seems right to a man, but its end is the way of death." Cain is an example of the religious natural man, who believes in God and even in religion but after his own will and who rejects redemption by blood. God has never sought man's religious works but desires a relationship with him, one that can only be entered by grace through faith.

Scripture teaches that God justifies (= "declares righteous") sinners by their faith, not by their works. As early as Ge 15:6, Scripture states of Abraham, "Then he believed in the Lord; and He reckoned it to him as righteousness." Paul cites that text to prove that Abraham was not justified by works, and then explains, "Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness" (Ro 4:4, 5).

Paul's explanation in Romans 4 is apropos to Cain and Abel...

Now to the one who works (Cain), his (Cain's) wage is not reckoned as a favor, but as what is due.⁵ But to the one (Abel) who does not work, but believes in Him who justifies the ungodly, his (Abel's) faith is reckoned as righteousness. (Ro 4:4)

Cain and Abel shows that it is far better to gain God's approval through faith in His ordained sacrifice and lose your life, than to have God reject you and lose your soul.

Obtained the testimony - "martureo" is used 4x in Hebrew 11 (He 11:2, 4, 5, 39)

Still speaks - Faith in God's ordained sacrifice results in a life that counts for eternity.

Though Abel is dead, yet "by it" (the sacrifice) he yet speaks, telling to all that live after, that salvation is through sacrificial blood.

James Moffatt wrote, "Death is never the last word in the life of a righteous man. When a man leaves this world, be he righteous or unrighteous, he leaves something in the world. He may leave something that will grow and spread like a cancer or a poison, or he may leave something like the fragrance of perfume or a blossom of beauty that permeates the atmosphere with blessing."

How does he still speak? In several ways:

(1) Abel still speaks to us about the ultimate vindication of God's elect and the judgment of the wicked. In Ge 4:10, God says to Cain, "The voice of your brother's blood is crying to Me from the ground." God did not let that cry go unheeded!

(2) GREAT POINT - Second, Abel still speaks to us by his life, apart from any words. We have no recorded words that Abel spoke, and yet thousands of years after his death, he still speaks!!! This shows us the power of a godly life, not only in his lifetime, but also on successive generations. While we should not discount the importance of godly speech, neither should we disregard the power of a godly example, especially in the home. If the fruits of the Spirit-love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control-are evident in your life, then your words will connect with power. But if your life does not demonstrate these qualities, your words will be in vain.

(3) Abel still speaks to us about the fact that the measure of a life is not necessarily its impact during the person's lifetime, but over history. Viewed from his lifetime, Abel's life was wasted. He died young, without accomplishing anything. But countless generations have looked at his faith and learned that even if we suffer and die for the cause of righteousness, it is not in vain. Cain apparently lived a long and relatively prosperous life on earth. He built cities and fathered many children who were successful in worldly terms. But Cain's life was the wasted one. Abel was the true success.

Luther observed that when Abel was alive, he "could not teach even his only brother by his faith and example," but "now that he is dead [he] teaches the whole world." He concluded, "He is more alive than ever! So great a thing is faith! It is life in God"

RAISING CAIN - The phrase raising Cain is an American idiom first recorded in the early to mid-nineteenth century, but its origin traces back to the Bible. To raise Cain means to cause a lot of trouble, to create a great commotion, or to behave in an uncontrolled, disruptive way. The word Cain is capitalized in the expression because it refers to the Old Testament Bible character Cain, the firstborn son of Adam and Eve who killed his brother Abel

ILLUSTRATION OF A LIFE THAT STILL SPEAKS - I (Pastor Steven Cole) can still remember the morning in January, 1956, when I went into the kitchen and my mother was intently listening to the shocking news on the radio. My parents' friend, Nate Saint, and four other young missionaries, including Jim Elliot, had been brutally murdered by the Auca Indians in the jungle in Ecuador. Nate

had taken my parents for a ride in his plane. I had passed up that opportunity so that I could spend the night at my grandmother's house. (I knew she would buy me a present!) Although they all died in their twenties and thirties, those five men still speak powerfully. In her account of the martyrdom of her husband and those other men, Elisabeth Elliot wrote in her book *Through Gates of Splendor*...

Off the coast of Italy, an American naval officer was involved in an accident at sea. As he floated alone on a raft, he recalled Jim Elliot's words (which he had read in a news report): "When it comes time to die, make sure that all you have to do is die." He prayed that he might be saved, knowing that he had more to do than die. He was not ready. God answered his prayer, and he was rescued. In Des Moines, Iowa, an eighteen year-old boy prayed for a week in his room, then announced to his parents: "I'm turning my life over completely to the Lord. I want to try to take the place of one of those five." She wrote that the prayers of the widows themselves were for the Aucas. "We look forward to the day when these savages will join us in Christian praise"

In March, 2003, Pastor Steven Cole had the privilege of hearing one of the men who murdered Nate Saint speak through the translation of Nate's son, Steve, whom this murderer turned-worshiper by God's grace had baptized. He heard him sing a praise song in his native tongue. By faith, those five missionaries obtained God's testimony that they are righteous, and by faith, their lives still speak, counting for eternity. By faith in God's sacrifice, you may join their company.

Hebrews 11:5 - By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

THE KJV MAY BE WORTH READING IF YOU USE ANY OF ALAN CARR'S INTRODUCTION BELOW (SEE BELOW = "LOST IN TRANSLATION") -

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.

HOW DO WE KNOW ENOCH HAD NOT DIED AND WAS TAKEN TO HEAVEN AFTER DEATH? The passage in Genesis 5 lets us know that Enoch was alive when this event took place. According to Gen. 5:24, Enoch "walked with God." It leaves the impression that Enoch was going about his day to day walk, and God simply showed up and "removed" him from this world and "carried him over."

MacArthur on Enoch's walk with God - Here we see a new concept in the book of Genesis. Abel knew what it was to worship by faith, but he did not really understand the concept of walking with God. Revelation in Scripture is progressive. Abel received some revelation, and Enoch received more. Adam and Eve had walked and talked with God in the Garden, but when they fell and were thrown out of the Garden, they ceased to walk with Him. The ultimate destiny of man is reinstated with Enoch, who stands as an illustration for all men of what it is to be in fellowship with God. In Enoch the true destiny of man is again reached, as he experienced the fellowship with God that Adam and Eve had forfeited. (MacArthur New Testament Commentary – Hebrews)

Pleasing to God - This same Greek verb (euaresteo) is used in the Greek of Gen 5:24 to translate "walked with" God. It is next used in the description of Noah in Ge 6:9 "These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with (Lxx - euaresteo) God."

SOME APPLICATION of ENOCH'S WALKING WITH GOD-

if Enoch could walk with God in midst of rampant sin (SET THE CONTEXT = "the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually." Genesis 6:5) Enoch did it without the indwelling Spirit, so what is our excuse for becoming friendly with the world - James warns against it - James 4:4 "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God."

If Enoch would walk with God then let us take hope, take courage - we can survive the moral sewer we are living in! In fact we can be lights in the midst of a crooked and perverse generation (Phil 2:15)

Ge 5:21-24 - Enoch lived sixty-five years, and became the father of Methuselah. 22 Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 Enoch walked with God; and he was not, for God took him.

How did Enoch do it? How did he succeed in walking with God in a world gone wild? Hebrews 11:1 gives us the answer "faith is the assurance of things hoped for, the conviction of things not seen." What did Enoch hope for with a hope sure? A better country Heb 11:16 - But as it is, they desire 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." APPLICATION - Do you ever think about your "better country"? Do you ever set your mind on the things above (Col 3:1)? Do you understand the spiritual dynamic and obey the command of Col 3:2 Set your mind on the things above, not on the things that are on earth. LET'S GET PRACTICAL INSTEAD OF PUTTING YOU UNDER A GUILT TRIP -- We know that FAITH comes from hearing and hearing by the word of Christ (Ro 10:17) -- You say, yes I agree with that but so what? What's your point? It is this -- Take some time this week and ask the Spirit of Jesus to open your mind and heart to understand the things John writes in Revelation 19-22. You will encounter truths like (1) you will return with Jesus when He comes to defeat all his enemies, (Rev 19), (2) you will rule with Jesus for 1000 years when He sets up His millennial kingdom on earth (Rev 20) (3) You will spend eternity in Heaven with Jesus and all your saved loved ones (Rev 21-22). See if that does not increase your faith to walk with God like Enoch walked with God and who knows we too may soon be translated to Heaven should Jesus return and we are raptured. Make sure you are in His family so that you will not be left behind!

Enoch walked by faith. Paul charges believers today to "Walk by faith not sight." (2 Cor 5:7)

Alan Carr has an interesting illustration to introduce his sermon on Enoch LOST IN TRANSLATION - Language is a funny thing. Most of the time we understand what we hear in our own language, but when languages are translated sometimes the results are very humorous. Consider the following examples:

- In an advertisement by a Hong Kong dentist: Teeth extracted by the latest Methodists.
- In a Copenhagen airline ticket office: We take your bags and send them in all directions.
- In a Budapest zoo: Please do not feed the animals. If you have any suitable food, give it to the guard on duty.
- Two signs from a Majorcan shop entrance:

English well talking.

Here speaking American.

- In a Belgrade hotel elevator: To move the cabin, push button for wishing floor. If the cabin should enter more persons, each one should press a number of wishing floor. Driving is then going alphabetically by national order.

Sometimes the true meaning of what is being said is Lost In Translation. Our text speaks of "translation" three times. It refers to the "translation" of a man name Enoch. When Enoch was "translated," he was also Lost In Translation. He was lost to the world, but he was found in another.

Two primary lessons stand out here.

- Walk with God - "Enoch walked with God" and "it pleased God." Life is short, and we ought to see to it that every moment is lived with that in view. Every minute of our lives should be lived to the glory of God. That is the only life that will please Him, and that is the only life that is ready to face Him without shame.
- Be ready to leave this world - Enoch didn't know when he would leave, but he was ready when his time came to go. We need to be ready as well. Life is fleeting. James 4:14 reminds us that it is like the "morning fog." It is up to us to make every moment count for God and to be ready when He comes.

Conc: A English sign in Tokyo, translated from Japanese, warning motorists to watch for pedestrians says: "When a passenger of the foot heave in sight, tootle the horn. Trumpet at him melodiously at first, but if he still obstacles your passage, then tootle him with vigor."

Sometimes, the real meaning of words can be Lost In Translation. But, those who are "translated" by the Lord need never fear being lost by Him.

illustration LIKE SUBMARINES - Believers are to be like boats in the water. That is our design - to be in the world but not of the world! But when water (world) gets in the boat, that is disaster! This truth is illustrated by a submarine which is fully functional in water but is ruined if water comes within. A submarine on the ground (out of the water) is useless and is not accomplishing its mission. When it is in the water it must be insulated (not isolated) from the water. If the water ever gets into the submarine then there is cause to sound the alarm. Believers are to be insulated from the world (like Enoch in the midst a world where "the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually." -- Genesis 6:5) but not isolated from the world. Are you in a holy huddle or are you actively pursuing your calling to be salt and light in the world among those who are dead in its trespasses and sins and need to be thrown the life preserver of the soul saving Gospel,

which they may grab hold of or sadly refuse and drown forever in the eternal abyss. We cannot save them but we can throw them a life preserver! How's your boat doing dear believer? Are you taking in water? Are you insulated, even while not being isolated?

illustration of walking with God - A little child gave a most exquisite explanation of walking with God. She went home from Sunday School, and the mother said, "Tell me what you learned at school." And she said: "Don't you know, Mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went." (Ge 5:24) (Current Anecdotes— Encyclopedia of 15,000 Illustrations)

The closer you walk with God,
the less room for anything to come between.
You are headed in the right direction
when you walk with God!

illustration Pure As Snow - A writer who visited a coal mine noticed a perfectly white plant growing by the side of the entrance. He was astonished that there, where coal dust continually blew and settled, this little plant would be so pure and white. As the author watched, a miner took some black coal dust and threw it on the plant, but not a particle stuck. Nothing could stain the plant's snowy whiteness. Enoch lived in the days before the flood, a time when "the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually" (Genesis 6:5). Yet the Bible tells us that "Enoch walked with God three hundred years"(Genesis 5:22) It is our mission to be pure and unspotted from the ungodly influences in the world. How is this possible? If the Lord can keep a plant white as snow amid clouds of black dust, can He not by His grace keep your heart pure in this world of sin? We live in the world, but the world must not live in us.

He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there
None other has ever known.

How interesting that Moses records God's walk in the garden of Eden (Genesis 3:8) suggesting that God Himself walked with Adam and Eve in perfect fellowship and unbroken communion! And how wonderful and complete is Christ's work of redemption, which restores us to fellowship and communion so that when we get to heaven, we will walk with Him forever and ever. What the first Adam lost, the second Adam restores. Hallelujah! Thank You Jesus! Maranatha. Amen.

You might consider a slide of the lyrics of the great old song (aka "ENOCH'S THEME SONG") - JUST A CLOSER WALK WITH THEE

I am weak but Thou art strong
Jesus keep me from all wrong
I'll be satisfied as long
As I walk, let me walk close to Thee
Just a closer walk with Thee
Grant it, Jesus, is my plea
Daily walking close to Thee
Let it be, dear Lord, let it be
When my feeble life is o'er
Time for me will be no more
Guide me gently, safely o'er
To Thy kingdom's shore, to Thy shore

Hebrews 11:6 And 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 seek Him.

The reward is the Rewarder Himself!

The greatest reward is knowing Christ. Possessing this is to possess all things – because all good things are contained in God.

You can mark this down in red ink -

If you please God, it doesn't really matter whom you displease. And, if you displease God, it really doesn't matter whom you please.

Adrian Rogers on faith - What is faith? Now, it's not as mysterious as a lot of people think. There's not really a lot of mystery or hocus pocus about it. You live by faith every day. I mean, faith is a common, ordinary substance. When you cross a bridge, that's faith in the bridge. You mail a letter; that's faith in the post office. When you drive in Memphis, that's a lot of faith. Whatever you do, every day you exercise faith. It is common, ordinary stuff. You're exercising faith in the seat that you're sitting in. Now, what is the difference in the Christian's faith? There's not much difference in the Christian's faith so as to the quality of that faith. It is the object of the Christian's faith that makes him different. Rather than putting his faith in bridges, and automobiles, and post offices, and this sort of a thing, he puts his faith in the promises of the great, eternal, unseen God. He doesn't live by the five senses of sight, taste, touch, hearing, and smell, and so forth, but he lives by the sixth sense of faith. And, sometimes that's mighty hard to do.

We meet one another in the hallways, and we say, "How are you feeling?" Perhaps we ought to be saying, "How are you faithing?" May I ask you that question today? How is your faith? What is the state of your faith?

Wuest - "The one who comes to God, must believe two things, first that He exists, and second, that He rewards those who diligently seek Him. The first verb "is" is the translation of *estin* which speaks of existence. The second verb "is" is the translation of *ginomai*. The idea is not merely that God exists as a rewarder, but that He will prove Himself to be a rewarder of that person who diligently seeks Him."

Note that the verb "please" is *euaireteō* which was used in Ge 5:24 to translate the phrase "walked with" (in "walked with God") Enoch's life illustrates this point. Genesis 5 does not mention faith in connection with Enoch, but it does say twice that he walked with God. The LXX renders that phrase, "Enoch was well-pleasing to God." Here is the logic -- Since it is impossible to please God without faith, it follows that Enoch walked by faith. His 300-year walk of faith obtained God's testimony that he was pleasing to Him. We must walk by faith with God on earth if we expect to dwell with Him forever in heaven. To walk with God means that our lives are in step with God, yielded in obedience to Him, headed in the direction He chooses. Walking also implies intimacy and fellowship. Walking with a friend is a time to talk, to get to know one another, and to share the things that are happening in your lives. Walking with God is a daily process of growing more intimate with Him as you share everything in your life with Him and learn more of His ways.

If you love someone, you aim to please him or her. The foremost commandment is that we should love God with all of our heart, soul, mind, and strength (Mark 12:30). It is impossible to obey that commandment without seeking to please God.

Adrian Rogers - You see, by faith, man gives God pleasure. Our faith pleases God and through faith God gives man treasure. According to your faith, be it unto you. Faith is the medium of exchange in the kingdom of heaven, just like money is the medium of exchange. If you want to go to the grocery store, you buy something, it takes money. You come to heaven to receive from God, "Without faith it's impossible to please him, for he that comes to God must believe that he is and that he is a rewarder of them that diligently seek him. According to your faith be it unto you."

Charles Swindoll commenting on faith and obedience in John 3:36 concludes that "In 3:36 the one who "believes in the Son has eternal life" as a present possession. But the one who "does not obey the Son shall not see life." To disbelieve Christ is to disobey Him. And logically, to believe in Christ is to obey Him. As I have noted elsewhere, "This verse clearly indicates that belief is not a matter of passive opinion, but decisive and obedient action." (quoting J. Carl Laney)... Tragically many people are convinced that it doesn't really matter what you believe, so long as you are sincere. This reminds me of a Peanuts cartoon in which Charlie Brown is returning from a disastrous baseball game. The caption read, "174 to nothing! How could we lose when we were so sincere?" The reality is, Charlie Brown, that it takes more than sincerity to win the game of life. Many people are sincere about their beliefs, but they are sincerely wrong!"

When the author says that we must believe that "that He is," he means, "We must believe that God is exactly who His Word reveals Him to be." Note that To believe in God "as you conceive Him to be" is to believe in an idol, a god of your own making and imagination.

Jack Arnold....

"And without faith it is impossible to please Him ..." -- Apart from faith in God it is impossible to please Him in

any way. God is not impressed with our education, our financial worth, our status in society, but is looking for our faith in Him. Faith believes in God and puts the commands of God to work. Faith is the key that unlocks the mysteries of the spiritual kingdom.

“... for he who comes to God must believe that He is ...”-- Faith acknowledges that God is real and does exist. Faith believes that the God of heaven and earth is in control of history and working out His plan in time. Faith is more than assenting to the fact that God is the “First Cause” or to believe that there is a “Supreme Being”. Faith is to believe in the character of God as He has revealed Himself in His works, in His Word, and in Christ. Faith is to believe that God is sovereign, holy, almighty, just, merciful, wrath and loving and that He rules and reigns in accordance with these characteristics.

“... and that He is a rewarder of those who seek Him.” -- God rewards those who seek Him with wonderful spiritual blessings, and the single most important reward is God Himself. God becomes the intimate companion of all who walk by faith.

A rewarder of those who seek Him - Salvation and everything that we have is from God as a gift by His grace. The Reformer, Martin Bucer, explains, “when God rewards our good works he is rewarding his works and gifts in us, rather than our own works.” Since God works in us, “both to will and to work for His good pleasure” (Phil 2:13), Bucer says, “all the good that God does to us and the eternal life that he gives us still remain the results of his grace alone, so that no one should boast of himself, but only of the Lord” And Remember that the rewards of faith are in eternity, not necessarily in this life.

The reward is God Himself diligently "sought" and "walked with" in partial communion here, and to be fully enjoyed hereafter.

A good parallel passage to motivate intense seeking of God -

1 Corinthians 2:9 but just as it is written, “THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.”

Hebrews 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

Captain Noah and His Unsinkable Faith

I hope you believe, that the story of Noah and the ark is not myth. It is true history.

Notice first - The warning Noah's faith believed - What had Noah not yet seen? Rain, flood

(cf Ge 2:5-6 5Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground. 6But a mist used to rise from the earth and water the whole surface of the ground.)

Where did Noah's faith come from? “Faith comes by hearing, and hearing by the Word of God.” (Ro 10:17) Faith is a gift from God but His Spirit uses the Word of God and for Noah it was some manner of special revelation -- and Noah believed what God said.

Now watch the next phrase - in reverence prepared an ark -- So it was not only the warning that Noah's faith believed, but it was the work that his faith achieved.

Here is the point, having heard from God, Noah got busy. He is a perfect illustration of James teaching that faith without works is dead. obeyed. The word “believed” comes from an old English word “by live.” What we really believe we live by. Don't tell me that you have faith, if you do not obey. And you have to obey, even when you don't understand. Noah had not seen a flood, but he had a Word. And he obeyed the Word he had. Warren Wiersbe, said, “Faith is obeying God in spite of circumstances or consequences.” And this would certainly apply to Noah who was surely ridiculed mercilessly for building an ark when there had never been rain or flood!

Now, if you work without faith, that is presumption. If you have faith without work, that is pretense. Faith and work is power. Faith without works is dead. True faith is more than intellectual belief. It is belief with legs on it. It's not what you eat; it's what you digest, that makes you strong. It's not what you gain; it's what you save, that makes you rich. It's not what you read, but what you remember, that makes you learned. It's not what you preach, but what you practice, that makes you a true believer in the Lord Jesus Christ. Noah was a man of faith, and, therefore, he prepared an ark. And he prepared an ark to the saving of his family.

For the salvation of his household - Some of you are going to lose your children, because your faith is a mere intellectual faith, a mere doctrinal faith. It is not a practical living faith that is obeying God, and your children see the difference.

Adrian Rogers tells this story - Joyce and I make it a practice, as we did this morning to pray, O God, bless our children. We call them by name, morning and night, and say, O God, bless them. One time I prayed, and I said, some years ago, God, if any of my children are not saved—they're all professing Christians—but if any of them are not saved, O God, I want them saved. I had no reason to believe outwardly that any of them were not saved, but I didn't want them to have just second-hand religion. I prayed that week. That Sunday, when I preached, my darling daughter Gayle came down the aisle, and said, "Papa, Daddy, I'm not sure I'm saved. I want to be saved." Friend, I want all of my children in the ark. "Noah, moved with fear, prepared an ark to the saving of his household." Now, friend, listen to me. The religion that does not begin at home does not begin. Have you heard anybody say, "Well, you know, my loved ones are the hardest ones to witness to." You're not telling on them. You're telling on you. You know why they are the hardest ones to witness to? Because they know you. They know you. Many of us need to go and say, "Will you forgive me for the life that I have lived in front of you?" And then, don't even witness to them. Just say, "Will you forgive me? Just forgive me. I'm a Christian, but I have been a poor example." They'll be watching you for a while. They say, "Yeah, sure, I forgive you." Then, later on, you come back and say, "Would you forgive me for something else?" Well now, what do you want me to forgive you for? "I haven't shared with you the most important thing on earth to me. Would you forgive me for not sharing Jesus with you?" And just give you an open door to share the Lord Jesus Christ with your loved one. Noah had faith, and that faith was there for the saving of his household.

By which he condemned the world - Look at the wickedness his faith perceived. Here was a man that lived in a wicked society. Now, don't tell me that you cannot have faith today because of the societal problems that we have today. Think of the ungodly world that Noah lived in. (Read Ge 6:5-6 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6The LORD was sorry that He had made man on the earth, and He was grieved in His heart.) Now, people didn't listen to him. But he preached. You don't measure preaching success by numbers. "And Noah, when he preached, condemned them." One of these days they're going to have to give an account for that. Our generation also has been warned.

became an heir of the righteousness which is according to faith. - Lastly look at the wealth that his faith received. What was the wealth that his faith received? It was righteousness. He was made righteous in the sight of the Lord by faith. Remember chapter ten—Hebrews chapter ten: "The just shall live by faith." We receive spiritual life when we receive Christ. How was Noah saved? Not by works, but by grace. Genesis 6:8KJV: "But Noah found grace in the eyes of the Lord." That's the first time grace is used in the Bible. Think of all of the heartache, and the pain, and the difficulty Noah went through. Think of what it cost Noah to build that ark. I don't know where he got his resources. But I have an idea that he put everything into the ark. Maybe when Noah put that last nail in the ark, that was all he had. And he went into the ark a pauper. When he came out, he owned the earth. Remember what Jesus said: "Blessed are the meek, for they shall inherit the earth." When Noah went into the ark, he went in a minority. When he came out, he was the majority. Friend, we're on the winning side. But you have to see this by faith.

You see, the ark is also an illustration of salvation. It's a picture of the Lord Jesus Christ, a gigantic object lesson, Peter tells us in the New Testament. The ark is finished. Storm clouds begin to roil. The earth trembles. Great fissures open, water belches out. Rain comes down. But, just before that, God says, "Noah ..."—Genesis 7:1—"Noah, come thou into the ark." God didn't say, "Noah, go into the ark." He said, "come into the ark." That means God was in there. And then, the Bible says that God shut the door. There was a window on top, a door on the side. Noah was in charge of the window, God in charge of the door. You see, I daily can look into the face of God, but I have been shut in to the Lord Jesus Christ. The ark was sealed on the inside and outside with a gluey substance called pitch. It's the same word translated atonement in the Old Testament. God put atonement on the outside, and God put atonement on the inside. And not one drop of water could come through. Noah, come into the ark. It's a picture, dear friend, of what will happen when you come into Jesus. When you come into Jesus, God shuts the door. You're sealed with the Holy Spirit of promise. Not one drop of judgment can come to the child of God who is saved in Jesus.

The things not seen (cf Heb 11:1) were the contents of God's revelation to Noah regarding the flood (Gen. 6:13–22).

In Genesis we read a description of Noah -

Ge 6:9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God (was pleasing to God - see comment).

Comment - Note in the Septuagint that walked with is euaresteo which is used in Hebrews 11:6 ("impossible to please") and was used in the Septuagint of Ge 5:24 to translate the phrase "walked with", To walk with God means that our lives are in step with God, yielded in obedience to Him, headed in the direction He chooses. Walking also implies intimacy and fellowship. Walking with a friend is a time to talk, to get to know one another, and to share the things that are happening in your lives. Walking with God is a daily

process of growing more intimate with Him as you share everything in your life with Him and learn more of His ways.

Spurgeon God declared him righteous—not righteous by his works, although his works, following upon his faith, proved him to be righteous. He was righteous by his faith. He believed God, and found grace in the eyes of the Lord. He received the righteousness that God gives through Jesus Christ to all who believe. Wrapped in this, he stood before the Lord, justified and approved. By faith he was adopted and became a son, an heir. For him the promise of the woman's seed, though it was all the Bible that he had, was quite enough. The woman's seed, and the Lamb's sacrifice, which Abel had seen, these were almost all the revelation he had known. He had no Pentateuch, no Psalms, no Gospels, no Epistles, but he so believed that little Bible of his that he expected that Christ in him would bruise the serpent in the world. God honored his faith, and he condemned the world. He lived when the rest perished; he was secure in his ark when the myriads were sinking in the deluge. He became "heir of the righteousness that comes by faith" when others were condemned.

ILLUSTRATION - Charles Haddon Spurgeon, the great London preacher, found in Noah's life the principle that "every act of faith condemns the world." "By faith Noah . . . 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" (Hebrews 11:7).

Commenting on that verse, Spurgeon said: "Live a holy life...I have heard it said that if there is a crooked stick, and you want to show how crooked it is, you need not waste words in description. Place a straight one by the side of it, and the thing is done directly. Noah condemned the world, and became heir of the righteousness which is by faith."

The New Testament calls Noah "a preacher of righteousness" (2 Peter 2:5), even though none of his "sermons" are recorded in the Bible. Perhaps it was Noah's obedience to God in building the ark that stands as his greatest witness to a self-centered and violent generation. "According to all that God commanded him, so he did" (Genesis 6:22).

How easy it is to be critical of the sins of others. But how much more powerful to demonstrate the grace and righteousness of our God by living for Him.

The Christian's life is the world's Bible.