

The following Scripture passages are offered to aid beginning fellowships. The readings and commentary for this week are more in line with what has become usual; for the following will most likely be familiar observations. The concept behind this Sabbath's selection is *submission to authority*.

Weekly Readings For the Sabbath of September 1, 2007

The person conducting the Sabbath service should open services with two or three hymns, or psalms, followed by an opening prayer acknowledging that two or three (or more) are gathered together in Christ Jesus' name, and inviting the Lord to be with them.

The person conducting the service should now read or assign to be read Romans chapter 11.

Commentary: The question the Apostle Paul asked must again be asked: has God rejected His people? Only now, two peoples called Israel exist: the first is the broken off natural branches and the second is the grafted on wild branches. So the *Israel* facing rejection is not the physical ancestors of the patriarch Jacob, presented broken off and separated from God, but the spiritual legacy of "Christendom" itself.

Paraphrasing the Apostle, I acknowledge that I am a spiritually circumcised Israelite descended physically from Cornelia Govertsz, daughter of Tobias Govertsz, a Mennonite minister and signer of the Dordrecht Confession of Faith, but I am spiritually descended from Andreas Fischer and the trail of Sabbatarian Anabaptists that returned to God's rest from spiritual Babylon. So as the Apostle was concerned for his people, the broken off natural branches, a similar concern exists for Anabaptist Christendom, the wild branches now separated from God because of this spiritual nation's refusal to continue the journey beyond the spiritual plains of Moab, where the decision to follow Paul as he followed Christ Jesus must be made—and either hasn't been made by Sunday observing Anabaptists, or has been negatively made.

The vast majority of Anabaptists continue the tradition of the Roman and Greek Churches by working on the Sabbath and attempting to enter God's rest on the following day, thereby continuing in sin, as if by sinning more, grace might abound all the more, a false concept that the Apostle condemned (Rom 3:5-8) ... God was not in the past, and will not be in the future unrighteous in inflicting His wrath on Anabaptists who absolutely refuse to keep the Sabbath commandment. To break the law in one point is to break the law (Jas 2:10). Therefore, the majority of Anabaptists literally continue in sin in the vain hope that good will come from their lawlessness.

The Apostle writes that his people, natural Israel, stumbled that through their trespass salvation could come to Gentiles, with salvation forming a new nation of Israel (1 Pet 2:9-10), one reckoned not through physical descent but through spiritual descent, so as to make natural Israel jealous (Rom 11:11, 14).

Pause for a moment: how will worshipping on Sunday and eating swine's flesh make natural Israel jealous? All either will do is repulse the natural Jew, causing him to look with distain upon the poor goyim who are so foolish as to think they have favor with God through their disobedience. Only by living as a Jew without being physically circumcised and without having descended from the patriarchs will the natural Jew feel jealousy.

Today, even the goyim that live by the commandments of God, keeping the weekly Sabbath as well as the high Sabbaths, do not make the natural Jew jealous for these goyim have no love, no "works," no spiritual fruit; plus, they eat cheeseburgers. They are spiritually dead (not because they eat cheeseburgers), collectively a corpse that utters words without understanding. Nor do these Sabbath-observing goyim make Anabaptist Christendom jealous, for the women of these Sabbatarians do not cover their hair. Their women look like the *world* and act like the *world*. They might as well be the *world*.

Question: would a Sabbatarian wearing an Amish cap make the Amish jealous? How about wearing an Old German Baptist cap, or a Mennonite mesh cap?

Grace is the "covering" of Christ Jesus' righteousness, put on daily by prayer as if His righteousness were a garment. A woman's attire and her head covering are symbolic of this garment of Grace through which the sins of the disciple are not visible to the Father or to the angels. A garment of grace made from mesh would not hide the lawlessness of the disciple.

If Christians are to be lights to this world, what sort of lights are bare-headed *Christian* women to Muslim women? A *light* of liberation? Or a *light* of rebellion against the authority of God?

The concept of Israel stumbling so that salvation could come to Gentiles seems like an unnecessary fall except that in this world, *Theos* married Israel at Sinai. He was not free to marry another until death ended that first marriage. And though a non Israelite could become an Israelite through baptism, circumcision, and giving an offering at the temple, the barrier of adult circumcision separated natural Israel from even pious Gentiles. But this barrier was broken down at Calvary (Eph 2:11-22). No longer are pious goyim aliens from the commonwealth of Israel, separated by physical circumcision from the covenants of promise made through Moses. Rather, through circumcision of the heart, they are *Israel*.

God is all-knowing—and if omniscient, why did God marry Israel if He knew beforehand that Israel would not be faithful?

The answer to the above question lies within the concept of "faith." Physically and traditionally, being a *faithful* wife meant that the woman was loyal, obedient, loving to her husband. Today's concept of a *faithful* wife generally excludes obedience; hence, no head covering. Today, most wives are not in subjection to husbands but regard themselves as equals and often as intellectual superiors. Too many are not loyal, but seek sexual gratification outside of the marriage bed; too many love only themselves if they love at all. Thus, moving from physical to spiritual, today's person of faith who hopes to be resurrected as the Bride of Christ loves Jesus (sort of), but will not be in subjection to Him, will not obey Him, and seeks enlightenment from secular sources ... ancient Israel's physical adultery [lack of faithfulness] is analogous to the Christian Church's spiritual adultery, which has the Church living as many assemblies of goyim.

That Israel would stumble and fall was known to God from the beginning, for ancient Israel formed the spiritually lifeless shadow of the Christian Church—ancient Israel's treaties and alliances with nations of this world, as well as her adoption of these nation's

religious practices, was considered by God as the equivalent of a woman having sexual relationships outside of marriage. The woman is worthy of death. Her accuser is Moses.

Spiritual faithfulness will have the disciple spurning the allure of this world as a biological woman faithful to her marital bed (or promise of the marital bed) will spurn the advances of all men but her lawful husband.

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The reader should now read John chapter 7, verse 53, through chapter 8, verse 11.

Commentary: Although the earliest manuscripts do not include this passage, other early manuscripts do, placing the passage here or elsewhere in John. Thus, we shall consider it as part of John's Gospel, for it makes a valuable theological point: Jesus did not come as the accuser of Israel, for Israel already had an accuser (*cf.* John 5:45; Deut 31:24-27) in the book of Deuteronomy, placed outside the ark as a witness against every spiritual "ark of the covenant." So when the religious rulers of Israel caught a woman in adultery (under the law they should have also brought the man), these rulers were themselves *a woman caught in spiritual adultery*. What Jesus wrote on the ground has been the source of much speculation, but here it is enough to say that He could have cited from Ezekiel chapter 16, or He could have simply written the name "Oholibah" (Ezek 23:4), for Jerusalem was this faithless woman who played the whore even farther than did her sister Oholah/Samaria.

Those religious leaders who brought in the woman—every one of them—were guilty of sin about which they knew ... twice Jesus wrote in the dust. And after the second time, those who had brought the woman slipped away, leaving the woman alone before Jesus, who stood and asked if anyone had condemned her.

Jesus did not come to condemn Israel, a woman guilty of adultery, especially in the 1st-Century BCE when its leaders invited Rome into Judea after the Maccabees had liberated Jerusalem from the oppression of the Seleucid kingdom, with this liberation ending the shadow of the long prophecy given to Daniel. The adultery of Oholibah was with the empires of Egypt, Assyria, and Babylon; the adultery of 1st-Century Jerusalem was with an even more ruthless empire. Jerusalem was not in need of another accuser, for she would rebel against her lover and would again be utterly destroyed.

A remnant of physically circumcised Israel returned to Judea in the 20th-Century—and as in the 1st-Century, the nation is in no need of any accuser but Moses, for this latter nation will again be utterly destroyed for its lawlessness.

But the modern State of Israel is not the endtime nation of Israel, a nation whose rite of inclusion is circumcision of the heart instead of the foreskin ... it is this endtime nation of Israel whose accuser is Moses that has now been taken in the act of adultery. Jesus does not condemn this nation, but commands that this nation *go and sin no more* (John 8:11). Sin is the transgression of the law (1 John 3:4). Any lawlessness is sin. So this woman who would be the Bride of Christ must *sin no more*. She must cease her transgressions of the law, for no one, no nation can enter into God's rest on the following day regardless of repentance (*cf.* Num 14:11, 39-42; Ps 95:10-11; Heb 3:16-4:11).

Jesus did not condemn the woman but commanded her to sin no more: what would have He said if she were again caught in the act of adultery and brought before Him? Would He have written in the dust, or would He have simply ignored her, leaving her to the wrath of her captors?

Ancient Israel was repeatedly “caught” in adultery, and finally, God hid His face from this nation, leaving this nation to its own devices.

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The readers should now read Deuteronomy chapter 32, verses 1 through 47.

Commentary: The Rock [God] will look at the provocations of His natural firstborn son (Ex 4:22), and He will hide His face from His son (Deut 32:20) to see what His son’s end will be without His help. The children of Israel were, in Moses’ day, a crooked and perverse generation, and they never got better: they remained a crooked and perverse generation, an adulterous nation, fornicating with sticks and stones, trusting in the horses of Egypt and the good will of Assyrians.

The nation of Israel, as if two sisters born to an adulterous mother, fornicated with foreign women and foreign gods, the means by which the mother, Israel under King Solomon, was undone (1 Kings 11:1-7). Yet, despite these many witnesses, the Christian Church climbed into bed with Roman civil authorities and made passionate love with the prince of this world, becoming his favorite mistress for a season ... oh, what a torrid love affair the prince of this world had with the Greek and the Latin Churches, clothing these two whores with civil authority over nations and empires and even over the emperor of the Western world. But alas, the Latin Church became a hag, worn out sexually, a broken down sow that eventually offered to share authority with her daughters, the Protestant Reformed Church and a reformed Roman Church. God used the followers of Mohammed and the rise of humanism to strip away the garments of authority given by the prince of this world to Christendom just as He used Nebuchadnezzar to strip away the wealth of physically circumcised Israel a generation before he sacked Jerusalem. So with the rise of Protestantism came separation between the Church and the secular State. Today, these adulterous women no longer reign through the power of the state; however, this will change once the seven endtime years of tribulation begin.

Physically circumcised Israel provoked God enough with their idols that He moved to make Israel jealous with “those who are no people” (Deut 32:21) that He might provoke the nation to anger with a foolish nation, a people of foreign tongues.

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The readers should now read 1 Corinthians chapter 14; followed by Isaiah chapter 28, verses 11 & 12.

Commentary: Within the churches of God, chapter 14 is controversial; for this chapter is used by Pentecostals to justify *speaking in tongues*, with these tongues not being known languages but gibberish that is “translated” by someone present ... in 1980 and ’81, the State of Alaska had many South Koreans flying into Anchorage to obtain an Alaskan driver’s license which, when acquired, they would “trade” in for a Korean driver’s license once they returned to South Korea; obtaining a Korean driver’s license was otherwise difficult and expensive. Because these Koreans could not speak English, they were permitted by law to have a translator, and they all used one translator who knew the answer to every question on the various versions of the written portion of the driver’s examination. So the translator would “translate” the question to the Korean, who would then respond, and the translator would report what he was allegedly told. No questions were ever answered wrong. However, once many of these Koreans got behind the wheel of the car for the driving portion of the exam, it became readily apparent that the person could not drive and did not know the basic rules of the road.

Like the Korean translator, the translator who translates the gibberish of those who *have fallen under the spirit* will be unchallenged for no one else knows what the gibberish means; so anything can be said while *speaking in tongues* in Pentecostal services, and only the integrity of the translator stands between chaotic utterances and prophecy. From the beliefs of the greater Pentecostal Church, the integrity of its “translators” can appropriately be challenged; for this faith teaches error—teaches disciples to live lawless lives. Therefore, it can safely be said that what the Apostle Paul references when he writes of speaking in tongues pertains to known foreign languages and not to secret prayer languages or the type of gibberish heard in American Pentecostal services.

To see this, Paul cites a passage from “the Law” (1 Co 14:21). This is the passage from the prophet Isaiah, where God will, “by people of strange lips and with a foreign language” (Isa 14:11) speak to Israel ... this prophecy is fulfilled by the New Testament, originally written in Greek, a foreign language to Israel, and by the disciples of Jesus, Galileans whose first language would have been Aramaic.

- Of Jesus’ twelve chosen disciples, all but Judas Iscariot were Galileans, a people whose speech seemed strange to the refined Hebrew speakers that were the religious leaders of the day.
- Koine Greek was the *lingua franca* of the 1st-Century Near and Middle East, but it was a foreign language into which the Hebrew Scriptures had been translated by *the seventy* two centuries earlier.
- Greek was the predominant language of the peoples to which the Apostle Paul took his gospel—and the saints as Corinth, especially, were *no people* for Roman legions had sacked Corinth in the East as they had sacked Carthage in the West in the 2nd-Century BCE, rebuilding both cities and repopulating these cities with *no people*, but a mixture of peoples that was sure not to rebel against Rome.

In Isaiah 28, God asks to whom will He teach knowledge, and to whom will He explain the message (*v.* 9) that in that day of His coming, He will be to a remnant of His people a crown of glory and a diadem of beauty (*v.* 5) with this crown of glory being “a spirit of justice to him who sits in judgment” and with this diadem of beauty being “strength to those who turn back the battle at the gate” (*v.* 6) ... the battle is not now physical, but a spiritual battle to turn back the lawlessness that by the 4th-Century CE had depopulated spiritual Jerusalem, that heavenly city in which the Apostle Paul as a master builder laid the foundation for the house of God (1 Co 3:10-11).

To whom will God teach knowledge? Not to infants still to be weaned—the Apostle writes to the saints at Corinth, saying that they were infants to whom he could only give spiritual milk (1 Co 3:1-3), and the writer of Hebrews says that these Hebrews, who should by then have been teachers, still were in need of milk (Heb 5:12-14). So is God to teach knowledge to these infants, the first *no people* and the second a rebellious nation? No, by His words He will not explain His message to these suckling babes.

If God will not explain His message to small children that are weaned beyond saying, *Rest is giving rest to the weary*, that His word, taken precept upon precept, would be a snare to Israel that this nation would fall backwards and be broken and taken, then it is not to the elders and religious leaders of physically circumcised Israel that one looks to for knowledge and understanding, but to those who speak with strange lips and in foreign tongues—in this case, in Greek.

- Understanding resides in those whom God has called who speak with strange lips and in a foreign language [i.e., not Hebrew].
- The *nation* that has grown from the first disciples, all Galileans, and the first converts from all peoples has become *no single nation* but rather many denominations that speak many foreign (but recognizable) tongues. It is from these many denominations that the resurrected Body of Christ will come.
- There will not be many Bodies of Christ; there will be only one. Thus, the many denominations present today in the world are spiritually analogous to the twelve tribes of Israel, but it was only the tribe of Levite that was chosen to serve God. Likewise, it will be only the Body of Christ that is glorified to serve God as the Helpmate [Bride] of the Son.
- Those disciples that constitute the Body will keep the commandments and have faith in Jesus. Those disciples who will not keep the commandments will not be glorified but will perish in fire.

The Law that Paul cites in 1 Corinthians 14:21 is not the Torah, but the Prophets; thus, for Paul the Law is the entirety of Scripture (the Law, the Prophets, and the Writings), for Paul uses this same *Law* to command women to remain in submission to their husbands (1 Co 14:34-35).

A prophet is without honor in his homeland: no endtime prophet that would come from physically circumcised Israel would be accepted by this rejected nation. The prophet that will preach repentance to natural Israel—and that will be heard by this nation—will not speak in Hebrew, but with strange lips and with a foreign tongue; for natural Israel heard none of the early or latter prophets, electing instead to kill these prophets, even the man Jesus. The elders of this nation listened to the words of Ezekiel, but did not turn from lawlessness. This nation will only listen to one like Moses who is not of them.

So the prophet to whom natural Jews listen during the Tribulation will come to 21st-Century natural Israel as Paul went to 1st-Century Gentiles. Likewise, the prophet to whom spiritually circumcised Israel [the greater Christian Church] listens will come from the world, adopting the ways of a Judean as a reversal of what occurred when the Body of Christ lost its divine Breath.

The Tribulation is necessary to get the attention of the world so that all of humankind will hear a message about repentance; it is necessary to turn the many peoples and nations of the world into *no people*. It is too bad, though, that two of three parts of humankind have to physically die in order for this message to be heard by those who will become *no people*, but the Body of God's firstborn Son.

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The person conducting the Sabbath service should close services with two hymns, or psalms, followed by a prayer asking God's dismissal.

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