

## In Every Place

Ps 132:13-18 — In the Old Covenant there was only one place — “*the place*” (Dt 12:5,11) where our Father was pleased to dwell. There and there alone could Yahweh be worshipped in all that He commanded them, in burnt offerings and sacrifices, tithes, and heave offerings from their hand, and all the choice offerings, which they vowed to Yahweh. And there they would rejoice before Yahweh their God and all their sons and daughters, etc. (verse 12). So then verse 13 was a solemn warning, and in verse 14 the place is mentioned again — but in *the place* which Yahweh chooses, in the one tribe of Judah, at Jerusalem. Verse 18 — “...in the place Yahweh your God chooses.” Verse 26 — “... to the place Yahweh chooses” (verses 27-28).

Rev 21:12 — The New Jerusalem, the Holy City, would be the final resting place for His name to dwell.

Hardly was Dt 12:10 accomplished, but verse 11 was Jerusalem — in the temple (verses 12-14,26-28). Verse 14 — In one of your tribes: Judah, which David captured for Yahweh’s dwelling place, to build for Him a temple where these offerings could be taken to be offered up to His name by the priesthood (of the tribe of Levi, of the sons of Aaron) who ministered before YHWH on behalf of the whole nation.

Dt 12:8 and Jdg 17:6; 21:25 — The very last word in the book of Judges gave the solemn warning, which depicted the apostate condition of Israel when they had no king (Jdg 17:6; 18:1; 19:1). Dt 12:8 perfectly depicts Christianity.

Heb 10:19-25 — But we have a High Priest over “the House of God” (verses 21-22). Heb 3:6,13 — We know for certain that that house (Christianity) has fallen (Rev 18:2). Heb 3:6 — “...but Messiah, as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.”

As Israel of old fell (Mt 21:43), so did the First Church, as Heb 3:6 shows, therefore the Holy Spirit says verses 7-14. Verses 6 and 14 say *steadfast to the end*,

holding fast the confidence (in a good conscience), the outspokenness in the Holy Spirit, not failing to obey verse 13 and Heb 10:24 and 12:15, etc., the failure of which proves Heb 3:12 has come upon them, just as old Israel, and Heb 10:26-27 is the final state.

“To the end” in Heb 3:6,14 means to the end of the age (to its accomplishment or fulfillment), which will happen only if every member of Messiah is a *partaker* (#3353), a joint participant, a partner, companion, sharing in fellowship with Him (Phil 3:10-11) and with one another (1 Jn 1:7). But as Heb 3:13 says, the deceitfulness of sin hardens the heart of believers (Heb 3:7-8), departing from the living God (verse 12).

This is the way the first church fell. Heb 3:6 — Whose house we are, IF we hold fast whatever “confidence” and “the rejoicing of the hope” meant, and firm to the end. Firm, firm (verse 14) — if we hold the beginning of our confidence steadfast to the end, without letting up (Rev 2:4; 3:4).

Unbelief is caused by a hardened heart, which is caused by the deceitfulness of sin. The result is apostasy, departing from the living God. When there is no community there is no constant caring, no daily encouragement — *daily, daily* (Acts 2:42-47; 4:32-35). Partakers of Messiah require a continuance in faith, which comes by hearing (Heb 3:6) in the daily sacrifice (Heb 13:15). When or where there is no daily or constant caring and encouragement, there is no community of believers (Jn 13:34-35; 1 Jn 3:14-24) where grace, abundant grace, is upon them all (Acts 4:32-35).

Heb 3:10 — His ways are only known by partakers of Messiah — and His suffering (Phil 3:10).

Ps 95:8-11 — There is a place of quiet and rest near to the heart of God. Grumbling, complaining, and unbelief destroy this place of rest (Heb 3:7-15; Isa 28:12). *Menuchah* (meh-noo-chah, #4496) — a place of quiet and rest near to the heart of God. Ps 23:2 — He leads me beside the waters of *menuchah*, waters of quietness (Num 10:33; Ps 132:14 — Zion; Isa 11:10; Ps 132:13-18). Ps 133:1-3 — Only here, in this place, can eternal life dwell. This is the only place where eternal life is.

The eyes of YHWH are in every place, keeping watch over the evil and the good (Pr 15:3,5,7; 1 Pet 3:8-12). The good are those who care for their brothers by encouraging them daily (Heb 3:13, for example), while the evil are those who are careless, who do not encourage or do as Heb 10:24 or 12:15. Dan 12:10 distinguishes the good and the evil, the wise and the fool or foolish virgins, the wise and wicked (Jms 2:14). The wise or good hear His voice while the evil or wicked do not (Heb 3:7-15; Pr 15:7). Any one of us at any time can play the part of the wicked or evil in Pr 15:3 or Dan 12:10 or Mt 25:3 or 25:30.

Pr 15:8-10; Heb 3:10-11 — Proverbs 15 teaches the difference between the wise and the foolish, the good and the evil, good deeds and evil deeds (2 Cor 5:10). A person is never any better than his actions, his deeds, his works, which are either good or evil. This is the judgment of believers who are in two categories (2 Cor 5:10; Pr 15:3-10; 1 Pet 3:8-12).

Pr 15:3 — “In every place” (1 Cor 1:2,10; 1 Tim 2:8; Mal 1:11). Rev 2:5 — The lampstand stands, or falls and is taken out of its place. The *place* here was Ephesus (Rev 2:1), the township, locality. In Dt 12:5 we see only one place where He dwelt. Now in the New Covenant relationship He dwells in every place (Mal 1:11) where His dwelling place is without division (1 Cor 1:2,10-13; Mt 12:25; 1 Tim 2:8). Without love there will be strife and contention (Jms 3:16).

Eph 6:24; Rev 2:4 — Their love for Messiah was no longer fervent (1 Pet 1:8,22; 1 Cor 16:22). 1 Pet 1:8,22 shows the decline of the first edah (Rev 2:4; 3:4; etc.).

1 Pet 1:9-8 — The salvation of our souls depends upon verse 8, which is the end of our faith, that is, the result. Heb 3:6 “...whose house we are IF...” we do 1 Pet 2:5, that is, offer up spiritual sacrifices acceptable to God (Mal 3:3), through Yahshua the Messiah. We have to hold fast our confidence firm to the end (Heb 3:6,14; 10:23). This distinguishes the spiritual from the fleshly. Confidence comes from a good conscience (1 Jn 3:22), and a good conscience comes from Heb 10:19-25 and 3:6,14.

Unbelief is caused by a hardened heart, which is caused by the deceitfulness of sin (Heb 3:12-13). This is the result of apostasy, the departing from the living God to a dead religion (a formal, organized religion). From then on, no one could call anyone out of this perverse generation into the Body of Messiah (Acts 2:38-42). When the lampstands were removed out of their places, a dead religion was all that was left. Rom 12:1-2 was no longer possible, nor was Heb 13:15. They were having no real faith or confidence to enter the Holy of Holies (Heb 10:19). Since there is no longer a High Priest over that house (Heb 10:21), it was impossible to draw near with a true heart in full assurance of faith (Heb 10:22; 11:6).

Faith is received (Rom 10:17), but it is not just a one-time experience (Heb 3:14-15). We must continue to receive faith by hearing at the morning and evening sacrifices (Heb 3:6,14; 10:23). So Heb 3:15 says, “Today if you hear His voice, do not harden your hearts,” for it is rebellion — the same rebellion as of old, shown by an evil and unbelieving heart, deserting, forsaking, abandoning (Heb 3:12), departing, leaving, betraying one’s loyalty (1 Chr 28:9). But Heb 3:13 is the only hope of remaining in Him (Jude 1:21; Rom 11:21-22), in His loving-kindness, His covenant (Ps 78:5-8).

“To the end” (Heb 3:6,14) is only possible through Ps 78:1-7, not being like our fathers of old (verse 8), but increasing to the third and fourth generation (Ex 20:5-6), being strengthened in our homozygous genes (Rev 14:1-5; 1 Ths 5:23), from glory to glory (Ps 16:3; Jn 17:22).