

The Promise Perspective Podcast

Stephanie Green

Season 4, Episode 21: Striving to Enter in Through the “Narrow” Gate

****This is a transcript. I tried to clean up this document as much as possible to make it easy for readers, but please excuse any typos or grammatical errors.****

With the fall moedim, or fall feasts being behind us, and as Yahuah’s harvest year comes to an end, I wanted to take some time to share with you all some thoughts and words I’ve been heavily reflecting on for the last several months. First, I want to start by saying that I’ve been thinking about these things for more than several months, but the difference for me recently has been that there are several words that have been pressed on my heart that I am deep turmoil over that I can’t shake.

I titled this episode, “striving to enter in through the narrow gate” because the verse that replays in my mind constantly is Matthew 7:14.

“But small is the gate and narrow the road that leads to life, and only a few find it.”

This verse right here is what fuels my passion for truth. I’ve said this before and I can’t remember if I’ve said it on my podcast or not but I have been coming to a very sobering reality that each and every day I feel like this path gets more and more narrow. I continue to ask the Father, what makes this path so narrow? Because I think sometimes we read Scripture without pausing to really absorb and process the gravity and depth of what it’s actually saying. Because this isn’t the only verse that mentions the word “few.”

“For many are called, but few are chosen.”

Matthew 22:14

“The harvest truly is plenty, but the laborers are few.”

Matthew 9:37

“Only a remnant will be saved.”

Romans 9:27

The sobering reality that continues to take hold of my heart and stir me to deeper thought, conviction and obedience is understanding that few means few. The majority of people will not see the Kingdom. That’s what our Messiah is telling us. I talked about this in my Episode 17 clarification video on YouTube that I don’t think people truly understand the call to be set-apart. Even those in the quote unquote torah community. You know I do a lot of observing on social media. I want to share with you what I’ve been seeing, because I believe that what I’ve been observing is what is causing me so much grief over the things I’m going to share with you today. Alongside that, I also want to do several different Hebrew word studies and how the Hebrew words are so connected with Yahusha’s message in the Matthew 5 sermon on the mount. The words that Yahuah has impressed on my heart recently are:

“Afflict”

“Meek”

“Strive”

I want to share with you how and why these words are so important in understanding what it means when talking about the path being so narrow that only few people will find it. I mean I can't stop thinking about that verse. I'm in agony over it. The path is narrow and few find it. It tears me up inside in a good way, but also in a work your salvation out with fear and trembling kind of way.

In Luke 13:23-24 it says that one of Yahusha's disciples came and asked him, “Master, are there few that are saved?” And he said to them: “Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and will not be able to.”

I was reading some Bible commentary on this verse as I was studying these words. Because there is an action word that Yahusha used to explain to His disciples what it meant to enter in through this narrow door, and the word was “strive.” But what does that word mean?

The Greek word for strive is “agonizomai.” This is where we get the English word for “agony.” The definition of agony is extreme physical or mental suffering. But in Greek, the root of that word is agon, and it means a contest. This Greek word is often applied in the context of Grecian games, contests, gymnastics, Olympics, and that's why in the Strong's definition you see the word being explained as:

- . to enter a contest: contend in the gymnastic games
- I. to contend with adversaries, fight
- II. metaph. to contend, struggle, with difficulties and dangers
- III. to endeavour with strenuous zeal, strive: to obtain something

In Greek culture, their races, and wrestlings, and various athletic competitions, they "strove or agonized," or put forth all their strength and power to gain the victory. The Olympics started in Ancient Greece for crying out loud. The striving talked about here, is in my opinion, carrying the type of weight in which one would have when competing in the Olympics. THAT is the depth of what striving is. What He is saying is that it's not enough to seek to enter in, but one must STRIVE to enter in. And then you have some who aren't seeking at all. But this verse isn't talking about those people. His disciples asked Him, is there only few that are saved? And our Messiah responds with “strive,” because many will seek to enter in, but won't be able to. We have got to seriously grasp and examine every single word in Scripture. Each word must be taken to heart.

I want to share a commentary from Gill's Exposition on the Bible, because I just really like the way this is worded and explained:

“To "strive", is to be diligent in the use of means; to search the Scriptures with care; to attend on the preaching of the word with constancy, neglecting no opportunity; to pray earnestly for spiritual light, knowledge, and grace; to contend with every enemy that opposes the salvation of the soul, as sin, Satan, and the world; to bear all reproaches and persecutions, and press through all difficulties, for the prize of the incorruptible crown: the metaphor seems to be taken from the striving, wrestling, and combat in the Olympic games, for a corruptible crown:”

I believe many people desire truth. But I also believe that many people seek truth, but they don't agonize for it. They don't contend for it. They don't wrestle over it. They don't strive for it. They

are satisfied with a certain comfort level of truth that they want to believe. I'm seeing this a lot. Yahusha is telling us something very important. It's beautiful that people are waking up to the lies and beginning to have the truth of Yah's torah written on their hearts. But I see this growing attitude within the body, in which you know, people stop doing the pagan holidays, stop eating pork and lobster, try to keep the sabbath, but it just kind of stops there. Anything else that's hard to understand, "well Messiah will straighten it all out when He returns," never exhorting or challenging one another to go deeper and then accuse others of "debating, dividing, or causing discord" whenever the body is challenged. I see many red flags and many dangers in this whole statement of we don't need to have it all figured out because Messiah will set it all straight when He comes back." Because while this statement is true, while we WON'T have it all figured out in this life and He WILL straighten it out when He returns, the sentiment that those statements carry has the same weight as "well God knows my heart."

I don't like when people say those things because in my opinion, it diminishes the Messiah ordered attempts to strive to enter in through the narrow gate. It's like, and I'm just being open and honest and transparent about what I'm observing. I'm not condemning anyone, or judging anyone, I just want to make sure we have to exhort one another, sharpen one another's iron, and when I see and hear people make those kinds of statements, it upsets me. It grieves me. Because I don't think that's the right attitude. It's honestly like people are settling with this subconscious idea that they are "set apart enough." This is the same attitude of Christianity, if we're being honest. We are instructed to contend with one another, strive for the faith, run the race, pursue righteousness, continue seeking truth. That's what peacemaking is all about. Peacemaking requires conflict because it requires you to go through something, to struggle with something in order for peace to be something that is made rather than something that is kept. And the thing is that peacemaking often times doesn't look like peace, because the peacemakers are the ones willing to go through conflict in order to find solutions. And I'm seeing this spirit of peacekeeping within the body, where they don't want to go through any kind of conflict—they want to avoid it. And that brothers and sisters, is not biblical, it's not okay, and guess what—that's not love. Because when you are quick to try to avoid or minimize conflict, especially if someone is in error, that enables the potential for more sin to be involved. And the reason I said that there is a spirit attached to peacekeeping is because this damages the body, because thoughts and feelings tend to stay suppressed and lips stay closed when there are critical questions and crucial conversations that need to be had in order to rightly divide the Word of Yah so that sin can be eradicated, which is the entire of goal of reconciliation, right?

Paul talks about that same striving when he wrote to the Colossians and the Thessalonians and to Timothy:

1 Thessalonians 2:2 □ But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our Elohim to speak unto you the gospel of Elohim with much contention (agon, strife, struggle, H73).

Colossians 1:29 □ Whereunto I also labour, striving (agonizomai, H75) according to his working, which worketh in me mightily.

1 Timothy 6:12 □ Fight the good fight of faith (fight, agonizomai, H75), lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Paul is telling Timothy to contend and struggle and fight for the faith. There are multiple verses in the NT that encourage believers to contend with one another.

Yahusha said in His sermon on the mount, “blessed are the peacemakers.” Not peacekeepers. And understanding the difference between the two is really important for us to comprehend because so many of us are confusing the two, and many people are unknowingly being influenced by the wrong spirit of what “peace” is supposed to look like, and how it’s supposed to be something that is “made.” I’m seeing people being accused of sowing discord and arguing with others, but they’re not arguing. They are contending. They are trying to make peace. And peacemaking is always going to look like arguing and division and discord and confusion to those who would rather be peacekeepers.

In the OT, the Hebrew word for strive is “rub.” H7378, and it means to strive, contend, plead or debate.

Outline of Biblical Usage [?]	
I.	to strive, contend
1.	(Qal)
1.	to strive
1.	physically
2.	with words
2.	to conduct a case or suit (legal), sue
3.	to make complaint
4.	to quarrel
2.	(Hiphil) to contend against

And the Hebrew letters are Resh (man, head, person), Yod (hand or work), and Bet (house or family). The word “strive” in Hebrew literally means “the person who works for the family.”

Let’s look at some of the ways it’s used in Scripture. First and foremost, we can’t forget the ways that Yahuah wrestles, pleads and strives with us to bring us into His truth and His will. If it weren’t for the grace, mercy and love He has for us to wrestle with us to bring us into truth, we’d all be doomed.

Lamentations 3:58 □ O Yahuah, you have pleaded (rub) the causes of my soul; you have redeemed my life.

Jeremiah 2:9 □ Wherefore I will plead (rub) with you, says Yahuah, and with your children's children will I plead (rub).

And then we see the way that the prophets contended/strove with the people.

Nehemiah 13:17 □ Then I contended (rub) with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Proverbs 25:9 □ Debate (rub) your case with your neighbor, and do not disclose the secret to another.

I believe the calendar is a big test of striving. I really do. And the first thing people want to say when you bring this kind of topic up is, well we shouldn’t argue about this. I don’t debate this. This is causing division and confusion and we’re supposed to be unified. But isn’t division what our Messiah told us was going to happen? And you’ve got to understand too, there’s a difference between arguing and debating. Arguing is of a fleshly reaction that makes up someone’s response. Debating is a healthy dialogue, in which the response is based on disagreement but one that both parties attempt to reconcile with Scripture. And that’s okay. And sometimes when you read someone’s comments online, you can read them how your mind wants to interpret

their tone. So just reading someone's comment doesn't really give you enough justification to decide whether or not they are arguing or debating. I think a lot of times people assume way too often that people are arguing, when in reality they are contending, they are striving for truth and exhorting others to that same struggle. They are attempting to be peacemakers. That's why I don't think too much into comments and how I read them or assume they're coming from a place of pride because I'm aware myself that and I even try to be really careful how I say things in a comment, because it can be taken the wrong way so easily, and honestly it happens all the time.

So anyway but the other reason why I say that I don't like when people say "Messiah will straighten it all out when He returns," is because I don't think people realize the lack of faith that kind of statement actually reveals. And I want to address this, especially in regards to the calendar because that's where I often here this statement coming from, and I see people use this as a way to justify that because an issue or topic may be hard to understand now, it's okay to just wait for understanding later when He returns. The reason I can't get down with that is because Scripture on the other hand, tells me that the Spirit of Yah is capable of bringing us into all understanding. Scripture tells me that if I ask anything in Yahusha's name, it will be done so that Yahuah will be glorified. Scripture tells me to ask and it will be given to me. Scripture says that every promise in Him is a yes and amen. The Father desires to show us His will. When we ask for things, when Yahusha said ask anything in my name and it will be done for you. What we are supposed to ask for is things according to the Father's will. What's the Father's will? Obedience to the commandments. What is the most talked about commandment? The Sabbath.

When I approached the topic and study of our Creator's calendar, the thought of Messiah straightening it out for us when He gets back, was not good enough to be a security blanket for me. I could not rest in that, because to be quite honest with you, I had bigger faith than that. I trusted and believed that Yahuah will show me the correct calendar. He will give me grace to cover any ignorance while I figure it out. And I stood in prayer and faith that because I asked for something according to His will, then He WILL show me. Maybe not in my timing, but in His perfect timing. And this is something I am still contending and struggling for because I believe His sabbath is His mark on His people, I believe getting the day right is that important. And this has caused me so much agony, tears, but we are told to strive right? Are you striving for truth? Or settling?

This is an example of one of the many reasons why I cannot shake this feeling, ache, desire to continue to know more. And it breaks my heart because I see people within the body who accuse people like me and others of pride, arrogance, causing division because of this striving for more and more truth, while calling out error at the same time. But this is supposed to be something we welcome and accept, not shut down and accuse. It's just so backwards.

And I'm not saying I've got all of this figured out or I'm better than anyone, but I've genuinely been wondering why I've been in so much agony and just have this strong, unrelenting passion and obsession for truth, especially with the calendar, and then I'm seeing in the torah community this almost like this hushness and that we shouldn't talk about hard things and it has seriously bothered me. It's a peacekeeping spirit and I'm calling it out. It's caused me a lot of grief, it's caused me to even question myself like "should I not talk about certain things?" Kind of wrestling with that. It's created a stumbling block for me to be honest with you, and is actually one of the reasons I had to take a break from social media and my podcast. Because of what I've been seeing within the body, from people who claim to love the truth, but not really promoting

this effort to strive for it, in fact quite the opposite, and trying to understand how people are rationalizing that kind of thought process, when Yahuah's word tells us that only few will find the narrow path and it's one we must strive for. I hope that makes sense.

I truly believe that the main source of confusion is because people are forming doctrines and beliefs around books like Enoch and Jubilees and Genesis Apocryphon, and these books are not Scripture. They are not from Yahuah. These books and a lot of these Dead Sea Scrolls were formed and created out of pagan roots of Babylonian religion and Zoroastrianism, and I am not able to go into the depth of explaining this here, but trust me when I say that I am urgently laboring behind my computer in the quiet place to put all of this information together that I plan on presenting to the body as soon as I can. Yahuah is an Elohim of order, and have to put all of this information together in order and not in haste. But for now, all I can say is that the enemy is using these books to deceive even the very chosen. And you know it's so strange because people say that the ones contending with others about this very topic are the ones causing confusion and division, but it's actually these false fake books that is causing people to believe lies. And what does Thessalonians say? Because they did not love the truth they were sent a strong delusion so that they will believe the lie. Because people would rather follow people they listen to on YouTube or social media for truth rather than going to the Most High for Him to reveal truth, reveals that maybe just maybe, you are seeking rather than striving. I'm not here to make that judgment call. I'm just exhorting and contending with you that there is a reason there's a difference in the fate between one who seeks and one who strives. And that is why I continue to reiterate that you should not take my word for truth. Yahuah should be your only source.

So I'm just being open and honest about my walk and what I feel led to share. I'm not sitting here behind a microphone to tell you to believe what I believe and do what I do. But my faith is my testimony and I'm going to be honest about how I feel, what I'm discerning and what the Father leads me to share. And He has led me to address this openly and share my concerns. Because I don't believe my grief over this is from the enemy. I know it's not, and as I've prayed and wrestled through some of my feelings with Yahuah, He has pressed those words afflict, meek, strive and few very intentionally, so that He could teach me and give me answers to the questions I've been having and the Scriptures I've been wrestling with in wondering why this path is so narrow. Ask and you will receive. I stand in faith that He answers my prayers. He answers me. Sometimes I've had to wait years for an answer. Sometimes months. Sometimes instantly. But I know one thing for sure, if you aren't striving for truth, for wisdom, He's not going to give it to you. If you are content with resting in the fact that Messiah will teach us all the calendar when He returns and it's not important for you to figure it out now, then I'm not going to speak for the Father on this, but what kind of faith is that? You're hindering yourself if that's what you want to believe. You're speaking death into your studies and not life into them. Why in the world would the Father tell us to keep His sabbath day set apart and not be willing to show us when it is. If you don't think that Yahuah can show you when He wants to be worshipped, when that is His will for you, the only sign/mark that we are given to outwardly show WHO it is we worship, then there are some deeper issues that you need to address. And I'll just say this now, because I do plan to address this in the future, but His weekly Sabbath is not saturn's day. His sabbath does not align with the pagan/papal/Roman/Gregorian calendar. It does not align with anything men have created. That's why I said this calendar thing is a big test because it truly is something that we must strive for, and I believe it's really exposing the hearts and the faith of even those who claim to love the truth. I can speak from personal experience on this. I've

never strived more in my life. But praise Yah for the fact that it is the glory of Yahuah to conceal a matter and it is the honor of kings to search out a matter (Proverbs 25:2).

So all of that to cover this one word: STRIVE.

So before I move on to these other word studies, I want to go through the sermon on the mount in Matthew 5, and as I read these verses I want you to think about what Yahusha is saying to those who He calls blessed, and I want you to think about how these words really align with the definition of striving and how we have discussed it so far.

3 Blessed are the poor (beggars) in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth. (Meek is going to be our next word study)

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God (Yahuah)

9 Blessed are the peacemakers: for they shall be called the children of Yahuah.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Leading up to the appointed time of Day of Atonement this year, when I was thinking and praying about how to observe this time (it's very different than how the Levitical priesthood observed it), I was rereading through Leviticus 23 where it goes through all of the moedim (the appointed times), and when speaking of Day of Atonement in Leviticus 23:26-32, it says three times that we are to "afflict ourselves." Last year, I interpreted that as I should do a fast. In trying to be obedient, that's what I was led to do. But I find it interesting that it actually doesn't tell us to do a fast. Now, that is a way to afflict yourself for sure and I'm not saying that you shouldn't do that. Because there are so many physical and spiritual benefits from fasting. We are told to fast. If you fasted on Atonement, that's great I support that. However, my studies took me in a different direction this year, and honestly, I can't even put into words how much Day of Atonement blessed me. Because the reason this word "afflict" stood out to me is because I had already been feeling this affliction and tension in my heart on such an intimate level, but I wanted deeper understanding on the purpose of it. And to be clear, I didn't want this feeling to go away. I had this like strange sense of like liking how this affliction felt because I knew it was from Yah and I wanted it to stay this way. Kind of for the same reasons that I always pray for crushing, I pray that He breaks me for what breaks His heart, which is why I tell you all the time that I am a crybaby. I just grieve all the time, but have so much joy all the time. But I wanted to understand it more, if that makes any sense. I didn't want this sense of affliction to go away, but I wanted to understand why it was happening.

And little did I know, He was going to give me the answers to the questions I have been begging for answers for. And that is, what makes this path so narrow? Why is it that only few find the narrow road that leads to life? And it has everything to do with this word right here, “afflict.” And I want to show you why. This is why understanding these Hebrew words are life to our bones and fire to our souls. There is nothing in this world more beautiful than the Hebrew language and the Word of Yahuah.

You know how it says in Scripture that the meek will inherit the earth? So there are two Hebrew words we need to study together, which are meek (anav) and afflict (ana), because the root for the Hebrew word FOR “meek” IS the Hebrew word meaning “afflict.” As I have said multiple times, if you are reading a Hebrew word and it has a root word, the root of that word indicates the intention of action of the word. So what I’m saying is that the intention behind the word meek means that that word is rooted in affliction.

So let’s talk about the word “afflict” first.

Afflict is strong’s H6031, and is the Hebrew word “ana.” And the definition of this word means to be humbled, bowed down, oppressed, weakened, and/or become low; lowly in spirit. If the root word of meek means to be humbled or bowed down, this is a deep word worth unpacking because we are told that it is the meek who will inherit the earth. Meekness is not just obedience—it’s an *inheritance*. And when you go as far as to break down the individual Hebrew letters of this word ana, you are quite literally going to see that.

So why is this important? What does affliction teach us, or what is supposed to teach us? Let’s look at how this word is used in Scripture.

Deuteronomy 8:2 □ “And you shall remember that Yahuah your Elohim led you all the way these forty years in the wilderness, to humble (H6031, ana) you *and* test you, to know what *was* in your heart, whether you would keep His commandments or not.”

Psalms 119:67 □ “Before I was afflicted (H6031, ana) I went astray, but now I keep Your word.”

Psalms 119:71 □ “*It is good for me that I have been afflicted (H6031, ana), that I may learn Your statutes.*”

Isaiah 53:7 □ “He was oppressed and He was afflicted (H6031, ana), yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.”

Meekness is a heart posture that is shaped and rooted in affliction, pain and suffering. Meekness is not something you can teach. It’s something that must be instilled through experience, prayer and covenant relationship with our Creator. At the same time, meekness is a willingness to endure that affliction. It’s a lowliness and humility that seeks to endure pressure that comes with counting the cost. That’s why the author of Psalms says that it was good for him to be afflicted, so that he could learn Yahuah’s ways. There is a crushing that HAS to happen in order to produce a heart that is quite literally bowed down to the will of our Father. It’s a tough, yet tender heart that is produced through affliction. And if we want that affliction to create in us the right heart posture, the one in which only the meek will inherit the promises, that willingness to endure it comes with a lot of forgiveness. Without forgiveness, that affliction will lead to bitterness and resentment. That is where meekness comes from. Our Messiah was full of truth and grace—that is something only meekness can produce. This is deep stuff. But it’s important

because the striving that we are instructed to do comes with affliction and suffering. 1 Peter 4:13 tells us to rejoice and partake in the sufferings of Messiah so that your joy will be full when His glory is revealed. And just so you know, that verse in Isaiah 53, that was about our Messiah. Don't think that meekness is going to be something people admire. Messiah was nothing but meek, and people still hated Him to the point of death.

So the word meek in Hebrew is anav (Strong's H6035), and the definition is poor, afflicted, humble, meek. So in explaining this word, it would be best to also look at how this word is used in Scripture. Because meekness is obedience, it is an inheritance, but it's also such a blessing to know and read how the Father responds to the meek.

Psalm 10:17□ "YAHUAH, You have heard the desire of the humble (H6035, anav); You will prepare their heart; You will cause Your ear to hear..."

Psalm 25:9□ "The humble (H6035, anav) He guides in justice, and the humble (H6035, anav) He teaches His way."

Psalm 37:11□ "But the meek (H6035, anav) shall inherit the earth, and shall delight themselves in the abundance of peace."

What does it say again in Matthew 5:5?

"Blessed *are* the meek, for they shall inherit the earth."

Zephaniah 2:3□ Seek Yahuah, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It may be that you will be hidden
In the day of Yahuah's anger.

Psalm 149:4□ "For Yahuah takes pleasure in His people; He will beautify the humble (H6035, anav) with salvation."

There are so many more verses I could list here, but I think you get the point.

But here's the thing, and this is what really just ties it all in. When you break down the Hebrew letters, you have a very clear statement and description of the depth of the root word for meek, afflict/ana.

The Hebrew letters used to spell ana (afflict) are:

- Ayin: to see, experience, know
- Nun: seed, heir, kingdom
- He: behold, reveal, life, man

This Hebrew word literally means, "to see/experience or to be an heir of the kingdom of life eternal."

The meek will inherit the earth? Yes, precisely.

Additionally, the Hebrew letters used to spell anav (meek) are tweaked just a bit differently:

- Ayin: to see, experience, know
- Nun: seed, heir, kingdom

- Uau: nail, hook, secure, connect

The word meek is defined by one who is secured and connected and who will get to experience the kingdom/be an heir to the kingdom.

That's why I said, the Hebrew language is so beautiful. You cannot gain this understanding through just the English words alone.

And last but not least, I want to cover one more word. The word "holy" or "set apart" is translated from the Hebrew word "qodesh." We are to be a people who are set apart, qodeshim (plural). It's Strong's H6944 and the Hebrews letters that make up this word are

- Qof: which means "divide, gather, behind"
- Dalet: means "door, pathway"
- Shin: means "consume, divide, destroy"

Luke 13:24□ "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able."

John 10:7-9□ "7Then Yahusha said to them again, "Most assuredly, I say to you, I am the door of the sheep. All who *ever* came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture."

Matthew 7:14□ Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

This word really ties in everything together that the Father has been putting on my heart recently. The plea of my heart is to be set apart. I don't want any mixture in my life. I want to be the spotless bride, without blemish when our Messiah returns. With all the grace I have right now, with the breath that's in my lungs, I want to strive to be on that narrow path, to enter in through that narrow door. Yes, our messiah is the door and no one comes to the Father through Him, but if all you have to do is believe in Him and that He died for our sins to enter in that narrow door, then that can't be right because that wouldn't make the path very narrow at all, would it? Even demons believe, right? So what sets us apart? I can only speak for myself, but it's certainly not the attitude of "He will straighten it all out when He gets here," when the word tells me that if I ask for anything in His name He will do it, because every promise in Him is a yes and amen. Just because some things might be hard to figure out doesn't mean we stop striving. There is a reason that makes my bones tremble at the fact that He said the door is narrow and the path that leads to life is difficult, and there are only few who find it. To strive means that it requires an endurance so that we don't give up in that pursuit.

I say all of that to highlight the fact that the three Hebrew letters that make up the word qodesh, holy, set apart, are qof, dalet, and shin, in which the middle letter 'dalet' means door or pathway, and on one side of that door, you find the letter qof that means divide in a sense of gathering or behind. On the other side of the letter that means door, you find the letter shin, which means divide but in a sense of consuming and destroying.

The Hebrew word qodesh, the call to be set apart literally means, "The door stands between those who gathered behind it and those who are destroyed."

And that's why after Luke 13:24, the call of our Messiah to strive to enter in through the narrow door, the verse that follows, v. 25, "Once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from. Then you will begin to say, we have eaten and drunk in your presence, and have taught in your streets,'" but He will still say, I do not know who you are, depart from me, you worker of lawlessness."

Same thing with the parable of the 5 wise and 5 foolish virgins. ALL of them were waiting on their bridegroom, yet didn't realize until it was too late that they were out of oil, unprepared.

Matthew 25:10-12 □ "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' "12 But he answered and said, 'Assuredly, I say to you, I do not know you.'"

We have to make every effort to strive to enter in through that narrow door. An attitude of feeling "set apart enough" is not the attitude we should have. Believing in Him is not enough, as there are so many people who are waiting for Him to return, yet do not even realize that they are actually going to be the ones with the door shut in their face and will be told to depart from Him and accused of lawlessness. And beloved, if this is you, stop saying He will straighten everything out when He returns as an excuse not to continue to strive for truth or allow yourself to be challenged. It's dangerous, and I'm calling it out because I love you. That's all. And that's why I used the calendar as an example, because we should all be striving to understand when His set apart days truly are. Because they ain't on a repetitive Saturday cycle. That's a day devoted to Saturn, not Yahuah, and those who are calling it out and calling out the falsehood of some of these books people are using, are in serious error.

I really hope and pray that this episode has blessed you and that you've been able to get a better grasp on this call to strive for truth and the necessity of affliction to produce meekness in the Believer's heart and life if we truly want to be one of the few that finds the narrow path. Because once we find it, we've got to stay on it, right? Coming into this understanding has truly blessed me, which is what compelled me to share this with others. I pray that we learn that it's a blessing to contend with one another and strive together for truth, no matter how much it challenges us or how uncomfortable it makes us.

This season of Who is Israel has been rooted in affliction, and is something I struggled to understand the purpose of until recently. It is something that has humbled me, and the way that I have wrestled with coming into truth has completely changed the posture of my heart, and is something I continue to pray about. Everything I have and everything I know, I give praise to Yahuah. I pray that He continues to mold us, align us, and discipline us to grow a deeper love for His heart and His truth, and I pray that He gives us the endurance needed so that we can all continue on in this race striving for truth at all costs. I'm here is you all need anything, and until next time, Yah bless.