

# Something better for us

The believers of old, from the beginning until the time of Abraham, received the 'hope of sonship' by faith. It was Abraham who first received 'adoption' as a son of God. All those who came after him, walked in his faith, eagerly waiting for the covenant Seed to whom all the promises had been made. They received adoption as sons, but they were not born from above. It was not possible to be 'born' as a son of God until the death, burial and resurrection of Jesus had been accomplished. In this way, the book of Hebrews accounts that God has provided 'something better' for us. Our inheritance is the same as the Old Testament saints in the resurrection at the last day, but we are able to receive the substance of our inheritance in this lifetime by new birth. We are receiving the substance of the resurrection life of Christ, here and now, in the inward man.

The apostle John proclaimed, 'See how great a love the Father has bestowed on us, that we would be called children of God; and such we are'. In this way, he announced the glorious realisation of sonship by new birth. When we receive the message of sonship, preached to us by a messenger with the Holy Spirit, we begin to receive 'a spirit of adoption'. As we receive Jesus Christ and His messengers, we are receiving the right to become a son of God by new birth. John continued, 'Beloved, now *we are* the children of God, and it does not appear as yet what we will be'. The process of our adoption as sons, by new birth, continues for the entirety of our lives. It is not complete until the day of resurrection, the redemption of our body, which Paul calls 'the adoption'.

## References:

Rom 8:15  
Gal 3:16  
2Co 4:16

Heb 11:13, 40  
1Jn 3:1-2

## Further Study

Heb 11

## Daily Proverb

Proverbs 3

# The three elements of new birth

Jesus said, 'The words which I speak are spirit and life'. There are three elements that are necessary for us to be born as sons of God – the word, the Spirit, and the life. Through the application of these three elements to our lives, we are born of the word of the covenant, born of the Spirit, and born of water. The process of being 'born of God' is like a 'threefold cord' that continues from the beginning to the end of our life when we die in the faith of receiving our resurrection body for the new heavens and new earth.

We are born of the word of the covenant as we receive the incorruptible seed of our sonship that proceeds, in Christ, from the fellowship of the Everlasting Covenant. This is the word from the beginning. We grow up in sonship as we receive the bread of life which comes down out of heaven, and participate in the fellowship of the covenant for the entirety of our lives.

We are born of the Spirit when God the Father sends forth the Spirit of His Son into our hearts, through the Holy Spirit, crying, 'Daddy Daddy'. This is the cry of a newly born son of God. This is what it means to be born of the Spirit, enabling Christ to dwell in our hearts by faith. The Holy Spirit bears witness with our spirit that we are sons of God.

We are born of water as we join the fellowship of Christ's offering and are brought back from the death of sin in His body. This is the substance of our baptism, as we clothe ourselves with Christ's sonship, all the way to the day of our physical death when we are clothed with a heavenly body, awaiting the day of resurrection.

## References:

Joh 6:63, 54    Joh 3:3-5  
 Joh 1:1        1Jn 1:1  
 1Jn 2:7        Rom 8:15  
 Gal 4:6        Gal 3:27  
 Ecc 4:12

## Further Study

Joh 3

## Daily Proverb

Proverbs 4

# Our adoption as sons

We read in Paul's letter to the Ephesians that the Father predestined us to adoption as sons through Jesus Christ, before the foundation of the world. When the Scripture uses the term 'adoption' it is much more than being placed in the position of a son. It is the right of an eternal inheritance. Our adoption as sons is fulfilled when we receive our resurrection body as a son of God for the new heavens and new earth. In our present day, living in the New Covenant, the only way we receive this inheritance is by 'new birth' through Jesus Christ.

When we first receive the word of sonship, we begin to receive the Spirit of God brought to us by the Holy Spirit. We begin receiving 'a spirit of adoption' as opposed to 'a spirit of slavery' that holds us captive to the fear of death. The apostle Paul declared to Timothy, 'God has not given us a spirit of fear, but of power and of love and of a sound mind'. As we drink of this Spirit, we begin believing that we can become a son of God. We lay hold of Jesus Christ who brings us to the Father. The Father then gives us to the Son to be 'born' as a son of God. We come to Christ to be born of the word of the covenant, born of the Spirit, and born of water. We then grow in maturity as sons of God for the remainder of our lives as we continue to fellowship in the body of Christ. The promise and inheritance of the adoption is the redemption of the body in the resurrection of the last day. The adoption is complete when we receive our resurrection bodies, in the end of the age, for the new heavens and new earth.

## References:

Eph 1:5      2Ti 1:7  
Rom 8:15, 23    Php 3:12  
Rom 8:23      Php 3:20-2

## Further Study

Eph 1

## Daily Proverb

Proverbs 5

# The inheritance of the adoption

When we begin receiving 'a spirit of adoption', we are set free from the fear of death and illuminated to the hope of our eternal sonship. We come to the Father through Christ; and then the Father gives us to the Son to be 'born' as a son of God. The Father sends forth the Spirit of His Son into our hearts by commanding the Son to breathe His Spirit upon us. We are born of the Spirit of Christ as we receive this breath of zoe-life. The Scriptures are clear. Having received the Spirit of Christ, we belong to Him. We have become His possession. We are members of His body and of His household. Baptism joins us to His offering, and then communion is our continual participation in the fellowship of His offering for the entirety of our lives. As we continue to participate in the fellowship of Christ's offering, the Holy Spirit, the Spirit of adoption, is taking of the inheritance that belongs to Christ and giving it to us. Jesus said, 'He will take of Mine and give it to you'.

The inheritance of the adoption is the redemption of our body in the resurrection at the last day. Having received the firstfruits of the Spirit in our mortal body, we groan to be 'further clothed' with our habitation from heaven. On the day of resurrection, our lowly body will be transformed and conformed to His glorious body. Death will be swallowed up in victory. Our mortality will be swallowed up by the zoe-life of Christ as we receive our resurrection body for the new heavens and new earth. This is the final adoption. Paul wrote, 'We ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body'.

## References:

Joh 20:22    Gal 4:6  
Joh 16:14    2Co 5:4  
1Co 15:54  
Rom 8:9, 15, 23

## Further Study

Rom 8

## Daily Proverb

Proverbs 6

# Jesus and Nicodemus

The discussion between Jesus and Nicodemus is important. The crisis for Nicodemus as a 'teacher in Israel', and indeed all the Jews, was not the adoption. It was the new birth. In the New Covenant, the inheritance of the adoption, which is the resurrection, is only available to those who are born from above, born of water, and born of the Spirit. Jesus said, 'Unless one is born of water and the Spirit, he cannot enter into the kingdom of God'. Further to this, we must remain 'in Christ', participating in the fellowship of His offering, for the remainder of our lives. Jesus said, 'He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day'.

It was the new birth that the Jews did not understand and were not willing to accept. They believed that they could receive the inheritance of the adoption by keeping the law. They did not understand the promise of new birth in Christ, the covenant Seed, to whom the promise of resurrection was made. Paul was clear in his letter to the Galatians, 'If the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise'. The promise of resurrection made to Christ, the Seed, is the only means by which the inheritance of the adoption can be realised. There is no other pathway to the resurrection in the New Covenant! Hence, Jesus said to Nicodemus, 'You must be born from above!' We need to understand the three elements of the process of new birth. These elements run concurrently with each other, like a threefold cord.

## References:

Joh 3:1-10    Joh 6:54  
 Joh 5:39-40    Gal 3:16-18  
 Joh 7:50-52    Joh 19:39  
 Rom 4:13-16    Rom 8:15-17  
 1Pe 1:22-25

## Further Study

Gal 4

## Daily Proverb

Proverbs 7

# The renewing of our mind

We need to be renewed in the spirit of our minds as we consider what it means to be born from above. The glorious truth of new birth, preached and proclaimed by the New Testament apostles, has been lost and obscured by centuries of religious debate and mystical speculation. It has been reduced to a one-off transaction, or some kind of 'minimum' for salvation. The Christian has a life to be lived, not a set of mechanistic principles to apply as the means to escape death and get to heaven. Being recovered to sonship is the goal. We rise each day to live as sons of God. Offering is the mode of our life. We awake each day to bring forth the fruit of our sonship, doing the works prepared for us by the Father before the foundation of the world.

It is important as we consider this subject that we begin with the Scriptures, not our personal experience. As valid as our personal testimony may be, it is not the measure of the veracity of the Scriptures. Neither is it the primary tool of understanding and interpretation. We need to measure our experience, by illumination, to the Scriptures; not measure the Scriptures to our own experience. This was the dilemma for Nicodemus. Jesus said to him, 'Truly, truly, I say to you, unless one is born from above he cannot see the kingdom of God'. Instead of receiving this profound revelation, Nicodemus immediately began to measure the words of Jesus against his own personal experience. He was only familiar with natural birth and adoption, so he began trying to rationalise what Jesus was saying into that framework. Significantly, Jesus did not seek to answer his questions or engage him on that basis. He simply proceeded to expound the glorious truth of being born from above, born of water and born of the Spirit.

## References:

Rom 12:2    Eph 4:22-24  
Eph 2:10    Joh 3:3-8  
Eph 1:18-19    Eze 36:26  
Tit 3:5    Rom 8:6  
Mat 25:20-21    1Pe 1:13

## Further Study

Rom 12

## Daily Proverb

Proverbs 10

# The fallen condition of mankind

In the first three chapters of the book of Romans, the apostle Paul expounded the fallen condition of mankind. The wrath of God is revealed from heaven against all ungodliness and unrighteousness. All men are without excuse. Since the creation, the divine nature and power of God have been clearly seen, and yet men have not sought after God, honoured Him, or given Him thanks. Speaking of the Gentiles, Paul said that we have become futile in our speculations and our foolish hearts are darkened. Professing to be wise, we have become fools. We have exchanged the truth of God for a lie, and have worshipped the creature rather than the Creator. Paul asked in another place, 'Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?'

Having identified the plight and condition of the Gentiles, Paul began addressing the Jew. There is no partiality with God. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. We must conclude that all have sinned and fallen short of the glory of God. 'There is none righteous, not even one.' Without Jesus Christ, we are dead in trespasses and sins, lost and without hope in this world. And perhaps the greatest of all tragedies is that we are not aware that we are storing up wrath for ourselves when the righteous judgement of God is revealed. With this in view, we understand why Paul declared, 'How will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?'

## References:

1Co 1:20      Rom 3:12, 23  
1Jn 1:8-10    Eph 2:1,4-5  
Rom 10:14  
Rom 2:5, 11-12  
Rom 1:18, 20-25

## Further Study

Rom 1

## Daily Proverb

Proverbs 11

# Messengers sent with the Holy Spirit

The beginning of salvation for every believer is receiving, believing and obeying the word that is preached by a messenger with the Holy Spirit. According to the apostle Peter, the gospel is preached to us by messengers of Jesus Christ, with the Holy Spirit sent down from heaven. The messenger is proclaiming the gospel of sonship, and the Holy Spirit is doing His own sovereign work to convict and convince the hearer by the message preached. The first work of the Holy Spirit is to *bring* the capacity of Eternal Spirit in 'a spirit of adoption' to the hearer. In our fallen condition, we have no capacity to receive and believe the word when it comes. Nevertheless, when we choose not to resist the word of Christ and the work of the Holy Spirit, we begin receiving 'a spirit of adoption' which is a spirit of love, power, and sound judgement. Our fear of death dissipates as we begin drinking of the capacity of Eternal Spirit, through the Holy Spirit.

In the context of Christ preaching peace to all men from the cross, Paul declared, 'For through Him we have our access in one Spirit to the Father'. Likewise, he explained to the Corinthians, 'We were all made to drink of one spirit'. In this way, the love of God is poured into our hearts through the Holy Spirit. We are receiving a love *of* God and a love *for* God. Our heart begins to burn as this love is poured into our hearts, bringing illumination and conviction. This is a spirit of love, power, and a sound mind. We are reminded of the words of the two disciples on the road to Emmaus. 'Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?'

## References:

1Pe 1:12      Joh 16:8  
Heb 9:14     Rom 4:16  
Eph 2:8, 18   1Co 12:13  
Rom 5:5      Luk 24:32  
2Co 6:1      Heb 4:16  
Rom 8:15

## Further Study

Luk 24

## Daily Proverb

Proverbs 12

# Receiving a love of the truth

When the Scriptures are proclaimed to us by the messengers of Christ, with the Holy Spirit, we are illuminated to behold Jesus Christ as Lord of all, seated on His throne. And further to this, we are illuminated to behold the hope of our sonship. When the name of Jesus Christ is declared, we hear the heavenly Father calling our name, written in the Lamb's book of life before the foundation of the world. The eyes of our heart are enlightened so that we know the hope of His calling. Our name was conceived in love, in the fellowship of the Everlasting Covenant. The love of God is manifest as soon as our name is proclaimed. As the love of God is poured into our heart, we are receiving a love for the truth. A love of the truth is essential for salvation. We read in Paul's letter to the Thessalonians that those who perish 'did not receive the love of the truth so as to be saved'.

The Holy Spirit is the Spirit of truth and, as He pours the love of God into our hearts, He is guiding us into all truth. This love of the truth sets us free from all the futile speculations and vain imaginations that have held us captive to the law of sin and death. Jesus said, 'You will know the truth and the truth will make you free'. We are set free to present ourselves as slaves for obedience. This is obedience to the truth of our name and the works of our sonship. Slavehood to the word of the covenant and to the fatherhood of God is the full expression of free identity. If we try to be anything other than what the Father predestined us to be in the covenant, we are living in deception and bondage.

## References:

Act 2:36-37    Exo 33:17  
Rev 13:8      Isa 40:26  
Eph 1:18      2Th 2:10  
Joh 16:13     Rom 1:21  
Rom 6:16      Rom 8:2

## Further Study

Joh 8

## Daily Proverb

Proverbs 13

# The conviction of the Holy Spirit

When the gospel is being preached, the Holy Spirit is convicting the world of sin, righteousness and judgement to come. Firstly, He is convicting the world of sin. The Holy Spirit convicts the world of sin because, in the words of Jesus, 'They do not believe in Me'. We are accountable for choosing to go our own way and living according to our own resources. 'All of us like sheep have gone astray, each of us has turned to his own way'. The Scripture has shut up all under sin. We read in the book of Romans, 'Through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned'.

Secondly, the Holy Spirit convicts us of righteousness. He convicts of righteousness because Jesus has returned to the Father and we no longer see Him. When Jesus Christ was lifted up on the cross and crucified, He was the full revelation of the love and righteousness of God. His righteousness was demonstrated in His perfect obedience. Jesus said, 'When you lift up the Son of Man, then you will know that I Am, and I do nothing on My own initiative, but I speak these things as the Father taught Me'. When we are illuminated concerning the perfect obedience and righteousness of Jesus Christ, we behold the pathway of our own obedience. We are compelled to cease presenting our members as slaves to impurity and lawlessness and to begin presenting our members as slaves for righteousness. We are convicted of the need to fulfil the righteousness that belongs to our sonship. We desire to be found in Christ, not having a righteousness of our own, but a righteousness which comes from God on the basis of faith. Thirdly, the Holy Spirit convicts us of the righteous judgement of God.

## References:

Joh 16:8-10  
Gal 3:22  
Joh 8:28  
Php 3:9  
Jer 23:6

Isa 53:6  
Rom 5:12  
Rom 6:19  
Rom 3:10-12  
2Co 5:21

## Further Study

Joh 16

## Daily Proverb

Proverbs 14

# Four elements of the judgment of God

Let us consider four elements of the judgement of God. In the first case, He has subjected the creation to futility in the hope that men would seek after Him. In the fall, mankind lost dominion over the creation. Nature is in conflict with itself. Various species compete and kill one another according to their own law of survival. Death now reigns over all things. The fear of death compels mankind to strive against this futility and regain dominion. The pride of man tells him that it is possible. And yet, in the words of the wise man, 'All is vanity and striving after the wind'.

The second element is the judgement that is invoked by the misuse of the law of God. Any law, when violated, has power in itself to punish its violation. The law itself brings its own wrath or penalty. Those who break any law of God incur the penalty of that law. For example, consider the natural law of gravity. If you think you can fly, and you launch yourself from a height to do so, the law of gravity will kill or injure you.

The third element of the judgement of God is when He sovereignly intervenes. Throughout history, God has intervened and executed His judgement. There are many accounts of this in Scripture. The psalmist proclaimed, 'He is the Lord our God, His judgements are in all the earth'.

The fourth and final element of the judgement of God is the revelation of the wrath of God against all ungodliness. God has appointed a day at the end of the age when He will judge the world through Jesus Christ. Every individual will stand before the throne of God for judgement and will give an account of their lives.

## References:

Rom 8:20    Gen 3:17-19  
Rom 5:14, 17    Ecc 1:14  
Psa 89:30-34    Psa 105:7  
Rom 1:18    Act 17:31  
2Co 5:10    Rev 20:12

## Further Study

Jer 9

## Daily Proverb

Proverbs 17

# Fleeing to Christ for refuge

A genuine fear of the Lord is the evidence that we have been illuminated concerning our sin, the righteousness of sonship, and the judgement of God. We are reminded of the words of the thief on the cross as he was convicted concerning his own sin and the righteousness of Christ. He rebuked the unbelieving thief, saying, 'Do you not even fear God?' The natural man has no fear of God before his eyes. The psalmist tells us, 'Transgression speaks to the ungodly within his heart; there is no fear of God before his eyes.'

The conviction of the Holy Spirit and a genuine fear of the Lord cause us to bring forth the fruit of repentance. Repentance means to 'turn from' our sin and 'turn to' the Lord. John the Baptist rebuked many of the Pharisees and Sadducees who came to him to be baptised. He said, 'You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruit in keeping with repentance.' A person cannot apprehend the adoption, and hence the blessing of Abraham, without bearing the fruit of repentance.

By the conviction of the Spirit, we must accept that because we are a sinner, we are justly under judgement, accepting that the wrath of God is already revealed from heaven against us. Each and every one of us must be personally convicted, having concluded that all have sinned and have come short of the glory of God. There's none righteous; no not one. All men are without excuse in relation to their sinful actions. There is no such thing as a 'just conflict' between people based on their own judgements of right and wrong, for all are guilty of practising the same thing.

## References:

Act 9:31      2Co 5:11  
 Luk 23:40    Psa 36:1  
 Mat 3:7-8    Rom 1:18, 20  
 Rom 3:10, 23   Rom 2:1  
 Act 26:6-9    Mal 4:2

## Further Study

Heb 6

## Daily Proverb

Proverbs 18

# Jesus brings us to the Father

When we flee for refuge, we come to the Father's house. The door is Christ. Jesus said, 'I am the door; if anyone enters through Me, he will be saved'. Christ receives us into the Father's house because we have responded to the message of the gospel, proclaimed to us through His messengers and the Holy Spirit whom He sent to us. However, as Christ receives us, He immediately brings us to the Father. In the truest sense, we are not 'coming to Christ' at this point; we are coming to the Father, through Christ. Jesus said, 'I am the way, and the truth, and the life; no one comes to the Father but through Me'.

Christ brings us to the Father and confesses our name before Him, bearing witness that we have received the messenger and the message preached to us. Jesus said, 'Everyone who confesses Me before men, I will confess him before My Father who is in heaven'. The Father receives us on the merits of Christ's redemption and the veracity of Christ's witness. Having been convicted by the Holy Spirit, our confession is like the prodigal, 'Father, I have sinned against heaven and in Your sight'. We are not worthy to be called a son of the Father, but according to His great love and mercy, He receives us and gives us the right to become a son of God. This is a blessed time as we return home, so to speak, to the loving arms of the heavenly Father. We are reminded of the words of Jesus, 'There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who have no need of repentance'. This is a joyous experience as the Father remembers our name. However, we are not yet born as a son of God.

## References:

Joh 10:9, 30    Joh 16:7  
Joh 14:6, 23    Mat 10:32  
1Pe 3:18        2Jn 1:9  
Joh 5:17-19  
Luk 15:7, 21-24

## Further Study

1Jn 2

## Daily Proverb

Proverbs 19

# The need to forgive

Jesus taught the disciples to pray to the Father in the secret place, 'Our Father who is in heaven...' We need to embrace the content of this prayer before the Father receives us and gives us the right to become sons of God. We must be willing to forgive others. We pray, 'Forgive us our debts, as we also have forgiven our debtors'. Immediately following the prayer, Jesus strengthened this point further with the disciples. This is a crisis that must be negotiated by every believer. Jesus said, 'If you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions.' Forgiveness is the non-negotiable condition of being received into the Father's house and delivered from the wrath of God.

People who will not forgive those they claim have sinned against them, according to their judgements from the tree of the knowledge of good and evil, are still under wrath. They haven't begun receiving 'a spirit of adoption' because they do not have 'sober judgement' concerning their own sin and the work of God. The righteousness of God was manifest and seen by all when God redeemed man and judged sinners by Christ's death on the cross. You cannot argue that God is unjust. For those who will not forgive, their first argument is against God. They do not accept the wrath of God is justly against them and all men. A person cannot claim to be a Christian if they continue to rail against God and others. If a person continues to cover their sin, while at the same time condemning everyone else according to their own agitation, angst, and anger, how can they possibly presume to be saved?

## References:

Rom 3:21-22    Heb 6:10  
 Deu 32:4        2Ti 4:8  
 Rom 2:3        Mat 26:28  
 Mar 11:25      Luk 23:34  
 Col 3:13        1Pe 4:7  
 Mat 6:9, 12, 14-15

## Further Study

Luk 18

## Daily Proverb

Proverbs 20

# His judgement in the earth

The moment we receive 'a spirit of adoption', we begin to be 'blessed' with Abraham the believer. Receiving 'a spirit of adoption' is the first aspect of the blessing of Abraham. A spirit of adoption grants us the capacity to 'believe' with the faith of Abraham, that we can become the sons of God. We know that Abraham believed God and it was reckoned, or imputed, to him as righteousness. Righteousness was imputed to him while he was still uncircumcised. He believed in God who justifies the ungodly. When we first receive the word of the messenger, righteousness is imputed to us on the basis of our faith in the finished work of Christ, but that righteousness is not yet substantial in us. We are still uncircumcised and ungodly. We are still slaves of sin who need to be planted in the likeness of Christ's death so that we die to sin.

The Lord established the blessing of imputed righteousness in Abraham. Further to this, He established the blessing of sin not being imputed in David. In Romans chapter four, Paul accounts that David also spoke of the blessing upon the man to whom God imputes righteousness. He then quotes David as saying, 'Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account.' The critical point here is that righteousness and forgiveness are imputed to us, only on the condition and expectation that we proceed to come into Christ to be 'born' as a son of God. We must make the Lord's forgiveness substantial in our lives by ceasing to present the members of our body to sin as instruments of unrighteousness. And we must make the Lord's righteousness in our lives substantial by presenting our members as instruments of righteousness to God.

## References:

Gal 3:8-9, 14    Jas 2:23  
Heb 4:3        Rom 6:5-7  
Psa 32:1-2     Rom 6:13, 19  
2Co 5:15      1Pe 2:24  
1Pe 4:1-6

## Further Study

Rom 4

## Daily Proverb

Proverbs 21

# We need to be clothed with Christ

We cannot hold the ground of a positional righteousness and refuse to receive an *actual* righteousness by joining the fellowship of Christ's offering and doing the works of our sonship. Equally, we cannot claim a position of forgiveness without confessing our sin and walking in the light, so that the blood of Christ can cleanse us from all unrighteousness. We cannot claim to be a son without being 'born' as a son of God. Only a son who is born of God remains in the house. Likewise, we cannot presume to remain in the house if we do not continue to be led by the Spirit of God. If we live according to the flesh as a carnal Christian, we will be like those who come into the wedding feast without a wedding garment. It will become evident that our garments are spotted by the flesh and we are still clothed in the filthy rags of our own self-righteousness.

The only answer is a continuing participation in Christ's death, burial and resurrection so that we are properly clothed with His sonship. Paul encouraged the Colossians that we must 'put on the new self who is being renewed to a true knowledge according to the image of the One who created him'. And further to this, 'put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other'. He then concluded, 'Beyond all these things put on love, which is the perfect bond of unity'. When we are baptised, we are clothed with Christ and all of these things that Paul nominates begin to be made substantial in our life. Finally, we will only be clothed in white robes if we have washed them and made them white in the blood of the Lamb.

## References:

1Jn 1:7  
Isa 64:6  
Joh 8:35  
Rev 7:14  
Job 29:14

Mat 22:11-13  
Gal 3:27  
Rom 6:3-4  
Rev 19:8  
Rom 8:14

## Further Study

Col 3

## Daily Proverb

Proverbs 24

# The Father gives us to the Son

When the Father receives us into His house, He immediately gives us to Christ who applies the elements that are necessary for new birth. We must be planted in the body of Christ and joined to the fellowship of His offering. This is the thesis of John chapter six. Jesus said, 'All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out'. It is not possible to be a son without coming to Christ so that He can 'breathe' His Spirit into us. The Father is giving us to the Son for this purpose. If we do not come to Christ, we are resisting the will and work of the Father. The inheritance of the adoption, our resurrection body, is only found in the Son. In the words of Jesus, 'This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day'.

Further to this, Jesus said, 'No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day'. This does not refer to some kind of coaxing or compelling by the Father. The Father is planting us in the body of Christ, in the fellowship of Christ's death, and then drawing us out of the waters of judgement, bringing us back from the death of sin. We are reminded of the words in the Messianic psalm, 'He sent from on high, He took me; He drew me out of many waters'. The practical implication here is that we cannot presume to come to Christ without receiving His Spirit *and* submitting ourselves to the process established by the Father for dealing with sin. The slave of sin cannot remain in the house forever.

## References:

Rom 6:4-7    Psa 18:16  
2Sa 22:17    Heb 12: 5-11  
Mat 16:17    Joh 20:22  
Joh 6:37, 39, 44-45, 65

## Further Study

Isa 54

## Daily Proverb

Proverbs 25

# We hear and learn from the Father

When the gospel is preached by messengers of Christ, with the Holy Spirit, we hear that our name has been written in the Lamb's book of life from before the foundation of the world. When we come into the secret place of the Father, through Christ, we begin to hear and learn of the secret of our name. And further to this, we begin to learn about the unique works of sonship that the Father prepared for us to do. The Father begins to address us by name and we learn what it means to be a son in the Father's house. He receives us and deals with us as a son. We begin to experience the discipline of the Father upon our lives as He trains and constrains us to the pathway of our predestination. The writer to the Hebrews said, 'Those whom the Lord loves He disciplines and He scourges every son whom He receives'.

More than this, having heard our name proclaimed, we learn that the only place we can inherit the substance of our name and fulfil the works of our sonship is in Christ. Jesus said, 'Everyone who has heard and learned from the Father comes to Me'. We 'learn' that Christ is the Head of the Father's house. The Father's house is a community of sons of God. The Son's house is the many-membered body of Christ. Christ is both the Head of the Father's house and the Head of His body. We learn that He has been given the name above every name, and our name is found in Him. We learn, and therefore know, that we must become partakers of Christ if we are to receive the inheritance of adoption.

## References:

Rev 13:8      Rev 17:8  
Eph 2:10      Heb 12:6  
Joh 6:45      Joh 14:2  
Rom 12:4-5    Php 2:9  
Heb 1:4      Heb 3:1, 14

## Further Study

Heb 12

## Daily Proverb

Proverbs 26

# Born into the Son's house

Jesus said, 'Everyone who has heard and learned from the Father comes to Me'. We are received by the Father when we flee for refuge, but we must proceed to be born into the Son's house, the many-membered body of Christ. This is the context in which we grow into maturity as sons of God. Sadly, the meaning of being born as a son of God has been almost lost in the modern church. This is the result of one problem. The gospel of sonship is no longer preached! Whether the gospel of sonship is replaced by a social gospel, a political gospel, or a prosperity gospel, the result is the same. For many, the meaning of new birth has been reduced to nothing more than a 'ticket to heaven'. Or it has been reduced to a 'ticket' to start serving the Lord according to our own religious motivations and ideals.

The New Testament shows us that adoption as sons of God, by new birth, is a continuing, unfolding reality which is fully consummated when we receive our resurrection bodies and are brought forth into the new heavens and earth. New birth is a real transaction of life, such that we become 'actual sons' who are born 'of God'. Jesus said, 'For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself'. He testified concerning us, 'I came that they may have life, and have it abundantly'. Let us never reduce the gospel to a 'minimum'. Jesus came to give us abundant life by the process of new birth. As we continue in this process, making our calling and election sure, an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ is abundantly supplied to us.

## References:

Joh 6:45      1Pe 1:23  
 1Jn 2:29      Rom 8:23  
 Joh 5:26      Joh 10:10  
 2Pe 1:10-11    1Jn 5:11-12

## Further Study

Joh 5

## Daily Proverb

Proverbs 27

# The beginning to the end

As we receive 'a spirit of adoption', we come to Christ to be born of the word of the covenant, born of the Spirit, and born of water. It is important to distinguish between these three processes. However, we are not trying to put them in a mechanistic sequence, as if they are stepping stones to heaven. The process of being born, in all three aspects, will continue until we breathe our last and fall asleep in Christ, awaiting the resurrection of the last day. It is unhelpful to try to put them in a sequence. The best way to think of these processes is like three strands, intertwined in a rope that stretches all the way from the beginning to the end of our Christian pilgrimage on this earth. We are reminded of the words of the wise man, 'A threefold cord is not quickly broken'.

It is the word of God that joins us to the process of new birth from beginning to end. We read concerning the resurrection at the last day, 'An hour is coming, in which all who are in the tombs will hear His voice'. In that day, those who have done the good works of their sonship, by faith, will arise to a resurrection of life with a glorious, incorruptible, and immortal resurrection body. This is the culmination of new birth by the word of the covenant as we receive our individual inheritance for the new heavens and new earth. The glory of our resurrection body in the 'last day' is determined by how we have received the word 'from the first' throughout the duration of our lifetime. In this way, the first becomes last. Jesus said, 'Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end'.

## References:

Mat 20:16    Joh 1:1, 12  
Joh 5:28-29    Ecc 4:12  
Joh 6:68    Joh 12:50  
Psa 119:50    Rev 22:12-13

## Further Study

1Co 15

## Daily Proverb

Proverbs 28