

## *Building on the Foundation*

### Chapter 5

In the 9th verse of the first chapter of Ephesians, Paul again refers to his insight into the mystery of Christ. Then, in the 10th verse, he talks about what that particular insight is. It says that the purpose has always been to gather in one all things both which are in heaven and which are on earth in Christ. That which was hidden in God from the foundation of the world is revealed in the 10th verse. What God purposed was to create all things and then gather them in Christ. Let's go back to Genesis the 2nd chapter and the first verse. Here it talks about the seventh day, and it says that the heavens and the earth were completed and all the hosts of them. What that means is that the heavens were completed: the angels were in the heavens because the angels are the hosts of heaven, and the earth was finished – plants, animals and man were on the earth. The first verse of the 2nd chapter says this is the condition at the end of the sixth day.

In the 2nd verse, it says, On the seventh day God ended his work which he had made. What that shows is God not creating anything on the seventh day. It's obvious that the reason he didn't create anything on the seventh day is because the first verse tells us that the heavens and the earth and all the hosts were finished. It says again in the next phrase, And he rested on the seventh day from all his work which he had made. Again, in the 3rd verse, it says, God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made. So, the 3rd verse begins to identify for us what the seventh day is: the seventh day is ceasing from the work of the first six days, and that work was to create and make all things.

It's interesting that scripture says it this way: that he created and made things on the first six days. We know the story well. I don't want to take the time to go through it all, but almost everything was created by the word of God. The first six days were, And God said, and God saw, and it was good. God spoke a word; the words God speaks have a creative capacity to become manifestation. God saw it and saw that it was good. It's interesting that there is something that God did not create by his word in the first six days. God did not say, Let there be man. Scripture says God made man of the dust of the earth by forming then breathing into that form causing man to be fashioned a living soul. So, the first man Adam was not created by the word of God; he was fashioned out of something that already existed. God took of what was already there; he fashioned man and he caused that man to live.

Most of the church, in their consideration of the seven days in Genesis, believe that God worked on six days and then he did nothing on the seventh day. It does not say that God did nothing on the seventh day. It just said he didn't create on the seventh day. The 3rd verse of the 2nd chapter of Genesis tells us what he did do on the seventh day. It says that he blessed and he sanctified the seventh day. So, at the end of six days, there are two things – you have the earth and the heavens and all the hosts of them that were created by God and, of course, you have God; you have the creator and the created; you have the creation and the God who created it. So, if God blessed and sanctified the seventh day, what was being blessed and sanctified? Did God need to be blessed and sanctified or did the creation receive the blessing and sanctification of God?

To answer that question, I want to go over to the gospel of John in the 5th chapter. This also is a familiar story. In the last verse of the 4th chapter, Jesus had done a few miracles. It says, This is again the second miracle that Jesus did when he was come out of Judea into Galilee. So, this was very early in his ministry when he was not well-known. It says in the 5th chapter, After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. There was an angel that came down and moved the water and whoever was the first in the water got healed. There was a man there who had an infirmity of 38 years. We don't know that he was there for 38 years, but we do know this was a long-term problem. When Jesus saw him lying there and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The man had no idea who it was that he was speaking with. Still thinking the way he was going to be made whole was to be the first into the water after the angel stirred the water, he answered Jesus and said, I have no one to put me into the water because others get in before I do. So, Jesus said unto him, Rise, take up thy bed and walk. And immediately the man was made whole and took up his bed and walked; and on the same day was the sabbath.

The Jews said to the man that was cured, This is the sabbath day and it is not lawful for you to carry your bed. The man answered them and said, He that made me whole, the same said to me take up thy bed and walk. They answered him and said, What man is that which said unto thee take thy bed and walk? And he that was healed said he did not know who it was that said this to him. Later in the day, Jesus finds him in the temple and said to him, Behold, you are made whole. Sin no more, lest a worse thing come unto thee. The man left the temple and told the Jews it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, seeking to kill him because he had done these things on the

sabbath day. But Jesus answered them and said, My father worketh hitherto, and I work. Jesus did not say his father was resting. He said not only is my father not resting, but I'm working with him.

It's interesting because this was on the sabbath, and we read in the 3rd verse of the 2nd chapter of Genesis, that on the seventh day God was working; he just wasn't creating. He was blessing and sanctifying. I wonder if the man who had been infirm for 38 years felt he was blessed that day. I wonder if the exhortation that Jesus gave him when he saw him in the temple was an expression of sanctification. His body was healed; that's a blessing, and he was exhorted to sin no more, so it was concerning sanctification. So, here is Jesus on the sabbath day, which is the seventh day, and he did exactly what his father did in the 3rd verse of the 2nd chapter of Genesis: he blessed and he sanctified on the seventh day. There was a need for blessing and sanctification.

Ever since he finished creating in six days, God has been in the seventh day. The seventh day has lasted since God finished creating. It's considered as being the day of rest, but Jesus on the sabbath day – although he violated the tradition of the Jews – brought forward a greater expression of the sabbath than anything the Jews did by not working. They celebrated the seventh day by not working, but on the seventh day, when they found out that their traditions had been violated, instead of blessing and sanctifying it said they persecuted and wanted to kill. How contrary to blessing and sanctifying is persecuting and killing? We can see how traditions can keep us separate from the spirit of God. The spirit of the Lord is always seeking to bless and sanctify. How many times did God try to recover Israel under the prophets and the kings from going after other gods? We can read David in Psalms when he said, Cleanse my heart oh God; renew a right spirit in me. It didn't matter what day of the week it was. Since the end of creating, God has been in an eternal seventh day. We read in Ephesians 1 in the 10th verse that the revelation of the mystery of what was in God's heart before he created was to create in six days and then spend the seventh day seeking to bless and sanctify what had been created. It says in the 10th verse of the first chapter of Ephesians that God has been seeking to gather all things in heaven and in earth in Christ because Christ is the seventh day.

Christ is our sabbath rest. Christ is the place of blessing and sanctification. We can see how clearly this is an expression of the verse that we read where it says, If any man be in Christ, he is a new creation. The new creation is what had been created in six days coming into the seventh day and becoming a new creation, as Peter said, wherein dwells righteousness. Adam has no righteousness apart from Christ. Christ is our righteousness. Christ is the end of the law for righteousness to all who believe.