

***MECHANICS FOR CLAIMING
THE PROMISES OF GOD***

by
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MECHANICS FOR CLAIMING THE PROMISES OF GOD

We're in Hebrews 4:1. Chapter 4 is talking about faith in the Promises of God. The Exodus generation failed because of the breakdown in claiming the Promises of God. However, even though they failed to claim the Word, the principle is still open to us today. In the book of Hebrews, the date is about 67 A.D., and the expression that we studied, *"take heed, brethren,"* is along that same line. There are other passages, other than Hebrews 4, that teach the importance of putting your faith in the Promises of God. Hebrews 11:6 is one. 2 Corinthians 5:7 is another. Colossians 2:6 says, *"As you have received Christ Jesus the Lord, so keep on walking in Him."* We receive Christ by faith, one simple act of faith. The object of our faith at salvation was Christ. As many as have received Him, so keep on walking in Him. That walk is *"by faith and not by sight."* That's faith in the Promises and the Word of God. The purpose of faith is in order to perform certain functions. One of the functions that putting your faith in the Promises of God does is establish the criterion of the Word of God. When you claim Promises, which God has given to us in writing, then faith applying them to your experience is where the victory comes in. That's the faith that overcometh the world.

Faith in the Promises of God is also the means of superseding Divine Viewpoint in your mind, where previously there was human viewpoint. It takes faith in the Promises of God to move through all sufferings and disasters of life and to transform that into occupation with the Person of Christ. With this background we start chapter 4.

In chapter 4 verses 1-13 we have the victory of claiming the Promises of God. In verse 1 we have the challenge. It starts off by saying *"Let us."* *"Let us"* in context is the believers in the time of the writing of Hebrews, by interpretation. The time of writing of Hebrews it was written to Jewish believers in Jerusalem in 67 A.D. We have:

TIME: 67 A.D.

PLACE: Jerusalem

WHO: Believers

The reason for taking this in its historical background is because three years later, in 70 A.D., there would be a great disaster and tragedy. The Roman legions would come in and would destroy Jerusalem and the people that were there. This is three years prior to that. The impact is this: If these people make a practice, as believers, of taking the Word and claiming it, applying it to their circumstances, then when this takes place, they'll be able to be stabilized. That's the point. That's why the Promises are available to us.

In Hebrews 4.1 when it says *"let us,"* it's talking specifically to those Jewish believers in 67 A.D. in Jerusalem. The next word, *"therefore,"* is really the first word in our sentence. This means, in view of the information of the previous chapter, which was an exhortation to get with claiming the Promises of God. We had in the past the failure of people to claim the Promises of God. We find out from chapter 3 that believers are disciplined when they fail to use their faith in claiming the Promises of God. The passage says, *"whatsoever is not of faith is sin,"* Romans 14:23. That's talking about a believer not putting his faith in the Promises of God as a believer. The entire Exodus generation was disciplined over a period of 40 years because they would not claim the Promises of God as believers.

Now, it says, *"Therefore, let us fear."* This is an aorist tense, a passive voice and a subjunctive mood. It's a most unusual type of a verb, because we're always commanded in Scripture not to fear. In Isaiah 41:10 it says, *"Fear not; for I am with thee: be not dismayed; for I am thy God."* 1 Timothy 1:7 says, *"Thou hast not given us a spirit of fear, but of power and of love and a sound mind."* *"Fear not"* is a general command throughout all Scripture.

Deuteronomy 31:6 says, *"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that cloth go with thee; He will not fail thee, nor forsake thee."* Also

Deuteronomy 31:8 is another, *“And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.”* All of these passages tell us not to fear. At the birth of Christ, Mary was told, *“Fear not, Mary.”* Wherever you look. **Fear is a sin. Fear is actually a failure. It’s not claiming the Promises of God.** Here we have something that seems to contradict all the commands of “fear not,” but actually there is no contradiction here, when we get into the context. It must be taken within its context.

So, it says, *“let us fear,”* aorist tense, that’s a point of time when we fail to claim the Promises of God. Any point of time on this Earth as a Christian, when you fail to put your faith in the Promises of God, the passive voice says the subject, which is the believer, receives the action of the verb. We receive the action of the verb as a result of failing to put our faith in the Promises of God. Then, this is a subjunctive mood, it’s what they call a hortatory subjunctive mood. This is one in which the reader is commanded to do something. The command is given to someone who has free will. This is not a demand, regardless of your volition, but it is a command which recognizes your volition. This means, again, we have free will, and we may or may not get with this principle. In fact, the writer doesn’t sound too hopeful because of his illustration.

The illustration he is using is from the Exodus generation. It’s quite obvious that the Exodus generation did not get with it. Only two out of 2 million people did. They didn’t get with this claiming the Promises, but it’s recorded with the possibility that somewhere, someone may get with it. Maybe this particular generation of believers will just claim the Promises of God.

The recordings of these failures is the Grace of God giving us the opportunity to profit by other generation’s mistakes. In other words, **don’t make the same mistake.** The Exodus generation failed as believers by not claiming the Promises of God. This is telling you to profit by someone else’s mistakes.

Don’t make that same mistake.

There are four hortatory subjunctive moods in this section.

- 1) is “let us fear,” verse 1.
- 2) is “let us labour,” verse 11.
- 3) is “let us hold fast,” verse 14.
- 4) “let us come boldly,” verse 16.

All four of them have the same concept. Believers are commanded to fear nothing and here is an exception to the rule. This is what the word “fear” looks like in the Greek: PHOBEOMAI. It’s a bonafide word for fear. PHOBIA is the word for fear. The context says that believers should be frightened at the possibility of missing claiming the Promises of God. So, the hortatory subjunctive says, look, you better not miss this one. If you miss putting your faith in the Promises of God, **you’ve missed the Christian way of life.** You are going to fill in time on this Earth as a believer, but you’re going to miss the concept of the Christian way of life. Without putting your faith in the Promises of God as a believer, you cannot possibly have any happiness. Your happiness will depend upon your circumstances if you do not put your faith in the Promises of God and that’s why you should be frightened. If you are minus claiming the Promises of God, then **you are acting just like an unbeliever when it comes to happiness.** Your happiness depends on your circumstances then. If your circumstances are right, then you’re happy. If your circumstances are wrong, then you’re miserable. You have to ask yourself a question: **Does your happiness depend on your circumstances or does your happiness, as a believer, depend on the fact that you’re putting your faith in the Promises of God?** If you are depending upon circumstances, circumstances change. If you’re depending upon the Promises of God, and the Word of God, or principles found in the Word of God, **they never change. That’s where your stability comes from** and you’ll have a wonderful life. If you’re not claiming the Promises of God and you’re depending on circumstances in life, which change, then

you ought to be frightened, because you're missing the boat as far as the Christian life is concerned.

Verse 1 is important. It says, *"lest a Promise."* There are Promises for the believer while he's here on this Earth. God has given many thousands of Promises in the Bible, for the Christian while he's here on this Earth. There are a lot of salvation Promises. You claim them at one time when you accept Christ as your Saviour. But now that's past, if you have accepted Him as your Saviour. There are also a lot of Promises with regard to eternity. But you can't use them now. You can use them in eternity. You can only use them in time as a sense of anticipation, looking forward to them. But, here for time, God has promised you all these things, and you can't take these Promises for time with you. Every Promise in the Word of God, that deals with time, is something that you can't use in eternity.

Promises are broken down. For example, you have Promises for salvation. Once you accept Christ as your Saviour, you can't *"Believe on the Lord Jesus Christ and thou shalt be saved"* again. You've already done that. You can't be saved all over again. A lot of people try to do that, but you can't. So that's one group, salvation. Now that you've accepted Him, that's over. Now your life is here in time, as a believer on this Earth. Then you're absent from the body and face to face with the Lord. So, you have Promises for time. And there are Promises for eternity, but as a believer, you can't use these now, you just anticipate them. All you have is the category of Promises that is for time only. You can't take those with you. It's something that you have to use now. You can't use it later. *"All things work together for the good,"* that's for now. You won't need that in eternity. All things **will** be good, there won't be anything working together for good. It's all good. *"Cast your burden upon the Lord because He cares for you."* You can't use that in eternity. There will be no burdens in eternity. You have to use it now. *"Cast all your cares on Him because He*

cares for you." You won't use that in eternity. You don't have any cares in eternity. *"Come boldly unto the throne of Grace."* You won't need prayer in eternity. You'll walk face to face. *"Fear thou not; be not dismayed."* There's no fear or anxiety in eternity. *"I will keep him in perfect peace whose mind is staid on Me."* Your mind will be staid on Him permanently in eternity, minus an old sin nature. You can't take these time Promises with you.

The word, "Promise," is the word EPAGGELIA in the Greek. It was primarily used as a law term. It was actually a summons. EPI is the word "upon" and AGGELLO is the word to "proclaim or announce." It was to do or give something, a promise. God's design is that Promises are not for eternity, but they're designed to be used right now. You ought to be afraid of not using them now. Don't hoard them, but rather spend them. **The Christian way of life is actually taking the Word of God, putting your trust in it, using it, applying it to your circumstance.**

You hear about some guy who died and he lived all his life in rags and the guy was more or less a recluse. He had no friends. When they opened up the house after he died they found all this rubbish there and then they found under his bed that he was worth about \$250,000. He didn't enjoy it. He did not use it and he didn't spend any of it. Here's the point: **God wants you to "spend" these Promises.** There's no sense in being a "rag" type of Christian. You might as well enjoy it. These Promises are for you.

The beautiful thing about these Promises is that God has put them in writing. Aren't we fortunate that we live in the 20th century, not in the time before the Canon of Scripture was written, when everything was verbal and you had to really take it in and concentrate. Now we have them in writing. Some of us have short memories and we can't remember things, so we have to write them down. God knew that you wouldn't remember things so He wrote the Promises down for you. All you have to do is pick them up. They're written

for you so you can claim them day by day.

What are some of these Promises?

Romans 8:28, *"We know that all things work together for good to them that love the Lord, to them that are the called according to His purpose."*

Luke 1:37, *"For with God nothing shall be impossible."*

Psalms 37:4, 5, *"Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."*

Deuteronomy 31:6, *"Be strong and of good courage. Fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee: He will not fail thee, nor forsake thee."* There's a lot of things in that Promise.

Isaiah 41:10, *"Fear thou not, for I am with thee: be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."*

Matthew 21:22, *"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."*

Philippians 4:13, *"I can do all things through Christ who keeps on pouring the power into me."*

People, as believers, ought to get acquainted with about 50 to 100 of these Promises. If it takes a notebook to do it, why do it. Start using them.

If you don't have any problems, as a Christian, and everything is absolutely marvelous, and you're completely sheltered, then forget it. You don't need Promises. But, if you do have an occasional problem, difficulties, and cares that you can put in the Lord's hands, you have need of His help, then you don't have much of an alternative unless you want to live like some miserable unbeliever, and just depend on circumstances. Circumstances are the most awful, horrible crutches, to depend on when you're in trouble. When

you depend on circumstances, you'll be miserable most of the time and you'll have very few moments of happy circumstances. They won't carry you one step, whatever the situation is. It's quite obvious that no one is in the idealistic situation of the Ivory Tower, because faith in the Promises of God is commanded for all believers. So, we assume that we are going to have difficulties and trials and also successful moments. You need to put your faith in the Promises of God for all of them, because when you put your faith in the Promises of God, it establishes your relationship with the Lord on the basis of His Grace, whereby He can help you in every circumstance of life. He can give you provision He has made for every adversity that you will face. That's how it works.

So, verse 1 is important. *"Let us therefore be afraid lest a Promise."* Now, when you start using your faith in the Promises of God as a new believer, you start with faith having its object Promises, eventually as you begin to grow, faith will have as its object not only Promises, but will have principles and categories. That will encompass the **whole** realm of claiming the Word of God, but in its simplified form now we have the Promises of God.

What's so interesting about that is that the new believer can do it, the adolescent believer can do it, and so can the mature believer do that. It's for everybody, no matter what your growth pattern is. Usually it's very easy to read the Bible and pick out a Promise, such as *"Casting all your cares on Him."* Like *"The battle is the Lord's."* Like, *"Stand still and watch the deliverance of the Lord."* It's easy to pick out these Promises and to use them and to claim them. And a new believer can do it, and a very mature believer can do it, and a sophomore can do it, an adolescent believer can do it. **ALL believers can claim the Word of God.** Now, all believers cannot apply certain principles and categories because you have to learn them and that takes a little growing. Even knowing the principle or the category isn't enough because you have to be oriented

to the Grace of God and then you have the ability to make the application of the right principle and the right category, which means you must know things categorically, and not just pick things out from here and there.

That's why the word "Promises" is used here, because one thing every believer can do is claim a Promise. Not all believers are mature enough to depict certain categories. That takes a little growth. But here it is. It's a Promise. It says, "*Let us therefore be afraid lest a Promise being left.*" The word "left" means unclaimed. It's a present tense, passive voice, and a participle. It's a Promise unclaimed. It has the idea of being left behind and still remaining. Present tense means that this is habitual, like the Exodus generation, they never did get around to claiming any Promises. These were believers and they did that habitually. The passive voice says the subject receives the action of the verb and they received the results of refusing to claim the Promises of God. In other words, if you don't claim the Promises of God when you're told to and because you don't do it, then the result is because of your neglect to do that. The participle indicates that this sets up a precedent with God. They face a difficulty and they will not claim the Promises of God and that set a precedent for them and they did that all the time.

Here's what the word looks like, to be unclaimed: KATLEIPO, which means to leave behind. God's Promises still hold good for us in spite of the failure of the Jews not claiming them. I want to make a point here. I've talked to a few believers who were discouraged because they saw So-'n-so, who they thought was a very mature Christian, and they saw them doing something that was way out of line and they came up with the conclusion that if that person failed, then the Word doesn't work. That wasn't it at all. That person didn't use the Word, regardless of how mature they thought they were. There's a contradiction. They thought they were mature, but they weren't because they failed on this principle. But, just because another

believer doesn't do it, doesn't mean that it doesn't work. It works! They just didn't use it. That's what the point is.

There are lots of ways in which you can avoid putting your faith in the Promises of God. As soon as you're hit with a problem, if you don't start by putting your faith in the Promises of God, you go along until you hit some kind of a pressure or adversity or problem and how can you avoid putting your faith in the Promises of God in a pressure situation? Well, you just avoid it. How can you do it? You find a crutch. Something to sublimate with. Some sort of a crutch. It can be a friend. It could be a psychiatrist. It could be stimulants. It could be drugs. See, you're never going to get with the Christian way of life until you're in a pressure some time, actually claiming the Promises of God. I know people who have been Christians for a long time and a pressure situation comes up and they disregard the Word of God and pay their way out, or work their way out of the circumstance and as a result, they miss the whole point. You see, you're never going to get with the Christian way of life when you're in a pressure situation and actually not claiming the Promises of God. **In order to claim the Promises of God, you have to know them and know the Person behind those Promises. To know Him you have to learn the Word of God so when you fail to trust the Lord in your pressure situations, it is indicative that you haven't learned enough of the Word to get to know Him.** With the Lord, familiarity breeds content. You have to get familiar with Him somehow. The only way to do it is through the Word of God. But, if you can't take your problems to the Lord and dump them there, then you have had it as far as the Christian life is concerned.

I've tried to do my best to do this principle with Bonnie (note: this is Buddy's daughter). I've told her time after time, whenever you have a problem, "Your problem is my problem. Tell me it and we'll be able to work it out together." I'm working with the same concept with her on that.

You get involved with all kinds of emotional activities, all kinds of dedications and agonizings and second blessings. That won't do it. You'll just be acting like an unbeliever. And even worse than that, possibly a religious unbeliever. A believer acting as a religious unbeliever. Maybe a moral unbeliever. Maybe an immoral unbeliever. You're not an unbeliever and you're not supposed to imitate them either. **If you're not controlled by God the Holy Spirit and appropriating the Promises of God by faith, then you *have to live like an unbeliever.*** I know that's sad, but that's a commentary on the Exodus generation and it's probably a commentary on our generation.

So, we should be frightened about Promises unclaimed, which is what this verse literally says. God's Promises for the believer are for time only. God has been gracious. He has put them in writing so they'll be easy to claim. The failure of any generations of believers does not hinder the validity of the Promises for the next generation. In other words, if the last generation failed, we still can appropriate them. They're not cut off from the human race. If someone fails, that does not mean that God closes the door. It's still open to any believer at any time. God's still waiting to see the believer that is sold out to Him. Still waiting!

Verse 1, **we should fear lest we fail, or leave a Promise unclaimed.** And then it says, *"of entering into His rest."* *"Entering into"* is an aorist, active, infinitive. The aorist tense is a point of time, when you put your faith in the Promises of God, you enter into God's rest. This aorist tense looks at a Christian while he's here on this Earth, at any point of time when you claim a Promise of God. When you're in it and claim it, it's fine. That's a point of time. When you're out of it, then that's not this point. You have to be in fellowship, naturally, so you can use the Promises. Then you believe them. Then, possibly after you do that you may have a guilt complex, so you claim another one. Philippians 3:13. The active voice says the believer must use his

faith in the Promises of God for himself. No one else can use it for you. Other people can explain it to you, but **you have to use it for yourself.** The infinitive here, is God's purpose for every believer, while he's here on this Earth to claim the Promises of God. That's what God's purpose is.

"Entering into His rest." Here's what "rest" looks like: KATAPPAUSIS. This is where we get our English word "pause." The word KATA is a preposition of norm or standard. PAUSIS means rest, relaxation, or rest according to a norm or standard. The norm or standard is the Promises of God. This is according to Divine norm or standard. We rest when we put our faith in the Promises of God and we rest according to a fixed Divine norm or standard. The believer rests in the Word of God. **The believer rests in the power of God. Therefore, the believer has to cease from his energy of the flesh.** You can try, and a lot of people do, but you can't solve your own problems. It says, *"They that are in the flesh cannot please God, because without faith it is impossible to please God."* Every time you try to solve your own problems, you are stiffarming the Lord. You won't let Him in and you're minus putting your faith in the Promises of God.

The question has to come up. Here is a problem that comes your way. Immediately you have to think this viewpoint. Who is capable of handling that problem? You or the Lord? That's where you have to get to. Now, God is a gentleman. If you want to handle it yourself, you're saying **stand aside God. I'll handle this.** When you do that, He allows you because of your free will to do that. **God does not intrude where He's not wanted.** When you start working on your problems, why He just allows you to work yourself into a mess. But, the Lord's not going to work on it while you are. He doesn't go in for that "team work" concept. **Grace says He does it. Works says you do it.** You just take your choice. You know this commercial, it always drives me crazy, because I often think that people will appropriate it in the Christian life.

"I can do it myself, Mother." You know, that type of thing.

So, when a problem occurs, you immediately think "Are you going to work it out, or is God going to work it out?" **If you don't get a solution from the Lord, you don't have a thing, not a thing.** The Bible says that the Lord has the solution and you can have it, or you can go around on crutches the rest of your life. And those crutches will be kicked out from under you, just like they were from Abraham.

Abraham was a "cripple" as it were. He started using crutches, like he leaned on Lot. God kicked that crutch out from under him. Lot became a cattleman down in the valley. Then Abraham leaned on Eleazar of Damascus. God booted him right out from under Abraham. And Abraham took a look at that slave girl, who came back from Egypt. He left Egypt but he brought her along and his wife said take "Egypt," and the next thing you know he has another crutch, Ishmael, that was knocked out from under him. God kicked props out from under Abraham for 25 years. One day Abraham said to himself, I think the Lord wants me to put my faith in the Promises of God and he finally said, I think I'll try it. We have what he tried in Hebrews 4. It says, "*He staggered not at the Promises of God through unbelief, but was strong in faith, giving glory to God, and believing, being fully persuaded that what God had promised, God was able to perform.*" That was when he was 100 and Sarah was 90. Even though they were incapable of having children, they had a child. Abraham knew it was hopeless. No way for him to have a child. No way to have the Promise fulfilled, but he decided to put it in the Lord's hands. You have to ask yourself the question: **Is anything too hard for the Lord?** The answer is NO!

So, there is a recssitation of their sexual organs. They had a child and his name was Issac. God would have probably provided the child sooner, but you see, God is a gentleman. He had to wait until Abraham got rid of his "trophy room" full of crutches. Lot, Eleazar,

Hagar, Ishmael, Egypt. So you have to ask yourself a question when you're facing a problem **are you going to use a crutch? Or are you going to use the Lord?** Crutches won't do it. You might as well face it because there's a fixed norm or standard. This is a rest according to a Divine norm or standard. Isaiah 30:7 says, "*For the Egyptians shall help in vain, and to no purpose. Therefore, have I cried concerning thee. Their strength is to sit still.*" Isaiah 30:12, "*Wherefore, thus saith the Holy One of Israel. Because ye despise this Word and trust in oppression and perverseness and stay thereon.*" That's using crutches. Isaiah 36:6 says, "*Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.*" See, that's "Woe to them that go down to Egypt for help," instead of putting their faith in the Promises of God. What you trust on is just like a cane. It's going to pierce your hand, instead of trusting in the Lord. Same concept. Everybody's Egypt is different.

This tells us that there is a rest designed in God's Plan for you as a believer, and it's a fixed standard. This is God's rest. **The whole point is that we're resting while He's doing the work. We put it in His hands by faith. He's working and we're resting. THAT'S GRACE!!!**

Hebrews 4:1, "*... any of you should seem,*" which doesn't mean to seem. The word "seem" is to think, to think to come short of it. This means to fail to reach the goal. It's a word that could be translated "fail to score a touchdown." It's a perfect tense, a permanent failure. The principle we get from this is this: **If you don't use your faith in the Promises of God, then your life is going to be made up of a permanent failure.** The active voice means that the believer produces his own failures. The infinitive shows that the result is permanent failure. Perfect, active, infinitive is failure to reach the goal, or fail to, as it were, score a touchdown. The goal here is putting your faith in the Promises of God. We fail to score, we fail to be victorious and it's perma-

ment. In this book of Hebrews there's a constant contrast between the believer's place of blessing, using his faith, claiming the Word of God, as opposed to a negative believer, and failing to claim the Promises of God, manifested by certain expressions such as, "neglect," "falling short," "astray in the mind," "sinning willfully," "after that we have received the knowledge of the Truth," "falling away," "treading under foot the Son of God," "counting the blood of the Covenant." All those expressions are talking about a believer who is not claiming the Promises of God.

In verses 2 and 3 we have the mechanics of how to claim the Promises of God. In verse 2 we have, "*For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it.*" Literally, the first part of verse 2 says, "*For we are evangelized, even as they.*" That's quite a different translation. "We" is the believer in the Church Age. "We" brings it to the Church Age. "They" refers to the Jews in the Exodus generation who failed. So, this is saying, we were saved the same way they were saved. They received Gospel information and responded by faith. We received Gospel information and we responded by faith. The principle behind it is, again, Colossians 2:6, "*As we have received Christ Jesus, the Lord,*" at salvation, "*so keep walking in Him.*" That's the Christian way of life. We received Him by faith and we keep living by faith.

So, verse 2 says we have been evangelized. That's a perfect tense, something that happened in the past with the results continuing forever. This talks about eternal security. Since this happened in the past, we are looking as believers entering into salvation and the results that go on forever. The issue of putting your faith in the Promises of God is the issue of the believer in time. But now we're going back to the point of salvation, the point in which we received Christ as Saviour. This verse says we have been evangelized, even as they. We've been evangelized in the

past with a result that we keep on being evangelized forever. That's what is called the perfect participle. It's nothing in the King James version, but it's a very strong statement. Of course, the first phrase here deals with salvation. We're in the Plan of God as of the moment we accept Christ as our Saviour. **We'll never get out of the Plan of God**, not only in time, but forever.

Verse 2 says we received the Gospel just as they had, but the Jews of the Exodus generation failed when they were in the Plan of God. Their failure is described here as lack of putting their faith in the Word of God. So, the second issue is the post-salvation issue. In this verse we have, "*but the Word preached.*" Literally it's the Word of hearing. After salvation, this is saying, you have to hear the Word. The literal translation is the "*Word which they actually heard.*" It's a strong statement. The believers of the Exodus generation heard the Word of God after they accepted Christ as Saviour. Ignorance is no excuse. They were exposed.

But, this verse says it did not profit them. It's an aorist tense, the point in which they heard it. **It did not profit them because they did not learn it, they did not claim it, they did not use it.**

The third factor here is the actual mechanics of claiming the Promises of God. Verse 2 begins with the salvation statement, then it goes to a post-salvation, which is your life, and then the mechanics. So, we have three important things in this verse. You are in the Plan of God at the point of salvation, that's the word "being evangelized." Then, while you are here on this Earth, as a believer, you have the Word, and you have a primary technique, claiming the Promises of God, whereby you utilize the Word and by which you take the Bible and you transfer it into your experiences. That's the application. I want you to notice here. It did not profit them because it was not being mixed with faith. The word "heard" actually means that the Word had not united itself by faith to them that heard, because the hearers had not by

faith let it find its way into their minds and make it their own. The passive voice says the believer receives the Word, he receives the Promises. **Believers receive things to believe.** That's the pattern. Christ is revealed, a person believes in Christ and they are saved. **After salvation the believer receives the Word and his faith in the Word is to claim it, just as you claim Christ by faith for salvation.** In other words, we can honestly say, *"Believe on the Lord Jesus Christ and thou shalt be saved."* And we could say, *"Believe on the Word of God and thou shalt be delivered out of every dilemma."* **Grace is God doing the work.** That's why it is called "rest." Sometimes it is called "Sabbath."

This verb, "mixed," which means to blend, was used to take ingredients and put them together. When you do that, it ends up edible. It's the blending that produces something wonderful. The "ingredients" are the Promises. **And the ingredients will always be there for spiritual food,** as it were. But, spiritual food is not beneficial to you personally, until you claim it, until you use it, until you blend it, as it were. The "blender" is the faith placed in the Promises of God, so that the faith takes the Word, Promises, and Principles and translates them into your personal experiences. With this "blending," you have something wonderful. **It is inner peace, inner happiness, inner blessing, inner strength, which God has ordained through His Word.**

But, verse 2 says the Word did not profit the Exodus generation because apparently we could say their "blender" broke down. They had mechanical difficulties in the field of claiming the Word. They didn't claim the Word. They didn't claim the Promises of God. Notice it says, *"not being mixed with faith."* The pattern usually begins in a very slow way. Usually before you learn too much of the categories and the principles, you learn Promises. And your faith in the Word generally starts with Promises. You have mustard seed faith and you direct this towards one of the Promises of God. You learn very quickly in the Christian way of life, maybe a half of a

dozen Promises and you use them. Like Romans 8:28, Matthew 21:22, Isaiah 41:10, 1 John 1:9. Immediately your faith begins to claim these Promises.

Now, the second stage, where you really begin to develop some stability is where your faith reaches out and claims a different type of category. In Promises you have to know, you have to actually know the Promises and you actually have to know the different categories. Wherever you turn in the Christian way of life, you always get back to the same problem, **you have to know the Word.** That's the principle here. **You have to know the Word, you have to know the Promises before you can claim them.** So, knowing these things means that you have to transfer from the Word of God on the page of the Book into your human spirit. No transfer, no ability to use them, no application in life. **No one can claim Promises or categories of the Word or principles until they first understand them.**

The pattern of mixing the Promises with faith is found in numerous passages of Scripture. I'll give you a few. Proverbs 3:5, 6, *"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths."* One, you trust in the Lord. Two, He'll direct your paths. Psalm 37:4, 5 says, *"Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."* *"Commit thy way,"* is putting your faith in the Promises of God. So is the expression, *"Trust also in Him."* These passages have faith in the Promises of God portrayed. In Isaiah 26:3, 4, *"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."* *"Mind,"* is the mentality of the soul. When you take in the Word of God, and it's in your human spirit and in the mentality of your soul, then you just make your application. Once the Word of God is in your mind, then you can claim it by putting your faith in it. So, *"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."* Why? *"Because he trusteth in Thee."* That's

putting your faith in the Promises of God. "Perfect peace" is the monopoly of the Christian life. You have the Word of God in your human spirit. Then the Word is taken from your human spirit and put into the mentality of your soul. Once it's in your mind, then you make it operational by claiming it and putting your faith in it, which is compatible with Grace, because remember, Jesus Christ is the **"Author and Finisher of our faith."**

Remember in Matthew 8:13 Jesus said to the centurion, *"Go thy way; and as thou hast believed, so be it done unto thee."* *"As thou hast believed,"* is putting your faith in the Promises of God. Matthew 21:22, *"All things, whatsoever you shall ask in prayer, believing, you shall receive."* That's faith claiming the Word in prayer. Psalm 56:3, *"What time I am afraid, I will trust in Thee."* *"I will trust in Thee"* is putting your faith in the Promises of God. James 1:5, 6, *"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."* Wisdom comes through putting your faith in the Promises of God. *"Let him ask in faith."* Faith is there, but in some cases, faith is going around without an object.

It's not just saying to someone, "have faith." You already have faith. Everybody has faith. **You need an Object.** Everyone has perception by faith. When you start a subject like this, regardless of what the subject is, you have to believe, even though sometimes it is hard to believe. But faith **must always** have an **object**. The **object** of your faith as a believer is **not** Jesus Christ. That's salvation. In the Christian way of life, the object of faith are the Promises and the Word of God. That's

why we have passages like Hebrews 11:6, *"Without faith, it is impossible to please Him."* Or 2 Corinthians 5:7, *"We walk by faith and not by sight."* The one that Martin Luther used, *"The just shall live by faith."* The "justified ones" are believers. "Living by faith," that's putting your faith in the Promises of God. One thing that is pleasing to God, as a believer, is our faith in the Promises of God and it's totally non-meritorious, because it's always compatible with Grace.

So, this generation that we're studying failed because the Word which they heard was not mixed with faith. **The Word must be heard and then understood and then it has to be mixed with faith. That's the simple declaration of the mechanics of how you claim the Promises of God.**

In verse 3 we'll see the principle of the technique. First we have the mechanics then we'll have the principle. It says, "For we which have believed do enter into rest." That's the statement. When you claim the Promises of God, you do enter into God's rest. When you're in that, then you have that peace, that happiness, and that tranquility, in the pressure.

I think that many times, as believers, they try to learn a lot about the Word of God and then forget some of the simple, basic things that pull us through that. You know, we try, even unaware, we try to work it out ourselves, because we a certain plateau of maturity, but you see, this *"We should be frightened that we don't claim the Word of God."* So, continue claiming the Word in that pressure situation. It's God's rest that you really need.

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