

Strive – Letter from Hakam

Dear Nahaliel,

Yoneq wanted me to pass on to you a teaching he gave here. The main thrust of the teaching was exposing Christianity, helping us to see how Christianity is Babylon so that we will have wisdom and grace to show those trapped in Christianity just what they're a part of and how it differs from the true Church. There is a wall fifty feet wide around Babylon (Christianity), and we must come to see what it is going to take to penetrate that wall and ravish Babylon of its youth.

Isa 18 speaks of the fatality of the Church when in verse 5 it says, "He will cut off the shoots with pruning hooks, and the spreading branches he will hew away." It speaks of the cutting off of the tender shoots and the birds of the air come and devour them. We can also see Rev 18, where Christianity comes to an end. At the same time, we see in Dan 2:44 a kingdom being raised up that will have no end.

Hebrews was written to the tender shoots Isa 18 was talking about. Christianity is *not* full of tender shoots, but full of every unclean bird, every devouring bird. The apparent disunity is overwhelming. The people Hebrews was written to were not a part of Christianity *yet*. They could still be warned. But as we look back, we can see that in every past movement including the early church, by the third generation, they join the ranks of Christianity. This will also be our fate if we're not better — if we are not able to hear His voice better than anyone who ever lived. If we don't hear His voice and thus train our children so that they can hear His voice, then we're *destined* for destruction.

In Heb 3:19, we see the situation these Hebrew disciples were in. They were compared to Israel of old. Old Israel was not able to enter into His rest because of unbelief or *unwillingness* to trust in Him. It is this same unwillingness to trust in Him that hinders *us* from being filled with His life and presence. We can see in Heb 4:1-3 that the Israelites of old did not unite their hearts with those who were sent, Joshua and Caleb. The Israelites' faith had to be united with those who had heard His voice, the word of faith, the good news of grace and of the Kingdom, in order for them to enter the promised land (His rest). We can also see that Paul labored with the Ephesians for three years, but it did not profit them. They fell away. So the writer of Hebrews ^[Heb -Z] was exhorting these tender Hebrew shoots to not follow the example of disobedience from Israel of old.

Heb 3:13 speaks of the daily encouragement that the Body had to have in order to not fall away. It must be daily and not weekly. Weekly is not good enough. We know that in the beginning, we were able to hear His voice to the extent that we came out of confusion, out of Babylon (Christianity) and into Messiah (Heb 3:14). In the beginning, we had an assurance, a confidence that we held fast. This is the original sure expectation that Our Father was with us and that He would accomplish His will through us. It was an expectation that caused us to have a fervent love for one another, hanging on every word that was spoken, to expect our God to do supernatural things to provide for us and to save the lost sheep of Israel. If we've lost this, then we've lost our first love. If we quit hearing His voice to this extent, then we can't see that we are falling away. There was a day called "Today" (verse 13) for the early church just like there was a day called "Today" for Israel of old. But that day has passed for them, for they have become Christianity. They quit hearing His voice.

In verses 16-19, we see that it is talking about Israel of old and that they failed to enter His rest because of unwillingness to trust YHWH through Joshua and Caleb. Then in 4:1, we see "while the promise remains." This was an exhortation to the early church. But they too fell away. So now there must be those who won't fall away, who won't drift away, who will stand in the midst of hardship. So we must pay *much* closer attention to what we've *already* heard so that we won't drift away (Heb 2:1).

Today Christianity is all over the world. They have a high wall of confusion around them that is fifty feet wide. They have a doctrine or an opinion to justify everything they're doing. They are always looking for a sign but the only sign they will see is a people who are in unity. The sign of unity is the only hope for those in Christianity to believe. That unity is the only thing that can crack and eventually crumble the fifty foot wall that ensnares the true sheep trapped within her walls.

But in order for us to come into and abide in the unity of this people we must accept the offer of Heb 4:6. It

remains to this day for some to enter His rest and His rest is the place of peace, where unity is maintained as all His enemies are put under His feet. The early church failed to enter because they became critical, obstinate. He again fixed a certain day (verses 8-9), so we must be diligent now to enter that rest. So now we have no excuse (verse 13), because we hear the Word every day that lays our hearts bare and opens us up and allows us to hear and obey.

Heb 3:7 and 4:7 go together. There is a hardening process that comes into every Edah. It is a principle that must come and we need to be aware of it so we can do everything we can to come against it by being obedient to everything we've heard. There is a constant daily, pressure to get us to be discouraged and lose our confidence, because of our children, or our financial situation, or the circumstances of community life. But we must be able to detect this working in us to make us think it doesn't matter if we obey or not, that it doesn't matter if we stand or not. This is the hardening process that makes us quit hearing His voice. This is the beginning of falling away to eventually join the ranks of Christianity like everyone else. We must therefore *keep the essential things* we've heard, to prove that we've passed out of death and into life. Everything depends upon how the Word is a double-edged sword to us.

We need to tell everyone in Christianity who wants to hear, that Christianity no longer has a high priest over that house. The Laodicean church and the Ephesian church still had a high priest, because a letter could be written to them and they still had opportunity to hear and to repent. But Christianity no longer has a high priest, because if she did, then her sins would not be piled up as high as heaven (Rev 18:5). The high priest (Yahshua) atones for the sins of all who are in His house. So if we're in His house, a part of His household (Eph 2:19-22), His dwelling place, then we can confess our sins (1 Jn 1:9) and He will always be faithful and righteous to forgive us and to cleanse us from all unrighteousness. Therefore, if we confess our sins, we're forgiven *if we have a high priest*. If we don't, then our sins will pile up as high as heaven.

Even if we're fallen away in certain ways, we're exhorted to repent, because we still have a chance to allow Him to come into our heart through repentance. He is in our spirit, but only comes into our heart through repentance.

The Hebrews had lost their confidence to come before the throne of grace (Heb 9:16), so the writer exhorted them to come back to the confidence they had in the beginning. Our Master talked about enduring in our first newborn love, our springtime love, in Mt 24:14. Yoneq taught here two years ago the principle of Jn 21:18. When we first started out, we had virtually no opposition from the flesh, but as we go along this path, the flesh reaches up and comes against the Spirit more and more. So we need more and more grace.

In Heb 4:3, disbelief means not abiding in Him. Belief means abiding in Him, standing confidently in Him, regardless of the temptation or the situation or adverse circumstance you find yourself in. These temptations, situations, and circumstances are always schemes of the evil one to keep us from abiding in Him. The schemes come especially against the pillars and supports in order to knock the building down. Heb 4:3 is written to those who believe, to those who enter that rest. Have we entered that rest? Are all His enemies put under His feet? Anything that can divide is our enemy. Getting angry or getting defensive, being critical and pointing the finger; giving in to pressure and blaming your brothers for your circumstances are all things that divide. When this division is no longer, then the unity of Jn 21:17 will be seen, which will convict the whole world (Jn 16:8, Mt 24:14), and especially Christianity, because they are the *most divided* and the most confused of all the world religions.

Heb 4:11 talks about being diligent to enter that rest, but we can see in verse 6 that they failed to enter because of their own obstinacy (disbelief). So He again fixes a certain day for all who can hear His voice. Jn 10:27 talks also about hearing the voice of the good shepherd and obeying it. Whoever can hear *must now* be diligent to enter that rest.

We need to understand what the word *strive* means. The actual word in verse 11 is *not* diligent but strive. If we can come to understand what the word strive means, then we can begin to understand what is normal for the life of a disciple, as opposed to the false and much sought-for "normal" Christian life. It is normal to strive to enter that rest. In fact, it is what we are saved for in this age. That rest is our goal, because that rest will usher in the kingdom of our Master, Yahshua.

Strive means to labor hard without any end or bounds. To the degree one strives to enter into His rest is the degree that he will enjoy that rest. This is true as we labor each week and strive to enter the rest of our weekly Sabbath. And so it will be until the end of the age. Peter said that to the degree one suffers is the degree to which one will rule or share in His glory in the age to come.

So entering His rest is the same way. To the degree we suffer to overcome our enemies by abiding in Him, we will be able to enter into rest. The one who is first in the Kingdom will be the one who strove the most, who suffered the most in conquering every obstacle, every enemy that tried to bring division.

Strive means *to struggle*. It means struggling in opposition to, to contend. Strive means to vie, to compete. The word in Heb. 4:11 means to be zealous and to exert ourselves. Verse 10 means that one who enters His rest ceases from *his own* weariness and pain, his own output of energy and labor. You can always tell the difference between striving to enter His rest and striving in your own will. If you are only working in your own strength and not entering His rest, then you get frustrated and angry when things do not go the way you planned. But if you are doing His will and entering His rest, all that you are contending for, then you will have abundant peace.

The degree to which you give praise and worship on first day (i. e., first fruit) is the degree to which you will bear good fruit the rest of the week. Diligence is a man's most precious possession. Without it we are left with a ruined life and a ruined Edah. We must see to it that we are diligent to clean out all the rubble and ruin, all that is invalid in our lives and in the Edah.

But we first must have the proper motive. You can strive to do all kinds of things that you think are right but if it's without Our Father's purpose, without proper vision, then it is like sowing seed in the wind. You must be centered in the anointing, your heart bound together with the Joshua's and Caleb's who hear, who are sent to you. We can do many things with much effort on preparation day, but we cannot have the effect we need to accomplish everything necessary before the Sabbath without all our efforts being entirely co-ordinated with those who carry the anointing. We must all have concentric vision, fully connected to the vision of those who lead us in order to hold our peace in the midst of much opportunity to get mad or offended at our brothers.

When the pressure is on right before the Sabbath begins is the time we most need to be in communion, to abide in Him, to hold fast to the anointing. If we don't do this we will find ourselves eventually joining the ranks of Christianity like every other movement of the Spirit that failed.

Strive means to make an all-out effort. We must be coordinated perfectly so that we can all live up to our full potential. It means giving 100% of our coordinated effort. This is our hope. This is where we are headed. When preparation day is over, we can rest because we know we have done our best. It is only because of a good conscience that we can rest. We can only rest if we have given our all, living up to the highest standard our conscience knows as to what it means to give your all. Then you can rest because your conscience bears witness because you *know* you have done your best.

This does not mean no conflicts or no potential to get mad or frustrated. But strive means turmoil inside, a battle going on through which we *must* overcome. If we will be obedient to strive to enter that rest, then we can partake of the covenant of promise (Eph 2:12) spoken of in Isa 58:13-14. It says that if we can enter that rest, then YHWH will make us to ride on the heights of the earth. This is not some place of bliss, but it is a place of rest *above* the storm, in the midst of great pressure.

The end of the sixth day calls for self-restraint like no other time. There is great opportunity on that day to allow the Holy Spirit to rule our lives. The Sabbath cannot be kept unless *all* the people enter His rest. If any *one* falls through the same manner of disobedience, then we cannot properly enter in and keep the Sabbath. We must experience why we need rest. We must see what must be done in order for the Sabbath to come (Acts 14:22). Num 14:1-35 — This is the history of what happened to Israel. Our only hope is that the lips of the priests would preserve knowledge — would preserve the true conscience of the body. Eph 6:10 speaks of keeping our armor securely fastened to us. We need to be warriors fit for battle, trained and able to put every enemy under our feet because there is an evil day coming upon us *before* we begin the race, and at that time there will be a great falling away. (There will be a great falling away at the end also). So we must be more diligent than anyone who has gone before us to

enter that rest.
— Hakam