

We Are His House *IF...*

Messiah was faithful as a Son over His house, whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. (Heb 3:6; see also Heb 2:1-3; Col 1:22-23).

Why is it so important for our Master, being the Son, to be over “our house,” meaning our *community*? Why is Heb 3:6 so essential? And what does “whose house we are *if...*” actually mean? We need to *understand* what Heb 3:6 is trying to say to us: “...*if* we hold fast our confidence.” If we don’t, it keeps the most essential things from happening.

Confidence means unreserved outspokenness, which is from the Holy Spirit, which is by faith. By faith we have the confidence to speak. And so the Holy Spirit is able to speak through each one of His people. We are the brothers of our Master (Heb 2:11), who is “the Son,” and so we are sons also — His brothers. Our Master had *unreserved outspokenness*, meaning He didn’t speak futile words; He had faith from His Father to speak.

For each and every person, holding fast our outspokenness is very essential to keeping what God hates out of the gatherings. He *hates* the Nicolaitan system. *Outspokenness* guards against it; it keeps the Nicolaitan system from forming. By our outspokenness, which is the confidence to speak from the Holy Spirit, we promote the increase of fellowship between the parts of the Body. The parts of the Body must have fellowship; and they do, when they know each other’s heart. So when one member of the Body speaks, a bonding happens, and you know a little bit more of that person’s heart. But if certain people never speak, you never hear them, and you don’t know much about them, because they are silent.

Therefore we can’t be *silent* unless the Holy Spirit is silent. But if the Holy Spirit is able to choose each one of us to speak through, *then* we can hear what He has to say through one another. We can hear His Word. Ex 29:42 promises, “I will meet with you

and speak with you there.” He will speak to us *there* (Jn 12:26), where our Master is the Son over His house. Our Father has to speak to us. Of course, *whoever speaks, let it be the very words of God* (1 Pet 4:11), what our Father wants to say through (and to) each one of us. Truly, there has to be fellowship between the parts of the Body. Outspokenness is what increases that fellowship between the parts of the Body, because each one builds, because all of us are *sons*. What are sons? Sons are *builders*; the word for *son* and *builder* is the same in Hebrew.

Your builders hurry; your destroyers and devastators depart from you. (Isa 49:17)

Builders build; those who aren’t builders flee; they will depart from us. We are builders. If you look up the word *builder* in Hebrew, it means a *son*, and if we’re sons, we’re going to speak what our Father wants to say to His many sons (Rom 8:14; Gal 3:26). Then our Master can be the Son over His house — *whose house we are, IF* we are the many sons who speak. It is essential for *each and every one of us to speak* — not in the flesh, but in the Holy Spirit. As we come here, we don’t come empty-handed (Dt 16:16), but are to be filled with His Spirit that so He can speak through us. That is our confidence to speak.

I just want to make it clear that it is *very essential* that our Father’s Son presides over His own house, *in every place*, so that we can hear His voice (Heb 3:6-8). The *confidence* He gives is not *obtrusiveness*, of course, but it is *outspokenness*. It is not something that people do to call attention to themselves, but to give glory to our Master.

Therefore, as the Holy Spirit says, “Today if you hear His voice, do not harden your hearts, as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years. (Heb 3:7-8)

So it is *essential* that each one shares from his heart, so that we can *know* each person’s heart, which increases the fellowship between the parts of the Body. We all need the oil each one has. If we have oil, we will be able to speak. You can’t just sit back and think about something else, or think you don’t have anything to say, or that you’re

just a worker and not a speaker. It can't be that way. It is about being filled with the Holy Spirit and passing on the oil we all need. Each part needs to be oiled.

Shemiyah — Ex 29:42 makes it clear that He *meets* with us in order to *speak* with us. So if there isn't that outspokenness, which is actually Him speaking to us through every member of the Body, then He *isn't* meeting with us, and so we are gathering in pretense. We just "come to the gathering," but He is not there, because He isn't speaking with us through every member.

Zimrah shel Sameach — When Peter and John were speaking in Jerusalem with the elders and rulers,

"They observed the confidence of Peter and John, and understood they were uneducated and untrained men, and recognized them as having been with Yahshua." (Acts 4:13)

Because they had been with Yahshua, that's what came out of their heart.

David Zerubbabel — I remember in one of our plays when some children wanted to come to our Master, but the disciples were saying, "*No, no, He's too busy for you.*" And our Master said, "Let the little children come to Me, for to them belongs the kingdom."

Our Master desired to hear from everyone, and that is the same Spirit He is trying to keep alive in us. And that is the same Spirit Moshe expressed when someone brought a report to him that Eldad and Medad were prophesying in the camp, thinking they were out of order. But Moshe said, "Are you jealous for my sake? Would that *all* Yahweh's people were prophets, that Yahweh would put His Spirit on them!" (Num 11:29)

And so that is the Spirit that was in our Master, just as Acts 3:22 (quoting Dt 18:18) prophesied, just to want to hear from everyone, and stir them up, and not suppress them. True leaders aren't threatened that someone will "*steal their thunder*" or something, as that is how our Father speaks — through everyone. But it takes His Spirit to draw it out, and not merely follow a ritual.

That is why we are all equal here. The women are *trusted*, because they wear their head covering in sincerity. They don't have to ask their husband whether they can speak, since they are covered, and so that settles it. They are trusted (Pr 31:11).

We are either with Him, or against Him (Mt 12:30). What does that mean? We're either building or we're destroying. Speaking builds, *if* we're speaking from the Holy Spirit. Mt 12:30 tells us that we can be builders or we can be destroyers, as in 1 Cor 3:16-17, which speaks of those who *destroy the temple*. The one thing that destroys the temple more than anything else is *spreading discord* (Pr 6:19). Spreading discord is speaking things that divide and destroy the temple — *which temple we are*. So then, 1 Cor 3:16-17 and Pr 6:19 go together. That's why God *hates* the person who spreads discord between the parts. Pr 6:19 says He actually *hates that person*, because he destroys the temple, as we read in 1 Cor 3:16-17.

Pr 6:19 — I don't know if the word *hate* adequately describes it. He *detests* that person. That *person* has become an *abomination* to Him. There are a lot of other things He hates, like the six things mentioned in Pr 6:17-19, but the seventh, the one who spreads discord, that one God *loathes*. With those other things, He hates the things they do, but regarding the spreading of discord, He hates the *person*.

Haughty eyes; a lying tongue; hands that shed innocent blood; a heart that plots wicked schemes; feet that run swiftly to evil; a false witness who utters lies. (Pr 6:17-18)

Those six things are sins, which God hates, and which likely anyone can be forgiven of. But what does Pr 6:19 say about the seventh? *That person who spreads discord is an abomination to Him*. That might be an unforgivable sin, a sin unto death.

So that is why 1 Cor 3:16-17 and Pr 6:19 go together. The person who spreads discord goes about as a *talebearer*. No greater hatred, no greater way to *destroy the temple*, has a man than this.

Anyone who isn't with me opposes me, and anyone who isn't working with me is actually working against me. (Mt 12:30, NLT)

What is the best way to destroy the temple (which temple we are, corporately)? Just go about as a talebearer and spread discord among the brothers (Pr 11:13; 18:8; 20:19; 26:20,22, NKJV).

What if someone sees and discerns these things going on, and doesn't go to his shepherd or elder? Well, he is *a brother to him who destroys* (Pr 18:9). He is a brother to him who spreads discord, because he kept silent. Or what about those who are silent, gathering after gathering? They also do their part in destroying the temple, as their silence ushers in the Nicolaitan system; but outside of the gatherings, they "jump on the bandwagon" as outspoken members of the Pr 6:19 club, and are blabbing it all over, even when they travel to other communities: "*Did you hear what happened about so-and-so in the tribe of...?*" (Pr 26:22).

Either we're working with Him or working against Him, gathering or scattering, building up or tearing down, helping restore or demolishing what God is trying to build, which is *His temple* (1 Cor 3:16-17; Eph 2:22). We are the temple of God. How do we build the temple? By doing Eph 4:16. How do we destroy the temple? By doing Pr 6:19.

Destroyers are marked by silence in the gatherings, but chattering away outside the gatherings as talebearers who repeat a matter, who spread discord. Builders are known for their continual praise, thanksgiving, and encouragement; they have discretion; they cover sin (Pr 11:13). They don't dig "under the blood" to reveal someone's past (forgiven) sins.

With our mouths, we build or destroy. And since there are so many places which tell us to share, to speak to one another (especially in the minchot) to build up the body, and since we have received so great a salvation, how could we *neglect to share*? (Heb 2:1-3; 13:15). The builders will *run* to do it; they will hurry, and not keep silent, doing all they can to build the temple (Eph 4:15-16; Heb 2:12; 3:13; Mt 12:30; Heb 13:15; 1 Pet 4:11; Col 2:19).

Hannah shel Shemiyah — Ex 29:42 (NKJ) says, "I will come to speak *with* you there." It is not that you come passively, thinking you're going to just hear from our Father, with no willingness to speak for Him. If that is the case, then you're not *ready* to hear anything. It's not just about coming to *hear*, but being ready to participate, ready to take a part in hearing from

Him and speaking what He has to say. That really puts a responsibility on us to be ready, and to be outspoken. That is how I want to hear from Him.

David (from Oak Hill) — The evil one likes nothing better than to shut us up, because if he shuts us up, then he wins. We all have a responsibility to speak, even if it's just a little. Your little bit can give someone else what he needs, the key to unlock what is rolling around in his head. We wrestled with this in Oak Hill, a spirit that keeps everyone quiet. We had to battle against it.

That's the very thing that brings in the Nicolaitan system. It will take dominion over the people.

Ishshah Hadassah — You look at the love between a man and woman, like Gader and Ayelet, or Shemiyah and Hannah, and their love gets stronger the more they talk. But if they just stop talking to each other, their love wouldn't be enhanced; it wouldn't grow, it wouldn't get stronger. So that is the same in our relationship with our Father. I can't just say, "I have God's love in my heart," and not want to make it stronger by doing my part to share with all of you.

That's right. So then faith, which is the persuasion of the Holy Spirit, comes by hearing. On the day of Pentecost, only 3000 people (out of the million who were there) really heard, and since faith comes by hearing, they were cut to the heart. But until they heard the *many other words*, they didn't know what to do. The apostles could have said, "*Now that you believe, go and find a nice a Bible-believing synagogue...*"

They asked, "*What shall we do to be saved?*" (as Mk 10:17-22,28-30). So then they had to tell them what to do, just as we did with our two new couples here in Hiddenite, and what they heard, they did (Acts 2:40-45). We have to tell people what to do. When the rich young ruler asked, "*Tell me what to do to have eternal life,*" our Master told him what to do, but he didn't do it. So he didn't receive faith — the faith to be saved. But we won't know whether they have faith or not until we tell them what to do, as Mt 28:19-20 says. We have to *tell them*; they have to hear it in order to do it.

So whatever we have been commanded, we have to tell others. Unless people know *what to do*, then they can't do it, and they remain like every Christian in the world

today. The messenger of the good news told us what to do. It takes a person telling the hearers; they can't just read the Scriptures and be saved. They've got to hear faith from a sent one, because otherwise they won't know what to do, even though the Bible tells them what they should do. "How do I obey Luke 14:33? I believe, but what am I supposed to do, sell all my possessions, go out in the woods somewhere, and starve to death?" They've got to have someone who can lead them to the Community (Ps 68:5-6).

I'm thankful that we can hear the words of our Father. This is the most essential thing. If you have a hard time speaking, all you have to do is say, "Father, I don't want to be this way! I want to speak Your words. I want to do what You want me to do. Tell me what to do! Speak to me!"

How is anyone ever going to have faith? How is faith going to come to people, unless they hear it? We've got to grow every day in faith by what we hear Him say to us. What Zimrah said increased our faith. What each of us says increases our faith, causes us to grow in faith. When our children share, my faith is increased, because I realize, "My, our children are hearing these words. Look what is coming out of them!" It is amazing what hearing does (Rom 10:17; Mt 13:15).

There's nothing worse than going to a community and they don't say nothin' — they all just stand there in the minchah, just staring. I've heard things that are going on in various places, and it's no wonder, because there is no outspokenness there, so maybe the Son is not over that house, that community. What happened to their confidence and rejoicing? It's hard to understand why people can't speak. They all have vocal chords, and they all have a tongue in their mouth, and it does something that makes words come out so that others can understand. But what's wrong? Where is the Holy Spirit? And also, it's as if some people *can't* speak loudly. But they *can* if they want to. They have a will, so they can speak loud enough for everyone to hear them.

Continued in the Evening Gathering...

Shemiyah — We heard this morning that Heb 3:6 says, “*whose house we are if we hold fast our outspokenness.*” That means we are His house when every member is sharing, coming to the gathering thankful, and giving thanks. When every member is doing that, we are “His house.”

That is so attainable for us; it’s not out of our reach. We are His house if we do that, and we *can* do that. We can honor Him in our heart, and seek Him, and find Him, and come to the gatherings and give life. It is so wonderful when the Body functions in that way.

I am so thankful for that wonderful “if” from our Father, because then *the ball is in our court*. We’re not subject to whatever spirit or circumstance or attitude is blowing through. It can’t take away our faith, and it can’t take us away from our Father, if we hold fast outspokenness.

Ahavti bat Sameach — I heard also that even if I have just a little something, I don’t want to think, “*Oh, it doesn’t matter.*” I don’t want to be silent; I want to give even the little I have.

Grace — Outspokenness binds our hearts together. We live together and see one other’s faults. Ahavti just said this wonderful thing, but maybe tomorrow, if you see her stumble, you’ll remember what she said and the glory that was upon her when she said it, and so you will know what is really in her heart, which is to know Yahshua and to follow Him. We speak our faith and our desire to be pleasing to our Master, and hearing that binds us together.

We have so many examples of how the first church fell away. The New Testament was written for our instruction, just as the Old Testament was written for instruction to the first church, and is instruction to us as well. So what happened to them *as an example for us*? They quit speaking and so the Nicolaitan system came in. Then Yahshua was no longer the Son over that house. *If* they had held fast their confidence and outspokenness, it wouldn’t have happened. But they didn’t. It says, “Whose house we are, *if* we hold fast our confidence firm until the end.”

We can’t do it by our own natural strength; we have to be that people who *pray for it*. The “if” is there to be prayed for. Unless you’re praying for that, it will never happen. Unless you’re praying for Mk 10:30, it will never happen, either. Unless we’re

praying for the 100 houses, we will never receive them. Unless we're praying for 100 times more farms, lands, or whatever we have given up, which we are promised back, it will never happen. It's not natural; it's spiritual, and it's given to us by prayer. The same "if" applies there: we will receive these things *if* we hold onto our confidence. How are we going to do it, unless we are praying to be empowered by the Holy Spirit in order to obey the commandment? The big "if" is there, just like all the promises of our Father are given to us, *if* we pray for them.

Havah bat Zerubbabel — I was thankful to hear how *son* means *builder*. I thought in Heb 3:6 that the Son is the "head builder" over this project, and we are supposed to also be *sons of God* — *builders* like He was. It can be easy to think that giving 100% is just working hard all day, but if we come to the gathering without thanksgiving, without sharing, then we really aren't building. "Building the kingdom" is not about just being busy. It is that we would encourage one another every day, and give praise to our Master. Then He will be continue to be the "head builder" of His house.

Lev Rak — When Yônêq said, "*Why is Heb 3:6 so important, that our Master would be the Son over His house?*" It made me think about how the death angel would pass over the house where the lamb was sacrificed and the blood was on the door as proof of the sacrifice. If our Master is the Son over His house, then He is the one who saves us from death. The worst death I can imagine is being with a bunch of people who are tearing each other apart because they don't see each other's hearts. That's why we speak to one another, so we can know each other's hearts.

Talking with my sister in the world, I really wanted to offer her something, but I thought: "*What do I have to offer her? I can't offer her anything that people in the world eagerly seek after, but what I do have to offer is the people that I live with. I can offer her that — a people who have everything anybody ever needed spiritually, emotionally, socially, physically... We have it together, as a people. Our Master gave it to us.*"

Shemiyah — I liked how Lev Rak said that all he has to offer is a people, and in this people is everything one needs socially, emotionally, and in every aspect. But if we're not being outspoken, if we're reserving something inside, even though His people might have everything someone needs, it is inaccessible. Then "Yahweh's salvation" won't be available, because His salvation is in His people. Our Father won't be able to speak, as He only

speaks through *every person* in the Body. Only through every person do you have everything you need. But if you just have one person, a Nicolaitan, you don't have everything you need, and our Father can't speak and this people won't have everything.

That really good Spirit of our Father is so contrary to what the evil one is building — that spirit to elevate self, to be the sole speaker, having everything anyone needs to hear. But our Father isn't going to give it to just one person; He's only going to give it to the whole Body. That whole Body of all parts functioning properly, each one giving the little bit it has, is His salvation. Apart from that, salvation is not there. A person won't be able to *grow up in all aspects into the head*, as Eph 4:16 says. They won't be able to grow up, because it is only in a people, in the whole Body, that all aspects are found. If we're not being *outspoken*, if we're not *holding fast our confidence*, if we're not giving *all we have*, if we're being stifled, then His salvation isn't here, and so this isn't the place a person can *grow up into the head*, who is Messiah. One person speaking only has a part of it.

The Shiners

Dan 12:3 tells us about *the eternal age* — not just the next age, but also the eternal age. We will be “Shiners” in the eternal age, *shining like the stars, forever and ever*. But it takes something that we do *now*, because it develops our worthiness to be like the stars, which shine forever and ever.

And those who are wise shall shine like the brightness of the firmament; and those who turn the many to righteousness, like the stars, forever and ever. (Dan 12:3-4)

Many shall be purified, made white and refined; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise will understand. (Dan 12:10)

If we are wise, we will understand, but only if we are doing Pr 2:1-22. It is not just in the next age that we will be that way, but certainly what we do now develops what we'll be in the next age, and also in the eternal age. *Forever* is the next age, and *forever and ever* is the eternal age (Dan 12:3). So whatever we do now is what we will be doing then. It says we should *shine like the stars*. Who is that referring to? It is speaking about *individual* disciples there, not just the corporate Body.

Dan 12:2 — Some will have contempt for themselves because they didn't do *all they could* in this age to be worthy of our Master in the next age. They will have *age-lasting contempt*, meaning lasting for 1000 years. That is the death they go through, the torment, as they could have done better if they had wanted to. They could have, but they *didn't*, due to selfishness.

The wise will turn many to righteousness. That doesn't necessarily mean evangelism, but even in our own communities, to help people who have fallen to get back up and go on, and also to help those who aren't in fellowship — to *turn them to righteousness* (Heb 3:13; 10:24). Some won't do that. They're not loving their brother.

The wise pray to be wise; they pray to have wisdom, that our Father could use them to speak *the very utterances of Elohim* (1 Pet 4:11). That is how and why our Father can speak through *each and every one of us* — not just the apostles, but every single person in the Edah. That is the witness, according to 1 Pet 4:10-11. Peter speaks of the different gifts in the Body, exhorting each to *minister it to one another* — speaking the very Word of God, serving by the strength He supplies, “that in all things, God may be glorified through our Master Yahshua.” There it is.

That takes *praying* for it. We can do nothing on our own, so we have to pray for everything. We have to pray to be delivered from evil, asking that He would help us to understand, and that He would lead us by His Spirit.

Zimrah — Speaking isn't a “special gift,” since everyone can speak. Someone might say, “Oh, I'm not a gifted speaker,” but we can *all* speak, just as we can *all* serve.

Hannah — It isn't about being gifted in every area, or getting worthless that you're not, but just finding where our brothers and sisters have what we need, and asking them for help. I'm so thankful we can be those who are willing to learn, and are seeking to find help from each and every person. Hearing each other's hearts when they speak makes you look past any fault, afterwards, and remember their heart. That is what will help us to have wisdom for each other and be those wise shiners.

Ta'avah bat Gamaliel — As Lev Rak said, what we have to offer, and all we need to be who we are created to be, is where we get our life from — through what everyone shares. That's our life. We would sacrifice whatever is in us to go beyond where we are, to give someone else what he needs. And that is how I want to be, and not be selfish and hold back. I want to give all I have, and speak encouragement, and be a life-giver, overcoming the selfish ways in me.

Yotsah bat Zerubbabel — Zimrah came into the kitchen before the gathering and said, "We're all like goats at chore time — we need to be fed." That is so true; we come and wait to be fed, and are fed by what our brothers and sisters say, but we also need to feed other people. And so if we don't give what we have, someone isn't fed. This made me want to make sure I don't hold anything back, because really, it's like depriving someone. I want to give everything and not be selfish.

Manasseh ben Ben Nabi — If we're connected to our Father's Spirit, it will show in the gathering; but if we're not, it will also show. If we're not connected, we'll be silent; if we are connected, we will be outspoken. I don't want to be silent.

The dead do not praise Yahweh, nor do any who go down into silence. (Ps 115:17)

Only the dead go down to silence. That's what the first church did. It's terrible. I walk up the road about 7 or 8 o'clock at night and I pass by where an older lady lives a few houses away from us. Her house is always totally dark; I wonder whether she is alive. It's *that* dark. But it's always been that way. And then I walk by another house further up the road, and it's the same thing — totally dark. I don't know what they're doing in there. It is just a horrible life to live — all the lonely people. I guess the only thing they have is watching television.

I'm so thankful that our Father brought us into real life, having the morning and evening minchot, when we can look into each other's eyes and talk, and share. We need what each person has to say.

So many people tell me, when they travel to certain other communities, how everyone in the gathering just stands there, waiting, or maybe only the same two or three people speak. So we have to do what we can do to help each other, so that we

won't fall in the same way as the first church fell, so that our Master won't leave our house, and the lampstand be removed from its place (township, 1 Cor 1:2; 1 Ths 1:8; 1 Tim 2:8).

If we quit speaking, then it is obvious that He is not the Son over that silent and non-rejoicing house. The lampstand has been removed from its place, unless they repent. That doesn't mean we lose our eternal salvation (Heb 2:1-3), but there is no witness to the world, as there is no light that people can see and start believing in Yahshua. Then, if anyone is baptized there, the Holy Spirit isn't given to them. Such a place just fills up with people who will be no better than Christians, which is how it all began.

We don't want the lampstand to be removed. The only way we know we have a lampstand is because we're sharing and the Holy Spirit is speaking to every one of us (Heb 13:15-16). It says we are to speak *the very oracles of God*. Don't lose your outspokenness! The first church obviously lost theirs when they left their first love (less than 40 years after Eph 6:24), because the Nicolaitan system came forth, *which God hates* (Rev 2:6,15). He *hates* the Nicolaitan system.

So if we're silent, then what happens? The Nicolaitan starts talking. And pretty soon, all you do is you come to hear the Nicolaitan every day. Then you start sitting down in rows, looking at the back of people's heads. Then after the Nicolaitan finishes talking, everyone gets up on cue and bows their heads as though in worship, and commend him on the way out, "Good sermon, preacher."

Shemiyah — Dan 12:3 and 10 show who the wise are. They are the ones who *turn many to righteousness*; it's the wise that are encouraging their brothers; it's the wise who are being outspoken. So then, if we're coming to the gatherings and see that people aren't speaking, it's because we're not praying for wisdom, as we are told to do in Pr 2:6-7. We know we *get wisdom* by crying out for it. "*If you incline your ear to wisdom,*" then you will find Him, then you will understand the fear of the Sovereign. The wise understand.

We command our Father to give us what we need, right? When we say “Amen,” we’re commanding our Father. We’re saying, “*Let it be!*” Our Father likes it when we do that respectfully. Let’s all lift our hands and surrender to our Father.

More that was taught and shared the following day...

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

We have to hold fast our first confidence, our first love, our first outspokenness, if we want to be partakers of Messiah, or to share in His glory. You will share in His glory only if you hold fast that confidence, assurance, or outspokenness. We have seen this slipping away in some places. As it says in Heb 2:1, we tend to drift. Drifting is an unconscious process, a tendency to *not* hold fast our first confidence. We must not drift away from the things we have heard.

Drifting is like slighting. If you don’t treat your parents with great respect, then you treat them lightly, which is slighting. We can’t treat what we hear lightly, either. But that is what happened in the first church. They treated the precious words they heard lightly; they let them slip. It is a tendency for human beings to do this. Or perhaps there is a driving force to get our attention on something else.

Heb 2:3 — If you neglect certain things, it is because you are not diligent or you’re careless. When we make a café, if someone falls down, it is not because of our *negligence*, since we made railings wherever steps are, and we made the steps not so steep. We do everything we can to keep people from hurting themselves in our cafés. If we’re negligent, we deserve to be sued. But if the judge sees we were not negligent, then they probably won’t be able to sue us.

But there is a tendency for us to drift. In Rev 2:4-6, you can see the *drifting process*, that driving force, and what happened. You can see how the Nicolaitan system came upon the first church:

Step 1 (Rev 2:4): departure from what they used to do *at first* — *their first love*;

Step 2 (Rev 2:5): lampstand is removed;

Step 3 (Rev 2:6): become what God hates.

This is *the drifting process*, and it happened to them simply because *they left their first love*. That could happen to us, too, if we don't hold fast our first confidence. Then the lampstand is removed, meaning that no one can be saved in that community. You can see the last part of the process is in Rev 2:6, which is the Nicolaitan system that God hates. God hates it because it comes from neglect, from being careless, from *not holding fast the first assurance*. We let it slip, treated it lightly, not honoring it.

Rev 2:4-6 — Even though they *hated the deeds of the Nicolaitans* for a time, how long did they hate it? Did they hate it when love had drifted away and the lampstand was about to be removed? John warned them that it would be removed if they didn't return to their *first confidence*. I guess they didn't hate it enough, because the doctrine of the Nicolaitans started coming in (Rev 2:15), and it overtook them. They treated what they heard *lightly*, and so the Nicolaitan system came in.

We learned through Heb 3:6 how the Nicolaitan system developed. Let's just say, for example, that everybody waits for David Zerubbabel to end the minchah, and they'll never dare to close it themselves. David feels bad about the silence, so he thinks, "*I'd better close it.*" Pretty soon, it will come upon David to take action because no one else does, and eventually he'll become calloused to it.

Gad — It comes upon musicians a lot, because nobody starts a song, so you just feel "moved" to have to jump in, but if you do you become a Nicolaitan musician. It happens because people feel intimidated to start a song. At that point the people are just waiting to be entertained.

That is exactly right. What are we commanded to do? Start a song. Everyone comes with a song, but everyone doesn't sing their own song, but one that the Holy Spirit starts (through the one with true outspokenness). Then we join in singing it (1 Cor 14:15,26; Eph 5:18-19; Col 3:16).

1 Cor 14:24-25 says we all prophecy, both women and men, and when people on the outside come in our midst, they hear everyone speaking, and some of them will fall on their faces, saying, “*God is in your midst!*”

Obviously, if everyone just sits down to listen to the preacher, that’s the antithesis of outspokenness. It’s the very antithesis, the exact opposite of what Paul instructed the Corinthians in 1 Cor 14:24-25.

Neshef shel Zerubbabel — We heard during the Intertribal Leaders Meeting that the evil one wants to dissolve our love. If the evil one showed up, saying, “I will dissolve your bonds of love,” we’d all just say, “Get out of here.” But it just takes a drip of water to dissolve it. Water will dissolve anything, given enough time. Just leave a little crack, and he comes in a little way, then in another little way. Pretty soon, it’s all dissolving. And then why would you even say anything, since your love is gone, and everyone is separating? Everyone is quiet, thinking, “*Someone else will speak...*”

Rev 2:6,15 says that our Father *hates* the Nicolaitan system. Does that mean that He hates Christianity? He hates the *system*, but not the people. Christianity is the Nicolaitan system. What do the Nicolaitans do? They *conquer the people*. What if you were to stand up in a church service and interrupt the preacher? Just try that sometime, “*Excuse me, I’d like to say something.*” They’d call the police! When we stood up to speak in the First Presbyterian Church in Chattanooga 35 years ago, they threw us down the steps.

Heb 3:6,14 is that confidence we have to maintain and hold on to *firm until the end*. We must hold on to our confidence. Otherwise, we will be guilty of *neglecting so great a salvation* (Heb 2:3). You can see that it is through *neglect* that the Nicolaitan system takes over. To *neglect* is to ignore, to be inconsistent, lacking constancy or diligence. This is actually written to *us*, now, because we see how *they* fell away, even though *they* were warned.

We went to Corinth on the way to the Kibbutz Conference in Israel. We went to where the church was supposed to have been, but the church wasn't there. All we saw was some ruins. They had a chain-link fence around it, so that people wouldn't steal the pieces of "the church."

Grace — When I first came to the Community, I read, "To him who has, more will be given, packed down and running over; but to him who does not have, even what he has will be taken away." I thought, "*What does that mean?*" It just sounded so unjust.

Really, it's about the wise and foolish virgins. The wise had what they had because they were seeking, they were listening, and they were paying attention. And they were giving others what they had, so more was added, and they kept giving, so more was added... But the foolish ones? They never gave, because they didn't have; they weren't paying attention, so didn't have to give out from what they *had*.

So then, Heb 2:3 talks about *neglecting so great a salvation*. That's not referring to the fact that we're sealed with the Holy Spirit, because that's something that has already been done. So what is it talking about? It means the salvation we must go through so that we will be worthy of our Master in the kingdom age. Being made worthy of the Kingdom is "*so great a salvation*."

I mean, if we see it right, isn't it a *great salvation* that our Father has forgiven us of our sins and given us eternal life, and we're not going to the lake of fire, and we don't even *have* to go to death? Really, how *great a salvation* is that? Why shouldn't we just give our whole life to it, and maintain our outspokenness and our confidence, and all those things our Father is trying to teach us about right now?

Heb 2:12 — We are to sing praises in the congregation, and proclaim the name of our Master, meaning *speaking with outspokenness*. They got that directly from Ps 22:22, "*In the midst of the assembly, I will praise You.*" There is your outspokenness, right there. "In the midst of the assembly" means in our gatherings, as also we do in the Breaking of Bread (Ps 116:12-14), "*in the presence of all His people.*" How do Christians do that?

Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. (Heb 13:15)

What do you think “*the fruit of lips*” means? It means there is something is coming through out the lips from the vocal chords. The lips are the last thing it hits before it comes out. Read the next verse:

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. (Heb 13:16)

You can’t get around it, can you? This is what has got to go out to all of our communities, because you can see something creeping into our midst. You can see a drift. I hear about how in many places the gatherings are silent. They go down to silence.

The Big “If”

There is a big “if” in Heb 3:6, and also a really big “if” in Col 1:22-23. We’ve got to consider that big “if.” In Col 1:22, our Master did His part to present us holy, blameless, and beyond reproach. That’s how we’re supposed to be. But only *if* we do Col 1:23 — *continue*. That’s our part. But some were *moved away*. Perhaps it means they never really received the gospel, or possibly they never even *heard* it.

So what do we have to be? Be *blameworthy*? No, we have to be *blameless*, not worthy of blame. And we *can* be blameless if we are in communion with the Holy Spirit in us. But we have to *always* be in communion, judging ourselves rightly.

I just want to make sure we understand Heb 3:6. It is up to each one of us to get this to the edge of the robe, throughout every tribe, and to every clan and household where they’re not outspoken, where they’re losing their outspokenness, drifting away by that great driving force the evil one uses to carry us away. I don’t want you to do anything in the natural, but sometimes when we pray everyone waits on everyone else. That’s why I always say, “*The most thankful person can pray.*” But then it should be that *all* would pray at once — like critical mass, a spontaneous thing. The Holy Spirit doesn’t

wait. He even interrupts. If you've got something to say, stand up, and the other person will sit down. But you don't change the whole subject, if it's from the Holy Spirit.

Eph 4:2,3,15 — This is how we grow up in every aspect, by hearing our brothers and sisters speak. What and how are we to speak? We speak the truth in love. If we don't speak the truth in love, who is going to grow up? We're not going to grow up, and nobody else is going to grow up. We've got to have an environment where everyone can speak, so that we can all grow up together. That takes living together in community.

Gader Peretz — Drifting might be an *unconscious* process, but it's not as if there is no cause for it. It really takes some effort on our part to be outspoken. Heb 13:15 describes that active progress, consciously bringing something before Him, giving thanks and praise to His name. This comes from Hos 14:2, which is our priestly duty before Him, that we "bring words" with us.

Heb 13:16 — "*Do not neglect to do good and to share what you have.*" That is a command! What if we don't obey that command?

Gader Peretz — Our passivity becomes passive rebellion.

ha-êmeq — It's not speaking of our belongings, since we've already given up everything. But there is one thing we always have to share: *the fruit of our lips* (Heb 13:15).

Ta'avah bat Gamaliel — It makes so much sense. When you're paying attention, seeking wisdom, then you're going to *have*, and it will benefit the Body, and then you'll have *more*. But if you're not paying attention, any little thing you have will be taken away, since you're not sharing it.

Our Master's life is moving; it doesn't stop. When we're not getting the grace we need, and we're just in the flesh, we actually hinder the flow. I want to make sure I'm paying attention and receiving grace. Then I won't stop the flow of our Master's life, but actually help keep it going.

Lk 6:38; 8:18 — What is not *running over*, but is stagnant, will be taken away. You think you've got something, but it's not doing anyone else any good. It's not running over to other people.

Zimrah — Old Israel was delivered out of slavery in Egypt, and were so thankful; but then as time went on, they forgot they had been delivered

out of slavery. They even desired those things they had back in Egypt. So they drifted away, and their bodies died in the wilderness, just because they stopped giving thanks. “These things were written down for our instruction, upon whom the end of the ages has come.” (1 Cor 10:11)

That’s why we *never* complain, right? We never murmur. Do we ever murmur? What happened to them? The death angel came. So, why would we complain, when it says we’re not supposed to complain? (1 Cor 10:7,11) Are we negligent? Are we careless, lacking constancy? Do we not *hold fast our confidence*? We have a tendency to complain, and when we do, we’re drifting. We do because we treat the Word lightly.

Kefarah bat Zerubbabel — When Yônêq was sharing, it made me think of Ps 71:23, “*My lips will shout for joy, when I sing praises to You, and my soul also, which You have redeemed.*” I was thinking that if we just let the Nicolaitans speak, then we won’t be able to praise Him.

AMEN!

So once we know the right thing to do, and don’t do it, what is it? Sin. So what’s the right thing to do? What we’ve been hearing. But what if we just talk about it, but don’t do it? It’s like how Shoreshtalked about that Egoscue exercise program for an hour, and I listened to him. After he got through, there was an altar call, and I went down. I accepted the Egoscue program. I even got the book, but I never did the exercises. I keep on reading the book, and I “know” all the exercises, but I never do any.

Let’s just pray that our Father can put this into us, and all of our communities will come out of that stagnant disposition and be overflowing with the water of life.

Remember, once you think you stand, take heed, lest you fall. You will drift. I can say, “My water is overflowing,” but then it could become stagnant. Our Father gave us understanding about how more will be given us if we aren’t like stagnant water, if we’re overflowing to everyone. That’s how we hear from Him. He speaks through all of us.

ha-êmeq — It’s so encouraging because what people shared is going to go out to many people in all the tribes. They’re going to read what was said this morning, and they’re going to be set free by that verse Kefarah said. We have the potential of helping a lot of people. If our Father speaks to

anyone anywhere in our clans, we want to hear about it. We want all of them to write, and tell us what they heard. There is probably another little Kefarah in Missouri, or somewhere, too, who might also be hearing something, and it can go out. People can write what they heard in their heart, and send it in for the *Intertribal News*!