

MAKING OF SONS



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PREFACE

This work is as a result of many years of ministry where some of my friends urged me to put in writing the teaching about son-ship for better clarity. The discussion in this book is not supposed to stir controversy but is intended to bring to attention the battle between spirit and mind wherein Christians have often lost the spiritual warfare to carnal principles because of not arming themselves with the right mind – the mind of Jesus Christ. We have put on the mind of a ‘servant’ rather than that of the Son.

The doctrine of son-ship is not entirely new but very ancient and with profound implication on the understanding of the Christian faith (Gen.6:2-4; Hos.1:10). Son-ship is in this book defined as a position of authority in Jesus Christ of a mature born again Christian. This is based on the fact that salvation in the Christian faith is through being made children of God in a re-birth (Joh.3:16) and thereafter ordained to minister in the Body of the Lord. It is with very strong conviction about the challenge that Christians face in understanding the work Jesus Christ accomplished and living a Christ-like life that I found it critical to share about son-ship and

servant-hood (Luk.20:9-18). I believe that the identity of a believer in the Lord Jesus is hid in son-ship. It is worth noting that most ministers are sons but minister with an attitude of a servant. The greatest revelation that the disciples received was the true identity of Jesus as ‘the Son of God’ (Mat.14:33; 16:16). Please read with an open attitude as a seeker (Mat.7:7-11).

The introductory chapters cover the basic expectations that a Christian has to be a seeker of the Kingdom of God. An understanding of the Kingdom is enhanced through knowing the persons, character and roles of children, servants and sons. Most topics deal with sons because the entire book is devoted to son-ship and thus the elaborate discussion about sons in this book that should provoke others to research and contribute more to the topic of son-ship. God the Father and the Son and the Holy Spirit punctuate every paragraph of the book because they are the source of the sons.

This book is not meant to be used as a text nor a guideline but simply a sermon to repentance and reconciliation to the true spiritual body of Jesus Christ that is the only refuge of eternal salvation to mankind. Unless the Spirit of God speaks through it, it will be just an intellectual exercise for theologians if they would ever find it useful. I am open to correction and criticism as I am aware the

language herein used is human and may have lots of deficiencies. In all, may the message conveyed to the Church (in as far as God has spoken through the Bible) be clear and stand the test of time.



FOREWORD

Let me state that this book's thoughts reflect the author's understanding and depth of the Christian faith. I have known Lawrence for nearly 38 years and can testify to his authenticity in the Christian faith and practice. He is a committed believer and servant of the Lord Jesus who practices the principles of sonship that he has ably amplified in this book. His teachings on Kingdom sonship are an eye-opener to those who have heard him and are impacted by his ministry. The insights in the book are revelatory and transformative. Lawrence is qualified to write this book because of his unwavering convictions about what the word of God declares about Sonship in the Kingdom.

The subject of Sonship is one of the topics that has attracted so much discourse in the body of Christ. The author of this revelatory piece has tried his best to explain from the scriptures what Sonship in the Kingdom is. For example he has clearly stated that Sonship includes the calling and identity of those born again and are members of the family of God. He has done justice in his explanation by differentiating Kingdom Sonship from the children-fathers relationship as often referred to in mentorship or leadership in our churches or organisations.

The thoughts in this book remind us, as believers, of who we are in the Kingdom. We are sons in God's Kingdom who have the nature of God in us. We live above the systems of this world that oppose God's will. This means we must be willing to be led by the Lord Himself. These are indeed some of the powerful thoughts exemplified in this book.

I commend the book not only to gospel ministers but also to every believer in the Lord Jesus Christ who desires to learn more about Kingdom Sonship.

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SEEKING THE KINGDOM

Christianity is one great religion that has expanded into all parts of the world and grown into a big number of denominations and sects. Having begun about 2000 years ago, it stands out as a most recent religion (compared to others) that has stood the test of time in terms of popularity. The Bible is the most read book in the world for over 15 centuries. Though published in a number of versions and languages, very little variation exist from one version to another. It is however perplexing that even with such little variation in the Christian text book (the Bible) interpretations and beliefs have been infinitely varied and have led to an infinite number of sects all over the world.

So Simple yet so Complex

It is very difficult to explain how such religion that uses one book though in few different versions can split into so infinite number of diverse sectarian groupings. Even after 2000 years since the church begun Christians are yet

to come to the fullness that was promised by their Master. Could this be an indicator that the message of the Master (Jesus Christ) has not been very clear to Christians such that each group is convinced of a different view about their one Master? It is true that bible scholars and theologians have maintained diverse interpretation of the bible on numerous subjects. It is however the infinite diversity of issues addressed within the Bible in teachings and experiences spanning millenniums that makes it richly potential in serving all generations and people. It stands out as a testimony of how man has been relating with God, hopefully guiding readers on how they can develop a relationship with the Creator. Probably that is why it is called ‘the Word’ because in it God speaks. The Word is a person or entity (Rev.19:13) separate from words of wisdom or knowledge that we often try to speak, write, read and apply. The Word can; dwell (Col.3:16), be tried/tested (2Sa 22:31), come (Gen.15:1), go out (Deu.8:3), be sent (Psa.107:20), speak (Isa. 1:10), stand (Isa.40:8), give life (Luk.4:4), bear (Luk.8:11), increase (Act.6:7), be received (Act.8:14; 11:1) and bring faith (Rom.10:17). That is why fullness is gotten when one spends time with the source of the plenty.

Interestingly, simple ‘child-like-minded’ believers find the message very relevant to their day-to-day life

activities (Mat.18:4; Mar.10:15; Luk.18:17), while; many intellectuals may still be trying to comprehend the complexity of what the faith represents and are yet to arrive at an understanding of its working (1Co.1:20,27). It could either be that the Lord is too big (which actually is true) or it could be that the religious leaders are too engrossed with smaller issues to see the larger reality (which I hold also as true). It is true that God's mind is unsearchable and his work is beyond man's comprehension, all simply because He is God (Isa.55:9; Rom.11:33). Could the church leaders have missed some foundational doctrine that is a key to having unity in the body of Jesus (Job.4:19; Isa.28:16)? What happens during revivals such that they are not sustainable over two or three generations? They normally break out like a big storm creating great hope of a big ecclesiastic breakthrough that suddenly fades often leaving the participants high, dry and disappointed (Jer.8:5). Thank God, we have great hope in the mercies of the Father (Jer.3:12-22; 31:22).

The Challenge of Seeking

The topic covered in this book came out of much searching and prayer that has been flowing in and through my life for over two decades now. The spiritual challenges and trials I have faced makes me believe that

the thoughts shared herein are not strange but uncharted by most church leaders because it's a very lonely path (Mat.7:14). I believe few will accept to preach such a message for now because they will be misunderstood and shunned by most (Act.14:22; Rom.2:9; 5:3; 8:35; 12:12; 2Co.1:4); though many will ultimately admit that it flows with the wind of the Spirit of God. I pray that children of God will embrace this great inheritance of son-ship they have in Jesus Christ (Luk.12:30-32; Act.20:32; 26:18; Eph1:11-18; 5:5; Col.1:12; 3:24; Heb.1:4; 9:15; 11:8; 1Pe.1:4).

Having read the bible from cover to cover, two concepts defining two main groups of people have attracted my attention and caused me to try distinguishing them. These terms are 'servants of God' (Gen.50:17; Eze.5:11; Eze.38:17; Dan.3:26; Act.16:17; Eph.6:6; 1Pe.2:16) and 'sons of God' (Gen.6:2-4; Job.1:6; 2:1; 38:7; Hos.1:10; Joh.1:12; Rom.8:14, 19; Gal.4:19; Php.2:15; 1Jn.3:1-2). The two terms are almost identical to the sides of a coin yet their distinction seem key in drawing a line between the Old Testament (OT) the New Testament (NT) (Gal.4:7). It may explain why the OT had to give way to the NT. It is my view that an understanding of the distinction between the two is key to understanding the calling of God as preordained before the foundations of

the earth and sealed in Jesus the Christ (Joh.1:12; 3:35; Mat.5:45; 6:26-32; Mat.13:43).

In the NT, Jesus spoke so often referring to God as the Father especially when speaking to the disciples than just referring to Him as God (Mat.11:25-27; 12:50; 16:27; 18:10; Mar.8:38; Luk.9:26; 10:21,22; 11:13; Joh.4:23; 5:19-45; 6:27-57; Joh.8:16-29; 10:15-38; 11:41; 12:49-50; 14:6-31; 15:1-26; Joh.16:3-32). This emphasis was strongly repeated so many times in the last days' discourse before His crucifixion (Mat.25:34; 26:29, 42; Luk.23:46; Joh.17:1-25; 18:11) and after resurrection (Luk.24:49; Act.1:4-7). It is likely that He wanted the disciples to critically learn to relate with God as a Father. He even strongly warned them not to call any father on earth except the Heavenly Father (Mat.23:9). The greatest contention the religious folks had with Jesus was actually in His claim as God's Son and God being His Father (Joh.5:18).

Having traced some winding paths (sometimes vicious circles) in church history spanning about 2000 years and not being able to manifest the power that was promised by the Lord, possibly the missing link could be the underestimation of the power/authority of the church in the position of sons (Joh.1:12; Luk.10:19; 24:49; Act.1:7-8). God may have intended in the Lord to have His sons

serve in the New Testament (eternal) covenant (1Pe.2:9; Heb.4:14; 5:5; 7:3). By considering some possible realities of God's Kingdom we may be in a better position to comprehend the magnitude of this message to the Church (Mat.11:27; Luk.10:22; Joh.5:19).

Martin Luther presented his 95 point thesis to the Roman Catholic Church and challenged them – “if you can prove me wrong either by common sense or by the scriptures I will recant” (New Life Ministries, 2012). It is time for us to be noble and receive the word with readiness of mind and examine the scriptures and prove whether the things spoken of are true (Act.17:10-12). I believe the reformation that Luther begun was not completed and hence the apostolic direction given in this book to search the scripture.

Searching is the Honor of Kings

The glory of God is to conceal a matter but the honor of kings is to seek it out (Pro.25:2). God has predestined a path for rulers and that is to seek Him. Rulers are stewards of administrative service over mankind and other creatures of God. To best govern, kings need much understanding and wisdom. Wise kings are supposed to be seeking the wisdom of God since they rule on behalf of God as servants. To grow in wisdom and

understanding kings must be good students of the creator who has a purpose for each created being.

It is not just kings that are called to seek but every person who would like to live harmoniously with all creation. Knowledge and understanding is built on search and research with subsequent knowledge or principle built (or founded) on another. True knowledge enhances another truth and so is wisdom. At the end of all discovery/understanding it is not about plural truths but one Truth.

Faith is based on what is not known and what is yet to be revealed. A walk of faith is therefore a walk of search with each new revelation leading to another unknown secret. As the seeker gets to know more of God, s/he gets a greater excitement of deeper secrets yet to be unveiled. Our walk with God should be more exciting each day we move into a new revelation. However often we Christians get bored because we have not identified our calling as kings/princes or sons of God. We are rarely excited about our Heavenly Father but easily excited about His creation and the things that please our bodies. Our treasures are in the wrong place.

Since it is the glory of kings to seek out what God has concealed we may grow from glory to glory, grace to

grace and revelation to revelation if we would continually follow the Lord. Living in the known will often result in some “comfort zone” with little personal experience of the Lord in “the now”. Many of us testify about the experience of others in the past. He is the God of our fathers, Abraham, Jacob, David, Daniel and others. But is He not our God or better still my God?

Let us seek Him for the Holy Spirit shall teach us more than what was written. The riches of God’s grace are unsearchable. Let us hunger to know the Lord more every day and get to love Him more and more with every subsequent day.



CHILDREN ARE BORN – YOU MUST BE BORN AGAIN

Christians are well versed with the greatest command delivered to Nicodemus who was a Jewish Rabbi by Jesus Christ. The great teacher of the law was perplexed by the fact that the principle determining whether one will inherit the Kingdom of God was not clear from the scriptures. He knew that salvation is about inheriting God's Kingdom but never understood how a man can achieve it. By coming to Jesus alone in the night, he was being sincere in his quest for the truth. However, the reply he got from the Lord left him more confused and actually if he ever understood it, it may have been much after the death and resurrection of the Lord.

The Only Way into the Kingdom of God

“Verily, verily I say unto you ... **you must be born again**” (Joh.3:3), the Lord told him. A re-birth is the only way a man or woman can enter the Kingdom of God. In other words, unless one is born a child of God he cannot enter or inherit the Kingdom of God. This pre-qualification is a primary requisite for inheriting or

entering the Kingdom of God. Birth is the initial step in the divine process of being made a son and hence an inheritor. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (Joh.3:6). Sons (not servants) are the only true heirs of a father.

This is more emphatic in the divine covenant God made to Abraham such that it was not just any son but the promised one. Abraham had other sons and daughters but only Isaac was the true heir of the divine promise. Isaac also had two sons but only the younger one was chosen. This can be confirmed by the statement “many are called but few are chosen”. The fact is that a spiritual birth is not done by man or woman but by God who is the Father of all spirits. He is the one who chooses according to His own will. God made a choice and declared the Way, the Life and the Truth as His Son Jesus. We cannot question because He knows better why. We are however so highly favored of all the generations since, He ordained His power in each of us that would believe on Jesus to be made sons of God just like the Lord Jesus.

Spiritual birth cannot be understood by human intellect and Jesus used similitude's (earthly examples in human language) to explain the phenomenon. The explanation given may be inadequate to fully explain the re-birth just as with many other spiritual issues. The only closest we

can understand is to have the Spirit of God elaborate it in various ways as can be perceived by the spirit of man. No human tongue can fully explain any spiritual phenomenon. This is actually meant initially for a few seekers and probably many years thereafter beneficial to many believers of the Gospel. The relevance of the message of the cross will be realized when the true Church finally finds its ground on the Rock of Ages who is also the chief cornerstone.

God is Spirit and we must be re-born spirits. Since Jesus is the cornerstone we are destined to be lively stones and, since He is the Son of God we are ordained to be made sons in Him. As He is, so must we also be, so as to be in Him and finally with Him eternally. As He is holy so must those who will inherit His Kingdom. We must first inherit His nature to inherit His Kingdom. This is similar to having His nature in our “blood veins” just as biological children have the likeness of their parents in their blood, flesh, bones, body fluids and hair in form of genes (DNA).

The re-birth is not an option or alternative but the **only** way to enter the Kingdom of God. Only children of God will inherit His Kingdom. This is affirmed by Jesus Christ when he picked a small child and stated ‘unless you become like this little child ye shall in no way enter the

Kingdom ... for the Kingdom of God is for such'. It is for this reason that 'the least in the Kingdom of God will be greater than John the Baptist (the greatest of the servants)'. Let us therefore rejoice not that we have authority over demons but that, we have been made children of God. God calls us by name because we are His children and belong to him.

The Church

The Kingdom of God here on earth is represented by the Church that is also the body of Jesus Christ (the Son) – made up of believers who have installed Him as Lord in their lives. Members of this body are of one Spirit, one Lord and one Father and are identified first and foremost as the body of the Son of God (each member being a child of God). They are therefore part of the eternal family of God with an eternal inheritance in God Himself.

These members of the Church are supposed to be holy, pure, eternal (immortal) and perfect just as their Father is because they are created in His image. They are not only called to be children of God but are truly predestined and called by God's name (Rom.8:29).

Children of God naturally manifest the nature of their Father not at certain times, or occasionally, or under certain circumstances but always, anywhere and

everywhere they are. They exercise the authority of their Father diligently with grace and love because of their love for the Father. This is especially at this dispensation of grace when the Father's love is reaching out to the sinners and lost lambs.

The power and authority administered by the children is based on the enablement of the Father's Spirit according to the grace of sonship. This grace of sonship is dependent on how closely the child relates with the Father and hence resemblance. Sons are what they are by the grace of the Father that works through His only begotten Son, Jesus Christ.



SONS ARE CALLED TO LIFE AND NOT PERDITION

Almost all presented herein has been with very little literature on sonship apart from the Bible. Scanty literature exists about it. Thus the need for further research on the topic of servanthood and sonship within the Church ministries to shed more light and; confirm or establish their relationship, distinction, scope, theory and practice.

The Doctrine of Sonship

Sonship has been introduced at the beginning of this millennium (about the year 2000) to Christian Reformed individuals and churches in the USA initially by Dr. Jack Miller the founder of World Harvest Mission (WHM¹). The most well-known individual who has developed the application of the concept in church is Tim Keller, a pastor of Redeemer Presbyterian Church in NY City (Averill, 2012). Sonship refers to a ministry that encourages believers to live out the gospel in all areas of

¹ WHM (2011) *Sonship Manual*. New Growth Press

life. Opposition to the doctrine of sonship has however not been small with part of the Presbyterian Church of America condemning and calling it new Calvinism. It is a doctrine said to be difficult to understand and contrast with orthodox or reformed theology (CCPC², 2011). The doctrine of sonship as taught by WHM was viewed as replacing both Christ and the Holy Spirit with the ‘gospel’ hence promoting idol worship.

Doctrines can be corrupted and can corrupt since both wrong and right ones have and will always be presented, but; we must always ensure that we are not led by our minds or doctrines. We must be led by the Lord Jesus. Sonship herein referred is not as such a doctrine but recognition of the calling and identity of them that have been accepted by God in Christ Jesus as children of God. God relates with such in a Father-son relationship which defines their eternal inheritance through Jesus Christ. Sonship is therefore not a movement but refers to a divine eternal relationship instituted by the Heavenly Father (Rom.8:14-22). Movements are like wind that come and go but sonship in Christ Jesus is eternal.

² Christ Covenant Presbyterian Church (2011) Paul’s Passing Thoughts: Statement on sonship theology which is the same thing as New Calvinism. Posted in Uncategorized by Paul M. Dohse Sr. on Aug 15 2011. paulspassingthoughts.com

It is of an interest to note that sonship herein addressed is not about children-fathers relationship as often used in mentorship or leadership roles of servants of God who exercise authority in church organizations. Most preachers are quick in assuming that sonship refers to such relationship as mentioned by apostles Paul and John in the scriptures. As you read on, you will find it uniquely distinct from what has been taught in some forums or books.

Children and Sons

Jesus Christ made it possible for us to be born children of God through His blood. As children of God the grace to minister upon us is ‘less’ than that upon sons of God. That is why children may be a lot limited in ministry compared to sons. Children can be easily misled or deceived. The children of Israel were referred to as children of God through the covenant God made with Abraham (Exo.27:21). Israel had 12 sons but many children in the covenant (Gen.34:7; 35:22). His children were the whole lot of his offspring up till today.

A son is a child who has been born and raised up by the father (begotten) into the family. A child is born, a son raised (given) while a servant is hired (Isa.9:6). God begets us in His own image (Rom.8:15-23; Gal.4:1-5;

Eph.1:5) and He goes on to Father us all throughout our life here on earth and in the Heavens to come. The term begotten is not just referring to a birth but more important a whole process of weaning and upbringing to maturity in a lineage of the father.

The doctrine about sonship can be traced to the oldest book in the Bible, Job. The sons of God went to present themselves before God and Satan was among them (Job.1:6). Sons bear the image or resemblance of their father hence each one that God created spiritually with the ability to approach God was referred to as His son. It can also be traced to the beginning of the first creation as presented in the book of John. In the beginning was the Word and the Word was with God and the Word was God, the word was made flesh and dwelt with us (Joh.1:1, 14). Jesus the Son of God was there long before anything was created.

Enoch as a Son

One great man whom I believe stands out as an overcomer in the OT is Enoch. This is the man whose testimony profoundly stirred my heart to get an eye opener to sonship. He walked with God for 300 years after he got his first born son, Methuselah at 65 years old. During his walk with God, he was blessed with more sons and

daughters. His son was the guy who lived longest on earth according to the bible. Though Enoch lived here on earth the shortest period among the patriarchs in his time (apart from Abel) he was taken up to heaven just a few years before the birth of Noah and hence before the great deluge of floods that covered the whole earth. He was the only man who walked with God here on earth longest and with a family to care for. Therefore, what hinders people to walk with God is not family life.

Paul gave his thought about celibacy but it is not necessarily the major excuse for NT believers to have problems living for God. Jesus never abolished the marriage institution but strengthened it. Only for those who have less grace in managing the flesh and family, they would be better off not marrying (1Co.7:9-36). I believe the grace required by one to live a perfect family man and woman while walking with God requires more grace than celibacy.

Juggling family, job, praying, preaching the Gospel and living within the scriptures every day is a greater challenge than living single, preaching and praying. I am not belittling the great sacrifice paid by those who decide not to marry but I want to highlight the plight of many married people who have yet to rise up to their calling by God. The testimony of a husband and wife in a family

cannot be overemphasized as very foundational for the future of the Body of Jesus Christ, the Church. We are to grow from one grace to another. A single man or woman may need to grow in grace to move on into marriage life. In the abundance of grace we have in Christ Jesus all things including holy living in marriage and family life is possible.

The lesson from Enoch is that we ought to involve God in every aspect of our lives. This is the calling of sonship. The rupture of Enoch is a shadow (or miniature) of the taking up of the Church when Jesus comes for His bride. Enoch was in constant or full-time fellowship with God “24-7-12” (every hour, every day and every month). Not just when he was preaching, praying praising but also eating, working, trading, etc. Even when relating with his wife, children, workers and neighbors. GOD WALKED WITH ENOCH 300 YEARS – my paraphrase. It can still be put that, “Enoch walked in God”. Wherever Enoch was, God was and whatever Enoch did he did it with God; and this is over a span of 300 years. How long have you walked with God. “Can’t you tarry even one hour with him?” That is why the Church needs more grace now – to walk with God. There is great need for not just a divine intervention but faith in divine abiding grace in the

believer that perpetually operates within to perfect what concerns God.

It is important for children of God to understand the role of servants so as to relate well with them and not fall into the temptation of worshipping servants or doing what they do. We are warned in Pro.29:25 not to fear man as it can lead a believer to bondage. Trust in man (arm of flesh) can also lead to some form of curse. A child of God has not received a spirit that makes him/her a slave to fear (Rom.8:14). The Spirit of sonship in a child of God enables boldness and sufficient grace to live as an over-comer.

The Fall of Sons of God

The first Adam who is also the father of mankind has a similitude of Jesus Christ who is also called the second Adam. The first Adam submitted himself to disobedience and hence sin and death, while; the second Adam was obedient unto a very cruel death and wrought salvation, holiness and life to mankind. The former caused us to lose the image of the creator while the latter restored us to the image of the Eternal God. The first Adam begun with the image of God (immortal) and ended with the image and nature of man (mortal) while the later Adam took upon himself the nature of man and was translated through

complete obedience to the Father into a full dwelling of Godhead bodily.

The first mention of sons of God is in Genesis 6:2-4 but in a negative manner. The sons of God actually fell into sin by lusting after the daughters of men and in marrying them brought forth a generation of extra-ordinary men whose records exist in histories (in various forms) of many nations and tribes. Due to the fact that men have yet to fully exploit their mental and physical capabilities, the great heroes born/raised in such unions (sons of God and daughters of men) may have resulted from the former employing their superior knowledge and powers to exploit the untapped potentials humans had. Details about these sons of God are not very well known but the bible truth is they were sons of God who actually existed on earth. They were not just spiritual beings but also had physical bodies with feelings and bodies as that of humans. Theology may interpret it in various ways but the fact is they did exist. If the bible admits that they existed then why would it not be possible for such sons to exist now and in the future to come? This is the purpose of this study, to open our understanding to the existence of sons of God not just in the heavens but also here on earth.

As the population of mankind increased, many beautiful daughters of men were born and drew the attention of the sons of God. The daughters of men must have been truly very beautiful though there is nothing wrong with beauty. However, what was wrong was the distraction of the sons of God. Sons of men would have been excused but sons of God were not supposed to stoop such low as to lust after the daughters of men. Sons of God should know better – they are called to love (not lust) – love with the love of their Father. Daughters of men need salvation just as the sons of men, and; therefore they were looking up to the sons of God for salvation. If daughters of men needed husbands the sons of men would do. Sons of God are not called to compete with sons of men but to complement and show them the way of salvation (light and salt of the earth).

The sons of God spoken of in this scripture however, could have been angels as interpreted by other scholars and their taking up the daughters of men would be abominable because it would be not only transgression against God but also rebellion against God their creator. This could also have been part of the fall of Lucifer and his followers from heaven. The seed of man was more defiled spiritually and great men with immense power were born on earth.

The building of the tower of Babel was likely not only a physical building but a sophisticated structure that was also a spiritual altar that invoked powers of darkness into a potentially destructive force. It was a spiritual provocation to the authority of God and had to be brought down. Possibly, after being scattered on earth their wickedness persisted with similar less sophisticated structures build in other regions on earth. Scientists are yet to get good explanations on some historical temples and structures built many centuries ago that employed amazing technologies beyond the existing knowledge then. There are infinite events that happened that we know very little about and have to accept that we have limited revelation about them lest we misinterpret the scripture.

Love versus Lust

It is also possible that there was nothing wrong with sons of God marrying daughters of men (all things are lawful but not all are expedient or edify). This I presume because Adam was a ‘son of God’ since he had no father and so was Enoch because he fellowshiped (walked) with God for 300yrs. Both Adam and Enoch were married and were blessed to procreate (have children) and run all family affairs. Family life was therefore one of the major environment for Adam and Enoch. The two were called

to love their wives and children. Falling into lust after other women or daughters of men was abomination to them. They also had daughters but loved them and thus loved other daughters of men as their own daughters. Sons of God were therefore expected to have lust far from their conscience – if need be to flee from lust. That is why Joseph found it impossible to submit to Potiphar’s wife to sin – because he was a ‘son of God’.

Why was it an abomination for sons to lust after daughters of men? One possibility is that they lost focus of their destiny or identity and hence despised their birthright. Which calling has a greater reward or privilege? Which position brings greater joy? Their preference to be husbands of “daughters of men” over sons of God may expose this single decision as greatest tragedy. The other possibility is that they may not have sinned in marrying; but that their marriage to the daughters of men should have been in love and not in lust (assuming they could avoid lust and that they had not fallen already). That is why they ended up getting into polygamy as they took as many of them to be wives. Most marriages arise from lust and not love and unless it is nurtured through lots of effort to finally rest in love, such marriages will be full of turmoil.

The end of the fallen sons of God is not well recorded possibly because they may have faced so horrible deaths with no surviving descendants. The punishment of the great deluge during the time of Noah might have wiped them out of the face of the earth. There is a possibility that the scientific archaeological proof of great magnificent structures scattered all over the earth could be evidences of the sophisticated knowledge, technology and skills the sons of God had. Some of the myths in numerous societies that were even esteemed as gods seem to indicate existence of these great supermen in the history of mankind. This is beyond the scope of this book and could be better explained by others who have the expertise and grace to research on possibilities of sons of God in early civilization of man not just during Noah's time but also pre-Adamic era. It is possible that there existed some species of men before Adam that were wiped out of the face of the earth with most of the species that existed then. This can be addressed by other researchers since there is plenty we are not told in the bible about species before some destruction of the earth preceding Genesis chapter 1 verse 2. I believe there is a big eons of time space between verse 1 and 2 of Genesis chapter 1.

A lot of evil that takes place in families results from wrong foundation of lust rather than love. Lust (wrong love) nurtures pride, mistrust, envy, jealousy, hatred, competition, greed, anger, lies, enmity, destruction and finally death. The kind of strife, violence, bitterness, quarrels, abuse, cruelty, homicide and murders that take place in families are so horrible to be remotely related to love. Many spouses persevere in marriage relationship out of an understanding that there is almost no perfect marriage. Thank God that many of them have learnt through experience that they have a responsibility of nurturing love in the relationship. Healthy relationship in a family is only maintained by true love.



SONS ARE FATHERED

Children are supposed to grow up in responsibility through being trained, tested and proven faithful in smaller things. Sons are called into a position of authority and ruler-ship in their father's household. In God's household there are all good things that include very beautiful creatures, all being for His own pleasure. A son may therefore not be able to take up such responsibility over the beauty and glorious creations of the Creator if they cannot be faithful over smaller physical creations.

The origin of love is God and hence His interest in instituting and nurturing love in marriage. Children born of men should learn God's love within the family through their father because God is the Father of all spirits. All children of men are called to become children of God in Christ Jesus. Therefore each man or woman has an opportunity to be made a child and son in the Kingdom of God. Jesus Christ paid the price for every sinner so that s/he can be born again a child of God with rights of inheriting the Kingdom of God.

A family unit is a nursery of the Kingdom of God where both parents and children can learn about the bigger eternal family of God. Hence, a need for parents to know this great responsibility over their children as bestowed to them by God. Parents actually have a calling to be priests who represent their children. To learn better the Heavenly Father's love and grace we need to just replicate what should be ideal situation in a family set up and we will find the Word of God very easy to understand and apply. It is a set up where children are raised up in love and much grace. So unless we become or learn like the little children, we will perpetually be caught up in debates with infinite divergent interpretations of the Bible – and never come to the knowledge of the Truth (the Truth is the Lord Jesus).

Father-son Relationship

The relationship between a son and a father is not a contractual one but of a blood covenant whose beginning wholly depends on the father but continuity depends on both. The relationship is so strong that even death cannot sever it. This is so profound that we must acknowledge that even long after death we have no qualms referring to someone as the son of 'so and so'. The bible is punctuated with the term "son of ..." implying that such a relationship has such a divine connotation that we cannot

afford to ignore. In other words, prophetically the scriptures say you have a calling as a son. Whose son would you like to be? So be it – according to your heart’s desire and faith.

In nature, a mother must exist and rarely do we have debates or doubts about the mother but sons are still expected to bear the image of their father not just the mother. God in His wisdom through nature teaches us that a stable kingdom is one that is sustained through a paternal lineage and not maternal lineage. Some may contest this but this is my submission. This does not mean that men are superior to women but that God has some order in place so that we do not end up in confusion (He is not the author of confusion). God intended that through the order in the family institution (first institution ordained by God for man) man may comprehend the eternal relationship within God’s family.

Marriage is also an institution where God in His wisdom gives room for someone who is a far off to be enjoined or espoused in a royal lineage as a core member. Ruth made such a deliberate choice even when confronted with all odds. In a marriage, the bride must give consent and make a free will (voluntary) choice to be married to the bridegroom or lord and only to Him. What initiates, builds and sustains the relationship is love. That is why

Jesus likens our final union with Him as a marriage in that, a person who could be considered alien or stranger is now made a princess or queen in the Kingdom. The Church will be part of the core family in the Kingdom of God courtesy of the Lord who purchased His bride with His own blood. He is jealous of His bride and has done or supplied all that is necessary to make the wedding a success.

It is needful to note that we only hear of daughters with reference to men because that is what we (the earthly) can best understand. Else in the spiritual realm there is no male neither female, all children have potentials of growing up to be sons. Since Jesus Christ is the only begotten Son of God all believers in Him are begotten in Him as sons. Just as He is the Son, so are we also **sons in Him**. God the Father in His eternal great wisdom refer to us in Christ Jesus as His sons and hence a great privilege of birth we cannot despise by calling ourselves His daughters. Debate on gender will degenerate into carnal issues that would defile the message herein.

Therefore, the relationship between a son and a father is therefore sustained through fellowship that initially depends greatly on the later. The father who initiates the relationship makes lots of effort in the early stages of the relation. The son during such a stage is just a child with

very little knowledge of the father. Close interaction will enable the child not only know the father better but also follow simple but vital instructions given by the father.

Part of the fellowship between us as sons and the Father is in reading of the scriptures and prayer. Praying is a communion between the person praying and God. In prayer the request or will of the believer is made known and the response will indicate if the prayer was granted or not. If the prayer is right (right intentions and in faith) or aligned with the will of God then the response will be in the positive otherwise it will be negative. The person praying can therefore learn the way or will of God through continuous prayers and experiences on the answers given over time. This is enhanced in Christ Jesus for a believer through the Holy Spirit leading and praying with the believer. Just as with any other spiritual activity in the New Covenant, a believer learns through practice by communing and being led of the Holy Spirit.

The scriptures reveal the mind of God and general instructions pertaining to rules, laws and principles necessary to direct men on paths of righteousness. However, the scriptures are written in the language of men and thus limited to some extent in fully directing us in detail on the conduct of day to day activities of life. Thus it is of great necessity that the believer must wholly

depend on the Holy Spirit within to obey the Lord in every activity.

An important interjection here is to remind ourselves that, during the bible-times believers had no bible to refer to except a few books of the bible as read and interpreted by the scribes of that time. Actually up to the time of Moses there was no written book people of God could refer to. Yet they lived as illustrious testimonies of people who were instructed of God with the scriptures they wrote being great infallible reference for us in the present. We are greatly opportune to have not only the scriptures but more so the same Holy Spirit of God dwelling in us just as He dwelt in them. We may have been poor in our relationship with the Holy Ghost and hence the Father and the Son.

It has to be a Revelation

Recognition and revelation of the Son of God, Jesus Christ is a prerequisite for greater revelation and insight of salvation and the Heavenly Father (Joh.1:49-51). It enables us see the Kingdom of God and is evidence of manifestation of the Father to us as sons. Sons are also witnesses who testify of what they see, hear, taste, touch, smell and therefore know without a shadow of doubt.

I have a little problem with the doctrine of fatherhood as taught and practiced by many bible scholars. There is no way you can understand and practice fatherhood before you learn sonship. I strongly believe Jesus knew very well the trap we can easily get into when we move into a doctrine of fatherhood. The trap is to father servants rather than serve the children for them to become sons in the Kingdom. Physically and mentally (professionally) servants can be fathers both biologically and as mentors. Paul was a father to Timothy and others as being physically older or a mentor in the faith. This was also true in the case of John in the early church since he lived long to be physically older than most in the congregations then and also as a mentor in the faith. Abraham is also referred to as our father in the faith. This is distinctly different from a spiritual father. A spiritual father should be one who gave birth to a spirit who would be a spiritual child. This ability to give birth to a spirit has not been delegated by God to any. The Lord God is the Father of all spirits and hence any reference to another as being able to give birth to spirit/s is unscriptural.

Why not learn from the submission of angels and their great fear of God. At no time will a holy angel accept to be worshipped leave alone be called Lord or worse father. Jesus himself warned us not to let any call us (spiritual)

father. There is ONLY one whom we can call Father and He alone is God. In the flesh it is permissible to have a father but not in the spiritual perspective. I however will not be quick to judge others for I am yet to comprehend what revelation pushed them to accept such titles. As for me I'd rather practice what my conscience can allow. I am just a brother to other believers and not a spiritual father to any (even to them that I have mentored).

Servants cannot father children or sons of God but can only serve as any other servant (such as the angels). A servant begets servants, a king begets a king, a man begets men, 'God begets gods'; with each one begetting its kind or similitude. I believe servants can only father more servants and whoever accepts a servant as his or her lord cannot grow to be better than that servant. This may explain the many centuries we have practiced Christianity without moving into the fullness of God. We have lived for too long being fathered by servants and have the likeness and image of the servants we submit ourselves to. Each one is easily identified in speech, dressing, tradition, temperament and character to a certain preacher, pastor, evangelist, apostle, denomination, sect etc. Very few can be identified with Jesus.

During a period under subjection: a student cannot be greater than his/her teacher; a servant cannot be greater

than his/her master/lord; a son cannot be greater than his/her father. You can only be greater than your previous mentor and that is because you have another greater mentor. You also can be greater than your previous master if you have a new greater master. The calling of God is that we be like Jesus the Greatest and True Master who is the image of the Heavenly Father. The Father has never relinquished or delegated his responsibility of bringing you up as His son in the only begotten Son. The Father can use any other person as an instrument or vessel to minister to you certain times but they will not continually represent the Father or Jesus or the Holy Spirit. The Holy Spirit is not far in Heaven but lives and abides in you as a child of God. Someone would only represent a person who is not present. So, as a son no one can represent the Holy Spirit who always abides in you (unless you have backslid). Can Jesus be your mentor? Yes He actually is (if you can only believe). Is the Heavenly Father with you? Yes, if you can only believe that the Father, the Son and the Spirit are one? So, who is this who is representing the Father in your life? Can you trust the Father's promise?

Why did Jesus say in John.14:12 that "for him who believes greater works than these shall he do?" All He did on earth 2000 years ago cannot be compared with what

He is doing presently. After Jesus was glorified, He released more power and authority than when He was here on earth. Since He is still our mentor, we shall definitely do greater things than what He did in the bible times – this being the likely interpretation of the statement.

Total submission to servants is nothing new, for even in the times of Jesus on earth and the early church many fell into the trap of a servant's mind. A great number of disciples identified themselves with John the Baptist, while; splits occurred in the years of the apostles with some being disciples of Peter, others of Apollos, others of Paul etc.

The divisions we currently have are not strange. So, don't ever think that after reading this message that by moving to some sect you will be at the right place. The solution is neither there nor up in the heaven above. The Answer is within you, even in your heart. Just believe that God is God. He is as real as the very breath you breathe in.

As children of God, let us not be content with the form of godliness we have learnt and practiced all these years but move on to sonship. Not that I have attained the fullness of God but that this message may inspire us to extend the

border of our tents to deeper waters within the Kingdom of God.

Nowhere in the scriptures are we told of spiritual mothers or spiritual daughters because gender term is only relevant to the physical nature but not in the spiritual apart from the implication in 2Co.6:18 (that needs an explanation). According to Magness³ (2015) it has been argued by theologians that 2Co.6:18 is a quote from 2Sa.7:14 with part of a Pauline addition of the term daughter that is possibly influenced by Isa.43:6. Hafemann⁴ however argues that the contexts of the two scriptures in the OT differ and hence Paul's addition may not be a big subject of controversy. I would not want to engage in the debate herein, but wish to only comment that since the Bible is written in the language of men, possibilities of misinterpretations abound. It is my belief that the context that Paul intended to have it applied is not that spiritually (we from the human race) we differ in gender just as in the natural. Otherwise the debate of us marrying and remarrying in heaven would not have been dismissed by the Lord Jesus (Mat.22:29-30). This being

³ Lee Magness (2015) The significance of Paul's addition of "and daughters" in 2 Corinthians 6:18. *Priscilla Papers Academic Journal*. 29(2)
www.cbeinternational.org

⁴ Scott J. Hafemann, *NIV Application Commentary: 2 Corinthians*. Grand Rapids: Zondervan.

the only scripture that refers to daughters of God with no explicit support from any other scripture means that contextually, there is no strong spiritual basis to use the term “daughters of God” as some Christians have been prone to address the female gender in the faith.

Concepts used in marriage within human language are physical and cannot be directly translated into spiritual relationship without erring. Hence the use of these terminologies in Christian religious cycles, don’t necessarily imply that they are correct within the spiritual context of the scriptures. Religious practices may seem good but may not exactly be wholly representative of the true spiritual state. Gender terms are therefore religiously acceptable because they are easy for us to relate with and help establish some order in as far as physical relationships are concerned. However, the extended use of gender into spiritual relationship has caused most of the Christian sects to miss the revelation of the heavenly family and driven them into many laws, regulations and entanglement in confused customs. These have been sources of many religious controversies. Not that we should not use gender in our relations within the church, but that we should rightly divide or discern the Word meant for the spiritual man in us. Our worship and fellowship will be in spirit and truth if we can rightly

discern the spirit and the body of Jesus Christ. Only then can our relationship in Christ Jesus be acceptable and fruitful. Appropriate partaking of the Lord's Table is dependent on this fact.

Death

In any relationship there must exist some consented mutual agreement. However, in the case of a birth relation, agreement is made after maturity of the child. The child does not make a covenant but finds already an existing one which is consented to at maturity. Actually, man did not make a covenant with GOD in Eden but found it already made. God made a covenant with Himself and Adam was only to fit into this covenant. The reason GOD did this is because He was bringing someone into the family – making him His child. Adam had no choice – God made a decision and it was the greatest opportunity any creature would have sacrificed all to earn.

Whenever children are born into a family, they have no role in making rules but the laws given are for the good of the child. After maturing to a point of knowing good and evil, a child is 'allowed' to decide on whether to continue in the family as a son or break away. At such a time a 'covenant' may become necessary. It is not really

a covenant the way we know but is more of a deeper and higher level relationship where authority and responsibility is given. We will discourse more on this in the latter chapters on children and sons. It will suffice here to say that at such a time, Adam decided otherwise and the relationship ended.

Adam's relationship with God in the God ordained covenant ceased when he chose to walk in his own way. I believe he had been meditating on the mystery behind the fruit at the center of the garden. Most likely together with Eve they often admired the fruit but did not actually reach out to eat. Don't be quick to blame them. You would have done the same. Place yourself in their shoes – they never knew what separation from God is, neither an iota of the taste of death.

To die is to be severed from life. Man broke the law his Creator gave. The child-father relationship ended with the likeness of God gone within Adam and Eve. God had to withdraw them from the garden.

In the garden, there were two trees: the tree of life and the tree of the knowledge of good and evil. Adam was warned not to eat the later. The choice is between life on the one hand and knowledge of good and evil on the other.

How you know you would have chosen as Adam did is that, up to the present; man finds the tree of the knowledge of good and evil very sweet (juicy). What is interesting news happens to be evil of course? What stories will keep the congregation awake – e.g. formulas on how to know wrong ways from good ways? What do we find interesting in the papers? What is the best examples to learn from – mistakes and sins of others? This is as long you are not the one cited among the bad examples. It therefore happens that good examples are often boring.

The New Life

Who are you? It is paramount that believers identify themselves and live as they are identified by and with God. The loss of identity can be as devastating as a ship without radar or compass or worse without a pilot. Members of the body of Jesus Christ were predestined to be adopted as sons of God and are therefore rightfully referred as sons of God (Eph.1:1-14; Gal.3:26-4:7).

A believer is a new creation in Christ Jesus. He/she is no longer ‘human’ or ‘mortal’ but super natural or immortal (super-human) and eternal (2Co.5:1-4; Col.3:1). The body that is simply a tent is mortal but the true you who

lives in your body, is immortal. That is why, God knows us functionally as, among many others;

- a) Son of God (Rom.6:18; Gal.3:26-28, Php.2:15)
- b) Child of God (John.1:12)
- c) Salt of the earth (Mat.5:13)
- d) Light of the world (Mat.5:14)
- e) Part of the true vine (Joh.15:1,5)
- f) Friend of Jesus (Luk.12:4; Joh.15:14)
- g) Chosen of God (Mat.22:14; Joh.15:16)
- h) Joint heir with Christ (Rom.8:17)
- i) Temple/dwelling place of God (1Co.3:16)
- j) Member of Christ's body (Rom.12:5)
- k) New creation (Rom.12:2; 1Co.12:12)
- l) Saint (Rom.1:7; 8:27; Eph.4:12; 5:3)
- m) Holy and dearly beloved (Col.3:12; Jud.1:20)
- n) God's workmanship (Eph.2:10)
- o) Holy partaker of heavenly calling (Heb.3:1)
- p) Member of royal priesthood (1Pe.2:9)

The great potentials within a believer will start being manifest when Christ is formed in him/her (Gal.4:19; Col.1:2). Until Jesus gets full control of an individual's life the gospel will remain a mystery to the person. A believer is supposed to have Jesus be Lord over his/her life and hence live in love and obedience to the Lord (Joh.14:15). The condition for the fellowship of God the

Spirit, Son and Father in a believer is obedience to the Lord's daily command (Joh.14:16-23). That is how the Kingdom of God resides in a believer (Luk.17:20-21). God's intention in salvation has always been to have man partake of His fellowship and hence reside in man (Lev.26:11-12; 1Ki.6:13; 2Ch.15:2; Eze.37:27; Zec.2:10-13; 9:9-11; 1Co.3:16; 6:19).



THE COAT OF MANY COLORS

One major type of the Lord Jesus in the Old Testament (OT) is Joseph with many similarities in what they passed through in their lives. They were both beloved of the Father as the only exceptional son. Both were so hated by their brethren to points that their death was plotted by the same brethren. However, Joseph was not killed as per the plot but was sold of – a lamb was however slaughtered in his place and the cloth stained by the blood of the lamb was presented to the father as evidence that he was killed by some wild animal. It is quite interesting that the cloth was that which was specially made of many colors and given to Joseph by his father. Jesus however, died on the cross as planned by the leaders of Israel led by the High priest and the chief priest.

The Coat of Joseph

In this chapter, we will seek to interpret the prophetic significance of this precious coat of Joseph. Whatever material the coat was made of, it uniquely was of many colors. We may not know how expensive the coat was but

it must have been valuable for Jacob to give to Joseph as a gift. The colors could have been varied; white, blue, red, green, yellow, black, grey, brown, orange, purple etc. Whatever colors that could be created during that generation could have been on the coat.

Different colors was not too strange a choice by Jacob because, he chose speckled flock for his pay when he served his father-in-law beyond the period agreed for bride price of his two wives. God blessed him with large increase in his flock beyond the expectation of his host, the father-in-law. Whatever he did to make the animals produce speckled kids may seem like some strange ritual – but it worked. I believe the Lord used that method to increase the flock of Jacob to the chagrin of his host.

What could the different colors represent? Remember, Joseph was a boy with great strange dreams. Jacob knew that God was going to bless Joseph to levels beyond understanding – Jacob and his household was going to ‘bow’ to Joseph. This could only mean that Joseph was going to be a great ruler – and why not? Jacob was already blessed to become a father of a great nation with the promised blessing on Abraham that he will be a father of many nations. Could the colors stand for many nations?

Sons are Called to All Nations

Yes! Many colors did represent many nations in God. God was prophetically speaking salvation for not only Israel but also Egypt and the entire world of all nations. This was actually partially fulfilled when Joseph became the prime minister of Egypt. Many nations were saved from famine through the wise economic plan of food security for the nations in the kingdom of Egypt.

The diversity of colors on Joseph coat represented the diversity of nations without discrimination but in harmony that brings out an awesome beauty and glory to Joseph and his father. It also did give more glory to God the divine planner and revealer of dreams of rule over kings and kingdoms. Different nations and kingdoms adopt different branding of different colors with emphasis on certain colors as themes depending on the culture, customs and their perception of God. Because of limitations of knowledge, some colors are associated with wrong things, events or personalities – whatever they would perceive as passed on from one generation to another. Colors can also be used to discriminate or distinguish allies from adversaries. Colors can therefore be used to express good or evil and will vary from one nation to another.

What is God's view of colors? Jacob may have had an interesting view of colors and seen positivity of blessing in diversity of colors rather than the negative unlike many of us. In science, light is made up of different colors and is evident from the appearance of a rainbow during some rainy season. When light is allowed to pass thru a prism, different colors similar to the rainbow will be observed. In other words, right combination of different colors can produce light. Also to get certain specific color paint, experts combine paints of different colors in some specified quantities. It is all about the right combination. Harmony of colors can therefore produce the color that the master desires.

God was prophetically saying that, He is going to use Israel to do a great work of salvation for all nations of the world. Joseph was a shadow of Jesus Christ and the coat he was given by his father spoke of the salvation for all mankind – a people of diverse cultures, clothing, colors, languages, themes, foods and customs. Joseph did not have a problem with the culture and language of the Egyptians – nothing limited him for the Lord was with him throughout his life in Egypt. God gave him special grace, knowledge and wisdom. This was the grace on a son. He was not just a son to Jacob but more importantly God's son. He has that highest favor of God on His sons.

I often see Daniel, Meshack, Shadrack and Abednego as sons of God because of the special favor they had from God.

The favor on sons transcends; cultures, customs, foods, clothing, language, generations, time and space. It is a blood relation. A son remains undefiled in the midst of a people of diverse cultures. Sons can remain undefiled in the midst of people with different language, color, ethnicity, etc. This is key understanding of the calling to minister to the gentile world (the nations) – to the ends of the earth. Many of us get offended with small issues because we have not armed ourselves with the mind of the Son.

Are you wearing a coat of different colors? Yes, but dipped in the blood of the Lamb of God. The pure love of God transcends the diversities in nations – sees all well, speaks all well through the blood of the Lamb. The abounding grace and favor of the Son makes us sons who transmit the same grace and favor.



SONS ARE ADOPTED

A unique process and event that happens to children is their adoption as sons (Rom.9:4). Adoption as per the English dictionary is a voluntary acceptance of a child of other parents to be as one's own child. It is also an admission or reception into a deeper and more intimate relation. The adopted child is entitled to all privileges of a real or natural child (similar explanation is given by Elliot⁵ (2018) in www.teachingtheword.org). The explanation by Elliot (2018) however corrects that adoption takes place when we first believed in Jesus Christ or when a believer is baptized into Jesus Christ by the Spirit of God and not in the water baptism. Herein in this chapter, I however wish to explain that it is not when we are baptized into Christ Jesus (when we first believe) but when the Father baptizes us with the Holy Spirit.

⁵ Elliot, Paul M (2018) Salvation – Adoption by God.
www.teachingtheword.org Jan 2018

Adoption as Calling to Maturity

Among a number of communities rites of passage into adulthood is normally held to initiate children to a position of responsibility and authority in the community. The mature children at such a ceremony are made aware of the expectation of their parents and community at large in as far as his/her responsibility is concerned. The parents (often the father) will declare the grown up child as mature enough to act on behalf of the parents. Such son or daughter will henceforth responsibly enjoy privileges or rights of an adult person in the community. He will also be recognized as an identity separate from the family and can institutionally be dealt with as an adult person. Over time the importance of these ceremonies are diminishing as the state has institutionalized this to be formally a time when anyone attains the age of between 15-18 depending on the law of the land. The concept of adoption can be viewed in a similar manner – where the Father speaks, publicly declares or pronounces that the mature son has now come of age and has been given power and authority to act and speak on behalf of the father.

Adoption can also be best viewed as a process rather than an event. Children are born into God's Kingdom but sons are made and adopted (Rom.8:15; Eph.1:5). The grace of

God works out a divine miracle of converting children into sons through adoption. In other words, children are made sons by the Father and accepted even though naturally they may seem unqualified. The character and nature of a child may not evidently be that of the Father, but by faith the Father in His own favor translates the child to a son with privileges, authority and power of a son just as the Son. This is possible because the Father does not leave a son alone unlike in the natural but He forever works in and with the son. That is the confidence we have in Christ Jesus that the Father will never leave us even when we operate in the position of sons. All we need is His faith that He forever dwells in us. Since sons are the righteousness of God, the creation will rejoice when sons exercise authority (2Co.5:21; Rom.3:21-22; Joh.5:27; Pro.29:2). This is a divine destination of children as predestined in Christ Jesus.

Adoption is made possible through transformation of the mind of the adopted child (Rom.12:2). Paul confesses of a time when he talked like a child, understood like a child and thought like a child (1Co.13:11). A time came when he matured and his thoughts, speech and deeds changed to be of a mature person. What enables one to mature, is a change in the mind and soul through wholesomely loving God (Mat.22:37; Mar.12:30). What does it mean

to “love God with all your heart, and with all your soul, and with all your strength, and with all your mind”, as per the first commandment? I won’t answer now herein but will leave it to be a lesson hopefully learnt by the end of this book.

It is expected that when a child grows so will the body and mind mature (Luk.2:40). The capacity or ability of the child to mature in deeds and speech will depend on the maturity of the body and mind (Heb.8:10; 2Ti.1:7). As a result, the maturity of the child reflects the ability of the child to take up responsibilities (especially those delegated by the parent). The mind or soul is the seat of emotions and will of a person. The mind has to be transformed to process information and make decisions like the parent. This is important for the parent to allow the child to represent him/her (Joh.5:27).

When a believer is born again in God’s Kingdom, his spirit gets a fresh lease of life that is eternal in Jesus Christ. Thereafter, the mind has to be continuously changed through feeding on God’s Word (Psa.119:148; Col.3:16). The Word purges or cleanses/washes the mind to; think like God, talk like God, act like God (Psa.119:9; Eph.5:26). This transformation takes time and is what we would refer to as making of sons. This process goes on

even after adoption by the Father as sons grow up in the Lord to the full stature of Christ Jesus.

That is the reason why believers are encouraged to among other things: spend time reading the scriptures/bible; meditate on the Word; read Christian literature; listen to gospel preaching and songs; attend church services and meetings; invest time and money in church activities; fellowship with believers who share the same faith, and; participate in church activities (Act.2:42; 1Co.1:9; 1Jn.1:7). In each of these engagements the mind is trained and transformed to think like God and hence grow to the stature of Christ in spirit and soul (Php.4:8).

The transformation of the mind will enable one understand the voice and will of God (Mar.7:14), and; hence pray and act right. The reason why we cannot understand God's way is because our hearts are elsewhere (Mat.13:13-15). It is the maturity of the mind into the mind of Jesus Christ. Thus a man gets the ability to worship God with the whole of one's mind, soul and in knowledge or understanding (1Co.14:14-15). A believer is able to pray and worship God not just in spirit but also in understanding. A transformed mind is able to understand and discern spiritual things or the deep things of God (Rom.8:27). Thus will it be possible to have the

whole spirit, soul and body preserved blameless unto the coming of the Lord Jesus Christ (1Th.5:23).

Full of the Holy Ghost

What best facilitates a full transformation is the baptism and the infilling of the Holy Ghost (Luk.4:1). When one is full of the Holy Spirit his/her body, soul and mind is wholly subject to the Spirit of God. The baptism and infilling of the Holy Spirit is also known as the promise of the Father and is a promise to children/sons or believers referred to as the seed (Luk.11:13; 24:49; Joh.7:39; Act.1:4; 2:4; 2:33; Rom.4:16). This is the assurance of full transformation to be like Jesus and like the Heavenly Father. That is why it is the Father's promise. In this dispensation, the gifts can operate in servants (Rom.11:29; 1Co.13:1-3) but the indwelling and overflow of the Holy Spirit is meant for sons (Rom.8:9-11).

The baptism of the Holy Spirit is an ordination to service by the Father being a very important event in a child of God and to the Church. The apostles and disciples were commanded by the Lord not to leave the Jerusalem until they received the promise of the Father or in other words, the approval of the Father to start ministering the Gospel

(Act.1:4). It was vital and was instructed not as a request or opinion but as a command.

The Lord Himself when He begun ministry had to receive a ‘baptism’ from the Father when the Holy Spirit descended on Him like a dove (Mat.3:16; Mar.1:10). The Father spoke from heaven, “This is my beloved Son, in whom I am well pleased” (Mat.3:17; Mar.1:11). Then immediately, the Holy Spirit led Him into the wilderness for 40 days (Mat.4:1; Mar.1:12). Just as a new life in Jesus is begun through baptism into the body of Jesus Christ so is the beginning of service in the church – through baptism (ordination) of the Holy Spirit by the Father in Christ Jesus. It is an approval by the Father of a child who has matured into a position of responsibility to serve the saints.

This is similar to the OT ordination of priests and kings where a prophet would pour anointing oil on the priest or king as a sign of approval by God to serve as priest or king. Only God knew the right person, the calling and the time with the prophet having no role in choosing except to pour the oil on whosoever was chosen by God. The oil signified the Holy Spirit and since the Holy Spirit was introduced by the Lord Jesus in the New Testament (NT) with the Father as the baptizer and the church as a spiritual body, the physical oil was no longer necessary

for this purpose. The physical oil in the OT was a shadow of the Holy Ghost who now in the NT abides in the children of God. When the real one (owner of the shadow) is revealed, we have less need of the shadow.

In the NT the use of oil was as point of contact in faith to heal the sick (Jas.5:14, Mar.6:13). Nowhere in the NT are we instructed to anoint ministers with oil as an ordination to service. We are called to pray, chose and ordain but not to anoint with oil (not that the practice is wrong – but that it is not given in the NT as a practice) as practiced in the OT. The oil or anointing (Holy Spirit) flowing from the Lord Jesus as Head of the Church is already flowing into every member of the body as He has ordained. The physical oil is a shadow of the Holy Spirit. The Lord's wisdom is that we should not push people to ministry through anointing with oil where the Lord has not ordained through in-filling of the Holy Ghost (baptism of the Holy Spirit). In the New Covenant we actually do not ordain but the Father does through baptism of the Holy Spirit. We as leaders only affirm in the “ordination” ceremonies we often conduct.

What are the implications of the Baptism of the Holy Spirit? We must serve the body as priests only after the Baptism of the Holy Spirit otherwise we will minister without the fullness of Him. When we are full of the Holy

Spirit, He is fully in charge but when we are partially full then our nature will interfere with the ministration of the Holy Spirit. Probably the reason why we make so many errors in ministry through our talks and actions? Be filled with the Holy Spirit and you shall not fulfill the desires of the flesh.

Adoption of sons is confirmed in the baptism of the Holy Spirit and thereafter maintained through a continuous infilling of the Spirit of God (Act.1:4-8; Luk.4:1; Act.6:3-5; 7:55; 11:24). The perpetual overflow ensures a perpetual anointing that not only empower a believer to minister but also to perpetually remain strong and refreshed. The anointing will not only release the power of God through the believer but will also enable a ministration from an overflow from the throne of God (Luk.10:19; Eph.1:21-22; 3:20; Col.1:11). The Baptism is just but an initiation of a new life of ministry where the believer has to abide in fullness of the Holy Spirit and immersion of soul and spirit in the grace of God (2Pe.1:3). The mind and body is subjected to the Holy Spirit in a perpetual state of sacrifice and worship (Col.2:10).

Such a life controlled by the Spirit of God fulfills the calling to the Eternal Priesthood that God ordained in His Son Jesus Christ (Heb.7:11-14). The body of the believer

(that is part of the body of Jesus Christ) becomes a dwelling place for God and hence a holy temple (2Co.6:16). The same body becomes a place of worship and sacrifice. Jesus promise to whoever would open the door of his heart to Him is that, He and the Father would come into his/her life and dine or sup with him/her not as a one time or occasionally but continuous and perpetual fellowship (ever for lifetime). When the Lord dines in us it is because our offering has been accepted. This means that the sacrifices we make perpetually within our bodies are acceptable unto God who abides in us. Our bodies are supposed to be perpetually offered as living sacrifices and hence not just a place of sacrifice but also a sacrifice. This implies a new priesthood abides in us with totally a new way of worship and offering of sacrifices (Heb.7:24; 1Pe.2:5-9).

The likeness of worship we have been called to is Jesus Christ Himself. He is not only an eternal place of worship to them that believe but also His body is the ultimate sacrifice God gave for the salvation of man. On that day Christ died on the cross, the Temple ceased to be the physical one in Jerusalem since the curtains into the Holy place was torn asunder (Mat.26:61; Eph.2:21). Jesus Christ was the real Temple (greater than the temple) while the temple at Jerusalem was the shadow of the

eternal Temple of the Eternal priesthood (Mat.12:6; 23:16-17; 1Co.3:16-17; 6:19; Rev.21:22). The bodies of the believers are identified with the body of Jesus Christ in His death and resurrection when we become members of the Church. Ultimately, the Body of Jesus Christ (the Church) is one corporate body and not many bodies, just as the Temple of the New Covenant is one and not many temples. This is reflective of key fact that though we are many sons in actual sense we are one in the Son of God (the Lord Jesus). In other words, Jesus Christ finished it all on the cross and we by faith are just identified (in all He has already accomplished) with and in Him.

It is worth noting that the new covenant priesthood is a ministration from an overflow in the Lord Jesus Christ (the High Priest of the New Covenant) being an eternal ordination of God's fullness (Heb.2:14-17; 3:1-6). It is therefore a ministration from the High priesthood that is at rest (also known as the Sabbath). Jesus is not only the Lord of the Sabbath but also the Sabbath for them that believe (Mat.12:8; Luk.6:5). That is why Jesus called (calls) out to all that are heavy burdened to come to Him and they will surely get rest in Him (Mat.11:28-29). He also called on those who are thirsty and that out of the belly of whoever drinks of Him will perpetually flow rivers of living waters. A perpetual (eternal) flow and rest

is only possible from a perpetual overflow (2Co.12.9; Heb.4:10-15).

Sons and Salvation

The essence of sonship lies in the fact that completion of the salvation process is fulfilled in it (Joh.6:54; 10:28; 12:25; 17:2-3). The parable of the Lord of the vineyard in Mat.21:33-41 explains the plan of God for salvation in an interesting manner. The servants and prophets were initially sent by the Father and the message was not well received – in fact the workers in the vineyard despised, rejected and even beat up the messengers. The ultimate hope of the owner of the vineyard was in His own Son and this led to a fatal strategy by the servants as they planned and effectively executed the Son. When Jesus was narrating the story he only concluded that the Father in wrath will come and destroy the wicked servants. The story was left hanging with no explanation what actually transpired because it was a narration of the actual state of the Kingdom of the Father with Jesus as the Son and some of the audience being the wicked servants.

The Immortal Heir

We have interpreted the message about the owner of the vineyard to explain the death of Jesus Christ on the cross about 2000yrs ago and should not miss the great message

of sons who are to inherit the Father's Kingdom. The Son came with a message of sonship to mankind as the only avenue to eternal life (Gal.4:6). The Heavenly Father was offering a divine position of sonship in His Son Jesus Christ (1Jn.3:1). As many as received Him He gave them power to become sons of God. As many as believe in Jesus Christ they are born of the incorruptible seed as sons of God (1Pe.1:23). Since the incorruptible seed abides in such who believe, they cannot continue in sin (1Jn.3:9). The power that resides in the seed cannot allow a son to sin and hence empowers the believer to overcome the world (1Jn.4:4).

The Redemption of the Creation

The redemption of all of God's creation will be fulfilled when the sons of God are revealed (Rom.8:19). Up to now the creation is groaning in pain crying and eagerly awaiting the manifestation of the sons. Perfect healing, deliverance and rest for the body of believers will be accomplished when there will be a breaking forth of the sons of God. As long as heirs are children they cannot be any better than servants and therefore under the schoolmasters (Gal.4:1). A majority of us in the church are children; living, talking and acting childishly and may never know perfection and holiness until we wholly submit to the Son. We must be like Him for we have been

called (predestined) to be as He is (Rom 8:29). Just as He is, so will we be. Even as the Father is holy and perfect so must we be holy and perfect (1Pe.1:15, 16). Whatever we think, do and say it becomes just as we see Him do and say. So shall the scriptures be fulfilled, “greater things than these shall you do”; “for with God all things are possible”; “I have said you are gods and all of you are children of God” (Psa 82:6; Joh 10:34).

The scriptures become very real in sons and; grace is ministered and best understood in Father-son relationship established in Jesus Christ. Divine love and mercies are well manifest in this relationship that will always remain a mystery for those outside the body of Christ. It will be a lot easier to witness God’s presence and walk into the fullness of the Lord if only we continually abide in this relationship.



PARTAKERS OF ETERNAL FELLOWSHIP

Sons are adopted in the only begotten Son and are not only heirs but partakers of the body of Jesus Christ. The partaking is not just in the future but realized now in the holy faith. Believers have this great opportunity in the finished work of the Lamb of God on the cross of Calvary. The Lamb of God was offered and slain on the cross as an eternal sacrifice for all mankind and each one who will believe.

The Lord Jesus instituted the Lord's Table in the last supper as part of the eternal fellowship long established in the eternal priesthood. I believe Adam before the fall had fellowship with the Creator in the Garden of Eden with part of the communion being through some drink and food. God would often walk in the Garden and talk with Adam (Gen.3:8). Fellowship was a core part of the privileges of worship in man's relationship with the maker being a very special interaction that positioned man above other earthly beings. The fall of Adam and

banishment from the Garden cut off this special eternal privilege. Death is the loss of this blessed opportunity.

Communion of Bread and Wine

The Lord re-established a hope of restoration of this communion when He met Abraham after the great victory the Lord gave him when he fought several kings and saved the lives of Lot and his family. In Gen.14:18, Melchizedek the high priest Abraham partook of the communion through eating and drinking of the offering of the bread and wine. This was a communion of a covenant with God that was not an offering by Abraham but by the high priest. Abraham and Melchizedek ate together the bread and the wine as a communion of a spiritual covenant as also a way of ushering Abraham into the fellowship of the Melchizedek's priesthood unto God. This was part of the ordination of Abraham and thereafter, Abraham was instructed to make offering (Gen.22:3-13).

The communion is part of the Lord's ministration through fellowship in the gathering of saints where we are reminded of his Life in His body and blood that was offered in the new covenant (Joh.6:55). It was part of the powerful eternal offering offered once and for all for sin. The cup and bread is a communion of the blood and body

of Jesus Christ and a remembrance of the sure work of salvation (1Co.10:16; 11:27). In the communion of the Lord's Table, healing and deliverance is ministered to the body and soul (Isa.42:7; 45:13; 49:9-25; 53:5; 57:15). He prepares this even in the presence of our enemies (Psa.23:5).

Covenanted Fellowship

The wine taken in the fellowship of the priesthood symbolized the blood of the covenant offered through the sacrifice of a life that had to be taken in place of man. According to Lev.17:14 the life of any flesh is in the blood, and the draining of blood was simply a life given. The wine was therefore a symbolic of life sacrificed which stood on behalf of the one party covenanted and privileged to fellowship in the wine. God never permitted His covenanted people to drink any blood as noted in Gen.9:4, Lev.3:17; 7:26; 17:12, 14. The blood was supposed to be poured out into the earth (Deu.12:16), since the blood of animals could not give true life to the person so redeemed – the redemption was temporarily and thus regular sacrifice had to be offered. Eating an animal with its blood was considered as serious transgression and part of idol worship (1Sa.14:32-34; Eze.33:25).

It is however very unique that when the ultimate sacrifice for sin was offered in the Lamb of God, not only was it acceptable for man to drink of the blood of the lamb but that this was significant part of the fellowship between believer in the new covenant and God. The blood of Jesus Christ wiped (washed/blotted) away sin and testifies of eternal life that has been granted to man as eternal redemption paid for once and for all. The first time Jesus Christ spoke of this ritual, it sounded a great abomination to Israel.

- Joh.6:53 “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

Drinking the blood of animals was already unlawful to them but to drink the blood of a fellow human was too abominable to even contemplate. This requirement by the Lord Jesus was therefore horribly obnoxious to any Jew and most cultures of the world. The ramifications of the statement, is that Jesus was the Lamb of God not only offered for the sins of the world but also for our eternal life. His life was offered sacrificially for us so that we, who are sinners, may live rather than die eternally. The condition for us to rightfully appropriate the life of Jesus offered by God the Father is that we must drink of His

blood and eat of His flesh. This is the uniqueness of the New Covenant sacrifice for sin compared to all others. It is life eternal for us who believe in the Lamb of God but is repulsive to those who have yet to get the revelation of the Son. We partake of the blood of the lamb because we are sons in the Son and part of His body. We who believe are partakers of this divine and eternal life.

Joh.6:54 – Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Joh.6:55 – For my flesh is meat indeed, and my blood is drink indeed.

Joh.6:56 – He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

The life of the Son is of the Father and the New Covenant in the blood of Jesus is established through partaking of the flesh and the blood of the Son. The fellowship of the blood and the flesh of Jesus Christ is a life based purely on faith in the work of salvation completed in the Lamb of God on Calvary.

The power of the blood of Jesus works in the believer to bring eternal redemption and cleansing from all forms of sin. The new lease of eternal life that belongs to Jesus

Christ makes the believer a new creation in the universe and the heavens. The blood in the New Covenant speaks more excellent things to the believer (Heb.12:24). The Lord Jesus instituted the Lord's Table as a remembrance of the covenant established in His blood (1Co.11:25).

Mat.26:26-28 – “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.”

The blood of Jesus not only speaks of His death but more importantly His life that is full of God's eternal goodness. The reason for using wine as a symbol is to signify life that is full of joy, peace and grace. As a bride that awaits the bridegroom and the wedding, the Church should be in perpetual state of joy. The new wine is definitely better than the old.

Whenever we eat or drink other foods in our day to day living we also need to be reminded that it is all to the Lord (1Co.10:7). This is because our bodies are now the Temple of the Holy Spirit and the Lord should be

incorporated in all our activities. We are all part of the Royal High Priesthood in Christ Jesus.

Discerning the Body

When partaking of the Table, we must be careful to discern the Body of Jesus Christ otherwise we would be eating of it unworthily (1Co.11:28). Discerning the Body partly implies we should acknowledge the fact that the few of us gathering are just but part of the larger Body of believers universally that include those who preceded us and those who will come after us. The unity of this entire Body is essential for proper communion. It is also an acknowledgement of the fellowship as being more of spiritual than physical (not of the flesh) with no gender distinction in the actual spiritual body that is the church. Each member of the body is important since each one of us is a child or son in the Son – no spiritual fathers, spiritual mothers (godfathers, godmothers) or spiritual sisters. We are all brethren and joint heirs with Jesus Christ who is also the Head of the Church.

The bread speaks of the body/flesh of the Lord that was beaten/flogged and hanged on the cross and broken so that we can be part of His body unto God the Heavenly Father. The cup speaks of His blood that was shed for the eternal remission of our sins. The bread is singular and so

is the cup – never plural because it was one sacrifice of one body and one blood. This body and blood speak better things than all the combined sacrifices of animals. In Him we are now able to offer living sacrifices that are acceptable unto Him.

Who are the partakers of this bread and cup? Each one who has been born again into the body of the Lord as a child of God through the blood of Jesus Christ is qualified. Any other condition may only bar many members of the Body of the Lord from this right and blessing (Joh.6:53). Possibly this includes denying believers who are still considered children, those yet to be baptized, those yet to be officially wedded in a Christian ceremony. I will not want to engage herein in some controversies but a mention is important so that we search ourselves if we are still in the faith (2Co.13:5).

What drink and food should be served in the Lord's Table? This could be questions that we may also have had among the believers. Again this should be as the Lord leads any given congregation. Whatever would be considered as bread we have liberty to use any common food from grain and any drink served on a family table. After all, definition of bread may vary from one nation to another and so is family drink. That is why the term 'cup' is used in the place of 'wine' so as to allow each

congregation adopt whatever would be a simple convenient drink.



THE COMMUNION OF THE LORD'S TABLE IS FOR REMEMBRANCE

Communion of the Lord's Table

One very important ritual in the churches is partaking of the Lord's Table. Many at times most of the congregations have little understanding of the significance of the activity. It is often left for the Church leaders to conduct and give directions on this sacred activity of eating the bread and drinking from the cup.

Do this in Remembrance of Me

Why would partaking of the table be critical in our walk of faith? Who are to administer this table? Who are qualified to partake of this communion?

1Co.11:23 "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread. (vs.24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which was broken for you: this do in remembrance of me. (vs.25) after the same manner also

he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. (KJV)

The communion of the Lord's Table was instituted in the last supper that the Lord Jesus had with his disciples. It is also a fellowship of the Lord's body.

It is instituted to be a way of remembering the Lord's offering of His body to the Church. The reason for remembrance could be that He knew we would easily forget. There could be some active ingredient in the remembrance that would be vital in our faith life. We could be prone to forgetting very essential part of our faith that we need constant reminder.

What are we to remember? Yes, to remember that He gave His life and body to us. He gave all that was needed for our redemption. But possibly more wealth of God's grace lies in this, and we may not have realized all along.

Forgetting that we are in Him

A few concerns I will herein raise to make us understand our great weakness in forgetting core things in the faith of Jesus that we confess. One concern I have been sharing is our forgetfulness that God is ever present in our lives. At first, this may sound too untrue but let us search our

hearts through reflecting on our daily confessions. Please understand that this sharing is not meant to disparage anyone but to enable us mature.

1) In our prayers – how often do we make the following statements

- *We are coming into your presence Lord*
- *I am coming to you*
- *May your presence Lord come down*
- *We have come into your house Lord*
- *Remember me O Lord*
- Etc.

Why would the above confessions be inappropriate? They are confessions of persons who reside outside the Lord. The faith manifest in these prayers is outside the Body of Jesus Christ – the Church is the body of Jesus Christ. All who give their lives to Jesus as Lord have not only crucified the flesh but also now have an abode in Jesus Christ and the Holy Spirit dwell in them. So confessions that views the Holy Spirit as being out there and needs to be called to come or needs to be approached is contrary to the faith of abiding in the Lord.

2) In our songs – we sing without pausing to think of what we sing, more especially the choruses that initially seems very inspiring. The composer could

have truly been inspired but in what circumstances?
The following statements punctuate some of our choruses and songs:

- *Pass me not O gentle savior*
- *Touch me once more*
- *Come down Holy Spirit*
- *Come by here my Lord*
- *Just to touch the helm of your garment Lord*
- *Remember me O Lord*
- *I have seen the hand of God*
- *Welcome Holy Spirit.*
- *Draw me near to thee*

Reminds me of some songs where the singer says he used to be a drunkard and cigar smoker – yet he never had such history – just because the song inspires others.

3) Some of us who preach and teach the Bible are the perpetuators of these confessions. We are always reminded when we congregate in venues of fellowship by our leaders that:

- *We have come to the house of the Lord*
- *We have come to worship God*
- *We have come to seek the face of God*
- *Let us go into the presence of the Lord etc.*

One scripture that has not been used properly is Heb.10:22 where it states, “Let us draw near with a true heart in full assurance of faith ...” Out of which the song “Draw me nearer ...” could have been inspired. The phrase “draw near” is not explicit as coming closer to God but is in the context of the state of our hearts as we worship or grow or ascend in our fellowship with God. If read outside the context it can be interpreted to position a believer outside Jesus Christ or outside God such that there is a time to draw closer to God and a time to be away from God. We are supposed to be always in God’s presence and only be aware that our hearts should be always towards Him such that as we petition Him in prayer and worship (draw near) it should be in faith with pure conscience and our bodies cleansed by His word as acceptable living sacrifices.

A disclaimer here is that we are not sinning through these confessions but simply acting out of ignorance and immaturity as children of God. We grow from grace to grace and from faith to faith as we mature in the Lord. If we ever think we know everything required of us, we would be wrong. We are work in progress and hence still maturing day after day.

We may feel that whatever confession we have made would have long been punished if they were not

appropriate. This is not true. The Lord in His great mercies has been patient towards us and trusting that we are going to mature to His stature. Paul confessed that when he was a child he spoke as a child and thought as a child; but when he matured he had to put away childish things. We therefore have to grow up to be like Jesus Christ in character, speech, thought and deed.

Any confession or speech we make should be with much responsibility so that we are careful to minister life and not death to ourselves and the hearers. It has been said by others before that what we say is what we become. Our confessions drive our faith.

When we speak or sing or pray as if we are outside Jesus Christ, we actually gradually drift to be in such state – outside Jesus Christ. The confession can be so entrenched in us that we would find ourselves still making the confessions even long even after we repent and decide to correct ourselves.

We therefore need to put ourselves in remembrance that we are in Him. We have a dwelling place in the body of Jesus Christ through the sacrifice He offered at Calvary. We have an eternal residence in Him. We are accepted to God in the body of Jesus Christ and through His blood. He is the Lamb of God who was slain for our redemption.

In the Son, Jesus Christ we are born children of God and are being transformed to His image as we continue hearing and believing His word.



THE COMMUNION OF THE BLOOD AND FLESH

Communion of the blood

Have you ever given thought to the fact that there are communities who drink blood of animals as part of their diet? There are others also eat raw meat of animals. If you were a preacher or missionary to such a community what would you tell them about such habit of drinking blood and eating raw meat? I may not discuss this here in this book but would leave it for you to enquire of the Lord. However, such diets are considered abominable in Israel as per the Bible; and, this is what we shall be discussing in this chapter.

We shall herein learn and hopefully consider this great revelation that needs to be taught among church leaders and the congregation of believers. The teaching I share herein was made known to me by the Lord during an Easter Season as I sought the Lord on what I should share in a radio station where God gave me the grace to minister weekly.

The communion of the blood or what we also refer to as “the cup” is a fellowship of the sacrifice that the Lord Jesus gave on Calvary about 2000 years ago. It is not just a remembrance of His atoning work that was finished then but more importantly is an astounding power of the covenant of His life that is granted to us who believe as an eternal abode in God the Father.

Drinking or Eating Blood was Abominable

Among the children of Israelite and according to the Old Covenant, drinking blood was an abomination with penalties to any that would drink blood being cut-off from the community.

Lev.17:10 – “And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.”

It was therefore abominable for anyone irrespective of whether they are strangers to eat blood of any animal. Why would the Lord put such law? This was not just an instruction but a command to all including strangers.

Lev.17:11 – “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement

for your souls: for it is the blood that maketh an atonement for the soul.”

The blood is but the life of the animal and the blood was only given for purpose of atonement of sin upon the altar. Any blood shed that could not be offered on the altar was supposed to be poured out into the earth where the life of the animal originated from. Blood was supposed to be covered with dust to avoid even its sight – the thought of drinking or eating blood was to be avoided by all means. Blood was regarded therefore as sacred.

Lev.17:14 – “For it is the life of all flesh; the blood of it is for the life thereof...”

Eating of the blood of an animal according to the Old Covenant is therefore partaking of the life of the animal from where the blood came from. This is akin to life of the animal (whose blood one has partaken) enters into the person eating the blood. This can possibly explain the great sacrifice that such a person would make to continue partaking of the blood of such an animal.

Practice of Drinking or Eating Blood

In the past, among the pastoral communities, sacrifices of lives of people are made in the acquisition of livestock. When young men go to raid other communities and

forcefully take away livestock they were praised as great warriors in the community. Actually even those who lost their lives in the process are highly regarded as courageous men. As part of the preparation for such raids, they would go through some rituals that included drinking of the blood of the animals. Why the drinking of blood?

It is said that the drinking of the blood of an animal would not only make them strong and brave to defend the community against enemies but also to successfully fight wars and go for the raids. In other words, the partaking of the blood would embolden the partaker to do what would have been impossible. Just as the animal would have the resilience to go through rough terrain and in harsh weather, so shall the person who partakes of that blood. However, it is also true that in case the animal is diseased, so shall the person who partakes be – hence the great caution to ensure that the health of the animal is perfect.

It is also noted that those who have partaken of the blood of an animal will thirst for more and hence must regularly partake of more. Whenever such animal is slaughtered, such persons will make all effort to drink the blood to quench the thirst for the blood. This also happens for wild animals that have eaten blood. Often conflict between pastoralists and wildlife is aggravated by a stray

carnivorous wild animal that has developed the taste of blood of an animal. The specific wild animal (e.g. leopard or hyena or lion) shall only kill to eat the blood and shall leave many carcasses of the domestic livestock dead. The loss shall be evident given that none of the carcass is actually eaten by the wild animal, that moves on to the next target homestead repeating the destructive attack. Could be the reason why cattle rustling activities among some communities in the world has persisted for long. Discouraging drinking of blood could therefore be one way of dealing with the menace.

As soon as such behavior is observed by an animal be it domestic or wild, strategies are urgently put in place to trap the animal and often it may have to be either immobilized or killed. This understandably could be the main reason why drinking or eating of blood was not allowed by God.

Why would Jesus Command us to Drink His Blood?

We can now understand why not only the Pharisees, the Sadducees, the priests and the children of Israel found it so abominable that even most of the disciples of Jesus would stop following Him. Only the twelve disciples remained. This would also give the religious leaders

strong reasons to plan for the cutting-off Jesus from the community.

An understanding of the implications of the Word to drink His blood and eat of His flesh is critical for Christians and the great salvation work. We have often not delved into the insight that the Holy Spirit has always wanted us to receive into the Holy faith.

Eating of His flesh and drinking of His blood is actually pointing to the core status or position in the salvation of our souls. This we can grasp if we first understand that partaking of the blood of an animal outside the animal is an abomination.

Partaking of the Lamb outside the Lamb is an abomination

Eating blood of an animal while outside the animal is abominable. Eating raw meat of an animal would imply partaking of the blood of such an animal and hence the life of the animal. Our lives are more precious than that of animal and hence we are allowed to eat the flesh or meat of animals as food. If we take in the life of an animal we degrade our nature as humans and will not be in good relation with our maker who made us superior to animals. God intended that we have fellowship with Him and not with animals. That is why He brought us into a communion of children of God in Christ Jesus. Only as

His offspring can we have communion with Him. When we therefore partake of the life of animals through drinking their blood we cut-off ourselves from His calling of fellowship.

In essence, we are saying that we can only rightfully drink of the blood of the lamb and eat of the flesh of the lamb if we reside in the body of the lamb. In other words, we have to be part of the living body of the lamb for us to drink and eat of the blood and flesh of the lamb.

Analogy of a Baby in the Womb of her Mother and Donated Body Organ

The analogy of a baby in the womb of a mother would be one good living illustration for every soul. The baby in the womb of her mother is not only living but is continuously partaking indirectly of the blood and flesh of her mother. The baby however, according to medical experts does not directly partake of the blood of the mother while in the womb. Hence the example of a baby in a mother's womb is not perfectly analogous to our abiding or partaking of the body of Jesus Christ. This could be God's way of informing us of the great mystery of salvation whereby we partake of the blood of Jesus Christ. The life of the baby is from the mother and whatever the mother is partaking off the baby also does

partake. The baby is not doing an abominable thing by partaking of the life of the mother but it is the right of the baby to partake of the life of the mother either directly or “indirectly”. The medical professional may have their additions here but the point is that the baby is in the right (natural) position as ordained by God.

Once the baby is born and is separated from the mother it no longer has that special privilege of partaking of the life of the mother. The rights and privileges of partaking of the mother ceases once outside the body of the mother.

Another better analogy is that of a donated organ such as the kidney. Whenever a kidney is donated to a compatible receiver, it is removed from the body of the donor and planted into the body of the receiving patient. As soon as it is implanted in the receiving person it starts partaking (drinking) the blood of the new receiver. The strange kidney now gets a new life from the patient because it gets residence in the new body. It thereafter abides in the body of the receiving person and partakes of the body (flesh and blood) of the receiver. It acquires these rights or privileges once it has been planted into the body of the receiver. These rights cannot be enjoyed outside the body of the receiver. As a matter of fact when it was removed from the body of the donor, it ceased having rights to partake of the life and body of the donor.

Partakers of the Body of Jesus

Essentially, what the above analogies mean is that drinking of the blood of Jesus and eating of His flesh is not possible outside of His body. The thought of partaking of the blood of Jesus and His flesh would be abominable outside His body. God is however merciful and tolerates our misunderstanding because we are just children who are in the process of growing. God is very patient with us and waits on us to grow up as we learn from the Holy Spirit residing in us.

The Lord's Table is therefore a reminder that we are already partakers of His body with our residence (planting) being in Jesus Christ. The thought of one time being in Him and other times being outside of Him is what causes us to live in a confusion where we feel we are ok in partaking of his blood and flesh and other times feeling we are doing the wrong thing.

1Co.11:24 – “And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.”

1Co.11:25 – “After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”

The Lord permitted us to partake of His Table because in the faith we are already part and parcel of His body such that our residence is in His body. It is therefore a privilege and right granted to us in Him (in His sacred Body) that was offered to us. We inherit His life because we are in Him and spiritually we are already partaking of His flesh and blood.

In the upper room where the Lord had the last supper with His twelve disciples, Peter was taken aback when the Lord started to wash their feet, because this was not as per the usual order where the least should be the one washing the feet of others (John.13:4-11). The Lord rebuked Peter because of his refusal to be washed.

John.13:8 – “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.”

This was the first time that Jesus washed the feet of His disciples and was therefore profoundly significant because the Lord was the one hosting them in His own supper (sort of a special dinner). He was not only ushering them into the Kingdom of His Father as the Host, but also preparing them to enter into the Door of the Kingdom and into Himself as part of His Body being also

their (and our) destination in the great salvation work that was about to be accomplished.

The disciples were being prepared to be part of the Body of Jesus Christ and hence the rebuke by the Lord to Peter (as the others had accepted to be washed but in shock of what the Lord was doing). None dared to question and possibly Peter was just speaking on behalf of others who were too dumbfounded to utter any word. Thank God Peter spoke otherwise the answer Jesus gave may not have been recorded.

The statement, “If I wash thee not, thou hast no part with me”, echoes to all men unto the end of the earth. If the LORD does not wash us, we have no portion with Him (or no part in Him).

Our medical surgeons have a mandatory procedure for any instrument or organ that has to be used or implanted into a body to be perfect sterilized/disinfected or cleansed. This is to avoid any contamination of the body. Jesus had to cleanse the disciples as they were destined into Him. Anyone who does not go through this procedure of faith cannot be part of His body. The washing was therefore a preparation of the disciples to be part of the body of Jesus Christ.

When we are instructed to search ourselves whether we are in the faith it is mainly to ensure that our faith is not that which visualizes us as being outside the body but as being inside the body. Partaking of the Lord's Table worthily is partaking from a spiritual position that is inside the body of Jesus Christ.

1Co.11:27 – “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord.”

Partaking unworthily

What would be an unworthily partaking of the Lord's Table? It is primarily eating and drinking from the Body of Jesus Christ with belief that one is outside the Body. As it is abominable to drink blood or raw flesh when you are not part of the animal so it is when we partake of the body of Jesus from outside of Him. It is not about feeling or what a man of God has said but about the faith inside of the believer. If you believe you are outside Jesus Christ then do not partake – it does not matter how many times you confess or repent. You must believe you are residing in the body of Jesus Christ and that you are continually and ever partaking of His life. Because you are a partaker of His body, you can partake of the Table being a

reminder that your life that is already planted in Him is the real partaking.

Because we are prone to forgetting, we should always be reminded even when we are partaking of our normal meals, such that when we gather together for the Lord's Table we can worthily partake without lingering doubts haunting us.

Gal.2:20 – “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me.”

Just as the children of Israel had to eat the lamb within the houses they lived in Egypt on the night of the Passover so must we eat of the Lamb of God within the confines of the Body of Jesus Christ. When the angel of death passed over the children of Israel the instruction was that they remain inside their homes with the mark of the blood of the lamb (outside) on their doorposts. That was their salvation, deliverance and guarantee that death would not come to them. Our salvation is assured only inside the Lamb of God (Jesus Christ) and we must remain inside until the rapture – when the Lord shall come for us who make up the Bride.

Note that the New Covenant believers unlike the Old Covenant believers are not only eating the flesh of the lamb but also the blood. This is because our salvation is found not in the sacrificed lamb whose flesh had to be roasted (not sodden with water) by the children of Israel at Egypt (Exo.12:9) but in the living sacrifice of the Lamb of God in whom we are called to abide in.

This implies that all of us born again believers are called to be part of the living body of the High Priest and hence part of the Eternal Priesthood. He is also the living Sacrifice and the living Temple wherein we offer our bodies as living sacrifice with His blood ever working in us to keep us clean and pure from all sin and disease. That is why our consciousness to the priesthood is part of our salvation and calling that has great reward (eternal rights and privileges). Hence we have to make our calling sure by growing up in Him as responsible children and sons who love their Father with the whole of their hearts, mind, strength and body. This affirms the seal of the Holy Ghost in us and assurance of our resurrection.

To partake of the Lord's Table does not therefore require that one must have been baptized in water, much as we should encourage everyone born again to be baptized in the water and the Spirit.

May this understanding release you to the liberty found in the Lord Jesus Christ as children and sons of God. Amen.



THE PROMISE OF INHERITANCE IS TO SONS

The Promise to Abraham

The promise that Abraham was given was God's promise of inheritance in God Himself. This inheritance is only for sons (Gal.4:7; Rev.21:7). That is why Jesus emphasized to His followers that they are not His servants but friends or brethren (Joh.15:15). This was because the promise of adoption into God's household as God's own children was the key to inheriting the Kingdom of God. The inheritance was not temporary but eternal, not physical but spiritual, not earthly but heavenly, not human but divine (Mat.25:34; Mar.10:17; Luk.10:25; 18:18; 1Co.15:59). It could not be possible through any creation or human effort but only by God alone because it is only for the righteous (1Co.6:9-10; Gal.5:21). It was a promise of God's own Love, Life, Way, nature and eternal relationship.

Inheritance as afore mentioned is a favor bestowed on sons who have been born into a family (Rev.21:7). Righteous and responsible parents or fathers leave

inheritance to their children and grandchildren (Pro.13:22) and God is a perfect Father who lives an example to all parents. He has prepared an eternal inheritance for His children.

Each individual that God predestined to inherit the Kingdom had to be adopted as a son. As mentioned before, very few in the OT were translated into this position of adoption since it possibly required great sacrifice, obedience and God's special favor. Enoch was recorded as the first who never saw death. Though he walked with God over 300yrs he administered over his large family as a father, husband and grandfather. It pleased God to make him inherit His Kingdom.

God called Abraham to come out of his father's home and people (Gen.12:1). Abraham had to come out of his parents cover because God had a greater position for him; a position of power, authority and inheritance not found under any creation. God actually wanted him to consider God as his guide, teacher, mentor, Lord, Father and all. He was not just a means but the beginning and end. This could not be fulfilled in his earthly father's household and hence he was called out. Abraham took long to understand this and that is why in his latter days he admits that he was seeking for a city not built by human hands

but by God Himself. To inherit, one has to be patient and persistently hold to the faith in God's word (Heb.6:12).

Inheritance in God

The promise was made a bit clear to him after he parted with Lot, when God told him, "I am your exceeding great reward" (Gen.15:1). The promise to Abraham was an "INHERITANCE IN GOD" – "I AM YOUR PORTION ...". It is this promise that we need to be revealed to us. This promise was not only Abraham's salvation and Israel's but also our salvation in Jesus Christ. The calling of Abraham was a priestly calling that had no inheritance in man just as with the Levite priesthood. The Levites did not have an inheritance in Israel but in God (Deu.12:12; 14:27-29). His priesthood is recognized when he offered sacrifices and other offerings to the Lord and Melchizedek (Gen.14:18-20; 22:13; Jas.2:21). This means that our inheritance as royal priesthood cannot be in Israel or elsewhere but in God Himself (His portion is ours).

Abraham could only inherit by faith after being made a son. He was adopted a child but the fulfillment of the inheritance was only going to be after being made a son. Sonship is fulfilled in Christ Jesus and all children of God are accepted in the Son of God as sons. The inheritance

of Abraham in God was therefore ultimately to be fulfilled in Jesus Christ. That is why Jesus said, “Abraham rejoiced to see my day” – Jesus who is God’s only begotten Son was the Promise for the salvation to mankind. Jesus was the life giving second Adam that was to restore God’s promise and love to man. Adam prayed for the coming of the second Adam because what he lost at the garden of Eden is only best understood by him. The coming of Enock was just an indication of a great hope that a restoration is definitely coming.

Isaac as God’s Son

Abraham did not fathom the calling as an adopted child of God until he was called to offer his only special son Isaac to God (Isaac was not the only son of Abraham). He actually prepared with so great difficulty and finally counted his son as dead when he laid him on the altar and raised his knife to slay him. He actually handed over Isaac to God and possibly cried, “Isaac is no longer mine but YOURS O GOD. You took me as your child. Now O Heavenly Father, take Isaac as your child and no longer mine”. This is what I would want to believe sums up the great battle Abraham had before he finally gave up and over to God, whom he already related with as his own Father. Though God was divine, the greatest joy Abraham had was that God was more of a Father to him

(He was called a friend of God). A friendship is a one-to-one relationship where two people relate almost as equals. I would want to believe in this case the Almighty God must have created a position of a son for Abraham which was already in Christ Jesus before the foundations of the earth were set.

The inheritance cannot be obtained but by sons and Isaac could not obtain the same promise unless he too is made a son just like Abraham. Abraham had to cease being Isaac's father for Isaac to enter the promise. Isaac was received into the promise on equal footing as Abraham. God in Christ Jesus is not receiving us as grandchildren but as His children being co-heirs with Jesus. Jesus had to come down from heaven to make possible reception of each that believes as God's child and hence though Lord over ALL in God's Kingdom He is our brother. Such promise cannot be humanly comprehended. It actually sounds a great heresy thus the religious leaders in the scriptures openly rejected and called for Jesus to be sentenced to death. Jesus was judged a heretic since He made Himself equal to God. So don't be surprised when initially the message in this book sounds too strange.

Of the two sons of Isaac, the Lord identified the seed in Jacob and not Esau. Esau had the birth right of not only the first born of Isaac but also being the one in the lineage

of the Seed. However, just as with many of us who depend on our rights within the law, we miss God's way of choosing people. We not only need to be called but ensure we are also chosen. The character of Jacob was probably moulded in him being at home with his parents where a lot of his activities were centered, while; that of Esau was influenced by the wild where he spent his time hunting. Maybe this indicates the weakness resulting from our desires where: one may love dwelling in God's presence, and; another will love dwelling elsewhere.

It is worth noting that among the Maasai community of Kenya, wild meat is not part of the diet of the family because it is considered as meat for the wild animals. This principle has made this community live fairly in harmony with wildlife in the game reserves. The rights of wild animals must be respected and taken care of by good stewards since they are a heritage from God. Children of God should therefore learn from this noble Maasai community and consider the wildlife or environment as part of their stewardship.

The meat of the wild may be sweeter than the meat of the cattle at home but spending a lot of time in the wild can also influence our minds, personality and character. We may end up having very little time with our parents and hence adapt to different character. Probably as a family

with wealth of cattle, Esau may not have best nurtured the character required to be a shepherd of the ‘sheep’. This may have been the tragedy.

Jacob and Joseph as Sons

The other possibility is that Isaac just as with many fathers loved dearly his son Esau being the first born and natural heir, that he did not release him to God. Parents are often possessive and jealous that they would not be willing to risk losing a first born. The heavenly Father understand this well and will often chose the one that is available (often the lesser or despised one). That is why in the new covenant God asks for ALL and not just the first born. He therefore chooses the unlikely ones according to men or religious folks.

Jacob got a little understanding of the inheritance of the Father’s promise. That is why he all along sought for the opportunity to be an heir of the promise. He bought the right from Esau and got it easily because Esau either ignored or had no iota of knowledge about the destiny of those who will inherit the promise. Since Jacob had an idea of why his grandfather’s name was changed from Abram to Abraham, he knew the promise was for whosoever God would favor. That is why when it came

to choosing the son who would manifest the seed, he saw Joseph who was among the youngest.

Joseph was not only the favored one in his father's household but also stands out as the son who was made greater than his own earthly father, Jacob/Israel. Israel counted Joseph 'dead' and 'no longer his child' hence handed him over to God so that God Himself becomes His Father. Since this was part of God's plan to leave us footprints in the scripture, God actually took Joseph as His own son. That is why Joseph did not really receive a double inheritance through his two sons (who became two of the twelve tribes of Israel nation) but he received a greater honor of inheriting a portion IN GOD. He had a higher position here on earth and thereafter because God considered him a son. Not only did the stars, the moon bow to him but also the sun. His portion was not in Israel but in God.

The nation of Israel much as they were referred to as children of Abraham were more significantly referred to as children of God. God actually divinely called them His children because He had prepared a better inheritance for them. They may not have understood or believed this special position they had and that is why when the Son (Jesus Christ) came, they rejected Him yet He was the Way for them to enter the adoption of sonship and hence

the inheritance that was promised to their patriarchs. If the children of the promise under the Old Covenant could miss the promise and hence the rest, how much more must we be careful not to miss entering the promise.

David and Daniel as Sons

David was another type of a son since his zealous work in the fields exposed him to so many dangers and his earthly father probably had to count on God to cover him. His confidence in the Heavenly Father grew to such levels that he faithfully risked his life to lead the children of Israel to trust in God and depend on His favor. He not only had a calling of a king but also prophet and priest. He led people in worship, intercession and in protecting the kingdom from any aggression (spiritually and physically). He was an able shepherd of not only his father's sheep but also children of Israel (the sheep of God).

Daniel was also another type of a son who even out at Babylon (foreign land) and in bondage, God did raise him to be a ruler in the foreign land just like Joseph. He was not only wise and intelligent but had an excellent spirit in him as recognized by the King. Sons don't depend on titles, stature, food, circumstances or clothing to be recognized or identified. Their identity is divine and

approval comes from God himself hence, cannot be threatened or intimidated. Rulers recognize sons because they recognize authority especially higher authority to whom they are fully aware they are subject to. Sons are not confined to a certain ministry or service because they are divinely called to unquestionable apostleship. They respond to the leading of the one who has sent them and are often not predictable. Daniel would clearly be identified as a prophet, priest and king.

This has to come as a revelation – a sweet revelation of what Jesus died for and offered them that believe. Unbelievably too good to be believed - that is why many of us may be lost in religion.

Inheritance in a royal family according to Ezekiel 46:16-18 is only for sons with any gift of inheritance being given to servants temporarily. The servant who gets inheritance from a prince shall return it to the prince on the year of liberty. This is due to the fact that sons in a home abide in the home for ever but servants abide only for a while (1Sa.1:22; Joh.8:35).

Sonship in the Order of Melchizedek

Narrating the representation of the Son is best illustrated in Melchizedek who had no parents (father) with no one knowing where he came from (beginning) nor where he

went (ending) (Gen.14:18). He is just introduced as the High Priest whom Abraham acknowledged and gave his tithe to. He actually just blesses Abraham and goes out of the scene. He must be related with the three visitors who received an offering from Abraham.

Jesus Christ is the eternal High Priest in the order of Melchizedek and hence believers in Him are part of the eternal High Priesthood (Psa.110:4). He is the High Priest of a better, greater and more perfect tabernacle (Heb.9:7-11).

The greatest inheritance of children is not the physical wealth and riches but the character, likeness, knowledge and wisdom of the parent. All physical wealth and riches cannot be maintained, sustained or improved unless the mind and skills of the parent is acquired by the children who inherit. Otherwise, the wealth and riches will dissipate in a short while. Sons of God in Jesus Christ are therefore in such high position of inheriting God's likeness, character and Kingdom. The position of sons is so divinely foundational because likeness can best come through genealogy and hence through a blood covenant. That is why Jesus had to shed His own blood – to enable them that believe in Him be born children and become sons (Joh.6:53; Eph.1:17; Col.1:14-20; Heb.9:12; 13:12).

Also reason why not even Nicodemus could comprehend even though acknowledging Jesus as the Great Teacher.

Therefore, the enablement of being holy and perfect as the Father in Heaven is holy is only in the Son as sons. God's character of eternity, holiness, perfection, goodness and love is the greatest inheritance believers have in Christ Jesus. This is already guaranteed in Christ Jesus as long as we abide (dwell) in Him. The only big stumbling block is lack of faith.



THE JACOB'S WELL DISCOURSE

In Joh.2:7-42, Jesus taught the Samaritan woman the true worship acceptable by God. He spoke about the new covenant with Him as the way, truth and life. In other words Jesus defined Himself as,

- 1) The Savior – also teacher, shepherd, Lord, priest and sacrifice (Joh.4:26)
- 2) The Time – also hour, day, year, season and eternity (Joh.4:21)
- 3) The place – of sacrifice, tabernacle, altar (Joh.4:23)

In the order of simplicity to understand answers to the religious questions the woman asked, we will elaborately consider the reverse of the above.

The Place of Worship

The first major problem we often differ in religious cycles is the right place of worship. In other words it concerns the best place of worship. The place of worship is also

related to the place of sacrifice or prayer. This may sound initially a non-issue but you just need to recall the problem between the two nations of Israel and Palestine, or; the debate we often engage new converts on where they should go to church, or closer still; the strong attachment we have for the building we often call churches. The conflicts about the place are as old as the time of Abraham and a lot even later among the first apostles some of whom established some “headquarters” at Jerusalem.

The Jews believed proper worship must be done at Jerusalem while the Samaritans believed the right place was at mount Gerizim (also known as mount of blessing). The controversy was so great that it took a center stage in the difference between the two groups. Though this was not actually the source of their rift for the issue arose from their geographical locations and boundaries. When people have irreconcilable differences they pick a peripheral excuse with ultimate result being a permanent conflict and perpetual sacrifice of true neighborliness. That is why Jesus gave the parable of the good Samaritan to teach the Jewish fellow who was too blinded by the doctrine taught by the Pharisees about love to know that a neighbor is one whom you interact and relate well with irrespective of tribe, religion or nation.

The OT covenant defined true worship as including a place and was over time interpreted literally as a geographical point or location (Gen.22:3; 35:14; Psa.5:7; Deu.16:2-6; 1Ki.3:4). The OT worship was a shadow of the NT worship and Jesus made this very plain, ‘neither at Jerusalem nor at Mount Gerizim shall people worship’. True worshipers shall worship God in spirit and truth. Physical places of worship have been there and men will continue building or erecting them, but of concern is whether these places do actually play a big role in diverting our manner of worship. One interpretation of the message is that a time will come when false worship based on sacred geographical positions will be practiced by many. This sounds too harsh but it is the truth. When God is not in our worship or is not pleased with our worship what kind of worship will we be involved in? You got it right (I believe). Thank God this is not the bible you are reading so you can delete such parts that are not appealing.

Worship is a way of adoration, sacrifice, prayer, praise or testimony of God’s greatness and goodness by them that know or believe Him. In our worship we give Him due recognition of His presence and supreme authority. When a king ‘passes by’ or instructs his citizens, they bow or salute in reverence. The frequency of bows and verbal

words of reverence directly corresponds to the number of ‘passes by’ or instructions issued. This means our acts of worship will depend on how frequent He moves in us and speaks to us. If the only time He moved in you (touched you) was on Sunday then maybe that was the last time you worshiped. If the last time He spoke with you was on January 1st (New Year day) then it is possible that was the last time you worshipped Him. You may ask then, ‘what was I doing in the last church service’. It may have been some act of righteousness to be seen by pastor or by men – and most of us are good in this. It is possible you heard man’s voice in the service but not God’s voice or you were too engrossed with ritualistic traditional worship (or entertainment) that you could not hear God speak. True worship does not depend on a place, because it is a spiritual act (Rev.11:1).

The problem of place of worship reflects a deeper problem in our understanding of God and especially the new covenant as well presented in the NT. It indicates a conformation to the worldly institutions where we confine our relationship to a physical place. The devastating issue out of this is our confining of God to a place. Building of houses for gods is not a new doctrine but God warns us against thinking of such an idea especially in the new covenant. Let others confine their

gods in a building but the true God cannot be confined not even in the heavens above. This was prophetically spoken of in Mal.1:11 and fulfilled in Jesus Christ. Jesus is not only to be worshipped (Mat.2:2; Heb.1:6) but is the place of worship (Joh.15:4-7; Php.3:3).

Jesus persistently commanded us to abide in Him or dwell in Him. Such instruction to dwell in Him implies He is a place of dwelling. If we are to perpetually have God abiding in us then our calling is to be at a state of perpetual worship. As to how this is possible should be a discussion for another forum. It suffices for now to acknowledge that Jesus Christ is a place of worship and by extension the believers who are part of the body of Jesus Christ also make up a place of worship. The Church that is the body of Jesus Christ is therefore the true place of worship. It is therefore not a physical building as many of us have been made to believe.

As believers abide in Christ Jesus, the Lord Himself uses them as living stones to build His own Church (which is His body). We are not only lively stones making up the eternal temple but also lively stones used to build Him an altar of spiritual sacrifices. God instructed Israel to build altars out of stones that were not hewn by human effort (Exo.20:25). That is why Jesus Christ chose disciples who had mixed backgrounds with most of them being

unschooled in the law because he wanted people who had little or no training in the law. Human tools of shaping instruments for God, can pollute and shift glory from God to man. This is a major stumbling of many religious leaders who associate gifting or talent and skill with God's glory and spiritual ministration. Pure and undefiled gospel is full of grace, love and simple faith in Jesus Christ. It is independent of earthly material wealth, power and education. So the believers are corporately the Lord's Temple and House. That is the true place of worship.

It is a serious concern that our children who go to Sunday school have been made to know that the place of worship are the physical buildings we have set up which are also often called house of God. The non-believers also have taken cue by treating our God (of the Christian faith) as needing houses built by men for an abode. The non-believers are made to understand that we often go to the house of God to meet Him there and that is the most holy place for Him to dwell. How deceptive is such a teaching. It actually borders on idolatry and God does not approve of these. He is very categorical that He does not dwell in physical houses built by hands on men (Act.7:48). No house can fit Him, for the earth is His footstool and the heaven is His throne.

It is important to observe that the House of God (Gen.28:17, 22; Exo.23:19; 34:26; Deu.23:18; Jdg.18:31) or the Temple in the Old Covenant was one and not many both in the OT (1Sa.1:9; 3:3; 2Sa.22:7; and over 70 other verses) and in the NT (Mat.4:5; 12:5, 6; 21:12 and over 100 other verses). Wherever the scriptures talk of houses/temples in plural it is referring to idolatry and never a place of worship for God (Jer.43:12; Hos.8:14; Joe 3:5; Act.7:48; 17:24). In the new covenant the Temple or House of God is Jesus Christ with the believers being part of His body (Church). The altars in the OT were physical altars where sacrifices were offered. However, in the NT apart from the gospels (a period before Jesus died on the cross) and the book of Revelation physical altars are mentioned in reference to the OT (Act.17:23; Rom.11:3; 1Co.9:13; 10:18; Heb.7:13; 13:10; Jas.2:21) but not that they were any more relevant in the New Covenant. There are no more burnt offerings to be offered on the physical altars for the Lamb of God was offered once and for all for the remission of sin.

The implications of allowing ourselves to continue referring to the houses we build as places of worship is that others (including many of us who lead in the Church) will believe that there are many houses of God with Him honoring each one of them. This borders on idolatry and

ought not to continue without correction. Let's begin making necessary corrections henceforth and not take the mercies and grace of God for granted. He has been merciful to us so far but demands from us to turn to Him once we have known the truth. The physical buildings we have erected are; not houses of God neither temples of God nor Houses of Prayer but simply shelters to enable us conveniently meet. The Church is in perpetual communion with the Father in the Lord Jesus and any local church can meet for joint communion anywhere they find convenient. Wherever or whenever any two or three gather in His Name, the Lord is present.

In the New Covenant, the Holy of Hollies and the Holy place is no longer a physical place outside the body of Jesus Christ. Jesus being the true Temple also hosts the Holy of holies, the ark of the new covenant, the Holy place and the altar. The corporate body of Jesus Christ is therefore part of the Holy place and the altar. He also is the sacrifice already offered and hence the confidence we have in Him as we commune with the Father. This is the new priesthood that is also the eternal High Priesthood of Jesus Christ.

It is true that we have been using the above terms symbolically for purpose of teaching children about our Christian faith but it has turned us to idol worship unless

we have been turned to little children who cannot discern real things from symbols. It behooves us to simply repent and turn back to the Lord rather than defend the mistakes we have instituted in the Church.

The Time of Worship

Jesus told the Samaritan woman that a time will come. The lady understood that time is very important in worship except that it is in some future when the Messiah will come.

Time is a very limiting factor among worshippers. Religion has not only successfully caused us to confine God (if we ever could) to a place but also to some time (Dan.3:5-15). A god that is confined to time is among other gods hence you can imagine who is worshipped in such set-up. Our Lord and God cannot be confined to a time else He ceases to be the Lord in the New Covenant. If He dwells within us always then every day is holy unto Him because He is Lord of all days in them that believe Him.

We who have confined our worship to Sunday are no different from those that have confined theirs to Saturday or Friday (Mar.2:27; Col.2:16). ‘Not so bad’ you’ll say but did you realize that we actually on average give God 1/7 of our days and even then 2-4 hours of that day.

Others are a bit better though also confining God's time to some hours within the week. Worship and prayer outside those hours are considered not effective. Go see the preacher after an anointing service and you are likely to be turned away because the hour is over. The paralytic in Joh.5:2-7 waited for 38 years to get into the pool of Bethesda that was stirred only once a year. He would have died a paralytic if not for Jesus (the real pool of living water that is perpetually stirred) to come to Him. Jesus will come to you if only you are willing for He is the owner of the pool and the angels who were sent to stir the pool.

It is true that Jesus observed the Sabbath when he was on earth (before the cross) though not in the manner of the Pharisees and Sadducees. He was the Word and hence they were supposed to listen to His teaching but they were blinded through their zeal to uphold the law (having their own interpretation of the scriptures). After the death and resurrection of Jesus Christ He became our Sabbath and rest with no special days as given in the OT. This is why it is important to rely on the one who instructed the ones who wrote the scriptures to avoid misinterpretation.

Jesus is actually our day since He is the beginning and the end – Alpha and Omega. Time is never an issue for those who dwell in the Lord since they have eternal life in Him.

A day set or agreed by any congregation is therefore just for convenience and not that it is a more holy day. He dwells in us and we dwell in Him always and every day is a day holy unto the Lord. Believers ought to meet as often (daily) as possible since continuous communion should be a joy and not hard labor. The benefits of fellowship are so great that believers should be eagerly looking forward to the next meeting. We are supposed to pray unceasingly and continuously be in a state of worship, while involving the Lord in every activity of life we are engaged in. Such is the calling of a believer in Christ and cannot be achieved if we confine our communion to a specific day.

Our tragedy is not that the time did not come but that the Messiah came and went back to heaven and we are now like sheep without a shepherd. We look forward for the time He will come back. Meanwhile we have all the excuses why things are not working as He promised. There are so many promises the Lord made that are yet to be fulfilled in the Church. Yet the promise of the Father is that He will be with/in us always even to the end of the ages. We have a big problem believing His Word.

Observing the Sabbaths in the Law

It is of great interest that the law required that Israel was supposed to observe the Lord's Sabbaths (plural) and not Sabbath (singular). The Sabbaths consisted of not only some special day but also special week, month and year. The seventh day was a Sabbath day and happened to be a Saturday while the seventh week was also a Sabbath week. This was true of also the seventh month and the seventh year that were the Sabbath month and Sabbath year respectively. They were all expected to be observed under the Law of Moses and for all generations of the children of Israel.

We have no problem identifying the Sabbath day and possibly observing (assuming we know what it means to observe). The greatest challenge we may have is identifying the other Sabbaths; Sabbath week, Sabbath month and, Sabbath year. So before we try find out whether we can observe the Sabbaths according to the old covenant (OT) lets first confirm if we can identify when they are scheduled. If Christians are sincere enough, they would understand that it is impossible to identify and observe the Sabbaths according to the Law. Identifying the Sabbath week, Sabbath month and Sabbath year is an impossible feat.

Does this imply that we cannot keep the Sabbaths according to the law? I hereby submit that it is impossible in men to keep the Sabbaths. But in the Lord Jesus Christ who is the Lord of the Sabbath it is possible. How is this possible? From the lessons learnt so far in the previous chapters it is easy to comprehend that Jesus is not only the Life but also the Way and the Truth. (We should grow out of statements or songs that “Jesus is alive” – He more than alive because He is the Life.) Since He dwells in the believer and the believer dwells in Him, every day is the day of the Lord. It is therefore implied that: every week is the Lord’s week; every month is the Lord’s month and; every year is the year of the Lord.

If a believer has found rest in Jesus Christ then each day, week, month and year is a period of rest. Every day is a day holy unto the Lord with each week, month and year being uniquely special. Hence whoever dwells in Christ Jesus and the Lord dwells in him/her is not only able to identify the Sabbaths but also keep/observe the Sabbaths. Therefore since you (who have believed in the Lord) are the righteousness of God in Christ Jesus, be holy as He who called you is Holy – this is holiness without which no one can see God. But you will see Him as He is because in Him you are declared holy – how else would

you dwell in Him. It is God's Holiness (righteousness) and not your holiness (righteousness).

A Rest to Work

It is of greater importance to understand why God gave the Sabbath to man. The Sabbath is of utmost significance as a reminder that the divine eternal rest was made for man as it was the divine plan for the salvation of mankind. Man was not made for Sabbath, but Sabbath was made for man.

Man naturally works to rest because they see rest as an end with work as a means to that end. We rarely consider the fact that true rest is just a means to perfect work. So we need to learn to rest so as to work perfectly. As we work to rest we end up never resting as the rest we achieve is very temporal. Whatever we acquire through work is insufficient to give us good rest. Rest becomes a reward for the work we do and we realize the pay for the work is insufficient to keep us in rest.

Most of us understand that rest is relaxing or doing nothing or not working. Oxford dictionary defines it as refreshing inactivity, freedom from motion or disturbance, to settle, tranquil, sleep, cease, to be unemployed etc. This is a narrow view that also represents lifelessness or in other words death. That is

definitely not what anyone desires unless a few who may be going through some excruciating torments. Rest is best defined as refreshing, stillness, quietness, serenity, joy or celebration in work. Work is supposed to be a joy or celebration but sin made it toilsome and punitive. Work that yields little is sorrowful and little or no profit, but work that brings forth abundance becomes a joy. Many people who have worked in careers of their gifting have found some rest and joy with their work not as such toilsome but celebratory. These are the people who would work for long hours or days without feeling exhaustive. Their earnings sustain them in a rest within the activities of the gifting they engage in. They not only enjoy what they do but love it. Yes, love is a powerful motivator. All may fail but love cannot fail. This is just but an example of what the Lord God desired for man.

When God created man, long before man sinned, He instructed them to work in the Garden of Eden and manage the creation on earth. The work was supposed to be a rest for man with abundance of produce from the earth keeping man in celebratory fellowship with God. The earth and all within it was supposed to multiply exponentially and not just in additive form. Fullness of life, joy and peace was the ordination of the whole

creation. However, this never happened as man rebelled by not believing the Lord God.

The vicious cycle of elusive rest and laborious work begun with the fall of Adam and has gone on until today. The rich man in the Bible, whom Jesus narrated as having worked and got a bountiful harvest learnt the hard lesson when he decided to feast and make merry. We would also feel that he fairly deserved the rest. But God did not think so and decided to end the fellow's life.

So, how do we get real rest? It begins when we discover that we rest to work. This is outside the law that operates in the world but actually governs the earth and the universe. The earth in contrast to the world is part of the heavens and is at rest. But in that rest, there is great activity because of the immense inert power within the earth. That is why the sun always rises from the East and sets in the West. Since we arrived here and even after we leave this world it shall do so. The many big rivers we found flowing when we were babies are still flowing today and will flow long after we exit this world. The creation works in a rest we humans may not comprehend unless we are reconciled to the Creator.

For humans, there shall be no rest as long as we work to rest. God ordained a rest for man but nowhere else apart

from God's work. God's work for man's rest was completed in Jesus Christ 2 millennium years ago when he was offered as the ultimate sacrifice for sin. When we accept Him into our lives to rule as Lord and thereafter dwell in Him, we will find real eternal rest. Thus we rest to work because He works in us both to will and to do His work. The rest is also God's love.

So do not trust any other rest outside Jesus Christ. Make all effort to enter this divine rest and you will find abundance of love, joy, peace and satisfaction. The seventh day was just a shadow of the true rest. Jesus is the real Sabbath for man.

The Priest (Mediator)

Worship is never complete without a priest since sacrifices (required for worship) must be received and offered by someone (Lev.1:9-17; 3:11-16; 4:3-34; Num.6:11-20; 15:25). The altar, the firewood, the sacrifice and the fire are important in worship. However the sacrifice and worship must be done by a mediator or priest. The priest is a key person who stands between the worshipper and God. He intercedes for the sinner and facilitates offering of acceptable sacrifice. Man does not appoint the mediator or priest but God does. There may be many priests but for order, they must serve under a

High Priest. The manner of choosing the High Priest would be similar but more demanding than of the other priests.

Restoration of true worship needed the Messiah and the Samaritan woman knew that too well. She spoke on behalf of not only many Samaritans but also the children of Israel. The spiritual status of the children of God was not very healthy during the time of Jesus Christ in the gospels. The fact that there were two high priests in Israel indicates a serious spiritual problem (Luk.3:2). Throughout the scriptures, this was the first and only time Israel had more than one high priest. The law makes men of infirmity high priests and hence the law led to a situation where two high priests were ordained (Heb.7:28). Such an event cannot be just sheer coincidence but a prophetic indication that the end of a religious era has come just as when the kingdom of Israel was split into two in 1Ki.2.

The kingdom of Israel was split during the time of the children of King Solomon – hardly two generations after King David. The kingdom was torn into two with Rehoboam being king of Judah and Jeroboam king of Israel. The children of Israel were in a state of rage and bitterness against each other with incidences where they actually prepared to go to war against one another. In

chapter 13 of 1Kings a prophet cried against the altar that bones of men shall be burnt therein and the sign being rending of the altar with a pouring out of its ashes. Sadly the same prophet was deceived by an old prophet on that same day and died because of disobedience.

In the time of Jesus ministry in Israel before the cross, the high priesthood was at a crossroad with two high priests ordained (there were other chief priests). This pointed to the eminence of the new High Priesthood of Jesus Christ which was inaugurated on his death and resurrection. The rending of the curtain that separated the holy place from the holy of holies in the Temple when the Lord Jesus breathed his last on the cross was clear evidence the shift of the High Priesthood back to the Lord who was ordained the eternal High Priest.

When Jesus spoke to the Samaritan woman she ended up believing Jesus was not just a prophet but the Messiah, and that everything was answered. She got to know the truth and immediately entered the true worship in spirit by worshipping the Lord Jesus. Jesus did not refuse worship and this makes Him distinct from any other man, prophet or angel. He was and is God. Jesus never brought another religion. Christianity as a religion was not founded by Jesus. He brought eternal redemption, life, joy and peace. He says,

- *'I am the Life, the Way and the Truth'*
- *I am the Door*
- *No one comes to the Father except through me*
- *I am the resurrection*
- *I am the true Shepherd*
- *Before Abraham was 'I am'*
- *Abraham rejoiced to see my day*

That is why, He has no equal and all creation in the heavens declared Him the only one worthy to redeem mankind. John the Baptist declared 'Behold the Lamb of God that takes away the sins of the world'. Jesus is the Word of God.

He was ordained before the foundations of the earth to be the High priest of our salvation. He comes in the order of Melchizedek being the High Priest, King of kings and not a prophet but the Prophecy(Word) Himself (Psa.110:4; Joh.1:14; 5:24; 1Jn.1:1).

If we would know Him in this manner, a lot of things in the scriptures are going to be easy to grasp.

But what have we done? We have other messiahs with us who take the position of the Holy Spirit. We run to and consult first before we talk to the Holy Spirit. We feel and have been made to know that God is in heaven a very

distant space with middlemen here on earth that we must pass through. Without these intermediaries we cannot hear from God nor can He hear us. Some of us have lived under some spells of these men enslaved to a point that we cannot bear to listen to the truth. I pray that God will free us from these bondages created by men in God's Name. The Galatians were no different to an extent that Paul vividly saw them as bewitched not by non-Christians but by them that are said to preach the Gospel (Gal.3:1-3).

Traditions in Christianity

It is vital that we ponder on the following questions concerning traditions handed over to the Church by men. Please don't get offended with the comments, they are meant to help you search to know the truth in God's Word. I have no answers to all the questions but earnestly seek God, the Father of all spirits to teach me day after day and practice what He gives me grace to do. Servants can pass on traditions (Mar.7:8; Col.2:8) which can lead men in worship that is characterized by the OT outward form with:

- a) Physical places (Gal.1:8-9) – being distinct places of worship. A great emphasis is laid on physical structures such as land and building. Much of the

expenditure goes to these structures with little left for orphans, widows, the poor, strangers and those who labor among us that are not employed elsewhere. Why must we meet in that building we call the house of God? Can't we meet elsewhere? Why must we conduct fundraising to help God build a church? Why do we have to coerce members of our churches to contribute to physical projects when we very well know their lives are empty? Why must we buy plots for God while we have our own that we are yet to hand over to Him? If that church building belongs to God or is dedicated to God, the ones we perpetually live in (said to belong to us) are dedicated to whom?

- b) Special times (Col.2:16) – for prayer and worship. Outside such set time the anointing is either less or absent. Effective prayers and worship are confined to some hour of the day or some particular day, or some month or even some particular year. If Sunday or Saturday is a Sabbath dedicated to God other days are dedicated to whom? Do you actually rest on the said Sabbath? If the Sabbath belongs to God what of the other days? Many of us still live in the OT type of worship and are yet to embrace Jesus as Lord over our lives and all we have.
- c) Revered servants of God (Col.2:18) – to act the role of a priests. Certain activities cannot be done without

these men. I wonder whether Jesus called us to conduct funeral services much as we must mourn with those that mourn. Why the glorification of a dead body much as we must bury? Visiting the bereaved is very important not just on the funeral day but more especially before and after. I wonder if any of the apostles wedded any family and if they did it, is it a core program in the Body of Jesus Christ. Why can any elder not go ahead and baptize anytime of the week when a new believer (the candidate) is ready? Can't the elders dedicate a child without an ordained pastor? Why must we be given a baptism certificate? These are just a few of the many questions unanswered among us that want to follow Jesus.

Not that the above practices are wrong but that the over emphasis may border on religious restrictions that hinder other members of the body of Jesus from ministering. They also lead to a narrow definition of ministry in the body of Jesus Christ. There are many believers who are idle and feel their role as primarily to sit in the pews and only passively participate in church ministry. Can we engage the whole body of the Lord Jesus Christ in church activities?

There are gifts or ministries that are more pronounced (we can call them 'shouting' ministries/gifts) because of

the nature of their services as corresponding to those of other religions. These ministries are more manifest in the physical and appeal to those who are yet to believe in the Lord Jesus Christ and many that are young in the faith. Such are the evangelists, pastors, prophets and miracle workers especially when the local church is at the ‘infant’ stage. Often, we base the church structure on the religious pattern already defined by the state where the priests are officially recognized as leaders of a religious sect. Hence the pastors take lead in representing the church with the rest being subordinate, resulting in a misrepresentation of church leadership. This has culminated in many who have had different calling and gifting to conform to the borrowed structure (wineskin) and be pastors without the grace of pastoring; being further aggravated by the structure which confines support for ministry to the same ‘priests’. The larger part of the body and hence church leadership has often been ignored or rendered dysfunctional.

Who should be ordained? How do we pick leaders? These questions may seem very important in religious cycles but may actually be inconsequential in the Church. There is no leadership vacuum in the Church to seriously warrant us to worry a lot about who is to lead the Church. The Church is a living organism outside the physical

structures and organizations we may so much emphasize on. The Head is Jesus Christ and is fully in charge and has never delegated that authority to an individual but is functioning through His Body. The true members of the Body are already relating and operate in the spiritual realm with power and authority. But do the believers believe this? This should be the question that needs further interrogation outside this book!

In sonship, each member of the body is functionally and existentially important in maturing the entire body to the likeness of Jesus Christ. It is not the working of one or few, neither some group of ministers but of the Lord by the ever present power of His Spirit at work in each believer who really believes. Each serves according to the grace given and each is ministered to according to the need – as effectually supplied by the Spirit of the Lord. Each one is foremost responsible and accountable to the Lord.



ETERNAL LIFE IS ONLY IN THE SON

The Heavenly Father has ordained that eternal life for man shall be in His Son and nowhere else. Eternal life is abundance or overflowing life and an inheritance in God and is only granted to sons. Men have this gift offered in God's Son, Jesus Christ.

Life in the Son

Let us consider the following scriptures:

Joh.5:26 – For as the Father has life in Himself; so has He given to the Son to have life in Himself

Joh.6:53 – Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

Joh.6:56 – He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him

Joh.10:38 “But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him.

Joh.11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

Joh.13:32 If God be glorified in Him, God shall also glorify Him in Himself, and shall straight way glorify Him.

Joh.14:1 – Let not your heart be troubled: ye believe in God, believe also in me.

Joh.14:10-11 – Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

Joh.14:20 – At that day ye shall know that I am in the Father, and ye in me, and I in you.

Joh.15:2 – Every brach in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Joh.15:4-6 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

1Jn.2:24 – Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn.4:15 – Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and him in God.

1Jn.5:11 – And this is the record that God hath given to us eternal life, and this life is in His Son

1Jn.5:20 – And we know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

Col.3:4 – When Christ, who is our life, shall appear, then shall ye also appear with him in glory

Joh.3:39 – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Joh.1:4 – In Him was life; and the life was the light of men

Joh.3:16 – For God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

In all the above scriptures, Jesus is not just a prophet or priest or savior or angel but is the eternal life and salvation of men and the world. We can also rightly see Him as the eternal abode for mankind.

New Wineskin

The vicious cycle of revival, temporary bliss, breakaways (bust), dry spells, hunger/thirst, repentance, then back to revival has been a bane in the history of Christianity. The analogy used by the Lord Jesus of the wine and the wineskin would well explain the problem.

“Neither do men put new wine into old bottles (wineskin): else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new

bottles, and both are preserved.” – Mat.9:17 (Mar.2:22; Luk.5:37)

The actual term used for bottles is “wineskin” and is significant in the new covenant. We shall therefore be using the term wineskin here to represent a testimony of a life of an animal that was either slaughtered or sacrificed. After every sacrifice of an animal apart from few occasions, the skin of the animal would be prepared to be used for other purpose such as clothing or making of container or pouches. The skin can represent a testimony of a sacrifice that has already been offered at the altar.

The skin shall be old because it is dead and no longer fresh; hence detached or separated from the animal. They could also be old in that they are worn out and even torn - overused. A new skin can be identified because it is fresh, possibly still having stains of blood of the animal and hairy – yet to be fully processed or tanned. The animal from which the skin belonged to, can still be identified – including the color of the skin or fur.

The wine represents the fellowship of joy in celebration of an occasion or achievement as in the wedding at Cana of Galilee (Joh.2:1-10). The wedding that Jesus attended was prophetically speaking of the arrival of the Heavenly

Bridegroom who was coming to meet the His bride and hence His participation in preparation of new wine whose sweetness would amaze the already almost full guests. The sweetness of the new wine is surpassingly incomparable to the old wine.

The joy of the Holy Ghost cannot be compared to any and is fresh every time and day. It is fresh because it is alive or rather it is living. Jesus is the source of the living waters – the water is not only fresh or new but living. The new wine Jesus referred to was not only new but it was living – “I have come that you may have life and life in abundance” – “that your joy may be full”. He further said “I have come that you may have life and life in abundance”. Whoever believes in Jesus Christ has eternal life. This is the greatest joy that a man can ever have.

The wineskin represents the structure of that holds or contains the wine. It is the container that holds the joy. Old joy (wine) results from old testimonies while new joy (wine) results from new testimonies. Old testimonies are contained in old wineskins while new testimonies are contained in new wineskins. Not that we are to despise old testimonies, but we need to realize that the Holy Spirit in a believer is at work in the present and continuously works to transform us to be like Jesus Christ every time and day. If He is at work, would we have time to dwell in

the past? Someone rightly said that the good must give way to the excellent or the better. Paul encouraged us to press on to more excellent things – “... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before ... the high calling of God in Christ Jesus.” – Php.3:13-15

Given that the Lord is doing new things in us every day and that we are growing from glory to glory, let us be partakers of the new and fresh wine. Even the manna that was given to the children of Israel was new every day – nothing stale was served by the Lord to the children of Israel. The manna was living and so is the new wine ministered in the New Covenant.

The old wine was the joy and glory in the Old Covenant. The Holy Spirit would come (visit) at certain appointed times to minister to the children of God and thereafter leave. The structure that was supposed to contain the old wine was the priesthood in the Old Covenant that worked well with the prophets and kings. Much as it had its weaknesses, it was ordained to hold the old wine. It was old because God would minister from time to time through the kings, prophets and priests. That was the grace of that time as the Lord instituted. The kings, prophets and priests gave testimony of the mercies and goodness of God to His children.

The structure holding the new wine also needs to be new or fresh. The new wineskin is prophetically also a living wineskin otherwise it would not be long before it becomes old. Since a valuable wineskin attached to priesthood is that of a sacrificial animal, the more fresh the animal the more new the wineskin. What could be fresher than a living animal?

Recalling that Jesus Christ is the Lamb of God who was offered as a sacrifice for sin before the foundations of the earth, and that He lives forevermore; his skin would definitely qualify to be the living wineskin (Rev.5:6). This affirms the other scriptures where believers are called to partake of Jesus Christ and make Him an abode. The wine being red in color can also represent the blood of Jesus. When He took up the cup he declared in Luk.22:20, “..This cup is the new testament in my blood, which is shed for you.” The structure that holds the new wine is therefore the body of Jesus Christ where His skin is the new wineskin. The wineskin and its content being a testimony of the sacrifice He made for the redemption of man. Since the wineskin is not separate from the body of the Lamb of God, the wineskin that contains the new wine is therefore living.

This means that the structures we have been fumbling around for too long as new wineskin, be they apostles, or

five-fold ministry is just but part of the body but not really the wineskin. Thus the busting of wineskins and breakaways shall always follow revivals of new wine because we have yet to accept the divine immortal structure that the Father has ordained in Jesus Christ who is also our salvation and the Eternal High Priest. The new wineskin and its contents are therefore prophetically referring to the entire body of Jesus Christ with each believer being a small element within the body. Anytime we isolate some elements or organs in the body as more important we risk not discerning the body and expose the fellowship of believers to breakaways. May the Lord enable us keep the unity of the body and have the flow of the blood of Jesus minister deliverance and salvation to each member.



ALL PROPERTY IN THE HANDS OF SONS BELONG TO THE FATHER

In God's Kingdom, there is one Father (Mat.23:9) and the sons have such great divine position as sons that the Father in His love and wisdom has not allowed for sons to grow to fathers (Though Jesus and the Father are one – Joh.10:30). This is part of the mystery of the Kingdom of God we in our human nature may never comprehend. That is why the Lord Jesus warned us not to call anyone father except God and he even reminded us in so many scriptures to consider him as our friend or brother – being the first born among sons. His position is however not like ours since the Father made him Lord over all creation including us who have been made sons of God and the angels.

The Wealth Belonging to Sons

One important distinguishing feature of sons is in what they possess. Properties or wealth in the hands of sons do not belong to them but their father. Much as they may be referred to as owners, they are not actually in the normal

sense of the use of the word owners but have been entrusted by their father to be stewards over the properties. Unless the sons have grown up and become fathers, their prime status in the family remains as sons and all property that they own belong to their father. In a case where they are independent fathers as a result of begetting sons, they bring forth a new (third) generation who are referred to as grandchildren. The grandfather relates to the grandchildren not as children but as simply grandchildren. The third generation cannot be co-heirs with the second generation (their parents) since they are not equals. It is not in order for parents to refer to their children as brethren.

Whatever is in God's Kingdom belongs to Him, but out of ignorance or blindness we often convert what we acquire (or is given to us) as belonging to us. It is this ignorance that makes us foolishly keep part of the possessions as ours and only give to God a part of it even after making Jesus Lord in our lives. If Jesus is not Lord over everything we have including ourselves then He is not Lord at all. He can never be Lord over some part of us. We at times make the mistake of testing Him first by giving only some part which is borrowed from religion and the Old Testament (OT) form of worship. Though

even the OT pattern of worship expected wholesome yielding of all body, soul and spirit.

Stewardship of Sons

Though the example of stewardship is used severally in the scriptures to explain the faithful administration of property that belongs to another it is never the less not adequate enough to illustrate the operation of sons. This is because stewards are more of servants and have limits in grace distinctly different from that of sons. Stewardship is therefore similar to sonship in service but differ in authority, calling and destiny. We will however use the characteristics of stewards to understand the manner sons are expected to handle possessions they have been entrusted by the Father. This may direct sons to be more effective in ministering to the needs in the Church (Php.4:19).

The Model of Stewardship in the Church

What is the model to be used in the church regarding property ownership? The suggestions herein are purely my understanding and may not necessarily be perfect but I present them for sons to test if it is of the Lord.

1. You must be born again

Unless a person is born again of the Spirit of God he/she cannot inherit the Kingdom of God (Joh.3:3). To be born again one must come to the Father through Jesus Christ. Whoever believes on Jesus Christ, the Son of God has eternal life in the Lord. Such believer is expected in obedience to God's Word to go through water baptism.

2. Be full of the Holy Spirit

A source of power, authority, fellowship and ministry here on earth is the continual infilling of the Holy Spirit. This is initiated in the baptism of the Holy Ghost and thereafter maintained/sustained in a perpetual fullness of an indwelling of the Spirit of God (Act.1:4-8; 2:2-33). This state is vital for continued fellowship and ministration of love within the body of Jesus Christ. Perfect, pure and holy love that releases the saving grace of God can only be exercised by a believer who is full of the Holy Spirit. It may sound theoretical but it is the truth that cannot be changed. The anointing of the New covenant priesthood is the infilling of the Holy Spirit.

3. When someone gives his/her life to the Lord it is inclusive of all his/her possessions

When a person gives his/her life to the Lord it is not apart from his/her property/wealth. Everything the believer has belongs to the Lord. If He cannot be Lord over everything then He is not Lord at all to the believer. Whatever you have now belongs to the Lord and He makes you a steward over what used to belong to you including spiritual treasures and gifts bestowed on you to empower the stewardship (Act.4:32-37).

4. All that is surrendered including one's life is restored back to the Father

All that is given to the Lord is restored or rightfully given to God who is the real owner and also owns the universe. Whatever belongs to the Lord Jesus belongs to the heavenly Father who is the Creator of all that is seen and the invisible – body, soul and spirit. He is the Father of us all and His royal family in the whole universe is called by His name (Eph.3:15). Everything we handover to Him is now at His disposal to direct its use. This being the reason we are safe in Him and have assurance of eternal life or eternal inheritance in Him. When we take the risk of giving the Lord all we will find it safe in Him, otherwise we can lose our lives (Mat.10:39; 16:25; Luk.17:33; Joh.12:25). Thereafter, we need to learn to be led by the Spirit of God to do the perfect thing all the time and everywhere we are.

5. Our regular ministry of giving is not just giving to the Lord but administering to needs of His body as we respond to His instruction

We should not give to God part of what we are stewards to but release it as He instructs us continuously in God's ministration of love to others (1Co.8:6). Some we release into the hands of others while others we retain within our stewardship but offer the service thereof on a regular basis. You cannot feel the pinch when the Father instructs you to administer the physical asset because it does not belong to you but the Father. This is more so given the fact that it is a ministration of grace and that you minister not according to your grace but God's own grace. In this we can understand why the Lord admonished the disciples to additionally give a coat to someone who steals or takes a shirt forcefully and; go an extra mile if one asks you to escort him a mile. The fact is you no longer belong to yourself but to another. He has become Lord and God's word has all blessings and life (He adds no sorrow).

6. Sons have the grace to offer more than the law requires

Offerings in the new covenant is enabled by the abundant grace flowing from the infilling of the Holy Spirit. What may have been a struggle in spiritual worship under the

old covenant is now supposed to be a joyful ministry under a rest of the Lord of the Sabbath. Much as children and servants may struggle to give (tithes and offering), sons should be abiding in much grace of giving more than the tithe, first-fruits and other offering. After all, the supply to the body of the Lord in the new covenant is from the riches of God's Kingdom.

7. The focus should not be structures or organizations but on the Lord Jesus Christ

We will no longer be engrossed with putting up of structures or organizations to retain ownership of church property and order that is in essence very weak structures; since in a short-while they lead to rules, regulations and laws that stumble many. The Lord has already prepared a body to retain the Lord's sovereign ownership over everything in the Church. Traditions of men are grounded or established through religious structures that men easily understand. Carnal minds cannot perceive leave alone understand the spiritual mind. The Lord has already prepared a body and the sacrifice that is a living organism which is His body, the Church. Within this body is the complete structure and new wine-skin that can not only maintain the new wine but also retain the ownership of His assets or wealth and the whole stewardship in God's resources. In the Lord's body is the divine capacity,

power and authority to keep and administer all that belong to the Father eternally (Eph.4:16). We can only faithfully in grace and love serve as responsible sons when we keep ourselves and all that we have within Him.

8. Know you not that you are the temple of God?

You are God's dwelling place or His abode and He also becomes your dwelling place in Christ Jesus (1Co.3:16-17; 2Co.6:16). That is why you are called by His name to be His possession. All you have now belongs to God the Father. You are part of that structure since the structure is His body. God has entrusted you with His wealth to take care of it just as in the beginning Adam was given responsibility of taking care of the Garden of Eden (Gen.2:15).

Must you create an account for God separate from your own? Will the bank allow you to do so? Even if you can, it would be in the name of some organization. It may not be necessary for you to have an account that belongs to you and have another created for God. This is what has happened in church organization and God may allow it because He is patient with us and understands when we confine our relationship within an organization. He is full of grace and will forebear with us in this period of transition before the sons are revealed.

That is why by extension, we have some plots that belongs to God and others that belong to us. We have a building that belongs to God or the church and others that belong to us individually. We have instruments that belong to God and others that belong to us. The list is endless. So far this is religiously right but have we ever asked if there is a more excellent way? When registered organizations or societies go wrong we identify it as committed by the Church which is never true. The body of Jesus in which He resides speaks better things. We rarely ask if the Lord is Lord in the organization or society that we often wrongly refer to as church. Structures or organizations have a great role in nurturing the children of God but are expected to give way to the glorious ministry of the Holy Spirit that manifests exceedingly beyond formal organizations.

9. Separation of the gardener from the garden disqualifies him as a gardener and so is stewardship

When we separate the steward from the instruments and facilities that define his stewardship s/he or she can no longer be a steward just as when we separate the gardener from the garden he or she can no longer be a gardener. Adam ceased to be a caretaker of the Garden of Eden when he was chased out (Gen.3:23-24). When a believer in the Lord separates himself or herself from the property

he or she exercises his/her stewardship over, he/she ceases to be a faithful steward. The possession of the property or wealth (that belongs to the Lord) is what defines our stewardship and when we are dispossessed off the possession or change ownership and keep it as our own, our stewardship ceases. This is what has likely happened in many of us.

10.The crowns also belong to Him

We often feel that whatever we worked for diligently and therefore earned a reward/prize rightfully belongs to us. This is far from true for faithful sons. The diligence of sons is inspired by the honor they seek to bring to the one who is the source of their strength (the Father). Sons ultimate joy is to cast what they win as crowns at the feet of (Jesus) their source of life, declaring all their labors are not worth the privilege of being in His presence (Rev.4:10). All glory, honor and praise are to the Lord Jesus Christ. We are at rest and He is at work in us, hence empowering and enabling us to achieve all.

11.Maturing of sons in grace is demonstrated in stewardship growth

Maturity is demonstrated in more grace as bestowed by the Father through multiplied possessions for increased stewardship over God's riches. Increased humility,

submission and contentment will characterize increased Father's favor and love. To whom much is given, much is expected (Luk.12:48; Heb.6:4). God has ordained a path of eternal prosperity full of joy, power and authority. Good examples of these are seen in Abraham, Job, Jacob, Joseph, Moses, David, Daniel, among others.

12.Ultimately all that belongs to the Father belongs to Christ Jesus and to the Church

Part of the mystery of the Kingdom of God is hidden in the principle that all that is wholly given over to God will never be lost but will be ultimately handed back in full measure to him who has subjected himself and all to the Eternal Father. Whatever belongs to the Father belongs to the son (Joh.17:11-21). Sons are assured of hundred fold here on earth and in the heavens to come an infinite return.

13.Full submission to structures other than the body of Jesus Christ subjects the children to spiritual defilement and bondage

Overemphasis on institutions outside the true body of Jesus Christ (that is spiritual) has exposed the children of God to ensnaring traditions, corruption and sin. Children of God have been subjected to shame and humiliation not intended by God through submitting (in spiritual matters)

to leaders who are not part of the body of Christ. This has perpetuated great lack of discernment and poor administration of spiritual authority in the Church. Many spiritual ‘fathers’ operating in organizational structures we call churches know little about the brotherhood of sons and would even deny this very important relationship in the new covenant (through the blood of Jesus). All believers in Christ Jesus are brethren and co-heirs with the Lord Jesus of the Kingdom of God. It is not necessary for a body of believers to create structures or models because the structure has already been set up (the body of Jesus Christ). The Church does not need another foundation other than Jesus Christ Himself. That is why we have been warned to be careful how we build on the foundation (1Co.3:12). The gates of hell shall not prevail against the Church because it is built on a sure foundation (the Rock of Ages).

14.The Church shall not lack

When children and sons obediently live under instructions of the Holy Spirit in their stewardship, there will be no lack in the body of Jesus Christ. This is because the body (the Church) has a complete and continuous supply from the Lord that meet all needs of the body. The lack observed in among believers is often out of disobedience and inability to correctly discern needs.

Faith is a Life

The faith of a believer is not a profession or act but a life. The day to day activities of a believer is not supposed to be separate from the faith but a continuous engagement with Jesus Christ as the center of everything. This also implies that each item that a believer possesses is meant to facilitate and enrich better his/her worship life. All items or possessions are therefore to be consecrated to the service of the Lord – no ‘hoof’ should be left out.

The worship place is wherever the believer is and the place of sacrifice is wherever the Spirit is Lord. The right time of worship or sacrifice is always since all prayer and praise is to be continually offered. All that the Lord supplies to the believer will only be sufficient if used always and everywhere for God’s glory. Every supply is from the throne of grace and is a ministration of God’s abundant and eternal riches to the Church.

The believer abides in the life of Jesus Christ that makes it possible for the believer to experience unspeakable great rest and joy. A need for rest outside an activity is only valid if the activity is work. Work makes one weary with time and hence a break is necessary for rest. However, if ones abiding in Christ Jesus is rest then there is no need of a break. If all we have in the Lord of Sabbath

is to facilitate our rest in Him then in whatever and wherever we are led by the Lord He is right in the middle of it all. Hence, we don't need to separate some possessions, activities or time for the Lord. All are His and we also belong to Him always and everywhere.



SONS ARE NOT SUBJECT TO THE LAW

The Main Stumbling in Sonship is the Law

Since we live in these mortal bodies, we often find ourselves pushed by servants to be subject to the Law as the only way of obedience to God. We carried on the old covenant way by default because we are confronted daily in the natural realm with legalities that rule the activities of the world. Furthermore, the laws that govern many nations borrowed a lot from the Bible and specifically from the OT. We praise the Lord for the great influence of the OT in establishment of the common law of the land.

The Law was Made for the Lawless

We are in the world but not of the world and hence must overcome the world. The Lord never intended that sons of God be subject to the Law because the greater power above the Law operates in sons. Jesus Christ is the Word of God and He has been exalted above all His names. He is not only the Law giver but also author of the Law and

hence has become the Law. As many as are led of the Spirit of God they are the sons of God.

The law was made for the lawless, lawbreakers and the disobedient. Since man fell from grace, he became inherently sinful and the only way to avoid self-destruction was to subject him to the law. The sinful man without law is prone to disorder, death and destruction. The world and all creatures in it can therefore be destroyed by man.

But for the sons in God's Kingdom who have the nature of God they live above the law because their standards are higher than that of the law. Sons cannot break the law because they operate on a higher pedestal that is above the world. The higher law at work in sons is the love of God and the Word that is eternal life.

We are therefore to be led of the Lord Himself and not led of the Law. Servants who are not sons are led by the Law because the Spirit of the Lord does not dwell in them. Sons who live as servants have submitted to be led of the Law and shall surely miss the power of the Love of God in the New Covenant and thence the abundance of joy in Christ Jesus. But if the son sets you free, you shall be free indeed.

God did not call us in the new covenant to be led by the law but to be led of His Spirit that dwells within. The New Covenant is about His life and not just His commandments. His life in us is sustained by His love and not the law. The law is right but cannot justify or sustain us because we already fell short of it and the life we now live is not our own but of Jesus Christ. It was the schoolmaster that brought us to lay prostrate in submission to the Lord. His great and everlasting mercies gave us a new rebirth that put in us God's nature.

Take a deeper thought to reflect on a man subject to the Law and you will be astounded by the conflict it brings to anyone living in obedience to the Spirit of God. Who is the Law for a spiritual person to obey or follow? It would sound like a personification of some principles that have been instituted by someone. Who institutes the law and for what reason? Whoever institutes a law to be followed by his subjects does so because of his occasional absence from the subjects. This was true in the OT before the New Covenant was instituted.

The law cannot and could not give life but was and is a master to bring man to the saving grace of the Lord Jesus Christ. The basic fact is that it is impossible to obey the law in the natural man. Any disobedience of one command will be a disobedience to all and unless there is

a shedding of blood, there is no remission of sin. One cannot live by the law of the Old Covenant and also be subject to the mercies of the Lord through His blood of the New Covenant.

When one is subject to the Law and also subject to the Lord, it is akin to serving two masters. The Law is a master and is a servant of God or rather instituted by God for a purpose. Just as principalities, powers, authorities and angels are servants so is the law. The law however, has no life of its own but by the author unlike other authorities. The law may therefore not be subject to the author as the other servants and can outlive its purpose or applied beyond its scope depending on the understanding or misunderstanding by the subjects.

The Law is a Servant of the King

The grace of the Old Covenant as earlier said could not enable the continual or forever dwelling of God's Spirit in man. The blood of animals could only cover sin and hence temporarily atone for man. God could only come on a person to enable the performance of a certain activity or event and thereafter leave. Therefore, the law was given to keep man from straying from God's way and was meant to make the futility of man to justify himself by the works of the law or obedience to the law.

The law creates institutions that are separate and independent from the lives of the owners. The life of an institution is an entity only recognized by the law and has no life outside the law. The life of any entity, be it an institution or living organism is entirely dependent on its creator; with its life ending when the life of its creator ends. The end of the law is sadly also the end of its creation. Therefore, that end of the law also comes when the purpose of the creator of the law has been fully fulfilled.

All laws are created to serve some purpose and are therefore servants or mortal entities created by greater entities and “hired” to serve the purpose of the greater entities.

God is the creator of all beings and has established laws to govern His creation for His own purpose. The laws are subservient to His life and purpose. God’s life is therefore relative and absolutely independent from each of His creation and more importantly separate from the laws that govern His creation. Given that the end of a purpose is also the end of the law that serves it, the life of the creator continues beyond the end of the law. In this, when the creator gives His life to any of its creation, it is a new beginning never compared to any of His purposes, creations, or laws. Since God is immortal, the act of

giving His life to its creation is simply but a creation of a new divine being, and hence; the birth of His offspring separate from His laws and other purposes.

It would be grossly demeaning to compare the offspring of the creator to His other mortal creations or laws or purposes. The life of the creator once imputed into a creation spells an end of the power of the law over the receptor of God's life since it becomes immortal. The law has no power over the offspring of the creator since its operation is higher levels above the mortals. It is important to note that this is conditional on such new creation actually being the offspring of the Creator.

The wisdom in the design of the laws of kingdoms is in such a manner as to give immunity to the king who rules. This is premised on a kingdom principle that a kingdom without a king is essentially not a kingdom. A king rules his kingdom through laws and servants and no king can be ruled by the laws of the kingdom as that threatens the existence and sovereignty of the kingdom. The law can therefore be viewed as a perfect servant but tragic master – if it ever gets a chance to be a master. This is enhanced by the earlier understanding that the law has no life of its own.

Jesus Christ is and will forever be the King of kings. He is not only the Word of God but also the law giver and of His Kingdom there is no end. He therefore cannot be under the law as He is the beginning and the end of all law. When a believer of the New Covenant correctly identifies his/her position in the body of Jesus Christ and that we are sited in the Heavenly places in Him; the position and power of the law becomes clear. Children of God are part and parcel of the body of Jesus Christ (the Church) the King of kings. Therefore, the truth is that the law condemns and only condemns them that are outside the body of the Lord Jesus who operate in the flesh. When we sin it is because we are in the flesh but if we are dead to sin, the law of sin and death has no power over us.

Choice of Master

The spiritual man must therefore make a choice on which master to submit to because no servant can serve two masters. Under the new covenant the only spiritual master is the Lord Jesus Christ. Any other master would make us slaves to sin or religion and without the abundant life of the Lord.

When we submit spiritually to the Law rather than the Lord, we may end up elevating the Law above the Lord and fall into the same trap that the Pharisees, Sadducees,

teachers of the law, priests, chief priest and the high priest found themselves when the Lord lived physically among us. They found themselves in great conflict with the Lord because they were zealous of the Law. This included Apostle Paul himself before he met the Lord.

Living in obedience to the Law can imply perpetually conscious of the Law and acknowledging the Law. It also implies being led of the Law and may imply less conscious of the Lord. Have you ever gotten into a situation where in a service, the program takes prominence over what many perceive as the Lord? The constitutions set up by church organizations has often led to inappropriate decisions made that glorified the law rather than the love of God. Am sure there are many examples we have witnessed.

Not that we should not have procedures, guidelines, plans, regulations and laws; but that we should not allow them to overrule the leading of the Spirit of God. For the Lord allows us to live according to the rules and laws we set up as long as we are children and led by servants. It is all according to our faith. Whatever two or three shall agree on earth it shall be granted; even binding or loosing. We must grow in faith and grace to live in the abundance of the freedom of the Son and please the Heavenly Father.

The zeal of the Law can be mistaken for the zeal of the Lord when it is without knowledge. When we live strictly according to the Law, we could be worshipping the Law rather than the Lord. In other words, blind obedience or subjection to the Law borders on idol worship. Since the Law points us to the Lord, obedience to the Spirit behind the Law would lead us to follow the Lord just as the disciples of John the Baptist who were obedient to the Spirit on John finally followed the Lord Jesus. Others may choose to follow John the Baptist or the Law but those who hear the voice of good Shepherd will respond and follow Him.

Sons in the Son are not subject to the Law but subject to the Spirit and the Son. They are part of the body of the Son and the Eternal High Priest.

Since then you have received this great salvation and He that is in you is greater than him who is in the world, walk according to this great calling to be perpetually filled and be led of His Spirit. You are the righteousness of God in Christ Jesus and just as He who has called you is holy, be ye therefore holy.

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Appendix on Abbreviations of Books in the Bible

Gen – Genesis	Isa – Isaiah	2Co – 2Corinthians
Exo – Exodus	Jer – Jeremiah	Gal – Galatians
Lev – Leviticus	Eze – Ezekiel	Eph – Ephesians
Num – Numbers	Dan – Daniel	Php - Philippians
Deu – Deutronomy	Hos – Hosea	Col – Colossians
Jdg – Judges	Joe – Joel	1Th – 1Thessalonians
1Sa – 1Samuel	Zec – Zechariah	2Ti – 2Timothy
2Sa – 2Samuel	Mal – Malachi	Heb – Hebrew
1Ki – 1Kings	Mat – Matthew	Jas – James
2Ch – 2Chronicles	Mar – Mark	1Pe – 1Peter
Ezr – Ezra	Luk – Luke	2Pe – 2Peter
Job – Job	Joh – John	1Jn – 1John
Psa – Psalm	Act – Acts	Jud – Jude
	Rom – Romans	Rev - Revelation
	1Co – 1Corinthians	

Pro – Proverbs		
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