

**Heb 1:1** Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

**Heb 1:2** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

**Heb 1:3** He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

**Heb 1:4** having become as much superior to angels as the name he has inherited is more excellent than theirs.

**Heb 1:5** For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?

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How has God spoken to us by His Son? Through the very act of The Father sending His only begotten Son to be born, to be wrapped up in human flesh. To walk and live among us. To show us His great faithfulness and love by dying on the cross for our salvation, justification, sanctification and ultimate redemption. Who of the prophets ever did that or showed that kind of love? God used those great men of faith to speak to His people, as He still uses great men and woman of faith today. Only the message long ago was a looking forward to the Messiah to come the first time and today it is 1) looking back at what He accomplished with His birth, death and resurrection and 2) looking forward to the promise of redemption fulfilled as He gathers His own from the four corners and He becomes known even as we are known by Him. A face to face encounter with this Prophet who not only prophesied of this great salvation, but who actually caused and causes it to come to pass. He is the fulfillment of all the covenants and all the prophecies in the entire book of the Bible. He is the exact imprint of the nature of God and the exact essence of His glory.

Who am I that my King should die for me? This keeps a heart humble, but without His conquering the grave, His death would not have redeemed any lost soul. The power of the cross is not only and fully in His sacrifice...for if it was sacrifice only that God required, then the blood of goats and bulls would have been enough. No, the power of the cross is in the resurrection—which was/is the proof that He conquered death. Not for His own sake, but to reveal the very nature and glory of God in conquering death for those who The Father calls into that glory by the Holy Spirit. The very nature of God who continually gives Himself away for His own glory manifested in jars of clay...who one day will be made completely righteous before Him. He will finish the work of sanctification that He began the moment they believed on Him for salvation. Just as Galatians talks about: Just as we depend on Jesus that we are and will be saved, we depend on the Holy Spirit to change our inner man little by little into more and more the image of Jesus. Sometimes He changes us quickly, and sometimes we groan over what we are not yet to be. Our hope of glory is when that great and awesome day of The Lord comes, and we are completely made into who He has planned for us to be on the extended line of eternity. Can striving cease to be perfected on this side of eternity? Striving in our own strength to change

ourselves can cease. But there is a longing or striving or hoping that remains in our heart: That He would quickly and completely do that mysterious work in our own inner man...where He says all things are new...but like Paul none of us can say we have attained.

8/18/23

**Heb 2:1** Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

**2** For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

**3** How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

**4** God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

**2 Tim 3:1** This know also, that in the last days perilous times shall come.

[2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

[3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

[4] Traitors, heady, highminded, lovers of pleasures more than lovers of God;

[5] Having a form of godliness, but denying the power thereof: from such turn away.

[6] For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

[7] Ever learning, and never able to come to the knowledge of the truth.

[8] Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

[9] But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

[10] But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

[11] Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

[12] Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[13] But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

[14] But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

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Neglecting such a salvation:

Most of the time this phrase is thought to be people who do not believe in Jesus, and if they neglect (reject) the gospel they will go to hell. Which that is certainly true, but it seems Paul (who I believe wrote this book) is talking to people who do believe in Jesus....but are neglecting this salvation.

How?

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**Ro 1:16**, For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

**Gal 3:1** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

[2] This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

[3] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

[4] Have ye suffered so many things in vain? if it be yet in vain.

[5] He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

[6] Even as Abraham believed God, and it was accounted to him for righteousness.

[7] Know ye therefore that they which are of faith, the same are the children of Abraham.

[8] And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

[9] So then they which be of faith are blessed with faithful Abraham.

[10] For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

[11] But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

[12] And the law is not of faith: but, The man that doeth them shall live in them.

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Just like the two magicians that opposed Moses, we can neglect this great salvation by leaning on our own strength...our own power to change ourselves...make ourselves worthy like Galatians talks about. That is having a form of godliness, believing one is saved by Jesus's sacrifice, but then leaning on our own power to keep all the requirements of the law, or commandments of God. We rely upon our own power to make ourselves righteous instead of leaning on the power of the Holy Spirit to do what we cannot do. That is the power that is denied...and how this great salvation is neglected. To believe that salvation is faith alone because of God's grace alone is well done, but how many will hear "Depart from Me, I never knew you" because of not keeping in this same faith for sanctification? Which means how the Holy Spirit mysteriously changes our inner man into who Jesus is more and more...which is the greatest miracle God ever works. Just like Moses leaned on the staff...on the power of God...so must we. Jesus didn't die so we could somehow make ourselves righteous or sanctified. He died to give us what we could and cannot give ourselves.

8/20/23

**Heb 1:6** And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him."

Ro 8:27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.

28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

29 For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.

30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

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Jesus as a man was born of the Spirit. He was the first born of the Spirit as a human. That Spirit was none other than the second Person of the Godhead. The Son of God who is eternal and has always been begotten or generated from the Father. This Union of God and man in perfect

harmony is the mystery of God that even the angels are eager to look into. It is beyond their understanding how a Holy God could bow down and become one with a mortal human. Because of this Union, we are also able to be born again in the Spirit of God. Although not exactly like Jesus because He is the fullness of the Godhead whereas we are a measure. That measure is not insufficient...which speaks to the greatness of God. The measure of the Spirit we are born into (which is the heart of the Gospel) is above and more excellent than the angels. Where it simply does not make sense that joining a perfect Holy God with the weakness of humans...with our fallen nature would work out to be a greater glory than He has made the angels to be. But, this also speaks to how excellent, how much more God is than the angels. Where our humanness, our murky nature, does not diminish the Holy Spirit...but quite the opposite happens where His Spirit changes our very nature into His. He holds us in all we are until He makes us into who He has planned us to be. Jesus, the firstborn of the Spirit of God...being the perfection of God...is not ashamed to call us brethren. Of all the mysterious miracles of God toward man, even the creation of the heavens and earth, this being born of the Spirit of God is the greatest.

8/26/23

**Heb 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Uttermost. This is the idea of being saved completely. There isn't anything left out of our salvation. We are completely justified, sanctified, and redeemed. We are completely consoled, strengthened, and made new. We are whole in this salvation.

But, there is another definition that brings my heart even more into appreciation, thanksgiving and worship...that is: continually. He is continually saving. Continually upholding. Continually making new. "It is finished" does not mean the work is done and it ceases like any number of things we do that only need done once and it's done. When we teach a child to ride a bike, we do not have to continually uphold them. Once they learn, then they are able to go along without our help. This is not what salvation or justification or sanctification is like. The Holy Spirit is continually saving, justifying, and sanctifying us because the firm foundation...the intercession...of Jesus' sacrifice was once and for all, but the effects are continually in motion.

This brings to mind the fear of the Lord

**Psa 111:1** Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

**Psa 111:2** The works of the LORD *are* great, sought out of all them that have pleasure therein.

**Psa 111:3** His work *is* honourable and glorious: and his righteousness endureth for ever.

**Psa 111:4** He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

**Psa 111:5** He hath given meat unto them that fear him: he will ever be mindful of his covenant.

[Psa 111:6](#) He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

[Psa 111:7](#) The works of his hands *are* verity and judgment; all his commandments *are* sure.

[Psa 111:8](#) They stand fast for ever and ever, *and are* done in truth and uprightness.

[Psa 111:9](#) He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

[Psa 111:10](#) The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

There are two ways to walk in the fear of the Lord, or two perspectives.

One goes like this "I fear the wrath of God so I must uphold His commandments...His law. He is perfect and holy, so in order to escape His displeasure I must keep all His commandments."

That could be considered the beginning of wisdom. Where we see that He is holy, righteous, and His Justice cannot bring us into His presence or reconcile us with Himself because of our own fallen sinful unworthy nature. So, we struggle. We strive to do better, to become worthy in our own selves so that He will look upon us with love and acceptance. This we do even after saying the sinners prayer. Even after knowing Jesus died to give us complete reconciliation to the Father. Still, we see how very unworthy we are. The fear of God's perfect holiness propels us around and around again in the same try and fail cycle. But then...because He is faithful...we can begin to see this great salvation in a different light.

The second way is knowing—because of the failure over and over again of our own ability to keep any law or commandment of God—that it is He Himself that must uphold the weak and failing creature or all hope is lost. It is the Spirit of God that must impute the righteousness of Jesus upon the soul continually, or this great salvation will fail. He must cover their parts that have not yet been made new with His robe of righteousness or this great salvation will fail. We begin to understand the fear of the Lord in this way: If He does not uphold me I will surely die for all eternity. If He does not continually save me, I will not be saved.

Then, just when fear could rise and cause the heart and soul to fail, the love of God reaches out His hand and declares: "I will never leave or forsake you. I will uphold you by My mighty right hand. I am Your salvation. I am your righteousness. I am your All in all. Perfect love casts out fear....and saves to the uttermost."

8/2/23

[Heb 1:8](#) But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.

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**Heb 2:5** For it was not to angels that God subjected the world to come, of which we are speaking.

**Heb 2:6** It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him?"

**Heb 2:7** You made him for a little while lower than the angels; you have crowned him with glory and honor,

**Heb 2:8** putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.

**Heb 2:9** But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

The Jews had a belief that the Messiah would come and take rule and control physically over this earth. This is seen clearly in the conversations Jesus had with his disciples while walking with them. When asked when He was going to set up His kingdom, He says "My Kingdom is not of this world and the Kingdom of God is within". The world to come is where He is and will rule. This world will be rolled up like a scroll and put away...and a new world will be made by Him. This new world will not be subjected to angels, but to the Lord Jesus only.

This is not to say that God is not sovereign over this world we currently live in. But we do not see all things bowing in surrender to Jesus yet in this life. But there is a day coming...when Jesus comes to bring us into that new world...that all will know Him. Where He will rule and reign forever. Where the old passes away and the new comes. Like Jesus talked about not putting new wine in old skins. The old passes away and a new skin is created by Him. Both of these old bodies that are wasting away and a new heart that is being created that houses His Spirit. It is a birth of a new world that will house our new man at the end of this age.

Maybe, like the disciples that walked with Jesus, we have gotten some things wrong about what the "end times" scenario looks like. I'm wondering if we are missing what we are supposed to be looking forward to, and if the new heavens and new earth are actually next in the line of events that is in store for us. We are just pilgrims passing through this land. And in Jesus own words in Mat 24:14 "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." The end will come. The end of this world.

What is this gospel? It is the very thing that hastens the Day of the Lord.

**2Pe 3:4** They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation."

**2Pe 3:5** For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God,

**2Pe 3:6** and that by means of these the world that then existed was deluged with water and perished.

**2Pe 3:7** But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

**2Pe 3:8** But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

**2Pe 3:9** The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

**2Pe 3:10** But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

**2Pe 3:11** Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness,

**2Pe 3:12** waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!

**2Pe 3:13** But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

This age we are living in is one big birth pain where we are being made new and He is bring others into this newness of life all because of the love God has for us. He is still striving with the spirits of man...and so we are still laboring in His fields until He brings all who He has ordained into His kingdom that is not made by human hands, but a spiritual kingdom that will find its home in the new heavens and earth that Jesus suffered and died that we may be joint heirs in receiving at the end of this age.

Where should our focus then be right now? On knowing God and this great salvation that He has sent to us by His grace through Jesus Christ.

9/25/23

**Heb 2:10** For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

**Heb 2:11** For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

**Heb 2:12** Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

**Heb 2:13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

**Heb 2:14** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

**Heb 2:15** And deliver them who through fear of death were all their lifetime subject to bondage.

**Heb 2:16** For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

**Heb 2:17** Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

**Heb 2:18** For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

God could have made Jesus perfect through any means He wanted. He really was perfect as the Son of God from all eternity...but He used the same sufferings of temptations that are common to all men. He became their brethren in order to save and sanctify them. Not only that, but to be able to succor them that are tempted. I love the meaning of succor: Assistance and support in times of hardship and distress. He is a merciful and faithful High Priest who is in the midst of this body of believers He sings praise to the Father. We are Jesus' praise to God the Father because we put our trust in Him that the sacrifice of Jesus was sufficient to conquer death, the grave and hell. That His love reached down and snatched us from the miry clay and set our feet upon the Rock.

Thank you Father for sending the Holy Spirit who works out this great salvation in my heart from glory to glory so that I can say as Paul "I haven't arrived yet at perfection" but I am not what I once was either. Growing in and relying on Your grace to keep the territory in my heart that You have won for and by Yourself. For it is only by Your strength that I might not stumble back. But if I do stumble and fall let it be on the grace that first brought me to You. Amen

10/25/23

John Owen commentary of Hebrews V3 p543

"The first thing was, that the pattern was prepared and showed unto Moses in the mount: Exod. 25:8, 9, "Make me a sanctuary; that I may dwell among them. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And verse 40, "Look that thou make them after the pattern, which thou wast caused to see in the mount." God had caused Moses to see תְּבַנִּית, "a similitude," a "representation" of the house which he would have built, and also the things that belonged thereunto. This our apostle calls τύπος, Heb. 8:5, "an express image" of it; which contained not only the material fabric, but also

the laws, ordinances, and institutions of the worship of God belonging thereunto, for all these did God show and declare unto Moses in the mount, as is expressed in the story. Secondly, Upon this Moses prepared all the materials fit for that fabric by the free-will offerings of the people; and, by the skill of Bezaleel and Aholiab, compacted, fitted, and reared up a house, a tabernacle, or a sanctuary. See Exod. 35–40. Thirdly, The glorious presence of the Lord entered into the tabernacle so erected, and God dwelt there: Exod. 40:34, “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.” God came, and in a wonderful manner took possession of this his house.

So it was also in the preparation and building of the temple:—First, The pattern of it, of the whole fabric, and all the orders, ordinances, and worship of it, was given and showed unto David, who delivered it unto Solomon, his son. So he concludes the account that he gave of all the particular concernments of these things: 1 Chron. 28:19, “All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” Secondly, Solomon prepared materials in abundance, and by the skill of Hiram framed them into a house, and all the holy utensils of it, as is at large expressed in the story. Thirdly, The temple being erected, the glorious presence of God entered thereinto, to appropriate, dedicate, and sanctify it unto God: 1 Kings 8:10, 11, “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.”

It is evident, then, that these three things are required to the building of the house of God, whereof these material fabrics were a type and representation. And all these were perfectly effected by Jesus Christ, the Son of God. I have said before, that it is not the house or church of this or that age, place, or generation, that is intended in this expression, but the church of God in all ages and places from first to last. I confess the principal instance of this work is in the church of the new testament, whose foundation in himself and erection on himself he did so expressly and particularly undertake. “On this rock,” saith he, “I will build my church,” Matt. 16:18;—the stable rock of faith in himself as the eternal Son of God, and as designed to the great work of God in glorifying himself among sinners. This work of building the house of God was always, from the beginning, performed by himself. The first thing required unto it may be considered two ways:—First, as to the delineation or forming of this house in his own eternal mind, as the Son and Wisdom of the Father. He was in the eternal counsels of the Father about the providing and framing of this habitation for himself. God from all eternity had laid the plot and design of this great fabric and all the concernments of it in the idea of his own mind. And there it was hid, even from all the angels in heaven, until its actual rearing, until the event, Eph. 3:9–11. This design and purpose of his “he purposed in Christ Jesus;”—that is, this counsel of God, even of Father and Son, Prov. 8:31, 32, was to be accomplished in and by him. And this glorious pattern he had in his mind in all ages, and brought with him into the world when he came to put the last hand unto it. This answered the תְּבִינָה or idea represented to Moses in the mount. He expressed this conception of his mind, when he gave out laws, rules, orders, ordinances, institutions of worship, the whole pattern of the house, as it was in divers manners and at sundry seasons to be erected. I have in the Prolegomena unto the first part of these discourses abundantly manifested that it was the Son who, from the foundation of the world, immediately in his own person transacted the affairs of God with men. Thither I refer the reader. He it was that walked in the garden when Adam had sinned, and gave the first promise unto him; which proved the foundation of the house

of God in after ages. He it was that was with the people in the wilderness, which gave them their laws and statutes in Horeb, and so built autocratically the house of God. And for the church of the new testament, when he immediately and visibly transacted all the affairs of the kingdom of God, it is most apparent he spake with and instructed his disciples in all things pertaining to the kingdom of God, Acts 1:3,—that is, of the house. And as God commanded Moses that he should make all things according to the pattern showed him in the mount, so Christ requires of his disciples that they should teach men to do and observe all things whatever he commanded, Matt. 28:20; which is therefore all that belongs unto the house of God."

Heb 3:3-6 NLT "Jesus deserves far more glory than Moses, just as a person who builds a house deserves more praise than the house itself. For every house has a builder, but the one who built everything is God. Moses was certainly faithful in God's house as a servant. His work was an illustration of the truths God would reveal later. But Christ, as the Son, is in charge of God's entire house. And we are God's house, if we keep our courage and remain confident in our hope in Christ."

The Tabernacle and the Temple were not mistakes, but ordained by God and built by man. They are illustrations or types of the Truth that God would reveal later. Namely the "later house" that Jesus would build which is more honorable in every way because the Master Architect is the One building it...and He in Himself is more honorable than any man who had been apart of or built His house made of temporal things. Jesus builds a house not made by human hands that is a fulfillment of what was meant to be illustrations or types in the Tabernacle of Moses and Temple of Solomon.

10/29/23

Hebrews 3:3-6 But Jesus deserves far more glory than Moses, just as a person who builds a house deserves more praise than the house itself. For every house has a builder, but the one who built everything is God. Moses was certainly faithful in God's house as a servant. His work was an illustration of the truths God would reveal later. But Christ, as the Son, is in charge of God's entire house. And we are God's house, if we keep our courage and remain confident in our hope in Christ.

John Owen commentary of Hebrews V3 p559

"In that he (Moses) was not thus employed and thus faithful in this or that part of the house of God, in this or that service of it, but "in all his house" and all the concernments of it. Herein was he differenced from all others whom God used in the service of his house under the old testament. One was employed in one part of it, another in another;—one to teach or instruct it, another to reform or restore it; one to renew a neglected ordinance, another to give a new instruction: none but he was used in the service of the whole house. All things, for the use of all ages, until the time of reformation should come, were ordered and appointed by him. And these things greatly speak his honour and glory; although, as we shall see, they leave him incomparably inferior to the Lord Christ...

In his (Moses) ministry he was a testimony, or by what he did in the service of the house he gave testimony. Whereunto? To the things that were afterwards to be spoken, namely, in the fulness of time, the appointed season, by the Messiah,—that is, the things of the gospel. And this, indeed, was the proper end of all that Moses did or ordered in the house of God.

This is the importance of the words, and this was the true and proper end of the whole ministry of Moses, wherein his faithfulness was tried and manifested. He ordered all things by God's direction in the typical worship of the house, so as that it might be a pledge and testimony of what God would afterwards reveal and exhibit in the gospel: for "Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. And it was revealed unto him, as unto the other prophets, that not unto themselves, but unto us, they did minister in the revelations they made of the things testified unto them by the Spirit of Christ, which was in them, 1 Pet. 1:11, 12. And whereas it is frequently said that Moses bare witness unto the Lord Christ and the gospel, he did it not so much by direct prophecies and promises of him, as by the whole constitution and ordering of the house of God and all its institutions, especially in the erection of the tabernacle and the appointment of the sacrifices annexed to it: for as the first witnessed and represented the assumption of our human nature by Christ, whereby ἐσκήνωσεν, "he tabernacled amongst us," John 1:14,—and therefore after the tabernacle was built, God spake only from thence, Lev. 1:1,—so did the latter that great sacrifice whereby the Lamb of God took away the sins of the world. Herein was Moses faithful.

And here the apostle takes his leave of Moses,—he treats not about him anymore; and therefore he gives him as it were an honourable burial. He puts this glorious epitaph on his grave, "Moses, a faithful servant of the Lord in his whole house."

We are the tabernacle of God that no human hands have made. Jesus said the Kingdom of God is within. We are individually the temple of the Holy Spirit—and jointly the Body (or house) of Christ. Where Moses was a type that ordered everything in the Tabernacle, Jesus orders everything in His house. This is a far more glorious house than that of the Old Testament because it is within each person that the Spirit dwells not in a house made by human hands that cannot truly contain His presence. Living stones made into a house to be a dwelling place for the presence and Spirit of God. Where we are His people and He is our God.

11/3/23

Heb 3:7-15 That is why the Holy Spirit says, "Today when you hear his voice, don't harden your hearts as Israel did when they rebelled, when they tested me in the wilderness. There your ancestors tested and tried my patience, even though they saw my miracles for forty years. So I was angry with them, and I said, 'Their hearts always turn away from me. They refuse to do what I tell them.' So in my anger I took an oath: 'They will never enter my place of rest.'" Be careful then, dear brothers and sisters. Make sure that your own hearts are not evil and unbelieving, turning you away from the living God. You must warn each other every day, while it is still "today," so that none of you will be deceived by sin and hardened against God. For if we are faithful to the end, trusting God just as firmly as when we first believed, we will share in all that belongs to Christ. Remember what it says: "Today when you hear his voice, don't harden your hearts as Israel did when they rebelled."

If all these things in the Old Testament were written for our example, then this should cause a pause. Sometimes it is a good thing to question our faith in light of what Scripture says.

We see the Israelites fall and die in the wilderness of unbelief. That unbelief causes a rebellious heart toward God. It is easy to read this account with a superior attitude toward them isn't it? When we know the whole story of how God kept them through every step of their journey. We see the beginning written in Exodus all the way through the Old Testament of the love of God toward them. How in their rebellion He corrected them and still kept a people from this group of people for His own. The thoughts of our own heart toward them can be "I can't believe with all the miracles and proof that God showed them they *still didn't believe*".

But if we take a look at what they were believing—we may find out there is no room for our superior attitude after all.

When troubles came their way, they would murmur and complain, then they would cry out to God. Then they would heave a sigh of relief and rejoice that life was good again...but would not truly keep God in their thoughts. They were only thankful after the relief of their physical troubles. Then they put God away until the next crisis. That pattern set them up for falling into unbelief and listening to the bad report of the majority of spies that came back from the promised land. They had not given nor trusted their whole life to God...no matter what would come. Their focus was on their own survival and their own good rather than on how God would glorify Himself through their life circumstances.

Are we, am I, any better than they were? Where is my belief placed...or how am I walking in my belief and trust in Jesus? Am I believing in His love for me no matter the storms, hardships, and trauma of life? What if what I am praying for never comes to pass, or the exact opposite becomes my reality? Will I harden my heart in unbelief of His love toward me? Even this, friends, even this is in His hands. You see, when horrible things happen to us or to those we love, we can take our unbelief to Him. We can wail and grieve and admit we are angry to this approachable God who sits in unapproachable light...because of Jesus. He is not offended with our honesty. He is not taken back by our wavering faith. If Israel would have just went to God with their fear and unbelief like David did and poured their heart out to Him, He would have kept them. If He is the same God through all of time, and He is, then the sacrifice He requires is a contrite heart...which includes bringing to Him any unbelief that rises up in our heart. Knowing that we do not have what it takes in our own self to believe...even that He gives from the storehouse of His grace and mercy toward us. Believing that He loves us with an everlasting love and nothing that comes our way is in vain. He uses every heartbreak, tragedy, trauma in our life for His glory...He reveals His love through it. We do not have to hide our confusion, doubts, or disappointment from Him. He invites us to come and taste that He is good in the middle of the storm and after the storm has passed.

Our advantage over the Israelites is we have the Holy Spirit dwelling inside these jars of clay. He is our sustainer throughout all of life's troubles...and all of life's eases. Through every ebb and flow Jesus promises never to leave or forsake us...we will never walk alone...and He NEVER loses even one the Father has given Him. Amen

11/14/23

re: Heb 3:7-15 John Owen commentary of Hebrews V4 p94 "He "sware in his wrath;" that is, with great indignation. Let the place be read as before set down, where the frame of the heart of God towards them is expressed, and the greatness of his wrath and indignation will appear. Now, whereas the holy nature of God is not in itself capable of such commotions, of such smoking wrath and anger as are therein described and represented, the sole end of these expressions must needs be to show the heinousness of the sin that the people were guilty of. And herein lies an infinite condescension of God, in taking care to instruct some in and by his deserved wrath against others: for such weak and mean creatures are we, that we have need thus to be instructed in the holiness of God's nature and the severity of his justice against sin; for whatever we may ween concerning ourselves, we are not indeed capable of any perfect notions or direct apprehensions of them, **but stand in need to have them represented unto us by such effects as we can take in the species of into [our] minds.**"

Perhaps the best way for me to explain what the Lord has shown me these last few years is to write as if He were speaking. So, taking some liberty...knowing that I do not hold all of the understanding of the mind of God...here is what I see Him saying throughout the whole of human history.

"I am that I am from beyond time and space. From the secret councils of My own being I began to reveal Myself. To make Myself known. I created all things—I humbled Myself to show finite minds Who it is that I am."

We often only see the humble nature of God through the lens of Jesus dying on the cross for our sins. And this is the ultimate display of that humbleness of God the Son showing the great love of God toward us. But...there is another element of God's humility that can be thought about. This great God that does not need anything or anyone to make Him better or more whole than He is...He is absolutely perfect in Himself. Where there lives no strife or really any wrath or indignation or jealousy...this God—chose to humble Himself and create all things. Then He humbled Himself further to show Who He is by His interactions with that creation. All that He does is for the single purpose of making Himself known and approachable to this creation. The greatest revelation, or display, or example of Who He truly is within Himself is found in the redemptive history of man (women). Where that act of redemption is the closest thing to His heart that He has ever done. How else could He show the great love that He is other than showing what would make Him wrathful or jealous if indeed He could be given over to those emotions in His innermost being? This is the humble nature of God where He speaks and deals with every soul He is set on redeeming through Jesus in a way that particular person can understand and know Him. The sacrifice of Jesus is meant for more than an escape from hell and the law of sin and death. It is meant to cause our very being to fall in love with not only Jesus—but points us to the love of Who God is in His own self. This three Person One God that is Who He is and has granted the great privilege—to those who will—to get to know Him more and more...that will never end through all of eternity. Those thoughts are beyond our ability to comprehend, but not beyond holding in faith that He is continually working all things in our life together—all things: our blessings, prosperity, trials, tribulations, losses, and even our sin—in a way that reveals Who He is. The God who IS love and desires to be all in all in our individual

life. He shows us our sin so He can show us His glory, His love and power over it. He shows us our weakness so He can reveal His strength. He shows us we do not know everything to prove that He does...and that we can trust Him even in those moments in life where nothing makes sense. Even when things happen that take us by surprise...nothing takes Him by surprise. This is what those Israelites missed who were sentenced to wander the wilderness for 40 years. They only saw the inconveniences of God, but forgot or were hardened to seeing the love of God in it. "Father, let my heart not be hardened in trials, but also in prosperity where it is human nature to forget where all the good benefits come. Lead this generation into Your rest Father. Cast us not away to die in the wilderness. Rise up a people by Your Spirit and show this generation Who You are through every calamity, trauma and trial that You would bring. Show mercy, Lord, for Your own names sake. Amen"

(We would not know certain things about God if those particular Israelites' hearts had not been hardened. We must "let God be God" so to speak. He is absolutely sovereign over all things and that is the greatest comfort of all.)

11/20/23

**Heb 3:12** Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.

**Heb 3:13** *But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin.*

**Heb 3:14** *For we have come to share in Christ, if indeed we hold our original confidence firm to the end.*

**Heb 3:15** As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion."

**Heb 3:16** For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses?

**Heb 3:17** And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

**Heb 3:18** And to whom did he swear that they would not enter his rest, but to those who were disobedient?

**Heb 3:19** So we see that they were unable to enter because of unbelief.

The last word describing the word exhort in Strongs is "pray". The best exhortation toward others is to talk to them about what the Lord is doing, saying, and showing in your own life. More times than not, that is the very thing that He uses to encourage, exhort, teach etc those who He puts in front of us at any given time. Those divine meetings that He designs to work through one to another for His own purposes of keeping each heart from becoming hardened in this life.

All exhortation should come from the place of prayer...that is where we get the ability to love one another. Where we grow in the Spirit to speak the truth in love and grace. "Help us Father to stay tender hearted toward each other. In the name of Jesus. Amen"

11/24/23

[Heb 3:14](#) For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

John Owens commentary of Hebrews V4 p143

"We, "The beginning of our confidence." By which variety it appears that some know not how to express the words, as not well understanding of them, and that others were not satisfied with the conjectures of their predecessors. Neither are expositors more agreed about the meaning of the words. Some by ἀρχὴ τῆς ὑποστάσεως understand the gospel, some faith, some hope, some confidence, some Christ himself. Most fix on faith to be intended, which they say is termed ὑπόστασις, or "substance," because it is that which supports us, causeth us to subsist in Christ, as the just do live by faith. But it may not be amiss to inquire a little more exactly into the proper emphasis and importance of this expression."

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The Strong's Concordance entry for confidence:

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***Jn 15:5 Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing.***

What we put our confidence in, that is what we bow down or depend on for our strength to do whatever it is we are doing. Even the idea of being able to live life in any kind of peace in our own mind and soul. Who or what do we depend on for everything. If it is a hands on work..do we depend on our own strength and that of others to see the task through? If it is some inner turmoil in the mind or soul do we depend on a friend, spouse, or councilor to fix our problems? God may use others to help us along hard paths in our walk, but who are we continually looking to? Who are we bowing down to and truly depending on to support us?

This reminds me of the Shulamite woman in the Song of Songs leaning on her beloved at the end of the book.

11/26/23

John Owen commentary of Hebrews V4 p145

"It may therefore be understood of the gospel itself, which is called "the beginning of our confidence," because it is the means of begetting faith in us, and producing that profession wherein we are to persevere; and this sense is embraced by some expositors.

There seems yet to me that there is another more genuine sense of the word, suited to the scope of the place and design of the apostle, without wresting it from its native signification. We have showed that our partaking of Christ is our being united unto him; and the ὑπόστασις, "hypostasis," which on that union we are bound to preserve and maintain, is our subsistence in Christ, our abiding in him, as the branches in the vine. So the word signifies, and so it is here used."

Today's meditation: the words substance, confidence, abiding, existence, union.

***Jn10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.***

"He gives life, and life more abundantly" The children of Israel did not abide in God. They were not united with Him knowing that through every lack that He desired to show them His tender lovingkindness. They missed the substance of Who God is. All they saw was the provision was unsubstantial...lacking. Instead of holding confidence like the three young men who said "Our Lord will save us from the fiery furnace, but if not, oh king, we will still not bow down to your idols", their evil minds strayed to thoughts of returning to Egypt...back to where their hearts were still united...where they put their confidence in continuing to exist.

But, now, we have the promise of a greater substance. A more abundant life. A greater confidence. Because the Holy Spirit unites with us. Communes with us. Keeps us when our hearts and flesh fail to cling to Him...He clings to us. Through the fire and through the flood. Through drought and through times of plenty. He is the only source of life no matter who recognizes it or not. But it is the ultimate joy for those who not only recognize it, but desire to abide—to hold—to cling onto His Holy Spirit knowing and understanding this tender loving kindness Who is God.

12/1/23

**Heb 10:24** And let us consider how to stir up one another to love and good works,

**Heb 10:25** not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

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**Heb 10:32** But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings,

**Heb 10:33** sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated.

**Heb 10:34** For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.

**Heb 10:35** Therefore do not throw away your confidence, which has a great reward.

**Heb 10:36** For you have need of endurance, so that when you have done the will of God you may receive what is promised.

**Heb 10:37** For, “Yet a little while, and the coming one will come and will not delay;

**Heb 10:38** but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”

**Heb 10:39** But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

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How to stir up one another to love and good works?

This whole passage talks about actually living a life of faith in front of others. Letting how we live become the "stir up" in others. Not by merely the words we speak, but the way we live become the testimony or proof of our confidence in God that He is able to do all things well. Are we only preaching to people when we gather, or are we actually living these precepts out in front of them? Is our life concerned with touching those that come along on our path...who is in front of us right now—at any given moment—with the love and goodness of God? Are we spending enough time alone with Him to be filled with His anointing to do these thing He has called us to do? Are we practicing what we preach?