

THE BOOK OF HEBREWS

Chapter Three

Verse:

1. *Wherefore, Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*
2. *Who was faithful to him that appointed him, as also Moses was faithful in all his house.*
3. *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.*
4. *For every house is builded by some man; but he that built all things is God.*
5. *And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;*
6. *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*
7. *Wherefore as the Holy Ghost saith, Today if ye will hear his voice,*
8. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*
9. *When your fathers tempted me, proved me, and saw my works forty years.*
10. *Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.*
11. *So I swear in my wrath, They shall not enter into my rest.*
12. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*
13. *But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.*
14. *For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;*
15. *While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.*
16. *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.*
17. *But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?*
18. *And to whom swear he that they should not enter into his rest, but to them that believed not?*
19. *So we see that they could not enter in because of unbelief.*

Vs 1' *Wherefore holy brethren*' Now, who was he speaking to? If he called someone holy brethren, there must be some unholy brothers out here. Are there some unholy brothers out there? Yes. They were referred to as half brothers in Joseph's life. He had one brother and ten half brothers. We have a lot of half brothers in the churches. So he said, '*Wherefore holy brethren*' now he said the

'holy brethren' are 'being partakers of the heavenly calling'. Would we call that the spiritual call, the call to maturity? *'Consider the Apostle and the High Priest of our profession'.* Literally it's a confession or profession. It's his job. We should look at Christ Jesus the Apostle, the number one sent man. He was the number one sent man, and he set the calling for everyone, didn't he? *'Who 'being' not was, who he is.* God wasn't anything, 'he is'. Whatever God is He is, period. Didn't He say in Exodus 3:14 **'I am that I am.'** I be who I be. You be who you be, and He is who He is; present tense at all times. He is not futuristic and He is not out of the history realm. He is not either one of those, He is present all the time.

Vs 2 *'Who being faithful to him that appointed him'.* So he is saying Christ Jesus was faithful to the one that appointed him, who was God. *'as also Moses was faithful in all his house'* Moses was the most faithful man that we had, at the time. He was used here as an example.

Vs 3 *'For this man was counted worthy of more glory than Moses'.* Most of the church today still looks back at the Tabernacle of Moses and the things that Moses did and they are still teaching that as the pattern. There is a different pattern today and I don't want to get into something else here, but you'll find that in Hebrews 9. We have got to get out of the Old Testament thinking. Old Testament ways were patterns, shadows and types. Today we have a reality in our lives. I don't have to have a pattern of Christ in my life when I have Christ in my life. We have got to get out of the thinking that we are still living back under the shadows and types. Shadows and types are beautiful, I love them; I love to teach on the shadows and types, but when you have the reality you have got to come to a place where you drop your anchor. You don't need to be floating around in all of these patterns anymore. I have got to have a place of stability in Christ Himself.

Back to verse 3 *'Because this man was counted worthy of more glory than Moses, insomuch as he who has builded the house has more honor than the house'.* God, Christ created this house. So why should this house (I'm speaking of my body, as Moses being the natural man, or my natural body). Why should it get glory and it didn't do anything. It was created. God is the one that should get the glory. He created this wonderful body we have. He is the one that should get the credit for it. Not the man. Moses was called. And I might add that he was called out of Idolatry. He was a moon worshipper. No different than us. Everyone says, well, I'm not an idolater. Yes, you are. All of us are idolaters in some form. We all have idolatrous images in our mind. We all think of things incorrectly. Would an idol be a false God? Then how many of us have false images in our mind of what we

think, and we don't want to hear anything different? How many of us do that? It's an idol; it's a false image in my head. How many people should I say in the world today that profess to be Christians have a false image of their Father, which is nothing more than an idol? Because they think their Father is this mean guy who can't wait to throw them in hell and burn them if they make one mistake.

I had a natural father who was very strict, and yet he would have never thrown me in a place like that. And I don't think my natural father had anywhere near the capacity of my spiritual Father, do you? And yet He is going to do it to me? No, that is a false image. We have to change these images in our mind. If we renew our mind like Paul told us to do, we will see that true image of our Father and we won't be thinking of those idols anymore. So we have to realize that the house is not as important as the one who built the house. And you know, when someone builds a house, what do they usually do to it? What do they use it for? God built a house for what reason? To live in it. So guess what, the one living in your house is more important than your house. That is amazing. People can't see that. They want to worship flesh and yet the one who built this flesh is more important, and they are not paying any attention to Him. This (the flesh) is not important; it's the one inside that is important. It's the Spirit of God in the house.

Vs 4 *'Because everyone is what? Is created by someone or some man, but the one that built all things is who? **God**. That makes it simple doesn't it? Who built this thing? **God did**. Where does He dwell? In this house that **He** built. When the house was built long ago, the house got cluttered up. I don't know if any of you have been to a construction site, but they get pretty messy. You can build the finest castle in the world, but while they are building that sucker, it is messy. And guess what? He had to send a clean up crew called Christ. And so Jesus came to clean the house so God could dwell within this temple. If you could see the pattern it is so beautiful. He knew exactly what it was going to be in the natural and so He set the spiritual to match right to that and it's just beautiful. He sent a cleanup crew in. And we are part of that clean up crew. And if you don't clean up your own house first, how are you going to help someone clean up his or her house? But you know in the natural it is usually the opposite, because if someone needs their house painted, and they are a painter they need their house painted, if someone is a mechanic they need their car fixed, whatever. If you're a roofer usually your house leaks. Because you don't have time to take care of it cause you are always taking care of something else. That is the natural way. The spiritual way says that you have to take care of home first. If I can't get my tabernacle in order, I surely can't get yours in order. And Paul said this: *How can we rule the house of God if we can't rule our own house well?* Not just rule it, but rule it well.*

Appropriately. We have got to run this thing appropriately or it isn't going to work. We have to do ours first, before we can help anyone else.

Vs 5 *'And Moses indeed was faithful in all his house as a servant, for a testimony or as evidence given of those things given which were to be spoken of after or of later on'*. He was going to use him as a testimony, as a witness, as evidence of what he was saying was going to happen. There are your shadows and types. He used that to show you something. Let me say that again. *'And Moses indeed was faithful in all of his house as a servant for a testimony'* and that word 'testimony' is 'as evidence given'. Evidence given of those things, which were to be spoken of 'after' or 'later on'. So there sets the pattern of the shadows and types.

Vs 6 *'But Christ as a son'* over what? **His own house**. He moved in, built his own home and says, 'Guess what? Here I am.' There is the new order, whose house we are. Now, He built this house and He moved into it. Now He didn't come along and build a new house, He came and remodeled the house that He already built that got trashed by humanity and religion. He just came in and said, 'I'm going to sweep it out'. Another pattern is in the gospels. It is when He went into the tabernacle and took a whip and beat out the moneychangers and the sellers and all that stuff the merchandisers of the house of God. Boy that ought to ring true to a bunch of preachers today shouldn't it? So, he said, *'Christ as a son over his own house; whose house we are, if we hold fast the confidence'* (now this word 'confidence' is real interesting, because if you act in confidence most people say that you are arrogant.) There is a difference between arrogance and confidence. Arrogance is 'not knowing' what you are talking about and thinking that you do. Confidence is 'knowing' what you're talking about. But this word 'confidence' literally has these meanings: Boldness, courage, and freedom in speaking, frankness or bluntness. Lloyd a gentleman in our fellowship told me that the people he hangs around with plays chess with and went to college with, they call him 'Blunt Lloyd'. I've been called that and a whole bunch more. And when we tell the truth and just speak truth, people are going to misread you by their natural mind and say that you are arrogant, you're blunt, you're too honest for people, but that is the only thing that is going to help people. Lying to someone will not change them. They will stay in the mess that they are in. You have to tell them the truth, and believe me it is not an easy place to be because they are not going to appreciate it most of the time.

Jesus came and told the truth and they appreciated it so much that they hung him up and made him an idol on a tree. Come on. If they hung him on a tree, how are they going to treat you? We have to see this.

Vs 6 Cont: *'And if the rejoicing or the boasting of the hope or the expectation is stable until the end.'* Now, what is it speaking of here? My hope and stability has got to be there until when? Until this flesh is done, dead and finished. I can't say 'I've attained' and then, 'now I'm about to go and do what I need to do, what I want to do'. It's not to grow up so you have your own mind. It's to come up and do what Father wants until the end. There is one thing that I have always had a problem with in church realms, and that is preacher's retiring. I'm sorry; I don't have any intention of retiring. I will preach until I die. As long as I can open my mouth and speak I will speak, if I have to lie in a hospital bed and speak. I am never going to stop preaching the gospel of God. And I have an idea I will do it when I die too, in the flesh. I don't think I will ever stop talking about God, because I am going to be with Him all the time, so why should I ever want to stop talking about Him? I am going to tell everyone how good it really is. Because they really don't know or they would be feeling just like I feel.

Vs 7 *'Wherefore as the Holy Ghost said, today....* that word 'today' is not right. What should it be? **'Now'** *'Wherefore the Holy Ghost said, today NO, 'now' if you hear his voice'*. Most churches can't believe it's 'now' because they say that God doesn't speak today. So what did someone do sew His lips together? How did they stop Him? Did they punch Him in the mouth and shut Him up? That is pure ignorance to say that God cannot speak. God has been sitting mute since the first century for two thousand years and never spoke into humanity again. How could that be a Father in love with His sons and He won't even speak to them. I know they aren't listening, but they are talking about Him, that He doesn't talk. I know they don't have the ears, but that doesn't mean that everyone doesn't have the ears. Because He said somebody is a holy brethren didn't He? That means He's talking to someone, because someone has the ability to listen to Him.

He says in verse eight once you realize its **now**, don't harden your heart because God is speaking to you. I've had people out of my past have problems and I would try to go to them and say, 'Hey, brother, sister there is such and such a problem and I don't think you see it, and if you don't see it you'll never change. Let me help you, or show you something and then you and God make up your mind which is it. And I was rebuked, "What are you doing telling me about this, I'm aware of it?" I said, 'But you have been aware of it for five years, the book says, **NOW**. If God shows you something when should you deal with it? **NOW**. If God shows you that you have a problem there is no waiting for that. He didn't say any where in the scripture 'hey, look guys, I know you have a problem with these things, just take your time when you get ready, at your own leisure do what you want to do, and at your own leisure change when you want to'. Something

else will take root and grow. The longer you let the root grow the bigger the root grows and the harder it is to get to it. Why do you think He said in Psalms, *'blessed is he who takes and dashes thy little ones (talking about the Babylonians) takes the baby by the feet and bashes their head against the stone'*. Sounds gross doesn't it? When I first heard that I said, "My God, that can't be God". But then I realized He was speaking in parables. And you see He is talking about taking these Babylonian thoughts out of my head when they are little instead of waiting five years down the road; if you wait five years I have an idea you will never take them out. You take hold of them when they are little because they don't have any force then. They haven't got any root in you and you can get them out of the earth very easily.

Vs 8 He said, *'Harden not your hearts as in the day of provocation'*. Now, this word 'provocation' what do you think this is speaking of? Who was being provoked? Think about this now I'm talking about the Jews in the desert. Who was provoked? The Jews were provoked, but most people teach that they were provoking God. And that these people are provoking God through their stiff necks, hard heads and sin etc. No, God put them in the testing to provoke them to come back to Him. I'm just saying that that is what I've been told. I've been taught that these people provoked God and that is why they died. No, God was provoking them; God was trying to get them stirred up. Isn't it just like our lives? These provocations come in our lives for what purpose? To get us moving, get us stirred up (hey, that's not comfortable here, let me go find some place that's right, this isn't the place for me.)

'As in the day of temptation in the wilderness' (in the wilderness); that is your Pentecostal experience. The desert. That's when all the testing comes about. When you are a child, God can't test you, you don't even know what is going on. All you do is sit down and cry. You can take a child and go up to them and say, "Boo" and you get them to cry. And that is what happens to us in our immaturity. We get squalling about everything. Whaaa, somebody looked at me wrong, Whaaa he touched me, and Whaaa you know something like that. But then when God grows us up, He sends His sons to the desert because you have to go through something, and you have to realize what is going on. You will find out just like He said, they'll tell you *'Lo, he's in the desert, don't go there', cause he's not there*. You know where He is? **He's in you**. He said He moved in the house He built. Are you the house He built? Guess where He's at, He's in you. And what He is going to do by putting you out in that desert is show you that nothing external will help you. Nothing external is going to help you out there. You are going to turn to the internal. The God and the Christ within you and you will be

able to get through that desert. He is your infallible guidance system that will take you through it. Nothing that man can give you can get you there. It has to come from within, and the only way He can teach you that is to separate you out there, where there is nothing out there but sand, and cactus, and snakes, and scorpions, and tarantulas and that isn't going to help you a bit. So He is going to get you out there and separate you from all this stuff of the world and get you straightened up.

Vs 9 *'When your fathers tried me by testing me and saw my works forty years.'* They were tempting God, they were testing God: They were saying, 'Okay if you're God, show me another miracle'. Sounds like Pentecostal realm to me. "Raise somebody from the dead. Give us water out of the rock". They wanted all the natural phenomena. But how about the spiritual phenomena that you walk about, and I see the life of God come into someone and no one recognizes it, because they are all caught up in the natural things by their standards. (Don't think that I am saying this for a minute.) By their standards, they want to see arms grow on somebody so he can pick up a gun and go and kill somebody. They aren't worried about his heart being changed; they're worried about his physical body being changed. FLESH what good is it? Nothing. It's just a vessel right now; it's just a house that He has chosen to dwell in once He has cleaned it up.

Vs 10 *'Wherefore I was grieved, or literally displeased, with this generation and said that they do always, the word 'always' is incessantly, that means they never cease; they never cease to err in their hearts'.* Does that tell you where the problem is? They never cease to err. Jeremiah 17:9 *'the heart of man is desperately wicked and evil above all things.'* When you get a hold of this thing and realize that it is not about some devil or some demon, it's about the heart and the thought process in your heart, there lies the problem. When you have the heart of God, you won't have those problems. If you have the heart of God, you have not that problem. And the only way you have the heart or the mind of Christ is you have to be conformed to the image of Christ and not the image of this world. And it's going to be done in the wilderness. A man recently told me that he was in a room with hundreds of people and he felt like he was by himself. That is a natural sensation because it is like you don't exist. I sense that all the time. I was in a room last night with several people and most of the time I felt like I was invisible. It was okay with me it didn't bother me a bit. There was some I knew there, some I talked to and others it didn't make any difference, because I understand, as a son that is what you have to walk through. And if you can't handle that, something tells me that you are not going to get very far. You have to be able to take this pressure and go on. There is a reason for this pressure. It will make me learn something, so I don't reject it. Proverbs says that you have to learn

to love rebuke and correction. Does that tell you something? There is something in there for you, if you can love it. Not because you are a sadist and you want to get beat up all the time, but you know that it will change your nature and your character. It says '*They do incessantly error in their heart and they have not known my ways*'. The truth is, the church knows about God and they know there is a God, but they don't know His ways. They don't know His name and His nature. They can't cry out to God in His nature, because they don't know His nature. They are crying out in their humanistic view of who God is. Did you ever see Jesus crying out to God, "Oh God these ole bad people are going to beat me up and hang me on a tree, they're going to scourge me and strip me naked, please God stop it, don't let it happen." Did you ever hear anything like that? That is what the church yells out. They are always yelling at God, screaming at the top of their lungs because they think He is hard of hearing (He's an old man you know; that's their picture of Him, they have a false image of God). They are screaming at God to fix them, help them. I don't need God to fix me, He already has. I need to realize what He has done in my life. That is what I need to do. It is a finished work but I have to see it. I have to believe it; experience it. And crying, murmuring and complaining are in the Passover and Pentecost realm. When you come to tabernacles you don't complain and murmur and cry. You just go on and do what you have to do. There is something you have to do and you have to do it. You have a directive from the Father; you go. Not my will but thy will be done.

Vs 11 '*So I swear*' in my what? Wrath. Well come on we missed something here. It is '*desire*' literally. It's the Greek word 'orge' it means desire. Everyone thinks that wrath or anger is in the negative sense. Wrath is 'orge' and anger is 'thumas' in the Greek language. And everyone has taken this word and made something negative out of it, but it is actually very positive. '*Not in my wrath, but in my desire; He swore in His desire that they should not enter into His rest* or His abode. The word '*rest*' is His abode or His place of rest. Now where is His place of rest? It's in us, in His spirit. So He swore, '*they will not* (the ones who did not believe, they couldn't enter in because of a evil heart of unbelief) *they can't enter into his rest*. I'm not speaking about a big tabernacle, I am speaking about ourselves; they can't come into the spirit realm. And who was He talking about? The ones who were of a mature age in the time of the provocation. When He sent them in and there was Joshua and Caleb and the other ten spies went in, and two of them (Joshua and Caleb) saw the truth. They saw the adversity, but they saw the fruit out of the adversity. They said, 'Man there are grapes there as big as basketballs'. (They really didn't say basketballs, but I'm using that as an analogy). They saw these great big huge grapes. Grapes speak of what? Fruit, but it's wine, it's anointing; it's the wine of God. They saw the overcoming ability of going

through those testings and those people that were there as opposition. Don't worry about them. So they make us look like grasshoppers, so what? God is greater than they are. That is the heart of Joshua and Caleb. And the other ten said 'Oh we can't go in, there are giants in the land and we look like grasshoppers to them.' They were in fear; they didn't have the perfect love in their heart. So that is the ones He is speaking about.

We were sharing recently with someone over in our town, and the man said something like this, 'There were only two that came out of the desert.' I said, 'who told you that, because it wasn't the scriptures. The only ones that died in the provocation in the wilderness were the ones who didn't go in, and it was the men. It wasn't all the men, women and children it was only the men who were above twenty years of age who were marked for time of war. It was the ones that were mature enough to go to war, between the ages of 20 and 50 I believe it was. So guess what? There were probably a million to a million and a half people that went in there that walked through the desert for forty years and went in as mature people and went on in there. How many people do you think were birthed out of groups of a million to a million and a half people every day? What do you think that congregation grew to? There was a bunch of people that went in, plus you had your whole tribe of Levi. The priest didn't die. All that stuff was going on. And these people telling this foolishness that only two people went in. Well if two people went in and both of them were men, that means that two men had to have reproduction and I don't think that is spoken very well of in the Bible. You know, two men together. Do you understand what I'm saying here? Someone has totally missed the mark. You can't have two men reproduce anything. It takes a man and a woman. It is just the error of their ways. We have to get past all of that foolishness and see the truth. But you see I could have said when that man said that only two made it, I could have said, 'uhmmm ' but then I would have been refusing him the knowledge of the truth. He may not even have liked what I said, but it doesn't make any difference, I told him the truth. And when I told him the truth, he wasn't offended; he realized that he had spoken out of circle. He had gotten out of the realm of where he should have been. He was talking out of what someone had said instead of talking out of something that he knew.

Vs 12 *'Take heed, brethren, lest there be in any of you an evil heart of unbelief* (where does the problem lie)? It's not in somebody out there, but the problem lies in the unbelieving 'evil' heart); *an evil heart of unbelief*. And people say, 'Oh it's not me, I've been saved.' Well I'm going to tell you, some of the nastiest people I have ever met were people that are in church. I'm serious. Heathen people out there in the world, they won't bother you, church people will cut your throat and

throw you out the back door. Throw you out with the trash; I'm serious. Some of the meanest, nastiest people I've ever met are church folk. They would rip you in a heartbeat and think they are doing God's work. But isn't that the pattern? Oh my, they get bitter instead of better. Go listen to the tape on the book of Ruth. You'll find out what her name turned out to be. Orpah, Naomi, Ruth. Naomi is what? Pleasant. But she changed her name to bitter before the end of the first chapter because God had dealt with her bitterly. She was squalling a little bit.

Let me repeat something in verse twelve. *'Take heed'* that means pay attention *'brethren lest there be in any of you an evil heart of unbelief, in falling away from the living God'*. That's what it should say, 'departing or falling away from the living God.

Vs 13 *'But exhort one another daily'*, the words *'one another'* is wrong. The words *'one another'* is the Greek word *'heautou'*. It's a pronoun. It should say *'exhort yourself'*. What did David say? When there was no one to encourage him, David encouraged himself. Do you know what that tells me? There isn't any place for Whaaa, whaaa, encourage yourself. Why? **Because you have the living God within you.** You have the Christ within you, so why cry, murmur and complain? Because all of your crying, murmuring and complaining to is another temple of flesh. Speak to the God that is within you and let that God encourage you. You do not need to whine, murmur and complain to someone else. Grow up. And I am passionate about this, and I won't apologize. We need to grow up. *'Exhort yourself'* how?' The language actually says this: But exhort yourself accordingly each day, as long as it is called **NOW**. *Encourage yourself accordingly each day as long as it is called now, lest any of you be hardened through the deceitfulness, or the 'delusion' of sin; the delusion of missing the mark.* Encourage yourself, know that you are a Son of God: don't listen to this crap that people throw out at you: 'Oh you've done a bad thing and God is going to get you.' But encourage yourself. He said, *'they have been disillusioned through sin'*. Disillusioned by missing the mark. Hey, I missed the mark yesterday; I will probably miss the mark today. So what. What did He die for? Why was He on the tree? What is His mercy and grace for? Quit listening to that delusion of missing the mark. I didn't intentionally miss the mark, I was trying to get it but I missed; I fell short. No condemnation! You have got to come to the place where God is God. Let him be who He is. He is a deliverer; if He came to deliver you then let Him deliver you. Quit going back and thinking about this craziness that God is going to get you if you make a mistake. That isn't deliverance, that is condemnation; that is leaving you in prison. *'Through the delusion of missing the mark, because... now this is all tied together.* (Vs 13 and 14)

Vs 14 *'For or because we'*, what is we? It's no singular thing here. This is a corporate thing. *'Because we are made* (present tense are made) *partakers of Christ, if we hold* (see the word 'if we hold' there, it really is in the language.) *If we hold the beginning of our confidence* (and that word confidence is not right). It should say *it's the beginning of our foundation*. What is the beginning of our foundation? **Christ**. If I hold on to Christ I'm part of Him. You are a part of Him; you can't lose that. If you're in Christ, how could you lose that? Then what was His purpose? No one else has been able to deliver any one else in this world have they? Only one foundation has been laid. No other foundation can be laid, according to this word. It's Christ. *'Steadfast or 'stable' until the end'* If we hold on to this foundation of Christ unto the end. That doesn't mean that we can attain to something and then quit. That means we hold on to it until we get to where we are going. It is until the race is finished. It is like Paul said: 'I've run my race.' And you are going to come to a place in your life when you know you have come to the end of your race; God will let you know it. You will know it, because He said that He would never do anything except He reveals His truths to His apostles and prophets, **His mysteries**. Read Ephesians chapter 3:5 and you'll find out.

Vs 15 *'While it is said* (literally, in the saying, is what it says) *today or now, if you will hear His voice, harden not your heart as in the provocation'*. *He is telling you the same thing*. As it was then in that saying, it's the same thing today. Now, if you hear His voice, harden not your heart. What is He telling you? Don't listen to the garbage that your mind tells you. I have to know God's word so when I hear these things in my mind, and everybody hears things in their mind don't they; if you can't be honest and say that, then you might as well give it up. But everyone hears things in his or her mind. If I don't know what the foundation truly is, how can I say that it is God talking to me? It's just a question can you hear that? If I don't know the nature of God when something comes to me, how do I know if it's God or not? I hear all kinds of things that people say, 'God told me' and as soon as I hear them I say, 'umm mmm' that is not God because His nature is not that way. They will tell me things God told them to do, and I will say mmm mmm mmm, God didn't tell you that, you told you that' your other God told you; your, **ego**.

Vs 16 *'Because some, when they had heard did get provoked, howbeit not all of them that came out of Egypt by Moses'*; not all of them were provoked and dropped in the wilderness. He's telling you that there are a lot of them that came out. Not all of them died out there, but just the ones that were provoked.

Vs 17 *'But with who He was grieved forty years.'* That's the only ones that died. He is telling you very plainly here. The ones who died in the wilderness were the

ones who were provoked, and scared, and afraid to do what God told them to do. They did not believe God; they had an evil heart of unbelief. God said ‘Go in the land, and they said, ‘but there are giants there.’ So, go in the land; don’t you trust God to finish it. You just do what God says. *‘Was it not with them that had sinned, or literally, missed the mark? They were stiff-necked, hardheaded, unbelieving Jews right? And I’d say that some of them that died there weren’t just Jews, there were other nations too that came in amongst them. ‘Whose carcasses or bodies fell in the wilderness’?*

*Vs 18 ‘And to whom swore he that they should not enter into his rest, or his resting place, or abode except to them that did what? Believed not. You cannot enter in as long as you do not have belief in your heart. As long as it’s disbelief, you cannot come in. You can’t enter into His place of rest as long as you do not believe what God says. As long as I believe what I think in my mind, I’m not entering into God’s rest because I am still in turmoil. And the church says, ‘Aw, I walk in the peace that surpasses all understanding, bless God’. Then before they leave the church, they have slapped their wives, spit on their dog and kicked their kids. And I’m talking about the preachers too. Come on, they don’t know the peace of God. That is why they have a problem. It’s unbelief in their heart. If God says do it, then do it and that’s it. **DO IT**. He is never going to tell you to do something that doesn’t ring true in this scripture. Anything God tells you to do should ring true in this scripture, in multiple places because every word is established in the mouth of two or three witnesses. It has to have a witness to it and most of them do not, they just hear it in their head.*

*Vs 19 ‘So we see that they could not enter in (not because) but **through** unbelief.’ Now the word, *unbelief*, do you know what it really means by the language? We say unbelief and that can cover a multitude of things. It language says faithlessness through faithlessness, disbelief and disobedience. That is what the language says that the word ‘unbelief’ is faithlessness, disbelief and disobedience. That’s what keeps you out of the Kingdom of God. You cannot enter into His resting place, and His resting place is in the very center of you, in your spirit, in the very internal part of you; and you can’t get there except through belief and in trust in Him.*

What do you think the Cherubim are? Its those imaginary creatures in our mind that keep us from entering into that most Holy place). Hello!!! Can you hear the pattern? The thought processes, theses imaginations in our mind is what keeps us from entering in. ***It’s unbelief***. It has nothing to do with physical works. It’s in your mind; the whole thing is in our mind and no one wants to believe it. Pattern,

they didn't believe; what are they going to do? Fall in the wilderness. They will fall in Passover and Pentecost. Every one of them fell in sand didn't they? They fell out in the desert so what did they fall in? Sand. Isn't sand a covenant? It's a Pentecostal covenant. And when you say sand, you're talking about Passover; the dust covenant too, because there is a whole bunch of dust in the midst of that sand isn't there?

David L. Fields