

What Happened at the Door?

Throughout the Word of God, we learn of many significant events that occurred at the door. The blood of the Passover offering was put on the doorposts. The bondservant who did not want to leave his master was brought to the door and his ear was pierced with an aul.

[Exo 21:6] The priests, Aaron and his sons, were consecrated at the door to the tabernacle of meeting where they were washed with water, sprinkled with blood, and ate the flesh of a ram along with matza. [Exo 29] The LORD met the priests (Aaron & his sons) at the door.

[Exo 29:42] The judges sat at the gates to the city and settled disputes. [Deu 16:18, 17:8, 21:19, 22:15, 22:24; 25:7, Amo 5:15] The Word of God was to be written upon the doorposts and on the gates. [Deu 6:4-9] The parable of blood and the door begins to unravel as we learn about the consecration of the priests and the parallel to the meal the disciples shared with Messiah on the night before His death.

Consecration of the Priests As part of the consecration of the priests, Aaron and his sons were brought to the door of the tent of meeting. At the door, the priests were: washed with water sprinkled with blood on their right ear, right thumb, right big toe, and their garments ate the flesh of an unblemished ram along with matza (sweetness-H4682)

Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. (Exo 29:1-4, Exo 40:12, Lev 8:1-6)

Expounding the parable, it is written: So Jesus again said to them, Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. (Joh 10:7-10) As the sons of Aaron were brought to the door of the tabernacle of meeting and washed with water so, too, were the disciples brought to The Door of the heavenly tabernacle (The Righteous Branch Himself) and washed with Living Water (The Word of God).

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end... During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

(Joh13:1-5) When asked why He was not washing their whole body, The Righteous Branch replied that they were already clean because of the word He had spoken to them. Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." (Joh 13:9-10) Already you are clean because of the word that I have spoken to you. (Joh 15:3) As part of the consecration of Aaron & his sons, they were to eat the flesh of an unblemished ram and matza at the door of the tabernacle of meeting. You shall take the ram of ordination and boil its flesh in a holy place. And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting. They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy. (Exo 29:31-33, Lev 8:31) In a similar manner, the disciples ate the flesh of an unblemished ram and matza at The Door of the heavenly tabernacle - The Door being The Righteous Branch Himself. And he said to them, "I have earnestly desired to eat this Passover [offering] with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God."...And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

(Luk 22:15-19) Aaron & his sons were instructed not to drink wine or strong drink when they entered the tabernacle of meeting. And the LORD spoke to Aaron, saying, Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. (Lev 10:8-9) In a similar manner, the Righteous Branch did not drink of the wine...And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." (Luk 22:17-18; Mat 26:29)...for He knew that He was about to enter the Holy Place in the heavenly tabernacle. But Christ being an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Heb 9:11-12) As part of the consecration of Aaron and his sons, the blood from a bull was to be put on the horns of the altar with their finger and the rest poured out at the base of the altar. The bull was a sin offering. Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. Then you shall kill the bull before the LORD at the entrance of the tent of meeting, and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar...(Exo 29:10-12)

And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering. (Exo 29:13-14)

As the blood of the bull, a sin offering, was poured out at the base of the altar, Yahshua said His blood of the covenant was poured out for the forgiveness of sins. And he took a cup, and when he had given thanks he gave it to them, saying, Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (Mat 26:27-28, Luk 22:20) As part of their duties, the priests were charged with

the duty of teaching the commands of God to the sons of Israel. You are to distinguish between the holy and the common, and between the unclean and the clean, and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses. (Lev 10:10-11) So, too, did the Righteous Branch instruct the disciples to proclaim the good news of the kingdom of God, a kingdom established on the principles of justice and righteousness: And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. (Luk 9:1-2; see also Mat 4:23, Mat 6:33, Mat 9:35, Mat 24:14, Mar 1:14, Luk 4:43, Luk 8:1, Luk 8:10, Luk 9:11, Luk 9:60, Act 1:3, Act 8:12, Act 19:8, Act 20:25, Act 28:23, Act 28:30-31)

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." (Joh 21:15-17) According to the Word of LORD to Ezekiel, the sons of Zadok (Just, Right-H6659) are charged with the duty of serving as judges (settling disputes) and ruling according to the judgments of God. They [the sons of Zadok] shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean. In a dispute, they shall act as judges, and they shall judge it according to my judgments. They shall keep my laws and my statutes in all my appointed feasts, and they shall keep my Sabbaths holy. (Eze 44:23-24) Likewise did the Righteous Branch tell the disciples that they will sit on thrones judging (settling disputes) for the twelve tribes of Israel. You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

(Luk 22:28-30) Then Peter said in reply, "See, we have left everything and followed you. What then will we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel..." (Mat 19:27-28) Additionally, the details of the instructions for the Passover seem to parallel the consecration of the priests. The elements of the consecration of the priest included: Unblemished male sheep (ram) Blood Flesh/meat Matza. Similarly, the instructions for the Passover included [Exo 12]: Unblemished male sheep or goat (1yr) Blood Flesh/meat Matza Bitter (wine*) Included in the instructions for the consecration of the priests, Aaron & his sons were to burn with fire any of the meat or matza that remained, so that no one else could eat of it. And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy. (Exo 29:34, Lev 8:31-32) Likewise, regarding the Passover offering, if any meat remained, it was to be burned in the fire. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. (Exo 12:10)

And finally, regarding the consecration of Aaron and his sons, Aaron & his sons were to remain at the door for seven days. And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. As has

been done today, the LORD has commanded to be done to make atonement for you. At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, so that you do not die, for so I have been commanded." And Aaron and his sons did all the things that the LORD commanded by Moses. (Lev 8:33-36) So, too, in the Passover instructions, the children of Israel were not to leave their door til morning and were to eat matza (sweetness) for seven days. [Exo 12:14-20]...None of you shall go out of the door of his house until the morning. (Exo 12:22) Why would the Passover instructions parallel the consecrations of the priests? Originally, all of the children of Israel who were brought out of Egypt were to be a kingdom of priests, a holy nation. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.

(Exo 19:5-6) The phrase "kingdom of priests" may refer to the order of Melchizedek. The word "Melchizedek" (H4442) comes from the words meaning "king" (H4428) and "just, equity, right(-eous)" (H6664). How does this relate to the disciples? It seems that the disciples were being consecrated as a kingdom of priests in the everlasting priesthood...the order of Melchizedek. Instead of the kingdom of priests in the order of Melchizedek being brought to Mt. Sinai, they are brought to Mount Zion, the city of the Living God. For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order [being set apart] that was given, "If even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I tremble with fear"... But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

(Heb 12:18-24) The earthly tabernacle and priesthood were a copy and shadow of the heavenly. (Exo 25:9, Exo 25:40, Heb 8:5) The heavenly priesthood is an everlasting priesthood in the order of Melchizedek. (Psa 110:4, Heb 7:24, 9:15) Concerning the earthly priesthood, those born of the seed of Aaron could become priests. [Exo 40:15, Lev 7:35-36] Concerning the everlasting priesthood, those born of the seed of the Word of God may become kings and priests. (1 Pet 1:23, 1 Pet 2:9, 1 Joh 3:9) Just as Aaron and his sons were consecrated with blood and water so, too, are the kingdom of priests in the order of Melchizedek sprinkled with blood and washed with water...with the Blood of the Lamb and the Living Water of the Word of God.

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (Heb 10:19-22) Sanctify [consecrate] them in the truth; your word is truth. (Joh 17:17) As the disciples were consecrated as a kingdom of priests in the order of Melchizedek by being brought to The Door and washed with Living Water, we also who come to The Door and are washed with the Living Water are consecrated as a kingdom of priests - a royal priesthood - in the order of Melchizedek. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may

proclaim the excellencies of him who called you out of darkness into his marvelous light. (1Pe 2:9) When he had washed their feet and put on his outer garments and resumed his place, he said to them, Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. (Joh 13:12-17)

Those who walk as The Righteous Branch walked will also settle disputes in the kingdom of God. When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? Or do you not know that the saints will judge [settle disputes for] the world? And if the world is to be judged by you, are you incompetent to try [settle] trivial cases? Do you not know that we are to judge [settle disputes for] angels? How much more, then, matters pertaining to this life! So if you have such cases, why do you lay them before those who have no standing in the church? (1Co 6:1-4) From what principles will the saints settle disputes? From the standards of righteousness and justice according to the Word of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed." (Rev 15:3-4) The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward. (Psa 19:7-11) The sum of your word is truth, and every one of your righteous rules endures forever. (Psa 119:160)

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and He shall execute judgment and righteousness in the land. (Jer 33:15) But of the Son he says, Your seat of power, O God, is for ever and ever; and the [branch] of your kingdom is a [branch] of righteousness. (Heb 1:8) There shall come forth a shoot from the stump of Jesse, and a Branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD...but with righteousness he shall judge the poor, and decide with equity for the meek of the earth...Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. (Isa 11:1-5)

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (Isa 9:6-7)

*the word "herbs" does not appear in the original writings; the word "herbs" was added and thus appears in italics in the KJV. See Isaiah 24:9 for the comparison between "bitter" and "wine". It is when one is intoxicated that they are unable to walk straight, rather one who is intoxicated staggers to the right and to the left (follows a crooked path) which is what leads them astray from the commands of God into the bondage of Egypt. Rebellion is associated with bitterness (see H4784, H4805).

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