

# The freedom and accountability of Adam

When the Lord (Yahweh the Son) breathed into Adam ‘the breath of lives’, he became a living soul. In so doing, God the Son committed the mandate of ‘multiplying identities’ to Adam. He blessed him and commanded him to be fruitful and multiply. Adam became the father of the entire human race. Then Eve was formed from Adam’s rib to be a ‘comparable helper’ in this blessed mandate. She became the vessel of multiplication and the mother of all living. In this way, the Lord has made from one blood, every nation of mankind to live on the face of the earth.

Adam’s mandate as the father of the human race was to be fruitful and multiply the identities of mankind through procreation. He was the only human ever *created* from the dust. Everybody since Adam is the fruit of *procreation*. Every identity, nevertheless, comes from the Father of lights and the Father of spirits. Our heavenly Father committed the name, identity and life of every foreknown son of God to Yahweh the Son in the Everlasting Covenant. He is the covenant Seed.

Every person’s name and predestination was determined before the ages and included in the Lamb’s book of life. King David wrote, ‘In Your book they were all written, the days fashioned for me, when as yet there were none of them’. The covenant of marriage, and the ensuing command to ‘be fruitful and multiply’, are linked implicitly to God’s purpose in bringing many sons to glory. It is a wondrous thought that to bring forth children is to join the work of the Father in the Everlasting Covenant. The prophet Isaiah described this significant charge saying, ‘They shall not labour in vain, *nor bring forth children for trouble*; for they shall be the descendants of the blessed of the Lord, and their offspring with them’.

## References:

Gen 1:28    Gen 2:7    Gen 2:21-24  
 Jas 1:17    Gal 3:16    Psa 139:16  
 Rev 20:12    Heb 2:10    2Co 6:18  
 Eph 1:5    Isa 65:23

## Daily Proverb

Proverbs 1

## Further Study

Genesis 2

# Offering is the order

Abram was 'chosen' by the Lord while he was living in Ur of the Chaldeans. The Lord brought him out, and gave him the name 'Abraham', because He 'found his heart faithful and made a covenant with him'. He found faith to join God the Father and participate in the covenant of sonship. Therefore, the Lord called him, 'Abraham My friend'. He was 'the friend of God', because he believed His word and obeyed everything that he was commanded to do. This kind of faith is reckoned and 'imputed as righteousness'. This kind of faith connects us to the faith of Abraham and to the 'Covenant of the Lord'. This is reckoned to us as the friends of God. Those who believe God with this kind of faith, stand in the breach so that the word can connect with the sons of the Everlasting Covenant.

Abram exercised a faith for the righteous works of offering. Offering is the order by which the Everlasting Covenant unfolds and is established among men. This is the model that Abram pioneered for us when he joined the faith of offering and offered up Isaac. Wherever this kind of faith is active, there will be commensurate 'works of faith'. The apostle James explained that Abraham was justified by works, and that 'faith was working in his works'. Then as a result of these works, his faith was perfected'.

The faith of Abraham was perfected in those particular instances where he demonstrated his righteous works. The apostle Paul tells us that 'it is those who are of faith who are sons of Abraham'. And he says, 'Those who are of faith are blessed with Abraham, the believer'. Wherever the Scriptures use the word 'blessing', it connects us back to the faith of Abraham, the blessing of the covenant and the command to 'be fruitful and multiply'.

| References: | Further Study | Daily Proverb |
|-------------|---------------|---------------|
| Gen 15:7    | Neh 9:7-8     | Genesis 15    |
| Isa 41:8    | 2Ch 20:7      | Proverbs 2    |
| Jas 2:22-23 | Gen 15:6      |               |
| Rom 4:22-24 | Psa 106:23,31 |               |
| Gen 9:1     | Gen 35:11     |               |
| Jer 23:3    |               |               |

# Adam was given authority

In the sixth day of creation, the Lord formed every living creature, and He brought them to Adam 'to see what he would call them. Whatever Adam called them then, that was its name'. He was given an immense mandate in relation to the work of creation. Adam was given the freedom, and indeed the accountability, to choose whether he would continue walking obediently with the Lord, do the works ordained for him and be made complete as a son of God. While ever Adam walked in obedience to the word of God, doing the works prepared for him by the Father, he had fellowship with the Lord. Adam was called a son of God, even though he was not 'born' of God.

According to his predestination and name, Adam was given charge over the creation. The Lord entrusted Adam with authority and a work to do. As an obedient slave, laying down his *psuche* (*soul*) life to fulfil this charge, Adam could reveal his Master. And at the same time, the full freedom of his name and identity would be revealed by his obedience to this work. This freedom and accountability, given to both Adam and Eve in the flesh, allowed for the possibility of 'another law'. This 'other law' is the law of a carnal mind. It is the mind set on the flesh. Adam misappropriated his freedom of choice. He disobeyed God by taking the knowledge of good and evil into his own hands to become the master of his own destiny. He desired to be 'like God', rather than, being 'of God' in the fellowship of the Everlasting Covenant.

## References:

Gen 2:19      Luk 3:38  
Gen 1:28      Gen 2:15  
Rom 7:23      Rom 8:6  
Gen 3:5      Luk 3:38

## Further Study

Genesis 3

## Daily Proverb

Proverbs 3

# The fall of mankind – the carnal mind

The name 'Eve' means 'mother of all the living'. However, she did not receive this name, and this mandate, until after the fall. She was firstly called 'woman' because she was taken out of man. Her name was not changed as a consequence of the fall, for she was always going to receive the name 'Eve', according to the foreknowledge and predestination of the Father. However, patience was needed. Eve needed to accept that there would be a trial associated with her predestination. 'Until the time that his word came to pass, the word of the Lord tested him.' She was predestined to be the 'comparable helper' in the mandate of Adam; to be fruitful, multiply, and bring forth children for God. But while the Lord tarried concerning this purpose, Eve became 'unhappy in paradise'.

The freedom given to both Adam and Eve, in the flesh, allowed for the possibility of 'another law'. This 'other law' is the law of a carnal mind. It is the mind set on the flesh. It is a different logic; another way of thinking, away from the simplicity of the obedience of Christ to which we are called. There is no doubt that Eve delighted in the law of God in her mind. She wanted to trust, obey, and patiently wait for the fulfilment of His word. And yet, as the Lord required patience from Eve, this 'other law' began to wage war with the law of her mind. She began to wonder if there was another way. She became 'unhappy in paradise' as this other law began to undermine her 'delight' in the law of God. Eve was not yet a prisoner to the law of sin, but she was beginning to set her mind on the flesh, rather than, continue to walk in faith and obedience.

## References:

Gen 3:20      Gen 2:23  
Psa 105:19    Rom 7:23  
Rom 8:6       Rom 7:22

## Further Study

Romans 7

## Daily Proverb

Proverbs 4

# Shut up to the faith of offering

When Adam and Eve were shut out of the *garden* of Eden, the Lord, in His mercy, provided a way of recovery for them. They dwelt in the *land* of Eden, even though they were 'shut up' under sin. But equally, they were 'shut up' to the faith of sonship to be revealed in Jesus Christ. The Lord spoke to Adam and gave him a word to obey, and a faith for recovery, by offering at the doorway of the temple in Eden. 'The Lord God made garments of skin for Adam and his wife, and clothed them.' These garments speak prophetically of the priestly garments made for Aaron so that he could minister as a priest before the Lord. When the priest presented a burnt offering, that priest received for himself the skin of the burnt offering which he had presented. The blood of the sacrifice, the garments made from the skins, and the cherubim with the flaming sword at the doorway of the garden, signified a way of recovery by offering for Adam and Eve.

For many years now, we have understood that the fundamental mode of God Himself and, therefore, for every believer, is offering. We have embraced participation in the offering of Christ as the sole means of fellowshiping with God. While the Old Testament economy has been fulfilled by the offering of Jesus Christ 'once for all', the imperative to present ourselves to the Lord as a living sacrifice remains. The apostle Paul wrote, 'Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but *be transformed* by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.'

## References:

Gen 3:21

Lev 7:8

1Pe 3:18

Exo 28:3

Heb 9:12

Rom 12:1-2

## Further Study

Romans 12

## Daily Proverb

Proverbs 5

# Offering is the only means

Offering is the only means by which a carnal mind can be transformed. If our carnal mind is not renewed, it will continue to plunge us into captivity to the law of sin.

As Adam and Eve brought offering to an altar at the doorway of the garden of Eden, their carnal minds were renewed. They were able to hear, receive and obey the word of the Everlasting Covenant concerning their name. Despite the fall, and their separation from God, the word of the covenant continued to be proclaimed. Hence, Paul's words in his letter to the Hebrews, 'See to it that you do not refuse Him *who is speaking*'. It appears that as Adam and Eve embraced offering, they recovered their fellowship with God, and recognised His sovereignty over their sonship. Having given birth to Cain, Eve testified, 'I have acquired a man *with the help of the Lord*'. We can see that the doctrine which suggests that some people are predestined to be saved, while some are predestined to be damned, is fundamentally wrong and not derived from the Scriptures. By embracing offering, by the mercies of God, we can present our bodies a living and holy sacrifice, acceptable to God. This is to be our spiritual service of worship, so that we may prove what the will of God is, 'that which is good and acceptable and perfect'. All men can be restored, and not be like Cain who became the example of those who refuse to be redefined by the word of the Lord. He was sent from the land of Eden to the land of Nod, a type of the world, as a 'natural man' who did not 'receive the things of the Spirit of God'.

## References:

Heb 12:25  
Gen 4:1  
Rom 12:1,2  
1Co 2:14

## Further Study

1 Corinthians 2

## Daily Proverb

Proverbs 8

# Cain refused to be redefined by offering

When Cain was born, he was 'like God', knowing life only from the basis of self-sourced good and evil. He was born outside the garden of Eden. Cain refused to be recovered to his name by offering, unlike his younger brother Abel. He refused to have his carnal mind renewed and to be redefined by presenting acceptable offerings. Cain followed in his father's footsteps and became a tiller of the ground. However, the ground was cursed for Adam's sake. As the word proclaimed, 'Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you'. However, the Lord wanted to restore Cain from the futility of this curse and redefine him as the firstborn of all creation. But Cain brought an offering to the Lord of the fruit of the ground, and the Lord had no regard for it.

The Lord desires all the firstfruits and every firstborn son to be consecrated to His service. The Lord said to Moses, 'Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast, it belongs to Me'. When Cain appeared before the Lord, he was not willing to be set apart to his predestined name and work. Instead, he wanted the right to choose his own offering. His mind was set on the flesh and he was, therefore, hostile toward God. He demanded that the Lord accept and bless his self-defined offering. Cain refused to be redefined by offering because he desired to remain 'like God', with the freedom to continue as a tiller of the ground.

## References:

Gen 4:2  
Gen 3:17,18  
Gen 4:3-5  
Exo 13:2  
Rom 8:7

## Further Study

Genesis 4

## Daily Proverb

Proverbs 9

# The lesson we learn from Cain

We must all be redefined by offering. Having been born 'like God', we must be born again and become 'of God'. We need our minds renewed. Once we are baptised and join the offering of Christ, this process spans the whole of our life. However, Cain's offering depicts a man serving his own image of himself. He rejected his calling as the firstborn priest of the human race, was beguiled, and established a righteousness of his own. The Lord said to Cain, 'Sin is crouching at the door, and its desire is for you, but you must master it'. He was becoming the prisoner and slave of sin, and yet he didn't know it. The psalmist wrote, 'I was senseless and ignorant; I was like a beast before You'. Sin, like a roaring lion, consumed Cain and he became like a brute beast, murdering his brother Abel in an outburst of wrath. And to compound matters, he denied any accountability by saying, 'I do not know where Abel is. Am I my brother's keeper?' We must emphasise that Cain was accountable for his sin. Sin springs from the heart of man. Cain was not predestined to be eternally damned. He was in the land of Eden with the opportunity to be redefined by offering, but he refused. If Cain had joined himself to the sufferings of Christ by faith, his mind could have been renewed. However, God sent Cain away from the land of Eden to the land of Nod.

If Cain had presented himself, he could have been restored to the pathway of his predestination. Instead, he refused to humble himself in the fear of God and was 'given over' to a depraved mind. Therefore, he was destined to be in 'constant friction' with others as he struggled for survival. This is the destiny and plight of the 'natural man' who is 'deprived of truth'. The apostle Paul defined the natural man, saying, 'He does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them because they are spiritually appraised'.

## References:

Gen 4:7-9, 16

Psa 73:22

Jas 1:13-15.

1Ti 6:5

1Co 2:14

## Further Study

James 1

## Daily Proverb

Proverbs 10

# The faith of Abel

The Scripture accounts that Adam and Eve's second-born son, Abel, brought offerings 'of the *firstlings* of his flock and of their fat portions. And the Lord had regard for Abel and for his offering.' This is amazing, because it shows that Abel, like his mother and father, recovered his fellowship with God. Evidently, Abel had embraced the word of the Lord. He offered by faith because he knew to present the first and the best of his flock. Abel's offering was acceptable and he obtained testimony because he 'offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks'.

Abel was doing the work of his sonship by faith. And although he did not receive the adoption in the blessing of Abraham, nor new birth in Jesus Christ, he was, nevertheless, declared righteous. Jesus Himself referred to him as 'righteous Abel'. The hope of being redefined and recovered from the consequences of the fall, to his name by offering, was set forth in righteous Abel. His name is recorded in the Lamb's book of life, because he obtained the witness that he was righteous by his faith.

Abel lived and offered by faith. And, as the first martyr in history, his blood still speaks. But the Lord had no regard for Cain's offering and He warned him that sin was crouching at the door of his heart. Abel shared with his brother about his need to be redeemed and restored as the firstborn priest of the human race. It is evident that Abel exercised a gift of prophecy. The book of Hebrews tells us that 'God testified about his gifts'. And Jesus listed Abel as first among all the prophets from the foundation of the world.

## References:

Gen 4:4, 8  
Heb 11:4, 5  
Mat 23:35

## Further Study

Matthew 23

## Daily Proverb

Proverbs 11

# The father's side of offering

'The love of God *in Christ*' is proceeding from the Father to the Son, empowering His priesthood and His offering. The Father gave His Son. And as the heavenly Father has life in Himself, He has granted it to the Son, as our High Priest, to have life in Himself. So all men should honour the Son as they honour the Father. As the Son offered Himself, fatherhood and priesthood were working together, because God was in Christ reconciling to Himself.

The Father's love is first love. It is the very first of the first. He's working from the end to the beginning because a father is always looking at the other side of offering. The theme of fatherhood relates to Abraham, to God the Father, and to the Son.

There is a difference between the faith of a father and the faith of a priest. The Father's Son became Abraham's son according to the flesh. The two fathers were bringing forth the offering, and one Son was giving Himself as the offering. This is the only time in history where this has occurred. The two fathers were together, bringing forth and giving the one offering on Mt Moriah. In so doing, Isaac foreshadowed the only begotten Son who was to be born in the flesh in due time. Jesus Christ was 'born' in the flesh of Abraham and, by the offering of Himself, was the Priest according to the order of Melchizedek. Christ's priestly work is to raise the dead and multiply zoe-life through the offering of Himself. By raising the dead, He demonstrates His power and capacity to overcome sin. He accomplishes justification through the atoning work, thus arriving at resurrection. The Lord connected 'fatherhood' to 'priesthood', and then to Himself, by raising the Son through Eternal Spirit.

## References:

Rom 8:39    Joh 5:21,23,26  
2Co 5:18-19    Gal 4:4  
Heb 7:17; 9:14    1Co 15:55-56  
Rom 4:25

## Further Study

John 5

## Daily Proverb

Proverbs 12

# The Melchizedek order

The Melchizedek order is the power of an endless life and it springs out of the very fellowship of Yahweh *Elohim*. And from the Melchizedek order, the Everlasting Covenant comes forth. Within the Everlasting Covenant, the Melchizedek order is ever-increasing life and faith. It is not static; rather, it is according to the power of ever-increasing life. This ever-increasing faith means ever-increasing life in terms of sons with eternal identities. Within this fellowship, we hear the dialogue of the Everlasting Covenant which includes our names. The capacity of the Melchizedek order is streaming out in righteousness as increase, and then as peace as governance. The New Covenant is always immediate to this because the Melchizedek order demands that all things be new. It demands new names written in the Lamb's book of life. The order of Their Covenant proceeds in love, with a name (sons with identity), and fellowship, from which everything springs forth. The Melchizedek order is righteousness and peace increasing; then a dialogue in the New Covenant; and new names are immediate to it.

Their Covenant is the Covenant of Yahweh, and it is understood in the Scriptures as love. And out of it comes the Melchizedek order. They are at peace, and this life is called, 'My covenant of peace'. They have no need because love has its full expression in the names of the Father, Son and Holy Spirit in the fellowship of 'continual offering'. Love enables the *will* of Yahweh and the fellowship of Yahweh.

The Lord said to Levi, through the prophet Malachi, 'My covenant with him was life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name'. This is the peace of which Jesus said, 'Peace I leave with you'. This is the substance of the life given when we obey and do not transgress the word of the Lord, as it has been foreknown and foreseen in the Everlasting Covenant.

## References:

Heb 7:2, 16    Rev 21:27  
Num 25:12    Isa 54:10  
Mal 2:4-5    Joh 14:27

## Further Study

Malachi 2

## Daily Proverb

Proverbs 15

# The work of the Father

Each member of the Godhead is obedient to Their own intrinsic identity according to the Covenant of Yahweh. It is important to say that the Covenant of the Lord is the fellowship of Their offering to the Other in worship, where each One 'worth-ships' the Other. As three distinct Persons in *Elohim*, each One presents Themselves according to Their name in this fellowship. The sum of all the capacity of Yahweh *Elohim* is necessary to expedite Their offering. The capacity for the covenant offering of Yahweh is realised through the seven attributes that belong to Eternal Spirit, or the Eternal Spirit of Yahweh *Elohim*.

God the Father has the infinite capacity to bring forth sons by new birth and adoption. The Father 'foreknew and predestined us to adoption as sons by Jesus Christ, to Himself'. The first stage of the adoption is that the names of all foreknown sons were committed to the Lamb's book of life, making them 'sons of the covenant'. The Father, according to His name, laid down to the Son His capacity of an everlasting supply of zoe-life. It was given to the Son to be the Seed; that is, the Firstborn and the Firstfruits of new creation life. This zoe-life is multiplied to us as we do the works of righteousness prepared and written for us in the Lamb's book of life. The Scripture has foreseen all our works, and we are justified - that is, righteous - when we do these works of faith.

The multiplicity of sonship in 'named identity and life' is from the Father. The Holy Spirit enables the fire of Their offering, by ministering the power of Eternal Spirit so that Each will make offering to the Other. Their unique offering is the Everlasting Covenant. All the life was given to Christ, and it has been given to us in full measure in Christ, as the treasures of grace in the covenant. His Covenant favour enables *His* divine power to give us *all things* that pertain to life and godliness.

## References:

Jas 1:18  
1Pe 1:23  
Act 3:25  
Col 1:15

Rom 8:15,23  
Eph 1:5  
1Co 15:23  
Gal 3:16

## Further Study

James 1

## Daily Proverb

Proverbs 16

# The work of the Son

The capacity of all sonship is from the unique identity of Yahweh the Son. But the multiplicity of sons, with a 'name, identity and life', is the initiative of the Father. This springs from His own unique identity as the Father of lights and the Father of spirits. Accordingly, Yahweh the Son was anointed with the capacity of Eternal Spirit in the Covenant of Yahweh to empty Himself to become the Father's possession; His Slave. The Son was anointed in the covenant with the capacity of Eternal Spirit, to offer and empty Himself to make room for a multitude of sons as heirs together with Himself. The power of Eternal Spirit enabled Christ to offer Himself so that He could be the suffering Priest and offering. He is the sum of all sonship within the Covenant of the Lord as the Omega of God. And He is the Alpha, the beginning of sonship. He is the Firstborn of a multitude of sons.

When the Son emptied Himself to the Father to be begotten as His Firstborn, He became the Father's possession, His slave, to give as He wills. The Father gave everything to the Son. The principle of 'life given' is fundamental to the covenant. Then in covenant dialogue, the Three gave the Father *the right to give the Son*. When the Father laid down His fullness to the Son, it became the possession of the Son as the Seed. He is the Heir of every name in the book of life and in the seed. The Son emptied Himself to activate the 'blood of My Covenant' and become the Seed of the life of new creation.

## References:

Jas 1:17      Heb 12:9  
Heb 9:12, 14    Php 2:7  
Rev 7:9      Rev 1:8.  
Rev 21:6      Rev 22:13  
Joh 3:16      Isa 53:10

## Further Study

Hebrews 12

## Daily Proverb

Proverbs 17

# The life given in the Everlasting Covenant is by blood and by seed

Everyone who has been born of God has been born of the seed of zoe-life. John wrote, 'No one who is born of God practises sin, because His seed abides in him; and he cannot sin, because he is born of God'. This is the meaning of 'Melchizedek life'. It is indestructible life. It is the power of endless life. The capacity of this life is kingship and priesthood; and it has been given to the seed of Abraham as an Everlasting Covenant.

It is important to note that there was a re-ordering of the Godhead in the process of the Son ascending to the glory He had before. There is something new in Yahweh. It is the flesh of the Son of Man. It is the flesh of the *only begotten*, and He belongs to the Father as His Slave and Firstborn from the dead. He has a body of glorified flesh, but He is Yahweh the Son with the glory He had 'before'. And the flesh of Abraham is in the throne of David; and this is the 'sure mercies of David'. His flesh has been raised back into the fellowship of Yahweh. This is because Yahweh the Son now has a body of flesh forever as the Son of God. Everlasting increase is in the flesh of Yahweh the Son. He is at the right hand and He will reign until all His enemies are under His feet. And when He hands the kingdom back to the Father, God will be 'all in all' as Yahweh, living in eternity in the Everlasting Covenant where all things have become new.

## References:

1Pe 1:23

1Jn 3:9

Joh 17:5

1Ti 2:5

Col 1:18

Rev 1:5

## Further Study

1 John 3

## Daily Proverb

Proverbs 18

# The work of the Holy Spirit

Within the fellowship of the covenant, the Holy Spirit has been realigned by offering to become the Paraclete to the Father and Son. The Son is Paraclete to the Father according to the covenant will. He's the 'only begotten' and we belong to Him in the seed. The offering of the Holy Spirit is to be the Helper of both the Father and the Son by the power of the seven Spirits of God. The Holy Spirit offered Himself to be the agency through whom the love of God is poured into our hearts as sons of the covenant. The Holy Spirit has the capacity to express all the sanctified initiative of the Father and Son in the work of the covenant. The Holy Spirit, according to His name, has been given to us as our Helper. He directs the purpose of God in the church. Speaking of the Holy Spirit as His Paraclete, Jesus said that 'He will take of Mine and give it to you'. In the first case, the Holy Spirit gives us the power of the seven Spirits of God to do the works of righteousness. This capacity has been made available to us by the anointing of the seven Spirits of God, through the agency of the Holy Spirit.

The definition of the seven Spirits of God is the fullness of the Spirit of the Father, the Spirit of the Son, and the Holy Spirit. And all of this capacity that belongs to the Father, Son and Holy Spirit is multiplied to Christ by offering. The authority and power of the seven Spirits of God is only expressed through the sovereignty of the name of the Lord Jesus Christ.

## References:

Rom 5:5  
Joh 14:16, 17, 26  
Joh 16:15  
Act 1:8  
Php 2:9

## Further Study

John 14

## Daily Proverb

Proverbs 19

# Our names written in the book of life

The Lord establishes His Covenant with us as an Everlasting Covenant to give us a portion of the inheritance, just as He did when Israel entered the land of promise. This is the adoption. It is the beginning of sonship for those to whom He imputes righteousness. The Lord confirms His Covenant by reaffirming the word of the promise to the seed and heirs of the covenant, so that they can continue in His word. The Lord remembers His Covenant with the fathers so that He can recover those who have transgressed. He will 'show mercy toward our fathers, and remember His holy covenant, the oath which He swore to Abraham our father'. Because the Lord chose Abram, therefore, many sons were chosen in the seed of Abraham and predestined to adoption as sons of God. Abraham was given the inheritance as a promise. And it was confirmed to him by oath when the Lord swore 'by Himself'. It was to Abram that the word of the oath and the covenant of sonship were proclaimed.

When we are looking at Yahweh God, we begin to see the sons of *Elohim*; that is, sons of God, born of the word of the covenant, and changing from glory to glory. In the *koinonia* of His word, His flesh becomes our bread. His blood is our life, given by offering and raising us up. Our names are conceived and enabled in the fellowship of the Covenant of Yahweh, and they are written in the Lamb's book of life. The apostle Paul refers to this as the 'Scripture foreseeing'.

The covenant purpose of the Lord is to connect us all to our 'new name' in the covenant book of life written 'before' the ages. The eternal purpose of God is the substance of the Everlasting Covenant. And it is 'foreseen in the Scriptures', the Lamb's book of life. This is the book of the covenant.

**References:**

Rom 4:11,22  
Gal 3:8, 16  
Heb 6:13  
2Co 3:18  
Joh 6:53-54

**Further Study**

Galatians 3

**Daily Proverb**

Proverbs 22

# The Covenant of the Lord

The name and eternal identity of every man and woman, foreseen and foreknown in the covenant book, have been written in the Lamb's book of life. We have been sanctified by the Spirit to the name which is proclaimed to us from the covenant. This ministry of seven Spirits is by the sovereign agency of the Holy Spirit. He activates the worship of offering and sanctifies the word of present truth to each member of Christ. This word of present truth is out-flowing from the Everlasting Covenant. And every name is to be His possession. As the Lord said to Israel, 'If you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation'. These words have been confirmed by the apostle Peter.

The Lord 'cut' the Everlasting Covenant to offer the life of Their Covenant to those whose names are written in the book. However, unless we are connected to Their offering and life, our name will be erased from the book. It is a sobering thought that names can be 'erased' or 'blotted out' from the book, and remembered no more. This person will have existence, but will not have zoe-life. Let us say that zoe-life is the life of new creation streaming from the covenant. To be a son forever is to have a name, spirit, and to be living in a fellowship of first love. By 'spirit', we mean a son standing up in the freedom of identity through continual offering. Sonship identity is known through offering in true worship.

## References:

Joh 6:63      2Pe 1:12  
Exo 19:5      1Pe 2:9  
Rev 3:5

## Further Study

John 6

## Daily Proverb

Proverbs 23

# The word of the covenant

The word of the covenant activates the life of a son of God by the power of Eternal Spirit. All the authority and power that is in heaven and earth is summed up in the Spirit of the Lord. And the 'seven Spirits of God' have been given to Jesus Christ in His anointing. And He reigns by this capacity until all enemies are made a stool for His feet. The power of the seven Spirits of God is the true bread from heaven. It is in the fellowship (*koinonia*) of the church that the seven Spirits of God are made available to the members of Christ's body. This is the corporate Christ; and it is to be the embodiment of life and power from the covenant. His name expresses the bread of obedience coming down to us as the capacity of seven Spirits. It's the capacity to do the will of God and be the expression of the word of the covenant.

The covenant of sonship is proceeding like a river. It begins with the Godhead in the Covenant of Yahweh. Then the Everlasting Covenant is proceeding by blood and seed. The New Covenant is the Everlasting Covenant. It is the dialogue about us and the process by which a multitude of sons are brought forth. In it, our names were discussed and considered in the Lamb's book of life.

In the Everlasting Covenant, Yahweh Son became the Seed in whom all the names are written in the book. The book of life is the record which ties us to the word of the covenant. The book of life and the counsel of Yahweh are the word of the covenant. This covenant is the word about a multitude of sons.

## References:

Mat 28:18  
Luk 20:43  
Joh 6:32  
Gal 3:16

## Further Study

Luke 20

## Daily Proverb

Proverbs 24

# Covenant life is continual

The life of Yahweh *Elohim*, the Lord God, is one 'continual' life. It is the fellowship of Father, Son and Holy Spirit in one name, one Spirit, and first love. It is Their continual offering that defines the love and life of the Covenant of Yahweh. Their life is incorruptible because They are 'continually' in the fellowship of offering. We could apply the phrase from the book of Acts; They are 'continually devoted'. This offering is love's devotion. This is love and worship. This is not yet referring to the continual burnt offering.

When we look into the Covenant of the Lord, the first thing we see is that God is love. This covenant is the 'life of God' before. It is Their own life, resolved and at peace, in fellowship together 'before' the *eternal*. It was this realisation that caused Moses to ask to know Him and His name. Likewise, from that encounter, we begin to gain an insight into the revelation of Yahweh. Moses was permitted to see into the covenant of love; that is, into Yahweh's own covenant.

The Scriptures do not attempt to discuss the history of Yahweh *Elohim*, as if They can be measured in time past. The fundamental description is that Their life is 'continual'. And because They are in 'continual offering', They can say, 'I Am'. God is love and love is of God, because Their life and love are manifest in the order of offering by which Their purpose unfolds. This is the way of fellowship, the way of offering, and the way of covenant. Their fellowship is the worship of *continual offering*. This notion of 'continual' governs all the offering and worship of Israel in its symbolic administration, and it represents all the elements of eternal life given to us as sons of God. Continual offering is the condition of eternal life; it is the power of an endless life.

## References:

Joh 17:11,22    Act 2:42  
1Jn 4:8,16      Eph 4:18  
Exo 3:13-14    Exo 27:20.  
Exo 29:42      Lev 6:13  
Heb 7:16

## Further Study

John 17

## Daily Proverb

Proverbs 25

# The fellowship and love of Yahweh

The life of Yahweh in Their Covenant is the life of continual offering. And it has been set forth and established for us in the Everlasting Covenant. Love is continual offering. Love's capacity is to 'lay it down' for the Other. They present Themselves to One Another in fellowship. As each One lays down Their intrinsic identity and capacity to Each Other, the fullness of the Spirit of Yahweh rests upon Them. Their relationship is the aroma of continual offering, and by this, They reveal One Another. Laying life down in offering is the fullest expression of the love of God.

When we look into the covenant, we begin to see the fellowship of Yahweh. In this fellowship, the Father, Son and Holy Spirit express the full freedom of Their own unique identities, capacities, and distinctives in diversity. This is kingship in identity, standing in liberty and freedom; and it is the capacity for true fellowship. All this is proceeding from the covenant. Their priesthood is the capacity for offering, and by this means, They reveal the Other by love. Considering 'the love of God *in Christ*', it is proceeding from the Father to the Son and to His priesthood. 'Fatherhood' and 'priesthood' work together by the love of God in Christ, to reconcile all things. The Father *gave* His Son; and the Son offered Himself in that initiative to reconcile all things to God.

*The love of the Father is first love*, and it is from the Father as the beginning of love's initiate. John has admonished us to 'behold what manner of love the Father has'. This is fellowship with the Father and the Son.

## References:

2Co 3:17    Isa 61:1  
Gal 5:1     Joh 14:9  
Col 1:20    Heb 7:27  
Heb 9:14  
1Jn 1:3; 3:1; 4:8,19

## Further Study

John 14

## Daily Proverb

Proverbs 26