

I. Welcome

- A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.
  1. *Welcome any new faces and those streaming online.*
- B. (PCS Prayer) Before we dismiss our children, we're going to be praying for the Almeida family: Wolfgang, Amber, and Gwendolyn are going to be returning to the United States and this is their last Sunday with us.
  1. *Pray for their transition back to the US; Amber's continued service in active duty ranks and God's leading for Wolfgang in the direction God would have for him. Pray for new community and church family.*
- C. Before continuing any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
  1. (2<sup>nd</sup> Service) As well as our Bible English class.
- D. This morning, we will be continuing in our verse-by-verse study through the book of Hebrews. Last week we jumped into chapter 3 by looking at a study I entitled "Consider This".
  1. The author of Hebrews challenged us to consider Jesus; to consider Him as the Apostle and High Priest of our confession, to consider Jesus' faithfulness, his honor and glory in comparison to that of Moses, and to consider His position as Son and heir of the Kingdom of Heaven.
  2. And after taking the time to consider Jesus, to understand our bearing, our position in Christ, the only reasonable response after that was to hold fast; to keep the course. We need not abandon ship, or change course; as we hold fast to Jesus and the confidence and rejoicing of our hope, He will see us through until the very end.
- E. Well, this morning, we're going to be picking up where we left off in chapter 3, and we're going to come to another one of the author's major warnings.
  1. You may recall that when we did the overview of the book of Hebrews, I mentioned how the book of Hebrews has five major warnings that are intermixed within the overall context of the letter.
  2. It's as if the author is in the midst of presenting an argument and then pauses to make an application. He will be in the midst of great exposition and then all of a sudden, as if spurred by the Holy Spirit, stop, to give great exhortation.
  3. We saw him do it in the midst of his argument about how Jesus was better than the angels in chapters 1 & 2. At the very beginning of chapter 2, in verses 1-4, the author paused to exhort his audience regarding the danger of drifting.
    - a. Chapter 2 opens, "Therefore we must give the more earnest heed to the things we have heard, lest we drift away." (Heb. 2:1)
    - b. In verse 3 he wrote, "how shall we escape if we neglect so great a salvation". So he warned against drifting and neglecting our faith and our salvation. (Heb. 2:3a)

4. Today, we're going to come to the second major warning that the author shares in this book. In the midst of his argument of Jesus being better than Moses, the author once again gives us another warning.
  - a. And unlike the first warning, this one is considerably longer. This warning will begin in chapter 3 verse 7 and will continue through a majority of chapter 4.
    - i. Obviously, we won't have time to consider the entirety of the warning in one service, so we'll break it down into manageable portions for us to consider over the next few weeks.
  - b. While the first warning was a warning against drifting and neglecting our salvation, this second warning is about the danger of unbelief and not entering into the better rest that is offered to us through Jesus.
5. This morning, we're going to look to cover the rest of chapter 3. And Lord willing, we'll cover the rest of the warning next week.
6. Our text is going to be chapter 3 verses 7-19 and the title of our study is going to be "**Danger: Beware of Unbelief**".
  - a. Hopefully you all have your Bible with you this morning. If you don't have one, feel free to reach down and borrow one of the ones situated underneath some of the chairs around you.
7. If you haven't done so already, go ahead and open your Bible up to Hebrews chapter 3. And then once you're there, I'd like to invite you to rise to your feet in honor of the Lord and His Word.
8. We're going to read through our text and then pray and ask God to lead us and guide us in understanding His word and rightly applying His Word. The author of Hebrews begins his second warning with the following in chapter 3 verse 7...(R & P)

II. Hebrews 3:7-11 & Background Information;

- A. In our text this morning, the author uses the history of the Jewish people and their exodus as a backdrop for his second warning.
  1. Remember that the author is writing to Hebrews, to Jews who would be very familiar with the history of their people.
  2. The author quotes from the OT book of Psalms in verses 7-11 which is a Psalm that summarizes the Exodus of the children of Israel from Egypt and their unbelief in the wilderness.
  3. The particular Psalm the author is quoting from is Psalm 95. And Psalm 95 was a very popular Psalm. It was a Psalm that was used on a regular basis to call the people of Israel to worship.
    - a. On many Sabbath mornings, the call would go forth for the people to come and gather in worship before the Lord.
    - b. The Psalm opens up, "O come, let us sing to the Lord! Let us shout joyfully to the Rock of our salvation. Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms.

For the Lord is the great God, And the great King above all gods.”  
(Ps. 95:1-3)

- c. It continues, “Oh come, let us worship and bow down; Let us kneel before the Lord our Maker. For He is our God, And we are the people of His pasture, And the sheep of His hand. Today, if you will hear His voice: ‘Do not harden your hearts, as in the rebellion, As in the day of trial in the wilderness, When your fathers tested Me; They tried Me, though they saw My work. For forty years I was grieved with that generation, And said, ‘It is a people who go astray in their hearts, And they do not know My ways.’ So I swore in My wrath, They shall not enter My rest.” (Ps. 95:6-11)
  - d. So this Psalm was a call to the children of Israel to come before the Lord and worship Him; to NOT be like their forefathers who hardened their hearts, and tested the Lord, grieving Him and God ultimately not allowing them to enter into His rest. The psalmist calls the people to learn from the history of their people and to not be like them
4. The author of Hebrews is doing the same exact thing. Quoting from Psalm 95, he is going to use it as a backdrop of the Hebrews and their current faith in the Lord.
5. You see, the account of the Exodus of the children of Israel and their journey across the desert is actually a picture and foreshadowing of our own walk with the Lord. Consider the similarities:
- a. The children of Israel were in bondage as slaves of Egypt. And we too, prior to coming to faith in Christ were also in bondage as slaves; not to Egypt but as slaves to sin.
  - b. The children of Israel were without hope and cried out to God for Him to send a deliverer and God responded by sending Moses to them. We too were hopeless and helpless in our sin and in need of a deliverer and God responded by sending His one and only Son.
  - c. God delivered the children of Israel from death and their bondage by the blood of the Passover Lamb; whichever house had the blood of the lamb applied to the entrance of their house was spared death and delivered. In like manner for us, whoever has the blood of the Lamb of God, Jesus Christ, applied not to their house, but to their hearts, will be saved from death and the penalty of their sins.
  - d. After this, the children of Israel were led out of Egypt and they came to the Red Sea where they crossed over.
    - i. Egypt in the Bible is often a picture and type of the world. And 1 Corinthians 10 likens the crossing of the Red Sea as a type of baptism.
    - ii. For us, once the blood of Christ was applied to our hearts we were in essence brought out from this world, we were no longer of this world. And we were baptized into the body of Christ.
  - e. God then led the people to the Mount of God and gave the children of Israel His Law that they may know how to serve Him, how to

worship Him, and how to follow His ways. We too were given the Word of God that we too may know how to serve Him, how to worship Him, and how to follow His ways. We call it the Bible.

- f. So many parallels, so many similarities. The Exodus and the children of Israel’s journey towards the Promised Land really is a picture of our own spiritual journey with the Lord.
6. And it is under that backdrop and understanding that the author of Hebrews writes to his audience, warning them to learn this lesson from their past.
- B. In verse 7 the author speaks of the timing of his message and the urgency of his message.
1. He writes, “Therefore, as the Holy Spirit says” present tense, not past tense. God was speaking through the Holy Spirit, through the author of Hebrews, speaking to the Jews of the first century.
  2. “Today, if you will hear His voice”. There is the urgency. The people are called to listen to the voice of the Holy Spirit “today”, not “tomorrow”, or “next week”, or “next month” or when they feel like it.
    - a. Look down a few verses to verse 13, “exhort one another daily, while it is called “Today”
    - b. Verse 15, “Today, if you will hear His voice”
    - c. In chapter 4 verse 7 it reads “again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, Do not harden your hearts.” (Heb. 4:7)
    - d. Do you see the urgency in which the author speaks about “today”?
  3. God was speaking to them on that day, and they needed to listen up, they needed to hear His voice.
  4. I believe that the same Holy Spirit which was speaking to the first century Jews, calling them to hear His voice, wants to speak “today” and is **calling us to hear His voice as well**. The question is whether or not we will hear His voice and listen to what He has to say.
  5. God wants to speak. He wants to reveal Himself to us. He wants to commune with us. To lead us and guide us. Are we willing to listen? Are we willing to hear what He has to say and then act in faith upon His word?
- C. The psalmist wrote, “Today, if you will hear His voice, Do not harden your hearts as in the rebellion.” To what is the author referring to here? What rebellion?
1. Well, it was something that took place back in the history of the Israelites in a place named Kadesh-Barnea.
    - a. After God gave the children of Israel the Law, Moses then proceeded to lead them straight to the border of the Promised Land. And the

children of Israel decided to send 12 spies into the Promised Land on a reconnaissance mission.

- b. They went throughout the land and came back to the people in Kadesh-Barnea with their report. It indeed was a land flowing with milk and honey, a land of blessing and fruitfulness. But there was a problem. There were two very conflicting reports.
  - c. Two of the spies, Caleb and Joshua, came back to the children of Israel with a positive report. But the other 10 spies, who were with Caleb and Joshua, delivered a negative report.
  - d. While Caleb and Joshua were ready to proceed, entering into the Promised Land by faith, the other 10 did not want to have anything to do with the land God had promised to give to them.
  - e. The 10 basically said, "*There's giants in the land, and they have fortified cities, there's no way we can take it. We were like grasshoppers in their sight, little insignificant bugs that would be squashed the second we try to step foot into that land.*" That's my paraphrase at least of what they said.
  - f. And the children of Israel listened to the negative report of the 10. They were dismayed and wished that they had died in either Egypt or in the wilderness. They started looking around for a new leader to take them back to Egypt.
  - g. Caleb and Joshua cried out to the people saying, "The land we passed through to spy out is an exceedingly good land. If the Lord delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.' Only do not rebel against the Lord, nor fear the people of the land, for they are our bread; their protection has departed from them, and the Lord is with us. Do not fear them." (**Num. 14:7-9**)
  - h. And you know what the children of Israel did after hearing Caleb and Joshua rally them to the Lord. Numbers 14 tells us, "And all the congregation said to stone them with stones." (**Num. 14:10a**)
  - i. Instead of listening to these great men of faith, they decided it would be better to publicly execute them. And they hardened their hearts and rebelled against the Lord.
2. That is the rebellion that is mentioned by the psalmist and is quoted by the author of Hebrews. It was the rebellion of the people in not trusting God at His Word and not entering the Promised Land that He was giving to them.
- a. Because of their unbelief the children of Israel were not permitted to enter into the Promised Land, into God's rest. God disciplined them, forcing them to wander through the desert for 40 years.
  - b. And they saw God's work for 40 years. They saw Him provide for them miraculously with tons and tons of bread falling from the sky day by day. They saw Him provide water from a rock, and so much quail meat that it came out their noses.

- c. God healed them when they were bitten by venomous snakes, and He led them throughout their time in the desert with a pillar of fire by night and a pillar of cloud by day. Their clothes and their shoes lasted for the entire 40 years, never wearing out.
- d. And despite all the miracles they saw the people still went astray in their hearts and they did not know God in a personal intimate way.
- e. So God swore that they would not enter into His rest.

3. The hardened hearts of the children of Israel were the result of unbelief. They did not believe God was able to make good on His promise to deliver the land into their hands.

- a. Unbelief led to hardened hearts; hearts which went astray.
- b. This is a warning for us. If we act similarly and don't believe in God and His Word it will lead to hardened hearts; hearts that are prone to wander, hearts that go astray.

D. This leads us to the point the author makes in verse 12. Read it with me.

III. Hebrews 3:12;

A. Beware; watch out, take heed, take care, your translation may read. The author warns his audience of the possibility of an evil heart being developed within them. The idea is the same as the hardened heart and the heart that goes astray quoted about in verses 8 & 10.

1. You see the heart of the problem, is a problem of the heart. The human heart is easily swayed. It is easily misled and deceived. It is vile and wicked.

- a. Jeremiah 17:9 tells us that "the heart is deceitful above all things, And desperately wicked; who can know it?" (**Jer. 17:9**)
- b. Jesus said that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness." (**Mk. 7:21-22**)

c. It all comes from the heart.

2. The evil heart is a heart of unbelief. It does not believe God or trust God. It does not heed God's Word or hear the voice of the Spirit that is speaking to it.

B. And this evil heart of unbelief, according to verse 12 **can lead to someone departing from the living God.**

1. The word departing in the Greek is where we get our English word "apostasy" from. It literally means to stand apart from, or to forsake or to abandon. In this case it is speaking of standing apart from, or forsaking, or abandoning the living God.

2. You see, if a person continues to willfully ignore the Lord and not listen to the voice of His Spirit, if they continue to act in unbelief, it can lead to the hardening of one's heart and ultimately lead to a heart that goes astray. A heart that abandons the Lord and forsakes the Lord.

3. This is what the author of Hebrews was warning his audience about. He writes, “beware, brethren,” these were believers in the Lord. He was warning them about unbelief that leads to a hard heart, an evil heart, a heart that goes astray.
4. Remember the context in which he writes. The Jewish believers were experiencing great persecution and some were considering turning back to Judaism, turning away from their faith in Christ.
  - a. This would be like the Israelites of old who rebelled against God and wanted to go back to Egypt. Some of the author’s audience were considering going back to their life of bondage that they had been set free from through faith in Christ. A crazy idea and notion, but something the author strongly warns them about.

C. Take a look at verse 13 with me.

IV. Hebrews 3:13;

A. Instead of allowing their hearts to become evil through unbelief, the author admonishes his audience to exhort one another daily, your translation may read “encourage” one another daily.

1. One way to safeguard their hearts against unbelief and turning away from the Lord was to daily encourage and exhort one another.
2. He called his audience to exhort one another daily to prevent the hardening of their hearts through the deceitfulness of sin.
3. Often it is those who are isolated, who feel alone, who feel like no one knows what they are going through who fall prey to the attacks of the enemy, who get caught up in sin, or who are in danger of developing a hard heart, a heart that goes astray.
4. When we don’t have others encouraging or exhorting us in the things of the Lord, it’s easier to be lured away into the deceitfulness of sin.
  - a. Sin is deceitful because it will lull you into a false security. You can start dabbling in a little sin and feel like you’re getting away with it, that it isn’t causing any harm, that it isn’t all that bad.
  - b. You can think that because bad stuff isn’t happening to you that it must not be that big of a deal. Sin will lull you into thinking that God doesn’t really care all that much about that sin, because well, He hasn’t done anything to stop me from doing it.
  - c. And so, you continue in that sin, and it gains a stronger and stronger hold upon your heart, and slowly but surely you get sucked further and further into that sin until it has a complete hold upon your heart, and you’ve become callous to the things of the Lord and the conviction of the Holy Spirit.
  - d. That’s a dangerous place to be. A place we can help steer ourselves from ever going if we will encourage one another daily; if we would exhort one another in the things of the Lord.

B. What a tremendous benefit it is to have someone encourage you or exhort you in the things of the Lord. To know you have someone praying for you,

to know that someone is genuinely concerned about you and wanting to see you do well in the Lord.

1. This speaks of the importance of doing life together with other believers; surrounding yourself with fellow brothers and sisters in the Lord who will encourage you and pray for you.
2. To exhort or encourage someone *daily* means you can’t just wait around for Sundays to have this happen.
  - a. It requires a much greater investment in the lives of the people you call brothers and sisters in the Lord. It means going to mid-week studies, going to prayer meetings, going to the men’s studies, going to the women’s studies, being involved in discipleship.
  - b. It means opening up your home for fellowship, and simply doing life together with one another; going on adventures together, working out together, going on playdates with the kids together.
3. The body of Christ is a wonderful resource to aid against an unbelieving heart. We have the privilege, and I would even go as far as to say **the responsibility of encouraging and exhorting one another**.
  - a. Later the author will write in chapter 10, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. (Heb. 10:23-25)
  - b. What a blessing it is to be encouraged by the body of Christ.
    - i. To have a brother or sister come alongside you and say, “Hey, I’ve been praying for you.”, or “I’ve seen what you’ve been going through and I’ve been there before, don’t give up, keep pressing on, God will see you through”.
    - ii. Someone to simply say, “why don’t you come on over for dinner”, or “let’s go get a coffee sometime”, or “hey, why don’t you fill out a ministry application and let’s serve together in the usher’s ministry, or the children’s ministry, or the a/v ministry.”
    - iii. It’s such a huge blessing to do this life with other people who genuinely care about you and your walk with the Lord.
  - c. But listen, you won’t be able to take advantage of that resource and experience the blessing the church body is, if you don’t spend any time with them. May we follow the admonition of the author here and exhort one another daily, while we have opportunity to, while it is called “Today”.

C. Read with me verses 14 & 15.

V. Hebrews 3:14-15;

A. The author here brings up the current status of himself along with his audience as partakers of Christ.

1. He writes "For we have become partakers of Christ". The verb tense is written in what is called the perfect tense.
  - a. The perfect tense is what a writer uses to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present.
  - b. The audience he is writing to at one time in the past placed their faith in Christ and became a partaker of Christ, and have remained partakers of Christ to the present day.
  - c. These people haven't abandoned their faith, but they were in danger of doing so. Thus, the warnings and exhortations throughout this book to hold firm, to hold fast, to continue in the faith.
- B. We prove ourselves to be partakers of Christ when we hold firm to the confidence we have in Christ as we did when we first came to know the Lord.
  1. There is a need to hold fast, as we discussed last week in our study after considering Christ. After we have considered Christ, we must hold fast, we must keep the course.
  2. The same faith that brought us into the family of Christ and made us partakers with Him, will be what allows us to hold firm, and to remain steadfast in our faith.
- C. The author once again brings up the quote from Psalms and the warning against hardening your hearts as the Israelites did.
  1. This goes to show that it isn't just about how you start, but also how you finish. You can have the greatest start ever, but if you don't finish well, it can ruin everything.
  2. The Israelites had a great start. God showed up and delivered them from their bondage in Egypt, led them through the Red Sea on dry land, fed them bread from heaven, and gave them water from a rock. He gave them His Law and they were brought all the way to the border of the Promised Land, but they didn't enter into it. Instead they doubted God and His word and hardened their hearts in unbelief, and ended up wandering in the desert for 40 years.
  3. They had a great start, but they didn't finish well.
  4. The writer of Hebrews is telling His Jewish audience, **you need to finish the same way you started.** You started this journey with Christ by grace through faith. And it will take the same grace and faith to finish well.
  5. And the same goes for us as well. The same grace and faith we placed in Christ at the beginning when He saved us, will be the same grace and faith in Christ that sustains us until the very end.
    - a. It isn't dependent upon us. It's not as if we start in grace, but look to be made perfect through works. That's foolishness.
    - b. Paul wrote to the Galatians telling them such, "This only I want to learn from you: Did you receive the Spirit by the works of the law, or

- by the hearing of faith? —Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?" (**Gal. 3:2-3**)
    - c. The Galatians were trying to turn back to the law just like some of the Jews in Hebrews were being tempted to do. It's foolishness.
  6. If we stick close to Jesus and abide in Him, He will see us through to the end. We can hold fast to Him, because He is, and forever will be, faithful to His promises.
    - a. This brings us right back to John 15 again and our need to abide in Him. Jesus said, "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." (**Jn. 15:5**)
      - b. Apart from Christ we can do nothing, but in Christ we can do all things according to Philipians 4:13. (**Phil. 4:13**)
  - D. Let's take a look at these final verses and we'll look to wrap up our study together.
- VI. Hebrews 3:16-19;
- A. Here in this section the author does a very Jewish thing. He asks a couple different questions and then answers those questions with more questions.
    1. In verse 16 he asks, "For who, having heard, rebelled?"
    2. The answer: "Indeed, was it not all who came out of Egypt, led by Moses?"
    3. In verse 17 he asks, "Now with whom was He angry forty years?"
    4. Answer: "Was it not with those who sinned, whose corpses fell in the wilderness?"
    5. In verse 18 he asks only one question, but gives the answer to his question within the question. "And to whom did He swear that they would not enter His rest, but to those who did not obey?"
  - B. What is the concluding manner then? Verse 19, "So we see that they could not enter in because of unbelief."
    1. The children of Israel who rebelled and whom God was angry with for 40 years did not enter into the Promised Land, into His rest for them, because of unbelief.
    2. We understand this truth. We read about these events in the book of Exodus and in the book of Numbers that detail the children of Israel's departure from Egypt, the crossing of the Red Sea, their arrival to the border of the Promised Land, and then their 40 years in the desert.
    3. We understand the historical significance and facts of the matter. But how did they apply to the first century Jew the author was writing to and their faith in Christ? And how do they apply to us in our faith in Christ?
    4. Remember how I said the Exodus of the children of Israel and their journey across the desert is actually a picture and foreshadowing or our own walk with the Lord and I had you consider the various similarities?

- a. How we both were in bondage, how we both needed a deliverer, how God protected us both with the blood of a Lamb, how we both were delivered from the world and experienced a form of baptism? How we both were given God's Word so that we may know Him and serve Him and worship Him the way in which He desires?
5. Well, the similarities don't end there.
- a. The children of Israel were then led to the border of the Promised Land and were presented with an opportunity to enter into God's rest; to inherit that which God had promised them.
- i. Now some mistakenly think that the Promised Land is a type or picture of heaven. But as we read through the OT accounts of what it was like in the Promised Land, we see that it isn't a very accurate description of what heaven will be like.
- ii. In the Promised Land, the children of Israel still needed to fight battles, they still encountered the enemy, they still needed to take ground and resist sin and the temptation of idolatry throughout the land. That doesn't sound like heaven at all.
- b. So, what is the Promised Land a picture of, if not heaven?
- i. I believe it is a picture of our inheritance in Christ when it comes to our entering into the fullness that God has for us on this side of eternity.
- ii. I believe it speaks of the abundant life Jesus spoke of in John 10:10 when He said, "I have come that they may have life, and that they may have it more abundantly." (**Jn. 10:10**)
- iii. I believe it speaks of the Spirit-filled life we can have if we will continue in faith and believe God for His promises. Jesus said, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scriptures has said, out of his heart will flow rivers of living water." Which He spoke concerning the power of the Holy Spirit operating and flowing out of the heart of man. (**Jn. 7:37b-38**)
- iv. I believe it speaks of finding our rest in Christ. Jesus said, "Come to Me, all you who labor and are heavy laden, and I will give you rest." (**Mt. 11:28**)
- c. And how is that portrayed in the life of the children of Israel? Well, if you recall, not all of the children of Israel hardened their hearts in rebellion. There were two who continued to trust God and believe upon Him and His Promises; Caleb and Joshua.
- d. After the 40 years in the wilderness, Caleb and Joshua were the only two from that generation to join with the next generation in entering into the Promised Land.
- i. And if you know your Bible, you'll know that in order for the Joshua, Caleb, and the next generation to enter into the Promised Land, into their inheritance, and God's rest, they needed to pass

- through yet another river crossing. This time it was the Jordan River they had to pass through.
- ii. And after passing through the Jordan River by faith, they then were able to seize their inheritance city by city as God led them and helped fight their battles for them. He was with them, just as He had promised. And as long as they continued in faith, God continued to work in them and through them.
- iii. Many Bible scholars and teachers agree that the crossing of the Jordan River pictures for us the baptism of the Holy Spirit. It represents the empowering of God's Holy Spirit that we may continue to live by faith in God and His promises.
- e. And so we see that there were two kinds of Israelites:
- i. Those who trusted God, believed in His word, operated by faith and who entered into God's rest and the inheritance He prepared for them.
- ii. And then there were those who did not believe and as a result spent the rest of their life wandering in the desert never to experience the rich abundant life of God's rest and inheritance.
- f. So too, in the Christian life, there can be two kinds of Christians:
- i. There are those who continue to operate by grace through faith, who are led by and empowered by the Holy Spirit, who get to experience the fullness of their inheritance in Christ, and enjoy the rest of abiding in Christ. This is what **God desires for us** all.
- ii. And then there are those who don't. There are those who because of unbelief in God's promises and His Word, live their lives as if they were aimlessly wandering through the desert. Instead of being led by the Spirit, they find themselves being driven by the flesh. They are carnal. They never really find that abundant life of Christ and they can often become cold and callous.
- They are like the Israelites, who instead of focusing upon God and trusting in His resources and His promises, look out and only see the giants in the land and their own limited resources.
  - They get their eyes off of God and place them upon their problems, their giants if you will. And they never learn how to look beyond their difficulties to see just how awesome and amazing their God truly is. And they end up missing out on so much. All because of a lack of faith in God and His abilities.
- g. As verse 19 states, they could not enter in because of unbelief.
6. This warning about a heart of unbelief is for all of us. We need to make sure we learn from the history of the children of Israel. We need to make sure we continue in faith like Joshua and Caleb did. So that we may enjoy the abundant spirit-filled life God has prepared for us as we rest in Christ and all that He has done for us and continues to do for us.