

## W118\_Hebrews.mp3

[00:00:02] It is our custom at this meeting to read a portion of scripture together before we go into our exposition. And those of you who are listening to this recording and care to join us, will you switch off for a little while and read with us two Corinthians chapters four and five? Now do one of two features in this reading that we've just had that link it on to the subject we're going to consider, especially the emphasis upon the fact. That light affliction, which you may endure now, works a far more exceeding eternal weight of glory. On one condition. If you look not at the things which are seen. And that's the insistence in Hebrews 11. They endured as seeing him that is invisible and were not intimidated by the things that were crowding around them. And you will notice that he goes on immediately to connect that with the hope of resurrection. But it also uses an extraordinary figure. It uses the figure of living in a tent just now with a house made, not with hands in the future. Well, that's almost identical with Hebrews. But we're going to read in Chapter 11 that because they looked for a city which hath foundations, they were willing to dwell in tents during their pilgrimage. And then if that's not sufficient, you can go over the ground a little bit in much the same way in a certain part of Romans The eighth chapter, you know, where it says that if we are children, then heirs, heirs of God and most of us go reading on heirs of God and joint heirs with Christ.

[00:01:44] But that's a wrong punctuation. What the scripture actually says is this If we are children, then heirs, heirs of God, that's finished. No possibility of going back on that. But then he adds to it. And joint heirs with Christ, if so, be we suffer with him. That's the next step. Then it speaks about the groan of creation. The whole creation Groaneth. It says We who have the first fruits of the spirit we share with that groan. So we've got the groan here in two Corinthians. We've got the groan here in chapter eight of Romans, and then it says, For we are saved by hope. But hope that is seen is not hope for what a man see is why does he yet hope for. But if we hope for that we see not then do we with patience wait for it. So there's something there that's parallel the power of an unseen hope. Now, of course, in the estimate of the world, there were no knowledge of the things of God. The proverb is seeing is believing. And that's just about as opposite as the scriptures can put it. Seeing is not believing. We are warned all the way through that what we see is just appearance. And the reality of the thing is down underneath and baffles us at this present time.

[00:03:01] All that leads us on to our subject in Hebrews 11. Now, before we open up the subject, I feel I must do something with regard to this illustration that we have on the chart. I don't believe that anybody in this congregation needs a lecture on science, and if they do, they've come to the wrong place for I'm not a scientist, but it's possible that somebody may hear this recording and even see the photograph of this chart who may be a little puzzled. So without using scientific language and muddling it up very much, I daresay in the estimate of those who know, I'll tell you so far as I can. Light travels at the rate of about 1800 miles per second, pouring out of the sun all the time. Fancy that. What a marvel. What a miracle. And light is of itself invisible. But we generally speak of sunlight. Pure sunlight as being white. Usually it has a little golden tint, which is very lovely, but that is because of the impurities in the atmosphere. Light of itself is absolutely colorless. Now, if you'd like to make a little experiment or if you'd like to go further and go to one of the big stores and buy a humming top, you might buy one specially painted for you with the seven colors of the rainbow on it. And if you spin it, it will not go pure white, but it will go almost because paint can never compete with transparent light.

[00:04:36] God doesn't use paint. We criticize a man who paints a landscape and we think. I don't think much of it. Well, the poor wretch is using pigment that's thick and sticky, and God is painting with luminous light. So how can he compete with that? But he does approach it. And if you could also have transparent colored gloves. And could spin that in front of a light on a white sheet. It would become invisible as it went round quicker and quicker, it suddenly disappeared. Although all the lights there and all the colors so-called there. But what happens is this white light is not a substance or a thing. It's just a bundle of forces. All manner of vibrations. And of course, we are living in a world of vibrations. Now, what's happening at this moment is the vibrations of my voice are being gathered up in this cruet. Oh, no, I mustn't call it that name. Whatever they call it. And sound is not traveling along this cable. Oh, no, not sound, but vibrations. It's already been translated. And when it gets to the machine, there is no sound entering that box. It's just magnetizing little tiny spots of iron, that's all. Then you have to have another set of valves to retranslate the little magnetized spots of iron and turn them into apparent sound waves. And so you can hear him speaking.

[00:06:00] But you see, sound is simply vibrations that impinge upon the drum of the ear. And light is simply vibrations that impinge upon the retina at the back of the eye, on

the back of the eye. Light shines, but it isn't red and blue and green. It might look like that to you, but not there. It's only impinging on the reckinger and saying so many vibrations are coming over this, so many vibrations of that, and the optic nerve takes it to the brain. And instead of saying so many vibrations, the brain says red, yellow, blue. You see, that's the world we live in. Well, now what I felt was this. It says in Hebrews 12 and it will start our study at long last with Hebrews 12. Wherefore this is gathering. Summing up. A long chapter has been traversed. Now he says, I gather it up and focus it. Wherefore seeing we also are compassed about with so great a cloud of witnesses. And you do remember I must make this plain in case anybody should stumble. The witness in the Scripture is not a person who sits and looks on. Is never a spectator. We are not surrounded by a great cloud of spectators all floating about in invisibility. No, no. Witnesses in the New Testament are martyrs. Whether they suffer or not, it doesn't matter. Every witness is the word martyr. Everyone who bears a testimony is a martyr. Whether he dies for it or lives for it is a secondary thing.

[00:07:28] The thing is that you hold the truth so dear that if it was Smithfield. Well, Smithfield it left to be. And you know, most martyrs, they never, never had to set lit themselves. The other people settle that. They simply said, I can't alter. That's the truth. I stand for now. Do what you will. And they marched them out and martyred them. But God knows the heart. And he knows that any amount of God's children who have never suffered martyrdom apparently, nevertheless hold the truth. So steadfastly that if the pressure came, who reads the hearts knows what they would do? Well, now he says, I've given you a whole set of witnesses as to what faith means. But now he says, I want to focus it. I'm going to gather up the red, the orange, yellow, the green, the blue, the indigo and violet are these colors. And I'll get them all focused back onto Christ. He's the perfecter of faith. But he says, lay aside every weight and the sin which doth so easily beset us and let us run with patience. The race that is set before us looking. Now the word looking has got prefixed to it. Not merely looking, but looking away from. As he said, now it's good to fix your eyes on Abel and Enoch and Noah and Abraham. Now, now turn away and look at him. And as God teaches you and as you're instructed, you'll realize that all that Abel stood for is found in him only 10,000 times better.

[00:08:56] That's the key word of Abel. Abel starts the list, and it speaks about the blood of Abel. And in chapter 12, it says, The blood of Jesus Christ speaketh better things than that of Abel. And if you think of Enoch, walked with God and was well pleasing to

him, he says. And then think about him over whose head heaven opened and said, This is my beloved son, in whom I am well pleased. He is a walk that beats enoch's. And so you can go right through the whole set again and say, yes. You see, they're only little parts and splinters of this glorious life which is focused in all its completeness in the Son of God. So it says, looking away from all these unto Jesus, the author and finisher. Now, that word author has already come in Chapter two. If you'd like to look back just for a moment. Verse ten, for it became him. For whom are all things and by whom are all things in bringing many sons unto glory to make the author of their salvation. Now it's translated, Captain, quite a good translation. Author or captain means a leader in front. And also he was perfect through sufferings. And that word is translated in our passage in chapter 12, The Finisher of Faith. So we've got the beginner and the finisher in chapter two.

[00:10:21] We've got the beginner and the finisher in chapter 12. And then he goes on to say in verse 11, for both he that sanctifies and they who are sanctified all are one for this cause. He is not ashamed to call them brethren and those who run this race and follow these footsteps of Christ and manifest in any measure that faith which is exemplified in Him are looking for that city, which hath foundations in such a way that God is not ashamed to be called their God. That comes over again. So you see, we're beginning to get things working a little bit into a pattern. So he is the author and finisher of faith. Our faith is not quite what it says. Our is put in italics. He's just the finisher of faith. Who for the joy that was set before him. Endured the cross despising the shame and is set down at the right hand of the throne of God. That's the only occurrence of the Cross of Christ in Hebrews. It's never mentioned with regard to the redemption of these people or the forgiveness of their sins. It's mentioned in connection with the Supreme Act of endurance for the joy that was set before him, an exhortation to run with patience, a race set before us. Well, now then, shall we come back to Hebrews 11? And then I would like you to look at this chart again for another feature.

[00:11:47] You will see. That the white light of the sun represented in the circle at the top has come down and hit this prism. And you do. Now, I hope that if you put another prism there upside down, or I ought have said scientifically inverted, but the white light would have gone clean through the two of them and come white at the other side. Oh, you that really like that. It's all there. But seeing that the lakes across the top is shorter than the length across the bottom, so it splits up the various vibrations according to how

long they are or how short they are and how quick they are. And they all come out in these gorgeous colors. It makes you wonder, isn't it the marvelous wisdom of God to distribute light all over the world and give us the gorgeous colors that meet everywhere just in that simple way? Well, then you'll see that so far as we are concerned, we've had to alert to each color, to names. You see there are 14 names there and they go in pairs. The first two. I will. He dies for his faith being dead yet speaketh. Enoch was translated that he should not see death. There's a couple of them. Now is an important lesson coming out that I think we ought to carry for a moment to observe. The difference between law. And Grace may be said to be this, that under law you have a whole set of precepts.

[00:13:22] And under grace, you have a very, very few principles. So if you're under law, you run your finger down the whole list of thou shalt and thou shalt not say, Oh, I mustn't do that at the end of it. But you can't run your finger down. There's no such thing in grace. You're told just simple principles. And you're expected now to work them out according to the circumstance as God illuminates your heart and conscience. And there are some people who would even prefer to have a long list of thou shalt not and thou shalt and settle the whole thing. But they're putting themselves under the bondage of law again. No, no. We've got another aspect altogether. We walk by faith and faith grasps the principles of things and doesn't have a whole set of commandments as to whether we do this, do that, go here or go there. And this is now demonstrated by these pairs in this sense. Faith doesn't make us all march in regiments. Because we believe the same thing and have the same faith. It doesn't follow. We're all going to look alike, are all going to be alike and all do alike. That's the thing we've got to avoid. You see, by faith, Abel died. And by faith, Enoch was translated. That should not see death. The same faith went in two directions. All look a bit further down this chart.

[00:14:46] Joseph and Moses. Joseph by faith went down into Egypt. Moses by faith left Egypt. He didn't go down into it. Poor man. Couldn't help himself. Was born there. So by faith, Joseph went. And Moses came. Now by faith. Joseph accepted the invitation to sit upon the throne next to Pharaoh in Egypt by faith. And by faith. Moses refused to be called the son of Pharaoh's daughter and turned his back on the treasures of Egypt. You see the same face did two opposite things. And can't you believe this, that if Moses hadn't really loved and believed God, what an excellent excuse he would have had for saying what? I'm so sorry to have to accept this invitation and share all this unspeakable

wealth. But you see, dear beloved friends, I have the example of Joseph in front of me. And Joseph went down to Egypt and sat upon the throne. Therefore, by faith I must. And he would have been a hypocrite, wouldn't he? And I've heard people talk like that. And, you know, you don't always like to call them that, but it is. You see, here's the principle of right division coming in. When Joseph went down to Egypt, God was sending him beforehand to preserve alive that seed of Israel. But when Moses was raised, the 400 years were nearly up. The fourth generation had come and the time was coming when the clock would strike. And that night, says Exodus, Israel went out.

[00:16:23] So you see, faith walks in opposite directions, and yet they're both obeying the self-same god. I'm only saying that that you and I must be on our guard, lest somebody doing something that doesn't seem to be quite right to us, we immediately grab them and try to turn them into the little second hand copies of ourselves. That is not right. Every name must be fully persuaded in his own heart as unto the Lord. And it'd be far better for some of us to allow our friends to make a few mistakes and learn by their mistakes than dragoon them into a mere slavish legal observance of thou shalt and thou shalt not. Then, of course, there's another aspect too, which doesn't get a separate passage there. But Israel, you find in verse 29 by faith passed through the Red Sea as dry land. But the Egyptians assaying to do the selfsame thing were drowned. It's a safe thing to follow the Lord. If you follow by faith. But it's a very dangerous thing to seek to do it if faith is absent. Well, I think those things are obvious. What are the next thing you see? We have pairs. Abel and Enoch are dealing with death. Noah and Abraham both have a word inheritance attached to them. Shall we notice these things as we go down the list? 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.

[00:18:00] By the which he condemned the world and became heir of the righteousness which is of by faith now Abraham. By faith. Abraham, when he was called to go out into a place which you should after receive for inheritance, obeyed. There's the two. He was an heir and he had an inheritance. And then Isaac and Jacob are brought before us, and they are both associated with Abraham, but they are named separately. It says in verse nine, By faith he sojourned in the land of promise, as in a strange country dwelling in Tabernacles. And that's rather too bad an illustration now, because when you say a tabernacle, you conjure up rather a wonderful building. It may be in a slight building, but a gorgeous building. Well, this is the ordinary word that means just a tent. They were

willing to live in tents with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations whose builder and maker is God. So there we have the tent dwellers. And that is stressing one aspect of this which is brought out again in verse 13. These all died in faith. That's an extraordinary expression. They died in faith not having received the promises. I'd have thought that they died in unbelief because they didn't get the promises. Well, what happened to them? But having seen them afar off, all these people have got along side.

[00:19:30] In fact, it says that one. And he's a sample of the rest. Verse 27, he endured as seeing him who is invisible. And, you know, that's been already said of Noah. Being warned of God, of things not seen as yet. And it comes in verse 11, verse one of Chapter 11. Now, faith is the substance of things hoped for, the evidence of things not seen. Or this is the thing that's being stamped upon it. And that's the link with two Corinthians chapter four, these afflictions which these people went through and they did go through them, they were working out for them a far more exceeding eternal weight of glory while they look, not the things which are seen. So Moses was found esteeming the reproach for Christ, greater riches and the treasures in Egypt. Because he had that vision, the eye of his heart was opened to see things which the eye of the flesh could never see. And so we go down this list. I think now we'll make a commencement with verse one and pick up a few items before our time runs out. Now. Faith is the substance of things hoped for. The word now is a link, and it's used over and over again in the Old Testament. You will find. I think every one of the five books of Moses commences either with a word now or whatever is the translation of the Hebrew letter Vov and the Hebrew letter.

[00:21:07] Vov is a hook and it simply hooks on Exodus to Genesis and Leviticus to Exodus and so on. Now. So he's he's linking on this verse with what has gone before. We are not of them who draw back unto perdition, but of them who believe not to the saving of the soul in an evangelical sense, but to the acquisition of the soul, for these people are going to lose their soul in this life that they may find it when it's worth having. That's the point. Now, that being the case, faith is the substance of things hoped for. This word has already met us in chapter one, where, strangely enough, it is translated person. Dealing with Christ and the invisible God, the express image of his person. Substance, something down underneath, something which is not visible, but only manifested by other ways. But one of the most precious explanations of this substance

has come to light within our own lifetime. Men knew that buried in the sands of Egypt, there were these bundles of paper, which we call papyrus. I began to get some that were put onto the market. I knew that they were hidden there somewhere. And eventually. They sent out an expedition and they commenced. The dig. For a long time, the attempt to find this papyrus seemed to be cheated. So they were digging in. What? What turned out to be a cemetery for mummified crocodiles.

[00:22:53] What do you think? Well, they got so weary of these little crocodiles that one of them very fortunately lost his temper. Not always. You can say that, but very fortunately, there's another one. And he threw it with all his might against the rock wall. And it split. And how rolled the papyrus they were looking for. Well, they got a heat in another district. They were going to set light to a lot of these things so that they went and opened on the there they were and they sent home shipload of ancient papyrus. Now that has given tremendous light upon the teaching of scripture, for it was the Greek of the very days when the apostle was writing. Now there's one bundle of them that uses this word translated substance. And it's a case, a law case. And now and again, the lawyer dealing with the case refers to the title deeds of the property, and that's this word. And I think we are justified in just reading it again for our own benefit. Now, Faith is the title Deeds of Things Hoped for. I'll admit you can't move in because you've got title deeds. You've got no covering over your head because you've got title deeds. But surely it's something to encourage you to go on your pilgrimage, to live a bit rough if needs be. To just occupy a tent and roll it up and go on another day's march.

[00:24:19] What do you do when you sing that hymn? Sound greatest fans because I've heard people who are Protestant singing A Day's March nearer Rome and I may be getting there for aught, you know. Oh, no. But here these go on because they've got the title deeds. Precious title deeds to a mansion that's been prepared for them. So we won't despise that light that God has given upon that word, the evidence of things not seen. Then he says, for by the elders obtained a good report. Now, scattered through this chapter, that word report is the word witness. Scattered through this chapter is this word martyr. There it is. Report. Here it is again in verse four, testifying. Of course, in the verbal form. But all the time. Report, witness, testify, testimony, record. They're all the same word, all bearing a witness if needs be unto death. And the first one did. The first one did. And you remember that those whom God raised up as witnesses in the New Testament. They were witnesses in the full sense. John the Baptist was the first,



and he died for his faith. Christ is said to be a witness, and he died for his faithfulness. And Peter was a witness, and he died for his faith. And Paul was a witness. And he died for his faith. All this wasn't an empty word. These witnesses were martyrs in the true sense of the word.

[00:25:51] Well, now we have Abel. Well, what does he say about him? By faith, Abel offered unto God a more excellent sacrifice than Cain, and by which he obtained witness that he was righteous God testifying of his gifts, and by it he being dead, yet speaketh. So Abel is picked out as the first one to be an example of this faith. And it's not an accident that the first one that is picked out is not some someone who works. Someone who walks. But someone who worships. Worship is put first and the basis of worship is the sacrifice of Christ. The two men approach to God. They both brought the same offering, Abel just the same as Cain, with this exception that Cain also brought of the flock. Abel brought the Lamb of God in tight and Cain would not. That's the difference. And so we have the first one here. Then we have. Note, although he was dead yet speaketh. If it's taking a long time now, hasn't he? Abel doesn't know a word about it. Not yet. But ever since that day when he sealed his testimony with his blood. I will being dead yet speak. And then we had Enoch. He was translated that he should not see death. And, you know, that's one of the words that belongs to us. Just to refresh your memory that your second name is Enoch, although you may not always sign your name like that, it says in Colossians chapter one, verse 13.

[00:27:33] Who hath delivered us from the power of darkness and has translated us into the kingdom of His dear son. So we are translated and Colossians goes on and says, Why is thou living in the world as though you have been translated? That I look for you and cannot find you. Of course not in actual physical reality, but it looks as though we should be a translated people without affection set upon things above rather than things on the earth. Well, there we have Enoch. He pleased God. Then there slipped in in verse six. A little explanatory note before we go further. But without faith, it is impossible to please him. For he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him. Now, that's the one thing picked out. This would not do to say this at every time. God is more than a rewarder. If you get the great title of God that covers the other epistle that Paul wrote. Romans. He doesn't speak about God being a rewarder there. He says he's the just and the justifier. But when you're dealing with Romans, you're dealing with a race and a crown and a reward and a

suffering and an endurance with that in prospect. So he that cometh to God must believe that he is. Of course, if you don't believe that God is, you wouldn't bother.

[00:29:03] Always feel terribly sympathetic with that man in a great distress who went down on his knees and said, Oh God, if there be a God, save my soul, if I've got a soul. What a position to be in. Well, you don't get very far with that. But he that cometh to God believes that he is. And then he's the rewarder of them that diligently seek him. Now we have Noah and one little bit stands out there that's helpful to me. Faith. Why you say anybody who's got faith is fearless. Well, I've met some people with faith who are not. I'm very glad of that. By faith, Noah being warned of God, of things not seen as yet moved with fear. Move with fear. Yes. Fear has been given to us as a protection. See the person who hasn't got any fear. He goes into all manner of troubles and comes out of it again. But he's not brave. He's not right because he doesn't Have you got any sense or any feeling? But moved with fear was right. And faith was the prompting cause. And then, of course, he goes on to say he did something. He prepared an ark to the saving of his house. And that exposed Noah. I'm perfectly certain to that, which is very hard to bear, a misunderstanding and ridicule. I can't believe that Noah would have been permitted in those dreadful days in which he lived to spend the time that must have been necessary to build an ark of that size on dry land without a good many wise and unwise quips being taken at his expense.

[00:30:40] But although I wouldn't like to say this in an unkind way. There is a proverb that says. He laughs best who laughs last. I don't think Noah would laugh when that lad came. But as the element of truth in that that he endured as seeing him that is invisible. And then Abraham. When he was called, he went out to a place which he should after inheritance, and he went out not knowing whither he went. When you say that's a crazy thing to do, and there was one occasion, friends, when I did it. And so people might say, well, I can I can quite see that you do some crazy things. Well, I did. I won't go into it now, but I remember saying to Mrs. Welsh then when we were not very long married, I said, Now I have a feeling that's the right thing to do. But if I went to anybody in business, they'd tell me, I must be mad. I believe me, it turned out the biggest, finest stroke of business I think I've ever done. I won't go into it. But I went out not knowing whither. I went simply because I had a feeling at that moment that was the right step and I left all the rest of it with him.

[00:31:49] Now, don't you go doing that because I said that this evening. You've got to stand on your own merits and you've got to have the faith yourself. But for the moment, we pass on. But he went out to receive an inheritance and obeyed. There's another little bit here, friends. Abraham didn't obey as fully as he should. He was told to go out and leave his kith and kin and family and all the lot. But he took lot with him. Had lock was a hindrance and God never showed Abraham the land until Lot was divided from him. Would you say Why doesn't it put it there? Why? Because God mercifully blots out the transgressions of his people and yet keeps a little record of the smallest act of service they've done. And if you're going to quarrel with that, you're a strange person. I think you'll be very relieved and very glad to know it's true. Well, we come on to these two. Isaac and Jacob. Now, Isaac is a placid sort of person. He doesn't seem to have done much. He doesn't cut a very great figure. And Jacob is an extraordinary person. All the arguments about him and his character. But there's the two of them very contrasted and yet alike in this that above both willing to be tent dwellers instead of settling down immediately and inheriting the land. Jacob. Hired in some measure, but he was out for Abraham's blessing.

[00:33:16] The thing that mattered most, even though he did it, perhaps in a crooked way. Well, then it stops for a minute. Speak to you about the city, which hath foundations and ends up with Sarah. Through faith also, Sara herself received strength to conceive seed and was delivered of a child when she was past age because she judged him faithful who had promised therefore sprang there even a one and him as good as dead so many as the stars of the sky in multitude and as the sand which is by the seashore innumerable. Then he goes on to speak about this country, its effect upon them. It says in verse 13 that they confess that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country that they may never have said a single word about the country, but their very attitude was declaring plainly that they were seeking a country. And then he says. If I had been mindful of that country from whence they came out. You know, Israel, they hankered after the fleshpots of Egypt when they did come out. They might have had an opportunity to have returned all. Surely they could soon find an excuse for going back, says God. You won't have to look far for it. But now they desire a better. And so God is not ashamed to be called their God.

[00:34:36] And now Abraham comes along and links on with Sarah, for both of them received Isaac from the dead. Verse 19 accounting that God was able to raise him up even from the dead, from whence also he received him in a figure. Then you have Isaac blessing Jacob and Esau concerning things to come, all contrary to what you might call nature, contrary to nature. He blessed the younger instead of the elder. That's in the line of faith. And then we have Joseph. Now, Joseph is a fascinating story. Think of the things that we could have put down if God had said to us, I want you to write a little just a little note and bring out prominently something in the life of Joseph, which will be, to his credit, and give a good example of faith. I wonder whether any of us would have said by faith when he died. He made mention of the departing of the children of Israel and gave commandment concerning his bones. What a strange thing to be written. Of all the possible things you could have said of Joseph. But you see, giving commandment concerning his bones meant he believed a literal resurrection. He believed the promises of God were going to be matured. And when the time came, he says, Put me there. And so all these are were with that same feeling then we have Moses. Much is said about him. We've already touched upon it.

[00:36:00] They become a bit further down to the parting of the Red Sea and the walls of Jericho falling down. I think he comes in verse 32, and although he hadn't got a red light or an orange light burning in front of him, he evidently had some feeling that his time was running out like mine is. And he said, What shall I more say? But they believe me. Although he's in a hurry, he puts seven more items down. Will you notice? Count them on your fingers if you like. Gideon and Barak and Samson and Jephthah. David, Samuel and the Prophets. Just the same as we have six mentioned and one a woman. Then we said six mentioned and one a woman. That's Rahab the Harlot. So we have six mentioned and one the prophets. Now he sums them up. These who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions and so on. And among other things, I would like to get to verse 35 Women received their dead, raised to life again, and others were tortured, not accepting deliverance that they might obtain a better resurrection. That's one of the better things of Hebrews. So there is a resurrection which is better than some other kind. Although I read a criticism of myself with regard to exposition of the resurrection, that I built an inverted pyramid on an isolated text. Well, if God says it once, we can't help ourselves.

[00:37:25] But here's a better resurrection. The balance in the epistle to the Hebrews. And then they went through all these. Scourgings and mockings and stonings. And so on. And at last, verse 39 and 40, these all having obtained a good report through faith, received not the promise God having provided some better thing for us, that they, without us, should not be made perfect. And if I've got time, we'll get it. Verse 23. We have come to the General Assembly, Chapter 12 and Church of the Firstborn, which are written in heaven and to God, the judge of all and to the spirits of just men made perfect. There are going to be perfected together, every one of them. Not in this world, not in this life, but in the resurrection glory that awaits them. Well, that's just a rapid, I'm afraid, very rapid survey of this great chapter of faith, written for our learning, for our guidance and for our encouragement. But all may we ponder it ourselves and seek to learn its precious lessons. And then when we are done, to realize that after we've thought of the faith of Abel and the faith of Enoch, the faith of Noah and the faith of Abraham, we turn and look to him and we find them all in their fullness. Instead of being distributed all over the kingdom of faith, they're all gathered up in the precious white light of the sun of righteousness himself.