



Imad Awde

The Seed and the  
*Everlasting*  
*Gospel*



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## **Revelation 14:12**

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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*All verses quoted are from the  
King James Version unless otherwise stated.  
All emphasis supplied.*

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# CHAPTER 1

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## THE ETERNAL PURPOSE OF GOD

Have you ever wondered why the first book of the New Testament begins with the genealogy of Jesus? Not often do you read a book that begins with a list of names. To many, Matthew's first seventeen verses are just a list of names that are to be skipped, or a boring introduction to an interesting book.

However, to the audience to whom Matthew wrote the book, that list of names is of colossal importance. One of Matthew's motives or intentions in writing his account of Jesus' life was to prove how this Man, Jesus, was the promised Seed in the Old Testament. In his account of the gospel Matthew used the word 'fulfilled' sixteen times in an effort to prove that Jesus fulfilled the signs of the Messiah.

The Seed was the One whom the prophets of old prophesied about. He was the One God promised to many of His faithful and chosen people beginning with Adam and Eve back there in the Garden of Eden. We read about it in Genesis 3:15, where God said to the serpent:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel".

In these words God gave Adam and Eve their first hope of salvation. They would receive back their lost dominion through the Seed of the woman. "*It*" would bruise the serpent's—Satan's—head.

Who is this Seed that was to bruise the serpent's head, regain the lost dominion and restore man back to oneness with God?

The Scriptures clearly reveal that the Seed is Jesus Christ. We will see more of this later, but let us first look at the Seed's identity before He took upon Himself the human form. What is His identity in relation to everything that exists?

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” *Hebrews 1: 1-3*

In the above verses Paul tells us many things about Jesus that help us understand His identity in relation to all creation. He says that Jesus is the:

- Owner of all things—“*heir of all things*”
- Creator of all things—“*by whom also he made the worlds*”
- Divine/image of God—“*brightness of his glory and the express image*”
- Sustainer of all things—“*upholding all things*”
- Saviour—“*purged our sins*”
- Mediator—“*sat down on the right hand*”
  
- (Romans 8:34, Hebrews 8:1,6; 1 Timothy 2:5)

So the Seed God promised to send, was the One by whom everything was created.

Notice what else we read about Jesus in Colossians:

“For by him [Jesus] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be

thrones, or dominions, or principalities, or powers: all things were created by him, and for him: he is before all things, and by him all things consist." *Colossians 1:16, 17*

I like the way it says "*all things were created ... for him*" and "*by him all things consist*". This emphasizes that Jesus, the promised Seed, is the One by whom and for whom everything was created, and that all creatures find their being or life in Him.

In other words, the Seed to come was the center of all creation. Everything created in Heaven and earth, "*visible and invisible, whether they be thrones, or dominions, or principalities, or powers*" finds its existence, its sustenance, its life and its blessings in Him.

Notice what else we read about this Seed:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." *John 1:1-4*

The Word, the divine Seed, was with God from the beginning before creation took place. In this context we are told "*in Him was life and the life was the light of men*". In other words life, eternal life (1 John 1:1-3), was found in the Word, in the Seed, in Christ, before the fall, from the very beginning.

All created beings receive their life by receiving the One in whom is life. The Scriptures call Him "*the Author of life*", (Acts 3:15, marginal reading).

In other words, the principle by which creation occurred was that in the Word all created things were blessed. If we simply replace the 'Word' with 'Christ', we will have the following principle:

***In Christ all creation is blessed.***

This is the principle or promise under which everything was created. God purposed for all His creation to find life and blessings in Christ. In Colossians 1:16 we read that all things including "*principal-*

*ities or powers*” were created by Him and for Him, and that by Him they “*consist*” or have their being. Hence the angels were created under this principle.

Not only the angels, but Adam and Eve were also created under this principle.

When God created Adam, He made him to be one with Himself. The Bible tells us Adam was created in the image of God, (Genesis 1:26, 27); not only his physical image, but spiritually as well. He was made pure, upright and righteous (Ecclesiastes 7:29). He was clothed and crowned with glory and honor (Psalms 8:5). He was given dominion over everything upon the Earth (Genesis 1:28).

When Adam was created he was already a possessor of righteousness and eternal life. He did not do anything to earn them. He was created righteous before any law was spoken to him, before he knew or had obeyed any law. By this we can see that Adam was created with a righteousness that is without the law.

He was given a mind with such power and ability as to penetrate creation accurately to describe every creature exactly as God would describe it. He looked at the birds, beasts and every creeping thing, and instantly understood their natures. Then he described them in the way God would have described them (Genesis 2:18-20).

Adam was so at one with God that his will was one with God’s will. God looked at His creation and was very pleased. He said it was “*very good*” (Genesis 1:31). When God describes a man as “*very good*”, we can be certain he is perfect.

Every aspect of Adam’s life was based on the principle, *In Christ all creation is blessed*. His blessings were dependent on this principle. His existence, eternal life, oneness with God and dominion was not based on anything he had done. Rather it was based on the principle or promise that *In Christ all creation is blessed*.

So long as Adam maintained his relationship to Christ, all he had received would remain his. It is the same for all creation, including angels.

But the Scriptures tell us that angels in Heaven rebelled. We read about Lucifer, who later was named Satan:

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” *Isaiah 14:12-14*

We also read about him:

“Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ...Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: ...” *Ezekiel 28:14*

Lucifer was no longer content with his relationship to God and Christ. He wanted to be like the Most High. He was no longer happy being a recipient of life; he wanted to be the source of life. His beauty and wisdom made him proud, causing him to rebel and reject the principle under which all things were created, *In Christ all creation is blessed*. He ignored the fact that “*In Him [Christ] was life*” and that “*in Him [Christ] all things have being*”, (Colossians 1:17 BBE); and believed life could be found outside of Christ.

His words “*I will ascend into heaven, I will exalt my throne ... I will sit also upon the mount of the congregation ... I will ascend above the heights of the clouds; I will be like the most High*”, reveal his pride and ambition to be a source of life like God.

He was not happy with God's gifts to him. He rebelled against God's purpose that Christ is the link between the Sovereign of the universe and all His creatures. Lucifer was not content in being a recipient of life and blessings; he wanted to be the author of life and

blessings. He refused to accept the fact that it is Christ who is the Author of life and every blessing. (See Acts 3:15 marginal reading)

The Bible tells us there was war in Heaven between Jesus with the loyal angels, and Satan with his angels. As a result, Satan and his angels were expelled from their heavenly home. (See Revelation 12:7- 9)

Satan's hatred of God and His Son continued to grow until he laid plans to trap Adam and Eve. His mission was to disrupt the purpose of God. God had said to Adam and Eve:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” *Genesis 2:17*

Why was it that if Adam ate of that forbidden fruit he would die? The reason was that disobedience or sin would separate him from the life of God; it would mar the image of God in him and would break the link between God and man. The principle or promise under which Adam received life would be broken which would separate him from the only source of eternal life.

Satan knew, for he had experienced the same in Heaven. Notice his words to Eve:

“And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” *Genesis 3:4, 5*

In other words, Satan told Eve that separation from God would not bring death; life could be found elsewhere. This was a direct attack on the purposes of God, namely, *In Christ all creation is blessed*. Both Adam and Eve succumbed to Satan's temptations, and instead of choosing to obey God and maintain their relationship to Him, they chose to disobey and break it.

This relationship is not just a friendship. No, it is the indwelling of God in His creatures. According to the Bible, God and Christ are in all and fill all (Ephesians 1:23, 4:6; Colossians 3:11). The essence of

the principle under which all creation exists is the indwelling of God in His intelligent creation. By this I do not mean God dwelling in the tree or other unintelligent things, no, it is God dwelling in angels and human beings; in all who can be classed as the sons of God.

As we saw earlier the Scriptures tell us that life is only found in Christ—“*In him was life*” (John 1:4)—and unless we have Christ we do not have eternal life. All the children of God, seen or unseen, are possessors of eternal life if they have Christ dwelling in them.

This is why Adam was created righteous, pure, perfect, having dominion and oneness with God. He was created with the indwelling presence of Christ. He had the life of God dwelling within him.

God’s eternal purpose for the human race before the foundation of the world was for them to have life through the indwelling of His Son, the Author of life.

The Bible reveals that God has chosen us in Christ “*before the foundation of the world*” to be “*holy and without blame before him*” (Ephesians 1:4) through the indwelling of Christ. He purposed for us to be heirs of eternal life in Christ. In Him all creation is blessed and finds its being.

This then is God’s “*eternal purpose.*” (Ephesians 3:11)

## CHAPTER 2

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### THE DIVINE SEED

In the first chapter we looked at Hebrews 1:1-3 and saw the Seed's relationship to creation. We saw that everything and everyone who has ever lived finds sustenance and existence in the promised Seed.

In this chapter we will examine more of the Seed's identity. What is His relationship to the supreme God, with whom He was in the beginning? Who is the Word (Seed) who came to this Earth (John 1:1)?

What else does Hebrews chapter one reveal about the Seed, His identity, and His relationship with God? Below are the words for the reader's convenience.

*“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith,*

Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." *Hebrews 1:1-9*

The first fact is that Jesus is the Son of God. This is an important point that reveals the Seed's relationship to the God of the Bible. The Bible says that God "*hath in these last days spoken unto us by his Son.*" In other words, the God who spoke to us in these last days through His Son is not the Son Himself. Neither is the Son, through whom God spoke, the God of the Bible. The promised Seed—Jesus—the One through whom God created all things, is the Son of God.

The Son is:

- Owner of all things—"*heir of all things*"
- Creator of all things—"*by whom also he made the worlds*"
- Divine/image of God—"*brightness of his glory and the express image of his person*"
- Sustainer of all things—"*upholding all things*"
- Saviour—"*purged our sins*"
- Mediator—"*sat down on the right hand*"

After stating this, Paul says something very interesting and important. I believe it is the fact upon which all these privileges are based. He says:

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The text says Jesus was made so much better than the angels. This can be understood in two ways:

1. He was higher (Owner, Creator, Divine, Sustainer, Savior, Mediator) because He was "*made so much better than the angels, as he hath by inheritance obtained a more excellent name than they*".

In other words, Jesus was qualified to be the Owner, Creator, Divine because He was made better than the angels when He inherited a better name. This (“*being made*”) would have taken place before creation as all things were created by Him.

2. Jesus is Owner, Creator, and made better than the angels, when He was set down on the right hand of God “*as he hath by inheritance obtained a more excellent name than they*”. In other words, what qualified Him to be Owner, Creator and set on the right hand of God was a better inheritance than the angels. And again, this “*more excellent name*” would have been *inherited* before creation took place.

Whatever way we understand the term “*being made better than the angels*”, the result is the same. What qualified God’s Son, the Divine Seed, to be all these things, and to be better than the angels, is because He obtained “*by inheritance ... a more excellent name than they*”.

This leads to two questions:

1. What is the better name He inherited?
2. What does Paul mean when he says “*by inheritance*”?

The answer to the first question is found in the same chapter. God the Father calls His Son by the name He has inherited:

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”  
*Hebrews 1:8*

The Father is calling His Son “*God*”. He says “*Thy throne, O God*”. How did the Son get this name? He received it by inheritance: “*As He hath by inheritance obtained a more excellent name than they.*”

Let us think about it. When a child is born, he is given a name. When I was born my parents gave me my first name, Imad. When my eldest son was born, I gave him the name Daniel. My son did not inherit his first name from me, I gave it to him. Neither did I inherit my first name from my parents, they gave it to me. However, the fact is that when a child is born he will always inherit his father’s surname.

Only one name is received ‘by inheritance’: the Father’s surname. Regardless whether the child is given a name the day he is born or a week later, it does not change the fact that the name he will receive by inheritance is given as soon as he is born. This child’s existence is the reason he inherits his father’s name; it belongs to him by nature.

For the first three days after my first son was born, we were not sure whether we would name him Daniel or Michael. So for the first two or three days he did not have a name. But from the minute he was born, he had my name, his father’s name of Awde. On the third day, when we settled on the name Daniel, his name became Daniel Awde. My name belonged to my son by inheritance the moment he was born; he was an Awde.

The Lord Jesus “*hath by inheritance obtained*” the name “*God*”. That name belongs to Him just because He exists. It is His by nature. What is His nature? The nature of His Father, the exact nature of God—God is His name because that is what He is.

The Son was not something else and then named “*God*”. This is not how He became God. Not at all. He is God by nature. It is what He was from the beginning of His existence, just like my son was an Awde from the minute he was born.

Having the answer to our first question leads us to the second question. If the name ‘*God*’ was His by inheritance, the question needs to be asked: what does it mean “*by inheritance*”? What is this inheritance referring to?

According to the text we are told that Jesus is the Son of God and God is His Father (Hebrews 1:5).

He further says:

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” *Hebrews 1:9*

While talking to His Son, God the Father calls Himself “*thy God*”. The first chapter of Hebrews presents us with two aspects regarding the relationship between God and Jesus:

1. God is the Father of Christ, and Christ is the Son of God
2. God the Father is the God of Christ

How is all this related to the inheritance that Jesus received? In what way is Jesus the Son of God? Is it just a title or a role? Is it a metaphorical relationship? Or is it a real Father and Son relationship? Is there a relationship between Jesus being the Seed, in whom all things exist, and His Sonship?

Let us begin by addressing the legitimacy of Christ's Sonship. Is Jesus truly the Son of God? Did He really inherit the name and nature He has from His Father?

When the Pharisees rejected Jesus' claim to be the light of the world saying: "*Thou bearest record of thyself; thy record is not true*" (John 8:13), Jesus answered them saying:

"Though I bear record of myself, yet my record is true: ... It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." *John 8:14-18*

According to the scripture, the testimony of two witnesses is true. However, in this study, four witnesses will be called upon. Each testifies that Jesus is the Son of God:

- God the Father—Matthew 3:16, 17, 17:5
- Jesus—John 10:36
- Apostles—Matthew 14:33, 16:15, 16, John 11:27, Acts 9:20
- Fallen angels—Luke 4:3, 8:28, Mark 5:7

With such witnesses there should be no doubt about Jesus' Sonship. However, there are still some questions that need addressing.

In what way is Jesus the Son of God? When did He become the Son? When did He inherit the name of His Father?

According to the Scriptures there are many sons of God. Adam and the angels are referred to as the sons of God (Luke 3:38, Job 38:7).

They are the sons of God by creation (Genesis 5:1). We, who are born again Christians, are called the sons of God by adoption (1 John 3:1, Romans 8:15).

What about Christ? Why is He called the Son of God? In what way is He a Son? He is not a Son by creation, as was Adam; nor a Son by adoption, like us forgiven sinners; He is the only-begotten Son, a Son because He was begotten of the Father (1 John 4:9, John 3:16).

Let us now address the second question. When did Jesus become the Son of God? Was it when He was born of Mary? No, because the Scriptures refer to the Son of God before the incarnation (Daniel 3:25, Proverbs 30:4, Psalms 2:12).

When Jesus was born of Mary He became the Son of Man, (Galatians 4:4, Luke 1:31) born of a woman, born under the law.

If we look deeper we will find the origin of Jesus, or the '*goings forth*' of Jesus is from the '*days of eternity*' (Micah 5:2). In the following passage, while speaking of Himself under the title of Wisdom, Jesus (1 Corinthians 1:24, 30. Colossians 2:3) points the reader to the time before the creation, or in other words the days of eternity, as the time when He was "*brought forth*" or "*possessed*" by the Father.

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." *Proverbs 8:22-30*

According to the Bible, Jesus was brought forth, possessed, or begotten of His Father in the days of eternity before anything was ever created. Then, through the Seed of God, the Divine Seed, the Son of God, everything was created and given life. That is why Jesus is referred to as the '*Son of God*' before He was born of Mary in Bethlehem (Proverbs 30:4, Daniel 3:25, Psalms 2:12).

This is exactly what Jesus said and taught while He was on Earth. He said He "*proceeded forth and came from God*" (John 8:42). He also said "*I came out from God*" (John 16:27). See also John 7:29.

As a matter of fact, according to the Jewish understanding, Jesus' Sonship is the basis for His divinity. When Jesus said He was the Son of God, the Jews understood this to mean He was equal with God:

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." *John 5:18*

Not only that, but to a Jew claiming to be the Son of God meant he was proclaiming divinity:

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" *John 10:33-36*

Jesus understood that His divinity and equality with the Father was based on His Sonship. Thus, to deny the Sonship of Jesus is equivalent to denying His divinity.

This leads to the final question:

Is there a relationship between Jesus being the Seed in whom all things exist and have their being, and His Sonship?

The answer is a definite and unequivocal Yes.

The Divinity of Jesus is the basis for His identity as the center of all things. Chapter One of Hebrews says Christ is:

- Owner of all things
- Creator of all things
- Divine/image of God
- Sustainer of all things
- Saviour
- Mediator

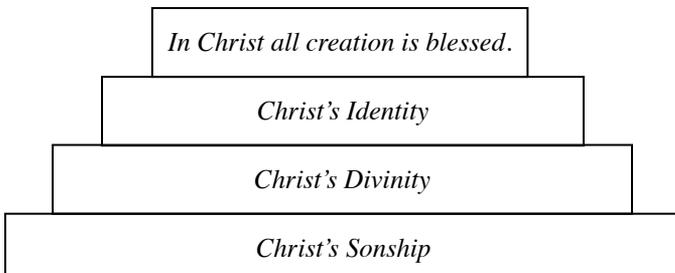
This is a fact because “*he hath by inheritance obtained a more excellent name than they*” (Hebrews 1:4). This inheritance is found only in Him being the Son of God, brought forth or begotten of the Father in the days of eternity. Hence, as we saw earlier, Jesus’ divinity is based on His Sonship.

So far, we established the following:

- The identity of Jesus as *the center of all things* is the basis for the purpose of God, namely *in Christ all creation is blessed*.
- The identity of Jesus is founded on His divinity.
- The divinity of Jesus is based on His Sonship.

Based on the above, we conclude that the identity of Jesus as the center of all things is based on His Sonship.

I have illustrated it in the following figure. Each box is built upon the one under it:



Hence, Christ's Sonship is the context (or foundation) for the principle that *In Christ all creation is blessed*.

The purpose of God for all creation to be blessed in Christ is founded on the fact that Jesus is the Son of God, begotten of Him in the days of eternity. It is His Sonship that qualified Him to be the center of all creation. It is through His Seed that God purposed to create, sustain and bless all things.

With the above in mind I would like to propose and answer a question that will be of utmost importance to the reader:

Is it important for you, dear Reader, to believe that Jesus is the real and literal Son of God?

I will let the Scriptures answer this question for you:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." *1 John 2:22, 23*

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." *1 John 5:10, 11*

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." *John 3:36*

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." *John 20:31*

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." *1 John 4:15*

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" *1 John 5:5*

Dear Reader, as you can clearly see, believing in the reality of Jesus' Sonship is the essence or foundation of the gospel. The true church is built upon this truth (Matthew 16: 13-19)! Are you standing on the same foundation? Is your hope of overcoming the world built on the foundation laid by God?

*If the Reader would like to study the Godhead topic deeper to find out what the Bible says about the identity of the Father, Son, and Holy Spirit, please refer to the Bible study series entitled "Unlocking the Mystery of God", which can be read or watched on our website ([www.revelation1412.org](http://www.revelation1412.org)).*

## CHAPTER 3

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### THE FIRST ADAM

As we saw earlier, God in His wisdom chose to give life to His creation through His Son. *In Christ all creation was blessed.* Upon this principle or promise everything and everyone was created.

As far as the Bible reveals, we know of two intelligent creatures who are called the sons of God:

1. Angels (Job 38:7; 2:1)
2. Adam, or the human race (Luke 3:38)

Both were created in the moral image of God, unfallen, holy, and undefiled with sin.

This gives us insight into the working of God's purpose—nothing separated them from God. As shown in Chapter One, they were created with the indwelling Christ and connected to the Source of life. Hence, they were possessors of righteousness, eternal life, and oneness with God.

This means their oneness with God, their righteousness and eternal life were linked to them having, or being in the image of God. When Lucifer rebelled, 'sin' was found in him, causing him to be cast out of Heaven. Sin marred God's image in Lucifer causing him to lose righteousness, purity, perfection and oneness with God.

Unfortunately sin did not stop with Lucifer, and through disobedience, found its way into the human race through the disobedience of Adam.

Adam found his existence, life and blessings through the Son of God. As long as he was faithful, maintaining this relationship with God, he retained what was freely given him. He was the head of the human race, the representative of the whole race. In blessing him, God intended to bless the whole race. All He had given Adam was to pass to his posterity by inheritance.

Unfortunately Adam sinned, and his sin marred the image of God in man. Not only that, but because of his obedience to Satan, Adam partook of *Satan's moral image*, and his communion with God was broken.

Where once man sought after God and desired to commune with Him (Genesis 2); now the Bible tells us:

“The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one” *Psalms 14:2, 3*.

In Adam, as the head of the human race, the whole race fell, and with his fall the indwelling Christ, eternal life, righteousness, purity, perfection, dominion and oneness with God was lost.

Sin had separated God and man. No longer could man walk and talk with God face to face, as in the Garden of Eden. The principle upon which Adam had been created had been broken, the image of God marred and everything accompanying the indwelling Christ was lost.

Instead of being a son of God, ruler of planet Earth, Adam had become a rebel. He was now a servant of sin, and sin was his master. There is a Biblical principle that God respects:

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” *Romans 6:16*

By his own choice and submission, Adam had become a servant of sin and a slave of Satan. By doing this, he handed the dominion of this world to the devil. Nothing man could do would redeem him; nothing could regain all he lost.

Through disobedience Adam placed himself out of God's hands and fell under the dominion of death.

Consequently in him, the whole race failed and passed under the dominion of death:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" *Romans 5:12*

The marginal reading in the KJV says "*In whom all have sinned.*" In Adam, we all forfeited the eternal purpose of God.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" *Romans 5:14*.

Whereas before sin, the whole creation, including the human race, had life in Christ, now in Adam the human race had death, for "*in Adam all die*" (1 Corinthians 15:22).

Because of one man's disobedience, all Eve's descendants, who should have received righteousness, purity, perfection, dominion and oneness with God, were now born without these attributes.

"By one man's disobedience many were made sinners"  
*Romans 5:19*

Instead of being born with love for God, we are now born hating Him (Romans 5:10). We are completely out of harmony with Him (Romans 5:19). Adam's sin planted enmity in his heart towards God. Whereas once Adam sought God's presence, now he ran from Him (Genesis 3:8).

What caused this change? Why do we now hate God and run from Him?

The story of the fall recorded in Genesis reveals a very deep problem relating to the inner condition of man.

Jesus, the Seed of God, is referred to in Scripture as the Word (John 1:1). When God created Adam and Eve, He gave them His Word, and through this Word they were not to eat of the tree of knowledge of good and evil. As long as they held to the Word of God they retained the life of God. The Word worked in their hearts and minds.

The Scriptures tell us that the Word of God “*has living power in you who have faith*” (1 Thessalonians 2:13 BBE version). As long as man held to this Word by faith, God continued to work in him, “*both to will and to do of his good pleasure*” (Philippians 2:13).

As we look at the story of Adam and Eve, we see another word: “*Ye shall not surely die*” said Satan, “*for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall become as gods, knowing good and evil*” (Genesis 3:4, 5).

Adam and Eve’s mistake was in listening to *another word*. By doing so, they allowed the words of Satan to enter their hearts and minds which worked in them to accomplish the will and work of its author, Satan. Receiving his words, and hence his thoughts, they partook of his mind. Their thoughts were now his thoughts, and with the mind of Satan, they saw the forbidden tree the opposite to how God saw it. Where once Eve had reflected the mind of God when He said:

“We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die”  
*Genesis 3:2, 3.*

Now her mind reflected Satan’s mind, and she saw the tree in the opposite light:

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat”  
*Genesis 3:6.*

While the mind and Word of God were leading and controlling Eve’s mind, she saw the forbidden tree as God saw it, as something

that would bring death to the eater, but after partaking of Satan's words she saw the tree as "*good for food, ... pleasant to the eyes, and a tree to be desired to make one wise.*" The thoughts, words, actions and life of Eve now reflected the mind of Satan.

At one time God's mind had guided and led the human race. Humanity had been created with a spiritual mind that was one with God; now, by one man's disobedience, the human race became by nature a possessor of a carnal mind, a mind that is at enmity with God. The natural mind of every human being is carnal; a mind that finds its origin in Satan. This mind is not subject to the Law of God, neither can it be (Romans 8:7) for its thoughts find their origin in the 'other word' Adam and Eve chose to obey, instead of the Word of God.

The carnal mind, left free to rule itself, will manifest the same thoughts, words, actions as Eve in the Garden. This is all it can do. Hence, it is out of harmony with God. The carnal mind will always see things in the opposite light to God.

After sin, Adam could pass to his children only what he had:

- Death (Romans 5:12),
- Unrighteousness (Romans 3:10, 5:19),
- A heart that does not seek God (Romans 3:11),
- A mind that does not receive the things of God (1 Corinthians 2:14),
- A carnal mind which is enmity with God (Romans 8:7).

In short, God's purpose from the beginning was that man should have life through His Son. This could only be by man being one with God, bearing the image of God and possessing His life. Because of sin, man forfeited this privilege and broke the connection. The image of God has been marred and the oneness was severed.

Will sin change God's purpose for man? Will it change His love for man? Will Satan succeed in changing the purpose of God? Will his hatred prevail against God's love for man? Or will God's love remain supreme for His creation? And will He still be able to bless all things through His Son?

This is the essence of the controversy—love against hatred, good against evil, God against Satan. It all revolves around God's purpose that every living thing finds its being in His Son. The love of God, the life of God, the blessings of God, were bestowed upon all created beings in Him. Through the Son of God—the Seed of God—everything was blessed. Christ is the link between God and all creation.

## CHAPTER 4

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### THE HUMAN SEED

Speaking of Himself, God said “*I am the LORD, I change not*” (Malachi 3:6).

From the beginning, God’s purpose for all His creation, including man, has been that all creatures would have life through His Son. Sad to say, sin disrupted the purpose of God. His image in man was marred, and the life-giving presence was lost.

Would sin and Satan succeed in changing God’s purpose for man? Absolutely not!

Sin did not change God’s attitude towards man, nor could it. The change sin made was in man’s heart not God’s. We can see that in the Garden of Eden, after Adam ate from the forbidden fruit, God came seeking the guilty pair. He wanted to commune with His children as He had always done. It was Adam and Eve who hid from Him (Genesis 3:8).

Since that time, God has been seeking the lost human race. He wants to restore His relationship with them. The Scriptures tell us about Jesus:

“For the Son of man is come to seek and to save that which was lost” *Luke 19:10*.

Through the promised Seed, God has provided a way for man to receive back that which he has lost. The promised Seed is the remedy and antidote for the problem sin created.

Man's only hope lies in the Seed of God. As soon as man fell, God gave His promise that a Seed—the Seed of the woman—would bruise the serpent's head (Genesis 3:15).

So far we have seen the Seed's relationship to all creation, and the Seed's relationship to the God of creation. We have also seen that sin has affected the whole human race, and that we are all separated from God. This begs the question:

What is the relationship between the Promised Seed and the human race?

Let us begin our search for the answer by tracing the promise of the Seed throughout the Scriptures. We find the promise first mentioned in Genesis 3:15 where God said that the Promised Seed would crush the serpent's head. The promise of this Seed was also repeated to Abraham.

"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" *Genesis 22:15-18*.

Initially God said, "*In thee shall all families of the earth be blessed*" (Genesis 12:3), but later made it clear that it would be in Abraham's Seed that all the nations would be blessed.

Abraham had more than one son (Ishmael and Isaac), so God specified through whom the promised Seed will come saying:

"And God said unto Abraham ... in Isaac shall thy seed be called" *Genesis 21:12*.

Later the promised Seed was said to come through Jacob, one of Isaac's sons:

"And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" *Genesis 35:10-12*.

Jacob had twelve children from whom the twelve tribes of Israel came, so God again specified that the promised Seed would come from the tribe of Judah:

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” *Genesis 49:10*.

To be even more specific, God stated from which family in the tribe of Judah the promised Seed would come:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ... And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious” *Isaiah 11:1, 2, 10*.

Yet again, Jesse had more than one child. God wanted to be very specific about the roots of the promised Seed, and He named David as the one from whom the Seed would come:

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” *Jeremiah 23:5, 6*.

Still further God specified that the promised Seed would be born of a virgin (Isaiah 7:14) in the town of “*Bethlehem Ephrath*” (Micah 5:2).

This is the reason why the first book of the New Testament begins by listing the genealogy of Jesus. Matthew proved Jesus to be the promised Seed by tracing Him back to David, Jacob, Isaac and Abraham.

The promised Seed was narrowed down from all living (Eve) to many nations (Abraham), to two nations (Isaac), to one nation (Ja-

cob), to one tribe (Judah), to one family (Jesse), to one son (David), to members of David's family in one town (Bethlehem) and to a virgin of that family in that town. At the end of that line we see Jesus, the promised Seed, fulfilling all these signs and much more.

As the Seed of the woman, Jesus was to bruise the serpent's head. As the Seed of Abraham, Isaac and Jacob, He was to bring blessings to all the families of the Earth. As the Seed of Jesse, He was to bring glorious rest to the people. As the seed of David, He was to establish a rulership in righteousness enduring for all eternity. And as the Seed of God—the only begotten Son—He was to redeem man and offer him everlasting life for “*in Him*” the Scripture says, “*was life, and the life was the light of men*” (John 1:4).

In God's Seed, the gospel is to be found. In Him, eternal life is to be found. In Him, reconciliation to God is to be found. In Him, salvation is to be found. In this One Seed, a new parentage is found for the human race, one where righteousness reigns.

In order for it to take place, the Son of God—the Divine Seed and Author of life—had to become part of the lost race. The Creator of all things had to be made one with fallen man in order that He might bring him back to the purpose of God.

And that is exactly what the Promised Seed did:

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” *Hebrews 2:14 -17*.

Jesus did not take upon Himself the nature of angels, neither did He take upon Himself merely the nature of Adam before sin, He took on Him the seed of Abraham.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” *Romans 8:3*.

The divine Seed is the divine Word. That same Seed in whom all creation is blessed, was made flesh (John 1:1,14). He took “*sinful flesh*”, and by so doing God made Him, the Captain of our salvation, “*perfect through sufferings*” (Hebrews 2:10).

This was essential, for the apostle Paul goes on to tell us:

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him”  
*Hebrews 5:8, 9*

Being made flesh, becoming one with man, Jesus the Promised Seed, the One in whom all creation is blessed “*became the author of eternal salvation unto all them that obey him*”.

In taking upon Himself sinful human flesh, and becoming of one family with us, so much so that He is not ashamed to call us brethren (Hebrews 2:11), everything Adam lost is now available to the human race in the Divine-Human Seed.

Let us recap what we have seen so far. Man was created upon the principle or promise that *in Christ all creation is blessed*. Through sin the moral image of God in man was marred, and hence the human race was separated from God. Thus we forfeited our right to be under that principle. Man was alienated from God, but through God’s love for His creation, a means was devised whereby all will be returned to him.

God’s Seed, through whom all creation is blessed, came to the Earth to become one with us that He might reestablish oneness with God. This would allow man to enter the purpose of God once more, namely: through the Son all creation is blessed. By becoming one with man, Jesus, the Promised Seed and the Author of life, (Acts 3:15 marginal reading), became the Author of eternal salvation to lost man.

Having shown from Scripture that the Divine Seed took upon Himself human flesh and became the divine-Human Seed, it is important to understand that as the Saviour of all men, as the One by whom a new human race would begin, Jesus had to bring with Him something that man did not have, something the human race needed to again be one with God.

Think about it this way. Let us say there was a group of people drowning in the ocean. How much help would it be if a person who does not know how to swim and who has no life-line, jumped in with them? It is no help at all; he would drown like the rest of them. But if that same person jumps into the water with a help-line and offered it to each drowning person, his presence would make a difference to the lives of all who would accept the help.

In the same way, the human race was drowning in sin (Isaiah 53:6, Romans 3:23, 5:12), with a mind that was at enmity with God (1 Corinthians 2:14, Jeremiah 17:9), and not subject to Him (Romans 8:5-7). So Jesus, the Divine Seed, took upon Himself sinful flesh (Romans 8:3), and became one with the human race (Hebrews 2:11). His mission was to seek and save that which was lost (Luke 19:10). He brought with Him a spiritual mind, a mind that was one with God, and in harmony with Him (Luke 1:35, Colossians 2:9, 1 John 3:5, Hebrews 1:9). Hence His coming, death and resurrection, made all the difference to the lives of everyone who would accept the offer of His very own mind (Philippines 2:5, 1 Corinthians 2:16b, 1 Peter 4:1).

Christ did not inherit His spiritual mind from Mary, His mother, not at all. Rather He inherited it from His Father, who is God. The Scriptures tell us that Jesus was born of the Spirit, He was that Holy thing (Matthew 1:20, Luke 1:35, Colossians 2:9). He was born sanctified (John 10:36). He had a mind controlled by the Spirit of God which loved righteousness and hated iniquity (Hebrews 1:9). This mind He offers to as many as will receive Him. All who receive Him will be born again with the same mind, the mind the Saviour was born with. This is the help-line to rescue the lost human race (Romans 12:2, Ephesians 4:23).

Is there a difference between Jesus and other human beings at birth? Yes, definitely. The difference is in the mind. We are born with

a carnal mind, while Jesus was born with a spiritual mind. However, Jesus offers us His very own spiritual mind that is one with God. It is given to us as a free gift the moment we accept Christ as our Saviour.

In other words, all the advantages Jesus possessed can be ours. Through His victory, the same advantages are provided for us. We can be partakers of a power above and beyond ourselves, even partakers of the divine nature (2 Peter 1:4). Through this gift we may overcome the corruption that is in the world through lust.

All this is available for you, dear Reader. The deciding question is: Do you believe on Him? Do you know Him? Have you made Him your Saviour? Have you recognized your need of a power outside yourself that can save you? It is yours, just take it. Give Him your heart. Jesus has promised to give you eternal life!

## CHAPTER 5

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# THE UNCHANGEABLE COVENANT

The purpose of God for man has not changed. It always has been and always will be that man should receive life through His Son. As we saw earlier, the principle upon which the whole universe exists is that, *In Christ all creation is blessed*. Under the same principle or promise, God created man and purposed to sustain him.

By this same principle God purposes to save man from sin.

Adam was created righteous with the life of God in him. It was the same for the angels; they were created with the life of God in them. Not one created being needed to work for this life, righteousness and oneness with God; they were created with it.

It is the same principle that pervades the gospel under the New Covenant. The essence of salvation in the New Covenant, is that in Christ the whole world is blessed. Lost man only needs to be found *in Christ* in whom is life; he only needs to believe on the One whom the Father has sent (John 6:29).

In his letter to the Christians at Galatia, Paul summarized the gospel in seven words saying:

“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, **In thee shall all nations be blessed**” *Galatians 3:8*.

On the initial reading, one would think all nations were to be blessed through Abraham. As truthful as this is, it does not relate Paul's meaning. Yes, God did say that in Abraham all nations would be blessed, but as we saw earlier, the only reason the world could be blessed in Abraham was because the SEED would come through him (Genesis 22:15-18). Notice what Paul goes on to say:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." *Galatians 3:16*

In other words the gospel is: "*in thee* [or in Christ] *shall all nations be blessed*" Galatians 3:8.

All the blessings that could ever be bestowed upon the human race are to be found in the Seed (Romans 8:32). This is how it was before sin, and it is so now; nothing has changed. With this in mind, I want you to notice what John calls the gospel in the book of Revelation:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" *Revelation 14:6*.

The gospel is called the Everlasting Gospel. Why is that? It is for the mere reason that this gospel or New Covenant which Christians believe in and live under is none other than the promise or purpose under which God created and is sustaining the whole universe.

It is called the Everlasting Gospel because it has existed as long as God has existed. Nothing has changed. God said of Himself "*I am the LORD, I change not*" (Malachi 3:6). His purpose for man has not changed. The principle upon which He chose to create and operate the universe has never changed.

The gospel we believe and preach is "*the everlasting gospel*". It is the gospel Jesus said will be preached in all the world before the end comes. It is a declaration that sin did not and could not change the purpose of God. It is a declaration that Satan did not win; that his hatred for God could never prevail over God's love for man.

The gospel is a declaration that love conquers hatred and good conquers evil. It shows that God, through His Son—the Promised Seed—has bruised the serpent’s head. It is a declaration that nothing could change the love of God for His creatures. It is a declaration that:

“Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” *Romans 8:38, 39.*

The love of God manifested and given in Christ Jesus is found in the principle upon which the whole universe operates, and by which the human race could be saved namely, *In Christ all creation and all nations are blessed.*

When we understand the gospel as presented in the Bible, we will see the love of God given to fallen man in the same way it was given to him before the fall. Then we will appreciate and understand that truly God has loved us “*with an everlasting love*” Jeremiah 31:3.

God’s love for man has never changed. Sin changed man’s attitude towards God. It changed man’s heart and his love towards God, but it could never change the love of God for man. The Bible tells us:

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ... For if, when we were enemies [haters of God], we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” *Romans 5:8, 10.*

While we were sinners and haters of God, He reconciled us to Himself by the death of His Son. In His Son, God reached us where we were, and did for us that which we could not do for ourselves.

Notice what the Bible says:

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world be-

gan, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" 2 Timothy 1:9, 10

God has saved and called us "*according to his own purpose and grace*" which He had for man before sin, "*not according to our works*". It is the selfsame covenant or promise upon which Adam was created and received life. If you remember, Adam received all his blessings because of God's purpose and love, not because he did anything. God is calling us now. He wants to save us in the same way He blessed Adam before sin, according to the same purpose "*which was given us in Christ Jesus before the world began.*"

This purpose of God to save man was not made manifest until "*the appearing of our Saviour Jesus Christ.*" It was not until then that the everlasting Gospel was truly understood. Then life and immortality were brought to light. It was through the appearing of Jesus as a man—His life, death and resurrection—that the everlasting Gospel, which is the eternal purpose of God for man, was brought to light.

And now, on this side of the cross, God has revealed the mystery that was kept secret since the world began (Ephesians 3:9-11). It is Christ in you, the hope of glory (Colossians 1:27). (*More will be said in the chapter entitled 'Saved by His Life.'*)

Having seen from the Scriptures that the New Covenant is none other than the everlasting covenant—the same gospel, purpose, or promise under which man was created and given all things—let us take a deeper look at what God has provided for us in the Divine-human Seed. Why did Jesus have to become one with us? And how does the coming of Jesus restore the image of God in man?

Our examination of the Scriptures to unfold these truths will extend over the coming three chapters. We will begin by taking an overview of the whole plan of salvation in the chapter entitled 'New Parentage'. Then we will look at the work of reconciliation and salvation accomplished for us in Christ.

# CHAPTER 6

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## NEW PARENTAGE

A prerequisite to understanding the gospel is knowing the effects of Adam's choice upon the human race. In an earlier chapter we examined the result of Adam's sin and the inheritance we receive from him. One might ask—'Why is this important today? Adam lived 6000 years ago!'

When creating the human race, God did not create seven billion people. No. He created one man and one woman. The one man, Adam was the representative or head of humanity. In him, the destiny of the whole race was found. His choice would affect the entire human population for all time. Every human born into this world, in a sense, was found *in Adam* in the Garden of Eden. This principle can be found in Hebrews 7:9, 10, where Paul says Levi was found 'in the loins of Abraham'.

Before sin—in Adam—the human race received blessings. But through his disobedience—again *in Adam*—we lost all those blessings and received the curse of sin. Neither Adam, nor his posterity, can not do anything to restore the image of God in the human race, or rectify what Adam has done.

As a result of Adam's sin we are all born:

- Unrighteous or in need of righteousness
- Mortals or in need of eternal life
- Haters of God, or lacking love for God,
- Controlled by a carnal heart or by the "*sin that dwelleth in me*" (Romans 7: 14-25).

Hence we are all born out of harmony with God. Having said this, I must clarify that no one is born guilty. Guilt is the result of personal sin. Only when we personally sin, do we become guilty.

In short, because of Adam's sin, we are born with a mind tainted with the character of Satan and lacking the moral image of God. There is nothing we can do to change it (Jeremiah 13:23). The Bible compares all our righteousness with filthy rags (Isaiah 64:6). Our works, our efforts and our knowledge can never restore the image of God in us; it can never renew our hearts and minds.

A new parentage must be found for the human race. To put it in another way, the human race has to be renewed or re-created. This is why the Bible presents us with two parentages and two representatives of the human race. In one—Adam—we are unrighteous; in the other—Jesus—we are righteous.

By His incarnation, life, death and resurrection, Jesus provided a new parentage, a representative of the human race in whom life and righteousness could be found. The Bible presents this clearly. Let us examine a few passages of Scripture to see exactly what the Bible says about the new parentage:

Notice the following verses:

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” *1 Corinthians 15:45 – 49*.

The above verses present us with two Adams, two heads of the human race. One is of the Earth, the other is the Lord from Heaven. One is natural, the other spiritual; one is earthly, the other is heavenly. The first Adam fell in the Garden of Eden, the second or last Adam came from Heaven. He is the promised Seed, the Divine-Human Seed.

Notice what the text tells us: “*As is the earthy*”. What was the condition of “*the earthy*” after sin? Whose image did Adam have after he sinned? The answer is found in this book in chapter three. “*Such are they also that are earthy*”. All who have been born of the first Adam are as he is, “*earthy*”—unrighteous, unholy, corruptible. They do not reflect the moral image of God. They possess a carnal mind, not subject to the law of God.

“*As is the heavenly*”—A question must also be asked of “*the heavenly*.” What was Jesus like during His incarnation? Whose image did He reflect? The answer can be found in chapter four of this book. “*Such are they also that are heavenly*.” All who are heavenly, born of the second Adam, are just like Him. They are righteous, holy, incorruptible, and possessors of the perfect moral image of God. They possess a spiritual mind in harmony with God. From these facts alone we can see how the coming of the Seed restores the perfect image of God in man, or in all those who believe on Him and are born of Him.

With this in mind, let us read what the same author says in his letter to the Romans:

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” *Romans 5:18, 19*.

Again we are presented with two personalities, the two Adams. The one by his disobedience made many sinners; the other by His righteousness makes many righteous. Our relationship to the first Adam made us sinners, but by our relationship to the last Adam we are made righteous. Our connection with the first Adam brought us disobedience; our connection with Christ brings us obedience.

In other words, it was through disobedience imputed to us that we were made sinners, and it is through obedience imputed to us that we are made righteous. That is what the text says, “*by one man’s disobedience many were made sinners*.” It was Adam’s disobedience that brought sin and death to the human race and made “*many*” (or as many as are born of him), sinners.

However, the text also says “*by the obedience of one shall many be made righteous*”. It is Christ’s obedience that brings righteousness and makes ‘*many*’, or as many as are born of Him, righteous.

By His incarnation, Jesus provided lost man a way to be reunited with God. In the first Adam, our first representative, we lost access to God. Every human being is born into this world with a carnal heart, hating God. But in His love and mercy God provided for us another Adam, another representative, and thus another human race. By being born again in the second Adam we are reborn connected with God. Through Christ we are born again with a heart and mind that loves God.

Notice what John says:

“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” *John 1:11 – 13*.

We can see how those who believe in Jesus receive power to become the sons of God, and are defined as: “*born, not of blood ... but of God.*”

In this verse we are told that those who receive power to become the sons of God are not those who are “*born of blood*”, but those who are “*born of God*”. In other words, those who are not born of God are not the sons of God. We only become the sons of God when we receive the Promised Seed and receive the power that comes from Him. Until we do so, we are only the sons of Adam. Two human races, one of Adam, the other of God. One is born of humanity; the other is a new human race that partakes of the divine nature (2 Peter 1:4). It is a human-divine race, born of the Divine-Human Seed.

This is a clear presentation of two births, one of blood, the other of God. Two Adams, two heads of the human race. We are born of blood in the first Adam, the first birth, and we are born of the Spirit into the Second Adam, which is the new (or second) birth.

That is exactly what Jesus said in His conversation with Nicodemus:

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” *John 3:3-6*.

According to Jesus, humanity is born of the flesh, which means all are fleshly or carnal and have a carnal mind. Those who are born of the Spirit are spiritual, and hence possess a spiritual mind.

Notice the similarity between the following verses:

“Which were born, **not of blood ... but of God**” *John 1:13*.

“That which is **born of the flesh is flesh**; and that which is **born of the Spirit is spirit**” *John 3:6*.

“Being born again, **not of corruptible seed, but of incorruptible**, by the word of God, which liveth and abideth for ever” *1 Peter 1:23*.

“**For they that are after the flesh do mind the things of the flesh**; but **they that are after the Spirit the things of the Spirit**” *Romans 8:5*.

“Howbeit that was not first which is spiritual, but **that which is natural**; and afterward **that which is spiritual**” *1 Corinthians 15:46*.

“As is **the earthy, such are they also that are earthy**: and **as is the heavenly, such are they also that are heavenly**” *1 Corinthians 15:48*.

“But **the natural man receiveth not the things of the Spirit of God**: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But **he that is spiritual judgeth all things**, yet he himself is judged of no man” *1 Corinthians 2:14, 15*.

“For as **by one man’s disobedience many were made sinners**, so **by the obedience of one shall many be made righteous**” *Romans 5:19*.

	IN ADAM	IN CHRIST
John 1:13	Born of blood	Born of God
John 3:6	Born of the flesh is flesh	born of the spirit is spirit
1 Peter 1:23	Born of corruptible seed	born of incorruptible
Romans 8:5	mind the things of the flesh	mind the things of the Spirit
1 Cor 15:46	natural	spiritual
1 Cor 2:14, 15	receiveth not the things of the Spirit of God	judgeth all things
1 Cor 15:48	earthly	heavenly
Romans 5:19	by one man's disobedience many were made sinners	by the obedience of one shall many be made righteous

The first birth is the natural birth; it is simply being born of flesh and blood. And those who are born of flesh and blood are only flesh and earthly, natural. They are born of a corruptible seed, of flesh and after the flesh; hence they mind the things of the flesh. And just like the earthly Adam, they are made sinners by his disobedience.

But the second birth is the spiritual birth; it is to be born of God and of the Spirit. And those who are born of God and of the Spirit are spiritual. They are born again of incorruptible seed, after the spirit and do mind the things of the spirit. And just like the heavenly, Jesus, they are made righteous by His obedience.

As the children of Adam, we are by nature the children of disobedience. In the same way Levi paid tithe to Melchisedec in the loins of Abraham (Hebrews 7:9,10), even so we forfeited righteousness, purity, perfection and oneness with God because we were in the loins of Adam when he disobeyed. Had Adam not sinned we would have inherited all the blessings he received when created, namely righteousness, purity, perfection and oneness with God. Because of Adam's fall, we can only inherit what he has, namely death, unrighteousness and a carnal heart and mind.

It doesn't sound good, but praise God the equation has another side. In the first Adam we receive death, but in the last Adam we receive life:

“For as in Adam all die, even so **in Christ** shall all be made alive”  
*1 Corinthians 15:22.*

In Christ, all those who believe on Him will be made alive.

All who receive the promised Seed are born of God and made righteous. This is the secret of life for sinful, ruined humanity. This is the purpose of God for man even before creation.

We have a new life through the new birth. It is a new life with a new parentage: new life with new power, new life with a new standing with God, new life with a new relationship with God and His Seed. In short, it is a new creation and birth based upon the same purpose of God namely, *In Christ all creation and nations are blessed.*

When we, through Adam, departed from God by sin, He did not pursue us with a changed purpose; not at all. Notice what the scriptures say:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him [*the Seed*] before the foundation of the world that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” *Ephesians 1:3 – 11.*

God's purpose for man from the beginning was that he should be blessed through Christ. Sin and Satan did not and could not change His purpose for us. The same covenant has always existed and will always exist. Sin could not change it, the rebellion of angels in Heaven could not change it, and the fall of the human race could not change it. Nothing will ever change it.

In Christ who is the promised Seed, we are blessed "*with all spiritual blessings*". We are chosen "*in him [the Seed] before the foundation of the world*".

In this Seed we are accepted, redeemed, forgiven and saved. Through the Promised Seed, through the Everlasting Covenant, God will once again reunite in one all things that are in Heaven and on Earth. All that sin has separated will be united through the Seed:

That in the dispensation of the fulness of times he might gather together **in one all things in Christ**, both which are in heaven, and which are on earth; even in him:

It was in Christ that we had life before sin, and it is in Christ we will have life through the forgiveness of our sins.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" *1 John 5:11, 12*.

Before sin disrupted the universe, the principle was "*he that hath the Son hath life*" and all creation was blessed in Him. After sin disrupted God's universe, the principle by which God chose to give life to the fallen race remains the same, namely, "*he that hath the Son hath life*" and In Christ all nations are blessed.

Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" *John 14:6*.

Jesus is not only the way, He is the *only way*. He is not only the truth, He is the *only truth*. And He is not only the life, He is the *only Source and Author of life* (Acts 3:15 marginal reading), the only One from whom we can receive life.

There is no other Being in the purpose of God through whom any creature can receive life, other than His Son. This is why there was no other being in Heaven or on Earth through whom man could be saved. The Son, by whom man was created, and in whom man had life, is the only One by whom fallen man can receive life. There was no other being in the whole universe who could fulfill the purpose of God in saving us other than the One in whom man had been given life before the fall.

Truly the everlasting covenant is an unchangeable covenant.

So what is the Gospel Jesus said should be preached in the entire world before the end can come? It is none other than “*believe on the Son of God and live.*” Paul tells us in Romans:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” *Romans 10:9, 10.*

Before sin, Adam did not need to work in order to earn life or righteousness, he was created that way. He was created under the promise of God that *In Christ all creation is blessed.* It is the same now. Fallen man does not need to do righteous works in order to earn righteousness. Everyone who believes in Christ is reborn righteous under the Everlasting Covenant. He is reborn into the new human race whose head is the last Adam. In Him alone we are righteous.

Just as the consequence of the first Adam’s disobedience was imputed to all who were born of flesh and blood, and hence “*many*” or as many as were born of him, “*were made sinners*”; “*even so*”, or in like manner, “*by the obedience of one*”, Jesus Christ the righteous, “*shall many*” or as many as believe on Him “*be made righteous*”. The obedience or righteousness of the Seed will be imputed to those who are born again.

Notice what the scripture says:

“He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" *Romans 4:20-24*

The righteousness of Christ will be imputed to us if we believe. It is that simple. Before sin, all Adam needed to do to receive life was to believe God's word, namely, 'You are my son. I have created you and all you see is yours. I have given you dominion over everything on this Earth'. Adam believed it and enjoyed all he was given, until disobedience and unbelief was found in him.

The purpose of God has not changed. All fallen man must do now is believe God's Word, 'Accept the death of Jesus as your own and enjoy oneness with God'. By simply believing that "*what he [God] had promised, he [God] was able also to perform*", the righteousness of Christ will be imputed to us who have been born again under the promise, purpose and covenant of God—*In Christ all is blessed.*

This will always be the only way to receive life, not by our works of righteousness, but by faith in Him who is our righteousness (1 Corinthians 1:30, Jeremiah 23:6).

Notice the following text:

"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life" *Titus 3:4-7.*

In short, I am lost in Adam, but restored *in Christ*. I am carnal in Adam, but spiritual in Christ. I am defeated in Adam, but victorious in Christ. I am alienated from God in Adam, but adopted as a son in Christ.

The moment we accept Christ, the minute we believe on Him and claim His death and resurrection as ours, we are looked upon by God, not as in Adam, but in Jesus Christ, sons and daughters of God.

Are you found in Him?

## CHAPTER 7

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# RECONCILED BY HIS DEATH

The purpose of God has been and always will be that *In Christ all creation is blessed*. Man disobeyed, and by his disobedience he departed from the purpose of God. He lost all the blessings bestowed upon him through this principle.

Since Christ is the Creator and Sustainer, and in Him all living creatures find life, He alone could save man. The only way restoration could take place was to reunite man with God. Through the Seed man initially found life, and to fulfil God's original purpose, man must again find life in the Seed.

Man was created in harmony with God, but through Adam's disobedience that oneness was broken. Man became an enemy of God. As we saw earlier, sin did not change God's heart or love for man; rather it was man's heart and mind that changed. From a lover of God to a hater of God, from harmony with God to out of harmony with Him. In the beginning man sought after God, but through disobedience he turned from Him (1 John 4:10).

Reconciliation was needed. The broken relationship must be restored. God's oneness with man had to be reestablished. In the promised Seed both parties met: God and man participated in the work of reconciliation; both were present at the cross. The Divine Seed and the Human Seed were blended in One, and through the life and death of Christ that work was finished.

The Scriptures tell us that “*God was in Christ, reconciling the world unto himself...*” (2 Corinthians 5:19). It also says that “*in the likeness of sinful flesh*”—my flesh—Jesus hung on the cross as man’s representative, the second head of the human race, and as the last Adam, Christ “*died for all*” (2 Corinthians 5:15).

Divinity and humanity that had been estranged by sin became one again through the incarnation, death, and resurrection of Jesus Christ. Notice how the Scriptures present the work of reconciliation as a completed work:

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” *Romans 5:10*.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” *2 Corinthians 5:18*.

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight” *Colossians 1:21, 22*.

The work of reconciliation has already been fulfilled on the cross. In Jesus, humanity has been reconciled to God. The lost race has again been made one with God. Our reconciliation does not rest on any act we have done; it rests upon Christ’s work alone.

As a sinner, I may choose not to accept the work of Christ, but my attitude towards Him does not change what He has accomplished for me. My refusal to accept reconciliation only affects me. If I want this work to be effective in my life, I must accept the reconciliation accomplished, not just for me, but for the whole human race.

Notice what the scripture says:

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body

of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;" *Colossians 1:21-23*.

Not only must I accept Christ's work of reconciliation, I must also "*continue in the faith*." I cannot be saved while I am still at enmity with God. The work of reconciliation accomplished on the cross reconciles the whole race to God, but it does not change the personal attitude of each individual. Christ's death did not change my carnal heart. Unless I "*continue in the faith grounded and settled, and be not moved away from the hope of the gospel*" I will not be saved.

After telling us God has already reconciled us to Himself Paul says:

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" *2 Corinthians 5:18*.

Notice his words, "*God ... hath reconciled us to himself ... and hath given to us the ministry of reconciliation; ... and hath committed unto us the word of reconciliation. ... we pray you in Christ's stead, be ye reconciled to God.*"

"*God hath reconciled us*", past tense. It is a finished work, but it does not mean every individual has been personally reconciled to God. The words go on to say that we have the "*ministry of reconciliation*", and are urged to "*be ye reconciled to God*".

In one way the work of reconciliation is complete, and in another it has not been finished. The human race has been reconciled, but as individuals we need to accept it as an accomplished work if we are to receive any benefit from it.

Jesus said He came to “*seek and to save that which was lost*” (Luke 19:10). Two different works are presented here—to *seek* and to *save*. The work of seeking is equivalent to reconciling. Think about it this way:

Let us think again of being lost at sea. The leader of our group is sent to seek us, and he is successful. We are no longer lost, no longer alienated from our leader. As a group we have been found and reunited. However, as individuals we must accept his assistance and climb in the boat. If I refuse to climb in the boat, I am as one who has never been found. The effort invested in the search for me was in vain.

In like manner, the human race was lost and destined to die. Jesus was sent to seek and save that which was lost. By His incarnation, death, and resurrection He ‘found’ or reconciled us to God. As a race we have been found and reunited with God; but as individuals, we need to accept that reconciliation. If I personally do not accept this work of reconciliation, I am as good as if I had never been reconciled (*Colossians 1:21-23*).

Jesus’ work is not only to seek, but also to save that which was lost. By accepting the reconciliation accomplished on the cross, I place myself in a position where I can be saved. I can receive from God all that was lost, but reconciliation is the first step to salvation.

Notice the following text:

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”  
*John 1:12.*

“*As many as receive him*”, or as many as accept the work of reconciliation done for the human race, “*to them gave he power to become the sons of God*”. This reconciliation does not make men the sons of God, but makes it possible for them to become the sons of God if they will receive the work of reconciliation. We can be adopted into the family of God, but it is not an automatic result of Jesus’ work on the cross. “*Power*” is only given to those who “*receive Him*”, those who “*believe on his name*”.

The work of reconciliation accomplished by Christ on the cross is not totally sufficient to save man. The Scriptures tell us, Christ recon-

ciled the whole race to God, however, not all will be saved. The work of reconciliation provides a way for man to be saved, but it cannot give salvation to any man unless it is accepted.

Notice what the verse we quoted above says:

“For if, when we were enemies, we **were reconciled** to God by the death of his Son, much more, being reconciled, **we shall be saved by his life**” *Romans 5:10*.

This text tells us much about what Jesus has done and is doing right now. It shows us that first we were reconciled by His death, past tense, and then being reconciled, we shall be saved by His life.

The sequence must not be missed. First we are reconciled by His death, and second, saved by His life. We must conclude that the death by which we were reconciled, precedes the life by which we shall be saved. In other words, the work of reconciliation could not take place before Jesus accomplished it on the cross; the “*life*” by which we are saved must follow His death.

Notice the following text:

“But **now** hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” *Hebrews 8:6*.

By His human life, death, and resurrection Jesus “*obtained a more excellent ministry*.” These words imply two facts:

1. The ministry was not available before Jesus obtained it, but “*now*” on the resurrection side of the cross, it is a fact.
2. This ministry is better than the one before the cross, which is why it is “*a more excellent ministry*”.

So what exactly is this ministry? Why is it better than the old one?

These questions lead us into the next chapter, “Saved By His Life”, however, I would like to conclude by saying that God has fully done His part in reconciling us to Himself. But His work of reconciliation

does not save any man or woman. It does not change carnal hearts. It simply provides a way for man to be changed and saved.

If by faith we accept the gospel, which is the Everlasting, unchangeable Covenant, and believe that *in Christ* we are blessed, redeemed and saved, then the benefits of this reconciliation will be ours. That is why the ministry is called the “*ministry of reconciliation*”. Our message to the world is “*be ye reconciled to God*”.

How about you, dear Reader, have you accepted the work accomplished on your behalf? Have you taken Jesus as your Saviour? Believe on Him whom the Father hath sent; believe in your heart that Jesus died for you. God has promised to give you the life of His own Son! Just tell Him ‘Father, I acknowledge nothing good in me. I am a sinner who needs your help. I accept the death of Your Son, Jesus who died on the cross for me. I give myself to You now. I am Yours Lord, save me.’

By accepting the work of reconciliation accomplished on your behalf by Jesus, you will receive power to become a son or daughter of God (John 1:12). This is God’s promise to you. Do you believe Him?

## CHAPTER 8

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### SAVED BY HIS LIFE

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, **we shall be saved by his life**” *Romans 5:10.*

We have seen that man’s reconciliation to God has been accomplished by the Promised Seed. He alone could seek and save lost man. He did this by becoming man and in Himself uniting humanity back with God.

We ended the previous chapter by stating that on the cross Jesus “*obtained a more excellent ministry*” (Hebrews 8:6), and in this chapter we will see what the nature of this ministry is, and why it is better than the old one. We will also see how the ministry of Christ links to the second part of Romans 5:10, “*being reconciled, we shall be saved by his life.*”

What exactly is this better ministry and why is it better?

We find the answer to our question in 2 Corinthians.

“Who also hath made us able **ministers of the new testament**; not of the letter, but **of the spirit**: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the **ministration of the spirit be rather glorious**? For

if the ministration of condemnation be glory, much more doth the **ministration of righteousness exceed in glory**. For even that which was made glorious had no glory in this respect, by reason of **the glory that excelleth**. For if that which is done away was glorious, **much more that which remaineth is glorious**. Seeing then that we have such hope, we use great plainness of speech”  
*2 Corinthians 3:6-12.*

This text presents us with two ministrations:

MINISTRY OF THE LETTER	MINISTRY OF THE SPIRIT
The letter killeth	the spirit giveth life
ministration of death, written and engraven in stones, was glorious	the ministration of the spirit be rather glorious
the ministration of condemnation be glory	the ministration of righteousness exceed in glory
made glorious	glory that excelleth
done away was glorious	much more that which remaineth is glorious

The ministration of the letter was “*written and engraven in stones*”, and it has been done away. The ministration of the spirit remains. It is “*a more excellent ministry*”, and compared to the previous ministration, it is:

- Rather glorious
- Exceed in glory
- Glory that excellent
- Glorious

What is this better ministry Jesus has obtained? It is the ministry of the Spirit. What does this mean? Why is it better? To find the answer we need to know who the spirit is! If we keep reading 2 Corinthians 3, we will see:

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” *2 Corinthians 3:17.*

*“The Lord is that Spirit!”* Who is the Lord in this text?

“But to us there is but one God, the Father, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him” *1 Corinthians 8:6*

In other words, when Paul says *“the Lord is that Spirit”*, he actually means *“Jesus is that Spirit”*. Thus, when we receive the Holy Spirit, the Comforter, we are actually receiving the Spirit or life of Jesus Christ.

Notice Jesus’ words:

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit” *Luke 23:46*.

As a result of Christ’s finished work, what can the Father do with the Spirit of His Son:

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” *Galatians 4:6*.

This is the essence of the gospel. Remember the purpose of God has always been, and will always be, *In Christ all creation is blessed*. When man departed from God through sin, God’s love and purpose for man did not change. He would still bless man in the same way, hence the incarnation, death and resurrection of Jesus.

The life and death of Christ was to provide a way to bring man back to the purpose of God. It would provide a way for man to receive blessings through Christ. In order for all this to happen, Christ the promised Seed, the Divine-Human Seed, must dwell in fallen man. The Bible says *“In Him was life and the life was the light of men”* (John 1:4). In Christ is life, and we need to receive His life otherwise we have no life.

Jesus said *“because I live, ye shall live also”* (John 14:19).

When He lives in us, we live His life. This is the only life acceptable to God. Your life and my life will never be acceptable in God’s sight. He does not modify my life, or patch it up. God wants to give me a

new life, the very own life of His Son Jesus. That is the only way man can be restored to the purpose of God.

We saw in chapter One that Lucifer became discontented with the relationship he had with God and Christ. He was no longer content to be a recipient of life and blessings; he wanted to take Christ's place and be the source of life and blessings. He rebelled against the purpose of God (in Christ all is blessed) and sought to replace it with his own purpose and ambition "*I will exalt my throne above the stars of God . . . I will be like the most High*" (Isaiah 14:12-14). He wanted to be like the most High and have everyone receive life through him.

His ambition has not changed. By obscuring the identity of the Holy Spirit as the life of Christ, he has convinced millions of people that the spirit dwelling in them is not Christ, but another God-being.

In this way, he has changed the truth of the indwelling of Christ to the indwelling of another being called God the Holy Spirit. Hence he is trying to change the purpose of God from '*in the indwelling of Christ we have life*' to '*in the indwelling of God the Holy Spirit we have life*'.

To believe the Holy Spirit is other than the Spirit of Jesus Christ is a misunderstanding of the purpose of God. By obscuring the identity of the true Spirit, Satan has obscured the love of God in bringing man back to His purpose. (For further study on the identity of the Holy Spirit, please refer to the series entitled "*Unlocking the Mystery of God*" which can be read or watched on [www.revelation1412.org](http://www.revelation1412.org))

Back to our questions—What is this better ministry and why is it better?

The ministration of the Spirit is clearly the ministration of the life of Christ!

The new and better ministry Jesus obtained is the ministry of the life of Christ. After His sinless and obedient life, death and resurrection, Jesus became our heavenly High priest.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" *Hebrews 2:17*.

By His life of priestly ministry, Jesus has obtained eternal salvation to all those who believe on Him. He “*became the author of eternal salvation unto all them that obey him*” Hebrews 5:9.

The new ministration is better than the old because we have a High Priest who is ministering His own life to those who believe on Him. This is why the Bible calls it “*ministration of the spirit*” (2 Corinthians 3:8). It is the ministration of the Spirit and life of Christ. “*We shall be saved BY HIS LIFE*” (Romans 5:10).

What exactly does that mean for me today?

The gospel, the new birth experience, is a supernatural work that has everything to do with my personal and practical life today.

Notice what the Scripture says:

“For he hath made [**G4160 to appoint or declare**] him to be sin for us, who knew no sin; that we might be made [**G1096 to become, i.e. to come into existence, begin to be, receive being**] the righteousness of God in him” *2 Corinthians 5:21*.

Notice the words used in the above verse. God has made Jesus to be sin for us in order that we might receive a new being. We need to be made the righteousness of God, or as the meaning says, we need to receive a life of righteousness. This is much more than a change in Heaven’s record. Salvation has to do with me here on this Earth.

Again the Bible says:

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, **we shall be saved by his life**. *Romans 5:10*

The death of God’s Son on the cross reconciled us with God; the emancipation or liberation papers have been signed and the human race has been declared free. But that alone does not save us. The text says His death reconciled us to God, and now, being reconciled, we shall be saved by His life.

Christ was declared to be sin for us that we might receive a righteous life according to the righteousness of God.

Jesus not only died my death, not only reconciled me to God, but He gives me His very own righteous life, reflecting the perfect moral image of God. He brings me back to the position of oneness with God that Adam had before sin. He restores the perfect moral image of God in me.

Christ's death reconciled me to God, but did not restore God's moral image in me. It provided a way for me to be saved, but of itself did not save me. That is why Jesus offers His life to me today. Only by receiving His perfect life do I become perfect. Only by receiving His life will the image of God be restored in me.

So how are we made the righteousness of God in Christ? How does the purpose of God transform a lost, wicked, unrighteous human being into the righteousness of God?

The answer is found in the gospel. When I accept Jesus as my Saviour and accept the work of reconciliation He has done for me, I receive His own personal life of victory. His victorious, righteous, pure, perfect life is given to me. Hence I am made one with God and regain the image of God.

Notice what the Bible says:

"Always bearing about in the body the dying of the Lord Jesus, that **the life also of Jesus** might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that **the life also of Jesus might be made manifest in our mortal flesh**" *2 Corinthians 4:10, 11.*

Right here in this fallen world and in this mortal and corrupted flesh, Jesus will manifest His very own life to the world through you.

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

The Scriptures say that Christ is our life. This is not only referring to eternal life. Not at all. It is referring to our life here and now. That is why John says we already have eternal life.

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” *1 John 5:11-13*.

Why is it that we have eternal life if we have the Son? When we believe on the Son, God puts within us the eternal life of His own Son. Our eternal life begins on this Earth, “*He that hath the Son hath life*”.

In light of this, notice how John identified the Antichrist:

“And every spirit that confesseth not that Jesus Christ **is come** in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” *1 John 4:3*.

Notice it does not say ‘did come’, or ‘has come’—past tense, but ‘is come’—present tense. John was not talking about the first advent of Jesus, no. He was talking about the indwelling of Christ in my flesh today.

Contextually he said:

And he that keepeth his commandments **dwelleth in him, and he in him**. And hereby we know that **he abideth in us**, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ **is come in the flesh** is of God: And every spirit that confesseth not that Jesus Christ **is come** in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. *1 John 3:24-4:3*

According to the context, John said Jesus *abides* and *dwells* in us, and that the Antichrist denies this truth. He denies that Jesus “*is come in the flesh*”, in my flesh today. The Antichrist denies the fact that Jesus is personally dwelling in believers.

Here is how one Christian author explained the above text:

“What then could show a more universal reign of the form of godliness, not only without the power but denying the power? For this form of godliness will deny that Jesus Christ is come in the flesh. Every spirit that confesseth that Jesus Christ is come in the flesh, that is the Spirit of God. Every spirit that confesseth not that Jesus Christ is come—not that he did come, but now is come in my flesh—Christ in you the hope of glory, Christ abiding within, God reigning in the kingdom of God that is within you—that is what this signifies. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist. And ye have overcome them, little children, because greater is He that is in you, in you, in you, than he that is in the world.” *Alonzo T. Jones; GCB; February 13, 1895 page 132*

Dear Reader, the Antichrist denies this truth, which is the foundation of righteousness by faith. He wants to hide it from our eyes. He does not want you to see that Jesus is your Comforter, that it is Jesus who is dwelling in your heart and living His life in you and through you.

Notice what Paul tells us:

“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 the faith of the Son of God, who loved me, and gave himself for me” *Galatians 2:20*.

It is Christ who is living His own victorious, righteous, redeemed and sanctified life within you. The moment you accept Jesus as your Saviour and Substitute, you are made one with God. The life you receive is a life that is one with God.

The Bible says:

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”  
*John 1:12.*

The Greek word translated as ‘*power*’ can mean:

- Authority
- Strength
- Power
- Jurisdiction
- Liberty
- Right

All this is found in Christ, the promised Seed. It is He who is living His life in us; not another God-Being.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:” *Colossians 1:27*

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love” *Ephesians 3:17.* (See also *John 6:56, 14:20, 15:4, 17:23; Romans 8:10; Revelation 3:20*)

In Him we receive all things, every blessing that can be bestowed upon the human race. Notice what the Bible says:

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”  
*Romans 8:32*

If you have the Son, you are an heir of God and a co-heir with Christ. Jesus said “*He that believeth on me hath everlasting life*” (John 6:47).

In the Seed, man is restored back to the purpose of God. In the Seed, man has a new life and a new parentage. In the Seed, man finds oneness with God and is changed back into the image of God. In the

Seed, man can access the storehouse of Heaven as he is adopted into the family of God. In the Seed, man is reconciled and saved.

This is why it is crucial for us to understand who will come and dwell in our hearts. When I receive the Spirit of God as the Comforter and Spirit of truth, I receive the very life of Christ, His victorious, righteous, redeemed and sanctified life. Jesus was tempted in all points as we are, so He can give us His very own victorious life.

On what am I basing my salvation? On the life of my Saviour.

The gospel is not only a change of record in the heavenly sanctuary, it is also a change of life. The problem is not solved with my forgiveness alone; I also need a new life. Jesus has provided that for me.

This has been God's plan from the beginning, it is the foundation of the sanctuary service. Why did God require the sin offering? The Bible tells us that the life of the flesh is in the blood (Leviticus 17:11). The sinner exchanged his life for the life of the lamb or the goat.

The death of the sin offering paid for a man's sin, but the illustration was imperfect. Notice Paul's words when speaking of the sanctuary:

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" *Hebrews 9:9*.

None of the sacrifices and offerings could make the sinner perfect. Why? Because the sin-offering never came back to life. The sinner received nothing from the animal. It simply paid his debt and died. Jesus on the other hand, "*by one offering he hath perfected for ever them that are sanctified.*" *Hebrews 10:14*

Why the difference?

It is because we serve a risen Savior, who conquered death and offers me His very own life. The dead animal could not come back to life; it remained dead. Jesus however, rose from the dead, and the life He laid down on the cross He picked up again and gives it to all those who believe on His name. Glory be to His name!

My question to you, dear Reader is this: Are you a possessor of eternal life? Are you a son or daughter of God? Are you an heir of God? Do you have the assurance of salvation? If you doubt your stand with God and your salvation, if you doubt your inheritance and your eternal life, look and live!

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” *Isaiah 45:22*.

We are not saved because of what we do, we are saved because of what Jesus has done. We are not righteous because of what we give God, we are righteous because He has given us His Son. We receive this life-changing righteousness when we receive the life of the promised Seed. This is righteousness by faith, faith in the only One who can give righteousness by freely giving His own life. Listen to one Christian author whom I have grown to appreciate:

“As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. **Holiness finds that it has nothing more to require.** God Himself is “the justifier of him which believeth in Jesus.” Romans 3:26. And “whom He justified, them He also glorified.” Romans 8:30.” *Ellen G. White; Christ Object Lessons 162*

The Gospel correctly understood is almost unbelievable. Let me illustrate it this way:

Imagine a prostitute going to her night duty as a girl in her career would dress—the hair style, makeup, short dress, the lot. As she is walking, the Gospel comes to her mind, either from a street poster or something she remembers, and her heart is touched. She kneels down and as the tears flow, pours out her heart to God.

She claims the promise:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” *1 John 1:9*.

While she is still in her same dress, with the same makeup, hair style, and jewelry, she is born again. She becomes a new creature in Christ Jesus. A new heart, mind and life is given her (Galatians 2:20, 4:6) and the righteousness of Christ is imputed to her. (Romans 4:19-24).

The God, who purposed for man to be blessed in His Son, who said that if we believe on His Son we will be saved, (Romans 10:9,10) looks at her now and says “she is perfect and there is nothing more I require of her. As pertaining to salvation, it is hers. She is my daughter as she has entered My purpose for her. In My Son, the promised Seed, she has inherited all things, and is one with Me. No one can pluck her out of My hands and my Son’s hands (John 10:28, 29).”

This is possible because the moment we accept Jesus as our Saviour; the minute we accept the reconciliation accomplished on our behalf, we receive a perfect, righteous, and holy life. This life given you is the Life of the Divine and Human Seed.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” *Romans 5:10*.

To avoid misunderstanding, I will qualify what I have said. The Bible is clear; we are saved by grace and grace alone, not by works lest any man should glory in those works. (Romans 3:28; 4:5; Ephesians 2:8, 9; Titus 3:5.) But although we are saved by grace, we are judged by our works. (2 Corinthians 5:10; Matthew 16:27; John 5:28, 29; Romans 2:6-8, 16; Revelation 22:12)

This being so, God does not regard our works as unimportant. If the gospel was simply a legal transaction, God would have been satisfied with a change of our record in Heaven. But the fact that He gives us the life of His Son, which is an empowering life, tells us that works are very important in His sight. He wants us to live the life of His Son in our fallen flesh.

But mark it well, I am saved first, then I manifest the fruit of salvation. I am made righteous first, then I manifest the fruit of righteousness. Because I am saved, I can go and sin no more. Amen!

Hence after receiving a new empowering life, the repentant prostitute will no longer want to dress like a prostitute or live that kind of life. She will begin a new life, a righteous life like her Lord.

Let me illustrate it in another way:

I fall in a ditch and cannot release myself. Christ passes by and says, "Walk with Me," but I can't. I am stuck in the ditch and can go nowhere. The thing I want to do (walk with Christ), I cannot do, and the thing I do not want to do (stay in the ditch), I end up doing.

In the same way, I am born in sin (Psalms 51:5). I am stuck in the ditch of sin and cannot release myself. When Christ asks me to walk with Him and live a righteous life, I cannot do so. The thing I want to do (live a righteous life), I cannot do, and the thing I do not want to do (stay in the ditch of sin), I end up doing (Romans 7:14-25).

So here is what God does:

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" *Ephesians 2:5, 6*

God will raise me up first; He will take me out of the ditch that is restraining me and make me sit with Him in heavenly places in Christ Jesus. In other words, He saves me first, and then bids me to follow Him.

Not only that, but God knows I cannot even follow Him after being taken out of the ditch. So He gives me the Spirit of His Son to dwell in me.

"I will take your stony heart and give you a heart of flesh. I will put my spirit upon you and cause you to walk in my statutes" *Ezekiel 36:26, 27.*

He says, "I will give you power to live like my Son (John 1:12)."

The gospel, dear Reader, is something beyond this world. It is so wonderful, our human nature finds it hard to accept. We want to do

something. We want to take credit for some part of it. The fact is, we cannot take credit for anything in our salvation. It is all the work of God.

When I accept Jesus, I am saved because Jesus died and rose from the dead.

When I accept Jesus, I am made perfect because Jesus is perfect.

When I accept Jesus, I am made righteous because Jesus is righteous.

When I accept Jesus, I am one with God because Jesus is one with God.

When I accept Jesus, I am made an heir of God because Jesus is the heir of God.

When I accept Jesus, I have a life that is acceptable in the sight of God because Jesus' life is acceptable in the sight of God.,

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” *Romans 5:10*.

Everything is in the promised Seed, and all is freely offered to everyone.

Upon reading the good news of the Gospel many find themselves wondering how they could enter such an experience with Christ. “How,” the reader might ask “can I receive the life of Christ?”

To answer this question the writer can only quote the words of Christ:

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” *Luke 11:13*

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” *John 16:24*.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” *Matthew 21:22*.

All what you have to do is ask. “*Ask and ye shall receive*” is Christ’s answer to your question. Do you believe Christ? Is His word good enough for you? If you do, then you must trust that when you ask God for the Spirit of His Son, He will give it to you.

Your part of the equation is to believe that what God has promised He is able to perform (Romans 4:21). Just believe that He has given you what He has promised to give you (Galatians 4:6).

“But I don’t feel any different” one might object! That is true, you might not feel any different, but since when is our Christian walk based on feelings? “*The Just shall live by faith*”—not by feelings (Romans 1:17)!

Christianity is a faith-based religion. When you ask God to give you the spirit of His Son, you *must* believe that God has given it to you. And now, because you have received the Spirit of Christ you are a new creature (2 Corinthians 5:17). Notice what God has already done for you:

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”  
*John 1:12.*

God has already given you power to become His Son. You don’t have to feel like a new creature in order to be a new creature. Many Christians are waiting to feel like a new creature before they can behave like one. That is why most Christians keep on failing. We are not to walk by sight, but by faith.

What this means is that when the temptation comes, the just or the righteous will trust in God’s promise that they have already received a new mind/life, that they are already a new creature in Christ Jesus, and that unseen, unfelt, and intangible gift or promise becomes the governing power of the choices.

Dear Reader, you are accepted by God by faith, and your walk with God is not you trying hard and hoping to get the mark, rather it is you stepping out on a promise that you are a new creature even though you do not feel it. This is the battle you have to fight now. It is a fight of faith not of feelings or of works.

And as you begin this walk of faith, you will grow from faith to faith, from glory to glory and from strength to strength.

“As ye have therefore received Christ Jesus the Lord, so **walk ye in him**” *Colossians 2:6*

Your walk with God begins by faith and will be finished by faith. Believe it, dear Reader, not because you feel it but because God promised it; not because you can do it, but because God has given you all things in His Seed.

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” *Luke 11:9*.

Once you have accepted the gospel, you do not need to be anxious about anything as Jesus is your life. He is seated at the right hand of the Father in the sanctuary above, but by His Spirit He dwells in your heart.

Have you surrendered? If not, won't you do it now?

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