

**"Through faith we understand that the worlds
were framed by the word of God"
([Heb 11:32-40](#)) Part VIII**

Heb 11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

God's elect are called to "**subdue**^{G2610} [^{G5662} = aorist tense] **kingdoms**" (of verse 33) within, the "power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" of ([Eph 6:12](#)). We are more than conquerors through Christ who loves us and who is able to give us victory over those nations within because He is "far above" all these things mentioned, the powers, the might of this world, the dominion that nations hold for the time being, and every name that is named in this world, and those who are yet to be resurrected. Christ is above them all and will subdue them all through His body bringing all the world and all angels into subjection unto Christ ([1Co 6:3](#)) who is subject unto our Father who will be all in all when all is said and done ([Rom 8:37](#) , [Eph 1:21](#) , [1Co 15:28](#)).

It is by putting on the whole armour of God, that "ye may be able to withstand in the evil day, and having done all, to stand" ([Eph 6:13](#)), and it is within all these incredible examples of faith that we will look at in ([Heb 11:32-40](#)) that we can learn more clearly what Christ's faith can produce in us by looking at these examples of ([1Co 10:11](#)), "suffering affliction, and of patience" for our sakes ([Jas 5:10](#) , [2Co 4:15](#)). All these examples we will look at tonight, obtained a good report **through faith**, and that was accomplished for our sakes, "**God having provided some better thing for us, that they without us should not be made perfect**". Their trials, their suffering, their overcoming in the natural all portray for us what God can and will accomplish within the elect through His chastening grace that will abound in our life through Christ ([Tit 2:12-13](#) , [2Co 9:8](#) , [Rom 5:20](#)).

Putting on "the whole armour of God" of ([Eph 6:10-20](#)) is how we work out our own salvation with fear and trembling, knowing that it is God who is working in you both to will and to do of his good pleasure ([Php 2:12-13](#)). God wants us to see and grow in our confidence in his power by looking at these old covenant examples of faith. These examples remind of what is possible through Christ today and how our labours are not in vain in him. He receives us through His chastening grace that abounds toward us so that we can learn that we truly are more than conquerors through Christ who takes us through the fiery trials of this life, as the God of all comfort that He is ([1Co 15:58](#) , [Heb 12:6](#) , [Pro 3:11](#) , [Dan 3:25](#) , [2Co 1:3-4](#)).

[Eph 6:10](#) Finally, my brethren, **be strong in the Lord, and in the power of his might.**

[Eph 6:11](#) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

[Eph 6:12](#) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[Eph 6:13](#) Wherefore take unto you **the whole armour of God**, that ye may be able to withstand in the evil day, and having done all, to stand.

[Eph 6:14](#) Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

[Eph 6:15](#) And your feet shod with the preparation of the gospel of peace;

[Eph 6:16](#) Above all, taking **the shield of faith**, wherewith **ye shall be able to quench all the fiery darts of the wicked.**

[Eph 6:17](#) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

[Eph 6:18](#) Praying always with all prayer and supplication in the Spirit, and

watching thereunto with all perseverance and supplication for all saints;

Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Eph 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" ...and all those whose books are being written by God through the faith of Christ today ([Rom 5:1-5](#) , [Rom 3:20-23](#) , [1Jn 5:4-5](#)).

Those/our books are intertwined in each member that makes up the body of Christ, and are contrasted against those who are not found in the book of life, just as these six men who represent fleshly types and shadows of Christ's faith that justifies us ([Rev 20:12-15](#)).

Rom 5:1 Therefore being justified **by faith**, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access **by faith** into this grace wherein **we stand**, and **rejoice in hope** of the glory of God.

Rom 5:3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

[the reason we are studying [Heb 11:32-40](#) is to learn of that pattern of patience and faith that was exemplified through so many before us [Jas 5:10](#)]

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And **hope** maketh not ashamed; because the **love** of God is shed abroad in our hearts by the Holy Ghost which is given unto us. [[Rom 8:28](#)]

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets [[Jas 5:10](#)];

Rom 3:22 Even the righteousness of God *which is* **by faith of Jesus Christ** unto all and upon all them that **believe**: for there is no difference:

Rom 3:23 For all have sinned, and come short of the glory of God;

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* **our faith**. ["**by faith of**

Jesus Christ"]

1Jn 5:5 Who is he that overcometh the world, but he that **believeth** that Jesus is the Son of God?

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, **which is the book of life**: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

How interconnected this body is, remains to be revealed to the world, however when the first resurrection occurs, the "mystery which hath been hid [[Col 3:3](#)] from ages and from generations" ([Col 1:26-27](#)) will be revealed in fulness and the world will then be brought to understand how this was all made possible by God's power in our lives ([Php 3:7-12](#) , [1Co 15:52](#) , [Mal 3:18](#)).

Col 1:26 *Even* the mystery which hath been hid from ages [[Col 3:3](#)] and from generations, **but now is made manifest to his saints**:

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.([Php 2:12-13](#))

Php 3:7 But what things were gain to me, those I counted loss for Christ.

Php 3:8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

Php 3:9 And be found in him,[[Rom 12:4-5](#)] not having mine own righteousness, which is of the law, but that which is **through the faith of Christ, the righteousness which is of God by faith**: [[1Ti 6:12](#) *you and I have the* **words of eternal life** [Joh 6:68](#)]

Php 3:10 That I may know him, and the power of his resurrection, and the

fellowship of his sufferings [[1Co 10:16](#)], being made conformable unto his death; [[Col 1:24](#)]

[Php 3:11](#) If by any means I might attain unto the resurrection of the dead.

[Php 3:12](#) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.([Php 2:12-13](#) , [Rom 5:10](#)).

Paul tells us to "work out your own salvation with fear and trembling" ([Php 2:12](#)), and Christ tells us that fear is to be directed toward God ([Luk 12:5](#)). The world cannot see that we are working out that salvation for each other as the body of Christ, each joint supplying in love that is accompanied with Godly fear ([Eph 4:16](#) , [Joh 13:35](#)). We are a body interconnected, that sees and believes how important our fervent prayers are for each other as we covet them and build each other up with our faith-filled prayers that will avail much ([Jas 5:16](#)) so that each of us can be "offered upon the sacrifice and service of your faith", for this fact : "I joy, and rejoice with you all"([Php 2:17-19](#) , [Php 4:4](#)).

As we look at this last section of Hebrews chapter eleven, we can **rejoice** knowing that all these stories were not written to terrify us ([Php 1:27-30](#)), but rather to give us great assurance of what God can accomplish through the body of Christ as these types and shadows, these patterns, point to the promise of how Christ will cleanse the temple that we are ([Heb 9:23](#)).

[Php 1:27](#) Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, **with one mind striving together for the faith of the gospel;**

[Php 1:28](#) And **in nothing** terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

[Php 1:29](#) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

[Php 1:30](#) Having the same conflict which ye saw in me, and now hear *to be* in me.

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices [[Rom 12:1](#) , [Eph 1:6](#)] than these.

He will finish the work of faith that he has started within us ([Php 1:6](#)) by framing those worlds within our heavens ([Heb 11:3](#)) to His glory as we are

given the faith to believe and be persuaded of these typical stories that were written for our sakes upon whom the end of the world is come ([1Co 10:11-14](#)).

They "**without us**" (v 40) have experienced great trials of faith, but not for salvational reasons in their age, "**God having provided some better thing for us, that they without us should not be made perfect**". These things happen to them so that we can have this confidence in our Lord now, confidence that we will indeed be able to drink the cup, that we will overcome the great stresses that will come and have come upon the body of Christ, even as we remember the words of our Lord in ([Mat 10:19-22](#)) and continue to build each other up in our most holy faith ([Jud 1:20-21](#)) that is strengthened through our coming together often in His name and with His truth that, if we are granted to continue in, will set us free ([Joh 8:31-32](#)).

[Jud 1:20](#) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

[Jud 1:21](#) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples indeed;**

[Joh 8:32](#) **And ye shall know the truth, and the truth shall make you free.**

Our first verse:

[Heb 11:32](#) And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

These six men each with their own story of faith, along with all the prophets, remind us that God has used the same spirit of faith over and over to teach us through these examples what is required to overcome the powers and principalities that are constantly at the door of our hearts, trying to bring us into bondage ([Gen 4:7](#)). The power given them to do battle is always instructive for us as we learn what God can accomplish with certainty in the spiritual warfare that we are fighting within our heavens, and overcoming by the grace through faith process that we are privileged to be experiencing, through Christ ([Tit 2:12](#) , [Rom 5:10](#) , [Heb 9:23](#) , [Eph 2:8](#)). As we look at each example, a great sense of urgency should form in us as we consider today "that now *it* is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us

therefore cast off the works of darkness, and let us put on the armour of light."([Rom 13:12-14](#) , [Eph 6:10-11](#) , [Rev 12:12](#) , [Rev 19:7-8](#)).

Excerpt from Adam Clarke's commentary in regard to these six men:

(all other notes and scriptures in black and in blue and in green fonts are mine)

Gedeon - Who by faith in God, with **300 men**, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery ([Joh 8:36](#)). Judges 6, 7, 8.

Barak - Who overthrew Jabin, king of Canaan, and delivered Israel from servitude ([Joh 8:34](#)). Judges 4.

Samson - Who was appointed by God to deliver Israel from the oppressive yoke of the Philistines; and, by extraordinary assistance, discomfited them on various occasions. ([Rom 8:37](#) , [Php 4:13](#) , [2Ti 2:3](#)) Judges 13-16.

Jephthae - Who, under the same guidance, defeated the Ammonites, and delivered Israel. Judges 11, [Jdg 12:1-15](#). [*Jepthae's name is taken from H6605 Joh 8:36*

H6605 pâthach paw-thakh' A primitive root; to open wide (literally or figuratively); specifically to loosen, begin, plough, carve: - appear, break forth, draw (out), let go free, (en-) grave (-n), loose (self), (be, beset) open (-ing), put off, ungird, unstop, have vent.]

David [H1732](#) - King of Israel, whose whole life was a life of faith and dependence on God; but whose character will be best seen in those books which contain an account of his reign, and the book of Psalms, to which, and the notes there, the reader must be referred. It is probable he is referred to here for that act of faith and courage which he showed in his combat with Goliath. See 1 Samuel 17.

[It is the beloved son who has been promised that they will overcome through Christ which is why David's name is what it is pointing to the victory that God will give His elect over the giants in our land within. [Mat 3:16-17](#) , [Rom 6:3-4](#) , [1Jn 3:1-2](#)]

H1732 dâvid dâvîyd *daw-veed'*, *daw-veed'* From the same as [H1730](#); *loving*; *David*, the youngest son of Jesse: - David.

H1730 dôd dôd *dode*, *dode* From an unused root meaning properly to *boil*, that is, (figuratively) to *love*; by implication a *love token*, *lover*, *friend*; specifically an *uncle*: - (well-) **beloved**, father's brother, love, uncle.

[Mat 3:16](#) And Jesus, when he was **baptized**, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

[Mat 3:17](#) And lo a voice from heaven, saying, This is my **beloved Son**, in whom I am well pleased.

[Rom 6:3](#) Know ye not, that so many of us as were **baptized** into Jesus Christ were baptized into his death?

[Rom 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[1Jn 3:1](#) Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of God**: therefore the world knoweth us not, because it knew him not.

[1Jn 3:2](#) **Beloved**, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Samuel - The last of the Israelitish judges, to whom succeeded a race of kings, of whom Saul and David were the two first, and were both anointed by this most eminent man. See his history in the first book of Samuel.

*** **end quote**

H8050 sh^emû'ê *shem-oo-ale'* From the passive participle of [H8085](#) and [H410](#); *heard of God*; *Shemuel*, the name of three Israelites: - Samuel, Shemuel.

H8085shâma' *shaw-mah'* A primitive root; to *hear* intelligently (often with implication of attention, obedience, etc.; causatively to *tell*, etc.): - X **attentively**, call (gather) together, X carefully, X certainly, consent, **consider**, be content, declare, X diligently,

discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, **listen**, make (a) noise, (be) **obedient**, **obey**, **perceive**, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

H410'êl *ale* Shortened from **H352**; *strength*; as adjective *mighty*; especially the *Almighty* (but used also of any *deity*): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.”

[We see the singleness or oneness that is in God when we are blessed to hear the word of God and be obedient to it, words that describe what Samuel's name meant [Mar 12:29](#) , [Jer 22:29](#) , [2Co 11:3](#)]

The important point to remember in regard to the prophets is how their lives witness to us how our flesh can be put off through God's power, typifying how God's spirit can give us the power to mortify the deeds of our flesh as we continue in the truth so that we can be set free by "denying ungodliness and worldly lusts" as we "live soberly, righteously, and godly, in this present world" ([Joh 8:31-32](#) , [Tit 2:12](#)). Prophecy is defined as "edification, and exhortation, and comfort"([1Co 14:3](#) , [1Th 5:11](#), and so the lives of these prophets encourage and exhort us and minister unto us when we see how the events of their lives unfolded for our encouragement today: "but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost" ([1Pe 1:12](#)).

God's elect are called to a life-long process of being cleansed and washed through the long-suffering and patient process of repentance that God has called us unto that requires "the patience and faith of the saints" to put off our flesh and become a new creation through Christ ([Jas 5:10](#) , [Rom 2:4](#) , [Rev 14:12](#) , [2Co 5:17](#) , [Lev 12:3](#)). God has to give us the desire to overcome and be obedient unto death ([Heb 5:8](#)), and chastens and scourges every son He receives in love ([Heb 12:6](#)) so that we can become zealous in our service to the living God, as was typified by Hezekiah who tore down all the "**high places**" in the land([2Ki 18:4](#)) and was obediently zealous toward the Lord in doing so ([2Co 7:11](#)).

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye**

continue in my word, *then* are ye my disciples indeed;
Joh 8:32 And ye shall know the truth, and the truth shall make you free.

Jas 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rev 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

2Ki 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

2Co 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Each of these examples above of overcoming specific events in the flesh are patterns that we observe and learn from. They all have their counterpart in the spirit, and become profitable unto us if we are granted to see how these ensamples apply to how our heavens are being cleansed today by God's word (Heb 9:23).

To say 'thy will be done and not our own' requires faith (Luk 22:42) that will **subdue** the **kingdoms** of this world within us. These are being overcome so

that God's kingdom, that is also within ([Luk 17:21](#)), will reflect the righteousness of Christ within us as we obtain the promise of eternal life by overcoming or stopping the mouth of "lions" that represents all the false doctrines that proceed from the mouth of Satan and his ministers that come to us as angels of light ([2Co 11:14](#)). All this is overcome with Christ's sharp two-edged sword in our heavens ([Rev 19:15](#) , [Heb 4:12](#)).

The "**violence of fire**" of this verse represents the "strange fire" that men put on the altar of God that represents false doctrine ([Lev 10:1](#)). Escaping the edge of the sword is another way of saying that we quench all the fiery darts of the devil by the faith that God gives us ([Eph 6:16](#)).

God makes his strength perfect through our weakness ([2Co 12:8-9](#)) so that we can wax "**valiant in fight**", and "**turn[ed] to flight the armies of the aliens**". Those armies represent alien and strange doctrine that would otherwise 'darken the sun' and prevent us from seeing the truth clearly if it were not for the army of the Lord that does battle ([Joe 2:10-11](#) , [Rev 9:2-3](#)).

Joe 2:10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

Joe 2:11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The "better sacrifices than these", is being accomplished through each joint that supplies in love ([Eph 4:16](#)), and what is needed to help tear down the powers and principalities that we are warring against ([Eph 6:12](#)), as we come together often as a living sacrifice to the glory of God ([Rom 12:1-2](#)).

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

If a person is wise, noble or great in this life, that is a gift of God to be so, and John was just such a person and was acknowledged as being great by Christ himself ([Mat 11:11](#)). Part of why John was so highly spoken of by Christ was that he understood how great Christ was, and was humble in his spirit ([Joh 1:27](#)).

Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Joh 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

We behold our calling and see "how that not many wise men after the flesh, not many mighty, not many noble, *are called*" ([1Co 1:26](#)). How is it then that "**he that is least in the kingdom of heaven is greater than he**", meaning John? We are greater than John because of our Father who has given us the power, through Christ ([Col 1:27](#) , [Rom 9:8](#)) who is the end of the law ([Rom 10:4](#)), to remove the "latchet" of Christ's feet that represents the law. Removing the latchet, which John felt he was not worthy or able to do in his age [*coming out from under the law*], can be contrasted with the command that Christ gave Peter to wash His feet, meaning the body of Christ. Peter objected to this until Christ made it clear that he could have no part with him unless he did so ([Joh 13:8-10](#) , [Joh 13:14-16](#) , [Col 1:27](#)). We would have no part in the first resurrection if we didn't bear each other's burdens ([Rom 8:17](#) , [2Ti 2:12](#)) and so fulfill the law of Christ which is symbolized by the foot washing where Christ washed the disciples' feet and told them to do the same ([Joh 13:14-16](#) , [Joh 13:35](#)).

We can see that desiring to be in a "**better resurrection**" spoken of in ([Heb 11:35](#)) is only typical of those who are striving for "the mark for the prize of the high calling of God in Christ Jesus" ([Php 3:14](#)). Speaking of that first resurrection, we are told that the way is made to be hard and that we will be scarcely saved. This is **not to discourage us**, but to remind us that we are more than conquerors through Christ ([Act 14:22](#) , [Rom 8:37](#)), and that the world will know one day that our deliverance was of God and not of ourselves ([1Pe 4:18](#)), just as the typical deliverance that we are reading of in ([Heb 11:35-37](#)). Those real events were both certain to happen and also accomplished by God's power alone ([1Ki 17:22-24](#); [2Ki 4:27-37](#)).

We are called to be armed with the mind of Christ so that we can be found in that blessed and holy first resurrection, the truly "better^{G2909} resurrection^{G386}", with nobility that does not stem from our own might or power but by God's holy spirit that makes it possible for us to accomplish what would otherwise be impossible ([Mat 19:23-24](#) , [Zec 4:6](#) , [Rom 8:9](#)).

better **G2909** kreittōn krite'-tohn Comparative of a derivative of **G2904**; *stronger*, that is, (figuratively) *better, that is, nobler*: - best, better.

G2904 kratos krat'-os Perhaps a primary word; *vigor* ["great"], (literally or figuratively): - dominion, might [-ily], power, strength.

resurrection **G386** anastasis an-as'-tas-is From **G450**; a *standing up* again, that is, (literally) a *resurrection* from death (individual, general or by implication (its author)), or (figuratively) a (moral) *recovery* (of spiritual truth): - raised to life again, resurrection, rise from the dead, that should rise, rising again.

All of these seemingly horrible and unbearable events of ([Heb 11:35-37](#)) are written to remind the body of Christ today, that through Christ, we can endure all things ([Php 4:13](#)) and can be armed with his mind, and as a result be always able to "always [*be*] bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body", so that our walk and the fiery trials ([1Pe 4:12](#)) that are promised to accompany that walk can nourish and purify our life, which is what the foot washing event was symbolizing for us today ([2Co 4:10](#) , [1Pe 1:7](#)).

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

We should therefore not be surprised if we must be nomadic and wander "**in deserts, and *in* mountains, and *in* dens and caves of the earth**", which means we have no place to lay down our head in this earth, being as Christ ([1Jn 4:17-19](#)), as we seek a heavenly country whose builder and maker is God, even while we are hid in the Lord ([Psa 31:20](#) , [Col 3:3](#)) who is the mountain we look to as our refuge in this life ([Luk 9:58-60](#) , [Heb 11:14-16](#) , [Psa 121:1](#)).

Luk 9:58 And Jesus said unto him, **Foxes have holes, and birds of the air**

have nests; but the Son of man hath not where to lay *his* head.

Luk 9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Luk 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Heb 11:14 For they that say such things declare plainly that they seek a country.

Heb 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Heb 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

A "good report"^{G3140} "is obtained through faith and represents the mature witness that we become through Jesus Christ who is the author and finisher of that report of faith in each of our lives ([Heb 12:2](#) , [Php 1:6](#)). Christ is the one who increases within us as we decrease so that we can become mature sons ([Joh 3:30](#) , [Eph 4:13](#)).

good report G3140 *martureō* *mar-too-reh'-o* From [G3144](#); to be a witness, that is, *testify* (literally or figuratively): - charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness. ["ambassador for Christ" [2Co 5:18-21](#) , [Joh 3:32](#) , [Joh 5:37](#) , "and you are witnesses [G3144](#) of these things" [Luk 24:47-48](#)]

Heb 12:2 Looking unto Jesus the author and finisher of *our* 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.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Joh 3:30 He must increase, but I *must* decrease.

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"These all, having obtained a good report through faith, received not the promise" because they could not look into the things we can read, hear and keep as a result of not having God's spirit within them (**Rom 8:9**). Boasting is excluded by the law of faith and therefore we should be bearing each other's burdens and not be competing with each other in any way, knowing that God has simply called us to receive this incredible blessing at His hand (**Rev 1:3** , **Rev 5:5** , **Rom 11:18** , **Rom 3:27** , **Gal 6:2** , **Php 2:3-4** , **1Pe 3:9**).

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee [*the strong ought to support the weak, in other words Rom 15:1*].

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Gal 6:2 **Bear ye one another's burdens**, and so fulfil the law of Christ.

Php 2:3 *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Php 2:4 Look not every man on his own things, but every man also on the things of others.

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; [**Luk 6:27-38**] knowing that ye are thereunto called, that ye should inherit a blessing.

Luk 6:27 But I say unto you which hear, Love your enemies, do good to them which hate you,

Luk 6:28 Bless them that curse you, and pray for them which despitefully use you.

Luk 6:29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

Luk 6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

Luk 6:31 And as ye would that men should do to you, do ye also to them

likewise.

Luk 6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

Luk 6:33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

Luk 6:34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Luk 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

Luk 6:36 Be ye therefore merciful, as your Father also is merciful.

Luk 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Luk 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

*["**These all**" will also receive the blessing of salvation. These lives that were lived with such suffering was not in vain, however, they were sacrificed for our sakes, ensamples "that ye should inherit a blessing"]*

That provision of "**some better thing for us, that they without us should not be made perfect**" is only accomplished through God's holy spirit, and the "**some better thing for us**" is nothing short of a "**promise**" of being in that blessed and holy first resurrection if we are his royal priesthood that He is framing His word in our heavens, preparing us to be kings and priests (Rev 20:6 , 1Pe 2:9 , Rev 19:16).

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.