

The testimony of God

The apostle Paul testified in his letter to the Corinthians, ‘When I came to you, I did not come with excellence of speech or of wisdom declaring to you the testimony of God’. Paul was clear that the testimony and purpose of God cannot be explained or understood by natural logic or human reasoning. The natural man cannot understand the things of the Spirit of God. No man can *know God* by simply using his human faculties to study Him, His word, or His creation. The only way we know God is when He reveals Himself to us. The ‘testimony of God’ is *His own testimony* by which He reveals Himself, His will and purpose, and how His will has been accomplished by offering.

The ‘testimony of God’ reveals the life, fellowship, and offering of the Father, Son and Holy Spirit before the foundation of the world. It reveals the offering of Yahweh that established the Everlasting Covenant. Having said that he came to the Corinthians to declare the testimony of God, Paul continued, ‘For I determined not to know anything among you except Jesus Christ and Him crucified’. The testimony of God has been fully revealed by the offering of Jesus Christ on the cross. The work of the cross *in time* reveals the offering of Yahweh *before the foundation of the world*.

The apostle Peter declared that the offering of Jesus Christ and the shedding of His precious blood was ‘foreordained before the foundation of the world, but was manifest in these last times for you’. This is an important point. We cannot understand the offering of Yahweh, before the foundation of the world, without understanding the work of the cross. Likewise, we cannot understand the work of the cross without understanding the offering of Yahweh. Both of these subjects need to be studied together.

References:

1Co 2:1-2, 14

1Pe 1:19-20

1Jn 5:20

Gal 4:9

2Co 4:6

1Jn 2:3-4

Further Study: Deuteronomy 4:20-40

Daily Proverb:

Proverbs 3

Knowing Him who is true

The apostle John declared, 'We know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ'. When we have a personal interaction with Jesus Christ, we receive His life and are born from above as sons of God. This means that we will 'know Him who is true', that is, the Father. We will know God the Father as *our Father*.

Further to this, when John said that 'we are in Him who is true', he was referring to the Son of God who is also God the Son. It is the work of the Father to place us in the many-membered body of Christ. This means that we know God the Son as the Head of His body, the church. We could also refer to the Holy Spirit as 'Him who is true'. He is called the Spirit of Truth. He has been sent by the Father and given to us by the Son to lead us into all truth. It is the Holy Spirit who leads us into the truth concerning who we are as sons of God the Father and members of the body of Christ.

We know we have eternal life when we know the only true God; that is, we have a personal relationship with Father, Son, and Holy Spirit. John began his first letter by saying, 'What we have seen and heard we proclaim to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ'. The work of a messenger is to introduce a person to Jesus Christ so that they can begin to know God and join this fellowship. Our inclusion in this fellowship is the greatest privilege and honour that has been given to us as Christians.

References:

Col 2:2-3 Joh 16:13
 1Jn 1:3 Col 1:18
 Joh 6:44 Hos 6:3

Further Study:

1 John 5

Daily Proverb:

Proverbs 4

He has revealed His name

In his letter to the Romans, Paul explained that the invisible attributes of God have been clearly seen since the creation of the world. For this reason, no man is without excuse. When we look at the world around us, and the vast expanse of the universe, we can and should know that there is a powerful and loving God. However, we cannot *know God* through His creation. The only reason we can *know God* is because He has revealed Himself to us by name. When God reveals His name, He is revealing Himself. More than this, He is *actively present* in the revelation of His name. For this reason, when God reveals His name, it is a place of meeting. It is the foundation of fellowship with Him.

When Moses asked the Lord to reveal His name, He replied, 'I AM WHO I AM'. And He continued, 'Thus you shall say to the sons of Israel, I AM has sent me to you'. This is the most foundational statement in the Scripture concerning the self-existence and fundamental nature of God. It is the foremost expression of the testimony of God. I AM is before all things and sovereign over all things. I AM WHO I AM can likewise be translated, 'I was who I was' and 'I will be who I will be'.

Everything that God can reveal about Himself and everything that we can know about Him is contained in this statement 'I AM'. However, it is not revealed, and we cannot know Him, until He reveals His name as Yahweh and Yahweh Elohim. For this reason, God continued to say to Moses, 'Thus you shall say to the sons of Israel: the LORD [Yahweh] God [Elohim] of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent Me to you. This is My name forever, and this is *My memorial name* to all generations.'

References:

Rom 1:20 Luk 10:22
Exo 6:3 Joh 8:58
1Sa 3:7 Psa 68:4

Further Study:

Exodus 3

Daily Proverb:

Proverbs 5

Yahweh is One

The Lord revealed His name as Yahweh and Yahweh Elohim to Moses at the burning bush. This is His memorial name to all generations. Moses was the first person to receive the revelation of this name. He received this revelation again, sometime later, when he prayed to Yahweh, 'Show me Your glory'. The Lord responded, 'I Myself will make all My goodness pass before you, and will proclaim the name of Yahweh before you'. As Moses called upon His name, the Lord descended in a cloud and proclaimed His name to be Yahweh and Yahweh Elohim. Everything we can know about I AM is revealed in His name 'Yahweh Elohim'. His name is the full and complete expression of Himself as one Lord, and equally, three Persons in one Godhead.

When I AM proclaims His name as 'Yahweh', He reveals Himself as One. He is one Lord, in the fellowship of one Spirit, one life, and one name. This is the fellowship of Yahweh. Moses declared to the nation of Israel, 'Hear, O Israel! The Lord is our God, the Lord is one!' It is significant that Jesus quoted these words when He was asked by the scribe to nominate the foremost commandment. Jesus then continued, 'And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength'.

The fact that Yahweh is One is the first and foremost truth that is revealed by His name. The apostle Paul declared, 'There is one Lord, one faith, one baptism'. Speaking of the fulfilment of the great Day of Atonement, the prophet Zechariah said, 'In that day the Lord will be one, and His name one'. This is not to infer that the Lord *becomes* One, but rather, in that day He will be fully revealed as One to all nations.

References:

Exo 34:6 Zec 14:9
 Mar 12:29-30 Deu 6:4
 Eph 4:5 Isa 45:5-6

Further Study:

Exodus 33

Daily Proverb:

Proverbs 6

Yahweh Elohim is Three

When I AM proclaims His name as ‘Yahweh Elohim’, He reveals Himself to be three individual and distinct Persons in one Godhead. This is the community of Elohim. It was Elohim who said in the beginning, ‘Let *Us* make man in *Our* image, according to *Our* likeness’. The ‘*Us*’ is most certainly referring to the three Persons of the Godhead; that is, God the Father, God the Son, and God the Holy Spirit. We cannot know Yahweh apart from fellowship with God the Father, God the Son, and the Holy Spirit. John wrote, ‘Indeed our fellowship is with the Father, and with His Son Jesus Christ’. And in a similar way, Paul spoke of ‘the fellowship of the Holy Spirit’.

The evidence of three Persons in the Godhead is revealed throughout the Scriptures and is fully explained by Jesus Himself. For example, Jesus said, ‘I will pray the *Father*, and He will give you *another Helper*, that He may abide with you forever’. When we consider these words of Jesus, it is quite clear that there are three distinct Persons in the Godhead. The apostle Paul concluded his second letter to the Corinthians by saying, ‘The grace of the Lord Jesus Christ, and the love of God [the Father], and the fellowship of the Holy Spirit, be with you all’.

The entire New Testament is completely consistent with this concept of Elohim. It speaks of God the Father, our God and Saviour, and the Holy Spirit of God. This does not imply that there are three gods, but there are three individual and distinct Persons in the one Godhead. In a similar way, the Scriptures identify the Father as Lord, the Son as Lord, and the Holy Spirit as Lord. Again, this does not imply that there are three Lords, but three Persons in the fellowship of the one life of Yahweh.

References:

Gen 1:26
 1Jn 1:3
 2Co 13:14

Joh 15:26
 Tit 2:13
 Eph 4:30

Further Study:

Daily Proverb:

John 14

Proverbs 7

One and Three

When we consider who God is, we cannot go beyond the fact that I AM is sovereign over His unity and His diversity. He is absolutely *One* and absolutely *Three*. There are many theologies that proclaim the existence of one God, but deny the existence of three individual and distinct Persons in the Godhead. For example, some suggest that there is one God who simply takes three different forms. At the same time, there are other theologies that emphasise the existence of the Father, Son and Holy Spirit but they do not understand how Yahweh is One. It is vital that we begin with the truth that I AM is not 'more One than Three' and not 'more Three than One'. He is equally One and Three. When He is revealing Himself as Yahweh who is One, He is still a community of Three. And when He is revealing Himself as Elohim who is Three, He is still Yahweh who is One in the fellowship of one Spirit, one life, and one name.

The extent of the unity and diversity of Yahweh is undefinable and unquantifiable. Yahweh is the sum of all *unity* and Yahweh Elohim is the sum of all *diversity* in the fellowship of three Persons. Further to this, it is the unity of Yahweh that reveals His diversity as Elohim. And it is His diversity as Elohim that reveals His unity as Yahweh. This is the mystery of God which can only be comprehended in the revelation of His name.

When the apostle Paul spoke of being joined to the Lord in 'one Spirit', he was referring to the fellowship of Yahweh who is One. We have been given the tremendous privilege of being included in the fellowship of Yahweh as *sons of God*, but we will never be part of the community of Elohim. There is, and always will be, only three Members of the Godhead. Each Person in the Godhead has their own spiritual identity which cannot be given to another.

References:

Eph 4:3-6
1Co 8:6
Eph 2:18-22

1Co 6:17
Isa 42:8

Further Study:

John 17

Daily Proverb:

Proverbs 10

The council of the Lord

We read in Paul's letter to the Hebrews, 'For though by this time you ought to be teachers, you have need again for someone to teach you *the elementary principles of the oracles of God*, and you have come to need milk and not solid food'. The oracles of God are the words of God. The Scripture refers to both the *council* of God and the *counsel* of God. The *council* of God describes the meeting and fellowship of the Father, Son, and Holy Spirit. The *counsel* of God refers to the dialogue and discussion between the Father, Son and Holy Spirit in that meeting and fellowship.

The prophet Jeremiah asked, 'Who has stood in the counsel of the LORD, who has perceived and heard His word? Who has marked His word and heard it?' Likewise, King David said, 'The secret counsel of the LORD is for those who fear Him, He will make them know His covenant'. We will suggest that there were three major elements to both the council and the counsel of the Lord that established the Everlasting Covenant. The first element was the sanctifying fellowship between the Father, Son and Holy Spirit. In this fellowship, each Person in the Godhead was sanctified to express the full authority and initiative that belongs to Their name.

The second element of the counsel of the Lord was the communication of the Father's will when He expressed His desire for many sons. In this dialogue, the Father, Son and Holy Spirit discussed the name and predestination of every person. The third element of the counsel of the Lord was the unique offering of the Father, Son and Holy Spirit that made Their life available for a great multitude of sons. The apostle Paul was referring to all of these elements when he said to the Ephesian elders, 'I did not keep back from declaring to you all the counsel of God'.

References:

Heb 5:12 Joh 10:36
 Jer 23:18 Psa 25:14
 Joh 3:34 Act 20:27

Further Study: John 10:24-42

Daily Proverb: Proverbs 11

Sanctified by name

The first element of the counsel of the Lord was the ‘sanctifying activity’ between the Members of the Godhead. In this fellowship, each Member of the Godhead was sanctified to Their own identity and expression as God the Father, God the Son and God the Holy Spirit. This is the first meaning of ‘Holy, holy, holy is the Lord God’. Each Person in the Godhead was sanctified as *holy*, or set apart, in the loving fellowship and communication of Father, Son and Holy Spirit. We are reminded that Jesus prayed to His ‘*holy* Father’. Jesus is called the ‘*holy* One of God’. And of course, the third Person in the Godhead is called the *Holy* Spirit.

In this sanctifying communication, the Father, Son or the Holy Spirit did not claim the right of ‘I’. What we mean by this is that God the Father did not claim the right of His own expression. Rather, He was sanctified by the Son and Holy Spirit to express all the fatherhood of Yahweh and lay down His fullness to the Son. The Son was sanctified by the Father and Holy Spirit to express all the sonship of Yahweh. And the Holy Spirit was likewise sanctified to express all of the sanctifying capacity of Yahweh.

Each Member of the Godhead has been sanctified according to Their name and is revealed by name. However, They do not claim the right of Their own initiative, and nor do they reveal Their own name. Jesus said, ‘If I bear witness of Myself, My witness is not true’. Their individual names are fully revealed by each other. The Son speaks to reveal the name of the Father, and the Holy Spirit speaks to reveal the Son. Jesus said of the Holy Spirit, ‘He will not speak of His own initiative’. And He continued to say, ‘He will glorify Me, for He will take of Mine and will disclose it to you’.

References:

Rev 4:8

Joh 17:11

Joh 6:57, 69

Joh 5:31

Joh 16:13-14

Further Study:

Daily Proverb:

John 5

Proverbs 12

The one life of Yahweh

The fellowship of Yahweh is the fellowship of one life. It would be the gravest of errors to suggest that there are three different lives in the fellowship of Yahweh. There are not three gods or three lords who can live independently from one another. The divine nature is the life of Yahweh. It is most certainly the common possession of all Three. However, in the community of Elohim, each of the three Persons has this life to possess and express in a unique way. The divine nature is expressed by God the Father as fatherhood life. The divine nature is expressed by God the Son as sonship life. And the divine nature is expressed by the Holy Spirit as sanctifying life. These diverse expressions of the one life are only known when they are in the relationship of one spirit together. For example, we cannot know sonship without fatherhood. And nor can we know fatherhood without sonship.

Jesus said, 'For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself'. This verse does not imply that the Father had possession of the one life of Yahweh and the Son did not. Rather, it identifies the order by which the one life of Yahweh proceeds so that it can be given to us by offering. The Father has laid down the fullness of His life to the Son. It is this life that the Son has given to us by offering. Jesus testified, 'I came that they may have life, and have it abundantly'. When we have a personal interaction with Jesus Christ, He gives us His life so that we are born as a son of God. We have become partakers of the divine nature. We never become part of God, but we have been included in the fellowship of the one life of Yahweh as sons of God.

References:

Joh 5:26

Joh 10:10

2Pe 1:3-4

1Jn 5:11-12

Joh 12:50

Col 3:3-4

Further Study:

John 6:32-71

Daily Proverb:

Proverbs 13

The love of God

The fellowship of the Father, Son and Holy Spirit is self-existent and self-sufficient. Each Person in the Godhead is fully satisfied in this fellowship. They do not need anything else. Paul declared to those on Mars Hill, 'The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands, nor is He served by human hands; *as though He needed anything*, since He Himself gives to all people life and breath and all things'. The motive and motivation in the counsel of God that brought forth the Everlasting Covenant was love and love alone.

In Yahweh, love is perfect and love is complete. The apostle John declared, 'We have come to know and have believed the love which God has for us. *God is love*, and the one who abides in love abides in God, and God abides in him'. Love is the fundamental essence of God. For this reason, it is the bond of perfection. It is this perfect love that motivated the Father, Son and Holy Spirit to bring forth the Everlasting Covenant by offering. We have come to know the love which God has for us because love is expressed by offering or giving. We recall the well-known verse, 'For God so loved the world that He gave'.

Love is most certainly the possession of all three Members of the Godhead. The Scriptures identify the unique love of the Father, the love of the Son, and the love of the Holy Spirit. John spoke of 'how great a love the Father has bestowed on us'. Equally, the apostle Paul asked, 'Who will separate us from the love of Christ?' And he also implored the Roman church 'by the love of the Spirit, to strive together with me in your prayers'.

References:

Act 17:24-25
1Jn 4:9, 16
Col 3:14

1Jn 3:1
Rom 15:30
Rom 8:35

Further Study:

Daily Proverb:

1 John 4

Proverbs 14

The love of the Father, Son and Holy Spirit

We read in John's first letter, 'The one who does not love does not know God, for God is love'. This is true for each Member of the Godhead. The love of the Father is expressed by His desire for many sons. The Father has predestined us to adoption as sons through Jesus Christ according to 'the kind intention of His will'. This is also translated 'the good pleasure of His will'. Both of these translations are a little weak. It is His will motivated by His love. John said that 'we have come to know and have believed the love which God has for us'. He declared, 'Behold what manner of love the Father has bestowed on us, that we should be called the children of God!'

The love of the Son is expressed by His willingness to empty Himself to an endpoint and lay down His life by offering. One of the most remarkable statements regarding the love of the Son is found in the Gospel of John. It says that Christ, 'having loved His own who were in the world, He loved them *to the end*'. The ability to love us to the endpoint of a death is the unique characteristic of the Son's love. His love was demonstrated for us by His willingness to die for us. Paul spoke of 'the Son of God, who loved me and gave Himself up for me'. And again, 'Christ also loved the church and gave Himself up for her'.

The love of the Holy Spirit is a sanctifying and preserving love which guards the sanctity and dignity of each and every person. He jealously guards the Everlasting Covenant and yearns for its fulfilment. His love is revealed as a consuming fire. In this way, Moses declared, 'The Lord your God is a consuming fire, a jealous God'.

References:

IJn 4:8, 16
Eph 1:5
IJn 3:1

Joh 13:1
Gal 2:20
Deu 4:24

Further Study:

Daily Proverb:

1 Peter 1

Proverbs 17

The grace of God

If love is the motivation of the Father, Son and Holy Spirit, then grace is the power, authority, and capacity for Them to make offering. He is the 'God of all grace'. When we talk about grace, we are referring to much more than the unmerited favour of God. It is the capacity of Father, Son, and Holy Spirit to make offering and thereby fulfil Their Covenant will and purpose. There is a particular and unique offering of the Father, Son and Holy Spirit which is enabled by grace. The Scriptures clearly identify the 'intrinsic capacity' of God the Father, God the Son and the Holy Spirit. When we refer to 'intrinsic capacity', we mean that there are some things that only the Father can do; some things that only the Son can do; and some things that only the Holy Spirit can do.

The Father is the source of an inexhaustible supply of life. It is His unique capacity to multiply life and identity. For this reason, He is called 'the Father of lights' and 'the Father of spirits'. It is the Father who gives spiritual identity to sons of men. And further to this, He is the only One who has the capacity to beget sons of God. It is the Father's unique work to bring many sons to the glory of sonship. In a similar way, we can identify a number of capacities that belong exclusively to God the Son. The first and most obvious is that the Son can empty Himself. This is something that the Father cannot do because the supply of His life is inexhaustible. The Son is the only Person in the Godhead who has the capacity to empty to an endpoint and lay down His life to a death. For this reason, it is the unique work of the Son to be our Redeemer and the Pioneer of our salvation.

References:

1Pe 5:10 Php 2:7
Joh 10:17-18 Jas 1:17
Isa 53:10-12 Heb 12:9

Further Study:

Hebrews 2

Daily Proverb:

Proverbs 18

Laying down and emptying

What was the unique offering of the Father and Son that brought forth the Everlasting Covenant? In the counsel of the Lord, the Father communicated His desire for many sons, and the Son communicated His willingness to empty Himself so that the desire of the Father could be fulfilled. The Son declared, 'Not My will, but Yours be done'. In this fellowship, the Father proceeded to lay down the fullness of His life to the Son. We read in Paul's letter to the Colossians that 'it was the Father's good pleasure for all the fullness to dwell in Him'.

The fullness of the Father's life was laid down to God the Son as the life predestined to be given to a multitude of sons of God. This life was given to God the Son as His possession. When we speak of '*laying down life*', we are not necessarily talking about a death. It is simply the initiative of one to give, commit, and offer their life to another. Jesus said, 'Greater love has no one than this that one lay down his life for his friends'. And likewise He said, 'You did not choose Me, but I chose you, and appointed [laid down to] you that you would go and bear fruit'. 'Laying down' is the expression of love by giving and offering.

The Father laid down His fullness to the Son, and then the Son proceeded to empty Himself. When we refer to '*emptying*', we are likewise speaking about offering and giving, but with a different intention to 'laying down'. Emptying is always to the death of an endpoint. The symbolism is obvious. When a vessel is empty, it has been poured out to an absolute endpoint. The Scriptures reveal that everything which the Lord initiates, He does by laying down and emptying. Laying down is the primary initiative of the Father and emptying is the primary initiative of the Son.

References:

Luk 22:42 Isa 50:5-6
Col 1:19 Gal 2:2
Joh 15:13, 16

Further Study:

Galatians 4

Daily Proverb:

Proverbs 19

He did not grasp equality

When the Father laid down His fullness to the Son, the apostle Paul tells us that the Son emptied Himself. There are some translations that say ‘He made Himself of no reputation’, however this fails to capture the full extent and meaning of the Son’s offering. We read in Paul’s letter to the Philippians that although the Son existed in the form of God, He ‘did not regard equality with God a thing to be grasped, but *emptied Himself*, taking the form of a slave’.

What kind of *equality with God* was Paul referring to in this verse? We know that God the Father has been sanctified to be the expression of all fatherhood in the community of Elohim. It is God the Father who has the capacity to multiply sonship. This is the activity of fatherhood. In a similar way, we know that God the Son has been sanctified to be the expression of all sonship in the community of Elohim. It is the work of God the Father to multiply sonship, and it is the right and prerogative of God the Son to express all the sonship that the Father multiplies. In this way, God the Father and God the Son are *equal* in expressing fatherhood and sonship.

It was *this equality* that the Son did not consider a thing to be grasped or taken to Himself. When the Father laid down His fullness to the Son, He emptied Himself of His right and prerogative to be the only identity expressing sonship in the fellowship of Yahweh. He emptied Himself to make room for a multitude of sons to be gathered into the fellowship of Yahweh. He made space for ‘all things new’. This is the unique grace and capacity of God the Son. He can empty Himself to an absolute endpoint, to make room and establish a new beginning.

References:

Php 2:7
 Heb 2:9-11
 1Co 8:6

Rom 8:14-18
 Eph 1:5
 Rev 7:9

Further Study: Hebrews 12

Daily Proverb: Proverbs 20

What did the Son empty?

When God the Son emptied Himself, He did not empty His identity. He is, and always will be, God the Son. He cannot give His identity to another. God the Son emptied all the fullness of life that had been laid down to Him by the Father as the riches of His inheritance. These riches are the fullness of the Father's life. And they are the riches of our inheritance as sons of God. As Paul has said, 'You know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich'.

It is important to recognise that God the Son did not empty Himself so that He could be filled by the Father. We know that there is no trading in the fellowship of Yahweh. When God the Father laid down the fullness of His life to the Son, it was the Son's right and prerogative to be the full expression of this life. However, rather than hold onto this equality with the Father, He chose to empty Himself. The Father did not demand or require this offering from the Son. It was the Son's initiative to empty Himself for our sake.

When God the Son emptied Himself in the Covenant of Yahweh, two things happened concurrently. Firstly, He emptied Himself to an absolute endpoint so that room was made for new creation. Secondly, the life of Yahweh that was laid down to Him was multiplied as the life of a multitude of sons. In this one offering, God the Son emptied Himself and the life of new creation was brought to fullness. We could say that as God the Son *decreased* by emptying, the life of new creation *increased* by this same offering, being 'filled up to all the fullness of God'.

References:

Isa 42:8

2Co 8:9

Eph 3:19

Joh 12:24

1Co 15:36

Heb 2:9-10

Further Study:

Daily Proverb:

Philippians 2

Proverbs 21

Emptying to the Father's bosom

God the Son emptied Himself in the Covenant of Yahweh to make room for a multitude of sons. However, more than this, He emptied Himself into the Father's bosom and was begotten as the Son of God the Father. He committed His own glory as God the Son to the Father's keeping. He became the Father's possession and submitted Himself to an order of headship. Headship is the order by which the life of new creation proceeds. For this reason, the apostle Paul declared, 'Christ belongs to God' and 'God is the head of Christ'.

It is essential to realise that God the Son had no beginning. He was 'before all things', but emptied Himself to a beginning so that a multitude of sons could be brought to glory. When the Father declared, 'You are My Son, today I have begotten You', this was something altogether new in the fellowship of the Godhead. He was not the Son of God until He was begotten in the Father's bosom. He *became* the Father's Firstborn. This is an amazing revelation. The relationship of the Father and the Son has been eternally redefined by the Everlasting Covenant. The identity of the Son has not changed, but His relationship to the Father has changed for our sake. The Father has declared, 'I will be a Father to Him and He will be a Son to Me'.

God the Son emptied Himself to become the Son of God and then the Son of Man, so that we, the sons of men, can become the sons of God. This offering of the Son is the foundation of the gospel of sonship. When Jesus Christ had completed the work of bringing many sons to glory, He was raised, seated and glorified at the Father's right hand. He received again the glory that He had with the Father before the foundation of the world as God the Son.

References:

1Co 3:23

Luk 3:22

1Co 11:3

2Pe 1:17

Heb 1:5

Further Study: Colossians 1

Daily Proverb: Proverbs 24

The covenant Seed

In his letter to the Galatians, Paul spoke of Christ as the ‘one Seed’ to whom all the covenantal promises have been made. He said, ‘Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds” as referring to many, but rather to one, “And to your seed”, that is, Christ’. Jesus Christ is the covenant Seed as both the Son of the Father and the Son of Abraham. He not only emptied Himself to be begotten as the Son of God, He also humbled Himself to be born in the lineage of Abraham. He has partaken of our flesh and blood. He is the Son of God and the Son of Man.

The important point is that when He was begotten as the Son of God and the covenant Seed, the name of every foreknown son of God was contained in Him. He also contained the life that had been predestined to be given to this great multitude of sons. The miracle of the seed is that when it falls into the ground and dies, it brings forth a great multitude after its own kind. Jesus said, ‘Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain’.

The one life of Yahweh is multiplied, by resurrection, like a seed that brings forth life after its kind. A new plant is not the seed; rather, it is a *new entity* from the seed. In the same way, the divine nature has been given to us through the death, burial and resurrection of Jesus Christ who is the covenant Seed. We are born again when we receive the incorruptible seed of His life. It is the one life of Yahweh, but it has been given to us, by offering, to become our eternal inheritance as sons of God.

References:

Gal 3:16
Joh 12:24
Heb 2:14-17

1Pe 1:23
1Jn 5:12

Further Study:

Daily Proverb:

Genesis 17

Proverbs 25

The Lamb of Yahweh

The apostle Peter declared that we have been redeemed with 'precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.' Jesus died on the cross as the Lamb of God, but we need to consider how He became the Lamb of God before the foundation of the world.

The Lamb is the offering of all three Persons of the Godhead, but this offering is embodied and revealed by God the Son. God the Son was sanctified to be the Lamb of Yahweh in the Covenant of Yahweh. We recall the words of Abraham to Isaac, 'God will see *Himself* a Lamb'. Of course, God the Son has no physical similarity to a lamb. He is the second Person of the Godhead. He is 'as a Lamb' and His blood is 'as of a lamb'. In the Scriptures, a lamb is always an offering; and more than this, it is the representative symbol of all offering. It was the offering of God the Son that produced 'the blood of the Everlasting Covenant'.

In the first instance, the offering of God the Son as the Lamb was completely within the fellowship of Yahweh. As the Lamb of Yahweh, the Son offered Himself to God as a fragrant aroma. We must consider that although this offering was within the Godhead, it was nevertheless for our sake. God the Son loved us and gave Himself up for us. When God the Son emptied Himself to the Father's bosom, He was begotten as the Son of God and became the Father's Lamb with the redeeming blood of the Firstborn. He became the Father's offering as the provision for every son in the Father's house.

References:

1Pe 1:19

Gen 22:8

Eph 5:2

1Co 5:7

Mat 20:28

Gal 1:4

Further Study:

Numbers 28

Daily Proverb:

Proverbs 26

The Lamb slain

When God the Son emptied Himself to an absolute endpoint, He was slain 'as a Lamb' and the covenant was 'cut'. The covenant was not in force until it was cut 'open', so to speak, to make room for new creation. The writer to the Hebrews pronounced the necessity of the death of the One who made the covenant. Even the first covenant was not inaugurated without blood. For this reason, the Scripture refers continually to the blood of the covenant. The Lamb and His precious blood reveal the capacity of God the Son to be the Testator of the Everlasting Covenant and the Mediator of the New Covenant.

We cannot speak about the Lamb of God without identifying the blood of the Lamb, or the blood of the Everlasting Covenant. The Lamb is the offering of Yahweh and blood is the life of the offering. The key point to understand is that the blood is the fellowship of the life of Yahweh that has been given to us by offering. It is the blood of the Everlasting Covenant. Likewise, Jesus called it the blood of the New Covenant. He said to His disciples at the last supper, 'This cup which is poured out for you is the new covenant in My blood'.

We *behold the Lamb* when we see the offering of Jesus Christ on the cross for us. The offering of Jesus Christ on the cross, in time, reveals the way of offering within the fellowship of Yahweh before time and outside of time. Like a window into the unsearchable and unfathomable way of Yahweh, it reveals the hidden wisdom of God. The way of offering is the wisdom and power of God. The Lamb was slain *before* the foundation of the world in the fellowship of Yahweh, but this one offering has been manifest 'once' in these last times for our sake.

References:

Heb 9:16, 18

Luk 22:20

1Co 1:24

1Pe 1:20

Rev 13:8

Further Study:

Daily Proverb:

Isaiah 53

Proverbs 27

Behold the Lamb

It is significant that when John the Baptist saw Jesus, he declared, 'Behold the Lamb of God'. The Jews who heard this proclamation would have been all too familiar with the offering and sacrifice of a lamb. Each household in their entire nation was redeemed from slavery in Egypt by the blood of a lamb. They celebrated the Feast of Passover every year in remembrance of this mighty deliverance.

In addition to the sacrifice of the Passover lamb, the Jews would have associated a lamb with the daily burnt offering. The Scripture accounts for the offering of lambs as burnt offerings since the very beginning. When the Lord asked Cain and Abel to bring an offering, it is recorded that Abel was 'a keeper of sheep' and he 'brought of the firstborn of his flock'. By the time of Moses, a lamb was offered as a burnt offering every morning and every evening on the altar of the tabernacle. This was the continual burnt offering throughout all generations.

When we consider these two distinct offerings of a lamb, it is not surprising that John the Baptist made his proclamation concerning the Lamb of God on two separate and distinct occasions. On the first occasion, he declared, 'Behold, the Lamb of God who takes away the sin of the world!' The Lamb who redeems mankind from sin is the Passover Lamb. On the next day, the Baptist watched Him 'as He walked' and simply proclaimed, 'Behold, the Lamb of God!' This second declaration is much more foundational, and it bears no relevance or reference to sin. This is the Lamb for the continual burnt offering. The Lamb of God is not firstly given for sin. He is the Lamb who 'offered Himself without blemish to God'. He is the Lamb who is the revelation of all offering within the fellowship of the Godhead.

References:

Gen 4:2, 4

Gen 22:8

Exo 29:42

Joh 1:29, 36

Further Study:

Hebrews 9

Daily Proverb:

Proverbs 28