

Heb 3:1 Therefore, kadosh Yisraelite brothers, partakers of the heavenly calling, (clearly writing to devout believers, holy brothers, partakers of the heavenly calling. This is the only place in the Apostolic Scriptures where the term *adelphoi hagioi* - holy brothers is used).

consider the Sholiach and Kohen Gadol of our confession, the Moshiach gauvh; (because they're true believers they're admonished to consider the Apostle and High Priest of Malki-Tzedik - it's the true believers charge, that only the true believer is interested in! Consider = *katanoeō* - to make a careful study or investigation of.)

Matt 11:28 Come to Me, all you that labor and are heavy laden, and I will give you rest and help you to bear your yoke. 29 Take My yoke upon you, and learn about Me; for I am meek and lowly in lev: and you shall find rest for your beings.30 For My yoke is gentle, and My burden is light.

Learn of Messiah, gaze upon Him, not learn a bunch of Levitical Temple procedures and gaze in awe upon phony Levite teachers that are trying to pull you back!

Consider the Sholiach and Kohen Gadol of our confession,have you confessed Yahusha as your Malki-Tzedik High Priest publicly?

Heb 3:2 Who was faithful to Him that appointed Him, as also Moshe was faithful in all his bayit.

Now our author is going to start examining the second pillar of Judaism - Moshe (Angels, Moshe Rabainu and the Levitical Priesthood). The textual background is Num 12:5. We have to understand this is quite an undertaking for our author to a First Century Jewish audience who held Moshe in almost godlike esteem, even higher than the angels.

3:3 For this Man was counted worthy of more tifereth than Moshe, seeing that He who has built the bayit has more honor than the bayit. 4 For every bayit is built by some man; but He that built all things is tvkt. 5 And Moshe truly was faithful in all his bayit, as an eved, for a testimony of those things that were to be spoken later; 6 But the Moshiach as a Son over His own bayit; whose bayit we are, if we hold fast the confidence and the gilah of our tikvah firm to the end.

The household comprises of all believers:

Eph 2:12 That at that time you were without Moshiach, being excluded, aliens from the Commonwealth of Yisrael, as gerim from the covenants of promise, having no tikvah, and without tvkt in the olam hazeh: 13 But now in Moshiach gauvh you who sometimes were far off 6 are made near by the dahm of Moshiach. 14 For He is our shalom, who has made both echad, 7 and has broken down the middle wall of partition between us; 15 Having abolished in His flesh the enmity, 9 even the law of commandments contained in human dogma; 10 for to make in Himself from the two 11 one new man, so making shalom; 16 And that He might

reconcile both 14 to vuvh in one body 15 by the tree, having slain the enmity through it: 17 And came and proclaimed shalom to you who were far off, 17 and to them that were near. 18 For through Him we both 19 have access by one Ruach to Abba. 19 Now therefore you are no more gerim and foreigners, but fellow citizens with the Yisraelite kidushim, forming the household of vuvh; Beit Yisrael.

Moshe was a *servant* in the house of Israel, but Messiah built the house and is owner Son and heir! Yahusha was over the house whose house we believers are now - *'the Israel of Eloah'* - Gal 6:16.

It's all about *access!* Israel had limited access through a servant in the house. We have greater access and special privilege through the owner, son and heir of the house. Do you want to pay a yearly fee for limited access to teachings about Yanuwah, do you want to pay for limited access to Messianic bling, or do we recognize that we all in this together with full, free unlimited access to the priesthood!

The Jewish Messiah myth in the life of Moses: There was a Jewish expectation of a cosmic relationship of divine equivalency between Moshe and Messiah. To the First Century Jew Moshe is the prefiguration of the Messiah and Messiah will be a Moses figure!

- Moshe was of royal, noble blood, Messiah was of royal noble blood of the House of David
- Moshe fulfilled his destiny with the redemption of the people from bondage of slavery. Messiah fulfills his destiny by delivering mankind from bondage of sin and the exile
- At the advent of both, the people have suffered long for many generations, but without assistance from יהוה they haven't been able to find help
- Moses and Messiah both wait patiently for their divine missions whilst dwelling in the midst of their people - they both spent their childhood and first part of their life in the *very place* upon which they would bring divine deliverance.
- Moshe had to wait until he was 80 years old, Messiah will have to wait much longer - Centuries
- The redemption doesn't happen on the heels of the appearance of the redeemer, but after a long period of trials and testing
- Just as Moshe was revealed to Israel then hidden (3 months), so will Messiah be revealed to Israel then hidden (3 days)
- Moshe had to face a mighty opponent to which his strength would be nil, as will Messiah have to face a mighty opponent and his strength will be nil.
- Moshe didn't escape tragedy after leading, teaching and coaxing Israel, even though he pleaded with Elohim, Messiah will likewise not escape tragedy after leading, teaching and coaxing Israel even as he pled with Elohim
- At the completion of his mission Moshe had to die, Messiah upon completion of his mission had to die but will return to live in victory.....the request that was denied Moshe was given to Messiah - to live again (Jewish tradition can only reconcile this death with two Messiah's - Messiah ben Joseph and Messiah ben David)

Heb 3:7 Therefore as the Ruach Hakodesh says, Today if you will hear His voice, 8 Harden not your levavot, as in the rebellion, in the day of trials in the wilderness:

Ps. 95 is a Sabbath Psalm, sung at the inauguration of the Sabbath in the temple.

Midrash: Rabbi Joshua ben-L'vi met Elijah and asked him, "When will Messiah come?" "Go and ask him!" "Where is he?" "At the entrance, sitting among the lepers." So, he went, greeted him, and asked, "Master, when will you come?" "Today," he answered. Upon returning to Elijah, Rabbi Joshua said, "He lied to me. He told me he would come today, but he hasn't come." Elijah replied, "What he said to you was, "Today, if you will hear his voice. " San 98a.

So it is with the real Messiah. Yeshua will come today to anyone who'll hear his voice and not rebel anymore like Israel in the wilderness.

3:9 When your ahvot tried Me, tested Me, and saw My works forty years. 10 Therefore I was grieved with that generation, and said, They do always go wayward in their levavot; and they have not known My halachot.

3:8 and the texts employed: Ex 17:7 Massah and Meribah, Num 20:2 no water - complained against Moshe, Num 14:20 ten tests, Ps 95:7 Today hear his voice and don't harden your hearts like Maribah and Massah.

Because some are trying to sow discord and disharmony amongst the brethren that choose to follow the malki-tzedik priesthood I think it would behoove us all to revisit the sins and areas of weakness of the previous generation so we don't fall into the same deceitful traps!

Bamidbar – Numbers 14:20-22

"And YHWH said, I have pardoned according to your word: But as truly as I live, all the earth shall be filled with the tifereth (beauty) of YHWH. Because all those men who have seen My tifereth, and My nisim (miracles), which I did in Mitzrayim (Egypt) and in the wilderness, and have tested Me now these ten times, and have not listened to My voice;"

The first five tests have to do with the sin of "Unbelief." The **last five tests** have to do with the sin of not trusting יהוה which reveals their "Rejection" of יהוה.

Test One (Unbelief) Shemoth – Exodus 14:11-14;

Go into the house of an Yisraelite and you'll be saved! Leave the world – go to the Mountain and receive the Commandments of יהוה . The Yisraelites said this is a mistake, let's go back to Egypt. When we leave the world system there'll be people in our day that say "let's go back." Your belief will be tested! Their unbelief was that they didn't believe יהוה would save them from the anti-messiah (Pharaoh). יהוה will defeat Pharaoh's end time anti-messiah Islamic army. We must trust in the provision of יהוה !

Test Two (Unbelief) Shemoth – Exodus 15:22-26;

The Israelites didn't believe יהוה would provide the key essentials for life. After going three days without food and water they now found the water bitter. We're going to be faced with food and water shortages. Physical healing is needed for us to receive YHWH's teachings. Will we believe יהוה for the essentials of our life?

Test Three (Unbelief) Shemoth – Exodus 16:1-8;

“Your murmurings are not against us, but against YHWH.” In this test we see complaints against leadership by the children of Yisrael. The Israelites were hungry, and didn't believe יהוה would provide food for them in the wilderness. One month out of Egypt, and they were complaining! There'll be those among us in the last days who'll complain that “the light yoke of covenant Torah is too hard. They will lust after the flesh of Egypt ~~~There'll be Israelites in the camp that will want to return to their jobs and sub-divisions only to find FEMA camps. Take a close look at the test in verse 4 and 5. יהוה set up a way of gathering *“that I may test them, whether they will have their walk in My Torah, or not.”*

Test Four (Unbelief) Shemoth – Exodus 16:20-28; and 17:1-7;

They didn't believe Moshe, that is, the Torah that he taught to them. They gathered more than instructed during the week, so it bred worms and stank. The people would not heed Moses; to believe in Shabbat – rest on Shabbat. Verse 24 says; *“neither was there any worm inside (no worm in side the manna on the Shabbat);* Verse 28; “How long do you refuse to guard My mitzvot (Commandments) and My Torot.” Because the Catholic church moved the Shabbat to another day it has breed worms and stinks to יהוה. Shabbat is the definition of your love to יהוה and His sign to you that He's with you! They had to decide whether to gather or to stay in their tents and obey. Some Israelites did not believe יהוה and they gathered on the 7th Day. This wasn't because of need but, because of unbelief in יהוה to provide. Shabbat is the- 1st test of obedience and sets us apart from the world and to יהוה. Trust יהוה. They were told to gather manna early in the morning, before the sun melted it. We, too, are to eat of the Word early in the morning before the cares of the world take us away.

Test Five (Unbelief) Exodus Shemoth – Exodus 32:1-8;

They didn't believe in the One True Elohim. The Yisraelites wanted an Elohim that they can command; not one according to the teachings and instructions of Moshe, no counterfeit will do. Believe in the One True Elohim and don't create other ways of worship Him.

Sixth Test (Rejection) Bamidbar – Numbers 11:1-10;

Rejection of יהוה; Graves of the lust (See verse 34). The Israelites rejected the manna. ***“There is nothing at all, beside this manna.”***

Don't sit on the outside near the edges; come in close. They rejected His presence (the Pillar of Fire by night; the pillar of cloud by day). Don't look back on the world and the things of the world. Be content with YHWH's provision. The people rejected the manna and in doing so they rejected יהוה.

Seventh Test (Rejection) Bamidbar - Numbers 11:16-20;

The Israelites reject יהוה; **"Because you have despised יהוה who is among you,"** 22 *Crying they said, Why did we leave Egypt?* They remembered the meat of Mitzrayim and desired to return to Mitzrayim for it. They wanted meat and יהוה gave them meat, **"until it comes out of your nostrils."** They rejected His presence among them for the things of the world. They didn't believe His Word. Don't reject the presence of יהוה among us.

Eight Test (Rejection) Bamidbar – Numbers 11:20-22;

The Israelites rejected His Salvation (verse 20). They asked, **"Why did we come out of Mitzrayim (Egypt).** Be warned, don't get caught up in all this DNA testing, genealogy tracing trying to become Jewish and lust after being Jewish. Remember, you can't be any more Jewish than the Jews who are really Khazar's anyway! Be patient for your redemption draws near. There's room enough for everyone in the Two Houses of Yisrael. Take a good look at Ephsiah – Ephesians Chapter Two and recognize you are in the Commonwealth of Yisrael. Don't draw back.

Ninth Test (Rejection) Bamidbar – Numbers 12:1-10;

The Sages teach that Moses abstained from sexual relations with the Ethiopian woman. Abstaining was not a requirement but, by choosing to abstain Moshe was always ready to meet with יהוה face to face because he didn't require mikvah before entering the Tabernacle. Moshe was YHWH's anointed. They rejected יהוה when they rejected Moshe as Prophet by speaking against him. Miryam and Aharon didn't abstain, thus, verse 1 says; **"And Miryam and Aharon spoke against Moshe because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman."** It is taught that this euphemism is repeated for her great beauty. Many will become leprous in the last days when they speak against יהוה and His anointed ones. Leprosy is the sign of slander and gossip and is rejection of YHWH's Anointed One (Yahushua).

Tenth Test (Rejection) Bamidbar – Numbers 14:1- 12;

The Israelites murmured against Moshe (again). יהוה chooses the leader who will speak for Him in these last days. Verse 3 says; **"Is it not better for us to return to Mitzrayim?"** Then in verse 4 Scripture says, **"They said one to another; Let us make a leader, and let us return to Mitzrayim."** The spies came back with a bad report. In these last days as we move in the Malki Tzedik ministry we send out the

message and sometimes receive hostile, or bad reports. Some are more more concerned with their traditions and families than obedience to YHWH's priesthood. Rejection of YHWH's priesthood of Malki-Tzedik over Levitical hearty or family familiarity means you don't love יהוה your Elohim more than anything else this world has to offer. They rejected the Promised Land for fear of harm to family. This one thing eliminates people from going to live in the Promised Land. Rejection of the Promise Land means you reject יהוה. Don't allow the love of family or traditions to stop you from crossing over into the Commonwealth of Yisrael.

Heb 3:11 So I swore in My wrath, They shall not enter into My rest. 12 Listen, Yisraelite brothers, lest there be in any of you an evil lev of unbelief, in departing from the living tvkt.

There's three types of rest,

1. Creation rest; it speaks of a completed work and is related to the Exodus generation. The application here is to rest in Moshiach's completed and finished work and not return to the BoL and Levitical temple services.
2. Canaan rest; a rest from struggling with the enemy, possessing new found territory and subjecting ones mind, will and heart to the living יהוה enabling one to conquer sin.
3. Sabbath keeping piety: relating to the enthronement Psalms its a rest in spiritual maturity with a wider view of the Messianic Kingdom.

Psalm 95 is used in the liturgy for the inauguration of the Sabbath in the *Authorized Daily Prayer Book* for Jewish communities and also as the call to worship in the *Book of Common Prayer* for the Anglican Church.

In many hymns, the Promised Land is a picture of Heaven. In Scripture, the Promised Land isn't a picture of Heaven but a picture of rest of ceasing to struggle with the enemy.

3:13 But exhort one another daily, (come along side in order to help) while it is called today; lest any of you become hardened through the deceitfulness of sin. 14 For we are made partakers of the Moshiach, if we hold onto the beginning of our confidence firm to the end; 15 While it is said, today if you will hear His voice, harden not your levavot, as in the rebellion. 16 For some, when they had heard, did rebel: was it not those that came out of Mitzrayim with Moshe? Although not all of them. 17 But with whom was He grieved for forty years? Was it not with them that had sinned, whose bodies fell in the wilderness?

S.a.tan has the power to cause death, but he has *no right to inflict it upon* someone who resists his temptation and doesn't sin.

18 And to whom did He swear 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.