

Two fathers making offering

The apostle James gives us a very clear picture of the heart and faith of Abraham as he did the works of God. He said that when Abraham was tested, he offered up Isaac. He, who had received the promises, was offering up his only begotten son. All these events in Abraham's life show us the origin of the adoption. We see Abraham and God the Father working together; two fathers with one Son, Jesus Christ.

If we truly understand this miracle of life in the covenant, we will recognise that the Father's love is 'first love'. Writing to the Romans, Paul said that the Father did not spare His own Son, but delivered Him up for us all. And then he declared, 'Shall He not with Him also freely give us all things?' The suffering Father gave Him up for us all. The suffering love of the Father produces and brings forth the capacity for offering in true sons in the faith. The capacity to present ourselves and make offering is brought forth by this kind of love.

This suffering love was evident in Abraham, the father of us all, when he joined the heavenly Father to bring forth the only begotten Son as our great High Priest, who offered Himself for us. When Abraham was given the covenant promise, the Son of God became his Son. Then fatherhood and priesthood worked together so that resurrection life could be multiplied through offering. Abraham's faith as a father was defined as he offered up his only son on Mt Moriah. He offered his son in the faith of resurrection. The adoption of many sons is also defined and understood this way. It is faith for the resurrection of many sons in the end of age when Jesus Christ returns in glory.

References:

Heb 11:17-19 Jas 2:21-24
Gal 3:16 Rom 8:22
Heb 7:27 Joh 12:24

Further Study

Jas 2

Daily Proverb

Proverbs 29

The suffering of fatherhood

When Jesus Christ died on the cross, each member of the Godhead suffered. Each One was fully engaged and participated in the offering of Jesus Christ, the Son. Paul said that 'God was in Christ reconciling the world to Himself'. Likewise, John tells us that the Father was making offering. God 'so loved' the world that He 'gave' His only begotten Son. He 'offered Him up' so that we would not perish but have eternal life.

At Calvary, as it was at Mt Moriah, fatherhood and priesthood were active and working together in relation to the offering. Abraham was both a father and a priest on Mt Moriah. He suffered when he offered up his son. His suffering was joined to that offering. When he took the knife to slay Isaac, he was fully involved in the offering of the Son. By presenting his son as a burnt offering, he was participating in Christ's offering. And because of this faith, Abraham has been given both resurrection and everlasting life as a son of God.

The suffering of fatherhood was seen when Abraham offered up Isaac to secure sonship and adoption for his seed after him. The one who had received the promises, offered up his only begotten son. Abraham was tested when he offered up Isaac. His fatherhood was put on trial. And he experienced the suffering of giving up his own son to God. But as Abraham was giving up his son to God, the Father was giving His Son up for us. Abraham suffered with God the Father who 'did not spare His only Son, but freely gave Him up for us all'.

References:

2Co 5:19 Joh 3:16
Rom 6:3-4 Rom 8:32
Heb 11:17

Further Study

Gen 22

Daily Proverb

Proverbs 30

Joining the covenant by sacrifice

It is incredible to consider that Abraham's suffering was joined to the suffering of God the Father who gave up His only Son for us. Abraham joined the faith of God the Father and gave, by offering, all the way through to Christ. He offered so that he could arrive at sonship himself. But much more than this, he gave his son to guarantee the adoption for a great multitude of sons in his 'one Seed', Christ. The blessing of sonship is the Everlasting Covenant that God made with Abraham throughout the course of his pilgrimage and then confirmed by oath on Mount Moriah.

In the book of Romans, it is said of the Father that 'He did not spare His own Son but gave Him up for us all'. And again we read, 'God sent His own Son in the likeness of sinful flesh and as an offering for sin'. John has exhorted us to behold and to understand the kind of suffering love that the Father has bestowed on us, enabling us to become sons of God.

As true sons in the faith, we must offer ourselves to do the works of righteousness which the Father has ordained and predetermined for us. When we do so, fathers in the faith are suffering with us, in travail, so that we will be redefined by offering, according to the 'covenant' as a 'living sacrifice'. This is what makes us true sons of the covenant. As the psalmist said, 'Gather My godly ones to Me, those who have made a covenant with Me by sacrifice'. We belong to Christ as we receive from Him and join His offering. We become His possession. As the prophet Malachi said, 'You shall be Mine in the day that I make up My jewels'.

References:

Joh 8:56 Rom 8:3
Psa 50:5 Rom 12:1-3
Mal 3:17 1Jn 3:1

Further Study

Heb 6

Daily Proverb

Proverbs 31

The faith of Abraham

The thing that is most remarkable about the faith of Abraham is that he believed that the Son of God would be born *from his flesh*. Abraham believed that the Father's Son would become his Son. And he believed that the Father's offering and would be *his* offering also. When he believed, then it was reckoned to him as righteousness. When he was tested, Abraham obeyed the word of offering and believed for resurrection. By this faith, he was seeking the full realisation of the adoption in his own flesh, according to the promise that was given to him. Abraham believed the word of the promise. And when Abraham believed for resurrection on Mt Moriah, the adoption was certain. It was established and sealed for him within the Everlasting Covenant. According to the apostle James, the offering of Isaac is the seal of the inheritance of sonship for Abraham and his offspring.

By his works of faith, righteousness was imputed and Abraham was justified. Faith was working in his works. The first work of faith that Abraham accomplished was his obedience to the word of God. And this was 'the continual' for him. Nevertheless, he was tested repetitively, and in each trial Abraham obeyed. When he was asked to offer up Isaac to God as a sacrifice, he who had received the promises was justified. Abraham's only begotten son, Isaac, of whom it was said, 'In Isaac your descendants shall be called' went with him on a three day journey to become the fathers offering. On the mountain called Moriah, Abraham offered him up to God and received him from the dead, as a type. However, for Isaac himself to receive the promise of the adoption into his house, he had to be joined to the offering of Christ also.

References:

Gen 25:5
Jas 2:21
2Co 5:19

Rom 4:2
Heb 11:18

Further Study

Heb 11

Daily Proverb

Proverbs 1

The unfolding covenant of sonship

The promise of sonship has come forth from the covenant of Yahweh. And there are seven stages in the progressive revelation of the Everlasting Covenant, the covenant of sonship. The Scripture accounts that the Lord made an Everlasting Covenant with Adam, with Noah, with Abraham, and with David. Jesus Christ was the mediator of this Everlasting Covenant as the New Covenant, with both Jew and Gentile in one body. This New Covenant culminates in the perfection of the church on the Day of Atonement, and the resurrection of all believers at the last trumpet for the new heavens and new earth. These are the primary waypoints in the unfolding of the covenant purpose of God.

We know in the prophetic timetable of the Lord, there was a 'creative week' and there is a 'redemptive week', which concludes with the seventh day millennial rest. When we use the term 'redemption', it is more than buying mankind back from the death of sin. Redemption is the entire process by which the Lord guarantees His inheritance in a 'purchased possession' for the new heavens and new earth. The Lord's work during this redemptive week is to bring many sons to glory in preparation for the age to come. The sixth day concludes with the fulfilment of the adoption, the redemption of our bodies in the resurrection at the last day. At the end of the seventh-day millennial rest, the Lord ushers in the new heavens and new earth. God is all in all. The statement is made, in fulfilment of the Everlasting Covenant, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people'.

References:

Gen 2:16-17 Gen 9:16
 Gen 17:7 2Sa 23:5
 Rev 21:3

Further Study

Rev 21

Daily Proverb

Proverbs 2

The unfolding of the covenant

It is important for us to understand the progressive revelation of the Everlasting Covenant throughout history, because these are the same stages of faith that every believer negotiates as the Lord includes them in the fellowship of the covenant. In his letter to the Corinthians, Paul identified the beginning and end of this pathway of sonship when he declared, 'First the natural, then the spiritual'. And further to this, 'The first man is from the earth, earthy; the second man is from heaven'. The first man was Adam. Yahweh the Son formed his body from the dust of the ground and then breathed into his nostrils the 'breath of lives'. He became a living soul, with identity and *psuche* life. Adam had a name, a work, and a predestination, but his sonship was not yet complete. He was from the earth, earthy, and needed to proceed forward in faith to bear the image of the second man from heaven, the Lord Jesus Christ.

Yahweh the Son committed to Adam the mandate and accountability of being the father of the entire human race. 'He has made from one blood every nation of men to dwell on all the face of the earth.' We receive identity and (soul) *psuche* life when we are conceived in our mother's womb in the lineage of Adam. This is the first stage of sonship for every person. We are born of flesh, born as sons of men, with the freedom of accountability to choose whether we will seek God to become 'spiritual' and apprehend the hope of eternal life, or continue going our own way which results in eternal death. On this basis, Paul reminded the Romans that 'each one of us will give an account of himself to God'.

References:

1Co 15:45-47
Gen 2:7
Act 17:26
Php 3:12

Further Study

1Co 15

Daily Proverb

Proverbs 5

The blessing of Abraham

The adoption was given to Abraham by a word coming from the Everlasting Covenant. The Lord promised Abraham, 'In your seed all the nations of the earth will be blessed'. He confirmed this immutable promise by oath, swearing by Himself, for it is impossible for God to lie. Abraham had faith for both aspects of the adoption; that is, our flesh becoming His by incarnation, and His flesh becoming ours by receiving His word and resurrection. He believed that Jesus Christ would be born in his lineage and, therefore, would lay hold of his flesh. And he also believed that Jesus would lay down His life, like a seed going into the ground to die, to give and multiply His life to us by new birth and resurrection in the end of the age.

Every person was predestined to adoption as sons through Jesus Christ, from before the foundation of the world. Our name and the works of our sonship have been recorded in the Lamb's book of life. This was the gospel that Yahweh the Son preached to Abraham, saying, 'All the nations of the earth will be blessed in you'. There are two elements to this blessing. The first is the blessing of Abraham, which is the adoption. We are blessed 'with Abraham the believer' when we receive adoption as sons. The second element is the blessing of the adoption, which is the promise of the 'eternal inheritance'. The promise and inheritance of the adoption is the divine nature. Abraham did not receive this during his lifetime, but God has granted us this precious and magnificent promise by new birth. Jesus Christ is the mediator of a New Covenant so that we become partakers of the divine nature as sons of God who are born of the Spirit.

References:

Gen 22:18 Heb 6:18
Rom 4:3 Gal 3:16
Heb 2:17 Eph 1:5
Heb 9:15 2Pe 1:4

Further Study

Gen 22

Daily Proverb

Proverbs 6

Mercy and forgiveness given to David

King David testified that the Lord ‘made an Everlasting Covenant’ with him. And it was ‘ordered in all things, and secured’. The Lord blessed David in two ways. The first is the blessing received when mercy was activated and sin was not imputed to him. In one of his psalms, David wrote, ‘Blessed is the man whose transgression is forgiven, whose sin is covered. How blessed is the man to whom the Lord does not impute iniquity, and in whose spirit there is no deceit.’ The apostle quoted the words of David to the church in Rome. We need to remember that Abraham lived before the law covenant, but David lived under the law covenant. Paul tells us that ‘until the law, sin was in the world, but sin is not imputed where there is no law’. The righteousness of David was that he allowed the law to be his tutor to lead him to Christ. David understood that Jesus would nail the law to the cross, suffer its punishment, fulfil its obligations, and bring it back into harmony with life.

David embraced a life of continual offering in the faith that he was joining himself to the offering of the cross. And therefore, he was able to come back from the death of sin with Christ. He testified of the blessing that comes to a man who is joined to the offering of Christ so that sin is no longer imputed against him. And more than this, he rejoiced in the law of God, knowing that Christ would nail it to the cross and make it the law of the Spirit of life. David declared, ‘Blessed is the man whom You instruct, O Lord, and teach out of Your law’. And likewise, ‘Blessed are the undefiled in the way, who walk in the law of the Lord’.

References:

2Sa 23:5 Psa 32:1-2
Rom 4:6-8 Rom 5:13
Gal 3:24 Col 2:14

Further Study

Psa 32

Daily Proverb

Proverbs 7

The faith of David

Abraham and David believed for the incarnation of Christ. And they believed with Christ for His death, burial, and resurrection as the Firstfruits of all those who sleep. In this particular way, David believed for the resurrection of all believers in the last day. This is 'the sure mercies of David'; but his faith went further. He beheld the ascension and glorification of Jesus to the Father's right hand. He beheld the Father say to the Son, 'Sit at My right hand, until I make Your enemies Your footstool'. David saw Jesus seated at the right hand of the Father as the immortal Head of the many-membered body of Christ. He saw the Father bestow upon Him the name above every name and put all things under His feet.

We know that the Father receives us on the merits of Christ's mediatorial work. When we come to the Father through Christ, we humbly and accountably stand before the Father and confess our need for mercy. If we confess our need for forgiveness, and our willingness to forgive others, we find mercy and forgiveness. Then the Father begins to teach us in His secret place and, like David, we begin to know the 'secret of the Lord'. Jesus said concerning those who come to the Father in the secret place, 'They shall all be taught of God'. And further to this, 'Everyone who has heard and learned from the Father comes to Me'. The secret is the mystery hidden in past ages. It is the administration of offering in the body of Christ by which we inherit the substance of our sonship. This is the covenant purpose of God, bringing many sons to glory. We have been born as sons of God in this lifetime, but we will be glorified as sons of God in the resurrection at the last day.

References:

1Co 15:20-23 Act 13:34
1Th 4:14-15 Psa 110:1
Eph 1:20 Joh 6:45.

Further Study

Psa 25

Daily Proverb

Proverbs 8

The Son became the Father's possession

How did Christ come to belong to the Father as His possession? We know that there is an order of offering established in Yahweh for the sake of the New Covenant. Within the Covenant of Yahweh, God the Son presented Himself and laid His life down to the fellowship of that covenant. The Son laid down His life as His own freewill initiative. It is important for us to understand that when He emptied Himself in the fellowship of Their covenant to become the Son of the Father, He did not lose His identity. He was, is, and always will be Yahweh the Son. He is 'I Am'. Nevertheless, He laid aside all of His intrinsic glory and prerogatives to become the Father's Son and Slave. The Father declared, 'You are My Son, today I have begotten You'. By this means, He became the Father's Son and possession forever. And, as the Father's Son, Christ received all the fullness of Deity as His own possession. He became the possessor and heir of all things.

The Son became the Father's possession to be given, and the Father gave the Son. Hence, the Gospel of John declares, 'For God so loved the world that He gave His only begotten Son'. This issue of 'belonging' and possession becomes a critical consideration for us. Just as the Son laid His life down to become the Father's Son and possession, we also need to ask the question, 'To whom do we belong and for what purpose do we belong to them?' Paul proclaimed, 'You belong to Christ; and Christ belongs to God'. Just as Christ belongs to the Father by offering, so we belong to Christ by offering. Jesus Christ has full and complete authority over us. We are reminded of the words of Paul, 'You are not your own'.

References:

2Co 10:7 Col 2:9-10
Act 13:33 Rom 8:9
1Co 3:23 1Co 7:22
Joh 3:16 1Co 6:19

Further Study

1Co 3

Daily Proverb

Proverbs 9

The Father's Slave and offering

The principle of slavehood is the right of one to *possess and to give another life*. Christ is the Father's Son, but He is also the Father's Slave. The Son is able to give the Father's life. And the Son has been given to Abraham as his seed. Abraham has given Him up as an offering. It is right there that we see 'two fathers and one son'. The heavenly Father has given His Son so that He could be 'the Seed' of *zoe* life. And as Paul said, 'To Abraham and *his seed* was the promise'. It was given to Abraham and his seed; that is, the one Seed, Christ.

The Covenant of Yahweh is a covenant of continual offering. 'Presenting Himself' in this mode of continual offering is central to everything that the Son did within His covenant journey. This is the 'way of the Lord'. Having laid everything down in Their Covenant, the Son was given as an offering, a living sacrifice, for our sakes. And this is the model that the apostle Paul has laid out for us. He proclaimed, 'Let this mind be in you which was also in Christ Jesus'. Paul compelled us to join the offering of Christ by presenting our bodies as a living sacrifice.

When the Son emptied Himself, He became the possession of the Father. Then all of the resources and all of the treasures of the Father were His by inheritance. They became the Son's possession and He became the Father's Firstborn. He belongs to God the Father. And we belong to the Son. All His riches and treasure are ours by inheritance as we join the offering of Christ and become His possession. When we join His offering, we are sanctified to the freedom of *love*-motivated obedience, thus revealing the name and works that the Father predestined for us

References:

Php 2:5-7
Exo 40:32
Gal 3:16
Rom 12:1

Further Study

Php 3

Daily Proverb

Proverbs 12

A better resurrection

As a father, Abraham found resurrection as the fruit of his offering, when he received Isaac back from the dead 'as a type' of Christ. Resurrection life is identified by the Scripture as the inheritance of the adoption. Paul defines the adoption in relation to 'a better resurrection'. This better resurrection is referring to something better than mortal life. It is life lived in an immortal body as a son of God in the new heavens and new earth. Our immortal body will be fashioned to be exactly like Christ's resurrection body. In Romans chapter four, Paul teaches us that resurrection life is multiplied by offering.

As the Seed of life, the Son has possession of all our identities. All our names have been laid down to Him, as the Seed of new creation, by the Father. We belong to Him as His possession. When He emptied Himself to become the Son of God, and then the Son of Abraham, the only thing He retained was His identity. When we look at the Seed of Abraham, we're looking at that which comes forth from God, and that which comes forth from Abraham. In the book of Galatians, Paul says that the promise of sonship was given to Abraham and his Seed by adoption.

The offspring of Abraham is the Seed 'singular', that is Christ, and those who belong to Christ are sons of Abraham. In Abraham, the divine nature was promised to every believer as the inheritance and blessing of the adoption. It was promised to Abraham that Jesus Christ would be born in his flesh, as his Seed. And more than this, Abraham understood that Christ would offer Himself as the incorruptible Seed going into the ground to die, to bring forth a multitude of sons by resurrection to immortality. This is what Nicodemus should have understood.

References:

Gal 3:27
Joh 8:39
Joh 3:1-12

Further Study

Joh 3

Daily Proverb

Proverbs 13

The priesthood of Christ

The administration of the Son is given to the church as a kingdom of priests. When Abraham offered up Isaac, he joined himself to the offering of Christ. He did this as a priest. But he also offered as a father. Abraham presented his son, his own flesh and blood, as a living sacrifice. He joined Isaac to the offering and priesthood of Christ. As our great High Priest, Jesus Christ offered Himself as a living sacrifice. As the *Priest* from the Father, He was made like one of us. Because 'He was tempted in all things as we are', He can be compassionate, and we can have strong confidence. At all points, Jesus Christ 'is a merciful and faithful High Priest'. He is the mediator of the New Covenant so that we can inherit the great and precious promise of the divine nature. This is the promise of an eternal inheritance. God the Son was 'made like the Son of God', and 'made like His brethren in all things', for this very purpose. By the conforming work of the Father, He was made a Priest to offer Himself for us.

Because Christ laid down His life in the covenant, the names of all men and women have been given to Him as the covenant Seed. They are His possession. He is the Seed of God. Further to this, God promised to give Christ to Abraham to become his Seed. He would partake of our flesh and blood and become our great and merciful High Priest. Abraham believed the word of God spoken to him, that sons of men were predestined to become sons of God through Christ. By the resurrection of Christ, men and women from all nations can join the faith of Abraham and believe, right through to the final adoption, the final resurrection.

References:

Rev 1:6
Gal 3:16
Heb 4:15
Heb 9:15

Further Study

Rom 8

Daily Proverb

Proverbs 14

From faith to faith

The book of Romans speaks of the 'righteousness of God' in bringing many sons to glory. This is to be revealed from 'faith to faith'. The word proclaims the faith of God, and faith comes to the believer when they receive and believe the word. This is the 'hearing of faith'. We know that 'faith comes by hearing and hearing by the word of God'. In every stage, those who obey the word of God live by faith and find grace to do the righteous works that belong to their name. In every age and generation, the Scripture has been true, 'The righteous shall live by faith'. When a messenger proclaims a word, then our name which is written in the Lamb's book of life is proclaimed. Illumination and faith come by hearing a word. This word illuminates us to the works belonging to our name. We receive grace to fulfil those works in the message preached.

Since the beginning, the righteous have lived by faith, gained approval by faith, and died in faith, awaiting the resurrection of the last day. Remember Daniel who was told to 'go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days'. The book of Hebrews shows the progression of faith from one believer to the next, so that the righteousness of God is being revealed from faith to faith. In every stage, the word of the Lord proclaims the promise of an inheritance to come. The word confines and 'shuts up' the hearer to a pathway of obedience before they can inherit the substance of the promise. By the word of faith, the hearer is 'shut up' to a faith that is yet to be revealed and made substantial.

References:

Rom 1:17 Rom 10:7
Gal 3:2-5 Eph 2:10
2Co 6:1 Dan 12:13

Further Study

Dan 12

Daily Proverb

Proverbs 15

Recovery to the hope of sonship

Adam possessed the hope of eternal life in the blessing of the covenant before the fall. However, when he disobeyed God, death entered the world and this hope was lost. The Lord took action Himself and a process of offering was immediately established at the doorway of the garden of Eden for this hope to be recovered. When Cain brought his offering from the ground, he was rebelling against his own name and works. Abel, his brother, was the prophet; but Cain was to be the king priest as the firstborn of all creation. The Lord gave Cain multiple opportunities to 'respond well' and be redefined by offering. He warned him that sin was crouching at the door. When Cain was offended by the word, and ultimately rose up and slew his brother Abel, he was sent from Eden to the land of Nod. He became a vagrant wanderer, lost and 'without hope' in this world. Cain became what the Scriptures call the 'natural man' who cannot accept the things of the Spirit.

In complete contrast to 'the way of Cain', the book of Hebrews accounts that Abel, Enoch and Noah were recovered to the hope of sonship by the faith of offering. The Scripture accounts that Abel obtained the testimony that he was righteous, Enoch obtained the testimony that he was pleasing to God, and Noah found grace and became an heir of righteousness by faith. For us, without Christ, we are dead in trespasses and sins, having 'no hope' and without God in this world. When we hear the gospel preached by messengers, with the Holy Spirit, we are illuminated concerning the hope of sonship. So we must flee to Christ for refuge to take hold of this hope set before us.

References:

Gen 3:21 1Co 2:14
Gen 4:1-16 Heb 11:4-7
Heb 6:15

Further Study

Gen 4

Daily Proverb

Proverbs 16

New birth in Jesus Christ

Jesus explained to Nicodemus that we must be born of the word of the covenant - that is, from 'the first' and from 'above' - to see the kingdom of God. And we must be born of water and born of the Spirit to enter the kingdom of God. Now that Christ has come and offered Himself for us, we must receive each of these three aspects to be born as an authentic son of God. A slave of sin does not remain in the house forever. The Jews, like Nicodemus, did not understand that they were slaves of sin. Nor did they understand that new birth was necessary to enter the kingdom. They thought that they were sons of Abraham. Because they were Abraham's descendants, they thought they could inherit the promise of the adoption by keeping the law. In reality, the law only served to impute their sin against them and 'shut them up' to the faith of sonship in Christ.

There are three elements that are necessary for new birth. We are born of the word of the covenant when we receive the word from the beginning; the incorruptible seed of the word of God proceeding from the Everlasting Covenant concerning our individual sonship. We are born of water when we are planted in the likeness of Christ's death and the Father draws us out of the waters of judgement with Him. We are born of the Spirit when the Father sends forth the Spirit of His Son into our hearts crying, 'Daddy Daddy'. The Father comes with the Son to make His abode with us. At this same time, the Father and the Son give us the Person of the Holy Spirit to be with us forever. It is important to not confuse receiving the Person of the Holy Spirit with the baptism of the Holy Spirit, which is something further again.

References:

Joh 3:3-5 Joh 20:22
1Pe 1:23 Rom 8:15
Joh 8:3, 35-39

Further Study

Joh 8

Daily Proverb

Proverbs 19

The glorification of many sons

The apostle John says that ‘now we are children of God, and it has not appeared as yet what we will be. We know that when He appears we will be like Him.’ And Paul wrote to the Colossians, that ‘when Christ, who is our life, is revealed, then you also will be revealed with Him in glory’. We are eagerly waiting for the second coming of our Lord, who will transform the body of our humble state into conformity with the body of His glory. This will be the conclusion of our journey from natural to spiritual, when the corruptible puts on the incorruptible, and what is mortal puts on immortality. Then we will receive the full inheritance of our adoption in the redemption of our body. In that day, the prophecy is fulfilled for every believer, ‘Death is swallowed up in victory’.

Jesus Christ has all the authority of the Father’s throne as the ‘only begotten Son’. And He has also been glorified with the glory He had ‘before’ as Yahweh the Son. He is the glorified, immortal Head of His body. He is King of kings and Lord of lords. We do not yet see all things subjected to Him, but Jesus Christ will reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. This is the glorious hope of the gospel. There is an administration of offering and grace that destroys the power of death. When we clothe ourselves with Christ’s sonship by baptism, we are receiving grace from Him to do the righteous works of our name. Isaiah testified, ‘I will rejoice greatly in the Lord, My soul will exult in my God; for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness.’

References:

Isa 61:10 1Jn 3:2
 Col 3:4 Php 3:21
 1Co 15:54 Rom 8:23
 1Co 15:25-26 Heb 2:8

Further Study

Isa 61

Daily Proverb

Proverbs 20

The love of the Son

The love of Jesus Christ was poured out to us 'in the Everlasting Covenant' before the beginning. He has an intrinsic capacity to empty Himself within the Covenant of the Lord. Because of this, we can be gathered into Their fellowship and be brought to the glory of our eternal sonship in the Everlasting Covenant. Knowing that God the Father is the source of everlasting provision and supply, we can understand the Father's desire to bring forth and multiply sonship forevermore. Because of this knowledge, Yahweh the Son presented Himself in Their Covenant and laid His life down. It was love that motivated the Son to offer Himself. Then, having offered Himself, He did not lay His life down from His own initiative, but by command from the Father. The Father's commandment was according to the covenant of sonship. God the Son was fully obedient to the Father, because He was fully obedient to His own intrinsic identity and person.

We must remember that because the Father's love is unconditional, therefore, 'love's condition' is that we are obedient to our own name and calling. Concerning His coming, Jesus said, 'For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.' Jesus was making the point that the Father was filled with love for Him because He delighted in His Son's initiative and obedience. The Son delighted to do the will of the Father, and accordingly, became the Pioneer and Author of our eternal salvation. As we walk in the footsteps of Christ, the love of the Son constrains us to this very same pathway of obedience.

References:

Mat 26:28 Php 2:6-7
Eph 1:23 Col 1:9
Joh 10:17-18

Further Study

Php 2

Daily Proverb

Proverbs 21

The love of the Spirit

When the apostle Paul refers to the love of the Spirit, he is referring to the fellowship of brethren in the power of the Holy Spirit. Paul exhorted the Roman brethren, 'By our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me'. In this way, the Holy Spirit is working to establish the fellowship of the brethren. The Holy Spirit does not speak of Himself, nor does He reveal Himself. He is pouring out the love of God so that the brethren will lay down their lives one for the other. This is 'first love'. It is the love of God from the first and from the beginning.

When the brethren are gathered together in first love, and in the unity of the Spirit, then the Holy Spirit reveals Jesus Christ as our great High Priest who is walking among the churches with the Spirit without measure. When the brethren walk together, then Jesus is among them walking as the One who has the seven Spirits of God. It is His initiative to give this fullness of the Spirit of the Lord to the lampstand churches. He reveals the fullness of the Spirit of the Father, the Spirit of the Son, and the Holy Spirit. The Holy Spirit takes the possession of the Son and gives it to us. Then the anointing of the Spirit of the Lord is upon a lampstand church. The light of the seven Spirits of God brings a full focus and revelation of the Spirit of the Father, the Spirit of the Son, and the Holy Spirit, each in His own sovereignty as Lord. The love of the Spirit enables us to walk together as brethren, giving proper worth to each person's unique name before God.

References:

Rom 15:23 Joh 16:13
Joh 3:24 Zec 4:6
Joh 16:14-15

Further Study

Zec 4

Daily Proverb

Proverbs 22

The Covenant of the Lord

We know that Yahweh has no beginning and no end. The Scriptures teach us that as far as we are concerned, Their life is 'before'; that is, before the beginning. It is before all things. The term 'before', as it is used by the apostle John in the Scriptures, is for our sakes. It indicates that the life of Yahweh *Elohim* is 'immediate' (imminent) to Their Covenant. We know that there is no time in Yahweh. Their covenant life is not governed by natural laws. Yahweh is 'before' and above. They are in all, through all, and over all. Jesus said, 'Before Abraham was, I Am'. His name is 'I Am'. He is Yahweh *Elohim*.

The Father, Son and Holy Spirit have life in the fellowship of the Covenant of the Lord. Their life in the Covenant of the Lord is not 'eternal life', because eternity has a beginning but no end. However, when Their Covenant was established as an Everlasting Covenant, there was a beginning and Their name was made known to us. The Lord instructed Moses to tell the Israelites, 'The LORD [Yahweh], the God [*Elohim*] of your fathers ... has sent me to you. This is My name forever, and this is My memorial name to all generations.'

For the sons of God who are being brought forth as heirs of the covenant, their life is covenant life. And it proceeds from the Covenant of the Lord. The New Covenant is immediate; that is, within and from Their Covenant. And it is 'all things new'. Everything proceeding from Their fellowship is 'immediate' from Their covenant dialogue. Because there is no time there, there's no way of 'dating' the New Covenant. It is 'immediate' because of who They are. 'All things new' describes the very life of Yahweh as Lord.

References:

Col 1:17 Mar 12:29
 Eph 1:4 Eph 4:6
 1Pe 1:20 Joh 8:58
 Exo 3:15
 Gen 17:7, 13, 19

Further Study

Rev 21

Daily Proverb

Proverbs 23

The gospel of truth

What is the gospel that is preached to us by the messengers of Christ, with the Holy Spirit sent down from heaven? Writing as a messenger of the gospel, the apostle John declared, 'This is the message that we have heard from Him and proclaim to you'. The apostle Paul called this 'the message of truth' and the 'word of truth'. God desires all men to come to the knowledge of the truth. Hence, He sends His messengers to proclaim this message. The word of truth which we are proclaiming is the gospel of sonship. We are not preaching a social gospel, a political gospel, or a prosperity gospel. Nor are we proclaiming a gospel that is limited to salvation from sin. The covenant will and purpose of God is to bring many sons to glory. This covenant purpose fills the tapestry of the Scripture from beginning to end. The question before us is this: how do we, the sons of men, become the sons of God?

We read in Paul's letter to the Ephesians that God the Father 'predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will'. The adoption is the entire context in which we proceed from the natural to the spiritual; from sons of men to sons of God with an eternal inheritance. The promise and inheritance of the adoption is the divine nature. The process of becoming a son of God with an eternal inheritance continues for the entirety of our lives. It is not complete until the day of resurrection, the redemption of our body, which Paul calls 'the adoption'. The full inheritance of the adoption is when we are brought forth as sons into the new heavens and new earth.

References:

1Pe 1:12

Eph 1:5

1Co 15:46

1Jn 1:5

Heb 2:10

Rom 8:23

Further Study

1Pe 1

Daily Proverb

Proverbs 26

The hope of the gospel

Our message to those who come seeking must be the gospel of sonship. It is by illumination, when the gospel is preached with the Holy Spirit, that God makes known His purpose to those who hear and receive the message. The gospel is the message that calls them back home to the Father's house to become the sons of His love, which He predestined them to be from before the foundation of the world. The gospel reveals His plan for imparting righteousness to men and bringing many sons to glory. The word of the cross is the instrument of God's wisdom and power that brings salvation to all who believe it. Christ's redemptive work on behalf of man is a demonstration of the perfect love and righteousness of God. When Christ was lifted up on the cross and crucified, He was the personification of the message of sonship. As the manifestation of perfect obedience, He was the message preached!

The apostle Paul tells us that the judgement of death arose from the condemnation of law, and spread to all men because of Adam's transgression. And because of this transgression, the whole of creation was brought under bondage to death. Death reigns over all men and all individual expressions of life. All living things in this world, without exception, are subject to the bondage of death. In the fallen world, the whole of creation groans because it struggles for survival. All species have to compete for survival, and despite their best efforts, death results for all. The whole of creation is waiting for the revealing of the sons of God, when it will also be delivered from the bondage of death, and be brought into the glorious liberty of eternal life that belongs to the sons of God.

References:

1Co 1:18 Rom 5:12, 17
Rom 8:19-21 1Co 2:4
1Co 1:30

Further Study

Col 1

Daily Proverb

Proverbs 27

Set free from the bondage of death

It is a magnificent truth that Jesus Christ partook of our flesh and blood and then laid down His life to 'render powerless him who had the power of death, that is, the devil'. Fear, deception and temptation are used by Satan to maintain His power over the nations. All who live by law are subject to death. Satan had the power of death, but this power has been destroyed and he has been disarmed by Christ through the victory of the cross. Satan now uses the fear of death to keep mankind subject to him as slaves of sin for the whole of their lifetime. The deception of sin is that it promises life to those who disobey God and use the law to live. The whole world is deceived by Satan in this regard, and because of this deception and disobedience, remains under the power of the devil. Sin motivates mankind to misappropriate the law. Because of mankind's violation of the law, the power and judgement that is in the law condemns men and kills them.

By His offering on the cross, Jesus took the law that was contrary to us, with its judgement of death, out of the way and nailed it to His cross. He suffered its punishment for us and satisfied its demands by joining it to His own life. The law is now part of Christ's life and is called 'the law of the Spirit of life that is in Christ Jesus'. The law is spiritual and is in Christ; and by the power of God, it is in harmony with life. It is now solely the servant of Christ who has become both Redeemer and Judge. This is the summary of the gospel. Jesus Christ came to redeem us from the curse of the law, save us from death, and give us His life.

References:

Joh 10:10 Heb 2:14
Col 2:14 Gal 3:13
Rom 8:2 1Jn 5:19

Further Study

Heb 2

Daily Proverb

Proverbs 28

An administration of grace

Jesus Christ now reigns to abolish death and bring life and immortality to light through the gospel. He has established an administration in His church that gives life to men and ends the reign of sin and death. There is redemption in Christ. He has received from the Father an infinite capacity to redeem and equip us, enabling us to achieve our predestination as sons of God. The infinite capacity that was given to Christ on our behalf is ministered to us in specific ways by the messengers that He sends to the churches. When He ascended on high, He gave gifts to men. Some were given as apostles and some as prophets, some as evangelists, and some as pastors and teachers. These five ascension-gift ministries are the 'right hand of Christ'. Their work is to equip the saints so that they are able to do their own works of service and grow up to become mature sons of God, measured to the stature which belongs to the fullness of Christ.

As we participate in the Lord's administration of grace and offering, it enables us to demonstrate the righteousness of Christ. The result is that eternal life becomes our possession through our Lord Jesus Christ. Death is abolished by grace because grace reveals righteousness. Paul proclaimed that 'those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ'. As an ascension-gift apostle and messenger of Christ, Paul wrote to Timothy, saying that he endured all things for the sake of the elect, so that they may 'obtain the salvation which is in Christ Jesus and with it eternal glory'. He continued by saying that it is a trustworthy statement, 'If we die with Him, we will also live with Him; if we endure, we will also reign with Him'.

References:

Rom 5:17
2Ti 2:10-11
Eph 4:8, 11-12
Rom 5:21

Further Study

Eph 4

Daily Proverb

Proverbs 29

Christ reigns to abolish death

The Lord is completely devoted to destroying death and redeeming man, not only from physical death, but from every form of death which seeks to destroy us. Eternal life is more than just living as a spirit with God in heaven. It involves the complete and absolute redemption of man as spirit, soul and body, to a new heaven and new earth where righteousness dwells forever. There will be no more sorrow, no pain, no crying or death. Christ reigns until all enemies are put under His feet. The last that will be abolished is death. In the resurrection at the last day, the corruptible will put on the incorruptible, and the mortal will put on immortality. The book of Revelation draws to a close by describing the new heavens and the new earth. The Lord will proclaim from His glorious throne, 'Behold, I am making all things new'. These words are faithful and true. We can overcome death, by joining the offering of Christ, and inherit all things for the age to come.

The joy of the apostle Paul was the privilege of proclaiming that we can overcome our personal death by joining ourselves to the fellowship of Christ's offering. Paul understood that to join Christ's offering would involve a fellowship in His sufferings, but he likewise understood that this process is necessary to deal with sin. The offering of Christ is more than a 'legal substitution'. It is a fellowship in which we cease from sin, always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body. Our outer man is perishing, but our inner man is being renewed day by day. We know that the momentary, light affliction in our lifetime is working for us an eternal weight of glory far beyond all comparison. In this knowledge, we greatly rejoice.

References:

Rev 21:4-7 1Th 5:23
1Co 15:53-54 2Co 4:10-17
1Pe 4:1

Further Study

2Co 4

Daily Proverb

Proverbs 30