

3,2,23 Heb. 6:1-12, Holding onto our Confidence to the End.

(Heb. 6:1-3) “Therefore, leaving the discussion of the elementary principles of Christ, let us go on to maturity, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits. Because it’s impossible to restore people to changed hearts and lives who turn away once they have seen the light, tasted the heavenly gift, become partners with the Holy Spirit, and tasted God’s good word and the powers of the coming age. They are crucifying God’s Son all over again and exposing him to public shame. The ground receives a blessing from God when it drinks up the rain that regularly comes and falls on it and yields a useful crop for those people for whom it is being farmed. But if it produces thorns and thistles, it’s useless and close to being cursed. It ends up being burned.”

We saw last week that God’s primary desire and goal for His people is to move from infancy to maturity. We also saw the implications of growth and the implications of staying in spiritual infancy.

What we’re doing tonight is looking at the Lord’s response to the spiritual stagnation the Hebrews had chosen. It involves some serious warnings, so once again, we can see not only how important this is to the Lord, but we must also remember that He never places any challenge on us that is not in our best interest – all of His commands come from a place of love and wisdom.

As a matter of fact, just as it is impossible for God to lie (Heb. 6:18), it is impossible for Him to act toward us in a way that is selfish or unloving. He never asks us to move in one direction or another unless that direction is a way that will help us. Once we became His children, we moved into the “much more” category of those God loves in a way that is “much more” than any love He may have for any other of His creatures.

All that to say, in His love for us and His knowledge of the dangers that surround us, because of the principalities and powers who seek to deceive and destroy us, God is showing how important growth is by both the offer of advance and blessing on the one hand and the warning of loss by *not* growing.

The Lord must feel very strongly about this issue of spiritual growth if He is willing to use language like this to motivate us to take it as seriously as He does. He’s trying to protect us because He loves us, but He also knows that without severe

warnings like these, we might not realize the extent of the danger we are in until it's too late.

I have always loved M.R. Dehaan – he's consistently solid on even the most difficult passages. Here's his comments on this part of Hebrews;

There comes a time when, if after repeated warnings and admonitions, the Christian continues in disobedience, God shelves him, to deal with him at the judgment seat of Christ. It is not a matter of salvation, but of rewards. When the Christian continues in unrepentance, God does not cast him off, but rather seeks to restore him. This is accomplished by the Word, repeated warnings, and if these are ignored, by chastening which may take the form of weakness, sickness and even physical death (1 Cor. 11:30). I am inexpressibly thankful to God that when we fail, He does not disown us and cause us to lose our salvation, but instead, will use any means necessary to restore us again. Ask yourself which you would prefer, to be judged and corrected by God through chastening and suffering loss at the judgment seat in order that you may be cleansed, or to be abandoned to the lake of fire? The answer should be easy; it is infinitely better to suffer any degree of chastening for a brief time only, than to be cast into hell. I am thankful that He loves me so much that He will never let me go, but will go to the extremist measures needed in correcting me.

Since we're moving through this book verse-by-verse, I'm obligated to do the best I can to clarify everything we come across in our study of Hebrews. We need to understand the warnings and keep them in the back of our mind, but we can also be grateful that by God's grace, we have been able to undertake this journey from spiritual infancy to adulthood instead of turning our backs on it because of the effort and difficulties involved.

Now, let's drop back and define a few terms the author uses to describe examples of what he calls "the elementary principles of Christ". You'll be familiar with these, because most of us learned them as young Christians, so I'm not going to spend a lot of time on each "principle"; I'll just summarize them;

First, "repentance from dead works and faith toward God". Repentance (metanoia) is to turn away from something because you've had a change of mind. Instead of believing your good works are somehow contributing to your acceptance with God, you replace that mindset with "faith toward God"; you stop trusting in *your* righteousness and start trusting in *His*.

One author explains it like this;

The phrase dead works is found only in Hebrews. Not sinful works in the ordinary sense of the term, but works without the element of life which comes through faith in the living God. There is a sharp opposition, therefore, between dead works and faith. They are contraries. This truth must be one of the very first things expounded to a Jew embracing Christianity.

Next, “the doctrine of baptisms”. There are two baptisms in the New Testament. The baptism of the Holy Spirit which incorporates us into the body of Christ and water baptism which is a symbol of being taken out of the world, going into death with Christ and rising out of the grave into newness of life.

Then “laying on of hands”. There is disagreement among commentators as to whether this is talking about apostles laying hands on elders to commission them for service or whether the author is referring to the Old Testament practice associated with commissioning for public office;

(Numbers 27:18,23) So, the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him..." Then he laid his hands on him and commissioned him, just as the LORD had spoken through Moses.

(Deut. 34:9) “Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses.”

Either way, it was something they were familiar with as an ‘elementary teaching’.

Next was the “resurrection of the dead”. Since there are several resurrections taught in the Bible, it’s hard to be certain whether the entire doctrine of resurrections was intended here, or simply the concept of all believers being able to look forward to life after death; as in what Jesus taught in John 11:25, "I am the resurrection and the life; he who believes in Me will live even if he dies."

Finally, “eternal judgment”. We did a whole study on that in Revelation 20 for anyone interested. But as I said earlier, the context of our passage in Heb. 6 is focused on these things as “elementary”, so we can stay with the

point the author is making (which is not an attempt to break down each of these teachings into their parts and exegete them).

The author is dealing with, basically, a group of immature believers. There was no evidence of any overt sins; simply prolonged immaturity due to a lack of diligence in study and application. Yet, some of the most severe warnings in all the Bible is addressed to these people.

The importance of noting this, is that most believers can understand warnings of this severity given to believers in immoral rebellion against the Lord's commandments, but I don't think it even crosses their minds that this is also true of believers who are *not* caught in immorality (good, upstanding, conservative, moral people) but who are simply content with staying in infancy. They are solid citizens who are excited about being in a church that never moves beyond the basics. God is *not* excited about that.

Now, since this passage in Heb. 6 has come under such a diversity of interpretations, we'll need to first make sure we realize that we are talking about believers, not unbelievers.

The author says they have been "enlightened" (photizo) which means, "to bring to a place of clarity and light; to grant understanding". The same word is used in Heb. 10:32 and Eph. 1:18 where it's even more obvious that it's referring to believers.

Then, the author uses the word "partake" (metochos); "... have become partakers of the Holy Spirit". In Heb. 3:1 this word is referring to those who have become believers by this partaking;

"Therefore, holy brethren, partakers of the heavenly calling . . ."

A couple of other verses that confirm this are 12:8; 12:10b. The word means "to come into a partnership and share in that association to the fullest extent".

Finally, our passage says they have "tasted" (genomai) of the "heavenly gift". 2 Cor. 9:15 and John 3:16 show that this gift is Christ. So, what does it mean to "taste" of that gift? When we think of "taste" we might think of having a sample of something at Costco. But that's not what the original language of scripture means. Another place this same word is used is in Heb. 2:9;

"But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Did Jesus just “sample” death for us; or fully enter into it?

Now, let’s focus on the last part of this section of Heb. 6 so we can see what the specifics of the warning are (vs’s 4-8);

“It is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned.”

The picture the author paints is this; if a believer in Christ receives from the Lord the rain of His word, and he begins to bear fruit as he grows, and then something goes wrong and instead of fruit, what springs up is thorns and briers, that believer will be rejected (in terms of entering the rest and reaching spiritual maturity). He is coming near to being cursed (which is severe discipline), and if he remains on this course, his final end is to be burned.

We’ve already seen in Heb. 3:17 what this author has in mind when he talks about a “final end” for those who failed to enter the rest of the Exodus generation; their “carcasses fell in the wilderness”. We also saw that in 1 Cor. 11:30 when Paul pointed out that in Corinth the saints were “weak, sick and many have fallen asleep”.

Another place that discusses this is 1 Jn 5:16;

If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.

Henry Morris’ comments on this verse were;

The "sin unto death" does not refer to the unforgivable sin which yields eternal spiritual death. That sin is, ultimately, refusal to accept Jesus Christ as Savior (John 3:36). No other sin eliminates the possibility of repentance, faith and forgiveness. Therefore, the "sin unto death" can only refer to such flagrant sin on the part of a "brother" that God's chastisement finally becomes physical death (1 Corinthians 11:27-33; 5:5)

Charles Ryrie added;

Believers can sin to the point where physical death results as the judgment of God (cf. 1 Cor. 11:30). The Greek reads sin, not *a* sin, in 1 Jn 5:16-17, implying not a single act but acts that have the character of sin leading to death.

And Jesus teaches this in John 15:5-6 where His emphasis is not on sin but on the unwillingness to ‘abide in Him’, which is another way to describe the problem we are studying in Hebrews;

I am the vine; you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

To summarize: Passages like 1 Jn. 5 and 1 Cor. 11 refer to immorality or idolatry; but the passage in John 15 and our passages in Heb. 5 & 6, which also use the symbol of “fire” to identify judgment, aren’t based on sin, but on failure to abide (in Jn. 15) and failure to grow (in Heb. 6), which means that *the Lord takes the sin of perpetual spiritual infancy as seriously as He does sins of the flesh*.

So, to put it in modern English, what the Hebrews were being threatened with is severe discipline, even unto death, and having their inheritance stripped away at the Bema Seat.

We won’t go there now, but in Heb. 13, the pastors who don’t move beyond milk to meat in their teaching ministries, have the added threat of “giving account to the Lord with grief”; which make sense since as Jas. 3 tells us, teachers will receive a stricter judgment.

I’ll let you make any applications you might feel are on target in our generation for congregations and pastors, but this is the what and why of these warnings in Hebrews.

Now, in our study of Heb. 6, to be clear on what is being asked of them (and of us), we need to know what “going on to maturity” is. Here’s some comments on this by Sparks;

Do not let us stay with our beginnings, but let us go on. Now what does going on mean? Well, of course, for us it is a going on in a spiritual way. We are in a new dispensation, and this is a spiritual dispensation. But there is

one thing that I want to suggest to you. It is true of Israel in the wilderness, although it was an earthly thing with them, the same thing is true with us in a spiritual way. If you look again into this letter to the Hebrews, you will discover this, that going on spiritually is a matter of putting into practice what the Lord has said. Do you realize that we never go on by being told things by the Lord? Now that sounds like a very strange thing to say. The Lord can speak to us Himself. We may have His word, we may have all the teaching that He can give us, we may know all the truth of God, we may have had it all for many years, and yet, although we may have had it all, we may be standing still. No, it is not a matter of knowing what the Lord has said. It is a matter of putting that into practice. *Doing* what the Lord has said, that is the only way of going on.

How are we to go on then? We are to sit down quietly and say, "Now what has the Lord said to us?" Perhaps it may be over these past four or five weeks, or it may be over years past.... Now through the reading of His Word you may have a great mountain of truth, and yet you may not be going on. The Lord does not believe in theory. He does not believe even in textbooks. The Lord is very practical. And His attitude toward us is this: Look here, I have said this to you, you have heard it. Perhaps you have rejoiced in it. Perhaps you have believed it to be true. Perhaps you thank the Lord for it. But what have we done about it?

In many of our studies in the past, we have examined the relationship between ability and intent. I only mention that again here, because I don't want us to become vulnerable to the enemy's guilt trips. The Lord isn't expecting us to "go on" in our strength. It would make no sense for Him to say; "Come unto Me all you who labor and are heaven laden, and I will give you rest", and then turn around and threaten us with discipline, even death, for not carrying our load.

When people like Sparks says things like "what have we done about it?" he's simply echoing James' exhortation to be doers and not hearers only.

When we learn something; when we hear something from the Lord that is clear about what He desires us to do, we must never forget that with any guidance or exhortation He gives, He is well aware that we will never be able to do what He's asked unless our mindset is one of faith in Him, not faith in us.

This is why we're going to see an entire chapter on faith in Heb. 11 and nearly every historical example given is showing that what these men and women did was

completely beyond their ability to accomplish – all was done by faith in the One Who asked them to do these things.

So, yes, we should move according to what we've learned, but we have to move by faith, not by loading ourselves down with the burden of self-expectation. We may fail a thousand times until faith becomes clearer and more natural for us; but every step we take in that direction is blessed by the Lord. He's not concerned with failure; He's concerned with us coming to a full stop because we won't trust Him with our next step – that's exactly what Israel did when faced with the offer of Canaan.

Sometimes it only takes one verse that strikes home in us to see the perfect balance between "be obedient" (which can be a burden under the Law) to "God is our resource for obedience" (which is grace – the age we're living in now). For example; here's the conclusion about this that Paul came to;

(Phil. 4:13) "I can do all things (there's Paul's commitment to obedience; but then he adds) "through Christ Who strengthens me" (that's the mindset of someone who is committed to obey, but who has also come to understand that developing faith in Someone outside himself is needed to be able to follow through with his commitment). "I can do all things - through Christ who strengthens me."

This isn't learned overnight and most believers camp on only one side of that equation; they either commit to obey and put all their natural strength into doing so, and end up stuck in Romans 7, or they decide that since God is the only One Who can make this happen, they'll just lower the standards God seems to have set, see if any of the self-help sermons and books help them, and wait for God to act on their behalf. But many have waited half their lives and they're still waiting, wondering what went wrong. They love "Come to Me, all you who labor and are heavy laden, and I will give you rest" but they're not too excited about "Take My yoke upon you and learn of Me."

The other group is all about carrying yokes and laboring for the Lord, but they are just as confused about what it means to "rest" as the first group is about never seeming to get anywhere.

I'll wrap up this section with some input from Ian Thomas;

We will talk about the Lord Jesus Himself, because Christ is the only One capable of living the Christian life, for the very obvious and simple reason -

He IS the Christian life! We must focus therefore on Him. *If we are to rediscover how He intended us to live in terms of our relationship to Him, we must first learn how He lived nearly 2,000 years ago in terms of His relationship to the Father.* We will discover in fuller depth what it means not just to become a Christian, but to be one. The greatest need throughout the Church worldwide, in every denomination, missionary enterprise and group, is to rediscover the indispensability of the Lord Jesus Christ and His indwelling presence within the believer.

Ok, back to our context.

The final warning in our passage is “whose end is to be burned”. We already touched on that, but I just want to make sure we realize that when you see terms like “burned” (here and in John 15) or “fire” as in 1 Cor. 3:13-14, which says,

“ . . . for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”

Or even the ultimate “fire” we see in the Lake of Fire of Rev. 20, what you are seeing is a consistent use throughout scripture of “fire” as a symbol representing judgment for the lost or discipline for the saved; “fire” tests the strength, value and substance of things.

Some final comments on this part of Heb. 6 are needed because there are a couple other verses we didn’t talk about yet and they are often used to misinterpret the meaning of this warning.

Here’s the first – it’s vs. 6; “(It is impossible), if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.”

I recently listened to a message by the pastor of Calvary Chapel Eagle. He used this verse in Heb. 6 to show that if a Christian falls away and denies the Lord, he is, in essence, re-crucifying the Son of God in terms of a public display of rejection. I’m good with that, in that it shows, again, the seriousness of how the Lord views “falling away”. But then he went on to say that since the passage says it’s “impossible to renew them to repentance”, these believers have lost their salvation and will ultimately be cast into the Lake of Fire.

I can see how the idea of an impossible repentance could lead him there, but that's only because the English translation doesn't pick up what's in the Greek. So, bear with me, this is technical but it's obviously very important.

Here's the literal translation; see if you can see the difference;

"If they then deviate from the faith and turn away from their allegiance—[it is impossible] to bring them back to repentance, as long as they nail upon the cross the Son of God afresh and hold Him up to contempt and shame."

It's amazing how much difference one word or phrase can make. If I use this same literal translation I just read, but *leave in* what the King James has for that one part, here's what the translation would say;

"If they then deviate from the faith and turn away from their allegiance— [it is impossible] to bring them back to repentance, for (or because) they have nailed upon the cross the Son of God afresh and held Him up to contempt and shame."

There is vast difference between it being impossible to come back to repentance "as long as" they *are* apostatizing versus "for" or "because" they have apostatized.

"As long as" a believer is determined to turn their back on Christ, repentance is not an option. But if they turn around at some point, and confess their apostasy, God will *always* honor their repentance.

Plus, as we've seen in other studies, sinful believers may lose fellowship with God and they may lose rewards at the Bema Seat; the only thing that is *impossible* for them to lose is their salvation.

One last comment on this. There is another reason this can't be teaching loss of salvation; a reason that doesn't focus as much on the original language as it does on what is, and what isn't, stated in this part of Hebrews; this is from Bob Wilkins;

The person who commits doctrinal apostasy cannot be reasoned with. Once a person apostatizes it becomes humanly impossible to renew him or her to "repentance." The word repentance here means a change of thinking. No human being can change the thinking of a believer who has fallen away from the faith. Many interpreters err here because they assume that the author is saying that such a person is eternally condemned. Actually, the text doesn't say anything even approaching that. All it is saying is that it is humanly

impossible to change the thinking of a believer who falls away from the faith. This passage in no way questions eternal security.

Wilkins then goes on to say what we saw earlier about what kinds of judgment or discipline may come to an apostate believer represented by the terms “fire” and “burning”.

Ok, we can move into the final section of Heb. 6 that we'll have time for tonight - which is vs's 9-12;

“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.”

Vs. 10 is a very strong reaffirmation that this chapter (all of Hebrews actually) is written to believers – they had “labored in love to the saints for the honor of Christ”. And just as a side-note; our “labor” is not measured by how big it is, but by whether it is led by the Lord, even if it seems extremely small. God watches and records even the minutest “labors of love” that we do. Every cup of water we give in His Name is recorded and will come back to us in heaven;

(Matt. 10:42) “And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

Listen to this explanation of what the real heroes of this dispensation are like;

I wish we could get a better idea of what the service of the Lord is than that it is pulpits and mega-church stages. Beloved, service for the Lord is just as important when it is rendering some kindly act of helpful service to some rather depressed child of God in the ordinary domestic things of daily life; just as valuable as getting on stage and giving a message. You see it is strengthening the hands of the Lord's children, it is coming in to check the crushing overweight of the adversary, coming alongside to lift up the testimony in some life or home where the enemy is trying to crush the testimony out – and the testimony is something maintained in relationships, in family life, private life. There are too many who want to give up their

domestic service and go to Bible College or Seminary, failing to recognize that their service there may be just as valuable to the Lord as their going out to the mission field or to a place of church leadership. It is spiritual, not technical, not organized, and you may be as much a priest of the Lord in going round to some home tomorrow where the enemy is pressing in, and giving a practical hand in helping with the laundry, as you may be a pastor standing behind a pulpit....There are many servants of God whose voices have *never* been heard in public, who have never been seen in a public way, who are unknown, hidden very often in the assembly and yet in secret history fulfilling a most valuable ministry. Get adjusted over this thing. We have to come to the point where we deliberately decide as to whether the Lord is worthy of this, and abandon ourselves to it because of our appreciation of Him, the Master. You see, this servant abandons himself freely, voluntarily, for all time to the service of his master because he has come to love his master.

We're living in the generation when the only things that are considered successful are things which are large and flashy. We have this whole idea of personal value upside down. God sees things significantly different that we do. The last shall be first, and the first, last; the greatest among you shall be your servant.

There is one other thing I need to mention related to this issue of service in time and it's relationship to eternity. These are some comments by Watchman Nee;

In spiritual matters we must recognize the fact that "time" is for "eternity"; that *the service we render in time is preparation for the service in eternity*. God places us in the here and now for the purpose of training us to be useful in eternity. Time is like a school in which we receive spiritual training and education. Whatever spiritual training and education we receive in time makes us truly fit for God's service in eternity. Revelation 22 informs us that we will serve God even in eternity. Today the Lord places us among the children of God in order that we may learn together with them how to serve and thus prepare us all for our eternal service.

This is something we easily forget. But if we'd remember this, then the things which seem to make no sense here, of what we are going through, only make no sense *here*. They are perfectly fitted to train us for the vocation the Lord has already planned for us in His kingdom, or they wouldn't be happening. This isn't something we normally think about in the challenges of our lives here, but God has

a very specific vocational assignment planned for each of us, and what we experience here is the ‘school’ or ‘university’ we attending to equip us for that eternal profession.

Time is intended to prepare us for eternity.

The author then tells us that there are “things that accompany salvation”. But when I looked at the word “accompany” in the original, it’s not there. The only thing that precedes “salvation” is the verb “echo” which means “to have or to hold in the hand in the sense of wearing or possessing something.”

So, that didn’t make a lot of sense at first, but then I looked at other passages that use this same verb, here’s a small sampling of what I found;

(Matt. 1:18) “Now the birth of Jesus Christ was this way: When as his mother Mary was espoused to Joseph, before they came together, she was found *with* child of the Holy Spirit.”

(Matt. 3:4) “And the same John *had* his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”

(Matt. 6:1) “Take heed that you do not your alms before men, to be seen of them: otherwise, you *have* no reward of your Father who is in heaven.”

So, I guess adding the word “accompany” to qualify the contextual intent of the verb is OK, but I think we would need to understand that when we are saved, there are certain spiritual and eternal possessions that become very real possibilities for us to *have*, assuming we do what the author of Hebrews wanted his readers to do – which, as we’ve seen, is continue their spiritual advance. He was hoping that his readers will experience these things, *have* these things, but to do so, they *had* to move forward; they *couldn’t* stay where they were.

As I mentioned, they were absolutely on the right track in the beginning. They had labored in love for the honor of the Lord, and listen to this passage in Heb. 10:34-

“You had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. Therefore, do not throw away your confidence, which has a great reward.”

In other words, they had been so committed to Christ that the enemy was persecuting them.

But at some point, they decided that the persecution and spiritual conflict they were experiencing were too much – so they backed away and retreated to a place of safety. They did what Demas did, and forsook the life of discipleship they were called to.

The last two verses in this section (vs's 11-12) are;

“We desire each one of you to show the same earnestness to have (again, ‘to hold onto; to possess’) the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.”

Inheriting the promises – all that comes in time and eternity as the blessings offered us, are contingent on ‘holding onto’ our assurance, our confidence, to the end of our lives. This, again, is a direct tie-in to the author’s earlier discussion of Israel and Canaan and of men like Joshua and Caleb who we are told to “imitate” in faith and patience.

Let’s just make sure we know what the Lord is (and is not) requiring of us to obtain our inheritance. He’s not saying we are to have confidence or hope in ourselves. Jehovah made it crystal clear to Joshua what it was that would move him victoriously into *his* inheritance, and it wasn’t Joshua. I’m going to read a contemporary translation of God’s commission of Joshua so we can see exactly what the Lord told him;

(Josh. 1:5-9) “Joshua, I will always be with you and help you as I helped Moses, and no one will ever be able to defeat you. Long ago I promised the ancestors of Israel that I would give this land to their descendants. So be strong and brave! Be careful to do everything my servant Moses taught you. Never stop reading The Book of the Law he gave you. Day and night you must think about what it says. If you follow its instructions, you and Israel will be able to take this land. I've commanded you to be strong and courageous. You need never be afraid or discouraged! I am the Lord your God, and I will be there to help you wherever you go.”

Canaan was Joshua’s inheritance and his trust in God gave him the courage to go in. We spent quite a bit of time in a previous study showing the spiritual nature of our inheritance, but the *means* of us securing our inheritance is identical to the means Joshua and Caleb used to secure theirs. Just as we can see in Abraham in Rom. 4:21; “(Abraham) was fully convinced that what (God) had promised *He* was also able to deliver.”