

Book of Hebrews Part 6: 3:1-19; Moses and Yeshua; Who is the Temple of God?; IF; TODAY; Rebellion (10/6/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://youtu.be/BErHhgKENeg> or <https://rumble.com/embed/vbb7hr/?pub=4>.

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

We will start off today in Hebrews 3:1-2—¹ Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, ² who was faithful to Him [the Father] who appointed Him, as Moses also was faithful in all His house (emphasis added). So here again we find the writer of Hebrews associating Yeshua with Moses. There's a direct link here, and he's bringing this out. That becomes very important when you consider the prophecy given in Deuteronomy 18:15 which states—The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear. Moses is telling the people, “If you do not do these things, you will be destroyed.”

In the last lesson we saw all these typologies over and over of Moses to Yeshua, and we only scratched the surface. We could go weeks and weeks talking about all the things Moses said and partook in, all the weird bizarre things that are recorded, that would only make sense in the light of the revelation of Yeshua. However, here's what's interesting. The writer of Hebrews is going to move from associating Moses to Yeshua to now making a very important distinction between Moses and Yeshua. This is what we read in Hebrews 3:3—For this One has been counted worthy of more glory than Moses. This Prophet is going to be more exalted than Moses.

I want you to think about that statement regarding how revered Moses really is. In fact, there was a book written not that long ago called *One Hundred Most Influential Jews of all Time*. Do you know who was the most influential Jew of all time? It was Moses. You need to understand that in regard to what the writer of Hebrews is doing here. There is no question that in the first century the most influential Jew who ever lived was Moses.

To add to this further, you will notice the rabbis did not sit in the seat of Abraham. They did not sit in the seat of David. Whose seat did they sit in? They sat in the seat of Moses. That's huge, and the writer of Hebrews has been obsessed from chapter 1:1 into chapter 3 with declaring the character and nature of Yeshua. In chapter 1, he told us Yeshua is high exalted above the angels. Now he's saying Yeshua is worthy of more glory than Moses. I mean this is this is an amazing statement!

We can look at all the associations throughout Scripture of Moses being a foreshadow of Yeshua. There are, however, stark contrasts. One of those is most prolific. Yeshua never failed. Moses failed. This is not something you take lightly considering Moses is one of the greatest men who have ever lived, but

when you read Numbers 20:12—**Because you did not believe Me, to hallow Me in the eyes of the children of Israel.** When you read the testimony of the witnesses found in the New Testament, they all tell the same story; Yeshua never failed to bring the Father glory in the eyes of Israel. That is the reason Moses could not bring Israel into the Promised Land, but Yeshua can because He is highly exalted far above Moses.

I want to point out something here. I want you to notice how the writer uses a specific illustration to express Yeshua's preeminence over Moses. Look at what this says in the remaining part of Hebrews 3:3—**inasmuch as He who built the house has more honor than the house.** I want to point out he is explicitly associating Yeshua as He—**who built the house.** This is a direct reference to who Yeshua is.

Why is that fascinating to me? Because of what the Prophets say. Look at Zechariah 6:12—¹² **'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the Temple of the LORD** (emphasis added). He is the builder! This is something the writer of Hebrews understands perfectly. The Messiah was to come, and He was to build the house. He is responsible for the Temple.

Continuing in Zechariah 6:13—¹³ **Yes, He shall build the Temple of the LORD. He shall bear the glory.** All the glory and honor is going to be given to this anointed one who is the Prophet like unto Moses who was to come. Continuing in Zechariah 6:13—**and shall sit and rule on His throne** [who sits on a throne? It's a king]; **so He shall be a priest on His throne** [It is not normal for a priest to sit on a throne, but this one does because He is going to be both king and a priest], **and the counsel of peace shall be between them both."**

In other words, these two offices were never joined together. You can go through the Torah and find the Torah explicitly separates them. They were not to be together. However, through the anointed One, the Messiah that was to come, who we now know is Yeshua. He would bring peace between those offices because He would hold both offices simultaneously. This is how great this One is, and this is what the writer of Hebrews is getting at when he says in Hebrews 3:3—**inasmuch as He who built the house has more honor than the house.**

Now that statement gets even more fascinating in the light of what Yeshua said of Himself as recorded in Matthew 12:6—**Yet I say to you that in this place there is One greater than the Temple** (emphasis added). Yeshua is referring to Himself. He is saying, "I am greater than the Temple." If you were living in the first century, you'd be thinking, "Who does this guy think he is?" This would be because there was nothing more revered, more sacred and more holy, to the Jewish people than the Temple. Nobody in their right mind would ever come and say, "I am greater than the Temple" unless you're the builder—**inasmuch as He who built the house has more honor than the house (Hebrews 3:3).** If you are the architect or builder himself, you are greater than the house. If you are the builder, you are greater and worthy of more honor because you're the builder.

Continuing in Hebrews 3:4—**For every house is built by someone, but He who built all things is God.** Do you see what the writer did? In verse 3, he makes it very clear by identifying Yeshua through an illustration as the builder of the house—**inasmuch as He who built the house has more honor than the house (Hebrews 3:3).** Yeshua is the architect. Then as you come to verse 4, he says— **but He who built all things is God.** Do you see how the writer associates Yeshua with God intentionally? It's not the first time he has done this. If you go back and look at chapter 1 verse 2 in his prologue, right there he joins the Father together with the Son and shows that the Son is the architect of the universe because all

things were made through Him. Then the writer goes on to call him God by literally quoting Psalm 45, and he does it again in this verse.

I have got to tell you that out of all the books in the New Testament the one that stuns me over and over again, as I dig deeper into it, is Hebrews. It is easily in the top three books in regard to significance. Passage after passage you're getting hit with a boat load of revelation that is intense, and that is not popular with many people today.

Moving on to Hebrews 3:5—**And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward** (emphasis added). So again, that's going back to where we started today. There is an association between Moses and Yeshua. Moses was a typology and a foreshadow of the one to come. Then the writer goes on in Hebrews 3:6 to say—⁶ **but Christ as a Son** (emphasis added). Notice the contrast. He's continuing to show you there's a distinction. Moses is a servant; Yeshua is literally the Son of God. Who has greater honor? The Son. Who is given all the inheritance of the house and household? It is the Son. It all passes down to Him. This is what the writer is conveying.

However, I want to point out what he says at the very end here in Hebrews 3:6—⁶ **but Christ as a Son over His own house, whose house we are** (emphasis added). You need to think about that statement. It is providing you thought provoking information. The writer is constantly forcing you to analyze your theology and is challenging you with statements like this and others. This will challenge you in powerful ways and has the ability to impact you.

Going out and giving perspective is critical. I think about all the times in my life where someone comes along and gives you a perspective on a situation and that perspective completely changes how you approach things. It completely changes your mindset and your attitude. It can do all of these things simply because someone came along and gave you perspective. The writer of Hebrews is giving us a perspective that can change the course of our future by telling us we are the House of God. That puts the responsibility of what I choose to bring into this temple [our bodies] of the highest regard.

Let me take you to Ephesians. The New Testament talks about this a lot. It is interesting that the Tanakh doesn't come out with this kind of verbiage in regard to us being the Temple of the Living God. However, as you get into the New Testament, this revelation unfolds.

Ephesians 2:19—**Now, therefore, you are no longer strangers and foreigners.** This is important to point out because there is such dual covenant theology mindset today. We just read in Hebrews where a Jew is speaking to his Jewish brethren telling them that they are the household of God. Now we have the Apostle Paul speaking to Gentiles telling them—**Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God** (Ephesians 2:19, emphasis added). Here you have this Jew speaking to Gentiles who have confessed Yeshua as the Messiah, and he tells them, you are— **members of the household of God.** These Gentiles also make up the House of God.

Going to 1 Timothy 3:14-15—¹⁴ **These things I write to you, though I hope to come to you shortly;** ¹⁵ **but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God [what is the House of God?], which is the church of the living God, the pillar and ground of the truth** (emphasis added). Who is the church? It is us? It is spiritual Israel. That's who the church is.

I want to show you one more and this is the one I want to focus on because it ties directly back to what the writer of Hebrews is telling us. 1 Corinthians 3:16—**Do you not know that you are the temple of God?** (Emphasis added). Paul is talking to Gentiles; he is upset, and he's reminding them, "Don't you get it? You're the Temple of God." Why are we the Temple of God? He goes on to tell us—**and that the Spirit of God dwells in you?**

Do you understand why we are called the Temple of God? This is all part of the prophecy. This is why we don't find this kind of terminology being spoken of all over the Tanakh because the Prophets said a time was coming such as what the prophet Joel said in Joel 2:28—**That I will pour out My Spirit on all flesh; Your sons and your daughters....** This is part of the New Covenant which was enacted through Yeshua.

So here we have this awesome thing. The Apostle Paul is waking the Gentiles up by asking them, "Do you even understand who you are in Messiah Yeshua? The Spirit of God has come to dwell, to inhabit, inside of you."

So Paul lays out the reality that they are the Temple of God. Now he continues in 1 Corinthians 3:17 with a warning—¹⁷ **If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.** That is a frightening warning! He tells us we are the Temple of God, but then here's the warning, "You defile it; you're dead."

The very same structure you see Paul present here is exactly the same structure we see being presented in Hebrews 3:6. The writer of Hebrews brings an awareness and the reality, "Guess what? You are the Temple of God, my brethren," but look at this warning in Hebrews 3:6—**but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.** That is the warning. Only "if" you do this.

The Greek word for "if" is *ἐάν* (*ean*). This Greek word indicates the statement before is conditional. It is very important you understand this. The Greek word *ἐάν* (*ean*) is telling you this is conditional.

I have to tell you the word *ἐάν* (*ean*) is becoming anathema in the church. They don't want to hear that anything is conditional, especially salvation. They will insist salvation is not conditional. In fact, under this umbrella of Calvinism, this is growing and becoming a progressive movement stating that salvation is unconditional. According to their proposition, you can say a prayer; you can mean it; you can really come into the relationship with Yeshua, but how you act in the future and the things you say and partake in will not matter at the end of the day. It is not going to matter because your salvation is unconditional.

Somebody should tell the writer of Hebrews this because he says *ἐάν* (*ean*)—if. Whether you like it or not, salvation is conditional. The very thought of it to some Christians is anathema; they begin foaming at the mouth. They get all this anger welled up inside of them.

Do you know what your salvation is conditional on? It is conditional on your allegiance, your faithfulness to Yeshua. You have to follow Him to the end. You have to pick up your cross and follow Him. That is what is meant.

Let's go back to the Garden of Eden. What did the devil do to Eve? He told her that salvation and immortality are unconditional regardless of the decision she would make. God told them, "Don't eat of

the tree.” Eve went and eats of the tree. The Devil tells her it is OK, and she will not die. Your salvation is unconditional; you surely will not die. Eve ate from the tree, and so did Adam. What happened? They died. Salvation is very conditional.

Then people will tell me, “Daniel, I don't like that. I don't want to live in fear. I don't want to live my time in this age in fear like I'm walking on eggshells all the time.” My response to that is, “Yes you do because it's by the fear the LORD one departs from evil.” You need the fear of God. It will keep you from sin. Go read what Psalm 103:11—**So great is His mercy toward those who fear Him.** Do you want the grace and mercy? It only rests on those who have the fear of the Living God. So what I'm telling you is when you see these two little letters “if” and three in Greek *ἐάν* (*ean*), pay attention because it's a warning. It is telling you this is conditional.

Let me take you to Romans 11:22—**Therefore consider the goodness and severity of God** (emphasis added). Most of Christianity wants to embrace the goodness, and for that I commend them. We need to focus on the goodness because that's where the hope is. It is a good thing to focus on the love, mercy, and grace. Every time my knees hit the floor, and I'm asking for forgiveness, I'm focused on this goodness. I know that this goodness is afforded to me and any person in this room. Any person in the world can call upon name of Yeshua and confesses their sin; He is faithful and just a forgive them. That is the beautiful goodness of God.

However you cannot focus on the grace and mercy of God at the expense of the severity of God. When you look at the word “severity” in the Greek, it really refers to harshness and wrath. This is what it refers to. So we are to consider the loving, beautiful, and gracious nature of our LORD and at the same time do not forget His wrath. Do not forget the severity of God.

Continuing in Romans 11:22—**on those who fell** [the Israelites in the wilderness], **severity** [don't forget what God did to Israel. He did it as a sign. It has been memorialized in the word, and we have it today to warn us to put fear into our hearts; the fear of God]; **but toward you** [you Gentiles who are coming into the faith], **goodness** [is that then end of it?], **if** [*ἐάν* (*ean*)] **you continue in His goodness. Otherwise you also will be cut off.** It is conditional. Here is the verse in its entirety.

Romans 11:22- Therefore consider **the goodness and severity of God** on those who fell, severity; but toward you, goodness, **if** you continue in His goodness. Otherwise you also will be cut off.

This is becoming more and more problematic in the church today, and this is one of the things keeping me up at night. I see more and more believers who are embracing this ideology. They will tell you before they came into the idea they couldn't lose their salvation they struggled in warfare. How, however, they know no matter what they do they can't lose their salvation. They feel like a burden has been lifted off of them.

Let me tell you what they did. They stopped fighting the war and ceded to the devil. Do not be deceived.

Colossians 2:21-22—²¹ **And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled ²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—**. Look at all those amazing thing we become because we are justified through Yeshua. He is how we are justified.

However, is that all? Look at the verse as it continues in Colossians 2:23—**if *ἔάν (ean)* indeed you continue in the faith, grounded and steadfast**. Why does Paul have to do this. Why does he have to through in this *ἔάν (ean)*? Things were going good, and then he does this. This is one of Paul's famous anchor statements.

Paul throws in this anchor statement, and we don't see this taken to this reality today. Instead, we see rebellion under the guise of love. Wherever you go in Scripture, you are going to find these anchor statements, these warnings, these "if"—*ἔάν (ean)*.

In fact, let me take you back to the Torah because this presents an amazing situation. Deuteronomy 28:9—**The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways** (emphasis added). Moses is talking to God's holy people; to Israel the descendants of Abraham. He just told them, **if *ἔάν (ean)***. If you wonder where Paul and the writer of Hebrews gets this "if" from, it's from the Torah—**if you keep the commandments of the LORD your God and walk in His ways**. It is conditional even despite God's to Israel; He will not justify the wicked. He cannot do it because he is holy.

Look at Isaiah 1:18-19—¹⁸ **"Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.** [This is all talking about forgiveness and the grace of God. Then we continue.] ¹⁹ **if [*ἔάν (ean)*] you are willing and obedient, you shall eat the good of the land** (emphasis added).

First the people had to be willing. Think about how the tabernacle was constructed. It was with people who had willing hearts. They brought all the supply, all the riches, so they could build the Kingdom of God. They had a willing heart, and then it requires obedience. You must have a willing heart to come serve the LORD, but then you must follow up with obedience. We must be obedient.

Look at 1 John 1:7—**But if [*ἔάν (ean)*] we walk in the light as He is in the light** (emphasis added). Think about Psalm 119:105—Your word *is* a lamp to my feet, and a light to my path. What does it mean to walk in the light? It means to walk in the word of God. Your commandment is a lamp; Your torah is a light. We are commanded to walk in the light of the Torah as He is in the light of the Torah. The Torah is an example of His character.

The verse continues in 1 John 1:7—**we have fellowship with one another**. That is literally a statement pertaining to the household of God. In other words, you will have fellowship with the Saints and members of the household of God. Then it goes on to say—**and the blood of Jesus Christ His Son cleanses us from all sin** (emphasis added). So if we walk in the light of His word, then the blood of the Messiah Yeshua will cover us.

So again, referring back to Exodus 23, the LORD will not justify the wicked. Yeshua is coming back with wrath to judge and destroy the sons of disobedience. Read Ephesians 5:6 and Colossians 3:6 to verify that statement. This is what He is coming back to do.

Getting back to Hebrews 3:6—**but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.** Continuing in verse 7—**Therefore, as the Holy Spirit says** (emphasis added). I didn't put the rest of the verse up yet. The writer is going to quote Psalm 95:7 and go to the end of the Psalm.

When you look at what how the writer has written this book, this obsessive nature really comes out in Psalm 95 because over the course of chapter 3 in Hebrews, and as we get into chapter 4, he will quote it roughly five times over and over and over again. You will be hard pressed to find any other place in Scripture where someone comes out in such an obsessive nature and quotes a particular passage five times. You will not find it anywhere but in the book of Hebrews.

Here's where I'm going with this. In chapter 4, he's clearly going to identify that Psalm 95 is credited as David's work. That, however, is not how he opens up when he introduces the song the first time in Hebrews 3:7. He says—**as the Holy Spirit says.**

This writer never misses an opportunity to get them to take the opportunity to go forth and feel the weight of what he is giving them. He is telling us, "This is not a product of man; this is a product of God. Therefore, my Jewish brethren, you need to feel the weight of it."

Think about what Peter said in 2 Peter 1:20-21—²⁰ **knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but holy men of God [i.e. David] spoke as they were moved by the Holy Spirit.** This is what the writer of Hebrews is revealing here. He is telling you Dave didn't speak on his own accord. David spoke as he was moved by the Holy Spirit.

As men, we are going to put a lot more stock and value in the word of God versus your opinion. So here he brings this weight and gravity. Now he gets into the Psalm, and this is what we read in Hebrews 3:7—**Today, if you will hear His voice.** He does not say, tomorrow. He does not say next week or next month because there's urgency here. This is the Gospel message.

Starting again in Hebrews 3:7-9—⁷ **Today, if you will hear His voice, ⁸ Do not harden your hearts as in the rebellion, in the day of trial in the wilderness, ⁹ Where your fathers tested Me, tried Me, and saw My works forty years** (emphasis added).

So here you have the Holy Spirit pleading with His people, "I beg of you. Listen to Me. Come back to Me. Turn from your wicked ways and purge the world. Purge the desires or everything you've been chasing after and lusting after. Get rid of it and come back to me. Today is the day. It must happen today for tomorrow is too late." Judgment is coming, and none of us know if this is our last day. We do not know our life is what? It is but a vapor. This is what we need to realize!

We will finish this statement in Psalm 95, but first I want to take you to the Torah and show you this in action. This is really going to help you appreciate why the writer of Hebrews is presenting this in the way he is. It's really powerful.

Deuteronomy 26:16—**This day.** What did we just read in Psalm 95? What did the writer of Hebrews tell us? **Today, if you will hear His voice.** That is interesting because the Torah says—**This day [today] the LORD your God commands you to observe these statutes and judgments; therefore, you should be**

careful to observe them with all your heart and with all your soul. This is the same thing proclaimed in Psalm 95. It says, "Today, you must hear my voice, and the LORD commands you to obey Him."

What does Acts 17:30 say? Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent. This is the command. This is the Gospel message.

Now, this is what's fascinating as we continue to look at what Deuteronomy 26:17 says—Today you have proclaimed the LORD to be your God. The call went out. There is a profession of faith. Now you are to obey Him. The response of Israel, in this generation, who are going into the Promised Land is, "We confess you."

With their mouth they confessed Him. The verse continues in Deuteronomy 26:17—and that you will walk in His ways. In other words, we are committing in our hearts that we're going to pick up our cross and follow You. Continuing—and keep His statutes, His commandments, and His judgments, and that you will obey His voice.

Now here's what's amazing as we continue in Deuteronomy 26:18—¹⁸ Also today the LORD has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments (emphasis added). So get this. In this Torah passage you literally have the pronouncing of the Gospel, "Turn from your wicked ways, Today, I command you to listen to Me." You have the response of Israel that says, "We will listen. We confess you as the LORD our God." That very same day God called them His people.

Think about how powerful the gospel of Yeshua really is. There are examples all over Scripture including Acts 10 with the Gentiles coming to the faith. The moment they believed, the moment they confess and turned with all their heart to say, "I'm going to follow Him," that very moment, that day, the LORD will call you His son or daughter. That is a powerful promise!

Going to Joshua 24:15—And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD." (Emphasis added).

So here is Joshua telling them, "We're not talking about tomorrow or next week. We're talking about right now. Choose right now who you're going to serve. You have the free will. You can serve the demons; you can serve yourself; or you can serve Baal— But as for me and my house, we will serve the LORD.

So there's urgency the writer of Hebrews is sharing with his brethren because there's nothing more this Jewish brother who wrote this book wants than to pull these Jews into the Kingdom ensuring they're going to continue with the Yeshua. Now he says in Hebrews 3:7-9—⁷ Therefore, as the Holy Spirit says: "Today, if you will hear His voice, ⁸ Do not harden your hearts as in the rebellion, in the day of trial in the wilderness, ⁹ Where your fathers tested Me, tried Me, and saw My works forty years (emphasis added).

I have to tell you, all you have to do is go back to the Torah. He's taking his Jewish brethren back to the wilderness and telling them, "Go back and understand what happened to our fathers. Understand what our people did in the wilderness and don't do that. Don't fall into that."

There are many examples I could give you, but when you look at Israel as they are brought through the Red Sea (Exodus 15), you find they're delivered by the blood of the Lamb. God totally delivers them. They're singing the song of Moses. They're singing—**The horse and the rider He has been thrown into the sea.** Then, almost immediately, what happens to them after they come into the faith, after they are delivered? They experience trials and tribulations. How do they respond? They are immediately brought into the wilderness of Sin, and look around. Guess what they didn't see? Food. There were no trees that bore fruit. There was no one cultivating the land. There was no water.

So the Israelites are looking at these things and saying, "You brought us out of Egypt for this?" They are confronted with these trials and tribulations. In Exodus 16:3 we see what they said—**And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt.** Think about that statement, "Why didn't you just kill me in Egypt?"

Continuing in the Exodus 16:3 verse—**when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."** Israel was confronted with tribulation. They are looking back at their life in Egypt. Keep in mind their life in Egypt was bondage, but they're saying it was glorious. They are saying they had everything at their disposal. They had all these riches of food; every food they wanted was their delight, but now they're in despair and confronted with fear.

So how do they respond to the fear? They're allowing fear to actually dictate their character. Our character is supposed to dictate the situation not vice versa. We're not to allow these things to happen.

So how does the LORD respond to this? He tells them, "I am going to rain down manna from heaven. Each day you're to collect just enough for that day." God specifically tells them, "Do not lay collect more than one day's worth." I wonder how many of us would have passed that test? Here you are in the middle of the wilderness, and the wives are telling their husbands, "We're going to starve; our kids are going to starve if you don't go collect enough manna. You need to collect extra. Don't come home until you've got a week's worth."

Let's be real about that situation because this is how it would really unfold. The command of the LORD was to take only what you need for that day. He told them if they took more, whatever they took would rot. It would be destroyed by worms and would stink.

If that wasn't enough, then He told them, "There is one day you can collect double." They were not allowed to collect triple or quadruple. That was the sixth day. Do you know why God did this? Because He was going to test them to know whether they were going to keep His Law or not. He told them He was not going to send manna on Shabbat in order to see if they would obey His Law.

Immediately, what did they do because they were confronted with fear for the bare essential of food? They didn't listen to the LORD God. There were some people who went out on Shabbat to collect manna and therefore disobeyed His voice. They disobeyed His command because of fear.

When we pray that battle cry at the end of every service, "Give us this day our daily bread," do you even know what you are praying? Do you understand that goes back to the Exodus? That means you will be satisfied for only what you have today. You're not even thinking about tomorrow. You trust in the LORD completely.

How much faith do we have? I think we are arrogant and foolish. I think many of us are deceived in thinking we have all this great faith. What trials and tribulations are you going through because the moment you're confronted with these things we're going to find out who you are.

So we could go through all of these things as a reminder to us. Moses left and the Israelites build a false god— the golden calf. They then start worshiping this calf. Think about Numbers 14 when the 10 spies came back with a bad report saying, “We can't go up against the people in the land because we will be killed.” Fear controlled Israel and kept them from going into the land to take it. At the command of the LORD they were told to go take the land. They said, “We’re not going to do it because we're going to die.” They didn't believe God. Where was the faith?

Faith is tied to obedience. Faith is actually the power source for obedience. So when you see men and women rejecting the commandments of God, you are not going to convince me they have faith because it takes faith to keep the commandments of God. I know this for a fact.

We could go on in regard to Israel's sinful history in the wilderness. We could look at the lusting that is recorded in Numbers 11. It is interesting how the men would go around and spark up others to sin. Look at the Korah incident in Numbers 16. Korah rebelled and got two hundred fifty of the most renowned men of Israel to come and fight against Moses and Aaron in rebellion. It even got to the point where Moses calls Dathan and Abiram to come to him, and they tell him they are not coming because they are tired of listening to Moses. They told him they had had enough because Moses hadn't brought them into a land flowing with milk and honey— we're done.

Think about it. These are real situations that are being memorialized. They have been preserved in the word of God as examples because if you don't allow this word to penetrate into your heart, when you come up against trials and tribulations you're going to fold just like they did. That's a reality.

When we finally come to Numbers 14:22-23, this is what we read—²² because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, ²³ they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it. When you disobey God, you are rejecting Him, and you will never see the Promised Land. This is the reality.

So as we look at Hebrews 3:7-11—⁷ Therefore, as the Holy Spirit says: "Today, if you will hear His voice, ⁸ Do not harden your hearts as in the rebellion, in the day of trial in the wilderness, ⁹ Where your fathers tested Me, tried Me, and saw My works forty years. ¹⁰ Therefore I was angry with that generation, and said, 'they always go astray in their heart, and they have not known My ways.' ¹¹ So I swore in My wrath, 'they shall not enter My rest.' “ Guess what? Go read the story. They never did enter the Promise Land.

If you want to know if God is a “man” of His word, remember that over six hundred thousand men were killed in the wilderness. Their corpses were all over the wilderness. They never enter the Promise Land. Only Joshua and Caleb from that generation entered in. That is an amazing thought!

Think about where Paul says, “Run the races as only one will win.” Think about Joshua and Caleb where you read that verse. We’re talking about two men out of six hundred plus thousand men not including women and children. Do the math and you will realize that's scary odds, and that's how we are measuring the kingdom.

Moving on to Hebrews 3:12-13—¹² Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; ¹³ but **exhort** (emphasis added). What is that word in the Greek? It is παρακαλέω (*parakaleō*). It is a compound word consisting of παρά, which means close by and καλέω meaning to call out to. In other words, what is being conveyed here is we are supposed to come up close and personal with people, both men and women, putting our arms around them and pleading with them, as we see in Psalm 95, begging them to hear the voice of the LORD. We are to give true encouragement.

The verse continues in Hebrews 3:13—**but exhort one another daily** (emphasis added). Does it say weekly or monthly? No. It says, daily. Every single day. In other words, we are called to be intentional in our faith and the time we spend in His word in order to hear from God. We are called to be intentional about our prayer. Are we praying to Yeshua? Are we asking for forgiveness? Are we glorifying Him? Are we being intentional about giving Him praise and glory? How intentional are you being? If you are not intentional every day about your faith, what's going to happen? The answer is the rest of Hebrews 3:13—**while it is called "Today," lest any of you be hardened through the deceitfulness of sin.** That is what's going to happen.

Sin is going to creep in, and you're not even going to know it. Your heart will begin to become callous. You will begin to watch movies that you would normally not have watched. You will justify it thinking it is OK. You will stretch the limits. Pretty soon you're in an abyss of filth and witchcraft. This is how it works. You have to be intentional every single day. We are to be exhorting one another daily.

Let me show you this in real practice in Acts 14:21-22—²¹ And when they [Paul and Barnabas] had preached the gospel to that city (Derbe) and made many disciples, they returned to Lystra, Iconium, and Antioch, ²² strengthening the souls of the disciples, [What were they doing?] **exhorting** [That is παρακαλέω (*parakaleō*). They were pleading with] **them to continue in the faith, and saying,** [Now look at this] **"We must through many tribulations enter the kingdom of God."** (Emphasis added).

You need to understand when people were suffering and were in tribulation, this is how Paul and Barnabas responded. They told them, "Brothers, it is OK. We've been called to this. This is nothing out of the extraordinary; this is nothing new. You need to understand you have to go through this pain and suffering. Have you experienced the loss of loved ones? Remember that we must through many tribulations to enter the Kingdom of God." This is what we have to do.

Remember; take heed to the strengthening of Paul and Barnabas so when you're confronted with these things you continue in the faith. Know that your life can be a living hell sometimes, but you need to expect that.

Moving on for Hebrews 3:14-15—¹⁴ For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, ¹⁵ while it is said: "Today, **if** [There we have it again. "If"] **you will hear His voice, do not harden your hearts as in the rebellion.**" (Emphasis added).

The writer is obsessed. This is the second time he's actually quoted this entire passage. He just quoted it in Hebrews 3:6 if you remember. Now he reiterated it again. In other words, there is emphasis here.

Hebrews 3:16-17—¹⁶ For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? ¹⁷ Now with whom was He angry forty years? **Was it not with those who sinned, whose corpses fell in the wilderness?** (Emphasis added).

What is sin? It is Lawlessness. Whoever commits sin commits Lawlessness. They have broken His commandments. It makes the LORD angry. Read Psalm 7:11—**God is a just judge, and God is angry with the wicked every day.** If they will not turn and repent, He will sharpen His sword, and He prepares the instruments of death.

Think about that. Do you want to test the LORD? Go through Scripture and see how testing the LORD panned out for Israel. Psalm 5:5—[The LORD] **hates all workers of iniquity.**

If you have the love of God in your heart, you are not going to want to crush Him. You are not going to want to provoke Him to anger knowing He hates these things. You know; it's not a good idea for me as a husband to do things that my wife hates, yet I'm still probably working on that. The point is, however, it is not a good set up for marriage to do something your spouse actually abhors. You want to do things that please your spouse. How much more God?

So God was angry with them, and the ones He killed and left in the wilderness were the ones who sinned. This is a very different type of montra we're getting here from the writer of Hebrews than what we're getting from this progressive, post-modern Christianity.

Has anyone heard the latest from Andy Stanley and what he stands for? This is the guy who some time ago said we should unhitch from the Old Testament. Keep in mind this guy is a pastor of a church whose membership is over thirty thousand people. Let me show you what he said—**Why do Christians want to post the 10 Commandments and not the Sermon on the Mount?** (Andy Stanley, September 18, 2018).

I want to show you this so you can understand real deception; so you can feel the gravity of what the writer of Hebrews is really conveying. This is what Andy Stanley said—**You've heard the story before: A group of Christians puts up a monument of the Ten Commandments in a public space or on government property. Someone says it violates the separation of church and state. The Christians say taking it down would violate their freedom of speech. There's some back and forth in court and both sides say some not-so-great things about the other. Rinse and repeat. But how many times have you seen Christians trying to post the text of the Sermon on the Mount in a public place? Or the all-encompassing commandment Jesus gave us? "A new command I give you: Love one another. As I have loved you, so you must love one another." —John 13:34 The one commandment! Doesn't have the same ring to it, does it? But if we're going to create a monument to stand as a testament to our faith, **shouldn't it at least be a monument of something that actually applies to us?** (Emphasis added).**

In other words, Andy Stanley is saying the Ten Commandments do not apply to Christians. He continues—**Hear me out. The Ten Commandments are from the old covenant. The Ten Commandments played a significant role in God's creation of the nation of Israel. It gave them moral guidelines and helped separate this new nation from their neighbors. This was part of the formal agreement (or covenant) God created with his people, but Jesus' death and resurrection signaled the end of that covenant and all the rules and regulations associated with it. Jesus didn't issue his new command as an additional commandment to the existing list of commands. He didn't say, "Here's the 614th Law." Jesus issued his new commandment as a replacement for everything in the existing list. **Including the big ten.** Just as his new covenant replaced the old covenant, Jesus' new commandment replaced all the old commandments.** (Emphasis added, Andy Stanley, Pastor at North Point Ministries).

That is the spirit of heresy. That is the spirit of Marcion. This goes back to what we read in Romans 11:22—**Therefore consider the goodness and severity of God.** What Marcion did was only considered the goodness of God. He rejected the severity; he rejected God's Law. He rejected all judgment.

Let me tell you something; Paul says it clearly in Romans 7:7—**I would not have known sin except through the Law** [The 10 Commandments]. **For I would not have known covetousness unless the Law had said, "You shall not covet."**

The devil is coming to strip the truth from the church regarding of how we identify sin, and he is doing it under the guise of, "Let's just focus on the goodness of God." Let's not read the stories were God destroyed His people. Instead, we have to take the Torah completely out of the equation because that instills fear, and by the fear of the LORD one departs from evil. We can't have that. This is where we're at today. This is frightening!

So we look at this verse in Hebrews 3:17—**Now with whom was He angry forty years? Was it not with those who sinned...?** (Emphasis added). This is scary because we are living in a time when the Church cannot define what sin is. Everyone is walking according to the dictates of their own heart. That is the very thing that resulted in Israel dying in the wilderness.

The verse continues in Hebrews 3:17-19—**whose corpses fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who did not obey? ¹⁹ So we see that they could not enter in because of unbelief** (emphasis added).

You need to understand what the writer just did. Disobedience is directly correlated to unbelief. The writer uses them as synonymous terms. The converse would be you have obedience being synonymous with faith because it takes faith to keep the commandments of God.