

The Burnt Offering — A Corresponding Sacrifice

You Must be Born Again

The burnt offering of Lev 1:3 was the only sacrifice that was entirely consumed on the altar. Just as sure as a person *must* be born again, he *must* offer his all on the altar, according to Rom 12:1-2 (2 Cor 5:15,17). In Jn 3:7, Yahshua said, "You *must* be born again." This means that if a person does not surrender *absolutely* himself and everything he has, as Lk 14:26-33 and Mk 10:28-30 establish, he will not be born again and will perish like the world who reject Him. If a person who comes to Him does not surrender in order to be born again from above, he will be one in Mt 12:30 who is against Him and will scatter while others who have surrendered gather. Those who surrender and are born again are the wheat, while the others are tares. The wheat are those in Mt 13:44-46; the others are those in verses 47-50 who are cast into the furnace of fire where there will be wailing and gnashing of teeth. So in verse 51, our Master asked, "Have you understood all these things?" What are the consequences if we don't understand?

The word *must* in Jn 3:7 is an imperative, so we *must* be sure, as sure as we can be sure that the ones who are hearing the gospel understand these things also. The word *must* (#1163) meant an unavoidable, urgent, compulsory necessity (as in Mk 8:31; Titus 1:7; 1 Tim 3:2-12). In Acts 14:22, Paul strengthened the souls of the disciples and encouraged them, saying, "Through many tribulations we *must* enter the kingdom of God," even as our Master did in Mk 8:31. One *must* go through much hardship to enter the kingdom after he is born again and enrolled in the Lamb's book of life. But, in order for one's name to be enrolled in the Lamb's book of life, he *must* by necessity have been born again by the Spirit (1 Cor 6:17; Eph 1:13). As Yahshua said with the same urgency in Jn 12:24-26, the seed *must* die in order to be transformed into a productive plant. Verse 26 says, in effect, "If anyone serves Me, he *must* follow Me." He *must* hate his life in this world in order to keep it for eternal life.

Unless a Seed Falls into the Earth and Dies

In light of all these "musts" and the real meaning behind this word, it follows that one who *does not* obey these words of His *cannot* be immersed into His Body. That means that he *remains alone*, as Jn 12:24 says. The person is like a kernel of wheat that will *not* fall into the ground and die, but simply remains to itself. It cannot produce the many seeds which seeds that die produce. The many seeds which die produce more seeds, etc., which produces the great harvest at the end of the age. When we speak to a person about our Master, we are speaking to a seed and potential plant, as when we go to the *Phish* shows we may see thousands of potential plants. We do not know who is a seed which will die (in the waters of baptism, Rom 6), or is willing to do our Father's will (Jn 7:17), as Yahshua's seed or offspring (Isa 53:10) who will do His good pleasure.

But that "willing one" that Jn 7:17 describes *must* now die in order to be a member of Messiah's Body on earth (1 Cor 6:17). He must hear the message of salvation and die in Messiah's death so as not to remain alone in the Community as actually a stranger or visitor, accomplishing no more among us than a seed that has never died can produce. He must first die in order to serve with the strength that Messiah's Spirit in us supplies to those who have actually joined themselves to Him (1 Cor 6:17). If he is not *one spirit* with Him he cannot be strengthened by His Spirit with whom he has not yet become *one spirit* (Mt 12:30; Eph 1:13; Rom 8:14-16; 1 Pet 4:11). So, although such a one *exists* where Messiah is present in others (that is, in the Community), and although he works his fingers to the bone, he still is not *serving Him*, for he is not *following Him*, but merely principles. Although he suffers, it is not sharing in His sufferings (Rom 8:17-18). He is not yet an heir of God, a fellow heir with Yahshua, and he does not yet have the expectation of being glorified together with Him (verses 18-19). He suffers, but his suffering is all in vain. He is not suffering with Him or sharing in His suffering in the Body life of His very own people who belong to Him (Rom 8:5-8). So this one who is willing to do His will *must fully comprehend* Rom 8:9 through the *many other words* the apostles were faithful to speak (Acts 2:40;

8:30,31,35,36; 16:32).

So if we are Abraham's seed (Gal 3:29; Jn 8:39), we will do Abraham's deeds. And if that seed dies, we also will be multiplied exceedingly (Gen 17:1-2) as Jn 12:24 says, bearing much fruit (Jn 15:8). Any seed that does not die remains alone, a single seed. But if it dies it will produce many seeds, which will in turn die through hearing our word, which causes their death, just as we died by hearing the word from someone else who had died, etc. All these who died before us came to hate their own life in this world and so now have true life — Eternal Life — serving our Master Yahshua. And He said, "Whoever serves Me ~~must~~ follow Me, and where I am, there will My servant also be." But it is serving *Him* (not principles) by the grace that He supplies, thus glorifying the Father (1 Pet 4:11), not burying your talent (verse 10). There is no other way a person can bring praise and glory to the Creator who created all things through His Son (Eph 3:21).

The Father will Honor Him

Ultimately it comes to the elders in Eph 4:11 to bring about the objective in verse 12 — to prepare God's people for these works of service (Eph 2:10) that were prepared for them to walk in so that the goal of Eph 4:16 can be reached in this present age. Heb 13:17 is the word that makes both the elders and those under their care accountable for this process. The result is that all those who serve Him know that the Father is honoring them (Jn 12:26). So if you are a leader (shepherd, teacher, etc.) who is now teaching this to your flock, make sure you do not condemn yourself by not honoring those who are living up to Jn 12:26, since you have watch over their souls and must give an account, because we all are responsible. Jn 12:26 says that the Father honors all who serve His Son where He is. The shepherds grant from the Father the honor due each person who follows the Son and serves Him where He is (Jn 14:18), in every place (Mal 1:11). Honor expresses the value or glory given to each one as he works and serves in the Body. Honor in Jn 12:26 is #5091g means to highly prize, to fix great value to, as highly prized sons and daughters who have great value to Him.

The outstanding characteristic of all believers who have received the Holy Spirit is whatever Jn 7:37-38 means — that all who have come to Him and have drunk and believed as the scripture has said, out of his innermost being flow rivers of living water. This living water is fresh, drinkable, running water, according to how much one is filled up with the Spirit, or to what degree one is empowered with the Spirit (Acts 1:8). This water of life (living water) can only be had by those who have come to Yahshua and drunk. Jn 4:10,14,15 — To receive Yahshua's Spirit is to receive the water of life which is passed on to others who also want eternal life, and all who are needy in the Body (Heb 3:13; 10:24; 12:15). All who serve the fruit of the Spirit to others (Gal 5:22-23) belong to Him (verse 24), and the Father will honor all who do (Jn 12:26).

The *Amplified Bible* gives the meaning of our Master's word *follow* in Jn 12:26 — to serve Him is to continue to follow Him, to "cleave steadfastly to Him, to conform wholly to His example in living, and if need be, dying." The qualification for one to serve Him is here in the word *follow*. No one can serve without *following* Him; only in serving Him where He is will anyone receive honor from the Father (1 Pet 4:11; Mt 25:15; 1 Pet 4:10; Mt 25:21-23). The *Amplified Bible* says, "Well done My upright, honorable, admirable, and faithful servant," which is contrasted in verse 26. This is one who did not continue to *follow* Him, so he could not be a faithful, valuable, and admirable servant of His. He was still called a servant, but a *poor* one — wicked, lazy. This is like the story of the wise and foolish virgins (Mt 25:2-4) — the *foolish* took their lamps, but took no oil with them. They had ability or gifts, but without grace or talents the gifts could not be employed to the glory of the Father (1 Pet 4:10-11). What good is a lamp without oil? What good is a gift or an ability in the Body without grace from God, or faith to employ it for God's glory? (Rom 12:3-12). For what is done in the flesh is *useless*. The flesh does not profit anything. Jn 15:5-8 — Whoever does not produce fruit for God is no disciple of his (Jn 6:63-64; Lk 1:51).

So it is clear that all of our Master's commandments are urgent, compulsory necessities (1 Jn 2:4) and are unavoidable. That is, one cannot avoid them if he *claims to see* (Jn 9:41). The "many other words" Peter and the apostles preached on the day of Pentecost in Acts 2:37-41 told them all the *musts* they *must* obey in order to be saved from this wicked and perverse age, even as they themselves were

commanded (Mt 28:19-20). Look up all the *musts* in the concordance, and look up the word in an English dictionary that expounds on the original meanings.

In Mk 8:31, Yahshua said He *must* suffer and die and go into death and be raised after three days and three nights in order to complete the purpose of redemption for which He was sent (Isa 53:10), and the fruit (verse 11) would be His holy people. Isa 53:10 says what Jn 3:16 also says, that it pleased Yahweh to bruise Him so that His *many* sons could be released from the snare of the evil one.

Holding Nothing in Reserve

The burnt offering of Lev 1:3 was the only offering that was a *holocaust* — entirely burnt up on the altar. Even as Messiah gave Himself up to die and go into death for everyone's sins but His own (2 Cor 5:21), as a sin offering, so the burnt offering is the type that symbolizes Rom 12:1-2, by which we *prove* what the will of God is, including all the *good news* one must obey to *gain salvation* in Messiah. That is, if one has faith in His death for him and is willing to do everything he *must* do in all the other aspects of the gospel, then his baptism is valid. But if not, Mt 13 tells us the story of the many who fall away (Mt 13:6,21). If one hears the good news and believes as Rom 10:9-10 by the faith he received from a sent one (verse 17), then the one who is in transition to be born again *must* give up his life without reservation, holding nothing in reserve (Mt 10:37-38; Lk 14:26-33; Mk 10:28-30).

So the burnt offering is us when we come to Messiah as Lk 9:23. Every day of our life we appear at the morning and evening sacrifice, seeing the treasure and giving up everything to have it (Mt 13:44-46), which is compatible with His own offering of His life in death (2 Cor 5:21; Acts 2:24; Isa 53:10). This produces (Isa 53:11) His compatible *Bride* and wife-to-be (Rev 21:9,12).

So in the Old Covenant the symbolic lesson we learn is the male without blemish in Lev 1:3, the *burnt sacrifice*. The male without blemish symbolizes what a sacrifice is, since a male without blemish was of such great value to the Israelite. It was the prime breeding stock and was a potential source of wool and meat or of money if sold. To offer it on the altar was a *real* sacrifice. So it shows that we in the New Covenant, even as our Father in heaven offered His best and most valuable — all that He had — so we offer all that we have of our own free will, just as Yahshua offered Himself as well (Jn 10:17). What does not hurt us or is not of our own free will is not a sacrifice. If it is not our best, or if anything is held in reserve, then it is not a sacrifice. It is life for life, pertaining to salvation — His life for our life, and our life for His (2 Cor 5:15).

Anything less than this and one cannot be born again. As our Master told Nicodemus, you must be born again or you cannot have eternal life. This eternal life is what Paul described in 1 Cor 2:9, which can only be known by the Spirit. Even yet we do not fully know (1 Jn 3:1-3; 1 Cor 13:9-12). Only if we offer pure offerings can we know Him and all that He is and prove what His perfect will is (Rom 12:1-2). Not unless we are being transformed by the renewing of our soul — our will and emotions and intellect — can we ever know Him as Rev 3:12, having written in our souls His fully revealed character, the full revelation of His character by means of Jn 14:21,23. This is only by coming out of the world as was preached on the day of Pentecost (Acts 2:38-41) and not being conformed to it in the least, in the only environment where this transformation can take place (Phil 3:10), where we hear Him every morning and every evening when we offer up to Him the pleasing sacrifice of our bodies as a living sacrifice (2 Cor 5:15), to longer live for ourselves but for Him who paid the price of our deliverance from death (1 Cor 6:20; 2 Cor 3:18).

Heb 13:13; Jn 12:26 — We must go to Him *where He is* (outside the camp of Judaism or Christianity).

Only there can we serve Him and be honored by His Father and ours (1 Jn 3:22-23). He does not *know* us anywhere else (verse 24) than where we know Him (Lk 13:24-25).

In Lev 1:3 the description, “a male without blemish” implies an *inspection*. The offerer has faith that this male animal is without blemish — it's the *best* of the flock, a true sacrifice. Our flesh needs to be crucified before we can offer up an acceptable sacrifice of praise to our Father (Heb 13:15-16). The word *share* is the same as in 1 Tim 6:18 (#2842, 2843, 2844), meaning to make common to all (#2839), not held separately as Acts 5:1-3, but to communicate your spiritual gifts to all (not hold for yourself). Joint participation is true communion. The couple in Acts 5:1 were not in communion with

God or the Body, since they did not “share”. The word in Heb 13:16 is *koinonia*, the same as in Acts 2:42 where it is translated *fellowship* (expressed also in Acts 2:44-45 and 4:32-35). So Heb 13:16 is what the couple in Acts 5 were *not* doing, so they could not offer up a sacrifice of praise from their lips.

The Love of Money

In 1 Tim 6:18-19 we see that eternal life is impossible for God to bestow upon anyone who is not ready to distribute, willing to communicate (KJV), to share in common, to bestow or impart. Mt 13:44-45 and 26:1-8 is the natural response to recognizing our Master as the Lamb of God who willingly died in our place as the ultimate sin offering. Holding onto money exposes the root. The couple in Acts 5 learned the hard way that the love of money is the root of all evil. The phrase *love of money* means to hold on to for one’s own use only, as out of anxiety or greed. Acts 5:2 says they “kept back” or held in reserve some of the money, but brought a certain part of it — as if it was all they had, as if it was a pure sacrifice, without holding anything in reserve for themselves. It should have been like the “male without blemish” that proved they were right with God and knew that He saw every motive of their hearts — otherwise it would be like *lying to God*, which is a sin unto certain death, even as Esau (Heb 12:17).

In 1 Tim 6:10, the phrase “love of money” here means *avarice* (#5365) — being a friend of money, so as to retain that which one had to give, exposing a covetousness that the ten commandments condemn, and if one does it as Num 15:30-31, then it is a sin unto death. The reason Heb 13:16 says “don’t forget” is because in Acts 5:1-11 is a proverbial lesson that all the Edah — wherever it would spread — would always remember. And when any Edah forgot the lesson or were not preaching the gospel as the apostles were commanded to preach (Mt 26:13; 28:19-20), then it would not be a true Edah, but only a religion. Even Mt 26:10-13 says how the foundation must be in any place where God has caused His name to dwell — otherwise Mt 13:44-46 does not make any sense, or Lk 14:33, or Mk 10:28-30, even as Barnabas was taught to do in Acts 4:37. The couple in Acts 5:1-2 wanted the apostles’ recognition, but loved their money more than obeying the good news that would have set them free from their sins (Mt 1:21).

1 Tim 6:19 speaks of laying up or storing up *true riches*, a good, solid foundation that would not crumble down at the judgment (1 Cor 3:10-15), laying hold of eternal life. To have eternal life, one must be *born again*. Was the couple in Acts 5 born again? (Jn 3:7). One must *lay hold* of eternal life as Phil 3:10-12. Jn 14:23 — This is the full manifestation of eternal life that we can lay hold of even in this age if we are real, true, honest disciples, offering up pure sacrifices (Mal 1:11), holding nothing in reserve. This is how we become the dwelling of God in the Spirit (Eph 2:22; Rev 21:3).

Jn 14:21-24 — Verse 24 is the couple in Acts 5. Verse 21 is what the man in 1 Tim 6:18-19 was commanded to do in order to lay hold of eternal life, and it is what we all must do in order to offer up to God a pure sacrifice of praise and thanksgiving. Rom 12:1-2 leaves nothing in reserve.

Reaching His Very Likeness

The disciples asked, “Show us the Father” (Jn 14:8) and our Master’s answer was Jn 14:21-23. A true disciple is one who worships in spirit and in truth (Jn 4:24; Acts 26:7), who keeps his Master’s commandments — that is, if He truly is his Master and he has made the good confession of Rom 10:9-10 from real faith as in verse 17, and has called upon His name as in verse 13 — then he is actually saved and then the life has begun of serving Him where He is (Jn 12:26).

We will progress and prosper until we reach His very likeness (1 Jn 3:1-3) as Rev 3:12. But if one covers his sin as the couple in Acts 5 or tries to hide his sin, not going to the throne of grace (Heb 4:16) or confessing his sins (1 Jn 1:9 – 2:2), he will not prosper as Pr 28:13 says. But mercy will come to anyone if he does not wait so long that the stain goes so far into him that every trace of the glory of Yahshua is removed from him — the glory that all were given in their immersion into Messiah (Gal 3:27; Jn 17:22). This glory is our right to rule over the enemy in Yahshua’s name (Jn 17:11) and to have this glory inward and outward by the expression of our words and deeds, which demands the respect of all, thereby sealing the bond of oneness between one another (Eph 4:1-3,4-6). The unity our Master prayed for is expressed when the glory we have expresses itself in the way our

Master expressed His (Phil 2:2-5; Eph 4:2-3). Only if we lay hold of Him as He laid hold of us will we become what He laid hold of us for (Phil 3:12; Dan 12:3). Jn 14:21 — He wants to disclose (manifest) Himself to us (Jn 14:15,22,23; Rev 21:3,24).

Going On in Your Withered Condition

The sad state of many who have departed is that they simply did not love Him. This is what the Father said. But every real disciple knows that not abiding in Messiah has serious consequences (Jn 15:5-14) — the person is cast out as a branch, indicating a loss of fellowship. The person is withered, afraid to expose it before all. The person is burned as a useless branch, for (verse 5) a person can do nothing beneficial if he is *apart* from Messiah (Mt 12:30). Failure to abide in Him (1 Jn 3:6) produces bad fruit — spiritual disaster (Heb 10:19-27). To continue going into the Most Holy Place week after week in your withered condition as a useless branch, not abiding in the vine, but yet going on in your own strength (1 Pet 4:11, even speaking and serving) does not glorify your Master as in 1 Pet 4:10, but is just like the wicked servant in Mt 25:30. The consequence is Lev 7:20-21, just as Paul says in 1 Cor 11:27-31 (Heb 10:19-22,26,27).

When one is in a state of not abiding in Him, he is very likely to walk past a brother in need, 100 times a day — a brother who needs his encouragement, but it is not there. Heb 10:26 says that if we go on sinning in this way (Heb 3:6,13; 10:24; 12:15), there are serious consequences. The person shall be cut off of the vine (Lev 7:20; Jn 15:5-8). The person in Lev 7:20-21 receives the same consequence as us going into the Most Holy Place not covered by the blood (Heb 10:22), with our sins not covered by the blood. But we are covering our sin as Pr 28:13, so our branch will not prosper and bear much fruit and prove that we are His disciple. Our branch shall be withered and cut off and gathered up to be burned in the fire as a useless branch. We are all meant to bear fruit — much fruit (Mt 13:8,18-23). We must evaluate ourselves by this parable, or in verses 47-50, see whether we are good fish or bad fish, see whether we saw Yahshua as verses 44-46, and where we fit in verses 41-43. We are either for Him or against Him (Mt 12:30).

1 Cor 11:27-29,30-32 — For this reason many are withered up among us and many have been cut off and thrown into the fire. If one cannot give thanks as Lev 7:12-13, then he is already cut off, at least from fellowship. This sacrifice was a public proclamation of a good conscience toward God. But as Pr 21:27 says, to come into this Most Holy Place (Heb 10:19) and lift up our voice, knowing as the couple in Acts 5 that we are hiding something or withholding something, is no less than lying to the Holy Spirit and deceiving the people. This is high-handed wickedness (Num 15:30-31), with the result of Pr 21:16. This is what Heb 10:26 means. If we wonder from what we have come to fully realize, if we have come to the full knowledge of the truth in these matters and drift away from them due to indifference, lack of discipleship, we will “rest” in turmoil in the assembly of the dead. This is bitter *regret* (Mt 25:30; Lk 13:27-28; Pr 21:10; Heb 10:24,26,27; Pr 21:13; 1 Jn 3:17; Jms 2:14-19).

If Jms 2:15 was the condition of the twelve-tribed nation James addressed in his letter (Jms 1:1), then it was totally apostate. But maybe he was trying to make a point, as in Heb 3:13; 10:24; 12:15; or 1 Jn 3:17. We, brothers and sisters, are *spiritual*. The nations are required to see the physical lacks and meet these needs, but we have the mind of Messiah (1 Cor 2:14-16) and are spiritual and see spiritual needs (Jms 2:14-15).

The church finally boiled down in the end to believing just like the demons do (Jms 2:19), in creeds and decrees, and they still believe that way today. But do demons have faith to do good works of love to prove they are the justified ones? (Jn 15:8). Jms 2:15 — James meant also Heb 10:19-27, even as today it has taken its deadly toll (Rev 18:2-4). This is why Rev 18:5 says what it does, because they do not have a high priest that enables them to keep Heb 10:19-25. Forsaking the assembly was the habit of only *some* then, near the end of the first century, but now it is clear that the continual standing sacrifice of 1 Tim 2:8 (1 Chr 23:30) came to an end. If Rom 12:1-2 is not *daily* so as to be able to encourage one another *day after day* (Heb 3:13), and to maintain our outspokenness (Heb 3:6) publicly in the daily sacrifices, morning and evening in *every place* (Mal 1:11), then our Master’s prayer in Jn 17:23 cannot be fulfilled.

A New Corporate Man

If a corporate, universal, international Holy People (1 Pet 2:9) does not fulfill this, it will not be fulfilled. This means as *one new man* (Eph 4:13) — until we *all* come to the unity of the faith, etc., to a *perfect man*, to the measure of the stature of the fullness of Messiah — the new man of Eph 2:15-16 and 4:24. Col 3:10 is the new humanity created in Messiah which we all partake in as an integral part (Eph 4:15-16), individually and corporately. Paul saw this one new man as a new, unified corporate humanity (Eph 2:14-15). This new man is not an individual person, but a Body to be entered through baptism, that is, Messiah's Body (Col 3:9-11). It is a corporate structure of twelve tribes (Isa 49:6; Rev 5:9-10; 7:5-8; 12:1; 21:3,9-12). This is the *new man*, the rulers of the universe, the dwelling of God (Rev 21:3) in which Yahweh dwells *in* the new man and *with* men of the nations (Rev 21:24; 22:2) as their light. God is love and light, and His sons are just like Him. We learn to be love and light now in Heb 10:24; 3:13; 12:15; as Phil 2:2-4 or Eph 4:2-3. John said in his epistle to those who had already gone so far in their lack of love that (1 Jn 1:6-7; 2:4) if we walk in the light as He is in the light, we will be useful to the One who put us into service (Heb 6:4-12). 2 Tim 2:6 — The hard-working farmer must first plow the ground before he reaps the crop. The farmer must be hard working before he can expect a bountiful harvest (2 Tim 2:8-13). Eternal glory is for the true disciple who has deemed Messiah worthy enough to obey the gospel, even though he will suffer trouble as though he were an evildoer. So if we endure as 2 Tim 2:3-7, then if we suffer trouble as evildoers because of the gospel we have obeyed, having died with Him, gaining the gift of eternal life (Rom 6:2-7), and then enduring all we must go through (Acts 14:22), we will reign with Him. To endure hardship and suffering for the gospel and for Him is the doorway to the Kingdom. Paul says if we *have died* with Him and if we *endure* (2 Tim 2:11-13; 2 Ths 1:4) — we must do *both* to enter the kingdom reign with Him in the next age. But if our faith is too small (that is, our faith did not increase and we have *less* faith than we started out with) and we do not endure all that Paul instructed Timothy in 2 Tim 2:3-13, then we still will live with Him eternally, but are not worthy of His kingdom reign on Earth in the next age.

Will He Find Faith(fullness)?

If we deny Him by saying that it's too hard, then we deny His goodness (character) and His grace to increase our faith to go through the struggle in this life (Lk 19:11-27; Rom 8:17; Phil 1:29; 2 Ths 1:4; Rev 3:21). To deny Him is to deny that He is worthy of us enduring through the hardships we must go through to enter the Kingdom. "Faithless" describes the disciple who never developed into a hard-working farmer, so as to enjoy the harvest (Gal 6:7-8). But Messiah remains faithful to us, even to those who are fainthearted (Lk 18:1), who did not pray as their Master gave warning in Lk 18:7-8. At the end of this age, will He find faith(fullness), or will He find faith(lessness)? Persecution will come at the end of the age so ravaging that He asks a question based on the tribulations of persecution we must go through (Mt 24:9-13; Phil 1:29; 2 Ths 1:3-9). Mt 24:13 are those who have increased in faith, who were *faithful* (Rev 17:14) and *endured* (2 Ths 1:4; 2 Tim 2:12; Mt 24:13).

So what if we don't pray? Then we will certainly lose heart — become fainthearted. The parable teaches us to be like a persistent widow and if we are, we will endure with the increased faith we gained by our prayers, praying "Increase our faith!" like the disciples (Lk 17:5). Will He not respond to His own elect who cry out to Him day and night, His chosen ones who belong to Him (Gal 3:29; 5:24; Rom 8:9), the saints who are on the Earth, the majestic, glorious, noble ones, the most excellent ones who bear the royal dignity of their King, in whom is all His delight? (Ps 16:3). If you are one of His holy ones, you have received the glory of Messiah (Jn 17:22). To be *faithless* (2 Tim 2:13) is to disobey what one knew was right or took *faith* to do (Rom 14:23). For instance, Heb 4:16 — everyone knows to do this, and if everyone did, they would find mercy and grace in their time of need. But we need to go boldly and with confidence. This means not to wait until our garment is stained (1 Jn 1:7).

Going Through Transition

Lk 18:7 — So we cry out day and night for our faith to increase to take us through the hard struggle of transition into the Kingdom. Lk 13:24 is a *transition*, not just a door without obstructions which one can simply enter through into the room inside. The door is Acts 14:22 — we *must* go through *much* tribulation. We *must* go through *much* suffering, hardship, persecution (Mt 24:9-13). The door is a *narrow*,

confined passageway, not everyone, not even all believers will be able to go through it, for it takes everything and total surrender *daily* (Lk 9:23) to make it into the safe harbor, through the straits or the narrows.

Lk 19:12-27 — If we will *not* *let* or *allow* our Master Yahshua to reign over us now in total surrender (verse 27), how will He allow us to reign with Him when He returns? Are we His enemies who will not trust Him enough to go to His throne and cry out to him every day and every night? Do we not enter into the Holy of Holies by the blood of Yahshua? Or are our sins piling up as high as heaven like every Christian who does not have a high priest (Heb 10:19-23).

2 Pet 1:5-11 is the transition through the doorway or passage to the kingdom of His reign. This is *normal progress* until the entry into the kingdom is celebrated by all — the Father, the Son, the Holy Spirit, and all the saints and angels. But if we enter into the Most Holy Place, or even every day in the minchot, we must enter as those who are forgiven of all our sins or we desecrate this holy place. To *profane* is to treat God's presence in the Holy of Holies with contempt, to desecrate by unholy use or as not holy at all, which defiles it. This is why 1 Cor 11:27-32 was written down for us. We then only serve to debase what is holy, set apart for the holy ones only to enter into to break bread and remember our Master's death until He comes.

Eagerly Awaiting Him

So whom is He going to come for? Only for those who are eagerly awaiting Him, who are longing for Him, who keep themselves holy for Him (Heb 9:28; 2 Tim 4:8), without spot or wrinkle in their garment, for they are worthy (Rev 3:4). This is why Mt 22:12-13 was recorded for us. Many in Sardis will hear Lk 13:25 rather than Rev 3:4 when they appear before Him in the Day of Judgment with guilty stains on their garments. Lk 13:25 and Jn 12:26 go together. If we are from one of these places and serve Him there where all are holding up holy hands without any outward separation due to our unconfessed sins then we will be honored by the Father (2 Pet 1:11) as it says in Lk 19:17.

The morning and evening sacrifice of the burnt offering (Rom 12:1-2; 1 Tim 2:1-8; Mal 1:11; Mk 11:25; 1 Chr 23:30; Ex 29:42, etc.) is Heb 10:19-22 for the New Covenant saints who are on the Earth. But to enter, drawing close to Yahweh as Heb 10:22 says, without the blood covering your sins, and then to come to the Peace Offering, the Sacrifice of Thanksgiving (Ps 116:17) when we lift up the Cup of Salvation and “eat His Body and drink His Blood” — that is a sin unto death (Heb 10:26-27; 1 Cor 11:27-31). This is the Communion Meal, and only those who in communion with Him are in communion with all others who are in communion with Him, since they all are walking in the light and are able to judge themselves by this light (1 Jn 1:7; 1 Cor 11:27-31). But if one is *not* walking in the light, then 1 Jn 1:6 is his lot (Jn 9:41), with all others who have left or died or are still here scattering (Mt 12:30). This is the message we have heard for over 26 years now, that God is light and in Him there is no darkness at all (1 Jn 1:5; Ps 18:28,29,30-50; 36:9-10). How many among us does this fit? (Ps 36:1-4,12). And how many of us see as Ps 36:7-10?

Heb 10:19 is no less, but rather more consequential than its counterpart in the Old Covenant, and the last five chapters of Hebrews explains the superiority of Messiah's new priesthood over the old Levitical priesthood (Ex 20:18-21), turning fear and trembling in approaching Yahweh into boldness and confidence. Moses had boldness and confidence to approach God, but the common Israelite did not. Now all are standing in the seat of Moses to approach God in the Spirit of Yahshua ha Mashiyach.

Heb 12:18-24 — Here the two mountains are contrasted, and the two covenants. Ex 19:5-6 is now the greater priesthood, the one our Father wanted all along (1 Pet 2:9-10), a royal priesthood who stand before Him every morning and every evening to pray as He taught us in the gospels and epistles (Mt 6:9-13; 1 Tim 2:1-8) in fulfillment of Mal 1:11. This is the whole nation, from 3 years old and up, standing before Him every morning and every evening as the type in the Old Covenant which is fulfilled in the New Covenant. They are representatives who bring a witness of the coming Kingdom (Mt 19:28; 21:43; 24:14).

We stand with royal headbands before our mighty King, white linen headbands. The women are covered by the men in the royalty of Messiah. They wear their covering as 1 Cor 11:3-10, as Paul taught. The royal banner is given at baptism to the adults and at *Bar Mitzvah*. This designates royalty — a royal

priesthood — and sets apart the ones who are in our midst who have not yet taken on the royalty of Messiah, our King. We stand on behalf of Messiah to intercede for the world (1 Tim 2:1-8) before our royal King in heaven. We resemble and are befitting our King, the man representing Messiah (1 Cor 11:3), the woman representing the man, and their children all in order standing before Him. John 6:63.