

3.29.25

“Spiritual life is by faith, Gal. 2:20 (I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.); and victory, 1 John 5:4 (For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.); and perseverance, 1 Pet. 1:5 (who by God's power are being guarded through faith for a salvation ready to be revealed in the last time); and salvation, Eph. 2:8 (For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.), 1 Pet. 1:9 (obtaining the outcome of your faith, the salvation of your souls.); and so they were from the beginning.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p5

Heb 11:1 ESV Now faith is the assurance of things hoped for, the conviction of things not seen. KJV Now faith is the substance of things hoped for, the evidence of things not seen.

“that faith whereby the just doth live; that is, faith divine, supernatural, justifying, and saving,—the faith of God’s elect, **the faith that is not of ourselves, that is of the operation of God, wherewith all true believers are endowed from above.** It is therefore justifying faith that the apostle here speaks concerning; but he speaks not of it as justifying, but as it is effectually useful in our whole life unto God, especially as unto constancy and perseverance in profession.”

“It is faith alone that takes believers out of this world whilst they are in it, that exalts them above it whilst they are under its rage; that enables them to live upon things future and invisible, giving such a real subsistence unto their power in them, and victorious evidence of their reality and truth in themselves, as secures them from fainting under all oppositions, temptations, and persecutions whatever.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p7, 12

3.31.25

Heb 11:2-5 For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

As believers living in the last of the last days, we can see Abel’s and Enoch’s faith as the same as what John talked about in Revelation:

Rev 13:10 If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints.

God made all things, and He put them all in order. He is sovereign over all His creation.

But there is a faith “more than” even this. We can know all of these things...Cain did. Yet God took Abel’s sacrifice as more pleasing to Him. Why? It has to do with the way Abel *knew* God. There is something that touches the heart of God beyond outward show of loyalty or obedience. It is echoed in Jesus question to Peter “Do you love me, Peter?” Which I can hear Him asking Abel “Do you believe I love you?” And his answer was in the offering he gave. It was from his pure heart of worship in spirit and truth that God is pleased with—this made his offering more acceptable than that of Cain. Cain also believed in God, but we can hear Jesus’ voice from time future say in this beginning of time...”Do you love me Cain? And do you believe I love you?”

4.1.25

“That faith which can translate a man out of this world, can carry him through the difficulties which he may meet withal in the profession of faith and obedience in this world—Herein lies the apostle’s argument. And this latter, the Lord Jesus Christ hath determined to be the lot and portion of his disciples. So he testifies, John 17:15, “I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil.”

In these two instances of Abel and Enoch we have a representation of the state of the old world before the flood. There were two sorts of persons in it;—believers, and such as believed not. Among these there were differences about religion and the worship of God, as between Abel and Cain. Some of them were approved of God, and some were not. Hence arose persecution on the part of the world; and in the church, the wicked, scoffing, persecuting world, was threatened by predictions of judgments and divine vengeance to come, as they were in the preaching and prophecy of Enoch. God in the meantime exercised patience and long-suffering towards them that were disobedient, 1 Pet. 3:20; (Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.) yet not without some instances of his especial favour towards believers. And thus it is at this day.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p35

My thoughts: God took Enoch out of the world before the flood. God protected Noah in the flood. For those who believe (and those who *will* believe) our lives are in His hands to do with as He pleases. Whether we are taken out or protected through circumstances and situations is directly tied to the glory of God. Only He knows which will bring Him the most glory in each individual life.

Knowing that He loves me generates my love for Him and my desire, then, for Him to get the absolute most glory possible from my life. This, though, can look very different than the definition of glory in the eyes of the world, in my own preconceived ideas of it, or even in the

eyes of other believers. One of the greatest comforts in all of scripture—there are two for me—is God knows what I need before I even say a thing, and He is working all this for His glory and my ultimate spiritual (sometimes physical) good. He takes good care of me. —some would call this to far into sentimentality, but I call it the love of God.

Heb 11:6 But without faith [*it is*] impossible to please him. For it behoveth him that cometh to God, to believe that he is [*a God to him, or his God*], and [*that*] he is a rewarder of them that diligently seek him.

“Wherefore it is evident, from the context, the circumstances of the subject-matter treated on, and the design of the apostle, that the being or existence of God proposed as the object of our faith, to be believed in a way of duty, is the *divine nature with its glorious properties or perfections, as engaged and acting themselves in a way of giving rest, satisfaction, and blessedness, unto them that come unto him.*”

“when he revealed himself unto Abraham by the name of “Almighty God,” Gen. 17:1, he was not obliged to believe only his “eternal power and Godhead,” which are intelligible by the light of nature, Rom. 1:20, but also that he would be so unto him, in exerting his almighty power on his behalf; whereon he requires of him that he should “walk before him and be perfect.” Wherefore the believing that God is, “I am,” the “Almighty God,” is to believe him as our God in covenant, exercising the holy properties of his nature, his power, wisdom, goodness, grace, and the like, in a way of giving rest and blessedness unto our souls. For all this he required Abraham to believe, as the ground of the covenant on his part; whereon he requires universal obedience from him.”

“the revelation that God made of himself unto Abraham, Gen. 15:1, “Fear not, Abram; I am thy shield, and thy exceeding great reward.” God is so a rewarder unto them that seek him, as that he himself is their reward; which eternally excludes all thoughts of merit in them that are so rewarded. Who can merit God to be his reward? Rewarding in God, especially where he himself is the reward, is an act of infinite grace and bounty. And this gives us full direction unto the object of faith here intended, namely, God in Christ, as revealed in the promise of him, giving himself unto believers as a reward (to be their God), in a way of infinite goodness and bounty. The proposal hereof is that alone which gives encouragement to come unto him”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p43,44

How does God get the glory out of our lives? Sometimes by changing circumstances, but most often He is changing hearts and minds to be more like Jesus. It is in the miracles given to our innerman of peace in times of war (trouble, contention, conflict); of joy in the midst (or walking through sorrow); it is when hope springs up within when everything looks hopeless; These are the miracles that strengthen our faith that this God, and Him alone, gets the glory for every single victory, every spiritual grace or gift, it is when His glory is sought for and desired above all things...He rewards with that glory that looks like the fruit of the spirit.

Heb 11:6b he is a rewarder of them that diligently seek him.

Deu 4:29 But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul.

Deu 4:30 When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice.

Deu 4:31 For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

If God would not forget the covenant with the fathers that He swore to them in the Old Covenant, how much more will He remember His promises in the New.

Even if/when I am unfaithful, He remains faithful. Even when I cannot, He can. He is able to accomplish everything in and through me that He has planned. These are the sentiments of faith, but the place where faith is grown is in the speaking with God about Himself. Coming to Him with reverence, and awe, and wonder...but then, because of Jesus, we can come to Him as our closest Friend with all posturing set aside. As a little child who just wants to be in Her father's arms. Safe, secure, and knowing they are loved beyond measure. There is a faith that can move mountains, a faith that can heal the sick, some say faith is what truly pleases God, and that all may be true...but I have tasted and known the heart of this Father when His child rests in His love for them and their love for Him. Faith rises out of that holy communion...only possible...only had by faith in His Only Begotten Son, Jesus. All obedience springs from this place. All acts of worship or service. Where dependence on Him is what pleases Him more than any sacrifice we could make.

4.5.25

“The way whereby we come to be made partakers of this righteousness, is by gratuitous adoption. This is by faith, John 1:12. Whatever we receive upon or by virtue of our adoption belongs unto our inheritance; thereof we are heirs. See Rom. 8:15–17. So in justification, forgiveness of sin and the inheritance go together, Acts 26:18. And this inheritance is by the promise, not by the law or works, Gal. 3:18, 19; Rom. 4:14. Wherefore Noah was the “heir of the righteousness which is by faith,” in that by free adoption, through faith, he came to have an interest in and right unto the righteousness which is tendered in the promise, whereby it is conveyed unto us as an inheritance. And whereas it is said that he “became” so, if respect be had unto his faith in building of the ark, the meaning is, that he was then evidenced and declared so to be.”

“That all right unto spiritual privileges and mercies is by gratuitous adoption. That the righteousness of faith is the best inheritance for thereby we become “heirs of God, and joint heirs with Christ.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p55

Heb 11:8 By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.“

Righteousness by faith means I believe that Jesus has made the way for me to be righteous in the presence of God the Father. The Holy Spirit is who changes me into looking more and more like Jesus. I am not righteous because I do good things for people, or am less bitter, or more humble than at the beginning of walking with Him. Those things are a natural flow of His Spirit that gives us comfort and confirmation that He is working through us to do His will.

Building the ark was not the reason God counted Noah righteous. It was not obedience that made Noah right with God. God rose up a faith in Himself inside of Noah's heart. That faith is what He considered righteous and what He looked upon when He saw Noah. Through that faith Noah did the work God called Him to do. He preached righteousness and built an ark.

Same with Abraham. God placed faith in Himself inside of Abraham's heart. That is what propelled him to leave his home to go where God lead him. That is what propelled him to do what God told him to do. Abraham held onto the faith that God was powerful enough to spare Isaac even though He had told him to sacrifice his son. Trusting that God had worked a miracle in bringing Isaac into the world...and only by Him would the promise of Messiah come to pass. Abraham did not earn righteousness by obedience...he proved to himself that he loved and honored God by doing what God asked of him to do.

Sometimes it looks like God is taking us far off course of fulfilling promises He has made. But the purpose of that is not to prove to Him we are faithful...but to prove to our own selves how faithful He is and how much we truly love (reverence) Him in ourselves.

God is out to prove He is God, He is able to do all His will through a humble heart...and even through a hardened heart being worked on by His grace and mercy.

Romans 8:38 For I am convinced that neither death nor life, neither angels nor demons,^[a] neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

a. Heavenly rulers

Paul was able to say that because of his life experiences walking with Jesus. Through every struggle, trial, tribulation, persecution, betrayal, disappointment, fear—God had proven Himself faithful to him. Faithful to keep working in Paul and through Paul. The peace that passes understanding and contentment in all things was not from Paul's own faith in his own self that he somehow drummed up from his own mind and heart. That faith, that faithfulness, was given to him by the Holy Spirit. It is something only God can do. Paul sought the Lord. Truly ran after Him just as Noah and Abraham did. God rewarded them with Himself. He rewarded them by showing His glory in their own innerman and outward in His acts upon and through their lives.

“It is the call of God alone that makes a distinction amongst mankind, as unto faith and obedience, with all the effects of them.—Abraham thus believed and obeyed God, because he was called; and he was called, not because he was better or wiser than others, but because it pleased God to call him and not others, 1 Cor. 1:26–31. (For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.”)

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p61

1 Cor 1:30-31 “And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.”

It is because of God...namely the Holy Spirit...that anyone is in Jesus. This Jesus becomes the wisdom from God—we are righteous and made righteous and saved only because God executed His plan in Jesus. And sent the Holy Spirit to dwell in us so we could be in Jesus.

—**Jesus speaking here:**

Mat 10:37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

In which I reply:

“Jesus, rise up in me a greater love for You so that I can have greater love for those around me. Amen”

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“He did not understand any thing of the circumstances of it, nor what in that land he was called unto, nor where it was; so that it may be well said that he went whither he knew not. The sum is, that he wholly committed himself unto the power, faithfulness goodness, and conduct of God, without the least encouragement from a prospect of the place whither he was going.

2. All these things being put together, namely, what he was called from; what he was called unto; his readiness in obedience; the ground of his whole undertaking, namely, the call of God, which he received, and obeyed by faith: here is not only an eminent instance of his faith recorded, but an invincible encouragement given unto those Hebrews unto whom the apostle wrote, and unto us with them, that faith is able to carry us through all the difficulties of our profession, unto the full enjoyment of the promise. This I look upon as a second instance of the faith of Abraham,

wherein it was signally exemplary. He did not only on the first call of God, through a view of his greatness and sovereign authority, forego all that he had at present, but engaged himself unto absolute obedience, without any prospect what it might cost him, or what he was to undergo on the account of it, or what was the reward proposed unto him. And the same is required of us.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p64

Comment on the above underlined:

“Rise up in me obedience to do what You would have me to do, Jesus, because I do not have that type of dedication or control in my own self. But, You said I can do nothing without You...without the Holy Spirit. Amen”

**Because if we boast in our obedience, then we are not boasting in the Lord are we?

Paul said to “count the cost” of following Jesus. Peter boasted in saying he would follow Jesus unto death. He tried to be obedient to that...and heard the rooster crow 3 times as he failed. BUT...when the Holy Spirit came upon him during the day of Pentecost...that is when he became obedient to do all He asked of him. The true cost of following Jesus could be seen as “not taking the credit for anything that God is doing in my life...even the credit for being obedient to Him. Laying it all down and saying “You (God) are all in all”.

Heb 11:9 By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise.

Heb 11:10 For he was looking forward to the city that has foundations, whose designer and builder is God.

“God entered expressly into covenant with him, confirming it with the seal of circumcision, wherein he obliged himself to be his God, his God almighty, or all-sufficient, for his temporal and eternal good. To suppose that Abraham saw nothing in this promise and covenant but only things confined unto this life, nothing of spiritual grace or mercy, nothing of eternal reward or glory, is so contrary to the analogy of faith, to express testimony of Scripture, so destructive of all the foundations of religion, so unworthy of the nature and properties of God, rendering his title of “the father of the faithful,” and his example in believing, so useless, as that it is a wonder men of any tolerable sobriety should indulge to such an imagination.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p67

(John Owen is sometimes humorous.)

“Faith discerning aright the glory of spiritual promises, will make the soul of a believer contented and well satisfied with the smallest portion of earthly enjoyments”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p69

There are a couple of things I’ve heard through the years that I am reminded of here:

*Hold all things in life loosely. Like you were trying to hold onto water. (I think from Cory Ten Boom)

*Everything is going to burn anyway. (Many holiness preachers through the decades, but my favorite found the love of God as precious in later life.)

Heb 11:10

“a reason is given in these words why Abraham behaved himself as a sojourner on the earth; it was because he knew that his portion did not lie in the things here below, but he looked for things of another nature, which by this means were to be obtained. For it is the end that regulates our judgment concerning the means.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p70

Response to the above underlined:

*Pro 16:9 A man’s heart plans his way,

But the Lord directs his steps.

*Is 55:8-9 “For my thoughts are not your thoughts, neither are your ways my ways,”

declares the Lord. “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”

*Pro 14:12 There is a way that seems right to a man, but its end is the way of death

*Pro 3:5-6 Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.

4.7.25

Heb 11:11 Through faith also Sarah 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.

“Here is a signal commendation of the faith of Sarah, even in that very instance wherein it *was shaken and failed*, though it recovered itself afterward. For whatever working there might be of natural affections in the surprisal which befell her on the promise of a son, whereon she laughed, yet there was a mixture of unbelief in it, as appears from the reproof given her, “Is any thing too hard for the Lord?” Gen. 18:13, 14. But being awakened by that reproof, and receiving a fuller evidence that it was the Lord which spake to her, she recovered herself, and rested by faith in his power and truth.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p75

It takes longer for some to be convinced if they are truly hearing from the Lord or if it is their own thoughts or some other voice. Sarai did hijack the plan that God gave Abram about having a son when she decided to offer Hagar...and what a mess it has turned into even to this day. Over and over in scripture there are accounts of crazy ways women (men too) have tried to make God’s plan happen. Then she laughed at the Word that confirmed it was truly her that the promise was meant for. But, here in Hebrews, Paul talks of Sarah’s faith as being exemplary. This goes to show that the Holy Spirit sees who we are meant to become not what we are in our own selves currently. He sees beyond craziness, beyond doubt and fear, because He is beyond...working in us to do and say and think and become for His great pleasure and purpose and will.

“A mere *recoiling with some disorder in the understanding*, unable to apprehend the way and manner of the accomplishment of the promise. This was in the blessed Virgin herself, who, on the promise of her conception of a child, replied, “How shall,” or “can this be, seeing I know not a man?” Luke 1:34. But she immediately recovered herself into an acquiescency in the power and faithfulness of God, verses 37, 38, 45. [2.] It ariseth unto a *distrust of the event of the promises* or their accomplishment, because of the difficulties that lie in the way. So was it with Zacharias, the father of John Baptist; who thereon had his own dumbness given him for a sign of the truth of the promise, Luke 1:18, 20. So was it with Sarah on this occasion; for which she was reproofed. This is denied of Abraham, “He staggered not at the promise of God through unbelief,” Rom. 4:20. And this at times is found in us all.”

“The carriage of Sarah is twice repeated by the Holy Ghost, here and 1 Pet. 3:6; and in both places only what was good in it,—namely, her faith toward God on her recovery after her reproof, and her observance of her husband, whom, speaking to herself, she called “lord,”—is mentioned and proposed, without the least remembrance of her failing or miscarriage. And such will be the judgment of Christ at the last day concerning all those whose faith and obedience are sincere, though accompanied with many failings.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p76

<https://m.youtube.com/watch?v=72L-bDOozNY&pp=ygUXcmljaCBtdWxsaW5zIGlmIGkgc3RhbmQ%3D>

““She received strength to conceive seed.”

Ἔλαβε. (1.) She “received” it. It was not what she had in or of herself; she had it in a way of free gift, whereunto she contributed nothing but a passive reception.

Δύναμιν. (2.) That which she received was “strength;” that is, power and ability for the especial end aimed at: this she had lost through age. And I do believe that this was not a mere miraculous generation, but that she received a general restoration of her nature unto an ability for all its primitive operations, which was before decayed. So was it with Abraham afterward, who after this, after his body was as dead, received strength to have many children by Keturah.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p77

It seems that John Owen, like Jesus, saved the best wine for the very last volume of Hebrews.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

4.8.25

“The great engine whereby men have endeavoured to destroy the certainty and efficacy of the grace of God is this, that if he have absolutely decreed and promised any thing which he will accomplish, then all our duty with respect unto it is rendered unnecessary. And if this be so, all the faith of the church under the old testament concerning the promised Seed, or coming of the Messiah, was vain and useless, for it was absolutely decreed and absolutely promised. So would have been the faith of Sarah in this case; nor could she have deserved blame for her unbelief. But it is no way inglorious unto the methods of God, as unto his own grace and our obedience, that they are unsuited unto the carnal reasonings of men.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p78

Rom 9:14-29 What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared

throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

The struggle with the responsibility of man vs the sovereign will of God is the lower way to look at things in my opinion.

God comes into our imperfect life. He works in and through us to accomplish all He has on His heart to accomplish. We see our sin as a road block to that working of God, but He sees it as a place of showing His miraculous way of creating new in that heart. Of bending, shaping, aligning, making pliable, sometimes breaking and making into a whole new vessel according to His pleasure—

There is a cooperation of our nature with His that is mysterious and frankly impossible to truly comprehend or explain. So, that being the case...it is wise for a mere human in the presence of a holy God whose ways are far above and beyond our ability to simply say:

“You are God and I am not. My sin is my sin, but You hold sovereignty in Your hands. There is nothing I can do but say “Your will be done in and through my life”.

That is how mere humans should see this seemingly paradoxal thing. Where we just do not have the capacity to know in full God’s perspective of it. I would just rather attribute all those things that are contrary or “keeping a separation between me and God” as my own failings...and something that He has provedentially used or is using to show His mercy, grace, and ability to make all things new. It is in that tension or place where these two thoughts meet that His will overcomes mine...quietly and sometimes even unknown and unseen by me—almost as if His will is planted somehow in my subconscious to be revealed slowly over the course of time as being accomplished in my own self and life. Sometimes that happens quickly and it is those times (I think) that is usually considered miracles. But the slower revealing acts of God in the inner man are not less miraculous than the quicker ones are.

God said without faith it is impossible to please Him. I say “Without You giving me faith I will not be able to please You. I am depending on You to do all of Your will and way in and through

my life minute by minute, hour by hour, day by day clear into eternity. Where I fail, pursue Me for Your names sake. Make it about You Lord....not about me or my responsibility because:

I fail every single time.

But You never do.

Amen

4.9.25

“To fix our minds on the things themselves promised, to have an expectation or supposition of the enjoyment of them, as suppose mercy, grace, pardon, glory, without a previous acquiescency of mind in the truth and faithfulness of God, or on God himself as faithful, and able to accomplish them, is but a deceiving imagination. But on this exercise of faith in God, we make a comfortable application of the things promised unto our own souls; as did Sarah in this case.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p79

Circumstances are not indicative of the love of God. The steady belief that He loves me and cares for me in those times of hardship or trial or pain...or simply in the waiting for Him to move in my life...has proven the greatest comfort. There is something about truly believing that He loves me that does more for my soul than even focusing on His faithfulness in circumstances or providing anything. It goes farther, deeper and wider than wanting Him to be glorified in and through my life. It is an anchor for my soul that faith and hope are hung on. When I come to Him through Jesus believing He loves me...in that place He fills me with peace and calm that enables me to walk through the valleys and mountains of life. Faith, hope and love—but the greatest of these is love.

Sometimes we give with the mindset of what we are going to get out of it. God is not like that. God loved the world in this way: He gave His only begotten Son for us. He did not and does not require we give Him anything to earn that love...only to receive it. Believe it. And rest in it.

Heb 11:12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

Through the faith God had placed in Abram and Sarai's heart...the promise to them was fulfilled and is still being fulfilled. If we see “our faith” as coming from God, and fulfilled in God, the rug gets pulled out from trusting in our “own faith” to make things happen. This type of faith knows that whatever may come along in life He has it all under control. If He has promised something, He will do it no matter what the current circumstances look like. That faith comes from the Holy Spirit not of myself. It is something asked for and depended upon Him to give.

“Whatever difficulties and oppositions lie in the way of the accomplishment of the promises under the new testament, made unto Jesus Christ concerning the increase and stability of his church and kingdom, they shall have an assured accomplishment.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p83

Jesus said He would be with us always, He does not lose one the Father has given Him, and the gates of hell will not prevail against His people—His body—called the church. He did not say buildings would not be taken down or hard things happen. But through it He will keep His people. Those gatherings of people who stay faithful through the storm will see an ever increasing numbers of people come to Jesus. No matter the laws—even if they are made in the pit of hell—they will not stop God’s purpose and plan for believers both individually and corporately.

“Make us faithful, Father. Rise up in us a boldness that is as gentle as a lamb, fierce as a lion and wiser than the serpent. Work Your wonder working miracles in us, Lord, for Your glory and names sake so that our anchor is knowing how deep and wide and long Your love is for us. Rise up now, Holy Spirit, and do Your work in us and through us to prepare Your people to stand in the evil day...to prosper in the work You have ordained for us to do. In the name and by the blood of Jesus. Amen”

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

“Help us Jesus to stay faithful even if that means we lose our earthy tent. Even if we die in this place of sojourning or wandering in this desert...this life. For we know this is not our forever home. Thank you that You have prayed that we would remain faithful...and we pray it may be so by the power of the Holy Spirit promised to be poured out by God our Father. Amen”

<https://m.youtube.com/watch?v=mZ7bs0ZiZQ4&pp=ygUpU29tZXRpbWVzIEkgdGhpbm9mY2YgQWJyYWVhbnSBYaWNoIG11bGxlbmM%3D>

Thank you Jesus

4.10.25

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

Seeing, persuaded, embracing

Seeing

“this promise is no other but that of the *actual exhibition of Christ in the flesh*, with all the privileges of the church thereby, which the apostle had so fully insisted on, chapters 7–10, foregoing. So, in particular, Abraham’s seeing the promises afar off, and embracing them, is interpreted by his seeing the day of Christ and rejoicing, John 8:56. This was the great fundamental promise of the blessing Seed made unto Abraham, which virtually comprised in it all other promises and blessings, temporal and eternal. This was that “better thing which God provided for us” under the new testament, “that they without us should not be made perfect,” Heb. 11:40.”

“It was Christ in the promise, even before his coming, that was the life of the church in all ages. And,—

Obs. VI. God would have the church from the beginning of the world to live on promises not actually accomplished.—For although we do enjoy the accomplishment of the great promise of the incarnation of the Son of God, yet the church continues still to live on promises, which in this world cannot be perfectly fulfilled. And,—

Obs. VII. We may receive the promises as to the comfort and benefit of them, when we do not actually receive the things promised. See verse 1. And,—

Obs. VIII. As our privileges in the enjoyment of the promises are above theirs under the old testament; so our faith, thankfulness, and obedience, ought to excel theirs also.”

“They “*saw* them afar off;” *2dly*. They were “*persuaded* of them;” *3dly*. They “*embraced* them:” wherein the whole work of faith with reference unto divine promises is comprised and regularly disposed. For sight or knowledge, with trust or assured persuasion, and adherence with love, comprise the whole work of faith.”

“this is the first act of faith with respect unto divine promises, namely, the discerning or understanding of the goodness, wisdom, love, and grace of God in them, suited unto our deliverance and salvation. And this I take to be intended in this expression, “they saw them;””

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p86,87

Persuaded

“This firm persuasion of the truth of God in the accomplishment of his promises unto us, upon a discovery of their worth and excellency, is the second act of faith, wherein the life of it doth principally consist.

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p88

Embracing

“On this persuasion they “embraced them.” The word signifies “to salute,” and is applied unto such salutations as are accompanied with delight and veneration. And because this kind of salutation is usually expressed by stretching out the hands to receive and embrace that which is saluted, it is used also for “to embrace;” which is the most proper sense of it in this place. Wherefore, **this embracing of the promises is the heart’s cleaving to them with love, delight, and complacency**; which if it be not a proper act of faith, yet is an inseparable fruit thereof.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p88

****I think if anyone asks me about these 7 volumes of Hebrews that Owen wrote...I would recommend reading this last volume if they couldn’t wade through every one.**

“Hereon they thrust forth the arms of their love and affection to welcome, entertain, and embrace him who was promised. And of this embracement of the promises, or of the Lord Christ in the promise, the Book of Canticles (Song of Solomon) is a blessed exposition.

This was the life, this was the comfort and supportment of their souls, in all their wanderings, under all their sufferings, in all the hazards and trials of their pilgrimage. And seeing it succeeded so well with them, as the apostle in the next verses declares, it is an eminent encouragement unto us to abide in the profession of the faith of the gospel, notwithstanding all difficulties, oppositions, and persecutions that we meet withal; we having already received that great privilege whereof they were only in the expectation.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p88

Heb 11:13b and confessed that they were strangers and pilgrims on the earth

Hosea 14:3 Assyria shall not save us,

We will not ride on horses, Nor will we say anymore to the work of our hands, ‘You are our gods.’ For in You the fatherless finds mercy.”

“This avowed renunciation of all other things besides Christ in the promise, and the good-will of God in him, as to the repose of any trust or confidence in them for our rest and satisfaction, is an eminent act of that faith whereby we walk with God,”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p89

<https://m.youtube.com/watch?v=aLOsM3ON-24&pp=ygUgaW4gY2hyaXN0IGFsb25lIG15IGhvcGUgaXMgZm91bmQ%3D>

—We are pilgrims in the world but not of the world...just passing through...with a destination in front of us. Not vagabonds wandering from place to place without a home or job or purpose.

Heb 11:14 For those who say such things declare plainly that they seek a homeland.

Heb 11:15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

“when the hearts and minds of believers are fixed on things spiritual and heavenly, as theirs were, it will take them off from inordinate cleaving unto things otherwise greatly desirable.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p94

Such a stark difference between Abraham’s company and Moses’ company where the Israelites did nothing but keep their eyes on Egypt and complain and pine away at wishing they could return—especially when hard places came. We can either look back at the comforts or look to where God has placed us and make the best of it. Trusting that His plan is the best even if we do not see the purpose of it in the present.

But Paul said in Phil 3: Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press onward to the goal to win the prize for which God has called me heavenward in Christ Jesus.

4.11.25

Heb 11:16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

“this kind of *earnest desire* includes, [1.] A *sense of want*, and unsatisfiedness in things present. [2.] A *just apprehension* of the worth and excellency of the things desired; without which none can have an earnest desire after any thing.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p96

This Christian life is one of paradox. Things that live together that are seemingly opposite. Things that go straight against what we would think how a mighty, holy, beyond measure God would operate. Things that with our own mind and understanding are impossible to exist simultaneously, but they do.

Man’s will and God’s sovereign will.

Being content in all things, and unsatisfied with this world

God joining Himself with us...mere humans, and preferring the weaker ones

The weak overcome the strong

Going lower to be higher

Losing life to obtain life

Being fulfilled in giving away

Independence (freedom) comes from dependance on Him

Being seen by God the Father as having Jesus' righteousness by faith but still being changed from glory to glory

That which is unseen is more real than that which is seen

We walk by faith and not by sight

<https://m.youtube.com/watch?v=aRVYg-UH6Cg&pp=ygUbeW91IGFyZSB0aGUgZXZlcmxhc3RpbmcgZ29k>

4.12.25

Heb 11:16b "Therefore God is not ashamed to be called their God"

"in being thus their God, he doth such things in them and for them, that they shall be a glory to him. For until his own Son came in the flesh, he could not be more glorified on the earth by the obedience of his creatures, which is his glory, than he was in that act of Abraham which the apostle immediately instanceth in. Their graces, their sufferings, their obedience, were his glory. And therefore, as it is said that "he will be for a crown of glory, and for a diadem of beauty unto his people," Isa. 28:5,—his owning of them shall be their crown and diadem; so is it also said that they "shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God," Isa. 62:3. He will, by his Spirit and graces in them, make them his crown and diadem; which he will hold in his hand, to show it unto all the world. Well, therefore, is it said, that "He is not ashamed to be called their God.""

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p99

Is 28

1Woe to that wreath, the pride of Ephraim's drunkards, to the fading flower, his glorious beauty, set on the head of a fertile valley— to that city, the pride of those laid low by wine!**2** See, the

Lord has one who is powerful and strong. Like a hailstorm and a destructive wind, like a driving rain and a flooding downpour, he will throw it forcefully to the ground.³ That wreath, the pride of Ephraim's drunkards, will be trampled underfoot.⁴ That fading flower, his glorious beauty, set on the head of a fertile valley, will be like figs ripe before harvest— as soon as people see them and take them in hand, they swallow them.⁵ **In that day the Lord Almighty will be a glorious crown, a beautiful wreath for the remnant of his people.**⁶ **He will be a spirit of justice to the one who sits in judgment, a source of strength to those who turn back the battle at the gate.**⁷ And these also stagger from wine and reel from beer: Priests and prophets stagger from beer and are befuddled with wine; they reel from beer, they stagger when seeing visions, they stumble when rendering decisions.⁸ All the tables are covered with vomit and there is not a spot without filth.⁹ **“Who is it he is trying to teach? To whom is he explaining his message? To children weaned from their milk, to those just taken from the breast?”**¹⁰ **For it is: Do this, do that, a rule for this, a rule for that; a little here, a little there.”**¹¹ Very well then, with foreign lips and strange tongues God will speak to this people,¹² to whom he said, “This is the resting place, let the weary rest”; and, “This is the place of repose”— but they would not listen.¹³ So then, the word of the Lord to them will become: Do this, do that, a rule for this, a rule for that; a little here, a little there—so that as they go they will fall backward; they will be injured and snared and captured.

Heb 5:12 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

God uses very simple things to show His glory. This crown of glory in v5 is mocked in v9-11. How God uses simple ways, words, precepts can be offensive to those who are drunk on their own pride of knowing it all...and not willing to listen to anyone who may look and speak in a way that seems lower, less educated, than they are.

God is not ashamed to be called their God. Those who may feel less than... who are ridiculed for speaking what the Lord wants said in the way He wants or doing something the way He wants...can look foolish to not only the world...but also to more educated or experienced or higher in station Christians. We keep from speaking because of fear of ridicule...of what others may think or say. But God is not ashamed by the way He would work through us. As Paul said—not by eloquence but by His Spirit.

Isaiah 28:9-10 is not talking against learning the ways or precepts of God slowly or bit by bit. These words are from those who are mocking Isaiah because he was talking to them as children when they by all means should have known the Lord by that time better than they did. They should have grown in Him beyond their prideful and selfish and self gratifying ways...but they

didn't. So, God answered them with their own vanity and told them their learning would only end them up in folly...they knew the Word but were not interested in the Word changing them.

The example of learning things or God doing things slowly is

Deu 7:21-24 You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God. The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed. And he will give their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them.

Sometimes it is better not to bite off more than we can chew and digest slowly. God knows what will overwhelm us, and He controls the drip. Whether that be something He wants us to learn, get victory over, or a work He has for us to do.

4.13.25

Heb 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,

Heb 11:18 of whom it was said, "Through Isaac shall your offspring be named."

Heb 11:19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

The thing that strikes me here is Abraham knew God had promised him Isaac as the line that Messiah would come through. Then God asked him to sacrifice that only hope of fulfilling the promise of God...but Abraham considered this impossible that God should lie. He then reasoned the only way that God could "get around" this problem. He knew God could raise Isaac back to life and fulfill what He promised through him. But God had a different plan. One Abraham had not considered. I believe Abraham was listening for God's voice...and God spoke loud enough for him to hear..."Stop Abraham. I have a different way than what you think. Now I know your heart. I have provided what you need to finish what I have asked of you."

How many times do we consider there is only one way for God's work to be accomplished and we laser focus, strive, to make it happen in the way that makes sense to us? "Father, keep our ears open and speak louder so that we can know if there is another way You have planned for the accomplishment of what You have set before us to do. Or if we simply need to stop and trust You have already provided what we need. Shift our focus off the impossible to You have already made it possible. Thank you Jesus. Amen"

"We may consider in these words..."

The amplification of the exercise of his faith herein; (1.) From the person of Isaac, he was “his only-begotten son;” (2.) From the consideration of his own person, in that “he had received the promises;” (3.) From the subject-matter of these promises, which was concerning a seed by Isaac. 5. The reconciliation that faith made in his mind between the promises and the present duty which he was called unto, “accounting,” etc. 6. The event of his faith and duty, “from whence he received him in a figure.””

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p102

“This temptation of Abraham is said to be far his trial. And it is so carried in the story, as if God had done it for his own satisfaction in the faith and love of Abraham; for so he says, on the issue of it, “Now I know that thou fearest God,” Gen. 22:12. But these things are spoken after the manner of men. God knew the faith of Abraham what was the strength of it, as also the sincerity of his love, for they were both from himself; he knew what would be the issue of the trial of them, and what he had himself determined concerning the life of Isaac: and therefore “Now I know,” is no more but ‘Now I have made known,’ namely, ‘unto thyself and others.’ Thus, therefore, he was tried. God by his command, which could not be obeyed but by a vigorous, victorious faith, fervent love, and a reverential fear of God, made it known unto Abraham for his comfort, and to all the church for their example, unto his everlasting honour, what power of grace was in him, and by what principles he was entirely acted in his walking before God.”

“Faith may and ought to consider the difficulties that are in obedience, so far as to be prepared for them, provided against them, and resolved to conflict with them. But in case there appear *that* in them which seems to be overwhelming, which reason cannot contend withal, and when it can by no means look through the consequents of obedience, whether they will be good or no, it will commit the whole unto the authority and veracity of God in his commands and promises, casting out all objections that it cannot solve. For this is the faith of Abraham celebrated, not only in the *offering* of Isaac, but with respect unto his *birth* also. “Against hope he believed in hope.... He considered not his own body,” Rom. 4:18, 19.

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p105, 108

This is freedom:

“The great glory and commendation of the faith of Abraham consisting in this, that without all dispute, hesitation, or rational consideration of objections to the contrary, by a pure act of his will, he complied with the authority of God,—which in some sense may be called *blind obedience*, wherein the soul resigns the whole conduct of itself unto another,

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p108

https://m.youtube.com/watch?v=bodoW-Gz_SM&pp=ygU-d2hlcuUgdGhIHnwaXJpdCBvZiB0aGUgbG9yZCBpcyB0aGVyZSBpcyBmcmVIZG9tIGFjb3VzdGljIHNVbmc%3D

4.14.25

(Heb 11:18)

“from the repeated words of the promise, namely, that “in this seed (Isaac) all the nations of the earth should be blessed,” which have nothing of truth in them but with respect unto Christ; from the faith of all the saints of the old testament, with all their institutions of worship; and from the exposition given of it in the New Testament, as Acts 2:38, 39, Gal. 3:16; that it needs no confirmation.”

“He seems to be pressed unavoidably with one or the other of the greatest evils in the world, either of them eternally ruinous unto him: either he must disobey the command of God, or he must let go his faith in the promise; either of them being filled with eternal ruin.

What was the faith of Abraham in particular, how his thoughts wrought in him, is not expressed in the original story: yet are two things plain therein; [1.] That he was not cast into any *distraction* of mind, any disorderly passions, complaints, or repinings; [2.] That he *immediately*, without delay, addressed himself to yield punctual obedience unto the command of God, Gen. 22:1–3. As unto the promise of God, there is no intimation in the story of what his thoughts were concerning it; only it appears in general, that he left unto God the care of his own truth and veracity, concluding, that as sure as he who had commanded was to be obeyed, so he that had promised was to be believed, he being more concerned in the accomplishment of the promise than Abraham himself could be. Wherefore, confirming himself against suggestions, temptations, fleshly reasonings, and giving himself up wholly unto the sovereignty of God, he proceeded in his obedience.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p113,114

Isaiah 50:10 “Who among you fears the LORD? Who obeys the voice of His Servant?

Who walks in darkness And has no light?

Let him trust in the name of the LORD

And rely upon his God.”

Heb 11:19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

“Abraham firmly believed, not only the *immortality of the souls of men*, but also the *resurrection from the dead*. Had he not done so, he could not have betaken himself unto this relief in his distress.”

“This is the life of faith at present in all that truly believe. Every thing in the world seems to lie cross unto the accomplishment of most eminent divine promises, and wherein the church, next unto things eternal, is most eminently concerned; but yet though things are very dark and dreadful, they are not in such a dismal strait as they were when the father of the faithful had his knife at the breast of him on whose life the accomplishment of all the promises did depend. Yet he rested in the power of God to secure his own veracity; and so may we do also at present.”

“And this is the last anchor of faith. It *cleaves* unto and rests upon the truth of God in his promises, against all objections, temptations, and oppositions, although they are such as reason in its highest exercise can neither conflict with nor conquer. And unto this end, God, who permits such objections to arise against it, or what he hath promised, yea, disposeth such trials and difficulties unto it, as shall be insuperable unto all the rational powers of our souls, giveth security in and from himself alone against them all. “God who cannot lie hath promised,” Tit. 1:2. And in further confirmation hereof unto us, “he sware by himself,” Heb. 6:13. And that faith which cannot rest in God himself, and the consideration of his properties engaged for the accomplishment of his promises, without other helps or corroborating testimonies, yea, against all conclusions and determinations of sense and reason, is weak, if it be sincere, Isa. 50:10.”

“How this would work and exert itself, as yet he could not understand; for he had no reserve in his mind that Isaac should not die. This, therefore, on the aforesaid principles, first presented itself unto him, that if there were no other way, yet after he had slain him, and burnt him to ashes, God could again raise him from the dead.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p116, 117

Even though God had provided another way, Abraham did not know that. Faith is worked out by what we understand at the moment. If circumstances seem direct opposite of what God has promised, our own reasoning can offer a solution honoring the character of God. God sees that as faith.

Abraham still had hope even though the promise looked like it would die. He was still listening for God’s voice. I almost wonder if he paused awhile with the knife in the air waiting on God to speak.

“Nor have I here any thing to add unto what was first fixed on by the most judicious Calvin, who hath herein been followed by all sober expositors: “He received him as from the dead, in a figure or resemblance of the resurrection from the dead.” For whereas he had offered him up in faith,

and thereon looked on him as dead, resting his soul in the power of God alone to raise him from the dead, his restoration, or giving him unto him again, had a complete representation of the resurrection of the dead at the last day.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p118

“We may also consider, that, 1. If we are children of Abraham, we have no reason to expect an exemption from the greatest trials, that the same faith which was in him is able to conflict withal. 2. We have no reason to be afraid of the fiercest and severest trials that may befall us, having so great an instance that faith is able to carry us through them all victoriously. 3. Difficult duties of obedience warranted by divine command, and successes of faith under trials, shall have a present reward in this life. “In keeping thy commandments there is great reward.” 4. Though death should seem to pass on any of the promises concerning the church, yet nothing need shake our faith, whilst we can believe the resurrection of the dead. They will be given as in a figure of it.”

Amen

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p120

4.15.25

Heb 11:20 By faith Isaac invoked future blessings on Jacob and Esau.

“it cannot be denied but that sometimes, when true faith is rightly fixed on divine promises, those in whom it is, and who truly believe, may, through darkness, infirmities, and temptations, put themselves on irregular ways for the accomplishment of them. And as in these ways they may fail and miscarry, unto the scandal of religion and a dangerous concussion of their own faith; so if they do succeed in such ways, as Jacob did, yet are not their ways accepted or approved of God, as they will quickly understand. But although these mistakes may be such as to vitiate their works, and render them unacceptable unto God, yet shall they not condemn their persons in the sight of God, neither here nor hereafter.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p122

There is just something about the sovereign will of God that cannot be denied...it is sovereign. He makes His will come to pass no matter what oppositions on one hand or “help” on the other that man (us...humans) thinks he (we) is doing. If we have prayed about something and asked Him to show us what He wants us to do in a situation, and we go do that...He works His will through that. It seems when we do things His way there is a straighter less turbulent way to His will. When done outside of the way He would want us to go...His will is still done—but with more turbulence in our own selves.

In all of this God works all things together for good in and through and for those who are called according to His purpose. His purpose does not depend on anyone else to accomplish it. He works through His people, but is not dependent on them. **Nothing stops Him**...no amount of resistance (think of Jonah), nor is there any amount of doing things our own way to obtain His promises-or to do His will-that would abort what He has planned.

Doing things the wrong way for the right reason—doesn't stop Him—we just may have a bigger mess to clean up. But even this is used (I say ultimately ordained) for reasons of growth in knowing and loving God.

God proves over and over again through scripture that there is nothing that stops Him from doing what He wants, when He wants, how He wants and through whom He wants. He is not wringing His hands in despair if/when we sin. He already has it all factored in. That does not mean we aren't walking through it in “real time” as He works it all out in and through us—All for Him...all for His glory.

Heb 11:21 By faith Jacob, when he was dying, blessed both the sons of Joseph, [*each of them,*] and worshipped, [*leaning*] on the top of his staff.

“in Hos. 12:3, 4, “By his strength he had power with God: yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us.” In comparison hereof this act of blessing the sons of Joseph is of an inferior consideration.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p126

My thoughts:

I wonder if when we are standing facing Jesus our All Wise and Righteous Judge, Redeemer, High Priest, and King...what acts He will say “You have been good and faithful” to? Will He recall those things that we consider great? Or does He look at things differently? I am thinking about “You have been faithful in little...now I know You will be faithful in much”. This is talking about the small things that we do not really see as important right? The spiritual things of great consequence is what our minds draw to...like how many souls have I lead to Jesus this year...which is good and commissioned by Jesus—but I just wonder...if we will be awe struck by how He has worked even greater things through the small seemingly less important acts that we do? Those small prayers of faith about things that seem less significant...I just wonder.

<https://m.youtube.com/watch?v=Gq16N969-zg&pp=ygUdR29kIG9mIHRoZSBzaW1wbGUgdGhpbmdzIHNVbmfSBwkJfgkByohjO8%3D>

4.16.25

Heb 11:21b and worshipped, [*leaning*] on the top of his staff.

SOS 8:5 Who is that coming up from the wilderness, leaning on her beloved?

Jacob, being near the end of his days, knew every blessing passed down would not be brought about by his own self. If any would come to pass...it would be by God and God alone. This is what “worshipping and leaning on his staff” means. Just like the bride in the Song of Solomon ended up leaning on her beloved—depending on him—this is the relationship Jesus wants with us. Fully dependant on Him to work all His promises in and through us...even beyond us...to completion. This was the faith of Jacob.

Heb 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

(YLT) by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.

Who was Joseph talking to?

“The words he spake unto his brethren: “Joseph said unto his brethren,” Gen. 50:24. Some of his own brethren were yet alive, as is evident concerning Levi. For Joseph when he died was but an hundred and ten years old, verse 26; and Levi lived an hundred and seven and thirty years, being not twenty years older than Joseph. And probably God might shorten the life of Joseph to make way for the affliction of the people which he had foretold, and which immediately ensued thereon. Also, under the name of his “brethren,” his brothers’ sons may be intended, as is usual.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p130

My thoughts:

How awesome it is to think that not only the years of my life have meaning in the will of God, but also the timing of it ending has meaning too. That brings a particular joy I can’t describe...or maybe it’s called peace? Knowing that He has it all in the palm of His hand now and quite some time later is something of an anchor. Thank you Jesus.

“when men who are great, mighty, and wealthy in the world, do in their public profession prefer the promises of the gospel before and above their present enjoyments, it is of great use in the church.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p131

“That no interposition of difficulties ought to weaken our faith as unto the accomplishment of the promises of God.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p133

What about the command about his bones?

Exodus 13:19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, “God will surely visit you, and you shall carry up my bones from here with you.”

“an inquiry may be made into the reasons why Joseph gave this charge concerning his bones unto his brethren, whereas all their bones rested in Egypt, were not translated into Canaan, nor did they take any care that they should be so. But there were some things peculiar unto Joseph, which caused his faith to act in this way about the disposal of his bones.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p133

Reasons from Owen:

My notes from V7p133–134

1. Owen talked about Joseph’s status and power in Egypt, and he wanted to make the final statement that he was an Israelite not an Egyptian.

—I wonder if Moses got that idea from him, or at least we see the same characteristics in God’s people.

2. In his second point, Owen brings you the forefront that God hid Moses’ bones so the people wouldn’t worship them like they did the bronze serpent. And because they likely learned that behavior from the Egyptians, Joseph wanted to prevent the same idolatry of his remains...thus another pro to taking his bones back to Canaan.

—We truly can fall into worshipping the past.

4.17.25

3. Owen points out that it was a prophetic act of encouragement that the people would be delivered from Egypt, and to not set their feet or plant themselves to deeply in Egypt.

— If God wanted even old dead bones to come out of Egypt, then how much more so those who were still dwelling there?

4. Owen also points out the respect Joseph could have been showing to the land inheritance his father had given to him.

—Maybe Joseph was saying “I will make it back home even though all that is left of me here on this earth is my bones.” A meaningful act of showing God will always finish what He starts even if there is nothing we can do to make it happen. Like Joseph put the future of his remains in the hands of those brethren, we do the same...put our remains in the hands of our Brother—knowing He is more than able to move in His will, way, and time.

Heb 11:23 By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;

“when they could no longer conceal him in the house, to commit him unto the providence of God in an ark, and to wait what would be the event thereof. And the issue did quickly manifest that they were led therein by a secret instinct and conduct of divine Providence.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p140

“A secret instinct and conduct of divine Providence.” I wonder if Moses’ parents had some divine revelation from God...maybe an angel or a dream. Something that would give them clear and concise direction on what to do. There are accounts in scripture that show that God does absolutely work that way. But, if He did in this case, it isn’t written down.

I find it comforting that Moses’ parents seem to just do the thing that made the most sense and seemed to be right in the situation they were in—And it turns out that God was truly leading them after all! Looking back on the story, there is no doubt that the fingerprint of God is all over it. They did not take fear of their own life into consideration. There is no record of them praying or asking for direction. This is curious to me...not that we should not pray for direction or acknowledge God or any other way we seek His will... but something that appears to be done by their own strategy turns out to be something that was truly providential. This thought could bring about a liberty of soul to those who are striving with the question of if they are doing things exact to God’s will or not.

4.18.25

Heb 11:23 cont.

“The rage of men and the faith of the church shall work out the accomplishment of God’s counsels and promises, unto his glory, from under all perplexities and difficulties that may arise in opposition unto it.—So they did in this instance in an eminent manner.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p141

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

Heb 11:25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.

Heb 11:26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

—Moses did not let his feet be planted in Egypt just like Joseph did not want his bones buried there permanently. The way Moses went out of Egypt the first time was because of his own schemes—he killed a taskmaster believing the Hebrew people would rally behind him, but instead had to flee for his life to the desert. But God's ways are not like our ways. It took Moses 40 years in the desert to see God did not want his strength but his faith. Moses' love for God and his people is what God wanted to display miracles through. It was only when Moses' own natural strength and ability were near spent—he was an old man—that God called him to be the vessel fit for His purpose of carrying Joseph's old dead bones back to Caanan...along with an unruly people. A task that only God could do.

“Some restrain this refusal unto that act of his in slaying the Egyptian, wherein he declared that he owned not his alliance unto the court of Egypt. But whereas it is the internal frame and act of his mind that are here intended, it is not to be confined unto any particular outward action, much less unto that which fell not out until he was full forty years old, Acts 7:23, and before which it is said that he owned the Israelites for his brethren: “He went out unto his brethren, and looked on their burdens,” Exod. 2:11; which he could not do without a resolution to relinquish his relation unto Pharaoh's daughter.”

“And this was not attained unto without great consideration, with great exercise of faith in prayer and trust in God. For this refusal was an act and fruit of faith, of whose power it is here given as an instance. The least sedate consideration of his circumstances, of what he was, what he was to leave, what he was to undergo, (whereof in the next verses,) will evidence unto any what conflicts of mind, what reasonings and fears he was exercised withal; what self-denial and renunciation of all earthly advantages he herein engaged into. Herein principally consisted the refusal which is here celebrated as a fruit and evidence of faith.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p147,148

Heb 11:25

“to have or hold the fruition of sin, in this place, is to continue in the enjoyment of all outward advantages by the means of the greatest sin imaginable, namely, the neglect of the only great duty incumbent on us in this world, or the profession of faith in God and the true religion on the one hand, and persecuting the church of God on the other.

This enjoyment of sin is said to be πρόσκαιρος, “temporary,” “for a season;” subject unto a thousand interruptions in this life, and unavoidably ending with it.

Thus were things truly represented and proposed to the thoughts of Moses. They were so by himself. He hid not his eyes from the worst on the one hand; nor did he suffer himself to be imposed on by the flattering appearances on the other. He omitted no circumstances that might influence a right judgment in his choice. He considered the *worst* of the people of God, which is their *affliction*; and the *best* of the world, which is but the evanid *pleasure of sin*; and preferred the worst of the one above the best of the other.”

“The things we are to lose, in houses, lands, possessions, liberty, and life itself, make an appearance of a desirableness not to be overcome. And the distresses, on the other hand, of a persecuted estate, appear very terrible. If the mind leave itself unto the conduct of its affections in this matter, it will never make a right choice and determination. Faith enables the soul to divest the things on either side of their flattering or frightening appearances, and to make a right judgment of them in their proper nature and ends.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p150, 152

Heb 11:26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

Ro 8:18 For I consider that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

“It is faith only that can carry us through the difficulties, trials, and persecutions, which we may be called unto for the sake and name of Christ.—Moses himself, with all his wisdom, learning, courage, and resolution, had never been able to have gone through with his trials and difficulties, had not faith had the rule and government of his mind and heart, had he not kept it in exercise on all occasions. And in vain shall any of us, in such a season, expect deliverance or success by any other way or means. A thousand other things may present themselves unto our minds, for our relief or preservation in such a season; but they will all prove fruitless, dishonourable shifts, or snares and temptations, unto the ruin of our souls. We are “kept by the power of God *through faith* unto salvation.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p159

4.19.25

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

“He (Moses) had before him a bloody tyrant, armed with all the power of Egypt, threatening him with present death if he persisted in the work and duty which God had committed unto him; but he was so far from being terrified, or declining his duty in the least, that he professeth his resolution to proceed, and denounceth destruction to the tyrant himself.”

****”when it was reported that Pharaoh sought to slay him, it is said, “He feared and fled;” but here, when probably another Pharaoh, no less powerful, cruel, and bloody than the former, threatened him with present death, he is so far from being moved at it, that he declares his resolution to persist in his duty, and threatens the tyrant himself. And **the reason of this difference was, that on the first occasion Moses had made an attempt into what he apprehended his duty, without a sufficient call and warranty from God; wherein he could not stir up faith unto an exercise, which will not move without a divine word for its warranty; and natural courage would not carry him out in his undertaking: now, being assured of his call as well as of his work, he is bold as a lion, through the power of faith acting regularly on a word of promise and command.**”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p162

—There is a difference in striving to do something the Lord has said to do in anxiety or a “puffing up” in our own selves—and working under His direction, depending on Him not only for the outward outcome of the act(s) but the inward attitude while doing the work He has called us to do. Like “The Lord loves a cheerful giver”. A holy perspective is something only the Holy Spirit can produce. There can be multiple ways to think and feel about a situation from the past or currently. We can get tangled up and confused about how to view things...but the Holy Spirit rises up with rest for our minds and souls whispering “I am in control, I know what I am doing. Rest in the perspective that I am and have lead you through the fire and the flood for good purposes.” No matter what myriad of perspectives can come to plummet our minds and souls...This very truth of Ro 8:28—He is working *all* things together for my good, the words of Jesus “I will never leave nor forsake you...Even to the end of the age.”, and the perspective that Paul was convinced of about the love of God the Father: That He will not allow anything to separate us from His love...for those who He has given into the hand of Jesus.

“Father, help us today to rest in You. Help our hands to do those things as unto You...for You and by Your Holy Spirit. Keep our perspective and focus on Jesus and how all things work together for good and for Your glory. That there is nothing that we can or cannot do—even trying to work Your will by our own strength, power, and obedience—that will separate Your love and work in us. Thank You Jesus for entering into our personal “hell” and conquering death, destruction, the devil and our very own perspectives that lead us there. Thank-You for the renewing of my mind that happens day by day. Morning by morning Your mercies are a comfort for my soul. Amen”

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

“this enduring by faith, is not a mere bare continuance in duty; but it is an abiding in it with courage and resolution, without fear and despondency.”

“That which preserved Moses in this frame was, that “he saw him who is invisible.” God is said to be *invisible* (as he is absolutely) in respect of his essence, and is often so called in the Scripture, Rom. 1:20, Col. 1:15, 1 Tim. 1:17; but there is a peculiar reason of this description of him here. Moses was in that state and condition, and had those things to do, wherein he stood in need continually of divine power and assistance. Whence this should proceed, he could not discern by his senses. His bodily eyes could behold no present assistant; for God is invisible. And it requires an especial act of the mind in expecting help from him who cannot be seen. Wherefore this is here ascribed to him. “He saw him who is” in himself “invisible;” that is, he saw him by faith whom he could not see with his eyes. “As seeing,” is not, ‘as if he saw him,’ but seeing of him *really* and indeed; only in such a way and by such means as left him still in himself invisible, but represented him a present help no less than if he had been seen.”

“This he rested on, this he trusted to, that God was everywhere present with him, able to protect him, and faithful in the discharge of his promise; which is the sum of the revelation he made of himself unto Abraham, Gen. 15:1, 17:1. Hereof he had as certain a persuasion as if he had seen God working with him and for him by his bodily eyes. This sight of God he continually retreated unto in all his hazards and difficulties; and thereon endured courageously unto the end.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p163

Psalm 73:25 Whom have I in heaven but You?

And there is none upon earth that I desire besides You. 26 My flesh and my heart fail;

But God is the strength of my heart and my portion forever.

Isa 40:28–31 Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted;

but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

4.20.25

Hebrews 11:28 By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

My notes from John Owen: V7p166-167

The relation between Jesus' sacrifice and the lamb that was slain in Exodus when God commanded Moses that all Israelite households would cover the doorpost and sides of their doors with the lambs blood. (Paschal lamb)

1. Jesus is called the Lamb of God.

Jn 1:29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

2. Ex 12:5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.

Jesus entered into the world, and He was taken out from among all people (chosen as it were)

Heb 2:14-17 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

3. Jesus was sinless—without blemish.

Hebrews 7:26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

1 Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

4. The lamb was slain Exodus 12:6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

Jesus was slain Revelation 13:8 All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

5. Not just slain but sacrificed

Ex 12:27 that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped.

1 Cor 5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

6. Roasted: Exodus 12:8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.

Jesus took the full force (or all of the wrath of God upon Himself)

2Co 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Heb 12:29 for our God is a consuming fire.

Throughout the Old and New Testament it is clear that God cannot look on sin. His wrath is poured out on anyone who is not righteous...all sin. That wrath is depicted as fire. God placed (and Jesus took) the sin of the whole world—He was made sin—and the wrath of God came on Him. Consuming Him as the Paschal Lamb.

7. Exodus 12:46 In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

John 19:33 But when they came to Jesus and saw that He was already dead, they did not break His legs.

8. Exodus 12:8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.

Luke 22:19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."

"That whatever is not sprinkled with the blood of Christ, the Lamb of God who was slain and sacrificed for us, is exposed unto destruction from the anger and displeasure of God."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p67

Those who believe that Jesus died—shed His blood—for the forgiveness of their sin are covered by His blood. Safe from the destroyer—the consuming fire of the wrath of God.

Instead of the consuming fire of God bringing us eternal death...the Holy Spirit comes to bring us life. That consuming fire that He now brings is what changes us into being more and more like Jesus. Pentacost is the result to us of the death and resurrection of Jesus.

4.21.25

Heb 11:28b lest he who destroyed the firstborn should touch them.

This passage is a difficult one for those who limit the sovereignty of God. Who pick and choose what He is in ultimate control over. But, at the end of the day, at the end of the age, at the end of the story or work He is writing or doing in our life...His will—will be done. One way or another everything He said will be accomplished. Every soul He has placed into Jesus' hand will be saved. Everything that comes into my life has a meaning and purpose to it. No matter if it looks evil or good—there is nothing He does not control. Some say we can take sovereignty to far, some say we can take grace to far.

Did God take His sovereignty to far when sending the destroyer to kill all the firstborn of Egypt? Did He take His grace to far when saving His people—not by merit—but by a simple act of covering the sides and top of their doors with the lambs blood? Do we have the courage to actually believe in His sovereignty and grace to the uttermost, or are we limiting this limitless God.

“Father, keep me wrapped up in Your sovereignty and grace. Keep me from thinking limiting thoughts about what You can and will do. Not only in my personal life, but in the life of the whole body of Christ in this hour. Help us all, Holy Spirit, to know in what direction You would have us go, and enable us to do what You would have us do. In the name of Jesus. Amen”

Heb 11:29 By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.

“A greater instance with respect unto the work of divine Providence, of the power of faith on the one hand, and of unbelief with obdurate presumption on the other, there is not on record in the whole Book of God.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p170

Obdurate means refusing to change one's opinion or course of action. God is showing His divine attributes—who He is by and through this situation. His hand is seen in both sides showing His grace on one and judgement on the other. Sometimes I think if we could just see things in a higher view that our faith would become stronger...our comfort thicker. But, to make a leap of faith into the sovereignty of God is not an easy thing to do. But, just like every other truth of God, our believing or rejecting does not make it any more or less true. The grace of God unto His children is amazing.

—**and yet again God answers my “question” through this 7th volume:

“The persons whose faith is here commended are included in that word, *they passed*; that is, the whole congregation of the Israelites, under the conduct of Moses, Exod. 14. And the whole is denominated from the better part; for many of them were not believers in state, unto the sanctification of their persons. For “with many of them,” as the apostle speaks, “God was not well pleased,” though they were “all baptized unto Moses in the cloud and in the sea,” 1 Cor. 10:2, 5. **But in a professing society, God is pleased to impute the faith and obedience of some unto the whole;** as, on the other hand, judgments do oftentimes befall the whole for the provocations of some, as it frequently happened unto that people in the wilderness.

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p170

Thank You Jesus

“The account hereof is given us so gloriously in the triumphant song of Moses, Exod. 15, that nothing needs to be added in its further illustration. And this destruction of the Egyptians, with the deliverance of Israel thereby, was a type and pledge of the victory and triumph which the church shall have over its antichristian adversaries, Rev. 15:2–4.

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p174

Exodus 15 Then Moses and the Israelites sang this song to the Lord:

“I will sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea.² “The Lord is my strength and my defense[[a](#)]; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him.³ The Lord is a warrior; the Lord is his name.⁴ Pharaoh’s chariots and his army he has hurled into the sea. The best of Pharaoh’s officers are drowned in the Red Sea.[[b](#)]⁵ The deep waters have covered them; they sank to the depths like a stone.⁶ Your right hand, Lord, was majestic in power. Your right hand, Lord, shattered the enemy.

⁷ “In the greatness of your majesty you threw down those who opposed [you](#). [You](#) unleashed your burning anger; it consumed them like stubble.⁸ By the blast of your nostrils the waters piled up. The surging waters stood up like a wall; the deep waters congealed in the heart of the sea.⁹ The enemy boasted, ‘I will pursue, I will overtake them. I will divide the spoils; I will gorge myself on them. I will draw my sword and my hand will destroy them.’¹⁰ But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters.¹¹ Who among the gods is like you, Lord? Who is like you— majestic in holiness, awesome in glory, working wonders?¹² “You stretch out your right hand, and the earth swallows your enemies.¹³ In your unfailing love you will lead the people you have [redeemed](#). In your strength you will guide them to your holy dwelling.¹⁴ The nations will hear and tremble; anguish will grip the people of Philistia.¹⁵ The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people[[c](#)] of Canaan will melt away;¹⁶ terror and dread will fall

on [them](#). By the power of your arm they will be as still as a stone—until your people pass by, Lord, until the people you bought [d] pass by. **17** You will bring them in and plant them on the mountain of your inheritance—the place, Lord, you made for your dwelling, the sanctuary, Lord, your hands established. **18** “The Lord reigns for ever and ever.”

Rev 15:2 And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. **3** And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! **4** Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.”

Heb 11:30 By faith the walls of Jericho fell down after they were encircled for seven days.

Imagine someone on the outside looking in and they did not know God’s instructions to the Israelites...It would have seemed absolutely crazy. That is what God’s plans can look like to us—especially if He only gives one instruction at a time. Sometimes He doesn’t inform us why we are doing what we are doing. I think He gets joy out of seeing our surprise and praise for His glory.

“this act was so far from furthering them in their design, that it was suited to expose them to the scorn and contempt of their adversaries. For what could they think of them, but as of a company of men who desired indeed to possess themselves of their city, but knew not how to do it, or durst not undertake it? But this way was prescribed unto them of God, to give them a distinct apprehension that the work of the conquest of Canaan was his, and not theirs. For although he required of them therein to use the utmost of their courage, prudence, and diligence, yet he had taken upon himself the effecting the work itself, as if they had contributed nothing thereunto.”

“It is true, we have no stone walls to demolish, nor cities to destroy: but the same faith in exercise is required of us in all our concerns as was in Joshua when he entered on the conquest of Canaan; as the apostle declares, Heb. 13:5. And there are strongholds of sin in our minds, which nothing but faith can cast to the ground”

Owen, John. 1854. [An Exposition of the Epistle to the Hebrews](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p177

Heb 11:31 By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

—By far this is my favorite example in Paul’s list of “giants in the faith”.

This shows God’s grace toward us when we use questionable ways for the good of others. Kind of like when a cat brings a dead bird to their human. Or in the movie “Harriot” about Harriot

Tubman—her Dad blindfolded his eyes when she was around so he could technically say he had not seen her. I'm not sure how true to fact that is, but it is fitting here.

“If the inhabitants of Jericho perished in their unbelief, because they believed not on the report that was brought unto them of the mighty works of God, what will be the end of them who live and die in their unbelief under the daily, constant preaching of the gospel, the most glorious revelation of the mind and will of God for the salvation of men! Heb. 2:3.”

“it is evident that the tidings which they carried unto Joshua and the people, from the intelligence which they had by Rahab, was a mighty encouragement unto them. For they report their discovery in her words. They said unto Joshua, “Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us,” Josh. 2:24. And it was a work *accompanied with the utmost hazard and danger* unto herself. Had the matter been discovered, there is no doubt but that she, and all that she had, had been utterly destroyed. And all these things set a great lustre upon this work, whereby she evidenced her faith and her justification thereby.”

“Yea, I am persuaded that from henceforward she was as eminent in faith and holiness as she had been before in sin and folly; for it was not for her wealth that she was afterwards married unto Salmon the son of Naasson, the prince of the tribe of Judah, Matt. 1:5, coming thereby to have the honour of a place in the genealogy of our blessed Saviour, and of a type of the interest of the Gentiles in his incarnation. The Holy Ghost also, taking occasion twice to mention her in a way of commendation, and proposing her as an example of faith and obedience, gives such an approbation of her as testifies her to have been eminent and exemplary in these things.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p179-182

4.23.25

Heb 11:32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—

Heb 11:33 who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions,

Heb 11:34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight.

Heb 11:35 Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life.

Heb 11:36 Others suffered mocking and flogging, and even chains and imprisonment.

Heb 11:37 They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—

[Heb 11:38](#) of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth.

“They were satisfied in their call from God, and so trusted in him for his aid and assistance.”

“by the prayer of faith they prevailed in what they undertook.”

“There was a *promise* annexed unto their works, when undertaken according to the mind of God;...This promise they rested on by faith in all their undertakings.”

Some of them, as Gideon, Barak, and David, had particular promises of success in what they were called unto. And although at first they might be slow in the believing of them, as Gideon was, who insisted on multiplied miraculous signs for the confirmation of his faith; or might be shaken in their minds as unto their accomplishment, through the dangers and difficulties which they had to conflict withal, as David was, when he said that “all men were liars,” and that he should “one day fall by the hand of Saul;” yet in the issue their faith was victorious, and they “obtained the promises,”

“On these grounds they wrought all their great works in faith, whereby they engaged the presence of God with them and his assistance of them; and are therefore a meet example to be proposed for our encouragement.”

“It was not on the account of his (Elijah) person, or the merit of the works which he performed, that his prayer had such success (stopping and restarting rain), but of the grace of God in blessing his own institution. And if we apply ourselves unto the same duty, as unto the things that we are called unto, we shall have the same success by the same grace that he had. And so is it with respect unto the faith of these worthies. Its success depended on God’s ordinance and grace; for they were men subject to the like passions as we are.”

“we have no less powerful adversaries to contend withal than they had, though of another kind. To destroy the kingdom of Satan in us, to demolish all his strongholds, to overcome the world in all its attempts on our eternal safety, will appear one day not to be inferior unto the conquest of kingdoms, and the overthrow of armies. See Eph. 6:10–12, etc.”

“*Most* of the persons mentioned did themselves fall into such sins and miscarriages, as to manifest that they stood in need of pardoning grace and mercy as well as we; and that therefore our faith may be effectual, on the account thereof, as well as theirs. Gideon’s making of the ephod out of the spoils of the Midianites cannot be excused, and is condemned by the Holy Ghost, Judg. 8:27. Jephthah’s rash vow, and, as is supposed, more rash accomplishment of it, enrols him among sinners, chap. 11. Samson’s taking a wife of the Philistines, then keeping company with a harlot, were sins of a high provocation; not to mention the killing of himself at the close of all, for which he seems to have had a divine warranty. And it is known what great sins David himself fell into.”

—“it is faith that makes the person accepted.” It is not how good or bad a person is...it is faith alone.

—“That neither the guilt of sin nor the sense of it should hinder us from acting faith on God in Christ, when we are called thereunto.”

—“There is nothing so great or difficult, or seemingly insuperable, no discouragement so great from a sense of our own unworthiness by sin, nor opposition arising against us from both of them in conjunction, that should hinder us from believing, and the exercise of faith in all things, when we are called thereunto.—“

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p185-187

Heb 11:33 who through faith **conquered kingdoms**, enforced justice, obtained promises, stopped the mouths of lions,

“From the enumeration of the *persons* that believed, the apostle proceeds to declare the *things* which they wrought by faith; all unto the same end,—to encourage us to make use of the same grace in all our occasions.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p188

The Holy Spirit brought out individual examples and then grouped all together the things they walked through by faith to be applied to us each individually. One for the many and many for one.

If we listen close it is almost like a heartbeat...the heartbeat of God the Father, God the Son, and God the Holy Spirit. Each their own mission, Person: But one will, one essence...internally and Eternally One God.

4.24.25

“faith will excite all graces and virtues that are useful in and unto any work that men are called unto, as these were unto war and the subduing of kingdoms; so they are subservient unto faith in what it is called unto. Hence God took order in the law, that those who were fearful and faint-hearted should be discharged from engaging in this work of subduing kingdoms.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p189

Reminds me of:

[1Ch 4:10](#) And Jabez called on the God of Israel, saying, Oh that You would bless me indeed, and make my border larger, and that Your hand might be with me, and that You would keep me from evil, so that it may not grieve me! And God granted him that which he asked.

“stopped the mouths of lions”

Samson stopping a lion, and David stopping a lion, and Daniel was kept from the mouth of a lion. Those are all physical in nature and can be an example for us about others coming against us in word or deed. But—there is another application that John Owen didn't touch on—at least so far.

Our mind is a battlefield. That is where the fiercest lions will come to steal, kill, and destroy. It is here that territory is won or lost, expanded or narrowed. It is in that place where faith in the Only One who can conquer is mandatory because it is a losing battle without Him. The Holy Spirit is the only One who can stop the lions that rise up in our thinking, impressions, or sentiments. He is the only One who can bring all of our thoughts captive to the obedience of Christ.

Heb 11:34, 35.—Quenched the violence [*the power*] of fire; escaped [*fled from*] the edge [*edges*] of the sword; out of weakness were made strong; waxed [*were made*] valiant [*powerful, strong*] in fight; turned to flight the armies of the aliens, [*or, overthrew the tents or camps of the aliens.*] Women received their dead [*by a resurrection*] raised to life again.

Daniel 3:23 And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.

“A resolution to perform their duty, whatever was the event, committing the disposal of themselves unto the sovereignty of God, with a **full persuasion of his power to do whatever he pleased, and that he would do whatever was for his own glory, was the faith whereby they “quenched the violence of fire.”**”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p192

Job had a few companions in his fire that were of very little relief. Sometimes that happens where the closest ones around us just do not understand...but there are those rare occasions that there is one other person who will sit awhile and pray and encourage us while in those fiery places. But! The greatest comfort is going to Jesus, leaning on Him and walking with Him.

I have been thinking about those two words lately: leaning and walking. In the Song of Solomon, the bride was not pleasing to the bridegroom until she was leaning on Him. Jesus' joy comes in part with our leaning on Him...which becomes our strength to walk with Him...not only leaning on Him during fiery trials, but in more pleasant places too—when His joy spans all circumstances in our life and we stay by His side whether the times are good or bad. For me, the times of prosperity and when things are going well is where I can lose focus on walking with Him. There is just something about fiery places that draw us closer to His heart and where He proves faithful to the promise of being near to the brokenhearted. “Father be near even in more prosperous places...during those wider territory times where the mountaintop is our immediate experience. Let Your presence be known there just as much as in the valley of fiery trial. Let my heart and soul rise to You and be found not only leaning on Jesus, but walking with Him. Not only out of necessity but out of love. Amen”

4.25.25

“These ten instances (Heb 11:34-35) did the apostle choose out to give of the great things that had been done through faith, to assure the Hebrews, and us with them, that there is nothing too hard or difficult for faith to effect, when it is set on work and applied according to the mind of God.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p193

Heb 11:35b Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

“The way whereby those who were tortured did evidence their faith, was, that they “accepted no deliverance;” that is, freedom from their tortures, which was offered them in case they would forego their profession.”

—as some are still tortured today for being a Christian. I read an article recently how American Christians do not talk with their children about the possibility of this kind of thing happening. They do not instruct them not to deny Jesus no matter if their parents are being threatened with death because they will see them in heaven with Jesus—but those Christians living in hostile places do have this conversation.

“We know not what command, what ordinance, what institution, what prohibition, God will single out to be the means and subject of our trial as unto sufferings. If we are not equally ready to suffer for every one, we shall suffer for none at all. See James 2:10.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p200

My notes:

Better resurrection:

1. The contrast of resurrection unto eternal life vs resurrection unto eternal death.
2. It is not that they receive a better resurrection that those believers who have not suffered as they have.
3. They did not renounce Jesus to save their lives—or those who they love—but held fast the promise of eternal life.
4. “Faith of the resurrection hath been always most eminent in prisons and under tortures.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p200

Heb 11:36-37 And others had trial of *cruel* mockings and scourgings; yes, more, of bonds and imprisonments. They were stoned, they were sawed in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.

“Our Lord Jesus Christ dealt openly and plainly in this matter; he hid nothing of what was likely to befall them whom he called to be his disciples, but professed directly that he would admit of them on no other terms to be his disciples, but that they denied themselves and took up the cross, or engaged to undergo all sorts of sufferings for his sake and the gospel’s. He deceiveth none with fair promises of things in this world; nor ought we to be surprised, nor ought we to complain, of any thing that may befall us in our following him; no, not of a “fiery trial,” 1 Pet. 4:12, 5:9. So the apostle here, having given instances of the great and glorious things that have been done even in this world by faith, that those Hebrews might not expect that they should also be called to enjoy the like successes and victories, because they had the same spirit of faith with them who did so, he minds them of those who were called to exercise their faith in the greatest miseries that could be undergone.”

“it belongs unto the sovereign pleasure of God, to dispose of the outward state and condition of the church as unto its seasons of prosperity and persecution.”

“The church is no less beautiful and glorious when encompassed and seemingly overwhelmed with all the evils and dreadful miseries here recounted, than when it is in the greatest peace and prosperity. To look, indeed, only on the outside of them, gives a terrible, undesirable prospect. But to see faith and love to God working effectually under them all, to see comforts retained, yea consolations to abound, holiness promoted, God glorified, the world condemned, the souls of men profited, and at length triumphant over all;—this is beautiful and glorious.”

“That to *do the greatest* things, and to *suffer the hardest*, is all one to faith.”

“it is an encouragement in the greatest distresses, to remember that others in the same cause have undergone them, and been carried victoriously through them. There is good use to be made of the records of the sufferings of the primitive Christians under their pagan oppressors, and of believers of late ages under the power of antichrist.” (or the spirit of antichrist for those who hold to a pretrib rapture of the church—parentheses my thoughts)

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p197

“No instruments of cruelty, no inventions of the devil or the world, no terrible preparations of death, that is, no endeavours of the gates of hell, shall ever prevail against the faith of God’s elect.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p205

—They wandered about:

“they had not any fixed, quiet habitation of their own. The best interpretation of this word and place is given us by the apostle in the instance of himself, 1 Cor. 4:11: Ἀστατοῦμεν,—‘We “wander;” we have no abiding place, but move up and down, as men altogether uncertain where to fix.’”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p206

—“The Son of Man has nowhere to lay His head”

4.26.25

“So ὑστέρημα is “penuria,” “poverty,” a poor, wanting condition, Luke 21:4. That I judge which is most particularly intended in this word, is want of friends, and all means of relief from them or by them. And this, as some know, is a severe ingredient in suffering. But as our Lord Jesus Christ told his disciples, they should all forsake him and leave him alone, yet he was not alone, for the Father was with him, John 16:32; so is it with suffering believers: though they are outwardly destitute, left and forsaken of all means of comfort and relief, yet they are not utterly so; they are not alone, for Christ is with them.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p207

Whether our trials, tribulation or suffering is outward or inward (in our mind, soul), God knows best how to comfort us and He knows exactly what we need when. If that is walking awhile, or a long while being misunderstood or reviled or rejected...then He has a perfect reason and plan for it. Maybe to grow us up in Him (not maybe really—but truly), or maybe it is meant to give us the perspective and empathy for someone else He has His heart on, or maybe it is for reasons only hid in the heart of God that we do not know about or understand. Maybe He simply wants us all to Himself for a season of weeks, months or years. But then, He can surprise us and encourage us with another’s compassion and insight into our situation. A companion to the companionless like Barnabus. “Thank you Jesus for those who are like brothers or sisters, but above all thank you for being my “Closer than a brother” through every narrow and hard place I have had, and in some aspects still am, walking through. Amen”

Heb 11:38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

“the world in its power, pride, pomp, enjoyments, and the like.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p209

Where the world did not deem these worthy of themselves, the opposite is true.

“Though the world may prevail to drive the church into the wilderness, to the ruin of all public profession in their own apprehension, yet it shall be there preserved unto the appointed season of its deliverance; the world shall never have the victory over it...

It becomes us to be filled with thoughts of and affections unto spiritual things, to labour for an anticipation of glory, that we faint not in the consideration of the evils that may befall us on the account of the gospel.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7 p211

Heb 11:39-40 And 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.

Hebrews 11:33 who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

Taking a scroll through the lives of each one Paul listed, it is easy to see that they did receive the promises that God had made to them individually for specific reasons. Daniel did not get eaten in the lion's den, David became king, Rahab was kept alive and her family with her, Abraham and Sarah had that son they longed for, Gideon won the battle, etc. So, what is THE promise they did not receive?—The Word of God made flesh...when the Son of God wrapped Himself in human clothing...Jesus.

Receive as in: they did not experience in real time Jesus' birth, death and resurrection. They did not experience Pentecost or the spreading of the Good News. The fullness of time had not yet come. They looked forward to the Messiah, and it was counted unto them as righteousness. We believe in the Son of God who took away the sins of the world. The sins of those who walked in past ages, and those now, and those who will walk in the future (as well as our own past, present, and future sins) clear up until He returns in glory to judge the living and the dead.

Owen's explanation of promises received and the promise not received:

He says the promises received are how they believed (received) the promise of Messiah (Jesus) but did not receive, experience it first hand in real time.

“they received it not as unto its actual accomplishment in the coming of Christ.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p215

Because: v40 “God having provided some better thing for us, that they without us should not be made perfect.”

*(There was a commentator in Owen's time that was his favorite to debunk and debate with. This commentator evidently believed when we die we become nothing...everything about us becomes nothing until the resurrection. Which obviously cannot be true because the thief on the cross met Jesus that same day in paradise.)

-“The coming of Christ at that time when he came was as little deserved by the men of the age wherein he came as of any age from the foundation of the world.

-Though God gives more light and grace unto the church in one season than in another, yet in every season he gives that which is sufficient to guide believers in their faith and obedience unto eternal life.

-It is the duty of believers, in every state of the church, to make use of and improve the spiritual provision that God hath made for them; always remembering, that unto whom much is given, of them much is required.”

Owen V7p216

Better thing:

“it ought to be out of question with all Christians, that it is the *actual exhibition of the Son of God in the flesh*, the coming of the promised Seed, with his accomplishment of the work of the redemption of the church, and all the privileges of the church, in light, grace, liberty, spiritual worship, with boldness in an access unto God, that ensued thereon, which are intended. For were not these the things which they received not under the old testament? were not these the things which were promised from the beginning; which were expected, longed for, and desired by all believers of old, who yet saw them only afar off, though through faith they were saved by virtue of them? and are not these the things whereby the church-state of the gospel was perfected and consummated, the things alone wherein our state is better than theirs?”

“they without us were not made perfect.”

“Without us,” is as much as without the things which are actually exhibited unto us, the things provided for us, and our participation of them.

[2.] They and we, though distributed by divine provision into distinct states, yet with respect unto the first promise and the renovation of it unto Abraham, are but *one church*, built on the same foundation, and enlivened by the same Spirit of grace. Wherefore, until we came in unto this church-state, they could not be made perfect, seeing the church-state itself was not so.

[3.] All the advantages of grace and mercy which they received and enjoyed, it was by virtue of those better things which were actually exhibited unto us, applied by faith, and not by virtue of any thing committed unto them and enjoyed by them. Wherefore,—

[4.] That which the apostle affirms is, that they were never brought unto, they never attained, that perfect, consummated *spiritual state* which God had designed and prepared for his church in the

fulness of times, and which they foresaw should be granted unto others, and not unto themselves, 1 Pet. 1:11, 12.

“God measures out unto all his people their portion in service, sufferings, privileges, and rewards, according to his own good pleasure.—And therefore the apostle shuts up this discourse of the faith, obedience, sufferings, and successes of the saints under the old testament, with a declaration that God had yet provided more excellent things for his church than any they were made partakers of. All he doth in this way is of mere grace and bounty; and therefore he may distribute all these things as he pleaseth.”

“All perfection, all consummation, is in Christ alone. For “in him dwelleth all the fulness of the Godhead bodily; and we are complete in him, who is the head of all principality and power.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 24. Works of John Owen. Edinburgh: Johnstone and Hunter. V7p218

Amen