

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 *the Spirit of God*.

Weekly Readings For the Sabbath of December 30, 2006

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 read or assign to be read Revelation chapter 6, verses 9 through 11; followed by Matthew chapter 10, verses 34 through 39.

Commentary: If Jesus did not come to bring peace but a sword, and if more Christians are to die as the martyrs of the past died, the question of what is a Christian's civic duty and responsibility cannot be escaped, and must be addressed by the disciple. Should disciples vote, run for public office, serve in a nation's armed forces, seek to improve the governance of a nation? What about public protests of obvious social wrongs? What about armies of the Cross? More bluntly put, should a disciple resist regimes such as Hitler's Nazi Germany? Is it every Christian's duty to figuratively take up the sword against Hitler, or Pol Pot, or Joseph Stalin? As an active Evangelical Christian, is President George W. Bush correct to have waged war against the assorted evils of Iraq's former strongman, Saddam Hussein? If a Christian is to love his or her neighbor as he or she loves oneself, can the Christian stand by when he or she witnesses the murder of Africans by rival tribes? Who exactly is one's neighbor if not the one who, when he or she sees injury, binds the wounds and shows mercy (Luke 10:36-37), even if that requires driving off the attacker?

Was it right that six million Jews pacifically went to their deaths rather than take or attempt to take a German soldier with each one of them? Jews in the modern nation of Israel will not again pacifically go *en masse* to their grave, but will take the world with them if they can

Of equal theological importance is the question of female suffrage: is extending full enfranchisement to woman a step forward toward quality before God? The Apostle Paul wrote that the born of Spirit disciple is neither male nor female, neither slave nor free, neither Jew nor Greek (Gal 3:28); so full enfranchisement would seem to be of God and wholly "Christian." Or is enfranchisement disguised rebellion against God that requires women's involuntarily return to spiritual Babylon? Does enfranchisement of women require that women participate in the governance of this world, thereby leading to their collaboration with the prince of this world? And if neither male nor female, outwardly circumcised or uncircumcised, is not the disciple then a new creature who dwells within the tent of flesh of the old self; is not the disciple a new creation whose citizenship is not

of this world but of the heavenly city of Jerusalem? This is the case, isn't it? So what about dual citizenship [Canada allows dual citizenship], one level of citizenship pertaining to the flesh and a second level of citizenship for the child of God born into the tent of flesh? Seems humanly reasonable—but will not dual citizenship produce divided loyalty? The flesh will owe loyalty to the prince of this world; the spirit will owe loyal to God. Plus, the Apostle Paul writes, “For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God. You [converts at Rome], however, are not of the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Rom 8:7-9).

Why can't the mind set on the flesh submit to God's law ... the Apostle Paul answered the question in his same epistle to the Romans: “For God has consigned all to disobedience, that he may have mercy on all” (Rom 11:32). The flesh has been consigned to disobedience; i.e., to sin or lawlessness (1 John 3:4). Because of Adam's disobedience—the flesh was consigned to disobedience when *Elohim* drove Adam and Eve from His garden in Eden—sin entered the world (Rom 5:12) and the flesh of every human being born of the first Adam has been condemned to death because of Adam's consignment to servitude to the prince of disobedience (Eph 2:2-3), the prince of this world. All have died, and all will die until the flesh is liberated from indwelling sin and death. Only then can a human being truly escape death by being changed in the twinkling of an eye from mortal flesh to imperishable spirit.

Birth from above (being born of Spirit) liberates the mind from bondage to sin (Rom 6:14; 8:2), but the flesh remains consigned to disobedience. Thus, being born of Spirit initiates a war between the mind and the flesh (Rom 7:21-25); for until liberation, no human being can keep the law of God. This means that until the liberation of the mind through of the birth of a new creature, an infant son of God, the person is a son of disobedience, a child of wrath, a mental offspring of the Adversary.

*

The reader should now read John chapter 8, verses 31 through 47.

Commentary: Some spiritual novices, too immature to rightly divide the word of God, have assumed that by Jesus telling the Jews confronting Him that their father was the devil (*v.* 44) that some of the human race was created by Satan. These novices contend that Caucasian Christians descend physically from the first Adam, that today's Jews and Coloreds are mud people who have descended from a different, or from many different progenitors. These novices are Christian racists, and many have congealed in a foul sediment called the Christian Identity Movement (CIM), an accursed blotch in the cup of Christendom.

Prior to being born of Spirit, every person was condemned to disobedience, to sin. No person could keep the commandments of God. This is correct: no one was liberated from indwelling sin in both the flesh and in the mind. Ancient King David is a prime example. David was a man after God's own heart; yet David committed adultery with Bathsheba. Then to cover his adultery, David ordered that Bathsheba's husband, Uriah, one of David's mighty men, be murdered, a murder concealed by Uriah being placed in the front of a battle and the army withdrawing from Uriah, leaving him to face the enemy alone. Yet, again, David was a man after God's heart, but David was not born of Spirit even though he had the Spirit of God with him (Ps 51:11), as did Abraham [the addition of the */ah/* radical to his and Sarah's name indicating when he received use of

the Breath of God] and the prophets of old. Even John the Baptist, the greatest man born to woman, was not born from above, an honor that goes to the last Adam, Christ Jesus, whose father was not the first Adam but *Theos* or *Yah*.

Being born again means, literally, a second birth, a birth by receiving heavenly life through the indwelling of the Breath of God [*Pneuma 'Agion*]. Being born again is receiving spiritual life when drawn by the Father from this world (John 6:44, 65), this life coming in the form of a new creature or new creation that is an actual son of God dwelling in the tent of flesh of the old creature, crucified in Christ Jesus. And here is where disciples encounter theological problems: the flesh and the old self are inexorably linked through being consigned to disobedience, and in forms of Western philosophy, the self is defined by the actions of the flesh. But in Christianity—as opposed to Judaism—a new creature, born of Spirit, dwells in the same tent of flesh that defined the old creature or old man, and this new creature is born liberated from bondage to disobedience. Thus, this new creature is free to keep the laws of God, but to do so this new creature must war against the indwelling disobedience that continues to reside in the flesh, the problem the Apostle Paul observed in himself. The mind of the person born of Spirit [i.e., of the last Adam] has been fully liberated from disobedience, but the flesh awaits liberation, which will come through empowerment by the Holy Spirit at the Second Passover liberation of Israel.

*

The reader should now read Romans chapter 7.

Commentary: When ancient Israel was physically liberated from bondage to Pharaoh, the nation received the living words of God [the Decalogue], which the Apostle Paul identifies as “the old written code” (v. 6). Ancient Israel was not, however, liberated from indwelling disobedience. Thus, ancient Israel needed a means of temporarily covering the sins of the nation as well as the sins of the individual—and *the daily* [the daily sacrifice that has, since the destruction of the temple in 70 CE, become daily recited prayers] served this purpose until Israel again rejected God by taking responsibility for the sacrifice of Christ Jesus upon the nation (Matt 27:25). In fact, as the spiritual representatives of the nation of Israel, the chief priests told Pilate that Israel had no king but Caesar (John 19:15).

When the chief priests and the nation of Israel took upon themselves the responsibility for Jesus’ crucifixion, they murdered the Covenant of the covenant by which Israel had been made the holy nation of God (Exod 19:5-6). Spiritual understanding is required to visualize the relationship between *Theos* and *Theon* that is found in the Tetragrammaton *YHWH*, in which these two deities function as one entity as a man and his wife are one flesh (Gen 2:24). *Elohim YHWH* made humankind [*adam* with a lower case “a”] in His image. He made them male and female (Gen 1:27). So to be made in the image of *YHWH*, humankind must be male and female in a relationship typified by the relationship between Moses and Aaron ... the Lord told Moses, concerning Aaron, “He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him” (Exod 4:16). The *Logos* as *Theos* (John 1:1-2) or *Yah* (Ps 146:1 *et al*) was the God of Abraham, Isaac, and Jacob (*cf.* Exod 3:6; Matt 22:32), and is the God of the living Abraham, the living Isaac, and the living Jacob. The Apostle Paul identified disciples as the living Isaac (Gal 4:21-31). The living Jacob will be born when the flesh of disciples is liberated from indwelling sin at the Second Passover. It was *Theos* who entered His creation (John 1:3) as His only son, the man Jesus of Nazareth

(John 3:16); thus, it was the God of Abraham, Isaac, and Jacob whom Israel took responsibility for crucifying. It was the one who spoke from atop Mount Sinai, the one who in this physical world married the nation of Israel, the one whom Moses and the seventy elders saw (Exod 24:9-11). It was not the Father [*Theon*], whom Israel never knew (John 17:25) and whom Israel had never seen (John 1:18).

In the Kabbalist concept of *Tzimtzum*, this physical world or creation conceals the spiritual things of God from physically circumcised Israel—and this has been true: the things of God have been concealed from those who are not born of Spirit. The physical creation masks the things of God from those who are of this world; i.e., from those who are ruled by the prince of this world, from those whose king is Caesar or his political successors. Without being born of Spirit, a person cannot understand the things of God. Human intelligence or scholarship is of no avail. Biological descent is of no importance. Therefore, because the things of God are concealed by the creation from all who have not been born of Spirit, and because the things of God are revealed by this same creation to those who are born from above, a dichotomy exists that causes *Yah* or *Theos* to be the only God that physically circumcised Israel knew even though *Yah* bore to *Theon* a similar relationship to the relationship Aaron bore to Moses, or a wife to her husband. Yes, *Yah* was in the helpmate or female position of a lateral relationship with */WH/* or *Theon* from before the creation of all that is until *Yah* gave up His divinity and entered His creation as the man Jesus—and with giving up His divinity and entering His creation as His son, His only, *Yah* or *Theos* ceased to exist in the heavenly realm. The relationship that had been represented by the marriage of a man and a woman ended, leaving *Yah* “married” only in the physical realm to Israel, and this marriage ended when natural Israel took upon itself responsibility for the murder of its ‘husband’.”

The relationship between *Theos* and *Theon* changed from that represented by a man and his wife to that represented by a Father and His Son when the divine Breath of the Father descended as a dove, lit and remained on the man Jesus (Matt 3:16-17). Thus, when the man Jesus was resurrected and had the glory He once had as *Theos* or *Yah* returned to Him (John 17:5), this glorified Jesus was no longer “married” in the heavenly realm, or in the physical realm. He was, according to the Apostle Paul’s gospel, free to marry again in both the heavenly and the physical realm. And He does: in the heavenly realm, He will marry His Bride following when judgments are revealed at His return [the Second Advent], and His Bride will be glorified saints. In the physical realm, as the last Adam (cf. 1 Cor 15:45; Rom 5:14) He creates and “marries” the last Eve when He breathes on ten of His disciples and says, “Receive the Holy Spirit [*Pneuma 'Agion*]” (John 20:22). And this last Eve will bring forth three sons as the first Eve brought forth three sons.

Disciples are today the last Eve. They are “married” to Christ if they have the Spirit [*Pneuma*] of Christ (Rom 8:9) dwelling in them; they are one with Christ as the Body of Christ ... disciples are made alive spiritually when they receive the Spirit [*Pneuma*] of the Father, the one who raised Jesus from the dead (Rom 8:11). Both the uncovered Head [Christ Jesus] and the covered Body [disciples collectively] have been made alive by the Breath of the Father—disciples are covered by the righteousness of Christ Jesus, which is grace. But as the Father gives life, so shall the Son give life (John 5:21). And the Son, to whom all judgment has been given, gives life when judgments are revealed. Then, and not before then, the perishable tent of flesh shall put on imperishability. What

is mortal shall become immortal for those whom the Son knows when judgments are revealed.

The Father brings forth spiritual life in a tent of flesh; the Son gives to those tents of flesh deemed worthy immortality. Thus, both the Father and the Son must give life to a disciple in the first resurrection if the disciple is to enter the heavenly realm as the Bride of Christ. It is not enough to be born of Spirit. All of humanity will eventually be born of Spirit although differently than those who are today born of Spirit through being drawn by the Father—when the Holy Spirit is poured out upon all flesh, every person not already born of Spirit will receive spiritual life as Cain, Abel, and Seth received physical life from the first Adam and the first Eve, and they will receive life in an empowered or fully liberated state. They will not receive life in a tent of flesh in which sin and death dwell, but will receive life in a fleshly tabernacle that has no need for the covering or garment or mantle of Christ's righteousness. Thus, grace ends when the Son of Man (Head and Body) is revealed (Luke 17:30). And the liberation or empowerment of disciples by the Holy Spirit marks the transition from Body to Bride, for no man marries his body even though the first Eve was of the body of the first Adam. A separation must occur, the one foreshadowed by the first Adam saying, "[S]he shall be called Woman, because she was taken out of Man" (Gen 2:23). What was one must become two, which will return to being one even though two form this latter "one."

The above is not a riddle although it will seem so to those who are carnally minded. From one man a rib was taken and, by God, fashioned into a helpmate for the man. And the two—the man and his helpmate—became one through marriage. Likewise, from a wound in the side of one man, the last Adam, God fashioned a helpmate for the man, the Church, consisting of those whom the Father has drawn from this world. And the two—Christ Jesus and the Church—become one through marriage first here on this earth, then later in the heavenly realm. But as the first Eve was deceived by the serpent [dragon — the same Hebrew word is translated into English as either serpent or dragon], the last Eve was deceived by that old dragon, Satan the devil. As the first Eve believed the serpent when it said that she would not die (Gen 3:4), the last Eve believed Satan when he said that human beings would not die but have immortal souls. As the first Eve's lawlessness was covered by her husband's obedience [sin did not enter the world when Eve ate forbidden fruit, but through Adam when he ate], the last Eve's lawlessness is covered by the last Adam's obedience. Thus, disciples are today covered by grace, Christ Jesus' righteousness. But in the womb of the Church two sons struggle, one hated, one loved even though no sin is today imputed to either. They struggle as Esau and Jacob struggled in the womb of Rebecca, Isaac's womb through two being one.

Prior to being born of Spirit, no person has life in the heavenly realm, but was as a beast (Eccl 3:18-21)—what being born of Spirit confers on the disciple is life coming from the last Adam as physical "life" came from the first Adam through Eve being of his flesh. Until the first Eve gave birth to a man child [Cain], no human life existed except that which came directly through an act of God from the flesh of the first Adam. Likewise, no spiritual life now exists except that which comes directly through an act of God from the Spirit of God. But this changes in the same way that Cain, the third human being, and Abel, the fourth, were of Adam and Eve, though coming through the sexual activity of Adam and Eve rather than from the direct creation of God. When the last Eve, spiritual Zion, brings forth children in a day (Isa 66:7-8), these children will be those

who were first born of the Spirit and then empowered by or filled with the Holy Spirit so that sin and death no longer dwells in these tents of flesh.

The great falling away (2 Thess 2:3) cannot occur until spiritual Isaac gives birth to the twins that struggle in his womb [again, there is neither male nor female in the kingdom of heaven]. The great falling away cannot occur as long as Esau and Jacob remain in the womb, which equates to grace. Only when empowered or liberated by the Holy Spirit at the second Passover will the Son of Man be revealed, or exposed as the naked first Adam and first Eve realized they were after they disobeyed God. And the disciple who takes sin or lawlessness (1 John 3:4) back into him or herself after being empowered by the Holy Spirit will have committed blasphemy against the Holy Spirit, and this blasphemy will not be forgiven. This is the unpardonable sin, for the empowered disciple is no longer covered by grace.

Before being made alive spiritually, the disciple is a son of disobedience; the disciple was numbered among *the dead* that Jesus said shall bury the dead.

*

This subject shall be continued in next Sabbath's reading, for the subject is of utmost importance. The disciple appears physically identical to the person who has not yet been made alive through being born of Spirit. Spiritual birth doesn't change the shape of the hand or the color of the eye; it doesn't add inches or pounds [kilograms] to a person. It doesn't change the length of a person's stride, but it does change the way the person walks in this world. It cleanses or changes the inside of the cup; it changes the values of the person, the way the person thinks. It changes what seems important to the person. As a result, it changes the person if the disciple is to walk as Jesus walked (1 John 2:6), for the person has been liberated from disobedience and is now free to keep the commandments of God. And the disciple who by faith chooses life on his or her day of salvation will keep the commandments. The disciple who does not keep the commandments makes him or herself part of the hated son, spiritual Esau. And the glorified Christ Jesus is the Theos of the spiritually living Abraham, Isaac, and Jacob. He is not the Theos of spiritual Esau who will perish outside of God's rest even though Isaac loved him most.

Christendom today, represented by spiritual Isaac, loves the hated son most. It loves those fellowships, sects, and denominations that are men of the fields. It doesn't highly value Sabbatarian Christianity, but sees Sabbatarians as deceitful mamma's boys. It sees the faults of Sabbatarian disciples without seeing that they form the loved second son, the son who will become righteous Abel after wrestling with God during the first half of the seven endtime years.

*

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

* * * * *

"Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved."

[[Home](#)] [[Sabbath Readings](#)]

