

Hebrews 6:16, Keep Moving Forward – July 18th, 2021

Links

“NEW” MOBILE APPS/TV - <https://subsplash.com/calvarychapelkaneohe/app>

- A Solution to Hebrews 6:4-6: Kadesh Barnea video, Dr. Andy Woods:
<https://www.youtube.com/watch?v=vxxuR8V-ZZI&t=67s>

- Dean Bible Ministries, "2- The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6, Dr. Andy Woods:
<https://deanbible.org/search-results/message/2-the-kadesh-barnea-paradigm-as-a-solution-to-the-problem-of-hebrews-6-4-6>

- PDF: THE PARADIGM OF KADESH BARNEA AS A SOLUTION TO THE PROBLEM OF HEBREWS 6:4-6."
<http://www.spiritandtruth.org/teaching/documents/articles/100/100.pdf?x=x>

July 18, 2021
Keep Moving Forward – Hebrews 6:1-6
JD Farag

Good morning and welcome to our Second Service on Sunday mornings. We are going through the Bible book by book and chapter-by-chapter, and verse-by-verse. And today's text is going to be Hebrews 6:1-6 and for those of you that are here, I'll ask you to stand, you can follow along as I read. Those of you online follow along.

Beginning in verse 1 where the writer of Hebrews under the inspiration of the Holy Spirit says, "Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about cleansing rites [verse 2] the laying on of hands, the resurrection of the dead, and eternal judgment.

And God permitting, we will do so. It is impossible [verse 4] for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the Word of God and the powers of the coming age, and [verse 6] who have fallen away, to be brought back to repentance [oh, dear].

To their loss, they are crucifying the Son of God all over again and subjecting Him to public disgrace." Did you get that? Self-explanatory, right? We can just close in prayer and fellowship. No? We better pray.

Father in Heaven, we readily admit and are keenly aware that the text we have before us today is such that it is going to require the Holy Spirit to give us understanding, to open the eyes of our understanding; otherwise, we have no hope of getting this and seeing what it is that You want to show to us or hear and receive that which You desire today to speak to us.

So Lord, we're going to ask You at this time as only You can by the Holy Spirit to settle our hearts and enable us to focus our attention so that You can minister to us and speak into our lives in and through Your Word. Lord, we ask You for this and thank You in advance for what You are going to do in our time together today in Jesus' name, amen and amen. You can be seated, thank you.

So I want to talk with you today about the paramount importance of moving forward in our Christian lives despite how fearful the future may be, and if you're anything like me, and I suspect that many of you are, it's not looking too good. The future does look very bleak and riddled with uncertainty and doubtless, many are fearful. We talked about that in the Prophecy Update.

But before we jump in, it's incumbent upon me to tell you that the text before us today, that which we just read is amongst the most controversial passages in all of Scripture. One commentator has suggested that this is actually Satan's favorite passage of scripture. I bet you didn't know that Satan had a favorite passage of Scripture. Why?

Because of how much confusion and division, I'll add even accusation has come as a result of the misinterpretation of this very passage before us today. We know to be true about the enemy that he is the author of confusion. That's why he loves this verse. He's the father of lies, which is why he loves this passage, and he's the accuser of the brethren, which is also why he loves this passage.

See, it deals with our salvation, specifically one doubting one's salvation. And I don't know if it is possible to overstate just how important a correct understanding of this passage is, especially in this day in which we are living because make no mistake about it, the enemy is right there, right now to plant seeds of doubt about your salvation.

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I want to assure you on the authority of God's infallible Word if you are saved and born-again of the Spirit of God, you cannot lose your salvation. Let me say that again. It is impossible to lose your salvation. If it were possible, and this is a hypothetical, borderline blasphemous way to illustrate it, but if it were possible for us to lose our salvation once we're saved, then Jesus on the cross when He said, "It is finished," lied. It's even hard saying it, let alone grasping that.

No, it is finished.

What is finished?

The work.

What work?

The work of redemption, paying in full for the salvation of mankind whom God so loves that He gave His only begotten son to die for us instead of us that whosoever among us would believe [believe] would not perish in hell for all eternity [all eternity] but will be saved in Heaven for all eternity. That's the good news.

See, if it were possible, and I want you to think this through with me because it is going to be germane to our understanding of this complex text before us, if it were possible to lose our salvation, then the inference is that we've got to do something to keep it. Does that sound like grace to you? Sounds like works to me.

And also, Jesus would have more accurately said it is finished if... you can hang onto it. It is finished...however, there is a possibility that you could lose your salvation.

No. If you're saved, you're saved. You cannot lose your salvation.

Now why is this so important? Because think about this. If the enemy can get you to start doubting whether or not you're saved or not, he's got you. Then everything else, especially now with everything happening in the world is viewed through that tentative lens and the insecurity of it and the product of it, and I use that word specifically because that's exactly what it is.

Because now there has to be a product. You have to produce. You have to work. You have to do something. You have to bring something to the table of salvation. I don't know how it's possible.

Just one more thing and we will move forward here, which is the title of the teaching. I don't know how - let me say it like this - I feel very sorry for any Christian who hasn't settled this in their hearts and minds because your Christian life is going to be miserable, especially when life hits, and life hits, and life's hitting right now, and adversity strikes.

And if there's even just a little bit of doubt, man, Satan is going to exploit that and all of a sudden, now your whole Christian life is going to be all about striving, working, trying instead of trusting.

Please know that I will do my absolute best with the help of the Holy Spirit to explain, teach, and apply this passage as simply as I possibly can. Sadly, and I will add unnecessarily, this text has been complicated by many a Bible teacher, and as such has caused this aforementioned confusion and division within the body of Christ specifically concerning this matter of how born-again Christians cannot lose their salvation, a.k.a. "once saved always saved."

If you're saved, you're saved. You're saved.

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If you'll kindly allow me to, I want to share with you two exhortations, warnings if you prefer, with the hopes that they will make this text makes sense. Because I think if we're honest with ourselves; I'll be honest with you and tell you that I approach this teaching with fear and trepidation and intimidation even. I am like, Lord really?

I remember the first time as a young Christian reading this and I am like no! It is impossible for me to ever come back if I backslide? I lose my salvation? No!

The Holy Spirit is like, yeah, no, that's not true.

It isn't?

No. That's not what he's talking about.

You mean I cannot lose my salvation?

No, you cannot lose your salvation.

Now, it's important to understand the context in which this letter is written and to whom this letter is written. I hope you don't tire of me saying this every week, but it is so important to understand that it was written to these Christian Jews, these Hebrew Christians who had come to a saving knowledge of Christ that were being tempted and pressured to go back to Judaism. You have to understand that it was written before the temple was destroyed in 70 A.D.

If you can picture in your mind's eye these Hebrew Christians, they're saved, they're in Christ, and their friends are going to the temple, and they have the High Priest one day a year, Yom Kippur. They have the priests that are doing the rituals and the service there in the temple, and they're pressuring them, perhaps maybe even one of their employers if they still had their job. A lot of these Christians lost everything when they came to Christ. I mean they lost family. They were dead to them.

Certainly, if they kept their jobs; I'm sure their employers mandated the thing. I am not going to go there. Yeah, this semester it's going to be mandated too, so have a nice afternoon for those of you that have your kids in college. It was a requirement. So they were under tremendous pressure to go back to Judaism, and some of them caved and they did.

And the writer of Hebrews is addressing this under the inspiration of the Holy Spirit. And brilliantly, and when I say brilliantly, I'm not talking about the brilliance of man. I'm talking about supernatural brilliance that comes from the Holy Spirit.

And what he's telling these Hebrew Christians that are tempted and pressured to go back to Judaism is if you do-you're still saved- but if you do, you will forfeit certain things. You will lose, not your salvation, but it will be to your loss if you do it. And that's what this passage is all about.

What's the first thing they're going to lose and forfeit?

Spiritual maturity.

This kind of dovetails off of last week's study in Chapter 5 where the writer of Hebrews is lovingly admonishing them, even rebuking them. I know sometimes rebuke can be a strong word. We certainly don't like to be on the receiving end of a rebuke. But in a sense, he is saying you really should be teachers by now.

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Now that's important, why? Because the writer of Hebrews would not say that if they weren't saved. Did you catch that? Let me try to say the same thing in a different way.

He's writing to them as saved Christians. I mean, if you think about it, how would you admonish or warn somebody concerning their spiritual maturity if they're not spiritual to begin with? Okay, you're born-again; now you need to grow up in the Lord. He would not say to somebody who has never been born-again you need to mature; well, you need to be born first.

Tell me that made sense because that was not in my notes. It makes sense, right?

He's talking to them as born-again Christians; otherwise, it would just be nonsensical to start rebuking them and exhorting them to grow up. You need to grow up, man, you're so immature. He would never say that to them if they weren't born-again in the first place. Spiritual maturity is not even on the table. It's not even a discussion; it's moot.

So he's talking to saved Christians, and he is saying, guys, if you go back to Judaism, I know you're under tremendous pressure to go back to Judaism. If you do, you're going backwards not forwards. You know what it's going to cost you? It's going to cost you growth, spiritual growth, spiritual maturity. That's what you're forfeiting. If you don't move beyond these elementary teachings, you're forfeiting that. That's what it is going to cost you.

It is interesting that he lists six foundational principles - by the way, I will let you do this in your own time in God's Word, but one of the fundamental foundational principles is Bible prophecy.

Don't tell anybody. It's in the list; I'll let you find it. It's your homework and you'll be tested on it next week.

Foundational principles that every Christian should understand in order to grow in their faith. You know how it is, and I hope this doesn't come off wrong. I'll do my best. Lord, You'll help me, right, with the Holy Spirit?

You know how some people; yeah, they get saved they're born-again, they're going to go up in the rapture, they're going to be in Heaven for all eternity, but they got saved like 20 years ago, and they're not mature Christians. They're immature Christians.

I mean just even it would be a full-court press just to have an intelligible conversation with them about the basics, the fundamentals of the faith. They're saved. They just never grew.

And that's sad, and again, last week in Chapter 5, we talked about that. I mean just the picture that is painted on the canvas of what the writer of Hebrews is saying is that it's heartbreaking. I mean, when a baby is born, so adorable. You know, we change their diapers, they get nursed on milk and you know it's adorable. They're babies.

But I'm not changing their diapers when they're 20. I'm sorry for the illustration, but I think you get the point, right? How heartbreaking would that be? That means they never matured. They never grew. Now there are cases; I'm not talking in the physical sense, obviously. I'm talking in the spiritual sense.

This need not be. It comes because there's no moving forward and leaving the basics. And Christians don't build upon them and move on from them, and in so doing, they forfeit the spiritual maturity as a result.

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Well, here's the second thing that is lost, not salvation, blessings, blessings.

Now this is what we're going to spend the remainder of our time on together today. and I'll just kindly ask that you hang in there with me, and again I will do my best on this. In addition to spiritual maturity, so too do we forfeit God's blessings. We lose the blessings; we don't lose our salvation. We lose out, we miss out on the promises of God, the blessings of God. That's what we lose.

And that's what the writer of Hebrews is saying. I hope it's not an oversimplification, but the writer of Hebrews is saying that Christians can forfeit, of their own volition, this is on them, they forfeit and lose the blessings of God. How? By doing what the Israelites did at Kadesh Barnea when they lost the blessings of God in the Promised Land.

We talked about this; I think it was back in Chapter 3, maybe Chapter 4. Let me just give you the back story here so you can fill in the blanks. So the Israelites were wandering in the desert. God has just delivered them out of slavery in Egypt miraculously, to speak nothing of the 10 plagues, how about after; the Red Sea.

Let's start with the Red Sea. I mean so many miracles; God has delivered them. It's believed that it was maybe about two years into this, and they arrive at this place called Kadesh Barnea. It's right there on the Promised Land; in fact, you're right on the cusp of the Promised Land that God has promised to give you, and you can even see it.

And so what do they do? Well, not so fast. God's like, you're here, welcome, aloha, come on in, here is the lei. Enjoy!

And they're like, not so fast. We better check it out first. We better spy out the land.

And it's interesting because they convince Moses to do it. I believe in all fairness Moses was reluctant but caved into them because of what had happened prior. What happened prior? Oh, his brother and sister, Aaron and Miriam, challenged him. His cousin Korah would do the same thing. And I think it took its toll on Moses because they were challenging his leadership.

And so he's kind of a little bit, you know, gun shy. And he's a meek man, after all. And by the way, for those of you who think he wrote that about himself; Moses, the meekest man who ever walked on the face of the Earth, you'll notice that's in parentheses in your Bible. That's not really necessarily what he wrote under the inspiration of the Holy Spirit.

In fact some - I know I'm going off - there is a point to this believe it or not. I know it's shocking but is actually believed that Joshua would have been one to- because Joshua was the protégé of Moses. And actually Joshua and Caleb were the only two that would enter the Promised Land because of what happened at this place called Kadesh Barnea.

So they convince Moses to get one from each of the 12 tribes for a total of 12 spies to go check it out first. Let's just make sure. Dude, God promised you the land. Just take it, enter in. What, you don't believe? Apparently, you don't. Because if you believed, would not send 12 spies to go in and check it out first and come back with a report.

In other words, you're not going to believe by faith being the substance of things hoped for, promises of God, blessings of God, the evidence of things yet unseen. So you're not going to believe God? And you're not going to enter into the Promised Land and all the blessings that await?

No, not yet; we will, but we want to make sure first.

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Oh, I get it. You guys want to walk by sight not faith. Because after all, seeing is believing. Actually, it's the other way around. Believing is seeing, but they didn't want to walk by faith. They're in unbelief. They do not believe God. They do not take God at His Word.

So they send in the spies. They Spock out the land. Is that how you say it? Spock out the land? My wife taught me that, local girl, you know.

So 40 days, 40 the number of judgment and testing, right? Come back, big, huge grapes; you know, I often wonder about those grapes, and I'll tell you why.

My family, my aunt in particular from the Middle East when they had come to America, my parents sponsored them into America. They had come from Jordan. And they were talking with this American that was there. And the American was very condescending to my aunt. And like this is an orange. Do you have oranges in Jordan?

Big boo-boo. Do we have oranges in Jordan? I'll show you an orange. And she went off. I wish we had phones with video. I would have posted that on social media. It was great! I mean, she went off on her, and she said you have not tasted fruit until you've been to the Middle East. This is nothing; there's no taste.

[Laughter]

And they were like calm down, chill out. I mean she was rightfully upset. And rightfully because in the Middle East, the fruit is I mean, delicious. Are you hungry?

So those grapes; forget grapes here that you get at the store. These were grapes! I imagine they were big! And I would imagine they were delicious! It would make the fruit; the grapes here look like nothing and taste like nothing.

In fact, we have the detail and the narrative that when they came back it took, and these were not wimps by the way, it took two men to carry one cluster of grapes. And they come back, and you know what is interesting? The report they bring is yes, everything God said is true, but...

But what?

Well, we have a problem. There's big giants in the land. They're so big that they made us look like toothpicks. That's big.

Well, that is interesting. Did God lie to you? I don't think that there is any kind of misleading here on God's part. You understand that the Promised Land required battles to enter in.

And by the way, this is important because the Promised Land is not synonymous with Heaven. A lot of people get into a lot of trouble when they talk about man, we're going to go to the Promised Land. I don't want to go - I want to go to Heaven.

The Promised Land are the promises and blessings of God if we enter in by faith and believe. We will have those promises that God promised us. That's the Promised Land. It's not Heaven. If that's Heaven, we're in deep kimchi. I'm sorry I am waxing local for some reason.

So 12 guys, 12 spies, and 10 of them come back with what the narrative says was an evil report. Why do you think it would be described with that detail? Because you're basically saying that God can't be trusted. That God is not good.

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In fact, you're suggesting God is evil. That is an evil report not a good report. Caleb and Joshua, the only two guys; could you imagine having barbecue with these guys? And they're like you guys, what is the matter with you? We can do this! God promised us this! Come on, buck up, buttercup! Let's do it!

No, no, I'm afraid! They're big. We're toothpicks; they'll just snap us in two. I'm not going to do it. And then it spread like a virus, a real one.

Okay, that's what fear does by the way. Right? So they started spreading this evil report throughout the camp of the Israelites, and before you know it, every single one of them were murmuring and complaining and accusing God of not having enough graves in Egypt to kill and bury them. He brought them out here to kill them and bury them.

And God takes that pretty serious and rightfully so. Oh, you're not going to believe Me? You think that I intend evil against you? You're not going to trust Me? Well, then you're not going to taste from the cup of the blessings and promises that I have for those who will.

Only Joshua and Caleb. Why? Because they came back, and they said we're taking this land. God promised it to us, it's our land, let's go. Let's go! Are you ready?

No, not going.

You're right; you're not going, and they made the fatal mistake, the Israelites, of bringing their children into it. What about our kids, man? God's going to kill our kids.

And God is like, you think – no, your kids are going to go in, but you're not. And so any Israelite over the age of 20 died out there in the wilderness because they wouldn't believe God for the promises and the blessings that He had. They forfeited it. They forfeited it.

It would be like winning something and not accepting it, forfeiting it. You forfeit it. You lose it. You don't take what is yours that God has given to you.

Now why is this explanation of and context of Kadesh Barnea so important? Because the Israelites were still saved. They just lost the Promised Land. They didn't lose their salvation. They were still saved. If you want the typology; again, I hope is not an oversimplification, but they were delivered out of Egypt, a type of the world, slavery in Egypt, slavery to sin, and they were saved.

They're saved. But they lost out on the blessings, on the promises.

This is not about losing your salvation. It's about losing out on all that God has for you. And all because of fear and unbelief. They would not move forward; in fact, how many times and this is one of those times, they wanted to go back to Egypt?

Shortly after the Exodus - of course, the mixed multitudes didn't help. But they had this like - one is called selective memory, and they were reminiscing about the buffet in Egypt with the leeks and the onions. And here God is miraculously providing them with manna every day, every morning, all that they needed.

And what do they do? You know, I don't want manna anymore. I want meat. I want flesh to eat. And they murmured and complained against God, and God's like, okay, you want meat to eat? I'm going to give you some meat to eat, flesh. They wanted flesh.

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So what does God do?

Oh, man, in our study through the Old Testament I have fond memories of those nights going through the Old Testament, the accounts and particularly the Exodus. And I found myself, I had to check myself because I found myself doing what many of us do and we're all prone to do.

We're quick to say of the Israelites I'd never do that. Yes, you would. Yes, you would.

So God sends them quail, and they're indulging and gorging on this meat, and while it is still in their teeth, stuck in between their teeth, they die.

Why? Unbelief, unbelief. That's the key, if I can use that expression, that unlocks this.

The best explanation that I have ever heard on this is from Dr. Andy Woods who gave me permission to share this. For those that are interested, we're going to include the link, actually three links, but one of them is to this video on his YouTube channel. I subscribe to his YouTube channel.

This particular video; it was actually back in 2016 is titled, "A Solution to Hebrews 6:4-6: Kadesh Barnea."

If you don't mind, I would like to share with you some excerpts from a paper he sent me titled, "The Paradigm of Kadesh Barnea as a Solution to the Problem of Hebrews 6:4-6," specifically.

Now, you have to understand that the problem is you've got teachers, pastors teaching that this passage here means you can you lose your salvation, and that's a problem as you might imagine. So here's the solution.

Quoting Dr. Woods, "The purpose of this paper is to show that the difficulty typically associated with this passage is perhaps overstated. Confusion only arises when interpreters attempt to understand Hebrews 6:4-6 in isolation of what precedes these verses a few chapters earlier.

In Hebrews 3-4, the writer compares his audience to the generation of Jews that committed the sin of unbelief at Kadesh Barnea (Numbers 13-14). Such a comparison is warranted on account of the similarities between the two groups. Stay with me.

Fear of the Canaanite giants caused the Exodus generation to distrust God and disobey His command to take Canaan. Such distrust and disobedience had [listen] irretrievable consequences, as that generation permanently forfeited the blessings of inheriting and enjoying the Promised Land.

Similarly, fear of persecution from the Jews was tempting the Hebrew Christians into lapsing back into Judaism. Such persecution was causing them to lose confidence in God and thus violate His admonition to press on in the faith.

The author of Hebrews connects the sin of the Exodus generation with that of his audience for the purpose of showing them that they too would irrevocably forfeit blessings if they imitated the distrust and disobedience of the Exodus generation.

I'm not quoting right now, but make no mistake about it, this Hebrew audience that this writer writes to knows well, very well, exactly what happened. They talk about it all the time, and so when the writer of Hebrews is referring to Kadesh Barnea and what their forefathers did and he is drawing that comparison and connecting those dots, they would have got it. They would have got it.

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Quoting again, the contention of this paper is that if the interpreter first begins with Hebrews 3-4 and considers how the writer compares his audience to the generation of Jews that committed the sin of unbelief at Kadesh Barnea, then the warning of Hebrews 6 becomes understandable.

In other words, if Kadesh Barnea is seen as the paradigm for the Book of Hebrews, [and it is] then the warning passages are decipherable. Such a perspective logically leads the interpreter away from the Calvinist, Arminian, and hypothetical views and instead causes the interpreter to embrace the loss of blessing view.

The Exodus generation was redeemed with its population, regenerated prior to the events of Kadesh Barnea. Thus, their unbelief at Kadesh Barnea did not [listen very carefully] did not affect their justified status, [they were still saved] but rather introduced an irrevocable forfeiture of enjoying the blessings of Canaan.”

Well, that make sense. Okay, Pastor, listen with all due respect, you handled the text well and I will give you an F for effort or is that - it is different. I got a lot of F for efforts, I guess, in school being the scholar that I'm not.

But with all due respect, Pastor, you're talking about the Israelites back in the Exodus. You're talking about the Hebrew Christians almost 2000 years ago. What in the world does this have to do with me today?

Oh, I'm so glad you asked. You asked, right? I'm going to answer it anyway.

It has everything to do with us and here's how I get there. Can you imagine if we interpret, better said misinterpreted this to mean that hey, if you backslide, if you go backwards, it's impossible for you again to come to repentance.

And in fact, what you're doing is you're going to crucify Jesus all over again and expose Him to public shame and disgrace. How about that? You lost your salvation. What's that going to do to you? I already know the answer; I can write the next chapter in your life.

Let me take it a step further and say that the days in which we're living are the likes of which we have never seen before, and I would argue will never see again. And if I'm not rock solid doctrinally when it comes to my security, my salvation in Jesus Christ, I mean - I mean - I'm speechless. And for me, that is a miracle to not know what to say. I don't know what to say.

How would you - if that's the case - first of all, the first problem, and this is probably the biggest problem and there are many problems is how you view God at a time when you need Him more than ever before.

And if there is kind of this I don't know - I don't know - I'm not sure - you are to be pitied.

Can I just say it like that? In fact, that is what the Apostle Paul said when he wrote to the Corinthians. I mean, if Jesus didn't - what are we doing here? If this isn't true, if I am not saved, if Jesus didn't rise from the dead, if He didn't come and was crucified and buried for three days and rise again from the dead and He's not coming back, what are we doing here? This is absurd. This would be unthinkable.

Why are you here then if this isn't true? I mean, it is a farce. If it is a farce, we're to be pitied among everyone, more than anyone we're to be pitied. But it is true if we would but believe.

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I want to close with just a quick comment that I think is apropos. So in the Prophecy Update I did something a little bit different with the ABC's of salvation and talked about the centrality of believe, the B because really, it's just believe.

The antithesis of belief is unbelief. Just believe. Just believe. There's nothing we have to do. There's nothing we bring to the table of salvation. He did it all. He paid it all. We're saved by grace through faith. Don't miss that last part, through faith.

Why does Paul to the Ephesians explicitly say it like that? Because God saves us by grace, but it is through faith. Believe, putting your faith in, your trust in. Now this is where - you can tell I don't have any notes for this. This is where people get really - what's the word? They get - well, I guess confused is the word.

I talked to my neighbor, and he said yeah, I believe in God. Is he saved? The demons believe and tremble. They're not saved.

So then, what pray tell does it mean to believe? It means to put your trust in, have faith in the person of Jesus Christ.

That is what believe means. Believe in your heart. You believe Jesus is Lord.

And then what comes is, I mean, I was sharing first service in the Prophecy Update, do you remember when you first got saved? You couldn't shut up, right? All you could do was talk about Jesus. All you could do was just praise the Lord and pray and thank God. And I mean the only thing that came out of your mouth was Jesus, Jesus, Jesus.

You had no theology, no doctrine, no systematic, nothing. All you knew was Jesus is real. He's really real. Jesus is real. Do you want to know Jesus? He's real. That was it, and people would get saved. How simple is that? Why?

Because they would believe. They would look at you and go wow, he really believes this. Yes! I'm staking my life on it. I believe.

That's what believe means. And he centrality of - I mean in some ways you can say the ABC's of salvation is simple, but it's actually simpler than A, B, C. It is B, believe. What's unbelief going to cost me? A lot.

Yeah, but I'm already saved.

Yeah, but think about that. All of these promises, all of these blessings that are yours if you would but believe. They're yours.

I wonder and I remember hearing this, and this will be the last thing. I remember hearing this early on in my Christian walk. And I know you can't really find a scriptural basis for it, but it is something to consider and think about. The thought is that I wonder when we do get to Heaven, is there going to be any knowledge of all of the things that could've been ours here on earth? I mean if so, it wouldn't be for very long because there's no more sorrow, no more regret, no more tears, no more nothing in Heaven.

But I just wonder if there's going to be this sense of, man, if I'd have known, if I would have known this, I could have had that?

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Yeah.

God promised that?

Yeah.

God would have blessed me with that?

Yeah.

Wow! I didn't believe. I didn't believe it. Unbelief. And I lost it, the blessing, the blessing.

Okay, one last thing and this will be the last, last thing. I want to get back to Joshua and Caleb. I got to imagine it was kind of hard for them because this was their family, their brethren. And they were the only two.

Can you imagine once they entered in to the Promised Land, the only two out of all of them along with all - I want to say kids under 20. Nowadays you call an 18-year-old a kid, they'll probably slap you in the face. But the under 20s.

Can we say it like that?

And Joshua and Caleb are the only ones. I wonder what the children of that generation were thinking to themselves. Man, my parents really blew it. I wish mom and dad were here. I wonder what Joshua and Caleb felt like and thought. Here they are in the Promised Land. That had to hurt. That had to hurt. What a sorrow, what a loss, so needless the loss of the blessings.

Why don't you stand. We will have the worship team come up.

If you heard nothing I said today or screamed today; I'm sorry if I yelled, hear this please because moving forward in the days ahead, it is crucial, it is crucial that you understand that God loves you so much. He will never leave you; He will never forsake you. You can never lose your salvation.

Yeah, we might have some tough times ahead. It's getting harder it seems by the day. There's now deadlines where you have to you know what by certain day or else you lose your job. I mean it is getting real. And I tell you this is no time; we live in a very unforgiving world for any unbelief. It is unforgiving; unbelief is unforgiving.

Believe, trust the Lord. He's going to see you through no matter how hard it is or how hard it gets. Do you think He's not going to do that if He cares for the birds of the air? They were not made in God's image; you were.

Those flowers in the field, He clothes them magnificently, splendidly, and they're here today, gone tomorrow. He's not going to care for you?

And that bird; have you ever seen a bird stuffing worms into a barn for next month's rent? No. Why? Because the bird knows he has a Heavenly Father that's going to feed him. How much more you? Faith, belief; let's pray.

Father in Heaven, thank You. Thank you for this tough text, tough stuff, wow! Lord, thank You so much for the assurance, the confidence, the blessings, the promises that are ours if we would but believe. Thank You, Lord, for our salvation. Thank You Lord, in Jesus' name, amen.