

This Bible Study will be an on-going work, with sections added as they are completed.

Bible Study #4

Sabbath or Sunday

1.

In any discussion of what the New Testament teaches about a subject, those individuals participating in the discussion must grasp concepts more basic than when an offering is to be collected. And the most basic concept of Christianity is that Christ Jesus is the last Adam (1 Co 15:45 & Rom 5:14). As there was a first Adam, made alive through the receipt of physical *breath* from *Elohim* [singular in usage] (Gen 2:7), there is a last Adam, who fulfilled all righteousness by receiving the divine *Breath* of His Father [*Pneuma 'Agion*] in the form of a dove that descended and remained on Him (Matt 3:15-17).

- From a wound in the side of the first Adam, the first Eve was created when *Elohim* [singular] took a rib, the bone and flesh of Adam, and created the woman: Adam said of this woman that the two should become one flesh (Gen 2:24), not one spirit or one soul.
- From a wound in the side of the last Adam (John 19:34) after physical breath had left the man Jesus and only divine *Breath* [*Pneuma 'Agion*] remained, the last Eve was created when the glorified Jesus *breathed* on ten of His disciples and said, “Receive the Holy Spirit [*Pneuma 'Agion*]” (John 20:22). Thus, through receipt of the Holy Spirit, Jesus and His disciples became one spirit in a way analogous to how Adam became one flesh with Eve. But Jesus is one with the invisible new creature born of Spirit into the tent of flesh of the old creature, not with the tent of flesh.
- God presented the first Eve to the first Adam when God awoken Adam from a deep sleep (Gen 2:21-22).
- The glorified Jesus presented the last Eve to Himself on the same day that the Father resurrected Jesus from the dead—and Jesus is God [*Theos*] as the Father is God [*Theon*] (John 1:1-2). Thus, God presented the last Eve to the last Adam as God had presented the first Eve to the first Adam.

The Church does not begin on that day of Pentecost fifty days after the Resurrection, but before sundown on the day of the Resurrection. The Church begins with the Resurrection when the last Adam and the last Eve are joined by being of one Spirit, the divine *Breath* [*Pneuma 'Agion*] of God, in the same way that the first Adam and first Eve were one flesh. The Christian Church begins with the waving (and acceptance) of the first sheaf of the early barley harvest before God, with the remainder of this harvest of firstfruits to be gathered to God in the resurrection at the Advent of Christ.

- The Christian Church is both the last Eve and the firstfruits of God, with Christ Jesus being the first of the firstfruits as well as the last Adam. The Christian Church does not exist apart from Christ Jesus, who is its uncovered Head.
- The resurrection of Jesus is scripturally celebrated or commemorated by the Wave Sheaf Offering (Lev 23:10-11, 14). The harvest of firstfruits could not begin until the Sheaf was accepted by God; the Church could not begin until Jesus was

accepted by the Father. And the harvest began (i.e., the Church began) on the same day that Jesus was accepted.

On that day of Pentecost following Calvary, the day commemorating completing the harvest of firstfruits, the last Eve (arguably, firstfruits grown to maturity during the forty days the glorified Jesus was with His disciples) was visibly *filled* or *empowered* by the Holy Spirit [*Pneuma 'Agion*] in the same way that a human male might fill his wife, thereby causing the wife to give birth to children.

- The harvest of firstfruits doesn't begin with Pentecost, but concludes with the endtime reality of Pentecost, the Advent of Christ, when Jesus baptizes the world with the Holy Spirit (Matt 3:11).
- Thus, the empowerment of disciples with the Holy Spirit in Acts chapter 2 forms the visible, physical shadow of the invisible, spiritual empowerment of all humankind (Joel 2:28) when the kingdom of the world becomes the kingdom of the Father and the Son (Rev 11:15, with Dan 7:9-14).
- What happened in Acts 2 bears to the endtime pouring out of the divine *Breath* of God the same relationship as the first Adam bore to the last Adam.

The *Church* doesn't begin in Acts chapter 2, but in John chapter 20. It is always a serious theological mistake to teach that the *Christian Church* begins on Pentecost. The *Church* [the last Adam and the last Eve, together] gives birth to physically circumcised sons, who by faith in Jesus believed that God had raised Him from the dead, thus causing their physical circumcision to be counted as spiritual circumcision (Rom 2:25-29) in a manner analogous to ten of the Apostles believing that God had raised Jesus from the dead by them being assembled together in the closed room. The *Church* doesn't begin without a Head or without a Body, and is never without Head and Body. So there can be no Head without a Body for fifty days.

There is one measure of faith for the Head and for the Body of the Son of Man: Jesus had to believe that His Father would raise Him from the dead (John 5:21-24). To be assembled together the afternoon of the day of the Wave Sheaf Offering—and Thomas was not with the ten, for he did not believe—Jesus' disciples had to believe that their Father had raised Jesus from the dead, thereby accepting Jesus as the first of the firstfruits. Likewise, on Pentecost (so far the Christ, Head and Body, has been the reality of the two commanded assemblies commemorating the early barley harvest), the three thousand circumcised Jews from sixteen or more nations had to believe that God raised Jesus from the dead. And every disciple since has had to believe that God raised Jesus from the dead (Rom 10:9).

There is one standard for the Head with the same standard for the Body, now cloaked in the garment of Christ's righteousness, just as there was one law in Israel for the Circumcised and for the Uncircumcised. There weren't two standards, one for the Jew and one for the Greek. Nor does the Apostle Paul teach that two standards exist in the New Testament Church. Indeed, Paul teaches that the uncircumcised man who ***keeps the precepts of the law*** will have his uncircumcision counted as circumcision, for physical circumcision does not cause an Israelite to be circumcised since under the new covenant circumcision is a matter of the heart, by the Spirit, not by the letter (Rom 2:26-29). Under the new covenant, the law is not abolished (Matt 5:17), but moves inward to be written on tablets of flesh (Jer 31:33 & Heb 8:10). Therefore, the law written on two stone tablets bears to the law written on the heart and mind the same comparative relationship as the first Adam had to the last Adam—the same relationship

as the visible empowerment of disciples on the day of Pentecost following Calvary has to the invisible endtime liberation of humankind from bondage to sin and death. And the first Adam died; the last Adam was not shackled by death, but became a life-giving spirit. Thus, the law written on stone tablets [the old written code] was abolished, but this same law written on tablets of flesh became the life-giving spiritual covenant.

- If the Law were abolished, there would be no need for Grace—no need for disciples to put on the garment of Christ Jesus' righteousness, no need for the Law of Christ which is the covenant of Christ.
- The covenant God made with Israel *on the day when [the Lord] took them by the hand to bring them out from Egypt* (Heb 8:9) bears to the covenant *made with the house of Israel after those days* (v. 10) when the law is written on hearts and minds the same relationship as the first Adam bore to the last Adam.
- The primary concept necessary to understand Scripture is that in all things, the visible reveals the invisible (Rom 1:20) and the physical precedes the spiritual (1Co 15:46). Thus, the second covenant mediated by Moses (Deu 29:1) forms the lively shadow of the new covenant mediated by Christ Jesus. The law of Christ is the spiritual reality of the law written in the Book of Deuteronomy, and it is this law that stands as the accuser of every Israelite (John 5:45, with Deu 31:26-27).

Disciples are made righteous through faith, not through the law, with this righteousness coming by disciples beginning to keep the law (Deu 30:1-2) that will lead to righteousness if pursued by faith (Rom 9:31-32)—a subtle distinction? Not really, for every work of the flesh is at best as a menstrual rag to God. It is the faith required to attempt to keep the precepts of the law that is counted as righteousness. And it is through one faith [not many faiths] that begins with the patriarch Abraham when he left home and kin to journey to Judea that righteousness comes.

The faith of Abraham extends through Isaac, who willingly allowed his human father to offer him as a sacrifice to God, a sacrifice that lived because of the wild ram God provided as a substitute. The Apostle Paul identified disciples with Isaac...disciples live by faith that Jesus died as their sin offering.

- By faith, Abraham left home and kin and journeyed to Canaan, a Promised Land, and it is this faith that is counted to Abraham as righteousness (Heb 11:8, with Rom 4:3 & Gen 15:6), not the faith that allowed Abraham to offer Isaac to God.
- By faith, Abraham without *the old written code* did by nature what the law of God required, thus showing that the work of the law was written on his heart (Gen 26:5, with Rom 2:14-15). Abraham physically journeyed into the geographical land that represents God's rest (Ps 95:10-11, with Heb 3:16-4:11).

The argument against Christians observing the Sabbath will inevitably have its protagonists saying that neither Israel in Egypt, nor Abraham, Isaac, and Jacob kept the Sabbath; for the Sabbath commandment first appears in the *Decalogue*. The countering argument of Sabbatarians will have them pointing back to what the Lord told the patriarch Isaac about his father, Abraham—that Abraham kept God's laws (again Gen 26:5). Then a dispute about words will ensue, with exactly what is meant by *commandments* and *ordinances* debated. And both debaters miss the point central to the issue: Abraham physically dwelt in God's rest after returning from Egypt, the representation of sin. But Abraham dwelt by faith in this land, and dwelt as a stranger, for *he was looking forward to the city whose designer and builder is God* (Heb 11:10).

- Again, Abraham dwelt in the geographical representation of God's rest.

- This geographical rest cannot be entered on the following day (Num 14:40-41). It can only be entered while the promise of entering still stands (Heb 4:1).
- Unbelief prevents entering God's rest (Num 14:11 & Heb 3:19).
- Because the rest into which Joshua lead Israel was only a type of the rest of God (Heb 4:8), but not the rest of God, another day is spoken about.
- This other day is the diminutive form of the latter rest of God (Heb 4:9), and this diminutive form is the seventh day (*v.* 10).
- Thus, the geography of Judea forms the visible representation of the Sabbath, bearing one to the other the same relationship that the first Adam bore to the man Jesus of Nazareth.
- The Sabbath, now, bears to the heavenly rest of God the same relationship as the physical man Jesus bore to the glorified Christ Jesus. Thus, the Sabbath is for born-of-Spirit disciples what Judea was for Abraham; so the physically circumcised Israelite having the law and dwelling in Judea forms the lively shadow of the *Christian*, who, with the law written on his or her heart, keeps the Sabbath.
- Therefore, when Abraham journeyed to the Promised Land, Abraham journeyed to the Sabbath, and by faith, dwelt in the Sabbath as he anticipated the coming of *the Jerusalem from above*. Likewise, the Christian observing the Sabbath anticipates the coming of the heavenly Jerusalem.

It was Abraham's faith that caused him to dwell in the geographical representation of the Sabbath that is counted to him as righteousness, not his faith that caused him to willingly offer his son Isaac, for whom he had waited and from whom his offspring would come, as a sacrifice to God. And it is unbelief that will cause a physical or spiritual Israelite to fail to enter into that rest of God, with this failing to enter being the same sort of disobedience that caused God to slay the nation that left Egypt as He would slay a man (Heb 4:11, with Num 14:15). Failure to keep the Sabbath is failure to enter into God's rest—and this failure comes from lack of faith, from unbelief. This failure is sin, the wages of which is death.

Again, there is one measure of faith required for both the Head and the Body of the Son of Man: when Jesus had fasted forty days and forty nights and was hungry, the Adversary came to Him and tempted Him by telling Jesus to command stones to become loaves of bread, for this is possible with the Son of God who from clay [stone ground into flour] formed the first man—and from this first man would come the Bread of Life, the last Adam, the first sheaf of the firstfruits, that early barley harvest of the Promised Land. Thus, disciples become bread (Lev 23:15-17, 20-21) when ground into fine flour, mixed with the oil of the Holy Spirit, and baked in the resurrection to glory on that future day of Pentecost when the Head returns. And only on this Advent day of Pentecost will the bread offered to God be made from leavened dough, for the Body of Christ contains sin covered by the righteousness of Christ, with this sin, like yeast, to be killed in the fire through which disciples will pass when being glorified or baked.

It is not enough for disciples, the Body of Christ and likewise tempted by the devil as Jesus was tempted, to live by Bread alone; it is not enough to have faith in Jesus being the Son of God. Disciples are to live by every word that comes from the mouth of God (Matt 4:4, from Deu 8:3). ***The Body of Christ cannot dismiss every word of God from Moses through that day of Pentecost following Calvary and still***

live! Why any disciple will think that he or she can is beyond the scope of logic or faith, and can only come from rebellion against God, this rebellion coming from believing the that old tempter, Satan the devil.

Not all barley wherever it could be grown was waved before God. Only the barley grown in the Promised Land, and having ripened between Passover and Pentecost formed the visible, physical representation of Christ, Head and Body, waved before God and accepted by God on the first two of three resurrections [i.e., the Resurrection of Christ and the resurrection of firstfruits—the great White Throne Judgment forms the third resurrection]. Thus, barley grown in Egypt or in Babylonia was not waved before God—and if not waved, the barley would not be considered for acceptance by God. Therefore, between Sinai and Calvary, Gentiles were separated from God by geography represented by the circumcision of the flesh according to the covenant made with Abraham and coming through Isaac, Jacob, and the letter of the law. But this barrier of circumcision made with hands was abolished (Eph 2:14-16).

- Geography as a spiritual barrier was abolished at Calvary, this geography including the flesh of humankind made from the dust of the earth.
- Gentiles could come to Christ regardless of where they lived, regardless of the status of their flesh, for they were to become citizens of the Jerusalem that is above this world. They were not, however, to remain citizens of Babylon, for no one can serve two masters.
- Earthly Jerusalem bears to the heavenly Jerusalem the same relationship as the first Adam bore to the glorified last Adam.
- Earthly Babylon bore to spiritual Babylon the same relationship as earthly Jerusalem bears to heavenly Jerusalem—the same relationship as King Nebuchadnezzar bore to Satan the devil (Isa 14:4-21).
- As God delivered physically circumcised Israelites in earthly Jerusalem into the hand of King Nebuchadnezzar, God delivered spiritually circumcised Israelites into the hand of Satan for similar reasons why the Apostle Paul commanded the saints at Corinth to deliver a disciple to Satan (1Co 5:5).
- The lawlessness of physically circumcised Israelites (Ezek chap 20) forms the visible representation of the invisible lawlessness of spiritually circumcised Israelites, with God giving to natural Israel statutes by which Israel could not live, statutes that caused Israel to burn their firstborn (vv. 25-26) forming the visible representation of the invisible statutes delivered to the spiritual nation.

God has no written commandment or statute to worship on the 8th-day, Sunday. No visible commandment exists. Yet, the spiritual nation of Israel keeps this invisible commandment with such diligence that a disciple would believe that the commandment came from God—and it has. Because of the lawlessness of the holy natural nation, God gave to Israel statutes that commanded the nation to persist in its lawlessness, and because of the lawlessness of the spiritual nation, God gave to this holy nation spiritual statutes that were analogous to the endtime great delusion He will send over those disciples who do not love the truth (2Thess 2:11-12). And the statute that causes the spiritual nation to burn its firstborns in the lake of fire is, guess what, Sunday worship.

The barley grown in spiritual Judea between Passover and Pentecost is the harvest of firstfruits that will be waved before God, with Christ Jesus being the corner and cap stones of the house of God built in heavenly Jerusalem. Babylonian barley, the grain of Babylon, a spiritual location, will not be accepted by God even when waved on

Pentecost. Only barley that retains its Judean roots through keeping the precepts of the law will be accepted, regardless of where grown.

As circumcision moved from the flesh of a man descended from the patriarchs to the heart of a disciple (Rom 2:26-29), the location of the barley grown to be waved before God moved from the geography of Judean hillsides to that portion of space-time represented by the Sabbath. Thus, with disciples, Babylonian barley becomes baptized, endtime sons of God who attempt to enter God's rest on the following day, the 8th day, with this command to worship on Sunday entering Christianity early in the 4th-Century. These disciples will not be waved before God on that Advent day of Pentecost, for Jesus never knew them (Matt 7:21-23 & 25:12). They did not enter into His rest on the Sabbath, so how would He recognize them as younger siblings? Their faith will not be counted to them for righteousness—they will have sold their birthright for a crust of bread as Esau sold his for a bowl of lentils. They will constitute the hated son that, today, struggles in the womb of the last Eve as Esau struggled with Jacob.

Christ Jesus is the reality of the wild ram sacrificed by the patriarch Abraham, with this ram not found just anywhere but on the mountains of Moriah where *the Lord will be seen, where the Lord will provide* (Gen 22:14). This mountain of the Lord is not in Babylonia, or in Egypt, or in Assyria. It is where Israel saw the Lord (Ex 24:9-10); it is where disciples are drawn from the world by the Father (John 6:44) and given to Christ Jesus to become the many that are called (Matt 22:14). But of the many, only a few will enter into God's rest. Of those who saw the Lord, only Joshua (Ex 24:13) entered into God's rest. And in typology, Joshua represents the seven pair of clean animals that enter the Ark to cross from one age to the next, these seven pair of clean animals also representing the seven named churches that are together in the Lord's day, not a day of the week but when the kingdom of the world becomes the kingdom of the Father and His Son.

Christ Jesus as the *Logos* is seen at Sinai where the seventy saw the Lord. Christ Jesus began His earthly ministry in Galilee; thus, from Sinai to Galilee, the Lamb of God is seen in Scripture (i.e., between the *Decalogue* delivered from atop Mount Sinai and Jesus' Sermon on the Mount, Sinai's spiritual equivalent). These are the checkpoints from which Israelites enter God's rest—from one or from both, with faith required to continue on to the Jerusalem above. And the disciple who attempts to sneak around these checkpoints fools no one.

It is a shame that the *Christian Church* doesn't realize that God delivered to it the spiritual reality of the curse given to the first Eve after she ate forbidden fruit: the desire of the *Church* is Christ Jesus, her husband, and she will have pain in childbearing, this childbearing being the Tribulation. And as the first Eve was driven from the garden of God, the *Church* was driven from the garden of God, with only a remnant allowed back in, this remnant having the faith of the patriarch Abraham whose righteousness comes from leaving home and kin and going to the land that served as the geographical representation of God's rest. Today, the faith that is counted as righteousness will have disciples keeping the Sabbaths of God. If a disciple lacks this faith, the disciple will remain in Babylon where he or she lives under ordinances and statutes given by God to cause the nation to die because of its lawlessness.

The hated son that today struggles in the womb of the last Eve attempts to enter God's rest on the 8th-day. The loved son whom the hated son will kill or attempt to kill keeps the Sabbaths of God. And all arguments by this hated son merely demonstrate

that he is a man of the fields and not of the heavenly city, with the worst of these arguments being that Sunday is not the *Christian Sabbath* but simply a day given to disciples on which to worship God. Let the disciple who makes this argument stand in the streets of modern Baghdad and deny that he or she is in ancient Babylonia.

The circumcised nation that left Egypt could not enter into God's rest because of its unbelief. Yet this nation acknowledged its sin before God, and attempted to enter in the following day. It could not. Nor will those disciples who become part of the great falling away be allowed to repent—a great delusion will come over them, and they will not be allowed to enter into God's rest.

Therefore, while this promise of entering into God's rest still stands, enter in if God will allow you to cleanse yourself (2Tim 2:21), thereby transforming yourself from what is dishonorable into a vessel for honorable use. Let those who will argue for worshipping on the 8th-day continue in their filth (Rev 22:11), doing evil and calling it good.

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[to be continued]

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