

Hebrews 11

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Date: 07 October 2018

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[0 : 00] It's the third of our series on Hebrews 11. And we're looking at the question, what is faith?! We're going to get back to Matthew 10 next week. It's a great chapter in the Bible on faith.

There's a definition and a demonstration of faith in Hebrews 11. And we've seen three great themes, or we will have by the end of today. First of all, we saw faith finding favour with God. But we are saved, we are Christians by faith alone, but the faith that saves us is never alone. We've not been saved by faith plus works, but we are saved by faith that works, that works itself out. And faith is not merely mental assent to certain truths. It is the animating principle in the Christian life. And we've seen in this chapter that without faith, it is impossible to please God.

You cannot please Him without faith. And all of the people that we've read about in Hebrews 11 were told that by their faith, by the way that they lived, they were commended with God.

[1 : 07] Faith finding favour with God. That was the first week. And then last week we saw that faith is future-looking. It's forward-looking. It's looking for a city whose builder and maker is God.

That is the faith. That's the faith that Paul in the Colossians talks about. That springs from the hope that we've heard about in the Gospel. That hope that says ultimately we will be God's people.

In God's place. Under God's protection. We're not there yet. Kids in the back of the car, they ask that, don't they? Are we there yet? Are we there yet? Are we there yet?

And the Christian answer is, no, we're not there yet. Jesus says, he who endures to the end will be saved. And so this morning we're going to look at how we do that.

How do we endure to the end? How do we get there? Because we're not there yet. And so the third thing is we'll see faith under fire. Persevere in faith. Enduring faith.

[2 : 07] That's the theme from verse 32 onwards. And you'll notice there's two groups of people from verse 32 onwards. Two groups of people. There are those in verses 32 to 35 who escape the edge of the sword.

Who survive. And there are those in the second half of verse 32 to 38. There are those who don't escape the edge of the sword. Those who are killed. Some escaped.

Others didn't. Both these groups are here. Not everyone's story is the same. In the mystery of providence, and it is a mystery, some people have a lot which is much easier than others.

Maybe that's your testimony this morning. You've had it a lot easier in your Christian life than others. Maybe your testimony as you look around the room is, why have I had it so hard? We are having it a lot easier compared to brothers and sisters around the world.

And that comes up very dramatically in these verses. So Daniel, he is thrown to the lions. There's no way that he's coming out, is there? Look at verse 33. By faith, the mouths of lions were stopped.

[3 : 22] And we weren't expecting that. Then there are his three friends, aren't there? Three good men from very long ago, Shadrach, Meshach, and Abednego. And they are thrown into the fiery furnace. How can anyone survive that?

But look at verse 34. They quenched the power of fire. They escaped the edge of the sword. They were made strong out of weakness.

They became mighty in war. They put foreign armies to flight. Or again in verse 35. Women, some of them, received back their dead by resurrection. Some were tortured. They refused to accept release, so that they might rise again to a better life.

That doesn't just happen, does it? Those two women who received back their sons from the dead, they are two women in the Old Testament.

Their sons have died, and by the power of God, their sons are raised to life again. One was the widow of Zarephath in Elijah's day. The other one was the Shudamite woman in Elisha's day.

[4 : 25] And both of those women received their young men, their sons, back from the dead, raised to life. Now we love stories like that, don't we? Don't we? The doctor said, I've only got a few months to live, but that was 20 years ago.

Look at me now. We love to hear that kind of testimony. My business was about to go under. I was facing financial ruin. But people prayed, and God turned it around.

We love those stories. But see what it says in verse 35. There were others. There were others. Some were tortured.

Refusing to accept release. So that they might rise again to a better life. As probably a reference, it's almost certainly a reference to the Apocrypha. To the Maccabean martyrs.

Their story is told in the second book of Maccabees, in the Apocrypha. In 2 Maccabees chapter 7. During the intertestamental period. In between the period between the Old Testament and the New Testament.

[5 : 25] And there was a man, Antiochus Epiphanes. He conquered Israel and he occupied it. He was a cruel and brutal tyrant. And many lost their lives during that time.

And one of the most famous is that of the martyrs, which is the woman under her seven sons. She was brought out into the public square. You can read it in the Apocrypha. It's not part of the inspired scriptures.

It's not a part of the Bible, but it is worth reading. And in 2 Maccabees chapter 7, she's brought out into the public square. And every one of her sons is challenged to deny the faith of Israel.

They refused to deny God. And each one has his tongue cut out. His limbs chopped off. And then were scalped and roasted alive in front of his mother and his brothers. And we're told that she stood there, urging her sons to die courageously, with these words.

It was not I that gave you life. It was the creator of the world who divides the origin of all things and who will in mercy give life and breath back to you again, since you now forget yourselves for his sake.

[6 : 30] Every one of them died bravely. Every one of her sons. One of them stuck out his tongue and stretched out his arms, saying to the king, take them. I got them from heaven. And for his sake, I give them up.

And from him, I will get them back again. It's gruesome. There were others. There were others who were tortured, who refused to be released, so that they might gain an even better resurrection.

And the point is really simple. It's this. Faith is about trusting God whether you live or die. Whether he answers your prayers or not. Whether he miraculously intervenes or not.

So take Joni Erickson-Tarda. Many of you have heard of her and read the really helpful books she's written. Anything she writes is worth reading.

She broke her neck in a diving accident when she was 17. She spent the rest of her life in a wheelchair as a paraplegic. And when the accident happened, very well-meaning people, she wasn't a Christian when it happened to her.

[7 : 33] She became a Christian through the whole experience. But when she had that experience, people came to her, well-meaning people, and said to her, if you have enough faith, God would heal her.

But God didn't heal her. And today, I can see she's in her 70s now, she has the most remarkable ministry from that wheelchair. Countless, countless hundreds, perhaps even thousands, have come to faith through her testimony from that wheelchair.

And God put her in that wheelchair. She could only move her head for the whole of her life. What is faith? It is trusting God for whatever happens to you in the mystery of his providence.

I read the book recently, The Korean Pentecost. I don't know whether you know it. It's the remarkable story of a revival that took place in North Korea in 1907. It's a gruesome read.

After the revival breaks out in that place, the capital of North Korea that I can never pronounce, in the midst of that revival, the Christians, the new converts, they faced the most appalling persecution and opposition.

[8 : 40] But during those days, this is what they said to their persecutors. This is what is reported. We are like nails. The harder you hit us, the deeper you drive us.

What a remarkable thing to say. Bring it on, they're saying, aren't they? We are like nails. The harder you hit us, the deeper you drive us.

And that is faith, you see. That is faith. I say this because there is a wrong view of faith, isn't there, that has crept into so-called Christian circles. It's not faith in God.

It is faith in faith. People say, I trusted God for this to happen. I prayed, and it didn't happen. God didn't come through for me. I trusted him.

Well, you didn't. You trusted in your own agenda for him. What you wanted him to do, but you didn't trust him. And that is why it's so wrong, isn't it, with the so-called faith movement.

[9 : 41] Let me name names. Hagen, Copeland, Austin, Meyer. I hope you're not watching their shows. I hope you're not reading their books. They are heretics. They are false prophets.

They are wolves in sheep's clothing, have nothing to do with them, or any of their ilk. The so-called faith movement, it is faith in faith. Which is no different, is it, than the power of positive thinking. Picking yourself up by your own boot laces, putting God at your beck and call, and fitting him with your agenda. But real faith is trusting God, whatever happens. Whether you live, or whether you die.

Whether he intervenes, or not. Whether he gives you, what you want, or not. Though he slay me, says Job, yet will I trust him. That is faith.

And so if anyone has said to you, that faith will solve all your problems, they've never read, Hebrews chapter 11. Just come to Jesus, and all your troubles are over. Well, they don't know, Hebrews 11, do they?

[10 : 43] Being sawn in two, is quite a problem, isn't it, for the faith movement. That's how Isaiah died, apparently. On the run from the authorities, hiding in a tree, chopped down, sawn in two, according to the tradition, according to the legend.

Some face jeers, some face slogging, verse 36. And even chains, and imprisonment. They were stoned, they were sawn in two, they were killed with a sword, they went about in skins of sheep and goats, destitute, afflicted, mistreated, of whom the world was not worthy, wandering around in deserts, and mountains, and in dens, and in caves of the earth.

And all these, though commanded through their faith, did not receive what was promised. There's no easy believism there, is there? This isn't just taking out, an insurance policy against hell.

No, real faith, in your life and in my life, will face many, many obstacles, insurmountable obstacles, like the Red Sea, or the walls of Jericho. And if you are a true believer, in Jesus Christ, you will come against obstacles, like that, and you'll think, how on earth am I ever going to get through, I can't take much more of this.

Faith faces many dangers, and yet faith just keeps going, when everyone else gives up. Through many dangers, toils and snares, I have already camped.

[12 : 10] It was grace, that brought me safe thus far, and grace will lead me home. Amazing grace. And so you get it in the picture, an authentic, real, genuine Christianity, is not a moment of faith.

It's certainly not a decision of faith, faith. It's not a prayer of faith, authentic Christianity, it's a life of faith, characterized by a long obedience, to Jesus Christ.

It's a race to run. Where the victor's prize, goes not only to those, who begin the race, but to those, who finish the race. The race marked out for them, it's summed up, isn't it, in chapter 12, verse 1.

Forget about the chapter divisions, in Hebrews, they just get in the way. It isn't the start of a chapter, or a start of a new subject, it's the climax of everything, that he's been saying, in chapter 11. So verse 1 of chapter 12, therefore, since we are surrounded, by such a great cloud of witnesses, let us run, let us lay aside, every weight and sin, which clings so closely, and let us run, with endurance, it's the race that is set before us.

It's our turn now. Those in chapter 11, they've gone to their reward. You and I, we are the ones that are on the track. And God, in his providence, has ordered things differently, for every single one of us.

[13 : 29] We're going to see, that your race is not my race, and my race is not your race, and your constitution, and my constitution, and all these things, they are different. And God has ordered these things, but there is a race to be run, and it's a marathon, and not a sprint.

And literally, the word for race, that is in verse 12, is the word agony. And if you did cross country at school, you'll know what that's like, don't they?

Don't you? If you do park run on a Saturday morning, you might know what agony is. It's not defined so much by speed, thankfully, but by stamina.

And the question is, of Hebrews 11, is how do you keep going? When everything else inside you, is ready to collapse, which might be for you this morning, and your knees are knocking, and you feel ready to collapse, and the voices in your head, are saying, ease up.

How do you keep going? There's a famous episode, you've watched on YouTube, in 1968 Olympics in Mexico, there's a marathon race, with a runner from Tanzania. Mid sporting history, he finished, more than a couple of hours, after everyone else, had crossed the line.

[14:37] His name was, John Stephen Aquari. He crossed the line, in last place, he was cheered home, by a few thousand spectators, who'd remained in the stadium, as the sun went down. By the time he, reached the stadium, on his final lap, he was limping, and the bandage, around his leg, was flapping in the breeze.

He was asked, why he carried on, and his response, has gone down, in sporting history. He said, my country, did not send me, five thousand miles, to start the race. He said, they sent me, five thousand miles, to finish the race.

Because it is, he who endures, the end, that will be saved. So, three things, I want to point out, to you this morning. Number one, listen. Listen. Don't listen, to the voices, in your head, but listen, to the great cloud, of witnesses, that surround you.

That's what it says, in verse one, can't you hear them? Can't you hear, the chant of the crowd, banging their elbows, against the back, of the stand, oggy, oggy, oggy, oi, oi, oi, is that what they're chanting?

No. No, they're chanting this, by faith, by faith, by faith, by faith. Listen to them, that's their testimony, isn't it? That is the soundtrack, to this chapter, by faith, by faith.

[15:54] Ed Clemley, I used to teach at Westminster, Samarie, his son was an elder, in this congregation, and he wrote this, he said, you may have smiled, at the soundtrack, of a TV drama. If the heroine, could only hear, the swelling coda, of the last few minutes, she would know, that the hero, is riding down, the slope, to the triumph, of their reunion.

It says, Crowley, the church needs, to hear the soundtrack, in the drama, of her returning lord. She would not then, be tempted, to abandon her hope, in the open ended dialogue, of another chat show.

Now what, what is he saying there? So right. The soundtrack, to a film, is so important, isn't it? Music, is not neutral, music, conveys a message.

And so, that's why, when you go to the dentist, they don't play, the soundtrack, of Hitchcock's Psycho, in the dentist's, waiting room. They don't do that today. There's a reason, because the soundtrack, lets you into, the secret, of the film.

So in, in Lord of the Rings, isn't it? There is the music, of the Shire. You know, that music. And so when you hear, that music, you know, the beauty, and the tranquility, of the Shire.

[17:15] But there's also, isn't there, the music, the soundtrack, of Rohan. Sorry, have I got that wrong? What is it? Sorry, the music of Gondor.

And so, that is the language, military. And finally, so when you hear those, when you hear those tunes, your mind is, is drawn to that, isn't it? You hear the music, of the Shire, you think Shire. You hear the music, of Gondor, you think Gondor. Hear the music, of the soundtrack. Because it doesn't happen, what, it doesn't matter, what's happening, on the screen, the music tells you, what's coming.

And there may be, some terrible episodes, about to happen, in your life, but hear the soundtrack. Personally, corporate, we might, as a church, have to face, some very, very difficult times, but listen to the soundtrack, by faith, by faith, by faith.

Jesus is coming back, isn't he, in a very little while. And Jesus will come back, and he will rescue, and vindicate his people. And that is what, this chapter was introduced by, look at the end of chapter 10.

[18:24] In just a little while, he was coming, will come, and will not delay. So hang in there. The crowd is saying, by faith, by faith. And so therefore, since we are surrounded, by such a great cloud, of witnesses, let us lay aside, every weight, and sin, that clings so closely, and let us run, with endurance, the race that is set before us.

Don't get this wrong. There's lots of modern commentators, on Hebrews 11, that get this really wrong. The Old Testament witnesses, are witnesses to us. They are not witnesses of us.

I think it would be very embarrassing, wouldn't it, if Moses and Abraham, are up there in heaven, watching us this morning. I don't think, I find that particularly encouraging. People say, well they're looking down on us. They really aren't. They really aren't. No, the witnesses of Hebrews 11, are witnesses to us. They're not sitting, in the grandstand of heaven, watching us. That would turn heaven, into hell for them. There's nothing in the Bible, to suggest that, the glorified saints in heaven, are aware of what is going on, in this world. They are not witnesses, of us. [19 : 31] They are witnesses to us. What is their message? Their message is, God is faithful. And he who called you, will give you the grace, that you need. So keep on going. Keep on going.

Hang on in there. What we've all been waiting for, has taken place. Jesus has died, and has risen, and he's coming back. So listen, to the great cloud of witnesses. Here's the second thing. Divest. Divest means, just put off. Divest. Divest yourself, of everything that impedes, your progress. So throw off, everything that hinders, and the sin, that so easily entangles.

It's a really lovely picture, of sin isn't it? That's so helpful. The sin that easily entangles. I wish we could spend, more time on that. It may be, at this point, that's something really, obviously sinful. Maybe, let's say, looking at internet pornography. It's obviously sinful. But it, it may not necessarily, be something that's, obviously sinful.

[20 : 32] It isn't always, something sinful, that stops us running, as Christians. If, it's something, that takes up, too much space, in your life. And so, what you're thinking, at the moment, is can you give me a list?

And I'm not going, to give you a list. Because I don't know, what those things are for you. And they will be, something different for you, than they are for me, and you've got to, work it out yourself. With other Christians. But if you are, a serious Christian, and if you want to, endure to the end, then you will, work it out for yourself, with others. If you're a serious Christian, and if you want to, endure to the end, you will work it out, for yourself.

And if you're in the race, and you're serious about it, well, those hindrances, that stop you running, and stop you living, all out, they will become obvious. Look at the clutter, in your life.

Take stock of the baggage, that you're carrying. And ask yourself, is this helping me, as a Christian? Isn't that a great question? Is this helping me, as a Christian? It's not?

[21 : 44] Get rid of it. Is it helping, or hindrances? Amy Carmichael, the famous, pioneer missionary, who went to India, she said, I thank God, for all the gifts, he has given me.

But I hold them all, in the palm of an open hand. So if he chooses, to take them from me, for the cause of the gospel, they do not have to be prized, out of my grasp. That's it, isn't it? Isn't that so helpful?

God has given you great things. Praise God for that. He's given you wonderful things. He's given you more, than many, many, many people. But you hold them, with an open hand. And so if God chooses, to take them, they don't have to be prized, out of your hand.

That's it, isn't it? Listen to the great cloud, of witnesses. Divest yourself, of everything that impedes. And lastly, focus. Focus. Fix your eyes, on Jesus.

Church Clare went to university, in Carnival, Heath Evangelical Church, and there was a minister, he'd been there about 40 years, Vernon High, and he was a funny, little man in lots of ways. But when he walked up the steps, to the pulpit, very, very slowly, they would sing every Sunday, turn your eyes, upon Jesus.

[22 : 57] Look full, in his wonderful face, and the things of earth, will go strangely dim, in the light, of his glory, and grace. It's a great hymn. I don't think, it's a great hymn, when the minister, is climbing steps.

But Jesus, is the pioneer, of our faith. In other words, focus. Listen, divest, focus. If you're going to, run the race, marked out for you, you must focus, all your attention, on the greatest, of all runners. And never allow, your attention, to be diverted from him. We're so easily, distracted, aren't we? Distracted by the crowd, and by the competition. Distracted by our own feet, even by our own progress.

Why is it so hard? Why has God, given me, such a raw deal? Maybe you think, that this morning. Others have it, so much, easier than I do.

But don't think like that. Remember, this is the race, that God has marked out, for you. All the days, ordained for me, were written, in your book, before one of them, came to be.

[24 : 01] So Psalm 139. What a great encouragement. It's an encouragement, isn't it? To know that God, has marked out, the path of your life. He knows the race, he wants you to run.

He's marked out the track. Paul says, in Ephesians, we are God's handiwork, created in Christ Jesus, to do good works, which he has prepared, in advance for us to do. Do you see that? Prepared in advance, for us to do. The track is marked out, in the sovereign, providence of God, for every one of us. So focus, don't allow yourself, to be distracted, by others.

Don't allow yourself, to be distracted, by others, who are running, this race, alongside you. Why is he, so far ahead of me? Why isn't she, running, in the same way, that I am?

Do you remember, when Jesus restored Peter, at the end of John's gospel, in John 21, Peter is denied Jesus, and Jesus meets him, by the lakeside there, and he restores him, and Peter is back on the track.

[25 : 03] He's back in the race, and straight away, what does he say? He turns, and he sees John, the disciple that Jesus loved, and he sees that John, was following along, and when Peter saw him, Peter says to him, Lord, what about him?

And Jesus says, well what's that to you? You follow me. You follow me, John will follow me, in the way that I've, marked out for him, but you follow me, you've got to keep to your lane.

You've got to run the race, that is marked out for you. Keep your eyes on me. I read, during the summer, kind of preparation, hopefully preaching through it, in a year or so, a commentary, of sermons, on the Heidelberg, Catechism, which is just a remarkable, theological document.

And the thing that, the Heidelberg Catechism, really impressed upon me, this summer, is the way that it's framed, that the writers, are constantly saying, look away from yourself. Look outside of yourself.

Look away from yourself, to Christ. And that is the only way, to run the race. That is the only way, to live the Christian life. Look to Jesus. Don't look at your own performance. Don't look at, am I reading the Bible enough?

[26 : 16] Am I praying enough? Am I repenting enough? Am I witnessing enough? Am I giving enough? You mustn't think about those things. Well, you must think about those things, but you must not be preoccupied with them.

You fix your eyes on Him. You've been preoccupied with Him, not yourself. You look away from yourself, to the Lord Jesus, isn't it? When we come to the Lord's Supper tonight, it's so important, as we come to the Lord's Supper, you, you, you, you, you look within, but you only look briefly within, to see your need, and then you look away, you look away, from yourself.

You look to Jesus, because He is, the pioneer, and the perfecter of faith. He is the forerunner. He's the leader of the pack. He's the one who breaks free. He's the one who sets the pace.

He's the one who wins the jersey for His team. He's the pioneer, not only that, He is the perfecter of the faith. You see, Jesus is not just one name, at the end of a long list of names.

He is the ultimate man of faith. He shows us what the man of faith really is. He's the one with whom you must be relentlessly preoccupied. You're not to fix your eyes on Abel, or Noah, or Abraham, or Moses, or David, or Paul, or your theological hero, or your minister.

[27 : 42] You listen to their testimony by all means, but you don't fix your eyes on them. These people, they ran a less than perfect race. All of them, if truth be told, preached a much better message than they lived.

Jesus is the only one you can trust. Jesus is the only one who ran the race that His Father ordained Him without the slightest imperfection. He is the pioneer and the perfecter of faith.

He is the one to all those Old Testament saints. They point you to Him. He's the one to whom they've been waiting for. And you look to Him, and you don't look to Him just as an example.

Do you remember the bracelets that people wore, isn't there? There are a generation of students now that when they were children, they were given bracelets, what would Jesus do? Do you remember that? What would Jesus do?

WWJD. That is not the gospel. In fact, I would argue that is not Christianity. Not what would Jesus do. The gospel is what has Jesus done.

[28 : 45] That is the gospel. Not what did Jesus do. Don't look to Him as an example. That will destroy you. Attachly destroy you. Jesus did it so I can do it. Don't be so ridiculous.

Did Abraham do it? Did David do it? Did Moses do it? You know, they've all got feet of clay, haven't they? And so have you. And so you look to Jesus.

Don't look to Jesus as the great example. It's not what would Jesus have done. You see in verse 3, what would Jesus do? It's what Jesus has done. Consider Him.

Consider Him who endured from sinners such hostility against Himself. He endured the cross. Verse 2, He endured the cross, despising who for the joy that was set before Him endured the cross, despising the shame.

That's a really interesting verse. I have nearly, I think I have read this verse the wrong way all my life. I don't think what I've been thinking is completely wrong.

[29 : 53] But I've thought this verse is really thinking about motivation for Jesus. That's what lots of the commentators take it.

The word is empty in Greek. It can mean that. And so you think of what motivated Jesus to go to the cross? What kept Him going? What helped Him endure the excruciating pain of Calvary?

Well, verse 2, people think that it's because He foresaw that there were many people that were going to become Christians. Many people were going to be saved. Now I'm sure that is true, I just don't think that's what Hebrews 12 verse 2 is saying.

Because the word empty usually means instead of. So this is Philippians chapter 2. Instead of the joy that was set before Him, instead of that, the second person of the blessed Trinity in fellowship with His Father, in face-to-face with His Father, the joy of the Trinity, the joy of the Godhead, instead of that joy that was set before Him, what did He do?

He exchanged that joy, and He abandoned Himself to the abyss of God forsaken us. And He cries out, My God, my God, why have you forsaken me? It's not what would Jesus do, but what has Jesus done?

[31 : 09] And the truth is, He's come to hell for you. That instead of that joy that was set before Him, He endured the cross, despising His shame, and so you consider Him and you fix your eyes on Him.

And you keep running towards Him. And so are you weary this morning? Come to me, all of you who are weary and heavy laden, and Jesus says, I will give you rest.

And are you worried this morning? Jesus says, cast all your cares upon me because I care for you.

And are you carrying something this morning that is too heavy for you? And Jesus says, take my yoke upon you because my yoke is easy and the burden that I give you is light.

He says, come on, help me lift that burden from your shoulders. And He stands there at the finishing line and He calls us, come, come, come.

Consider Him. Consider Him. And do not lose heart. I don't know if you've ever had the experience of waiting in the wrong queue.

[32 : 19] You know that? So frustrating, isn't it, when the self-checkout aren't working in their law. And you look at these kind of two massive queues stretching back and you've got to pick one of them and it's not Murphy's Law but somebody should make up another name for it.

We always choose the wrong line, don't we? And you know it is, by the time you get to the front, the lady says, well, this till is closed or if it's at the post office, the window is closed.

You have to join another queue. Sometimes you see a queue moving faster, don't you? And you think, well, I'll swap from one to the other. Never makes things any better, does it?

Makes things worse. And so the question that I'm asking you and the question that the writer of the Hebrews is putting to you, to his readers, is are you sure you're in the right line? You see, these Hebrew Christians are being severely persecuted and they are in danger of joining the wrong queue.

They are under enormous pressure to go back into Judaism. And all these people in Hebrews 11 are shouting out to them, no, stay where you are. Stay where you are.

[33 : 28] Don't come over here. Stick with Jesus. Go on with Jesus. Don't join our queue. We've been waiting a long time for him to come. No, in fact, we're going to come and join your queue.

We didn't receive what we were looking for in Judaism. They all died in faith, it says, not having received what was promised. It was only in Jesus that we will fully receive what God has promised. Complete salvation, full and free. And so stick with Jesus. In Christ, the whole church of God reaches its perfection. Do you see that in verse 39?

And all these, though commended through their faith, did not receive what was promised. Since God had provided something better for us, that apart from us, they should not be made perfect.

They had to wait for Jesus. Because all the promises of God are yes and amen in him. And so stick with Jesus, fix your eyes on him, and run the race that God has set out for you.
[34 : 28] Let us pray.