

“Some Things Never Change”

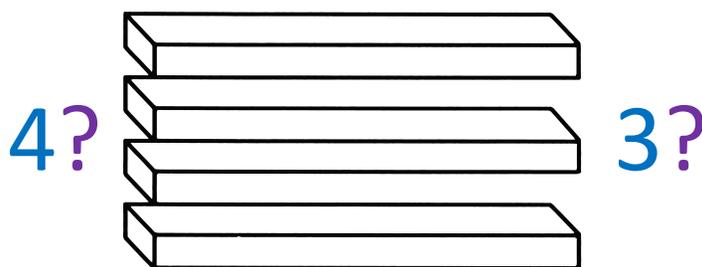
1 Corinthians 10:11

February 2, 2020

INTRO: I want to begin today by showing you something & then asking you a few related questions...

Take a look at this:

Count the bars...



Now, can you please define/tell-me what these words mean:

- Break/Brake... Bark... Bolt... (see **both/and**)
- The Bible does this *uniting definitions!*

T/S: Today's one of those rare days when it's good to ask God “Why?” Let's go learn more about the “What?” and the “How?” – then *we'll answer the “Why?” at the end*

Today, as preacher & pastor... my:

- Illustrations will be God's “types”
- Explanations will be God's truths
- Applications will be God's teachings

CONTEXT:

A. Series: *"Gospel Gardening: Roots, Fruits, & Boots"*

i. Week 1: **Proverbs 29:18**

BIG IDEA: *Gospel Gardening is Acts 1:8 in Action...*

ii. Week 2: **Luke 24:27**

BIG IDEA: Jesus the Christ is the Bible's **A.M.E.N.**

iii. Week 3: **1 Corinthians 15:3-4**

BIG IDEA: *Jesus is both the Bible's **blueprint** & the **bullseye***

P.R.O.O.F. to feed & fuel your faith!

P = Prescriptions, Patterns, Purposes, & more...

R = *Realities of God & reliability of His Word*

O = Old Testament gospel truth

O = *Overcoming Objections*

F = Faith in the Word who IS God... &... ALL His words!

PATTERNS – PROMISES – PRESENCE

A type is a literal Old Testament person or event that has a deeper truth portrayed in it than just what the literal depicts. God used literal Old Testament individuals, events, and occurrences and made impressions in them that reveal New Testament realities

Matthew 12:40

For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

BIG IDEA:

ALL of Scripture, from start to finish, tells you the gospel's truth, shows you its proof, and calls you to loving, faithful obedience.

See the instant AND consistent patterns that point to Christ & His Church!

PREVIEW:

1. **Creation**
2. **Sabbath**
3. **Adam & Eve**
4. **Garden of Eden**
5. **THE 1st Gospel**

TEXT:

Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

I. CREATION

1In the beginning, God created the heavens and the earth. 2The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. 3And God said, "Let there be light," and there was light. 4And God saw that the light was good. And God separated the light from the darkness. 5God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

➤ Type/Pattern of Creation =

- | | | | |
|---------------|---|----------------|-------------------------------|
| ○ Re-Creator | - | <i>God</i> | John 1 & 2 Cor 5 |
| ○ Restorer | - | <i>Heaven</i> | 1 Pt 1:20 & Eph 1:4 |
| ○ Redeemer | - | <i>Earth</i> | 1&2 Cor 15:47 & 4:7 |
| ○ Reformer | - | <i>Purpose</i> | Ps 42:1-2; Col 1:13; Prv 4:19 |
| ○ Reignite -r | - | <i>Light</i> | Matthew 5:14! |
| ○ Re-starter | - | <i>Days</i> | 1 Thessalonians 5:5 |

II. SABBATH

VIDEO: Bible Project *“Sabbath”*

Matthew 11:28 (NLT)

Then Jesus said, *“Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.”*

III. GARDEN of EDEN

A. Walking at peace in fellowship with God...

B. Flaming sword guarding the Garden & Tree of Life

C. **3 Trees...**

a. Trees of population

b. Tree of the knowledge of good & evil

i. Proverbs 29:18...

ii. **1 Peter 1:23**

for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

c. Tree of Life (cf. John 14:6)

IV. ADAM & EVE

A. Adam:

Romans 5:14 - Adam is spoken of as being
"the figure [the type] of him that was to come."

VIDEO: *Jesus the Second Adam*

B. Eve:

- a. Eve means "life."
- b. She was *"the mother of all living"*
- c. Eve = type of the parental origin of the church

d. Eve OUT-OF Adam:

- i. **Adam's Deep Sleep... Genesis 2:21**
 - 1. A type of the First Advent of Christ.
 - 2. A type, of the origin of the church.
 - a. The church did not come from among a group of men.
 - b. The woman did not come up out of the earth.
 - c. She came from Adam's side.
 - d. Jesus explained it in **John 12:24...**

*This bridegroom and bride,
show us a type of Christ and His bride.*

ii. Adam's Rib

1. Christ's bride also taken from His side.
2. **John 19:34** - *But one of the soldiers . . . pierced his side...out came blood & water*
3. “**Blood & water**” represent:
 - a. Remission (and)
 - b. Regeneration

The true church cannot be produced by man!

The type "bone of my bones, and flesh of my flesh" is teaching that the church is the body of Christ.

C. The One Flesh

- i. *"he that is joined to the Lord is one spirit"* (1 Corinthians 6:17).
- ii. Relationship with Christ = typified marriage

V. The GOSPEL

Genesis 3:15 (NLT)

And I will cause hostility between you and the woman, and between your offspring and her offspring. He will crush your head, and you will strike his heel.”

A. The SERPENT

- a. A type of opposition to the church
 - i. Deceit
 - ii. Deception
 - iii. Deceivers

2 Corinthians 11:3

I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

James 1:15

after desire/lust has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

S.C.R.A.P.E.S. 2.0.... Coming in March!

(Seducers, Corruption, Remorse, Addition, Promiscuity, Evil, Suicide)

CLOSE: So... **WHY all the “types” in the truth?**

*There is a point & purpose to ALL the patterns;
...a biblical application for ALL believers!*

The divine patterns help us to better understand & appreciate Christ, Christianity, & His Church... Even more, by God's grace & for His glory, they galvanize the gospel's roots, fruits, & boots!

REVIEW & APPLICATION

1. **Creation**

Power-personified

God's Word anchors us in the All-powerful Almighty!

2. **Sabbath**

Peace-in-practice

God's Word reveals our completion & peace in Christ!

3. **Adam & Eve**

Purification-Personalized

God's Word personalizes our purification in Christ!

4. **Garden of Eden**

Portrait-&-problem

God's Word paints the portrait of our people & problem

5. **THE 1st Gospel**

Promise-proclaimed

*God's Word proclaims God's glorious and
gracious gospel promises*

ALWAYS remember... some things NEVER change!

*ALL of Scripture,
from start to finish,
tells you
the gospel's truth,
shows you its proof,
and calls you to
loving, faithful obedience.*

Let's PRAY!

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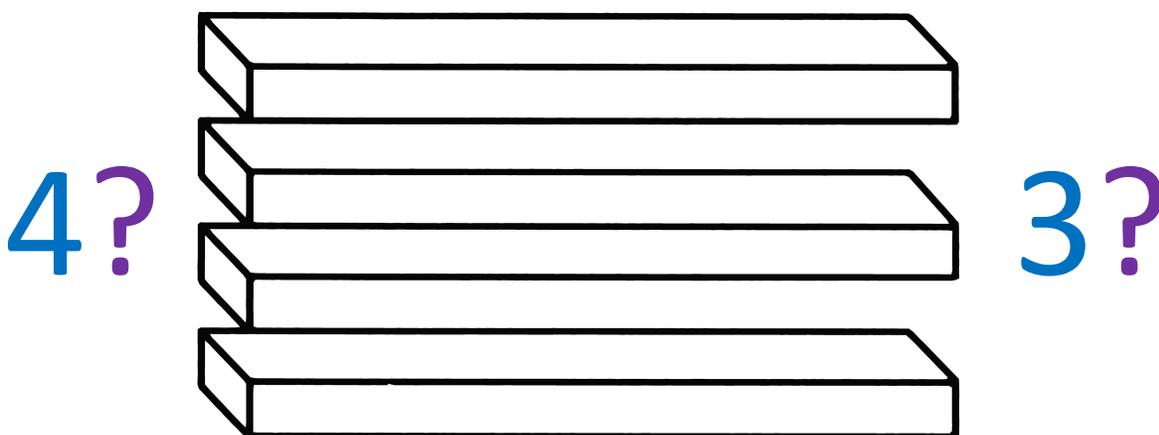
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- Explanations will be God's **truths**
- Applications will be God's **teachings**

CONTEXT:

B. Series: *"Gospel Gardening: Roots, Fruits, & Boots"*

*"The new is in the old contained...
and the old is in the new explained."* - Augustine

A type is BOTH literal AND points to another reality.

PATTERNS – PROMISES – PRESENCE

A type is a literal Old Testament person or event that has a deeper truth portrayed in it than just what the literal depicts. God used literal Old Testament individuals, events, and occurrences and made impressions in them that reveal New Testament realities

Matthew 12:40

For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Wick Broomall - *"A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment is found in the New Testament revelation"*

i. Week 1: Proverbs 29:18

BIG IDEA: *Gospel Gardening is Acts 1:8 in Action... it is the grace-based, blood-bought, miraculous & missional, Christ-like learning, loving, & living-out of God's Word, God's will, and God's ways - **no matter what!***

ii. Week 2: Luke 24:27

BIG IDEA: Jesus is not ON every page of the Bible BUT make no mistake... Jesus is IN every page. Jesus the Christ is the Bible's **A.M.E.N.**

iii. Week 3: 1 Corinthians 15:3-4

BIG IDEA: I pray that today's P.R.O.O.F. helps to inspire you... Jesus is both the **blueprint** AND the **bullseye** of the Bible

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c. Scripture today: [1 Corinthians 10:11](#)

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PREVIEW:

6. **Creation**
7. **Sabbath**
8. **Adam & Eve**
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TEXT:

Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

VI. CREATION

- Creation is a type of re-creation
- Genesis 1:1 points to John 1:1ff
- "*in the beginning God created,*" the word created is a portrayal of Jesus Christ, because He is also the One actively engaged in the work of re-creation
- The creation of heaven & earth serve as types...

A. Heaven:

- a. The "heaven" is listed first because before man was ever created, the plan for his redemption and a place and a position for him to occupy in the church were formulated. [1 Peter 1:20](#) reveals that this plan "was foreordained before the foundation of the world." [Ephesians 1:4](#)

- b. This heaven is a beautiful type, portraying Christ's love for man and His provision for man's spiritual welfare before he was ever created.

B. Earth:

- a. The "earth" serves as a type of man.
- b. Man was made from the dust of the earth (Ecclesiastes 12:7).
- c. First Corinthians 15:47 says, "The first man [Adam] is of the earth, earthy."
- d. Second Corinthians 4:7 tells us that "we have this treasure in earthen vessels."
- e. Many Scriptures refer to man as "earth" (Jeremiah 22:29).

C. Formless & Void:

- a. Genesis 1:2 says, "The earth was without form, and void; and darkness was upon the face of the deep."
- b. This type portrays the sad description of a life without Christ.
- c. Until a man meets Christ his life is "without form, and void."
 - i. Psalm 42:1-2
 - ii. Colossians 1:13
 - iii. Proverbs 4:19

D. The Spirit Brings Light

- a. In Genesis 1:3 God said, "Let there be light: and there was light."
- b. What is the solution for spiritual darkness? Only one thing—light! When the Spirit of God (verse 2) moves on an individual who is in spiritual darkness, He brings light.
- c. Ephesians 1:17-18 tells us that "the spirit" is what God uses to enlighten "the eyes of your understanding."
- d. When those who have been under the power of spiritual darkness embrace light, they receive salvation.

E. The New Day :

- a. Genesis 1:5 says, "And God called the light Day."
- b. When ones embrace the light brought by the Holy Spirit and gain the experience of salvation, they are no more "darkness, but now are . . . light in the Lord." (Ephesians 5:8).
- c. They are "all the children of light, and the children of the day" (1 Thessalonians 5:5).

VII. SABBATH

VIDEO: Bible Project "*Sabbath*"

VIII. GARDEN of EDEN

D. The WAY of the TREE of LIFE

- ...a type of man's ways to Christ (see Genesis 3:23-24)
- The divine revelation is that God's people are the "light of the world. A city . . . set on an hill" (Matthew 5:14). They witness to the fact that there is a people who have come to the light and embraced it and walk in it as "children of light" (Ephesians 5:8). To enable wayward men to find their way back to God, the Lord places His spiritual people—the saints—before them to show others how they, too, can get help. They are examples, proving ones can live in a godly manner.
- The Word referred to as a sword? Yes, the Word is called a sword in Ephesians 6:17: "the sword of the Spirit." Hebrews 4:12 says "the word of God is quick [alive], and powerful, and sharper than any twoedged sword." This "flaming sword" does typify the Word, so the lesson, in type, is that as God drove man out of the garden, He did not send him out in total despair. The "flaming sword," the Word, was put there to reveal the way to the Tree of Life. However, sinful man must turn from his wicked ways to the light and be willing to meet the conditions of the Word.
- The Way of the Tree" We learned in Chapter Three that the Tree of Life—there is only one—is a type of Jesus Christ. First John 5:12 plainly says, "He that hath the

Son hath life; and he that hath not the Son of God hath not life." Acts 4:12 declares, "Neither is there salvation in any other." In John 14:6 Jesus said, "I am the way, the truth, and the life." Spiritual life is found exclusively in Jesus Christ. The phrase "to keep the way of the tree of life" (Genesis 3:24) is very revealing. Many assume that the way was to be kept shut. In reality, it was to be kept open to show man there was a way that he could still enjoy God's presence and have spiritual life. The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

- If men and women want to find Christ and life, they must go by "the way of the tree [Christ]," and the way to Christ is through His Word. Man must come past the "flaming sword" to the "tree." James 1:18 says, "Of his own will begat he us with the word of truth." We are "born again . . . by the word of God" (1 Peter 1:23).

It is folly for ones to think they can disregard the Word or fail to accept its conditions and still have the spiritual life that Christ possesses. Adam and Eve disregarded the Word and disobeyed. In our text, Adam is shown being driven out of the garden. The way back to favor with God and the way to enjoy His presence and have His love is to come back to the Word. Be ready to obey its precepts and do as Psalm 119:9 says, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

IX. ADAM & EVE

D. Adam:

Romans 5:14 - Adam is spoken of as being
"the figure [the type] of him that was to come."

VIDEO: *Jesus the Second Adam*

E. Eve:

- a. In the creation of Eve, in type, is the origin of God's church.
- b. Eve = type of origins of Church...
- c. This bridegroom and bride, is a type of Christ and His bride.
- d. "The LORD God said, It is not good that the man should be alone; I will make him an helpmeet" (Genesis 2:18).
- e. Clearly God is the author of fellowship; so fellowship is divine in its origin and nature.
- f. See **1 John 1:3**
- g. Adam and His Deep Sleep In **Genesis 2:21** *"the LORD God caused a deep sleep to fall upon Adam."*
 - i. Adam serves as a type of the First Advent of Christ. Because of His coming into the world, many have been able to experience a spiritual birth and become part of the family of God.

- ii. This begins the beautiful portrayal, in type, of the origin of the church.
- iii. The church did not come from among a group of men. The woman did not come up out of the earth. She came from Adam's side.
- iv. This "deep sleep" typifies the death of Christ.
 - 1. Jesus explained it in a metaphor, in John 12:24: *"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Christ had to die in order for His bride to be brought forth so that there could be "much fruit."*

h. Adam's Rib

- i. The Woman Genesis 2:22-23 says: *"And the rib, which the LORD God had taken from man, made he a woman This is now bone of my bones, and flesh of my flesh."*
- ii. Adam's bride was actually taken from his side, from one of his ribs.
- iii. Christ's bride was also taken from His side.
 - 1. **John 19:34** - *"But one of the soldiers . . . pierced his side, and forthwith came there out blood and water."*
 - 2. What do the "blood and water" represent?
 - a. **Remission** (and)
 - b. **Regeneration**

- c. **Hebrews 9:22** says, "*Without shedding of blood [there] is no remission [of sins]*" or "*remission of sins that are past*" (**Romans 3:25**).
- d. The "water" represents the Holy Spirit (**John 7:38-39**), which actually brings about "regeneration" (Titus 3:5).
- e. These two components of salvation produce the experience needed to be the bride, the Lamb's wife.

So, just as the first Adam's bride came from his side, the last Adam's bride came from His side as well. This reiterates the truth that the bride was produced by a divine operation—a literal operation in the type—an "operation of God" (Colossians 2:12) through the Spirit in the New Testament antitype.

The true church cannot be produced by man!

The type "bone of my bones, and flesh of my flesh" is teaching that the church is the body of Christ.

The Apostle Paul used the type from this verse when he penned Ephesians 5:30: "For we are members of his body, of his flesh, and of his bones."

➤ **First Corinthians 12:27**

F. The One Flesh

- a. Genesis 2:24 says, "And they shall be one flesh. And they were both naked . . . and were not ashamed."
- b. The antitype of this "one flesh" is "he that is joined unto the Lord is one spirit" (1 Corinthians 6:17).
- c. Our relationship with Christ is typified as being as intimate as marriage. Yea, even closer, for we actually become "one spirit."

G. Adam named the woman "Eve"

- a. Eve means "life."
- b. She was "the mother of all living."
- c. She brought forth the children.
- d. This is a type of the parental aspect of the church.

X. The GOSPEL

Genesis 3:15 (NLT)

And I will cause hostility between you and the woman, and between your offspring and her offspring. He will strike/crush your head, and you will strike his heel."

The SERPENT

- The serpent is a type of opposition to the church
- See Genesis 3:1-5
- Note: God said if they TOUCHED (not just tasted) the fruit, they would surely die...
 - Takeaway:
 - Don't touch sin...
 - Don't even touch it!
- We need to understand what this "serpent" represents, because the same spirit that motivated it has "come out of the mouth of the dragon ['serpent' in Revelation 12:9]" (Revelation 16:13) and gone forth unto the "whole world" (Revelation 16:14).
- **The opposer can be overcome.** The saints overcame him in the morning time (Rev. 12:11). To do so today, we must not be "ignorant of his devices" (2 Cor. 2:11).
- **The Enemy's Tool**
 - The "serpent" was only an instrument used by the enemy to beguile Eve (see Genesis 3:13). In the first century the Apostle Paul was fearful that "as the serpent beguiled Eve through his subtlety, so your minds [the minds of the Church of God] should be corrupted "(2 Corinthians 11:3).
- The serpent in Genesis typified the dragon of Revelation
- **The Deadly Foe**
 - Genesis 3:4-5 says: "Ye shall not surely die . . . Ye shall be as gods, knowing good and evil." Unbelief was what Eve faced, and unbelief motivated the

first opposition to face the church. It is working yet today. Unbelief is a deadly foe of the church. This tool of Satan is difficult to perceive. The enemy makes it seem so reasonable. The thoughts that he presents appeal to the flesh; but in the end unbelief is deadly! James 1:15 says, "Sin, when it is finished, bringeth forth death."

- Unbelief caused Eve to commit a "transgression" (1 Timothy 2:14). Because of it, she was expelled from the garden. Unbelief caused many of the children of Israel to die in the wilderness and never reach Canaan land (see Hebrews 3:17-19)
- We should do as Hebrews 4:1 says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Hebrews 3:12 says to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in [what?] departing from the living God."

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Let's PRAY!

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ADAM

Got Questions Ministry:

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What does it mean that Jesus is the second Adam?

Question: "What does it mean that Jesus is the second Adam?"

Answer: The Apostle Paul tells us in his first letter to the church in Corinth, "The first man Adam became a living being; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven" (1 Corinthians 15:45-49).

Paul is here pointing out the difference between two kinds of bodies, i.e., the natural and the spiritual. Genesis 2:7 speaks of the first man, Adam, becoming a living person. Adam was made from the dust of the ground and given the breath of life from God. Every human being since that time shares the same characteristics. However, the last Adam or the "second Adam"—that is, Christ—is a life-giving Spirit. Just as Adam was the first of the human race, so Christ is the first of those who will be raised from the dead to eternal life. Because Christ rose from the dead, He is "a life-giving spirit" who entered into a new form of existence. He is the source of the spiritual life that will result in believers' resurrection. Christ's new glorified human body now suits His new, glorified, spiritual life—just as Adam's human body was suitable to his natural life. When believers are resurrected, God will give them transformed, eternal bodies suited to eternal life.

Paul tells us in verse 46 that the natural came first and after that the spiritual. People have natural life first; that is, they are born into this earth and live here. Only from

there do they then obtain spiritual life. Paul is telling us that the natural man, Adam, came first on this earth and was made from the dust of the earth. While it is true that Christ has existed from eternity past, He is here called the second man or second Adam because He came from heaven to earth many years after Adam. Christ came as a human baby with a body like all other humans, but He did not originate from the dust of the earth as had Adam. He “came from heaven.”

Then Paul goes on: “As was the earthly man [Adam], so are those who are of the earth; and as is the man from heaven [Christ], so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven” (1 Corinthians 15:48-49). Because all humanity is bound up with Adam, so every human being has an earthly body just like Adam’s. Earthly bodies are fitted for life on this earth, yet they are limited by death, disease, and weakness because of sin which we’ve seen was first brought into the world by Adam.

However, the good news is that believers can know with certainty that their heavenly bodies will be just like Christ’s—imperishable, eternal, glorious, and filled with power. At this time, all are like Adam; one day, all believers will be like Christ (Philippians 3:21). The Apostle John wrote to the believers, “Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2).

Recommended Resources: [God the Son Incarnate: The Doctrine of Christ by Stephen Wellum](#)

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Ligonier Ministries:

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The Second Adam

“The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ But he answered, ‘It is written, Man shall not live by bread alone, but by every word that comes from the mouth of God’” ([Matt. 4:3-4](#)).

- [Matthew 4:1-11](#)

Augustine is often quoted as saying: “The New Testament is in the Old concealed; the Old is in the New revealed.” This phrase encapsulates the New Testament’s view that without the teachings of Jesus and His apostles, we cannot grasp the true significance of the old covenant ([Luke 24:25-27](#); [2 Cor. 3:15-16](#); Heb. 11).

Many Old Testament authors teach us about the Messiah, whether speaking of His ministry, death, resurrection, reign, the life of His church, or the state of the world after He consummates His Father's plan. In order to understand better how Jesus fulfills the old covenant, we will periodically examine New Testament reflections on the book of Genesis throughout the course of our study. We will now pause to look at the first of three passages having special bearing on Genesis 1–3 before resuming our study of chapter 4.

Scripture separates humanity into two groups: those in Adam and those in Christ ([Hos. 6:7](#); [Rom. 5:12–21](#)). Before grace is given, everyone who has ever lived (except Jesus) is in Adam and thus in bondage to sin and death. To be in Christ solves this problem, for once we trust in Him alone, He becomes our head, and we gain the benefits of His righteous life and atoning death (vv. 18–19). To regain paradise for His people, Jesus had to become the second Adam. That is, He had to come in our likeness so that He could obey God perfectly and succeed where Adam failed as our representative. Paul teaches this explicitly ([1 Cor. 15:45](#)), but it is also implicit in the stories of Jesus' temptation found in the synoptic Gospels.

After His baptism, Jesus was driven into the wilderness where He faced the one who used the serpent to tempt Adam. The first Adam was tempted to rely on his own wisdom instead of on the Lord's revealed will. The second Adam was likewise tempted to abandon God's will — that He subdue the serpent through suffering — when Satan tried to get Jesus to provide for His needs at the wrong time or to enter into His reign immediately and without pain ([Matt. 4:1–11](#)). However, unlike the first Adam, Jesus overcame Satan's temptation, setting the stage for his final defeat on the cross ([Col. 2:13–15](#)).

Coram Deo

The greatest benefit we receive from Jesus' victory over sin and death is His perfect righteousness, which gives us access to heaven ([2 Cor. 5:21](#)). On a daily level, His victory enables Him to help us overcome the sins that persist in our lives ([Heb. 2:18](#)). Moreover, those in Christ are never tempted beyond what they can bear ([1 Cor. 10:13](#)). When you consider giving in to sin today, take time to ask for Christ's help to overcome it and flee from the appearance of evil.

Passages for Further Study

Ps. 40

[Jer. 23:5](#)

[Luke 22:39–46](#)

[Phil. 2:5–11](#)

[Heb. 5:8](#)

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- [***Tabletalk Magazine***](#),

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Compelling Truth Ministry:

How is Jesus the second Adam?

In 1 Corinthians 15:45-49 we read that Jesus is the second Adam: "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven." In what ways is Jesus the second Adam?

The 1 Corinthians 15 passage shares the following similarities: First, Adam was a living being; Jesus is a life-giving being. Second, Adam was from the dust; Jesus, the second Adam, is from heaven. This passage shows that just as Adam was a natural being and Jesus was a spiritual being, so we likewise must be changed from a natural being to a spiritual being, transformed through Jesus Christ.

The larger context of this chapter speaks of the future resurrection of believers and the kind of body believers will have. The resurrected body will be like the resurrected body of Jesus, not like the physical bodies people have in this life. First Corinthians 15:56-57 state, "The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."

Further, earlier in the chapter Paul noted, "For as by a man came death, by a man has come also the resurrection of the dead. For as in

Adam all die, so also in Christ shall all be made alive" (1 Corinthians 15:21-22). This comparison and contrast demonstrates that through Adam, we experience death. But through Christ, we experience life.

The apostle Paul also addresses this issue in Romans 5. Verses 14-15 explain, "Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many." Adam represented a man who would die. Jesus represents one who brings life.

Jesus is the second Adam as the one who came to bring life, the first among those redeemed through Christ. It is through Jesus that sin's condemning power is broken, offering new life and eternal life through Him.

Answers In Genesis Ministry:

Jesus Christ: The Last Adam

by [Dr. Bill Greenhaw](#) on December 24, 2007

From the very beginning, Adam's relationship with God was dependent on faith and obedience to God's word as absolute truth.

God the Creator calls man to love and worship him out of faith and obedience. First and foremost, [God](#) is Creator, as established in [Genesis chapters 1 and 2](#). In the New Testament ([Matthew 19:4-5](#)), [Jesus](#) refers back to Genesis, thus establishing its

inerrancy and authority. Paul also emphasizes the parallel between Adam and Jesus' history, thus establishing Genesis as a real space-time event.

From the very beginning, Adam's relationship with God was dependent on faith and obedience to God's word as absolute truth. This was the governing principle in Adam's relationship to God in Eden. Adam was instructed not to eat from the tree of knowledge of good and evil ([Genesis 2:16-17](#)). Adam had to make a conscious, deliberate choice to trust and obey, or to disbelieve and disobey the Creator. At the point of disobedience (the Fall), man moved away from the Creator's standard of truth and substituted his own standard. The Fall was a rejection of the Creator's Word as truth. Man began to base truth on himself. As a result, death came into the universe. Adam was not created to die; death was an intrusion! Adam's willful disobedience resulted in paradise lost with the introduction of [pain, suffering and death](#). Scripture is abundantly clear that there was no death and suffering until after Adam's transgression.

BUT GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY SON AS A RANSOM TO PURCHASE BACK WHAT ADAM FORFEITED.

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned . . ." ([Romans 5:12](#))

Scripture's indictment: In Adam's fall, sin gained entrance into humankind. And what are the results? All men are guilty; all are sinners; in Adam we all die! All are under the judgment of God. But God so loved the world that He gave His only Son as a ransom to purchase back what Adam forfeited.

"For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. . . . The first man Adam became a living being, the last Adam, a life-giving spirit. The first man was of the dust of the earth, the second man from heaven." ([1 Corinthians 15:21-22; 15:45-47](#)).

Paul recognized an interesting parallel, as well as contrast, between Adam and Jesus. Adam was created immortal and was to be God's representative and steward on the earth, to fulfill the divine purpose. World dominion was granted to him. He was commissioned to subdue the earth. The Last Adam implies that there would not be a third representative man, sinless, as were both Christ and Adam.

The Last Adam, Jesus, was sinless, and like the first Adam, had no human father. Christ is immortal and is heaven's representative on earth. He will subdue both heaven and earth: "At the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord." ([Philippians 2:10-11](#)). Adam's disobedience resulted in death for man, both spiritually and physically. Christ's death resulted in everlasting life for those that repent and submit to him. And just as we have borne

the likeness of Adam, the earthly man, so shall we, one day, bear the likeness of Jesus, the man from heaven. ([1 Corinthians 1:49](#))
Jesus Christ, the last Adam, freely offered himself as atonement for man's sin and purchased eternal life for all who trust Him. The song, "The Power of the Cross," by Chris Tomlin says it beautifully:

What can take a dying man and raise him up to life again?
What can heal the wounded soul; What can make us white as snow?
What can fill the emptiness; What can mend our brokenness?
Mighty, Awesome, Wonderful
Is the Holy Cross
Where the Lamb laid down his life to lift us from the Fall.
Mighty is the power of the cross!

Dr. Bill Greenhaw has been a practicing dentist for 35 years in Artesia, New Mexico. He has an undergraduate degree in biology as well as a D.D.S. degree. Having been indoctrinated in evolution throughout the education process, Bill was an agnostic and evolutionist in 1972 when he first began dental practice. In 1974, Bill received Jesus Christ as his Lord and, through Bible study, recognized the total incompatibility with the evolutionary mindset. Bill then read Dr. Henry Morris's book, [The Biblical Basis for Modern Science](#). This book changed his understanding about the nature of science as well as the Bible, and he became a strong Bible-believing Christian after reading and studying this and other creationist literature. Dr. Greenhaw first became acquainted with AiG President Ken Ham after reading his articles for the [Institute for Creation Research](#). He now is an enthusiastic supporter of AiG and the [Creation Museum](#). Bill has a strong passion for the creation message and has written articles for the local newspaper in New Mexico, as well as sponsoring the [Answers](#) radio program on Artesia's local secular station.

Crossway Ministries & Dr. John MacArthur:

The First Adam, the Last Adam, and the Gospel

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Was Adam a Real Person?

The church has historically affirmed that Adam was a historical man, yet with the acceptance of evolutionary science, some now claim that this is not the case. Those who believe that the earth is millions or billions of years old will not accept that God fully formed the human Adam a few days after creating the universe. However, Genesis presents Adam as a real historical man, not the result of eons of evolution.

Adam's connection with other historical persons supports the claim that he was indeed a specific person.

The simplest and most natural interpretation of [Genesis 1](#) declares that God created the specific person Adam on the sixth day of creation. [Genesis 2](#) then offers more detail on the creation of Adam and Eve. Adam's connection with other historical persons supports the claim that he was indeed a specific person. Adam is the father of Cain, Abel, and Seth ([Gen. 4:1–2, 25; 5:1–3](#)). Adam is also said to have had conjugal relations with his wife Eve to bear Cain and Seth, and [Genesis 5:3](#) further states that Adam fathered Seth at age 130. These details cannot be legitimately identified as poetic or figurative language describing something other than reality.

The long list of Adam's descendants who lived and died until Noah in [Genesis 5](#) confirms that Adam is a specific historical person. So [Genesis 5:1](#) explicitly declares, "This is the book of the generations of Adam." Adam is real, just like those who descended from him are actual persons. Not only is Adam's creation mentioned, so too is his death. Adam died at age 930 ([Gen. 5:5](#)).

The theology of seed in Genesis affirms a literal Adam. The Hebrew term for "seed," *zera*, is used six times in [Genesis 1](#), all concerning vegetation. The presence of seed means each plant and tree will produce other vegetation after its kind. In [Genesis 3:15](#), God promises that a coming "seed of the woman" (NASB) will eventually defeat the power behind the serpent (Satan).

The rest of Genesis develops the seed theme as God unfolds his plans to save and restore mankind. Noah, Shem, Abraham, Isaac, and then Jacob are part of God's seed plan. They are the offspring of Adam, and just as they are real persons, so too is Adam, their ancestor. Also, one should not accept the historicity of [Genesis 12–50](#)—including Abraham, Isaac, and Jacob—and then disconnect this section historically from the persons in [Genesis 1–11](#). The promised seed line of [Genesis 3:15](#) and its relation to all of Genesis does not allow this separation.

Adam in the New Testament

The New Testament writers also affirm Adam as a historical figure. Jesus's genealogy in Luke includes Adam (3:38). This is consistent with [1 Chronicles 1:1](#), which also includes Adam in its genealogy. The apostle Paul clearly believed in a literal Adam. In [Romans 5:12](#) and 14, Paul states, "Sin came into the world through one man [Adam]," and "death

reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam.” Paul treats Adam as a person, just as he treats Moses as a person.

Further, in [Romans 5:12–21](#), Paul makes several comparisons between Adam and Jesus, showing that both are literal heads of humanity who bring certain consequences for mankind. The man Adam brings death, guilt, and condemnation to all who are in him (i.e., all who possess human life, with the exception of the Lord Jesus), while the man Christ Jesus brings life, righteousness, and justification to all who are granted spiritual life through their faith-union with him. If Adam is not a person, then the comparison collapses, including Jesus’s role as the One who represents mankind as Savior. Rejecting the historicity of Adam truly undermines the gospel itself.

In similar fashion, Paul contrasts Adam and Jesus several times in [1 Corinthians 15](#):

For as in Adam all die, so also in Christ shall all be made alive. ([1 Cor. 15:22](#))

Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. ([1 Cor. 15:45](#))

The first man [Adam] was from the earth, a man of dust; the second man [Jesus] is from heaven. ([1 Cor. 15:47](#))

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. ([1 Cor. 15:49](#))

Systematizing the robust theology that has undergirded John MacArthur’s well-known preaching ministry for decades, this comprehensive overview of basic doctrines taught in the Bible will give Christians a solid foundation for what they believe.

Paul’s point is that just as we humans bear the image of Adam, so with the coming glorification we will bear the image of Jesus. The comparison assumes that both Adam and Jesus are historical persons who represent humanity. Jesus as a person can only be a “last Adam” if Adam was also a real human being. Further, in [1 Timothy 2:13](#), Paul makes an argument for functional distinctions between men and women in the church because “Adam was formed first, then Eve.” His point would make no sense if Adam were merely a symbolic figure.

The historicity of Adam is not a trivial matter. A literal Adam is foundational for understanding the origin and history of the human race, the nature of humanity, the origin of sin, the beginning of human and animal death, the need for salvation, the basis for historical events in Genesis, the reason for functional order within the church, and even the future existence of mankind.¹

This article is adapted from [Biblical Doctrine: A Systematic Summary of Bible Truth](#) by John MacArthur.

Notes:

1. For a further defense of the historicity of Adam, see William D. Barrick, “A Historical Adam: Young-Earth Creation View,” in *Four Views on the Historical Adam*, ed. Matthew Barrett and Ardel B. Caneday, Counterpoints: Bible and Theology (Grand Rapids, MI: Zondervan, 2013), 197–227.

John MacArthur is the pastor-teacher of Grace Community Church in Sun Valley, California, where he has served since 1969. He is known around the world for his verse-by-verse expository preaching and his pulpit ministry via his daily radio program, *Grace to You*. He has also written or edited nearly four hundred books and study guides. MacArthur is chancellor emeritus of the Master’s Seminary and Master’s University. He and his wife, Patricia, live in Southern California and have four grown children.

SABBATH

Got Questions Ministry:

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What is the Sabbath day?

Question: “What is the Sabbath day?”

Answer: At first glance, the question “What is the Sabbath day?” seems fairly simple. According to [Exodus 20:8-11](#), the Sabbath is the seventh day of the week, on which the children of Israel were to rest, in remembrance that God created the universe in six days and then “rested” on the seventh day. However, due to the misunderstanding and misinterpretation of some Christian groups, the meaning of the Sabbath day rest has been confused.

Some Christian groups, such as the [Seventh Day Adventists](#), view the Sabbath as the day of worship, the day on which Christians should attend church/worship services. While these groups typically also teach that no work is to be done on the Sabbath, the concept of the “day of worship” is sometimes more emphasized than the “day of rest.” Originally, the Sabbath was a day of rest, and that purpose was retained in the Mosaic Law ([Exodus 16:23-29](#); [31:14-16](#); [35:2-3](#); [Deuteronomy 5:12-15](#); [Nehemiah 13:15-22](#); [Jeremiah 17:21-27](#)). Under the Old Covenant, sacrifices were made daily at the tabernacle/temple. The “worship” was continual. And there were special commands given to Israel regarding a “[sacred assembly](#)” held on the Sabbath ([Leviticus 23:3](#); cf. [Numbers 28:9](#)). The keeping of the Sabbath was the “sign” of the covenant between Israel and the Lord ([Exodus 31:13](#)).

The New Testament records Jews and converts to Judaism meeting in synagogues on the Sabbath ([Mark 6:2](#); [Luke 4:31](#); [Luke 13:10-16](#); [Acts 13:14](#), [27](#), [42-44](#); [15:21](#); [16:13](#); [17:2](#); [18:4](#)). Obviously, with no work being done on the Sabbath day, the Sabbath day would be the ideal day to have organized worship services. However, the New Testament does not command that the Sabbath be the day of worship. The church is not under the Mosaic Law.

The church is under the New Covenant, established by the death and resurrection of Jesus Christ. The Bible nowhere describes Christians setting aside the Sabbath day as the day of worship. The only Scriptures that describe Christians in any sense meeting on the Sabbath are in fact pointing to evangelistic efforts at Jewish synagogues, which met on the Sabbath day. [Acts 2:46](#) records the early Christians meeting every day. The Bereans studied the Scriptures every day ([Acts 17:11](#)). [Acts 20:7](#) and [1 Corinthians 16:2](#) both mention Christians meeting on the first day of the week. There is no evidence in the New Testament that the apostles or the early Christians in any sense observed the Sabbath day as the prescribed day of worship.

Traditionally, Christians have held their primary corporate worship services on Sundays, the first day of the week, in celebration of Christ’s resurrection, which occurred on a Sunday ([Matthew 28:1](#); [Mark 16:2](#); [Luke 24:1](#); [John 20:1](#)). It is important to understand, though, that Sunday is not the commanded day of corporate worship, either. There is no explicit biblical command that either Saturday or Sunday be the day of worship. Scriptures such as [Romans 14:5-6](#) and [Colossians 2:16](#) give Christians freedom to observe a special day or to observe every day as special. God’s desire is that we worship and serve Him continually, every day, not just on Saturday or Sunday. Please read our other articles on the [Sabbath day](#) and [Sabbath keeping](#) to explore this issue further.

Recommended Resource: [The End of the Law: Mosaic Covenant in Pauline Theology by Jason Meyer](#)

How is Jesus our Sabbath Rest?

Question: "How is Jesus our Sabbath Rest?"

Answer: The key to understanding how Jesus is our Sabbath rest is the Hebrew word *sabat*, which means "to rest or stop or cease from work." The origin of the Sabbath goes back to Creation. After creating the heavens and the earth in six days, God "rested on the seventh day from all His work which He had made" (Genesis 2:2). This doesn't mean that God was tired and needed a rest. We know that God is omnipotent, literally "all-powerful." He has all the power in the universe, He never tires, and His most arduous expenditure of energy does not diminish His power one bit. So, what does it mean that God rested on the seventh day? Simply that He stopped what He was doing. He ceased from His labors. This is important in understanding the establishment of the Sabbath day and the role of Christ as our Sabbath rest.

God used the example of His resting on the seventh day of Creation to establish the principle of the Sabbath day rest for His people. In Exodus 20:8-11 and Deuteronomy 5:12-15, God gave the Israelites the fourth of His Ten Commandments. They were to "remember" the Sabbath day and "keep it holy." One day out of every seven, they were to rest from their labors and give the same day of rest to their servants and animals. This was not just a physical rest, but a cessation of laboring. Whatever work they were engaged in was to stop for a full day each week. (Please read our other articles on the [Sabbath day](#), [Saturday vs. Sunday](#) and [Sabbath keeping](#) to explore this issue further.) The Sabbath day was established so the people would rest from their labors, only to begin again after a one-day rest.

The various elements of the Sabbath symbolized the coming of the Messiah, who would provide a permanent rest for His people. Once again the example of resting from our labors comes into play. With the establishment of the Old Testament Law, the Jews were constantly "laboring" to make themselves acceptable to God. Their labors included trying to obey a myriad of do's and don'ts of the ceremonial law, the Temple law, the civil law, etc. Of course they couldn't possibly keep all those laws, so God provided an array of sin offerings and sacrifices so they could come to Him for forgiveness and restore fellowship with Him, but only temporarily. Just as they began their physical labors after a one-day rest, so, too, did they have to continue to offer sacrifices. Hebrews 10:1 tells us that the law "can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship." But these sacrifices were offered in anticipation of the ultimate sacrifice of Christ on the cross, who "after He had offered one sacrifice for sins forever, sat down on the right of God" (Hebrews 10:12). Just as He rested after performing the ultimate sacrifice, He sat down and rested—ceased from His labor of atonement because there was nothing more to be done, ever. Because of what He did, we no longer have to "labor" in law-keeping in order to be justified in the sight of God. Jesus was sent so

that we might rest in God and in what He has provided.

Another element of the Sabbath day rest which God instituted as a foreshadowing of our complete rest in Christ is that He blessed it, sanctified it, and made it holy. Here again we see the symbol of Christ as our Sabbath rest—the holy, perfect Son of God who sanctifies and makes holy all who believe in Him. God sanctified Christ, just as He sanctified the Sabbath day, and sent Him into the world (John 10:36) to be our sacrifice for sin. In Him we find complete rest from the labors of our self-effort, because He alone is holy and righteous. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). We can now cease from our spiritual labors and rest in Him, not just one day a week, but always.

Jesus can be our Sabbath rest in part because He is "Lord of the Sabbath" (Matthew 12:8). As God incarnate, He decides the true meaning of the Sabbath because He created it, and He is our Sabbath rest in the flesh. When the Pharisees criticized Him for healing on the Sabbath, Jesus reminded them that even they, sinful as they were, would not hesitate to pull a sheep out of a pit on the Sabbath. Because He came to seek and save His sheep who would hear His voice (John 10:3,27) and enter into the Sabbath rest He provided by paying for their sins, He could break the Sabbath rules. He told the Pharisees that people are more important than sheep and the salvation He provided was more important than rules. By saying, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27), Jesus was restating the principle that the Sabbath rest was instituted to relieve man of his labors, just as He came to relieve us of our attempting to achieve salvation by our works. We no longer rest for only one day, but forever cease our laboring to attain God's favor. Jesus is our rest from works now, just as He is the door to heaven, where we will rest in Him forever.

Hebrews 4 is the definitive passage regarding Jesus as our Sabbath rest. The writer to the Hebrews exhorts his readers to "enter in" to the Sabbath rest provided by Christ. After three chapters of telling them that Jesus is superior to the angels and that He is our Apostle and High Priest, he pleads with them to not harden their hearts against Him, as their fathers hardened their hearts against the Lord in the wilderness. Because of their unbelief, God denied that generation access to the holy land, saying, "They shall not enter into My rest" (Hebrews 3:11). In the same way, the writer to the Hebrews begs his readers not to make the same mistake by rejecting God's Sabbath rest in Jesus Christ. "There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience" (Hebrews 4:9-11).

There is no other Sabbath rest besides Jesus. He alone satisfies the requirements of the Law, and He alone provides the sacrifice that atones for sin. He is God's plan for us to cease from the labor of our own works. We dare not reject this one-and-only Way of salvation (John 14:6). God's reaction to those who choose to reject His plan is seen in Numbers 15. A man was found gathering sticks on the Sabbath day, in spite of

God's plain commandment to cease from all labor on the Sabbath. This transgression was a known and willful sin, done with unblushing boldness in broad daylight, in open defiance of the divine authority. "Then the LORD said to Moses, 'The man must die. The whole assembly must stone him outside the camp'" (verse 35). So it will be to all who reject God's provision for our Sabbath rest in Christ. "How shall we escape if we neglect so great a salvation?" (Hebrews 2:3).

Recommended Resources: [The End of the Law: Mosaic Covenant in Pauline Theology by Jason Meyer](#)

Does God require Sabbath-keeping of Christians?

Question: "Does God require Sabbath-keeping of Christians?"

Answer: In [Colossians 2:16-17](#), the apostle Paul declares, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." Similarly, [Romans 14:5](#) states, "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind." These Scriptures make it clear that, for the Christian, Sabbath-keeping is a matter of spiritual freedom, not a command from God. Sabbath-keeping is an issue on which God's Word instructs us not to judge each other. Sabbath-keeping is a matter about which each Christian needs to be fully convinced in his/her own mind.

In the early chapters of the book of Acts, the first Christians were predominantly Jews. When Gentiles began to receive the gift of salvation through Jesus Christ, the Jewish Christians had a dilemma. What aspects of the Mosaic Law and Jewish tradition should Gentile Christians be instructed to obey? The apostles met and discussed the issue in the Jerusalem council ([Acts 15](#)). The decision was, "It is my

judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood” ([Acts 15:19-20](#)). Sabbath-keeping was not one of the commands the apostles felt was necessary to force on Gentile believers. It is inconceivable that the apostles would neglect to include Sabbath-keeping if it was God’s command for Christians to observe the Sabbath day.

A common error in the Sabbath-keeping debate is the concept that the Sabbath was the day of worship. Groups such as the Seventh Day Adventists hold that God requires the church service to be held on Saturday, the Sabbath day. That is not what the Sabbath command was. The Sabbath command was to do no work on the Sabbath day ([Exodus 20:8-11](#)). Yes, Jews in Old Testament, New Testament, and modern times use Saturday as the day of worship, but that is not the essence of the Sabbath command. In the book of Acts, whenever a meeting is said to be on the Sabbath, it is a meeting of Jews and/or Gentile converts to Judaism, not Christians.

When did the early Christians meet? [Acts 2:46-47](#) gives us the answer, “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” If there was a day that Christians met regularly, it was the first day of the week (our Sunday), not the Sabbath day (our Saturday) ([Acts 20:7](#); [1 Corinthians 16:2](#)). In honor of Christ’s resurrection on Sunday, the early Christians observed Sunday not as the “Christian Sabbath” but as a day to especially worship Jesus Christ.

Is there anything wrong with worshipping on Saturday, the Jewish Sabbath? Absolutely not! We should worship God every day, not just on Saturday or Sunday! Many churches today have both Saturday and Sunday services. There is freedom in Christ ([Romans 8:21](#); [2 Corinthians 3:17](#); [Galatians 5:1](#)). Should a Christian practice Sabbath-keeping, that is, not working on Saturdays? If a Christian feels led to do so, absolutely, yes ([Romans 14:5](#)). However, those who choose to practice Sabbath-keeping should not judge those who do not keep the Sabbath ([Colossians 2:16](#)). Further, those who do not keep the Sabbath should avoid being a stumbling block ([1 Corinthians 8:9](#)) to those who do keep the Sabbath. [Galatians 5:13-15](#) sums up the whole issue: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: ‘Love your neighbor as yourself.’ If you keep on biting and devouring each other, watch out or you will be destroyed by each other.”

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Here are two tools for your review & toolbox :-)

First, here is a short 3 min. video by D.A. Carson (a trusted, contemporary theologian), that reveals (in Ezekiel) the LORD calling Himself His people's "sanctuary." This is the type of biblical parallel that can help you show others that the LORD is the fulfillment of... the actual embodiment of... the truest form of the Sabbath. In the same way that His being "The Sanctuary" of His people does not take away from the reality of the brick & mortar "sanctuary," so it is that the LORD's being the fulfillment of the Sabbath does not take away from the reality of a sabbath (or better stated, a number of "sabbaths") in Scripture. Rather, by contrast, we see that in the LORD Himself, the very purpose of the sanctuary/sabbaths is being fulfilled - that's the whole point. EVERYTHING points to the LORD, for the express purpose of leading us to find our fulfillment in Him.

Those that miss this principled, foundational, and theological truth miss the entire point and purpose of that which they get fixated upon (i.e. the brick and mortar or programs of the church vs. BE-ing the church; OR... the designated day of worship vs. the purpose & Person for which we worship). It's like a person getting all worked up and excited about finding a map... they make EVERYTHING become about that map... their world revolves around their treasured map. Sadly; however, tragically, they never seem to realize that the value of the

map is found exclusively in its ability to lead them to the “truly to be treasured” destination which it illuminates & reveals.

As we’ve discussed before, you will never “debate anyone into the faith.” But, that being said, I think the Adventist community at large sees themselves as being biblically informed. Consequently, I believe conversations that are advanced with a loving motive, coupled with concrete cases of biblical clarity (like this one) can help bring people to a place of discovery. While only the LORD can change their hearts, perhaps we can engage their heads with biblical applications that will lead them to ask the revealing questions and seek for themselves the full context truth-in-love that will lead them to come to and grow in Christ.

I hope this blesses you... and then is used by you to be a blessing to others :-)

Here’s the link: <https://youtu.be/xPtiyWIPffl>

Next, here’s what the Westminster Confession of Faith has to say about the Christian Sabbath...

Sabbath per the Westminster Confession of Faith

1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshiped everywhere, in spirit and truth; as, in private families daily, and in secret, each one by himself; so, more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment binding all men in all ages, he hath particularly appointed one day in seven, for a sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's day, and is to be continued to the end of the world, as the Christian sabbath.

8. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common

affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship, and in the duties of necessity and mercy.

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See the “new creation” type referenced in **2 Cor. 5:17-21**

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