

PARABLES

Bringing Hidden Things to Light



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

Parables Bookshelf - Series 1.3.2

This issue of PARABLES BOOKSHELF contains chapters 3-5 of the book SABBATH written by Joseph Herrin.

In this book you are being presented with what I believe to be the most important questions facing Christians today. Who will direct your life?

Will your life be self-directed, or will it be God-directed?

Many people today profess to be Christians, but they are not living as Christ lived. The confession of Christ was repeatedly, "I never do anything of My own initiative. I only do the will of My Father."

Christ is the pattern for all who would be His disciples. I do not doubt that you were never presented such a demanding concept of what it is to be a Christian. You cannot be a disciple of Christ unless you are willing to approach your life here on earth from the same perspective as the Son of God.

Most Christians today are living for self, while confessing that God is their Father. This Christ did not do. He confessed God as His Father, AND He lived ONLY to do the will of the Father.

Christ came to show men the way to eternal

life. The path is very narrow, and few find it. The path is one where a man or woman will die to their own soul's desires daily that they might do the will of God who created them.

Our heavenly Father will lead His children very specifically to those things He would have them to do, if they ask Him to do so. Few ask, however. Most Christians prefer to live life according to their own choosing. They choose the broad path that a great multitude are traveling. Christ warned that this broad path leads to destruction.

Food for Thought

"We're all in the same garden. I hope you're not eating from the wrong tree."

Justin Holland

"It's not that the Christian faith has been tried and found difficult, but rather it's been found difficult and left untried."

G.K. Chesterton

Scripture Memory

Ephesians 4:29

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.

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SABBATH

The Tree of Strife

Having read the previous chapter, you should be starting to get a glimpse of how truly foundational is this issue of the Sabbath. It is tragic that such deception and darkness has overtaken the body of Christ until the meaning of Sabbath has been reduced to a set of doctrines regarding the cessation of labor during one day of the week. The only understanding among the majority of the saints is that Sabbath refers to some desire that the Father has that mankind should not work one day out of seven. The true significance of Sabbath remains hidden.

As we have seen, Sabbath actually refers to man dying to all personal initiative. It pertains to man being truly governed by Yahweh so that all of his actions and all of his words have their origin in Him. Sabbath is man ceasing from his own labors and entering into a state where every mo-

The true significance of Sabbath remains hidden.

ment of life is in harmony with the revealed will of the Father. This requires that man must always be sensitive to the voice of the Spirit, for it is the Spirit of God that discloses to the saint the mind and will of the Father.

I Corinthians 2:10-12

10 for the Spirit searches all things, even the depths of God.

11 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God.

When Yahshua walked the Earth He said that He was always beholding the Father. He did not begin His earthly ministry until the Spirit descended upon Him and abided with Him. Yahshua is our example and it is to Him, and the pattern of obedience in which He walked, that we are being conformed (Romans 8:29).

For this reason it is essential that the saint who would walk in true Sabbath rest should be in constant communication with the Spirit of God. Unless we know the mind and will of the Father, moment by moment, we cannot walk as He would have us. In the 8th chapter of his epistle to the Romans, Paul tells the saints in Rome that those who are the mature and perfected sons of God are led by the Spirit of God (Romans 8:14).

In every decision, at every turning and crossroads, man is not to have any initiative of his own. He is not to decide the course he would take. Man is not to be led by his own passions and desires, by the leading of his soul. Man is to have no will in any matter other than to know the Father's will and to do it. This is to be his highest aim and single objective.

It will necessarily and frequently occur that the desires of our souls will be in contradiction to the revealed will of the Father. Sometimes the gulf between our soulish desires and the Father's desire will be exceedingly great. In these times we are to put to death the desires of the soul that we might follow obediently the course the Father has determined for us. This is the subject of Yahshua's following discourse.

Matthew 16:24-25

24 Then said Yahshua to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall

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find it.”

The life Yahshua is speaking of is the soul life of man. It is the mind, will, and emotions of man. Man’s mind can contrive many paths to walk down that seem good and acceptable. Man’s emotions can passionately urge the pursuit of a particular course. Man’s will can determine that it will walk down these paths. Solomon stated that “there is a way that seems good unto a man, but its end is the way of death (Proverbs 14:12, 16:25). The apostle Paul also spoke of the necessity of turning away from the desires of our flesh that we might walk the path that the Spirit guides us down.

Romans 8:13

For if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

How did man come to be in this state where present within him is an innate sense of good and evil that is out of harmony with the mind of God? The opening chapters of Genesis reveal the answer.

When Adam, whose name means *man*, was originally created he did not have an innate soulish sense of good and evil. Adam received his guidance and his understanding of what was good from God. We are told that God placed Adam in the Garden of Eden and He gave him the charge to tend it. We are also told that God caused many trees to grow from the ground, some of which were good for food, but the fruit of one tree was forbidden.

Genesis 2:8-17

8 And Yahweh God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

9 And out of the ground Yahweh God caused to grow every tree

that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil...

15 Then Yahweh God took the man and put him into the garden of Eden to cultivate it and keep it.

16 And Yahweh God commanded the man, saying, "From any tree of the garden you may eat freely;

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

At this point in Adam’s life, he had no internal sense of good and evil. He neither had this capacity in his soul, neither did he have the indwelling Spirit of God to make known the will of God to him. Adam walked with God and communed with Him on an external level. The Father made known His will to Adam through means of this relationship. It is revealed a bit later that it was the manner of God to walk in the Garden and to meet and speak with Adam there.

Man’s emotions can passionately urge the pursuit of a particular course.

Genesis 3:8-9

8 And they heard the sound of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

9 Then Yahweh God called to the man, and said to him, "Where are you?"

Adam, in his original created form had no sense of good and evil present within him. All of his ways

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were determined by communication with Yahweh. Yahweh spoke to Adam and made known to Adam that which He would have him to do. Both good and evil were made known to Adam by direct communication with Yahweh God. Yahweh told Adam the things that were good and desirable; Adam should tend the garden and eat of its trees. Yahweh also told Adam what constituted evil. There was only one thing that was described as being outside of the will of Yahweh. Adam was not to eat of the Tree of the Knowledge of Good and Evil.

Things were very simple for Adam. If he did the things Yahweh commanded him to do he was walking in obedience and adhering to good. If Adam did the one thing Yahweh commanded him not to do he would be walking in disobedience and this would be evil. Both good

No created being had the authority to will things of its own initiative.

and evil for Adam were made known through direct communication with Yahweh. In this we see that good equates to doing Yahweh's expressed will, while evil is doing that which is not His will.

We know the tragic occurrence that took place in the Garden of Eden. We are told that the serpent came and deceived Eve. He tempted her to eat of the fruit of the forbidden tree. What he revealed in the temptation is highly important.

Genesis 3:5

"For God knows that in the day you eat from it your eyes will be opened, and *you will be like God, knowing good and evil.*"

Let us examine these words closely. The temptation that Satan brought to Eve was the temptation to "be like God," and the particular attribute that was characterized as unique to God was the ability to know "good and evil." Up until this time neither Adam nor Eve were able to determine good and evil themselves. There was only one who deter-

mined good and evil, and this was Yahweh. What Yahweh declared to be good was good, and what He declared to be evil was evil. He alone could make such judgments. He alone had the authority to determine what was allowable and what was forbidden, what was righteous conduct and what was unrighteous conduct. Yahweh alone could determine what activities should be performed, and which should be abstained from.

In all of creation, Yahweh did not create a single being that was endowed with the authority to determine for itself good and evil. All created things came forth from Yahweh, and for all things to be at rest they had to be in a state of perfect harmony with His will. No created being had the authority to will things of its own initiative. All things found their will in the mind of the One who was the Creator.

What the serpent offered Eve was the ability to do something that was reserved for the Creator alone. Eve could determine her own way. She could decide for herself what activities were good and which were evil. She could, within her own being, find the ability to govern herself.

Some saints have the mistaken idea that the tragedy of eating of the tree of the knowledge of good and evil was that evil activities came forth. They look at Cain murdering Abel, they look at the selfishness, lying, coveting, adultery, and all manner of evil that came upon the Earth and they say, "This is the great evil of eating of the forbidden tree."

The great evil was not these things. The great evil was that man began to look within himself to perceive what was right and wrong. Man ceased to always look to Yahweh to discern what His will was. Man now had his own initiative and a will that was severed from the will of God. It was not that man began doing bad things that was the great tragedy, it was that man began to have a will of his own that initiated things apart from the mind of Yahweh.

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If man had eaten of the forbidden fruit and then he had always chosen to follow that which he determined to be good and right, he would have been just as much of a transgressor as one who always chose to follow the course that his soul told him was evil. It didn't matter whether man was doing good or evil. What mattered was that man was now finding his sense of what was good and evil in a place other than the mind of Yahweh.

This is the intent of the scripture we previously looked at from Matthew chapter 7. Yahshua said that many will come to Him on the day of judgment saying, "Didn't we do many good things in Your name; we cast out demons, we prophesied, we performed miracles" (my paraphrase), but He will respond that they are lawless and they will not enter into the Kingdom of God.

It matters not whether we choose a path of good, or whether we dedicate ourselves to do evil. If that which we do is based upon our own soulish sense of good and evil then it is an abomination to the Father. Only those who do the will of the Father in heaven will enter the Kingdom of God, and we will only know the will of the Father as He reveals it by His Spirit.

We must die to that part of us which was quickened and made alive when Adam and Eve ate of the forbidden tree. We must return to a place where "knowing good and evil" is again only an activity of Yahweh. We must quit being "like God," usurping His authority in determining what is good and evil, and we must seek to always know His mind.

It is not the evil deeds of the soulish man that are such a subtle snare to the saint of God, it is the innate and fleshly knowledge of what is good. The saint, thinking that he can determine good himself, looks within his soul to find the path he should walk down. His mind may see no evil in the path he has chosen. It may appear wholly decent and good, even *godlike*, but this is the very peril of the fruit from which Adam and Eve ate. The serpent spoke to Eve and said, "For God knows that in the day

you eat from it your eyes will be opened, and you will be *like God*..." (Genesis 3:5).

When the serpent deceived Eve, he knew the temptation would be set before Adam to choose a path of independence from Yahweh. Adam need not look to Yahweh to tell Him what was good and what was evil. Adam need not always seek to know the mind and will of God. Adam could determine these things within his own being. He could choose his own path. He could follow his own righteous inclinations and think himself righteous for following a course of his own choosing.

The saint of God does this as he sets himself to perform activities that seem good, but which he has no specific command from the Father to do. The saint can do something that has the appearance of righteousness, such as prophesying or casting out demons, but it is only truly righteous if the activity was initiated by the Father.

Paul informs the readers of the book of Hebrews that the one who has entered into the Sabbath rest of the Father is the one who has ceased from his own labors. It matters not whether the labor is good or evil, if it did not originate with Yahweh, it is man's labor. This is striving. This is the fruit of eating of the forbidden tree. What the serpent actually set before Adam was the temptation to violate the Sabbath rest of Yahweh. Man, from the fall of Adam, has been in a state of strife for he has been willing and initiating many things that the Father did not sanction.

It matters not whether the labor is good or evil, if it did not originate with Yahweh, it is man's labor.

The great tragedy today is that the body of Christ has not discerned that it is this innate sense of good and evil that they must die to in order that they might perceive by the Spirit what the good and perfect will of God is in their lives. Most saints have not discerned that they must die to the habit of looking within their soul to find the path they

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should walk down.

Rare is the saint who can separate the voice of the Spirit from the voice of his own soul. When the saint looks within to see what he should do and he is met with the soul's answer of the good path before him, a path that eschews evil, he decides that this is the path he must choose and that he must look to God to help him walk this path. Such a saint fails to understand that he must die to the good he finds within his soul that he might discern the voice of the Spirit and find empowerment to walk the path God would have him walk.

This is a most important matter, and one that cannot be stressed too much. I would guess that one

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out of a hundred thousand decisions made in Christendom today are actually at the leading of the Spirit. All else arises from the soul of man. Look to yourself. Are you

listening to the voice of your soul, or the voice of the Spirit of God? Do you recognize that there is present in your soul a sense of righteousness that does not have its source in God? Have you falsely supposed that the sense of right and wrong within your soul is in harmony with God's will for your life?

The saint of God who has been born again of the Spirit must learn to discern the difference between the voice of his own soul and the voice of the Spirit. Many, failing to discern that there is a soulish sense of good and evil present within them, wrongly assume that they are walking according to the will of God when they have only consulted with their own soul and they have not yet discerned the witness of the Spirit of God.

It may seem to some that I am belaboring this point, but it is a most critical point, perhaps the most critical matter in all of the Kingdom of God, yet it is not perceived by the majority. Let us end this chapter by taking another look at Yahshua's

words, the words of the One whom we are to imitate.

John 5:30

"I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."

Yahshua's life was an example of perfect Sabbath rest. He initiated no activity of His own. He only went those places the Father directed Him to go by the Spirit. He only performed those deeds the Father revealed that He should do. He was even perfect in His speech, only speaking what the Father commanded Him to speak. He did the will of the Father in heaven.

It should be noted to the one who would contend that Yahshua did command His disciples to cast out demons, heal the sick, etc., that a very important matter preceded this charge. Yahshua was not giving His disciples a general command for them to participate in these activities as they saw fit, according to their own understanding. He desired that they be led of the Spirit in all that they did. He commanded that they should walk even as He walked, and He always did that which the Spirit revealed to Him to be the will of the Father. We find in scriptures that when He commissioned His disciples to go forth and minister as He had ministered that He very notably commanded that they were to receive the Spirit before they began to minister.

John 20:19-22

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Yahshua came and stood in their midst, and said to them, "Peace be with you."

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20 And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord.

21 therefore Yahshua said to them again, "Peace be with you; as the Father has sent Me, I also send you."

22 And when He had said this, He breathed on them, and said to them, "*Receive the Holy Spirit.*"

Luke 24:49

"Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

Yahshua did not begin His ministry until after the Spirit descended upon Him and rested on Him. In the same way, His disciples could not begin their ministry until after Pentecost when the Spirit was given to them. Why was this so?

It is the Spirit that discloses Yahweh's mind to us. The saint cannot know what the Father would have them do until they receive the Spirit. Yet many do not know this is the reason the Spirit has been given to them. They often fail to see the necessity of the Spirit guiding them into all of their activities for it seems easy enough for them to determine what their activity should be. The scriptures state that the saints of God are to do those things which the Father has prepared beforehand for them.

Ephesians 2:10

For we are God's workmanship, created in Yahshua the Messiah to do good works, *which God prepared in advance for us to do.*

The saint of God who would turn away from the tree of strife, the tree of the knowledge of good and

evil, must return to a place where they are discerning the mind of the Father. He no longer walks with man in the Garden of Eden in the cool of the evening. We must have another way to discern His mind. The way He has provided is the indwelling Spirit of God who searches the mind of the Father and makes His will known to us.

Those who would enter into the 7th day of creation since Adam must come to a place of rest in their being. They must enter the Sabbath rest of God by ceasing from their own activity and works. They must do only that which the Father reveals by His Spirit.

Lucifer, the First Sabbath Breaker

We can gain yet more insight into this matter of Sabbath rest by looking at the scripture account of the first violation of Sabbath. As the book of Genesis opens, the first violation of Sabbath has already occurred, and the judgment of Yahweh has fallen upon the one who entered into striving. We see this judgment described even from the opening verses of Genesis.

Yahshua did not begin His ministry until after the Spirit descended upon Him...

Genesis 1:1-2

1 In the beginning God created the heavens and the earth.

2 But the earth became formless and void, and darkness was over the surface of the deep...

Between verse one and verse two of Genesis a judgment fell upon the earth. This judgment resulted in the earth being made into a wasteland. This wasteland is described as being "formless and void" and covered in darkness. God did not create the earth originally as a wasteland, it became one due to rebellion and God's judgment on this rebellion.

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Isaiah 45:18

For thus says Yahweh, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), "I am Yahweh, and there is none else."

Due to the errors the translators have incorporated into the most popular English translations of the Bible, this understanding of judgment falling between verse one and verse two of Genesis has been obscured and hidden to the masses. As one examines the scriptures,

Yahweh did not create the earth as a waste place.

rightly dividing them, they see that a judgment did indeed fall and that the remainder of the first chapter of Genesis is not speaking of the first crea-

tion of the Earth, but of the re-creation of the Earth after it had been judged.

A very clear witness of this fact is the scripture from Isaiah above that says that Yahweh did not create the earth as a waste place. But we see in verse two of the opening chapter of Genesis that it has become a waste place. We need not stop there, however, for the very words and phrasing that describe the state of the world after Yahweh judged it are found duplicated in other passages of scripture.

Jeremiah 4:23

I looked on the earth, and behold, it was formless and void; and to the heavens, and they had no light.

This scripture in Jeremiah serves as a key to unlocking our understanding of Genesis 1:2. We see the identical description of the earth given with all three elements being repeated; the earth is formless, void, and covered in darkness. We need only look to the context of this passage in Jeremiah to perceive that this is describing the judgment of

Yahweh falling upon the earth.

Jeremiah 4:8-26

8 "For this, put on sackcloth, lament and wail; for the fierce anger of Yahweh has not turned back from us."

9 "And it shall come about in that day," declares Yahweh, "that the heart of the king and the heart of the princes will fail; and the priests will be appalled, and the prophets will be astounded..."

18 Your ways and your deeds have brought these things to you. This is your evil. How bitter! How it has touched your heart...

20 Disaster on disaster is proclaimed, for the whole land is devastated; suddenly my tents are devastated, My curtains in an instant.

21 How long must I see the standard, and hear the sound of the trumpet?

22 For My people are foolish, they know me not; they are stupid children, and they have no understanding. They are shrewd to do evil, but to do good they do not know."

23 I looked on the earth, and behold, it was formless and void; and to the heavens, and they had no light.

24 I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro.

25 I looked, and behold, there was no man, and all the birds of the heavens had fled.

26 I looked, and behold, the fruitful land was a wilderness, and all its cities were pulled down before Yahweh, before His fierce anger.

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It is evident from the context of this passage that we are reading about the judgment of Yahweh falling upon those who are disobedient. In the midst of this passage of the wrath of Yahweh being poured out we have a description of the results of His judgment. The earth is made formless and void, and light is removed from it. The fruitful land is made a wasteland.

Is there any doubt that what we read in the second verse of Genesis is describing a similar state of judgment? The phrase “without form and void” occurs in exact repetition in both of these verses. This understanding of the earth lying in a state of judgment is lost to much of Christianity due to the lack of understanding of the translators, and the traditions of the day. Most of the popular translations represent the opening verses of Genesis in the following way. (Note the highlighting)

Genesis 1:1-2

1 In the beginning God created the heavens and the earth.

2 *And* the earth *was* formless and void, and darkness was over the surface of the deep...

This erroneous translation makes it sound as if God created the earth as a wasteland, when in fact He did not. Yahweh did not create the earth to be formless and void and covered with darkness. It became this way after rebellion occurred and His judgment fell.

The word the translators have erroneously interpreted as *and* is the Hebrew word *wa*. This word is used as a conjunction, and in many other places the translators have rendered it as *but*. We see this demonstrated in the very next chapter of Genesis.

Genesis 2:6

But a mist used to rise from the earth and water the whole surface of the ground.

The word rendered *but* in this verse is the same word *wa* that the translators rendered as *and* in Genesis 1:2. Again, as we look at the word rendered *was* in Genesis 1:2, we see that it is equally rendered as *became* in many other instances. The word in the Hebrew is described in the following manner in Strong's Hebrew Dictionary.

1961 hayah (haw-yaw);

a primitive root [compare 1933]; to exist, i.e. be or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary):

Again, we need not look far to see that the translators understood that the word had this meaning.

Genesis 2:7

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man *became* [hayah] a living being.

(NAS)

Why did the translators choose to render these words in Genesis 1:2 as they have done? It was simply because they either did not understand the scriptures, or they did understand, but it did not fit with the orthodox teachings of the day. Let us look one more time at how these scriptures should be properly rendered.

Genesis 1:1-2

1 In the beginning God created the heavens and the earth.

2 *But* the earth *became* formless and void, and darkness was over the surface of the deep...

What was the state of this original earth of Genesis

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1:1 before it was judged? The scriptures reveal that it was in some ways similar to the earth that was re-created in the following verses of Genesis. There was a Garden of Eden upon that earth as well.

Ezekiel 28:12-15

12 "Son of man, take up a lamentation over the king of Tyre, and say to him, "Thus says Yahweh God, "You had the seal of perfection, full of wisdom and perfect in beauty.

13 You were in Eden, the garden of God; every precious stone was your covering: the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis lazuli, the turquoise, and the emerald; and the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared.

14 You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire.

15 You were blameless in your ways from the day you were created, until unrighteousness was found in you."

This passage of scripture is describing Lucifer before he sinned. He is described in type as the king

The word cunning speaks of wisdom that has been corrupted...

of Tyre, but we can see clearly from this passage that no common king is being described. It is not a man that this passage speaks of, but an "anointed cherub" who

had "the seal of perfection, full of wisdom and perfect in beauty."

Lucifer is described in his beauty and perfection. He was adorned with many precious jewels. He had

access to the presence of God. And we also see that God placed him in the Garden of Eden.

We never see recorded in Genesis a description of this Lucifer, this perfect and beautiful creature being in Eden. Rather, we see him first appear as a serpent. Lucifer was described as "full of wisdom" and the word for serpent comes from the same root as the word *sapient*, which means *wise*. Furthermore, we have this description of the serpent.

Genesis 3:1

Now the serpent was more cunning than any beast of the field which Yahweh God had made.

The word cunning speaks of wisdom that has been corrupted and has been turned to evil purposes. The first appearance of Lucifer in the re-created earth of Adam and Eve reveals that he has already fallen, iniquity has been found in him. Lest some should question whether the serpent is actually Lucifer, we will add the following scripture.

Revelation 12:7-9

7 And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war,

8 and they were not strong enough, and there was no longer a place found for them in heaven.

9 And the great dragon was thrown down, *the serpent of old who is called the devil and Satan*, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

When was Satan thrown down to the earth? It was after iniquity was found in him. It was after he rebelled against Yahweh. It was then that he was re-

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ferred to as Satan (the adversary), and as the serpent. This is the only description we have of him in Genesis.

When did Lucifer exist in his perfect state in the Garden of Eden, as Ezekiel records? It was in a prior earth. It was the earth of Genesis 1:1, before the earth was judged, made formless and void and covered in darkness. In his perfect and beautiful state Lucifer (the Light Bearer) was in the Eden of God.

But something happened to cause Lucifer to fall from his once unblemished state and to become corrupted. Something occurred that led Yahweh to judge him and to cast him down to the earth along with the angels that followed him in rebellion. Something occurred which led Yahweh in His wrath to destroy the earth and make it a wasteland and to seal it in darkness as a judgment, awaiting a day when He would once more re-create it.

We find the account of Lucifer's transgression in two passages of scripture. One is in the book of Ezekiel. Let us look at the remainder of this passage.

Ezekiel 28:15-18

15 "You were blameless in your ways from the day you were created, until unrighteousness was found in you.

16 "By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire.

17 "Your heart was lifted up be-

cause of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you.

18 "By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries. Therefore I have brought fire from the midst of you; it has consumed you, and I have turned you to ashes on the earth in the eyes of all who see you.

We see a further description of Lucifer, and the account of his transgression in the book of Isaiah.

Isaiah 14:3-15

3 And it will be in the day when Yahweh gives you rest from your pain and turmoil and harsh service in which you have been enslaved,

4 that you will take up this taunt against the king of Babylon, and say, "How the oppressor has ceased, And how fury has ceased!

5 Yahweh has broken the staff of the wicked, the scepter of rulers

6 Which used to strike the peoples in fury with unceasing strokes, which subdued the nations in anger with unrestrained persecution.

7 The whole earth is at rest and is quiet; they break forth into shouts of joy.

8 Even the cypress trees rejoice over you, and the cedars of Lebanon, saying, 'Since you were laid low, no tree cutter comes up against us.'

9 Sheol from beneath is ex-

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cited over you to meet you when you come; it arouses for you the spirits of the dead, all the leaders of the earth; it raises all the kings of the nations from their thrones.

10 They will all respond and say to you, 'Even you have been made weak as we, you have become like us.

11 Your pomp and the music of your harps have been brought down to Sheol; Maggots are spread out as your bed beneath you, and worms are your covering.'

12 How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!

13 But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north.

14 I will ascend above the heights of the clouds; I will make myself like the Most High.'

15 Nevertheless you will be thrust down to Sheol, to the recesses of the pit."

In both of these passages we see Satan associated with a king and a kingdom of the earth. Indeed,

*Lucifer's transgression
was a violation of
Sabbath.*

Satan is described as the "ruler of this world" (John 12:31, 16:11). He rules over the kingdoms of men, and these kings and kingdoms take on his characteristics. Even as he tempted Eve in the same way that he transgressed, to be like God, so he perpetuates his sin and his characteristics in the kingdoms of man. But clearly, this passage in Isaiah, like the passage in Ezekiel, is referring to Lucifer, not a mortal king. Satan was clearly cast

out of heaven, and this is related in the following words.

"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!"

Yahshua spoke to His disciples of witnessing this event.

Luke 10:18

And He said to them, "I was watching Satan fall from heaven like lightning."

What a tragedy that the greatest of created beings should transgress the will of Yahweh and be judged. More tragic still is that he led one third of the angels to follow his pattern of disobedience, and that he should tempt mankind to commit the same grievous error.

In examining this passage of scripture from Isaiah we can discern that Lucifer's transgression was a violation of Sabbath. Lucifer was a created being and all created beings were to be subject to the authority of Yahweh. They were to have no initiative of their own. They were created for Yahweh's pleasure and they were to find their highest fulfillment in doing that which Yahweh created them to do.

Lucifer, however, began to look at his own beauty, wisdom, and perfection and he thought it unreasonable that he should be subject to Yahweh in all things. He desired to determine for himself what his way would be. He no longer desired to be subject to God. He wanted to be like God, to determine for himself what was good and what was evil. Rather than being at rest, having no initiative of his own, he began to manifest self-will. This is revealed clearly in his words.

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13 "But you said in your heart, *I will* ascend to heaven; *I will* raise my throne above the stars of God, and *I will* sit on the mount of assembly in the recesses of the north.

14 *I will* ascend above the heights of the clouds; *I will* make myself like the Most High."

Five times Lucifer said, "*I will*." He was full of personal initiative. He began to want to determine for himself what was good and what was evil. He wanted to take unto himself that which belonged to Yahweh alone, the right of determination. He wanted to purpose and to choose for himself. He no longer wanted to be subject to another, not even the One who had created him.

This is the great transgression of Lucifer, he violated the Sabbath rest of God. He was not content to do the works of God, he wanted to do his own works. He was not God, but he wanted to be like God in having the ability to choose his own way.

What a contrast this is with the Son of God. Yahshua was God, yet He did not consider equality with God a thing to be grasped and held onto. Instead, He freely emptied Himself and took upon the form of a bond-servant, one who lived to do the will of another.

Lucifer was not equal with God, but he desired to become equal. Yahshua was equal, but he laid His equality aside. What a rebuke this is to the error of Satan. The Son of God humbled Himself when that which was created through the Son of God would not walk in the same humility.

Satan came and tempted mankind to repeat his error, to desire to determine their own way, to find right and wrong, good and evil within themselves, rather than looking to Yahweh to know these things. Yet the Son of God made it possible for us to return to the position of humility and submis-

sion that Adam abandoned.

Philippians 2:5-13

5 *Have this attitude in yourselves which was also in Yahshua the Messiah,*

6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross...

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

13 for it is God who is at work in you, *both to will and to work for His good pleasure.*

To will and to work for His good pleasure rather than our own is Sabbath rest. This is what Lucifer rejected. He was not content to will and to work for Yahweh's pleasure. He wanted to pursue his own pleasure. To do so is to set oneself in opposition to God. To do so is to enter into striving.

Lucifer was not equal with God, but he desired to become equal.

Five times Lucifer said, "I will," thus demonstrating an initiative of his own. Seven times in the gospel of John we have Yahshua's recorded words that He did nothing of His own initiative. As an eighth witness it is also recorded that the Spirit does nothing of His own initiative (John 16:13). In seeing

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this we can ascertain that the great struggle of all creation is to come into this place of rest where the creation also does nothing of its own initiative. Will mankind follow Yahshua into the Sabbath rest of God, or will they continue with Satan in a place of striving?

We read in the scriptures that Satan's initiative led to his being cast out of heaven along with the angels that joined him. The wrath of Yahweh was revealed and the earth was made a barren, fruitless wasteland and was covered in darkness. This is equally the state of any man's life that chooses the path of initiative. Their lives become darkened as they have no understanding of Yahweh's will for their lives. Though their lives may be full of activity, all of their fruit will be unacceptable before God. Their lives will become a barren wasteland. They will fail to fulfill the purpose for which they were created.

The promised land of rest is a fruitful land flowing with milk and honey.

The promised land of rest is a fruitful land flowing with milk and honey. Those who would enter in must turn away from the error of Satan, they must choose to have no initiative of their own. They must seek only to know the mind of the Father and to do His will. Only then will they know Sabbath rest.

Headcovering, a Sign to the Angels

Knowing that the first Sabbath violation occurred in heaven among the angels, we should not be surprised to find there are more scriptural passages that relate to this original sin among them. One of the most enlightening and least understood scriptures is found in Paul's first epistle to the Corinthians. It is in his discourse concerning the issue of headcovering.

I Corinthians 11:10

Therefore the woman ought to have a symbol of authority on her head, because of the angels.

Why does Paul instruct the Corinthian believers that it is the custom of the church for the women to have a covering on their heads, and what specifically does he mean when he says "because of the angels"? To find out we must look at this issue of headcovering and see what it symbolizes. The passage in which we find these words begins in this way:

I Corinthians 11:2-3

2 Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you.

3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

The apostle Paul commends the Corinthian believers for holding to the traditions that he delivered to them as being the traditions of the churches of God. The word rendered as *tradition* here is also properly interpreted as *precept* and *ordinance*. It refers to the doctrines and practices of the church. As an apostle, Paul was instrumental in establishing the church in Corinth. In this foundational role, he delivered to them the basic doctrines and practices of the church as revealed by the Holy Spirit and proclaimed by the apostles.

At the end of this passage on headcovering, Paul concludes this matter by stating:

I Corinthians 11:16

But if one is inclined to be contentious, we have no other practice, nor

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have the churches of God.

Throughout his discourse on headcovering, which covers 15 verses, Paul is speaking of that which is the teaching and practice of all of the churches of God. He begins by commending the Corinthians for adhering to these traditions that he delivered to them, and he concludes by rebuking anyone who would be contentious and disagree with these traditions. He states, “we (referring to the apostles) have no other practice, nor do the churches of God.” The custom of the church is to practice headcovering as Paul describes it in this passage. There is no other custom. No other practice is taught or accepted.

Paul establishes in these words that headcovering is not a Corinthian matter. It is the practice of all of the churches of God. He concludes that it is not proper or acceptable to have any practice other than that which has been delivered to them and described to be the practice of the churches. This is a universal matter. It is something that includes the whole church of God in its scope.

What is this custom of headcovering of which Paul speaks? He continues by declaring the heart of the matter.

I Corinthians 11:3

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

The matter being discussed is one of government. It has to do with Yahweh’s established order in the kingdom of God. In the government of Yahweh, He is the head of all things. It is from Yahweh that all authority originates. Yahweh is the source of all rule.

In the government of Yahweh, He has determined

that there should be authorities and there should be those who submit to these authorities. Recognizing the government of Yahweh, and submitting oneself to it, results in rest. Failing to recognize Yahweh’s government, or to submit to it, results in striving. He has set an order both among the Godhead and among all of creation.

Among the Godhead the Son takes the position of the Christ, the Sent One of Yahweh. He freely emptied Himself of His equality with Yahweh and He humbled Himself and learned obedience to the Father. He took the Father to be His head.

In essence, Christ has no head of His own. He does not determine His own way. He does not do His own will. He declares that He lives to do the will of the Father. He states over and over that He does nothing of His own initiative. He only does those things the Father reveals to Him. In His earthly walk, He was so perfect in this matter that He did not even speak a word of His own. He only spoke those things the Father commanded Him to speak. God the Father was and is the head of Christ, and Christ responds to this headship in perfect submission and obedience.

In essence, Christ has no head of His own.

We further see, although Paul does not mention it here, that the Spirit of God also has a place in the established order of the Godhead. The Spirit is in submission to the Son. We find this stated in the gospel of John.

John 16:13-15

13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; *for He will not speak on His own initiative, but whatever He hears, He will speak;* and He will disclose to you what is to come.

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14 He shall glorify Me; for He shall take of Mine, and shall disclose it to you.

15 All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.”

The established order in the Godhead has nothing to do with who is greater. It is a matter of government agreed

*Among God's creation
there is also an
established order.*

upon in the Godhead. We are told that, as the Son, Yahshua is equal to the Father. The Jews knew that Yahshua claimed this to be true and for this reason they attempted to stone Him as a blasphemer.

John 5:18

For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

In their essence, Yahshua declared that He and the Father were one (John 10:30, 17:22). The matter of order in the Godhead is not determined by who is greater, it is simply a governmental arrangement that has been established. As the Son, Yahshua is equal to the Father, but as Christ He steps into the role of a subordinate. He only does those things the Father instructs Him to do.

Among God's creation there is also an established order. The order of creation is a matter that Yahweh has decided. Neither man's will, nor the will of the angels have entered into the determination of the government of Yahweh. In this order we are told that Christ is the head of man and man is the head of woman.

There is also an order established among the angels, but this has no bearing upon man, so it is not discussed here by Paul, except in the one brief mention.

Christ being the head of man is the same as Yahweh God being the head of Christ. Man is to have no head of his own. He is to not will things of himself. He is to

have no initiative of his own. As the sons of God are being conformed to the image of Christ, they are to walk as He walked. Although many would consider it almost blasphemous to entertain the thought, the saints of Yahweh are to get to the place where they can say as did Yahshua, “I do nothing of my own initiative. The very words I speak are not my words, but the words the Father gives me to speak.”

As Christ has Yahweh God as His head, and as man has Christ as His head, with the Spirit making known to man the will of the Son, man will ultimately be doing the will of the Father. All will be at rest. There will be no striving anywhere. This is the Father's will, the will of the Son, and the will of the Spirit. I trust it is also the will of a chosen remnant of the people of God.

There is one more mention of the order of authority and headship in this passage. We are told that man is the head of woman. This is Yahweh's established order. Woman is to have no head of her own. She is to have man as her head. If she is unmarried, her father is to be her head. If she is married, her husband is to be her head. She is to have no will or initiative of her own before man. She is to practice submission to man even as man is to practice submission to Christ and even as Christ practices submission before Yahweh God.

In other places in scripture we are told that this was always the practice of godly women ever since the creation of man and woman.

I Peter 3:5-6

5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.

6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

Even as man calls Christ Lord, and Christ has Yahweh as His Lord, woman is to have man as her lord. In each case, when the one under headship is submissive to their head, this finds favor with God and it results in

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peace and rest among His creation. To uncover one's head is to enter into striving, and this brings the judgment of God.

This is the deep principle of which Paul is speaking to the Corinthians. There is an established governmental order in the Kingdom of God, an order that Yahweh has established by His own counsel, and when we recognize this order and submit to the one who is our head we will enter into Sabbath rest.

Peculiar among those under authority is the practice of woman. She is to have a symbol of authority upon her head. The woman alone is given the privilege and honor of proclaiming the government of God and to give an outward testimony of her willingness to rest under that government. She does this by wearing a covering over her hair.

I Corinthians 11:4-10

4 Every man who has something on his head while praying or prophesying, disgraces his head.

5 But every woman who has her head uncovered while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved.

6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.

8 For man does not originate from woman, but woman from man;

9 for indeed man was not created for the woman's sake, but woman for the man's sake.

10 Therefore the woman ought to have a symbol of authority on her head, because of the angels.

I have labored in other writings to go more into depth in this matter of headcovering, and indeed there is much more that can be said. However, I wish to not stray too far from the subject at hand, which is Sabbath rest. We saw in the previous chapter that Satan uncovered his head. He was not content to remain in the place in creation that Yahweh had established for him. Although he was perfect in beauty, full of wisdom and the sum of perfection, he was not satisfied. It was not enough that he was the anointed cherub that covered. He desired more. He did not want to submit to Yahweh's order for him.

What is to be observed in this passage of scripture in I Corinthians is that it is the precept and practice of the churches of God to refuse to continue any longer with Satan in his rebellion. It is the precept and practice of the church to declare that they recognize Yahweh's governmental order, and they freely accept and embrace it. As an outward testimony to this, the women of the church are to wear a covering over their heads. In doing so they are testifying that they find Yahweh's governmental order acceptable. They do not wish to overthrow it as did Satan.

Paul states that women wear the covering "because of the angels." The church is always being observed by both the holy and the fallen angels. As an outward and visible symbol the woman covers her head and in effect is stating that she has chosen to accept the place Yahweh has determined for her in His Kingdom. She seeks to neither rise above it, nor to fall below it. She refuses to take the path of Satan and to overthrow the government of God and to begin to walk in her own initiative.

Paul states that women wear the covering "because of the angels."

By having a symbol of authority on her head, the holy women are giving a rebuke to the fallen angels, and they are giving a positive affirmation to those angels who did not follow Satan in uncovering his head. If women could understand how they are constantly being observed by the angels, and what a powerful witness headcovering gives, they would not so casually dismiss these words of Paul as something that was merely a custom of the time, or something that was simply a practice of the Corinthian church.

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As one reads this passage, one can see that this was not a Corinthian matter. It was the practice of all of the churches of God. Furthermore, as one understands what headcovering symbolizes they will realize that it touches on the great struggle of all of creation. It relates to the issue of Sabbath rest and whether the saints of God will enter into God's rest, or whether they will continue to uncover their heads and perform their own works.

Headcovering is a declaration of being in a condition of rest under the government of God.

As one looks at Christendom today they will find that headcovering is seldom practiced. This is in keeping with the days we live in. There are precious few saints that are truly walking in a position of rest before God. Myriads are following their own will and their own ways. They are speaking their own words. They are choosing for themselves what their activities will be. They are prophesying as it seems right to them. They are casting out demons according to their own counsel. They are building church buildings and creating their own kingdoms according to their own desires. They are asking the Father to satisfy their lusts and to prosper them in the mammon of the world. They are failing to seek first the kingdom of God and His righteousness.

In actuality, Christianity by and large has their head uncovered before Yahweh and in turn women in the church have their heads uncovered before their husbands and fathers. Many women know nothing of submitting to their husbands. Calling their husband lord is the height of absurdity to them. Likewise, men know little of submitting to Christ. They do the things that seem good to them, and if Christ happens to ask them to do something they agree with they will do it. However, they know little of what it is to die to self and to follow Christ down paths that are not attractive to the flesh and to the soul.

Like many wives, men tell Christ that they will do what He asks if it seems good to them. The Father is merely letting us see in marriages within the church a reflection of the relationship between the church and Christ. There is currently little submission in either realm.

Paul stated in Ephesians 5:22 and following that the

relationship between a man and his wife is a mysterious representation of the relationship between Christ and the church. It is my belief that the state of marriages within the church is an accurate reflection of the church's relationship with Christ. Currently there is very little reverence, obedience, submission and love present. The church to a large extent has its head uncovered. But these things will change among a remnant of believers before we enter the 7th millennium and the Sabbath rest of God.

Knowing that Satan's original transgression before Yahweh was uncovering his head, it is no wonder that he works so tirelessly to get all others to follow his pattern of rebellion. Even as he desired to be like God, he also enticed Eve by telling her that if she ate of the tree of the knowledge of good and evil, she would be like God. Even as he uncovered his head and abandoned his place in the order and government of Yahweh, so he entices men and women to do the same.

It requires humility to walk in submission to God's order, but Paul in describing the last days to Timothy said that in these days men would be proud (II Timothy 3:2). Due to the pride of men and women today, even those in the church, there is little headcovering practiced. Like Satan, many have cast off the headship established by Yahweh and they declare this to be good. To be uncovered, however, is to fall from the place of Sabbath rest in God. It leads to barren lives that do not produce fruit that is acceptable and pleasing to the Father.

As we are poised to enter into the 7th day of mankind, the day that typifies Sabbath rest, a great upheaval must occur among the saints of God. Men and women must learn to cover their heads and to have no initiative or will of their own. They must return to a place of rest before God where they can say with Yahshua, "My meat, (that which gives me sustenance and life), is to do the will of the Father." Yahshua said, "Those who do the will of My Father in heaven will enter into the kingdom of God."

Is it not amazing that the Father has given a charge to the church to provide an outward sign and testimony that they have refused the error of Satan, the error of not being satisfied with Yahweh's will for His creation? How the church has failed to discern that in casting off

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obedience in this matter, they are walking in the same original sin as Satan. Satan wanted to determine his own way. He wanted to do as he pleased. Many men and women in the church have this same attitude. They do as they please and they think that the Father should be satisfied with the offerings of their own rebellious will.

It was a minority of Israel who left the bondage of Egypt and entered into the promised land. Only two men out of a whole nation revered Yahweh enough, and demonstrated faith in Him that they were willing to go in and possess the land as directed. Paul states that the generation of those who perished in the wilderness are given as an example to the church today, and they are a warning of the consequences of disobedience.

The church's failure today to practice the ordinance, precept, and custom of headcovering that the apostles delivered to the churches is more than just an external failure. The church's failure is a spiritual one as well as physical. Not only have the majority of women scorned this instruction to cover their heads with a sign symbolizing their understanding and acceptance of the government of God, but the men and women of the church have by and large spiritually uncovered their heads before God. They prefer to govern their own lives and determine their own course and actions. The church is full of independence and of man's initiative. Multitudes are unaware of the peril before them of failing to enter into God's rest.

Let us apply all diligence in seeking to enter into God's rest.

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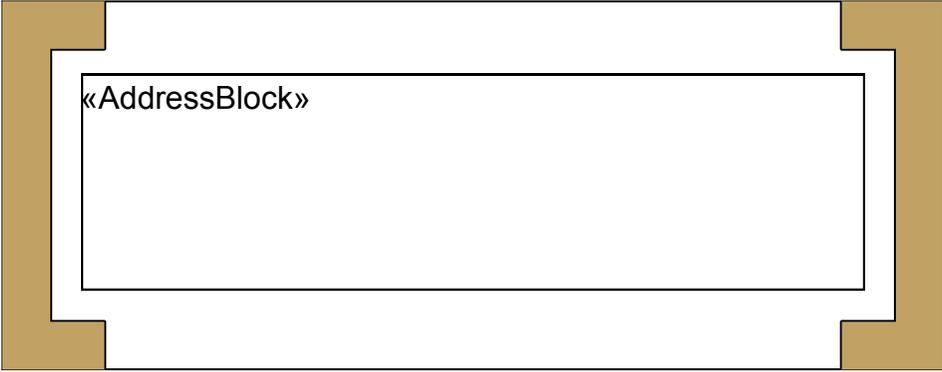
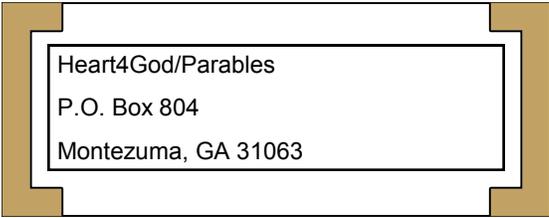
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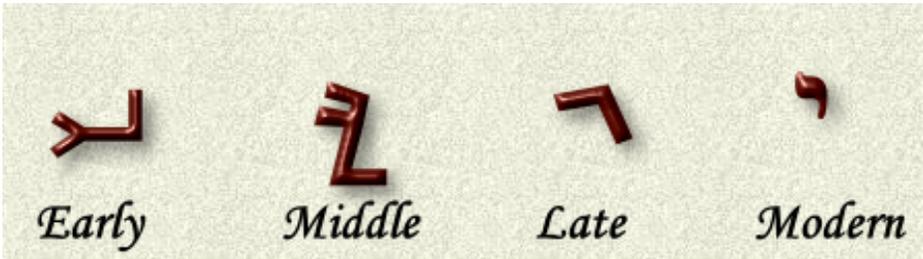
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PARABLES PRECEPT—The Hebrew Alphabet



(Image source: Ancient Hebrew Resource Center's Website)

The Hebrew letter depicted above is Yad. It is believed to be an image of a man's arm and hand.

There are numerous Hebrew words related to the meaning of "work, make, and throw" that incorporate this letter.

The Hebrew word we translate as "know" uses this letter.



In the Hebrew mind, one could only "know" a person if they were intimately acquainted with them. The symbols above that make up this word are Yad (a man's arm and hand); Dalet (the door of a tent); and Ayin (an open eye).

If you were asked to define how these three symbols together could stand as a symbol for

knowing someone, what would you come up with?

Perhaps the first letter would remind you of our custom of shaking hands, which is a sign that we know someone. But you would have to ask, did the ancient Hebrews also share this same custom. It was actually more customary for people to kiss one another as a greeting, and for a man to take hold of another man's beard as a sign of affection, for a man's beard was his glory.

Thus, we need to know some things about the culture of the people who used this alphabet if we are to understand their original intent in forming the letters and words they used.