

The Narrow Door — The Cross

ha-Emeq: I was thinking about how it says to cut the fat off, and how the priests were supposed to cut the fat and give it back to Him. Because I was thinking how thankful everyone was for the baptisms yesterday — it was like you ate a big meal and then you just kind of sit back. But we have to cut the fat off and give it back to our Father — we have to offer our praises and thanks to Him. It's not for the priests to eat the fat — they have to give it back to our Father.

Comments re: the narrow door — “Strive vs. Try” — Morning, 8 July 1993

Hakam: Ps 119:67-68 — I feel like that our Father is faithful to afflict all of us. We all have afflictions. I really see that those afflictions, if they bear the proper fruit, are going to bring us into obedience. The purpose of being afflicted is to bring us into obedience, not to cast us away or condemn us. So we all have a battle. We have to receive faith every day to overcome the bad feelings or whatever it is that comes along with the affliction. I see how there's a messenger of Satan, how Paul says, "I have a thorn in my flesh," and our Father told him, "My grace is sufficient for you." I never understood that before but it really encouraged me when Yoneq taught it. I know our Father opened my eyes to see something about the way it is in walking in this life, that we need His grace to overcome whatever enemies come to us and those enemies come to us around our affliction.

Our greatest enemies come to us around our affliction. These enemies have a paralyzing effect, producing a lack of initiative — the lack you can sense in our midst. My greatest enemies paralyze me. There are certain enemies that aren't so deep. But the deepest ones bring paralysis. And so there has to be an energizing life to overcome that paralysis, to judge it. And if we didn't have that affliction, we would never learn to overcome our greatest enemies. So therefore our sacrifices have to increase. Our life, everything we're doing has to increase. We have to increase in being able to put those enemies under His feet by our exercising our spirit, receiving grace, learning how to judge accurately what those enemies are. Sometimes it's something obvious that I don't see right in front of me unless someone tells me. There are so many things to be done here that all have to do with how we overcome our enemies. We can't expect that all these things are just going to roll along without each one of us putting our Master's enemies that are in my life under His feet.

Hannah: Until you talked about it this week, the narrow gate was always kind of a mystical thing to me.

But I saw that the narrow gate is how we treat one another as things and circumstances come up in our lives, how we treat one another, love one another, bear with one another in their circumstances that our Father is letting them go through to purify *them*. If we didn't have these afflictions, we wouldn't really know if we loved one another. It would be just like the world, just emotions, but the narrow gate is causing us to have *His* love.

It is the very thing we are called to do as disciples.

When you are born again, you are born into an environment where you are loved and you love in return and if that is not true, then we are not in the Body. If you are not in a place where you are born into a loving environment where your brothers and sisters love you and nurture you, and you in return love them back, forbearing with them like they are forbearing with you, then you are not in the Body. This is the narrow door — that we would forbear with one another, that when people are going through hard times that we do not despise them and just say, “Oh well, they're going through it again,” and then you get mad and something rises up in you and you want to just push them on down into the ditch. This is the evil one working in our lives to do that, despising instead of forbearing. We have to know what to say and how to say it. We have to be led by the Spirit

That is the narrow door of loving as our Master loved. We have not passed out of death and into life unless we do that. There is no way to love unless we have received the Holy Spirit. Therefore in time it will tell who has passed out of death and into life and who has not. It is impossible for Christians to love the way the word teaches us to love. And it is impossible for us to love that way, even though we have the environment, unless we are being led by the Holy Spirit.

So love is everything we are called to do, whatever love is. What is love? We do not need to know what love is in order to love, do we? We do not have to have a definition, but that is a definition of love: “*We know love*”

by this, that He laid His life down for us and we ought to lay our lives down for one another." That is what you are called to do — to lay down your life for your brothers and sisters. You do not wait for them to lay down their life for you; you lay down your life for them. In the last days, it says people are going to be exposed and it will reveal that in some people there is no love. The circumstances that we go through day after day expose you. But these people have been able to live in the Body for 20, 30, 40 years and then suddenly, in that last moment, at that last sifting process, somehow they are actually sifted out. If that is what happens to us, we are not made into that loaf. There was something in us that was false; we were proven not to be brothers, or we did not look for grace to be who we were created and saved to be.

A lot of times we do not go to the throne of grace, we do not seek grace. We have the grace all the time, we have the love all the time to love with, but it requires picking up the cross every day, or sometimes it requires standing up and exposing ourselves. When you expose yourself, that is the cross. Exposing your flesh — your flesh is going to be crucified on the cross. That is what the cross is — the flesh is crucified, you do away with that flesh, you admit it, you confess it: "This is me; this is how I am." This is how you crucify the flesh — you admit it in confession, being real and genuine. It is shameful. You experience shame in confessing these things. You are exposing yourself to public view. That is the cross; that is what it means to pick up the cross every day and crucify the flesh.

Hakam: It's not a mystical thing how to strive to enter through the narrow door. It's easy to relate those things in some kind of self-righteous way, some kind of way you're supposed to be or something, a way of being rather than how you act. Religion is a concept of how you should be and then you try to attain to it in some way. But entering the kingdom is based on how you treat others, not on anything else. And that's really what exposes everything in you — the lack in how you treat others. Really, what keeps us from going through the narrow gate is our own pride and arrogance. I never put pride together with selfishness before, but I can see in my own life how much they go together. You want your own way. (Like you said how when you see your brother's affliction, there's something that can rise up in you that wants to go ahead and push him down. It's because you don't want that stuff in him to touch you. You don't want peoples' afflictions to get in your way or bother you. It's a bother and you just want to kind of push it out of the way.

I'm starting to see what an arrogant attitude it is to be that way. It's like saying, "My life is more important than your life. What I have to do is more important than your problem. And so I wish that you would just get it together so that you won't be a problem to me so I can just go on with being 'God's servant'." And it's a deep thing of the world, really. 1 Jn 2:15-17 talks about not loving the world. *"If you love the world... and the boasting of what he does, the pride of life..."* That's what this is, the pride of life. That's always been an enemy in my life. It especially comes about with my children, when a particular problem they have would get in the way. That root has been there since the very beginning and I can see that our Father is going after it and is getting it totally out of me. There's not going to be any room for any kind of higher estimation of myself.

Any time I think that what I have to do is more important than you, I have a higher estimation of myself. Because love is the highest calling, the highest life there is — to give yourself up for somebody else. So if you think that your life is more important than somebody else's problems, you're just proud. And so all those things have to be smashed totally out of us. We need people to come and expose all that stuff. Rom 12:3 says to think of yourself with sober judgment. That's just after he talked about giving ourselves as a living sacrifice, not being conformed to the world but being transformed by the renewing of our mind. So the demand is always there. No matter how deeply He exposes things in us, the demand of going through the narrow gate is always there. It's still there, no matter what. There's no excuse. There are always things that make you want to rise up and say, "I'm not that way," or to run away from it or to cover yourself up to your brothers and sisters, but still, the demand is there as well. So I see that our God really means business. We're in a covenant and that covenant is a covenant of love...

You can see in Mt 7:12 that that sums up the law and the prophets. Everything the prophets have said and

everything the law is trying to get across is summed up in loving others as you want them to love you and doing unto others as you would have them do to you. But then we have an accuser, a great enemy, and he's always at work seeking someone to devour, accusing the brethren. So you see your brother doing this and doing that, the way he does this or that, and all of a sudden you have accusations flowing into your mind - you don't like the way he does things, you don't like what he is saying, you don't like... There are a thousand different ways in the body where we can go wrong. That is why going through the narrow way is being able to reign with Messiah in the next age, and only those who attain through the Holy Spirit's grace and being able to love, will be able to be with their Master in the next age. Because it is a refining process we are going through here on earth, and if you read the bible, everything it is talking about is how we treat one another. That is where Paul's rebuke comes from; that is the reason people are sick and dying, Paul says, because of how they treat one another, how they see one another. It says to pay no attention to the speck in your brother's eye until you get the plank out of your own eye. That is what our Master said. That is the preamble to the constitution. *"How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite..."* First get the plank out of your own eye then you will be able to see clearly to get the speck out of your brother's eye. So that is all we are here for.

Hundreds of people in the body do not drink the victory cup because of some personal thing in their life they did not overcome — they ate one peanut too much, and then they totally overlook the greater sin of how they treated a brother. They can just walk all over a brother but if they eat a peanut too much, they say, "I'm not worthy of the victory cup." But they do not see how they treat one another. That is a great stumbling block there — loving one another. Let us look at that first [how we love one another] as far as the victory cup is concerned, treating one another as we would treat Messiah. Our Master said, *"Have I been with you so long Philip that you don't know me? If you've seen me you've seen the Father."* What is that teaching us? Have we been with each other so long that we do not know that Messiah is in us, in each other, and that if you have seen your brother you have seen Yahshua?

If I have seen you, I have seen Yahshua. "Don't you see the Father? The Father is in me, Philip." What do you think 2 Cor 5:16 means, anyway? *"From now on we regard no one from a worldly point of view, from the flesh. We once regarded Messiah in this way but we don't do it any longer."* We do not just regard one another based on our purely human consideration of them. We regard them by something greater and deeper. We overlook and forbear with their mistakes and the way they are — their mannerisms and faults. We see Messiah in them; we see the good things; we capitalize on that and we just do not let the flesh interfere with that. You might think, "I don't like the way he talks; I don't like this and that..." — and then you miss the whole point; you miss what Yahshua may be saying through them. They have that affliction on purpose just to strain out the people who judge superficially.

Superficial judgment will totally destroy what the Holy Spirit wants to say through that little person who has all those faults.

We must hear from the least of the brethren. The Holy Spirit is going to speak through the least so that we will listen, not going on in our own strength listening to the greatest all the time. We have to listen to what the least have to say. Sometimes we are led and guided by the least. If we only listen to the greatest and they do not really have the answer because the Father is not going to give them the answer and then they will start functioning in their flesh and we will start listening to the flesh instead of the least.

The least have to exercise their one little talent. But the least usually bury their talent — that is what our Master said. So the Body goes awry because our Father is not going to be speaking to the ten-talent ones in these necessary things — we get it from the least. So therefore that one talent which is *necessary* is buried. And then what happens to the least? They are cast out to the weeping and gnashing of teeth because they were so worthless and useless in the Body because that is what they received about themselves. So therefore they are cast out and their talent goes to the greatest. How can you understand such a thing! It says, *"give it to the one who has five or ten talents."* That is what you can see in Mt 25. That is why it is so important to understand it and read it.

Most of the Body is made up of the one-talented people. So therefore what do we do? We need to hear from the

one-talented people because they have the most. And so the ten-talented people listen to the one-talented people. But if the one-talented people are burying their talent, how can the ten or five-talented people listen to them? Thus, all are important — each and every one of us. We all have afflictions, which we can overcome by grace. You can go to the throne of grace just as well as the ten-talented person can. You need to see that. You can read all about it in Mt 25.

So the new covenant is made up of who? The least and the greatest. And all will know Him. If the least know Him, then our Father has something to say through the least, and the greatest better train their ear to hear from the least and not allow the infirmities they have to interfere with that.

We are being prepared for the race. But when the race begins, it is going to be the whole Body functioning — all the gifts in the Body coming forth, the apostles that the Body produces, and shepherds, prophets, evangelists, teachers, and all the other gifts coming forth from the Body. The Body will function as a body — not just depending upon the gifts we had to depend upon in order to get the race going.

It is up to each one of us to never entertain accusations about ourselves. It is up to us to never entertain accusations about one another. Because all day long the accuser is accusing. That is his job; that is what he makes his living from — accusing. He is the accuser of the brethren. That is why he is called the accuser. So therefore we are to overcome the accuser by loving, being forbearing, being patient with one another, not believing that lie that is coming to us.

Grace: Our God has called each one of us to be accountable for what we have been given. I was thinking about the story about how the one-talent person buried his talent. At first I thought it was the ten-talent person's fault that the one-talent person buried his talent. But I realized how that subtle deception comes to me at different times in my life, as if there's a reason why I fail or fall into something, that it's not really my fault. But I realize that each one of us is accountable for everything that is given to him; no matter what, no matter what the circumstance, we are accountable. Our Father has been speaking so many things to us. The fear of YHWH is what prolongs life. It's that fear that we are accountable before Him. We already had something to give to the Body. Right now, we are to love our brothers, don't wait on them to love you, you love them. You can have a perfectly good muscle and if you just hang that muscle and don't use it, it will get atrophy and it will totally waste away and it won't be any good. But it's nobody's fault except that muscle's because it doesn't do what it's created to do. And I thought about we have to have that fear in us that we would be accountable for whatever we have in us. That we would be like those salmon that strive, strive, strive, strive no matter what the circumstance, that we would still strive toward our goal, our purpose, not give up, but strive. You have to strip off everything to enter through that narrow gate. There can't be one thing that you say, "Well, it's not *my* fault." This is our Father's wisdom. He is so wise that we can't even think that it's not our fault. We forbear with one another. If Nehemiah treats me so bad, I can't even think it's not my fault that I don't love Nehemiah because our Master's words say that if you have anything against someone you forgive them. But if you remember that they have something against you, you go to them. That is wisdom of our God that is beyond our mind. It is beyond the greatest thing that your mind could think of. It's so beyond that. I'm so thankful for His wisdom. I want to have the fear of YHWH in me that I would be accountable — to not come under that snare that would let me think that there could be anything that could happen that would make me not be accountable for my own.

ha-Emeq: I was so encouraged to hear that if we rid ourselves of lawlessness and wickedness, we can be a vessel of use to our Master. But I heard today that we can change. Because He said if you're faithful with what you've been given, you'll be given more. Because I think that what holds people back is that thought, "I'm just a one talent person." But if you use what you have, you're going to get more. Because if all the one-talent people will use what we have, we're going to increase. That's such good news. We just have to use what we got. We don't need a whole lot, we just have to use what we have. And then we're always going to be increasing and increasing. Think how many talents we'll have! The Body is going to be overflowing with wealth here because we're going to use

what we got.

It is certainly not the five and ten-talented people's fault, because it is the one talented people's fault, who bury their talent that is given to them.

Phineas: I thought about how if I'm thinking about myself and what's happening to me instead of how I can love someone today or help someone — I just thought about how thinking about yourself really keeps you from seeing the good in others and just seeing all the ways they're not treating me right. But if we're just seeing the good in one another then we're not trying to see how many talents I have, or that that person has more than me and I can't really do what that person is doing.

Paul says it is not wise to compare yourself with others. Eph 2:10 — We are saved to spend our lives doing those works that were prearranged for us. That is loving your brothers. Doing all the works He has prearranged for us is love. When you compare yourself, you are not loving because loving is doing the works that were prearranged for *you*.

We are going to go through those things in the Body. We have to go *through* those things. There is a goal up ahead. "*Whoever suffers with me will reign with me*" (2 Tim 2:12). Many will not make it. They will not be able to endure. They could do it if they wanted — the grace is there. Our Father *will* give anyone, everyone, the grace if they ask for it. Heb 4:16 — If we do not go it is because we are obstinate. Grace is always there. How can there be a complaint. There are no complaints in your tents. Our Father hears those things. We are never to murmur and complain. That is how Israel fell. We are put in the fire of affliction. There is *grace*. We have to endure.