

The Gate

Our Master's lineage was of the tribe of Judah. The gate to the tabernacle was on the eastern side. The tribe of Judah camped right in front of the gate. Its flag was a lion of gold on a field of scarlet. The Israelites had to come through the gate to get to Elohim (Eze 43). There was no other way to get to Him.

Our Master's lineage was of the tribe of Judah. Gold represents deity. Lion represents royalty. The lion is the king that reigns supreme in the forest, yet he is covered by a field of scarlet blood (Rev 5:5). Its flag and the eastern gate all pointed the Israelites to Yahshua the Messiah when He came. He said, *I am the way; no one goes to the Father except through me.*

The altar is the first thing you came to after the gate. There you make sacrifice. The brazen altar represents the cross of our Master. This is where the New Covenant was cut as blood poured out of the base of the altar — the blood of Messiah poured out at the foot of the cross.

Eph 5:2; Rom 3:23 — Regardless of how much or how well a person kept the covenant of Gen 3:16, he or she still cannot come into the Holy of Holies where God dwells. No matter how good their goodness, the nations can not come into the Holy of Holies. The penalty of our sins is death (Rom 6:23), only the gift of God is eternal life. This discounts totally the works of the nations — eternal life has nothing to do with submitting to your head, etc. (Gen 3:16).

Being the best moral person in the world that ever lived, who truly obeys his conscience, won't be sufficient to come to God. Good works simply won't save you. Only the blood of Messiah can. The life is in the blood; without the shedding of blood, there is no forgiveness of sins. Only the blood of Messiah can save a person from Adam's inherited sin.

We are delivered from the second death but we go back to where we can prove our discipleship to escape the first death. We've got to come back to the garden. We can still die like Adam did if we are disobedient as he was. Coming into Messiah is the only way we can escape the first death, if we walk in the works pre-arranged for us to do (Eph 2:10).

Messiah's work was for us. The Holy Spirit's work is in us to help us obey the word by putting us in the place where we can obey and be exposed. We came into Messiah by His work, to save us from the second death. The Holy Spirit saves us from the first death if we are obedient.

Hakam: You don't need Messiah to live a moral life. We need Messiah to be purchased back from the corruption we were in. It has taken us years and years to understand because of the bondage we were in. Now we are coming to understand how wonderful it is that we could walk in our clean garments, be full of the Holy Spirit and walk in obedience.

I asked someone, "Do you think a person who has never heard, never had a chance to believe, would be condemned?" They said, "I don't see how God could condemn him." We finally got to the point where he admitted that you could be moral without Jesus. He came to redeem a people so that He could have a people who would obey Him.

You've heard all your life that your own righteousness is dirty, stinking and rotten (Isa 64:6). All our own righteousness is like that compared to His. Everything that would complete the second covenant, that would allow them to enter the nations, is like filthy rags for entering the Holy of Holies. He doesn't despise those righteous acts, but in comparison they are filthy rags.

Rev 20 — What good is the judgement anyway? There is an evil spirit in Christianity. Why not just throw them into the Lake of Fire anyway, without the bother of a judgement? It doesn't add up for Adam to be cursed to the Lake of Fire. Why would he even try to obey? God must have explained redemption to him.

The nation's righteousness is not the standard to enter the Holy of Holies. No man will ever measure up to God's perfect standard. We must let people know you can't approach God while in Adam's casket. You will still experience death if you go to the nations. There is no way to claw your way out of Adam's casket by your own righteousness, even by Gen 3:16-19. The covenant of Gen 3 only pertains to how the nations should live if they are to escape the second death.

2 Cor 5:21; Phil 3:9 — If the most righteous man or woman who kept the second covenant of man (Gen 3:16-19) would personally accept by faith the blood of Messiah as his own substitute, he would have God's very own righteousness of Messiah imputed to him and that would be the only way he could rise out of Adam's casket. He must be in the place where he can prove his discipleship. Only by Messiah's righteousness can one escape Heb 9:2 — only by his death in Messiah. Rom 6:3-5 teaches us how we die. We die in Messiah daily (Lk 9:23). He's our covenant partner when we accept Him and die daily.

He went through death to save us. We must take part in His suffering. If we suffer with Him we will reign with Him (Rom 8:17). This is the covenant we made with Him. For the rest of our life we are to correspondingly suffer as He did His whole life, on the cross, even three days and three nights in the agony of death.

Lk 12:49,50; see also Mk 10 — He wanted to start a fire. Fire divides; it brings strife and the sword. It will judge the whole world. He's willing to pay the price. Are we willing to pay the price of dying initially and every day? Do we see His death as important? A person has to see the background of the Old Covenant system of sacrifice, as in *Andrew's Lamb*, before they can see the cross. This is a test to give the best. We must give the best. (Yoneq said he has never read *Andrew's Lamb* without tears.)

He became our covenant partner. He becomes that when we accept Him as our substitute. Only then can we enter into that more perfect tabernacle. I was practically taught that trying to do good was wrong. But what is evil is thinking you can achieve the Holy of Holies by your own goodness, without blood.

Gen 3:16 is the new covenant for the nations. Jn 8:51 is the new covenant for the Edah. If they live by Gen 3:16 they will live. If we live by Jn 8:51 we will live. Will this change us? If we know the word of God will save us from death, won't we cherish it and speak it? Will this do it? Are we going to let the word of God dwell richly in us? Are we going to honor it, proclaim it, teach it and pass it on to our children?

Col 3:15,16. It doesn't say, "Wait for a teaching." What if we don't obey this?

The reason you go to a mirror is to see what you have to do to change. If your brothers and sisters don't say anything either then they are accomplices. Let's begin. Does it say *let the word of God dwell richly in teachers*? Someone is running by, heading for a cliff. We let them go; they fall off and die. At the Body meeting everyone says, "I knew it, I knew it." We must teach and admonish. The older must teach the younger. We must speak to bring a person to repentance. The only solution to people walking away from their vows is to preach the comprehensive gospel from the beginning.