

Old Wine is Better Sin Made Alive

Thus says the Lord: / “Keep justice, and do righteousness,
/ for soon my salvation will come, / and my deliverance be
revealed. / Blessed is the man who does this, / and the son
of man who holds it fast, / who keeps the Sabbath, not
profaning it, / and keeps his hand from doing any evil.” /
Let not the foreigner who has joined himself to the Lord
say, / “The Lord will surely separate me from his people”; /
and let not the eunuch say, / “Behold, I am a dry tree.” /
For thus says the Lord: / “To the eunuchs who keep my
Sabbaths, / who choose the things that please me / and
hold fast my covenant, / I will give in my house and within
my walls / a monument and a name / better than sons and
daughters; / I will give them an everlasting name / that
shall not be cut off. / “And the foreigners who join
themselves to the Lord, / to minister to him, to love the
name of the Lord, / and to be his servants, / everyone who
keeps the Sabbath and does not profane it, / and holds fast
my covenant— / these I will bring to my holy mountain, /
and make them joyful in my house of prayer; / their burnt
offerings and their sacrifices / will be accepted on my altar;
/ for my house shall be called a house of prayer / for all
peoples.” (Isa 56:1–7)

7.

What does James say is the essence of Christianity: “to visit orphans and widows in their affliction, and to keep oneself unstained from the world” (1:27)? Does that differ from *keep justice and do righteousness*? It doesn’t, does it? Keeping oneself unstained by the world will have a disciple keeping the Sabbath, not profaning it, and keeping his or her hand from doing evil (Isa 56:2); for it is all who keep the Sabbath and hold fast to “the covenants of promise” (Eph 2:12) that are, by the blood of Christ (v. 13), brought near to the Lord, for the house of the Lord “shall be called a house of prayer, for all peoples” (Isa 56:7).

The fourth installment of *Old Wine is Better* ended with Paul speaking of Abraham’s faith before he was circumcised as being a type of the blessing that comes from sins not being counted against the person, with this blessing being for both the outwardly circumcised and uncircumcised: under the New Covenant, the Lord promises that He “will remember their [Israel’s] sins no more” (Heb 10:17), for all will *Know the Lord* for all will have the Torah written on hearts and put in minds (Heb 8:10–12). But the New Covenant is not implemented until the

first covenant—the covenant made on the day when the Lord took the fathers of Israel by the hand to lead the nation out from Egypt (Jer 31:32; Heb 8:9); the covenant that was “becoming obsolete and growing old” (Heb 8:13) a quarter of a century after Calvary—ends with a second Passover shedding of blood; for the first covenant is not the Sinai covenant, but the covenant made on the day when Israel left Egypt. It is the Passover covenant.

But the writer of Hebrews lumps all of the covenants made with Israel in the wilderness under a generic “first” [πρώτη] or implied *first covenant* even though Moses records,

And the Lord said to Moses and Aaron, “This is the statute [covenant] of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired servant may eat of it. It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.”

All the people of Israel did just as the Lord commanded Moses and Aaron. *And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.* (Ex 12:43–51 — emphasis added)

There was only one covenant made with Israel on the day when Israel left Egypt, and this Passover covenant said nothing about temple service; so those things about which both the writer of the epistle and the Hebrews who received the epistle considered the first covenant, the covenant that would be replaced by Jeremiah’s New Covenant, were added to the Passover covenant, which asked only that Israel consecrate its firstborns (for Israel was then the Lord’s consecrated firstborn son — Ex 4:22) and remember its Passover liberation from slavery ... the Passover set Israel free to worship the Lord, and when “free” from Pharaoh and the ways of Egypt, Israel was *free* to keep justice and do righteousness, which need only the work of the law written on hearts, not elaborated commandments or a priesthood of men.

Because the writer of Hebrews speaks of regulations for worship and an earthly place of holiness as being part of the first covenant (Heb 9:1), the actual day [the 15th of Abib] on which the Lord brought Israel out from Egypt is not “the day when I [the Lord] took them by the hand” (Heb 8:9). The entire forty year period when Moses led Israel is *the day*¹ when Israel left Egypt; thus, the Sinai

¹ The Lord tells Adam, “You may surely eat of every tree of the garden, but of the tree of knowledge of good and evil you shall not eat, for in *the day that you eat of it you shall surely die*” (Gen 2:16–17 emphasis added). Adam ate, but did die on the “day” he ate but lived 930 years, all of these years being included in the dark portion of *day one* of the Genesis “P” creation account. Thus, when used by the Lord, the linguistic icon “day” is not necessarily 24 hours long or a year long, but is a period delineated by darkness and light, with the “light” of *day one* being Christ Jesus (2 Cor 4:6) ... Adam, indeed, died on the *day* he ate forbidden fruit.

covenant (Ex chaps 20–23) and the second Sinai covenant (Ex chap 34) and the Moab covenant (Deut chaps 29–32), as well as the covenant made with the sons of Levi (Ex 32:25–29) and the added covenants concerning sacrifices—all have been added to the Passover covenant, made on the actual day when Israel left Egypt ... the Passover covenant is the type and shadow of every covenant made with Israel over forty years; for in keeping the Passover, the sins of Israel are forgiven in that they were “passed over” and remembered no more. No New Covenant would have been needed if Israel would have understood that when sins are passed over, the nation is “free” to sin no more: the nation could have saved itself much busy work and its herds and flocks could have multiplied much faster.

It was because of Israel’s sin that commandments were added to the Passover covenant, commandments by which Israel could not have life (Ezek 20:25), with the foremost of these regulations being the law itself, which gave life to sin ... it is much more difficult to defeat a living enemy than a dead one. Paul writes, “Apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin came alive and I died. The very commandment that promised life proved to be death to me” (Rom 7:8–10) — in giving Israel the commandments at Sinai, the Lord condemned Israel to death by making sin alive within the nation.

If Israel, in Egypt, had heard the words of the Lord about putting away the detestable things that defiled the nation (Ezek 20:7), and had believed the Lord as Abraham had believed the Lord, Israel would have had its belief counted to the nation as righteousness as Abraham had his belief counted as righteousness. There would have been no need for the Passover covenant, either as initially given or as continually amended in the wilderness; for Abraham needed no covenant, nor did Lot, when fire rained down on Sodom and the cities of the valley ... when Lot took in the two men, Lot *kept justice and did righteousness* or what is right. No additional commandments were needed to cause Lot to do what was right by the two men.

Is the above understandable? Abraham believed the Lord and had his belief counted to him as righteousness; yet the Lord’s testimony concerning Abraham is that “Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws” (Gen 26:5) before the law was given, meaning that in believing the Lord, Abraham satisfied the work of the law ... the work of the law is to cause man to love God with heart and mind, and love neighbor as self. If Israel had listened to the Lord when the nation was in Egypt, the work of the law would not have required making sin alive within every Israelite. But because Israel would not listen, sin was made alive with the giving of the commandments—and once alive, sin deceived Israel, and through the commandments, killed Israel.

The writer of Hebrews says, “For it is impossible for the blood of bulls and goats to take away sins” (10:4). The adding of the sacrifices effectively prevented Israel from having life, for the nation’s sins were not forgiven as Abraham’s sins were forgiven because he believed God and had his belief counted to him as righteousness (Gen 15:6).

When sins are forgiven, the person is no longer under bondage to sin. The person is no longer the slave of disobedience. Sin has no power, no dominion

over the person. But because the blood of bulls and goats could not take away sins, Israel remained the slave of sin *because of the sacrifices offered by the sons of Levi*.

When “Moses saw that the people had broken loose,” he “stood in the gate of the camp and said, ‘Who is on the Lord’s side? Come to me.’ And all the sons of Levi gathered around him. And he said to them, ‘Thus says the Lord God of Israel, “Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.”’ And the sons of Levi did according to the word of Moses” (Ex 32:25–28) — when did the sons of Levi stop killing their brothers and neighbors? Certainly they put away their swords after three thousand men of Israel fell, but in their slaying of brothers and neighbors they were “ordained for the service of the Lord” (v. 29), where they continued to slay brothers and neighbors with their knives and meat hooks in their offering up of bulls and goats as sacrifices to the Lord.

Israel’s rebellion against the Lord did not begin at Sinai, but in Egypt (Ezek 20:8) where the nation would not listen to the Lord, would neither hear Him nor believe Him ... Abraham heard what the Lord said about his seed being like stars and believed the words he heard, and his belief was counted to him as righteousness. When a people will not listen, the people willingly will not hear. Belief, now, is not possible. Therefore, before Israel left Egypt the nation had sinned against the Lord, with these sins not counted against Israel following the Passover: Israel left Egypt under no condemnation and not under the law, which had not yet been given; so no sin was counted to Israel (Rom 5:13), which is why the people who went out on the Sabbath to gather manna (Ex 16:27) were not condemned to death unlike the man taken while gathering sticks on the Sabbath after the law was given (Num 15:32–36). This man was condemned for he had broken the law written on stone tablets; he was stoned to death, killed by the broken law.

If Israel had listened to the Lord when still in Egypt the nation would have put away its detestable things and would have forsaken the idols of Egypt. There would have been no need for the law for sin would have lain dead in Egypt along with the idols of Egypt ... there was no returning sin to Egypt once the commandments were given: once sin was made alive, sin had to be overcome, defeated, and sin could not be defeated by the blood of bulls and goats. Thus, the commandments given to Israel was the nation’s death sentence, and the sacrifices assured the Lord that Israel could not obtain life as the nation sought eternal life through the works of its hands and the blood of livestock.

Because the law was given a very long time ago, sin was made alive a very long time ago, and sin working under the *color of law* brought death to Israel in the law’s promise of life—all because Israel in Egypt would not listen to the Lord as Christians in this present world will not listen to the Lord. That is correct: Israel in Egypt is the chiral image [left hand enantiomer] of Christians in this present era, and as Israel in Egypt would not put away the detestable things that defiled the nation, Christians will not put away the spiritually detestable things that defile the circumcised of heart nation of Israel, with its Christmas and Easter celebrations being the most innocuous and most abominable of its worldly idols.

Once sin was made alive by the giving of the law at Sinai, sin took less than forty days to kill Israel: “When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, ‘Up, make us gods [*elohim*] who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him” (Ex 32:1–2) ... and the Lord, with one rather innocent command, “You shall kindle no fire in all your dwelling on the Sabbath day” (Ex 35:3) delivered to Israel a death sentence that Israel could not escape, all because Israel would not listen to the Lord when the nation was in Egypt.

If the sins of Israel were not forgiven by the nation’s sacrifice of bulls and goats, then in giving these sacrifices to the nation—as with giving Israel the command to kindle no fire on the Sabbath—the Lord gave to Israel commandments by which the nation could not have life. Yes, He did, and He says He did (again, Ezek 20:25). So, the question every disciple must answer, *Will I believe the Lord as Abraham believed the Lord? Or will I be as Israel was in Egypt when that nation would not listen to the Lord?*

Once sin was made alive at Sinai, Israel will defeat sin or perish in sin. Every Israelite will defeat sin by keeping the precepts of the law, or will perish in the lake of fire. And the only “tool” with which Israel can defeat sin is faith manifested in works, not works under the law, nor works as a means to obtain righteousness, but faith that produces works as the logical outgrowth of believing the Lord.

Concerning the work of the law manifested through faith, Abraham’s love for neighbor caused him to reason with the Lord concerning the destruction of Sodom and the cities in the valley, and Lot’s love for the two strangers caused him to invite the two men into his house for the night—and Lot believed the two men when they said the Lord had sent them to destroy the city, but his future sons-in-law thought the men were jesting (Gen 19:14) and did not leave the city with Lot ... seeing the same evidence (the two men striking the men of the city with blindness) Lot believed the two witnesses whereas his future sons-in-law did not, and so will it be during the 1260 days of the two endtime witnesses: the just will believe and the unjust will not; for in John’s revelation, the angel says, “Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy” (Rev 22:11). The person who, by faith, *keeps justice and does righteousness* will continue to do so when everyone around the person falls away.

8.

Paul sets up a juxtaposition that is not readily apparent: the faith of Abraham is a “type” of the blessing that comes when sins are no longer remembered, making Abraham’s faith a type of the Passover ... when sin within the houses of Israel in Egypt was passed over by the death angel, the sins within these houses were not remembered, and if not remembered, then there was no offering for these sins other than the paschal lamb. No other offering was necessary, nor could be made.

The paschal lambs Israel sacrificed in Egypt form the shadow and copy of Christ Jesus, as the Lamb of God, sacrificed on the 14th of Abib at the hour when Pharisees were then killing paschal lambs. For disciples, Jesus is the paschal

Lamb they “eat” when they take the sacraments of bread and wine on the day that He was betrayed; thus, Abraham’s faith becomes a type of disciples believing the Lord and taking the sacraments ... pause and consider, what reason do endtime disciples have for taking the Passover sacraments of bread and wine on the dark portion of the 14th of Abib other than believing the Lord and executing this belief in drinking from the cup on the night that Jesus was betrayed? There is no other reason to take the sacraments. There is certainly no social pressure to do so. There is nothing to be gained in this world. In fact, so few people take the sacraments on the 14th of Abib that usually these sacraments are taken alone, with only the person and God knowing what the person did.

Taking the sacraments in the dark portion of the 14th is, truly, the manifestation of belief that will be counted to the endtime disciple as righteousness.

Jesus said, after blessing the cup, “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” (Matt 26:27–28) ... the disciple who does not drink on the night that Jesus was betrayed (1 Cor 11:23–26) does not have his or her sins forgiven, is not under grace, and is as Egyptians were on the night when death angels passed over the land—and will be as Egyptians were when the lives of men are again given as ransom for Israel (Isa 43:3–4).

In butchering many bulls and goats, the sons of Levi did not and could not take away the nation’s sins, for their butchering was not done as a matter of faith but as a matter of the law being followed with exactness ... the greater the exactness, the less likely Israel’s “living” sin would be defeated by individual Israelites, meaning simply the more diligent Israel was in trying to satisfy the law with the works of its hands, the greater was the nation’s condemnation. And the same applies to Sabbatarian Christians that attach tassels to the corners of their garments and kindle no fire on the Sabbath: these disciples “borrow” the very means by which the Lord prevented Israel from having life.

But it is the broader Church that is of present concern: in the same way that the Lord added regulations and commandments to the Passover covenant made on the day when the Lord led Israel out from Egypt, the Lord has multiplied Christendom’s traditions that prevent Christians from having life in the heavenly realm, with the foremost of these traditions that prevent Christians from having life the weekly taking of the sacraments of bread and wine ... four major traditions and one idol prevent the broad Church from being saved: (1) Sunday observance; (2) taking the sacraments at times other than the Passover; (3) Christmas and Easter observance; (4) the weekly collection of tithes and offerings. The idol is the cross, the image of Death.

If the Passover sacraments are not taken on the night that Jesus was betrayed, bread and wine is Cain’s offering, the fruit of the ground. Sin will still lurk at Christian doors; for the sins committed behind these doors are not forgiven ... it is just as simple as not drinking from the cup on the night of the 14th of Abib, no forgiveness of sin. It does the disciple no good to take the sacraments daily, or weekly, or quarterly or once a year on Thursday night before Easter. These traditions function for Christendom in the same way the added commandments

functioned for natural Israel: they serve to keep circumcised of heart Israel from having life.

Where there is belief of God and faith in God, this belief is counted to the Israelite as righteousness in the same way that Abraham's belief was counted to him as righteousness, but with belief comes behavior consistent with belief, meaning that by faith the disciple will keep the precepts of the law (Rom 2:26), not because the disciple is under the law but because the disciple believes the law is the codification of loving God and neighbor. Therefore, the disciple in keeping the commandments has his or her belief counted to the person as righteousness, again not because the disciple keeps the commandments but because the disciple believes the Lord. And the disciple's transgressions of the commandments (transgressions will occur) are "covered" by Christ Jesus' righteousness because the disciple does not make a practice of sinning, but practices righteousness.

Again, for endtime disciples what does it mean to believe God as Abraham believed God and had his belief counted to him as righteousness? The subject about which Abraham believed God was having his seed become as the stars in heaven—do disciples believe they are the seed of Abraham, that they are like the stars, that they are born-of-spirit sons-of-God? Some do, but most Sabbatarian disciples do not. Why not? Is it that they are like Nicodemus, a teacher of Israel unable to understand an earthly example of what eternal life is about? Is it that they do not comprehend that they have within them the fire of God, actually the earnest of this fire that was kindled on the Sabbath, yes on the Sabbath in the presence of the Most High when Jesus was raised from the dead after three days ... Jesus was gone from the tomb before daylight on the first day of the week (*cf.* John 20:1; Matt 28:1–7; Luke 24:1–2) — Jesus gave only one sign that He was from heaven, the sign of Jonah, that as Jonah was three days and three nights in the belly of the whale, the Son of Man would be three days and three nights in the heart of the earth (Matt 12:39–40). Joseph of Arimathea and Nicodemus, who had come to Jesus by night, took Jesus' body from the stake and bound it in linen cloths with spices and placed it in the tomb at the end of the Preparation Day (the 14th of Abib) for the great Sabbath (the 15th) of the Sabbath (Unleavened Bread); so Jesus was in the heart of the earth on Wednesday, the 14th, and would have been resurrected very late on the Sabbath, the 17th, the time of day at which the saints will be glorified on the seventh day/year of the seven endtime years of tribulation that are represented by the seven days of Unleavened Bread. Is the previous sentence understandable? Saints will not be resurrected to glory at the beginning of the seventh year of the endtime years of tribulation, but at the end of the seventh year as Jesus was placed in the tomb at the end of the day, and resurrected from death at the end of the Sabbath, the 17th of Abib, in the year 3791, with this month of Abib being identified on rabbinical Judaism's calculated calendar as the month of Lyar. And it is from Jesus' resurrection that disciples receive eternal life as the gift of God in Christ Jesus; they receive the life Jesus, the last Adam, now has, as humanly they receive the life the first Adam had. Thus, the last Adam is a life-giving spirit [πνεῦμα—*pneuma* or breath] (1 Cor 15:45), and if a person does not have this breath of Christ [πνεῦμα Χριστοῦ] the person is not of Christ (Rom 8:9) and is not a "Christian."

For the most part, Christians do not believe that Jesus was in the grave for three days and three nights (there is no ambiguity in Hebrew: the expression represents 72 hours, for a *day* is the hot portion of a 24 hour period, and *night* is the turning or twisting away from the light), so Christians do not believe the only sign that Jesus gave of His divinity or about Him, Jesus, being the seed of Abraham. And if they do not believe that Jesus was the Passover Lamb of God, selected and penned in Jerusalem on the 10th of Abib (*cf.* John 12:1, 12; 19:31), sacrificed between the evens as Pharisees reckoned when paschal lambs were to be sacrificed on the 14th, and waved before God as the Wave Sheaf Offering on the morrow (the 18th) after the weekly Sabbath (the 17th) as Sadducees reckoned when the first sheaf of barley was to be waved so the harvest of firstfruits could begin—if Christians do not believe the only sign Jesus gave that He was from heaven, they will not drink from the cup on the night that He was betrayed (the dark portion of the 14th), but will take the sacraments of bread and wine on some other night when these sacraments are Cain’s offering to the Lord. If they do not believe the only sign that Jesus gave, and do not drink from the cup on the night that He was betrayed, they do not have their sins covered by grace, the garment of Christ Jesus’ righteousness ... the lack of belief, lack of faith of a theology that professes faith in God is Christendom’s undoing, for Christians steadfastly hold that they are not under the law but under grace when by their “practice of sinning” and by their unforgiven sins, they show men and angels that they are of the devil (1 John 3:8).

If most of Christendom will not believe the only sign Jesus gave that He was from heaven, but will believe instead that He was in the grave less than a day and a half; if most Christians have never heard of the Wave Sheaf Offering or that the two grain harvests of Judea (the early barley harvest and the later wheat harvest) form the chiral image of the two harvests of God (the harvest of firstfruits when judgments are revealed at Christ’s return and the main crop harvest of humanity in the great White Throne Judgment) that together form the single harvest of the earth, what do Christians really believe about Jesus? Do they believe that Jesus was the only Son of the Creator of everything-that-has-been-made? Yes, most do. But do these Christians also believe that Jesus was the First of the firstborn sons of the Father, thus making the Father not the Creator? Do they believe that it was the Logos [ὁ λόγος] who was God [θεὸς] and was with the God [τὸν θεόν] who created all things, with the two of them, the Logos [ὁ λόγος] and the God [τὸν θεόν], being one God (John 1:1, 3)? No, they do not ... if they don’t, what do they believe? That Jesus was both fully man and God? Yes. But that makes them of the antichrist, for by asserting that Jesus was fully man and fully God while here on earth, these disciples deny the Son. They deny that the Logos [ὁ λόγος] divested Him of His divinity and entered His creation as a human being, descended from David of the tribe of Judah; He came as a fully human man and no longer God [θεός]. He would not again have indwelling eternal life until the breath of the Father [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16) to fulfill all righteousness (v. 15); He would not again have the glory He had before (John 17:5) as the Logos [ὁ λόγος] until resurrected by the Father, resurrected with a new name that no one knows (Rev 19:12). He who was the Logos [ὁ λόγος] (v. 13), the Helpmate and Spokesman for the Most High, is now the Eldest of many

sons, with disciples being these younger siblings, heirs to the kingdom, heirs of the house called “God.”

Most Christians do not believe the Father or the Son about them being Christ. Therefore, their belief, their faith is not counted to them as righteousness but as unrighteousness; for they are like Esau in that they do not value either their inheritance or their birthright. They are like Esau in that they are sons of promise who cover themselves with their natural hair covering rather than obedience to God, Father and Son. They are as Esau in that they marry themselves to the ideologies of their pagan neighbors, and they will seek to kill their brother who possesses their birthright and inheritance. Yes, they are those who rebel against God when the man of perdition is revealed (2 Thess 2:3) and kill or try to kill their brothers, as Esau sought to kill Jacob and as Cain killed Abel, when the fifth seal is removed from the scroll (Rev 6:9–11). They have an appearance of godliness and a profession of righteousness, but their hearts are far from God, and even farther from obedience to God. They seek their own righteousness in the paganism of ancient Greeks, professing that Jesus is Lord but denying by their deeds that Jesus is their lord ... Paul asked, “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to life” (Rom 6:16). Virtually without exception, Christians have presented themselves as slaves to sin, with the most outward manifestation of their practice of sinning coming in the day on which they attempt to enter into God’s presence, and on the day when they take the Passover sacraments of bread and wine.

What Christendom doesn’t realize is that coming soon to them is the second Passover liberation of Israel, with this second Passover seeing the slaying of uncovered [by the blood of the Lamb] firstborns in heaven and on earth as the uncovered firstborns of man and beast in Egypt were slain at midnight of Israel’s long night of waiting and watching ... one long night (or twisting away from the light that is Christ Jesus) began at Calvary. The midnight hour of this night will occur when Christians can get no farther from the light [Christ] but must begin returning to the light—and when the leading nation in this world, a nation that began as a Christian experiment in democratic rule, publicly denies that it is a Christian nation and publicly condones killing its most helpless members (i.e., its unborn infants) and publicly espouses homosexual marriage and bans public displays of the Commandments, how much farther from Christ can Christians get before they are forced to begin their journey out from sin, leaving Babylon, the kingdom of this world, as ancient Israel left Egypt, not of its own accord, but following the Passover slaughter of Egyptian firstborns?

Using a near date as a “what-if” date, *what if* the second Passover liberation of Israel were to occur in 2011, on the second Passover (the 15th of Lyar, May 18/19th) in a week like the week during which Jesus was crucified (i.e., the 10th being the Sabbath, the 14th being Wednesday, the 15th Thursday, 17th the Sabbath, the 18th the first day of the following week)? How would Christendom handle the death of all firstborns (first to open the womb) not covered by the blood of Christ? What would be said when perhaps 2.3 billion people die in approximately a day (between the 15th and 17th of Lyar, 5770)?

There will be no bodily rapture of Christians to heaven; there will be, instead, the filling with or empowerment by the Holy Spirit [πνεῦμα ἅγιον] so that sin no longer dwells in the fleshly members of Christians. Then whatever is in the heart of these Christians, they will do. Their acts will make visible what is in their minds.

The “Christian” who will not today enter into God’s presence on the Sabbath cannot truly expect to enter into His presence when the Tribulation begins. Surely no one is that naïve, not even the most spiritually ignorant.

As Israel’s sins in Egypt were passed over and not remembered, the sins of Christians will be covered by Jesus’ blood when the second Passover occurs—and because the broad Church is spiritually dead, its sins will not be reckoned to it when it is born filled with spirit following the second Passover slaughter of uncovered firstborns, meaning that its firstborns will perish along with the world’s. But the second Passover will finally end the first covenant made on the night when the Lord took the fathers of Israel by the hand to lead the nation out from Egypt and Christians will be under the New Covenant that has the Torah written on their hearts (Jer 31:33) through being filled with spirit so that all of Israel (the nation circumcised of heart), neighbor and brother, *Know the Lord*. No longer will there be the need for *Christian* ministries to minister to “Christians.”

But with the liberation of Israel from indwelling sin and death will come the revealing or disrobing of the Son of Man (Luke 17:30) ... Jesus did not say that the sign of Jonah pertained to Him as a man, but pertained to the “Son of Man” being three days and three nights in the heart of the earth (again, Matt 12:40), with this sign of Jonah being like the sign of a red sky (Matt 16:2–4), a context specific sign that has polar opposite meanings, dependent upon when the sign is seen.

If Jesus is the Christ (and He is), and if Jesus is the Son of Man (and He is), and if disciples are the Body of Christ (1 Cor 12:27; Col 1:18), then disciples are also the Body of the Son of Man. If the Head of the Son of Man was “revealed” when He was resurrected after three days and three nights and appeared to Mary, then the disciples, then to many more, then the Body of the Son of Man will likewise be “revealed” after three days and three nights and will appear to many. When Jesus, on the day when He ascended to the Father as the Wave Sheaf Offering for Israel, returned and breathed on ten of His disciples, saying to them, “Receive the Holy Spirit [πνεῦμα ἅγιον]” (John 20:22), He revealed who was His Body, but He did not “reveal” or disrobe His Body, for the disciples were covered or garmented by grace, the mantle of His righteousness. The Body of the Son of Man will be disrobed and revealed as the Head was revealed when it is restored to life after the third day of the Genesis “P” creation account. Grace then ends; disciples will be stripped naked, except for the covering by their own obedience; for once Christians have been liberated from indwelling sin and death they have no need for the obedience of Jesus to cover their nakedness.

The downside of being liberated from indwelling sin and coming under the New Covenant with sins no longer being remembered is that Christians will be as Israel was at Sinai: they will have no covering for sin but their obedience, so when they return to sin as Israel at Sinai told Aaron to make for the nation gods of gold,

Christians will rebel as Israel did, and these rebelling Christians will be given commandments by which they cannot have life as Israel at Sinai received the commandment to kindle no fire on the Sabbath, a commandment by which Israel could not have life. God will bring a strong delusion over these rebelling Christians that will have these rebels doing what is analogous to Israel passing their firstborns through fire (Ezekiel 20:26): Christian rebels will return to Sunday worship and to the cross, the mark of death, as Israel in the wilderness returned to the idols of Egypt, which they never gave up worshiping.

Realizing that the Church will do spiritually what natural Israel did physically is sad ... it is no wonder the two witnesses are clothed in mourning garb: their natural offspring will be numbered among the rebels, and there will be nothing they can do to save their own flesh, let alone the flesh of the many "Christians" they know and have recently come to know, each of whom will profess faith in God without believing God and without being able to believe God once He sends a strong delusion over them so that they cannot be saved. These rebelling Christians will truly be cold ashes under the feet of the saints, when the saints enter into God's presence at the wedding feast.

If the saints, now the Body of Christ, were never separated from Christ Jesus, there would be no wedding supper; for as head and body are one flesh, the Body of Christ is one with Jesus, and a man doesn't marry his body. But because the saints are separated from Christ Jesus through the Son of Man being fully revealed, and are, by the Father, delivered into the hand of the lawless one for a time, times, and half a time, or 1260 days (Dan 7:25), then to again be one with Jesus, a wedding must occur, with the Bridegroom and the Bride becoming one as Adam and Eve were one flesh.

The separation of saints from Christ Jesus will be the subject of the next installment of *Old Wine is Better*.

Once liberated from indwelling sin, Christians will cover themselves with individual obedience as they are presently covered by grace, and as ancient Israel covered itself with "the daily," the daily morning and evening sacrifice. Thus, with disciples as the temple of God (1 Cor 3:16–17; 2 Cor 6:16), the temple rebuilt after three days (John 2:18–22), no additional earthly temple that is of God will be built until after Jesus returns. No animal sacrifices will resume—and the question has to be asked, when animal sacrifices resume, will Israel in the Millennium have "life," or do these sacrifices prevent Israel from having life until after Satan is loosed for a short while after the 1,000 years? It would seem that the return of animal sacrifices in the Millennium will hinder those who have the mind of Christ from birth from entering into God's presence before it is their time to enter in the great White Throne Judgment.

The Rebellion or great falling away Paul references in 2 Thessalonians 2:3 ends "the daily" sacrifice or covering of disciples with their obedience in the endtime temple of God. If now the ending of this endtime "daily" occurs 2300 days before the restoration of all things, then the Rebellion occurs on day 220 of the Tribulation. And if the second Passover occurs in the *what if* year of 2011, then the Rebellion of Israel will occur on Christmas, December 25, in the middle of the Feast of Dedication. And this rebellion against God will give "birth" to a spiritual Cain in a similar manner to how the filling of Christians with the spirit

of God following the second Passover gave birth to a spiritual Abel 220 days earlier.

The fifth seal will be removed with the birth of Cain, the nation of Christian rebels that will keep their own holidays rather than the feasts of God.

Can you hear what will be said? After the world has been seemingly devastated by the death of uncovered firstborns that would include both the President and Vice-President of the United States, and after months of trying to adjust to a new reality, Christians will say as a mantra, *We can't take Christmas from our kids, too. They have to have something. Let's celebrate Christmas as we should have been all along. Let's put Christ back in Christmas.*

But Christ was never in Christmas; so to celebrate Christmas in the middle of the Feast of Dedication for the restored temple is truly blasphemous.

If the seven endtime years actually begin on the *what if* year of 2011, then for about a year (from Christmas 2011 to the December solstice of 2012) the world will experience another holocaust as rebelling Christians slay their Sabbatarian brothers in Christ as well as many Observant Jews that will not convert to Sunday observance and become *new Christians*, a term harking back to the Spanish Inquisition, for the anti Semitism of spiritual *Cain* will be almost unimaginable. Only a remnant of Sabbatarian Christendom will remain when the sixth seal is removed on the solstice in 2012, when the wrath of the Lamb (Rev 6:12–17) will begin and when small and great believe that the end of the world has truly come as Mayan prophecies foretold.

Keeping the Sabbath during the coming holocaust will, for both natural and circumcised of heart Israel, require the type of faith Abraham had when commanded to sacrifice Isaac as a burnt offering. The law will then serve Observant Judaism, for the faith necessary to keep the law once the man of perdition seeks to change times and the law (again Dan 7:25) will satisfy the faith requirement of the Moab covenant (Deut 30:1–2) so that the hearts of natural Israel can be circumcised (v. 6) and the Lord can again bring Israel into His presence, with the 144,000 representing all of Israel that will enter the Endurance, the last 1260 days of the seven endtime years of tribulation. And faith will then serve Sabbatarian disciples, who will keep the Sabbath as an unbreakable commandment.

If the Tribulation begins on the *what if* year of 2011, then from the December solstice of 2012 to the December solstice of 2013 will be the most difficult humankind will have experienced in its history since the flood in the days of Noah, for it seem as if the heavens have opened up to destroy all men as the foundations of the deep did when water covered the surface of the earth. But with the solstice of 2013, the seventh seal will open and there will be welcome silence in the heavens (Rev 8:1) for three and a half months (about 105 days).

If the second Passover occurs at the midnight hour of one long spiritual night that began at Calvary, and if “day” comes when the light returns, then day comes when the single kingdom of this world is given to the Son of Man halfway through the seven endtime years, or 42 months after the liberation of Israel. Thus, the six hours between midnight and dawn are represented by these 42 months, making each “hour” seven months long ... can the seven trumpets fit inside seven months, when the fifth trumpet plague lasts for five months (Rev 9:5), how long waters

prevailed on the earth (Gen 7:24)? Yes, they can, but doing so will make the wrath of the Lamb seem like good times.

The *what if* year of 2011 offers the unlikely coincidence that Satan and his angels, cast from heaven on day 1260 of the seven endtime years, will be thrown to earth on Halloween, the dark portion of November 1st, 2014, the Day of the Dead. He and his angels will come suddenly as real demons dwelling in the realm of men, and he will come claiming to be the Messiah.

But it isn't the year when the second Passover liberation of Israel occurs that is ultimately important; it is whether Israel will believe the Lord as Abraham believed God and had his belief counted to him as righteousness ... after the man of perdition is revealed, keeping the Sabbath, the only representation Christians will have of entering into God's presence once the Son of Man is revealed, will require the same sort of faith as Abraham displayed when sacrificing Isaac. The faith of these obedient Christians will be made complete by keeping the Sabbath.

The broader Christian Church needs to remember that it is analogous to Israel in Egypt, when Israel refused to cast away the detestable things that defiled the nation; when Israel would not listen to the Lord. You who are of the broader Church need to listen to yourself right now: are not your thoughts the same thoughts that Israel had in Egypt when Israel was certain that the nation served God when the nation served the idols of Egyptians?

The first covenant is the Passover covenant amended for forty years, with the commandments added to make sin alive so that sin would destroy a nation that would not listen to the Lord, and with the animal sacrifices added so that the sins of Israel would not be forgiven until the last Adam received "life" in the heavenly realm through receipt of a second breath of life. And once sin was made alive, every generation of Israel would, from that time forward, have to defeat sin by keeping the precepts of the law by faith. But the precepts of the law (called by James *the law of liberty*) do not include the added commands, statutes, and rules given so that Israel could not have life, with all of these commandments added by God so that Israel would see itself as the Lord saw the nation.

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