

WORLD NOT WORTHY

The writer divided (Heb.11:1-40) into four groups of believers:

- Antediluvian (Heb.11:1-7)
- Patriarch (Heb.11:8-22)
- Jewish (Heb.11:23-38)
- **Church** (Heb.11:39-40)

The writer also gave a doctrinal principle regarding the Faith Cycle in each group:

- Antediluvian (Heb.11:6)
- Patriarch (Heb.11:13)
- Jewish (Heb.11:38)
- **Church** (Heb.11:39-40)

We are currently studying the doctrinal principle from the Jewish period (Heb.11:38).

This lesson will study three aspects of third doctrinal principle of Faith Cycle from the Jewish period entitled, World Not Worthy.

1. We will begin by study three Greek grammatical structures of Heb.11:38.

- 1st is the parenthetical clause at the beginning - “~~men~~-of whom (hos/ relative pronoun/ abl.plm) the world (ho kosmos/ nsm) was (eimi/ impf.a.ind.3pl) not (ouk) worthy (axios/ predicate adj./nsm).”

NOTE: “Men” is not in the original text. It may be understood by the list of men in Heb.11:32. However women (gune) are mentioned in Heb.11:35. Therefore, we conclude that it is a reference to all Old Covenant believers both men and women who suffered for Christ Undeserved Suffering - Heb.11:32-38.

- 2nd is “Whom” (**hos**/ relative pronoun/ abl.plm). it was used to conclude a sequence of Undeserved Suffering began in Heb.11:32.

(Heb.11:32) list of people representing Judges and Prophets of Jewish period)

(Heb.11:33-34) “who” (hos/ rel.pr. nplm) used to start the sequent of Undeserved Suffering of Old Covenant believers.

(Heb.11:35) “women (gune/ nplf)

(Heb.11:36-37) “others (heteros/ nplm)

- 3rd is Heb.11:38 – “whom” (**hos**/ rel.pr.) to close the sequence of Undeserved Suffering of Old Covenant believers. The parenthesis was used to identify the latter U/S prior to Christ.

This would not be the persecution of the 5th cycle of divine discipline by Rome since the Book of Hebrews was written prior to it. Rather, it could be a reference to the persecution of the Maccabean period (Antiochus Epiphanes/ foreshadow of Abomination of Desolation) (Matt.24:15-16).

2. **The Jewish period of Hebrew 11:23-38 was under intense suffering in the angelic conflict because of the messianic prophesies being taught concerning the coming of Christ into the world (Acts 17:6 - “turn the world upside down”).**

John the Baptist was sent to a pivot of such Old Covenant believers LOOKING for the coming of Christ. You can meet them in Luke 1-3. Simeon was one of these Old Covenant believers looking for “the consolation of Israel” (Luke 2:25-32). He held the baby Jesus in his arms and praised God for allowing him to “see the Lord’s Christ before he died.”

Look how the writer opened the Book of Hebrews:

(Heb.1:1-2) “God, **after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son,** whom He appointed heir of all things, through whom also He made the world.”

(1 Pet.1:20-21) “For **He was foreknown before** the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, **so that your faith and hope are in God.**”

3. **When I first read the opening parenthetical clause “(men of whom the world was not worthy (Heb.11:38a),” it seemed strange to me considering other passages like John 3:16.**

- It seemed to me that was why God sent His Son in order to be the **Savior of the unworthy of world (John 4:42).**
- I thought about Paul’s statement in **1Tim.1:15** – “It is a trustworthy statement, deserving full acceptance, that **Christ Jesus came into the world to save sinners,** among whom I am foremost of all.”
- I thought about my ambassadorship – “Namely, that **God was in Christ reconciling the world to Himself,** not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ.” (2 Cor.5:19-20a)
- Then I thought maybe it is not they are unworthy to be saved **but chose to be unworthy by rejecting God’s grace salvation.**

“Paul; and Barnabas spoke out boldly and said, ‘It was necessary that the word of God be spoken to you first; **since you repudiate it and judge yourselves unworthy of eternal life,** behold, we are turning to the Gentiles.’” (Acts 13:46; John 1:11-13)

“For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh but made alive in the spirit.” (1 Pet.3:18)

“And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2)