

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 spiritually dead while physically alive.

[Printable/viewable PDF format to display Greek or Hebrew characters](#)

Weekly Readings

For the Sabbath of September 28, 2013

(A continuation of the Reading for September 21st)

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.

To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you—that is, that we may be mutually encouraged by each other's faith, both yours and mine. *I want you to know, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.* So I am eager to preach the gospel to you also who are in Rome. I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." For ***the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them.*** For his invisible attributes,

namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For *although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator*, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though *they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them*. Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. We know that the judgment of God rightly falls on those who practice such things. Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. (Rom 1:7–2:5 emphasis and double emphasis added)

2.

Paul was not ashamed of the gospel, the good news that salvation had come to Gentiles through faith, belief, that led to circumcision of the heart—through the giving of the spirit [*pneuma Theou*] so that the previously dead inner self or soul of a person should be made spiritually alive by the indwelling of the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*] in the inner self or soul [*psuche*] of the person chosen by the Father to be a disciple; for no one can come to Christ Jesus unless the Father draws the person from this world (John 6:44, 65) through foreknowing and predestining the person to receive heavenly life as one (a son) born out of season. Salvation had come to all of humanity after the pattern of Israel being the firstborn son of the God of Abraham (Ex 4:22), with Christ Jesus being in the spiritual equivalent to the patriarch Abraham:

Know then that it is those of faith who are the sons of Abraham.

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are of faith are blessed along with Abraham, the man of faith. ... And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (Gal 3:7–9, 29)

True Christianity is based upon patterns, upon types, with the God of Abraham—the God of living ones (Matt 22:32)—forming the type of the Father, the God that twice gave life to the man Jesus the Nazarene, once when His spirit descended upon Jesus in the bodily form of a dove and entered into Jesus (Mark 1:10) and a second time when He raised Jesus from the dead (Rom 8:11). For the essence of Christianity holds that humanity, though born physically alive, is humanly born with a dead inner self [soul or *psuche*] that is the property of the God-of-dead-ones until He gives life to the person and delivers the person to the glorified Christ Jesus as a younger sibling (Rom 8:29) for the glorified Christ to nurture and mentor until this infant son of God reaches his majority.

Mentally draw back and consider humanity on the earth being like ancient Israel in Egypt: Christ Jesus will be like Abraham, one man in a world of men, all of whom have come from Noah, a preacher of righteousness. Thus, all of humanity in the days of Abraham were descendants of sons of righteousness, Noah's sons, thereby making Israel in the 1st-Century CE—the descendants of faithful Abraham—equivalent to all humanity in the days of Abraham ... this is the juxtaposition that is most difficult for endtime Christians to comprehend: the lawlessness and unrighteousness of Israel, both houses, throughout the era of the kings enlightens the lawlessness and unrighteousness of the descendants of Noah post Flood. For no person alive today is not of Noah and by extension, of Enoch who walked with God. Therefore, the pattern established by Enoch and two generations later, Noah, with Noah crossing from one world [the antediluvian world or age] into this present world and age forming the pattern and type of the glorified Christ and His disciples crossing from this present age into the Millennium, the age to come, is analogous to the reality expressed in Christ Jesus being raised from death and caught up to heaven and with the glorified Christ leading the righteous into the Millennium where the righteousness who took

judgment upon themselves will be glorified and the righteous who neglected to take judgment upon themselves for whatever reason will live for a thousand years before facing judgment. A convoluted sentence, certainly. But the concept itself is simple: Enoch in type is comparable to the man Jesus, who on the 18th day of the first month (April 29th, Julian) in the year 31 CE was caught up to heaven as the reality of Israel's Wave Sheaf Offering (as Sadducees reckoned when this offering was to be kept). Three generations later [the third attempt by the last Elijah to breath life into the Corpse] Noah and the seven with him entered the Ark on the 10th day of the second month and crossed from one world into the next world or age as the equivalent of the glorified Christ Jesus and the angels to the seven named churches crossing from this present age to the world to come. In the Ark with Noah and the seven were seven pair of clean animals (analogous to the seven named churches) and a single pair of every other species (analogous to each unit coming from every believing ideology).

So that there is understanding: Enoch walked with God and thus knew God. Noah was a preacher of righteousness and thus knew God. On the Ark, all of surviving humanity knew God and knew what God expected from humanity. What happened post Noah leaving the Ark is only briefly covered in Scripture ...

The Ark Noah built was a "covering" that permitted Noah and those with him to survive the Deluge. Enoch did not have nor did he need this "covering"; for the age wasn't yet ready to come to an end.

The Apostle Paul wrote of the wrath of God, equating a debased mind that will send a person into the lake of fire with the fire that fell from heaven on Sodom and its surrounding cities. In the case of Sodom, the physical type, fire came from heaven to the wicked cities of the plain; in the case of the second death, angels will cast human persons into the lake of fire that has come from heaven. So the physical type forms the mirror image of its spiritual reality—and so will Enoch and Noah form the mirror image of Christ, Head and Body, crossing from one *kosmos* [world] into the coming age [*kosmos*].

For Paul, believing that through faith in Christ Jesus the dead shall live again regardless of whether the dead were of Israel's earthly genealogy—faith that will cause the person to walk in this world as Jesus walked, worshiping the Father who was not the God of living ones but the God of dead ones (again, from Matt 22:32 ... the God of Abraham that Israel worshiped was not the God of those who die either in faith or in rebellion)—would have separated the Apostle Paul from Judaism, and particularly from the ideology of the Pharisees who sought ethical and racial purity. And when separated from his own people [Pharisees], Paul would have cut himself off from the community that nurtured his zeal for righteousness. He would have been shunned, even persecuted by former friends in hope that they could shame him into returning to the purity of belief that Pharisees thought they had obtained. So for Paul to introduce the subject of him not being ashamed of the gospel while later, in the same treatise, declaring that his ministry existed to make his countrymen jealous so as to save some (Rom 11:11–14) is of considerable importance. In introducing the concept that he was

not ashamed of the good news of Christ Jesus, Paul opened a narrative door that required him to explain why he was not ashamed of the gospel.

Some things do not change from generation to generation, others do. When a person sincerely believes he or she possesses the *truth*, the person will not deviate to the right or to the left but will continue forward unaffected by the logic of others. For a modern example, no explication of Scripture; no explication of the writings of Moses will cause a Christian such as the television commentator Glenn Beck to cease worshiping God on Sunday, or cease observing Christmas. A believer such as Beck will not suddenly begin to keep the seventh-day Sabbath and the annual Sabbaths, especially Passover. Thus, a Christian such as Beck will be truly angry at God when the Second Passover liberation of Israel occurs: Beck's adopted son will be an uncovered firstborn that is suddenly killed, a death that did not have to happen if Beck would have had the faith to truly believe God and not what others have said about the Father and the Son ...

What a person believes about God does matter, and matters a great deal—not so much so for those who will be resurrected in the great White Throne Judgment, but for those who would be firstfruits, represented in type by the early barley harvest of ancient Judea or by the breba crop of figs that develop on the previous year's shoot growth ... in contrast to a fig tree's main crop that develops on that year's growth and ripens in the autumn of the year, the breba crop or "winter figs" (see Rev 6:13) ripens in the spring. It was figs from this crop that Jesus sought just before He was crucified, and He cursed the tree that had no fruit when it wasn't the season for fruit, an illogical cursing unless John's vision is considered:

When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and *the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale*. The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?" (Rev 6:12–17 emphasis added)

In John's vision, how things "appear" are how things function in the Affliction and Kingdom and Endurance of Jesus (from Rev 1:9), with stars representing spiritual entities ... when Jesus looked for figs after He entered Jerusalem as the chosen Lamb of God, He found a tree that had shed its winter fruit as if shaken by a gale. And the tree paid the price for having been shaken and dropping its fruit.

Regardless of the forces thrown against Christians, Christ expects each Christian to withstand the gale and bear winter fruit, the singular fruit of the spirit that the Apostle Paul later addressed (see Gal 5:22–23). Endtime Christians

are analogous to winter figs, the breba crop, borne on the previous season's wood; borne on the first disciples, on the Apostle Paul. But what will be found is that the Body of Christ, then consisting of infant sons of God, was shaken to death at the end of the 1st-Century CE. These spiritual infants suffered child abuse in that a 2nd-Century, proto-orthodox Christian clergy, functioning as a ruthless step-father, violently shook infant sons of God that wouldn't stop bawling about keeping the Sabbath, keeping the Commandments, keeping the Passover—shook these infant sons of God until they were spiritually dead. Then they sat very still in their congregations while their bishops quarreled among themselves about the nature of Christ Jesus, eventually settling upon Christ being part of a triune deity that couldn't be explained.

If the Apostle Paul correctly understood that all of humanity, all of humankind, all of *man* knew God, the Creator, and knew what His expectations for humanity were but consciously chose not to worship the Creator, rather choosing to worship the creation and thereby receiving debased minds; if Paul correctly understood that what can be, could be known about God is self-evident by the things that have been made, that the physical things of this world form shadows and types of the spiritual realm where *things* do not have mass by exist as primal energy; if Paul was correct in declaring that the wrath of God is a debased mind that will cause the person to be delivered into the lake of fire, the second death, as the mirror image of fire falling from heaven to consume Sodom and the cities on the plain at the south end of the Dead Sea—and if a debased mind produces not just homosexuality but also “all manner of unrighteousness, evil, covetousness, malice,” then every person, Christian or otherwise, who ignores Moses and does those things that Moses, the *son*, condemns is without excuse, and is as the angels were that left their first habitation of obedience to God.

A walled city functions as a “covering” as seen by the Hebrew word <*kâphâr*> [Strong's #H3723]. To reconcile a person to God is to “cover” the sins or shortcomings of the person that separated the person from God as seen by the Hebrew word <*kaphar*> [Strong's #H3722]. For a priest of ancient Israel to make “atonement” for a person was to offer a “covering” sacrifice that reconciled the person to God. Thus, for a person to cease obeying God, to cease worshiping the Creator, the person rejects the walled “covering” of the person's first estate and chooses to go it alone, without protection, in the Adversary's world. The person chooses to get out of the Ark and tread water, believing that in treading water, the person has “liberty.”

For Christians truly born of spirit as sons of God, life began with spiritual birth (i.e., with the indwelling of Christ Jesus), not with human birth. Therefore, the son of God's first estate is under the “covering” or garment of Christ, theologically identified as *grace*. And it is here where problems enter into *Christian iconography*; for the linguistic icon <*grace*> is a euphemistic expression for the glorified Christ Jesus bearing the sins of the son of God, a spiritual Israelite, in the heavenly realm where lust equates to adultery (see Matt 5:27–28) ... the glorified Christ Jesus as the high priest of all spiritual Israelites

and as the reality of the Azazel goat that bears the sins of spiritual Israel, the nation that is circumcised of heart, “covers” sons of God with His righteousness as if His righteousness were a garment or the walls of a fortified city. *Grace* is not unmerited pardon of sin, but the glorified Jesus *covering* sin with His shed blood, with His righteousness, so that the son of God can be reconciled to God the Father as the priests of ancient Israel reconciled errant Israelites to the God of Abraham by offering atoning sacrifices.

The wrath of God—an expression that conjures up the image of fire raining down from heaven—is not a benign threat of delayed punishment that might never occur, but the promise of immediate punishment for all who neglect the work of the Law. Paul also wrote,

For God shows no partiality. For ***all who have sinned without the law will also perish without the law***, and all who have sinned under the law will be judged by the law. For *it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts*, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:11–16 emphasis and double emphasis added)

The work of the Law is to have manifested love for neighbor and brother; hence the author of Matthew’s Gospel wrote,

When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.” Then the righteous will answer him, saying, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?” And the King will answer them, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.”

Then he will say to those on his left, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no

drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.” Then they also will answer, saying, “Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?” Then he will answer them, saying, “Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life. (Matt 25:31–46)

The person with a debased mind—who is already condemned to the lake of fire—can, as rebelling angels can, produce the fruits of repentance and thereby rebel against the person’s earlier rebellion against God, transforming unrighteousness into righteousness. Unfortunately, the “possible” is also extremely unlikely to happen ... will the woman who lays with another woman as she would with a man turn from her ways, or will she do charitable works to assuage her conscience, donating to this woman’s shelter and to that soup kitchen, promoting social good works while continuing in the lifestyle in which she has become comfortable? Likewise, will the man who lays with another man as he would a woman mend his ways, or will he become socially generous, someone like the former Congressional representative from Massachusetts, Barney Frank, a liberal progressive who sought fiscal fairness even when doing so threatened the financial integrity of the United States.

The debased mind is not confined to sexual immorality, but is a mind that stands in rebellion to God and godliness in all mental landscapes. The Christian with a debased mind will not keep the commandments, but will “reason,” usually, the Sabbath commandment away. Again, for pedagogical emphasis, the physically living Christian who will not keep the Commandments of God as expressed by Moses has a debased mind and has already condemned him or herself to the lake of fire whereas the Islamist with his or her debased mind does not claim to know Christ Jesus as Lord and will, in the great White Throne Judgment, be judged by whether the person was a sheep or a goat; i.e., was someone who manifested love for neighbor and brother.

What about the Christian with demonstrated love for neighbor and brother?

In John’s Gospel, John’s Jesus says to Pharisees,

Some of the Pharisees near Him heard these things, and said to Him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains. Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." (John 9:40–10:5)

Because, say, an Evangelical Christian claims to *know the Lord*, claims to understand spiritual matters, claims to be able to see as the Pharisees saw, their guilt [sin] remains with them even when they are spiritually dead and their sins should be covered by being dead. However, the Hindi, the Buddhist, the Islamist, the atheist who does not claim to *know the Lord, Christ Jesus*, but worships another deity or no deity at all has, by being spiritually dead, their sins covered by the absence of spiritual life. Therefore, who this person was when resurrected in the great White Throne Judgment will determine the person's fate. If this person, by demonstration of love for neighbor and brother, disclosed that the work of the Law [love] was written on his or her heart, according to Paul's Gospel, this person will live spiritually.

The problem Christians face is in their declarations that they *know the Lord* when they do not—when they remain spiritually dead. Therefore, Paul wrote, “For all who have sinned without the law will also perish without the law” (Rom 2:12) ... nearly universally, Christians claim not to be under the Law; thus, when these Christians transgress the Law by their unbelief of God (*cf.* Rom 14:23; 1 John 3:4), they subject themselves to perishing in the lake of fire.

Every Christian that is truly born of God has been reconciled to God the Father by the blood of Christ Jesus that forms an acceptable garment of righteousness over and around the newly born spiritual infant. This is the first habitation of the son of God. And in this habitation, the son of God can and should remain until the Second Passover liberation of Israel. But long ago, the Christian Church suffered spiritual *Shaken Baby Syndrome*, and died from spiritual child abuse. However, as the model presented in Enoch and Noah, the Christian Church will live again, able to spiritually breathe on its own at the Second Passover liberation of Israel.

This is enough for one Sabbath reading; however, the subject of Christians leaving their first estate as rebelling angels left theirs shall be continued.

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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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