

Eating and drinking

The necessity of eating and drinking is quickly impressed upon us. Having received His word, we are compelled to continue in that word. The possibility of stumbling to offence is also set before us. This occurred for the Jews when He said, 'Unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves'. Having met us at a most personal and individual level, Jesus has, nevertheless, compelled us to be part of Him. Eating and drinking of Him is the evidence of our participation in His corporate body. Committed believers all over the world eat and drink 'communion' at regular intervals. Nevertheless, not all Christians are convinced that His life is contained within His corporate body. This is the point of offence for many today.

We would be in error if we considered ourselves to be new creatures apart from Christ. We must be in Him, because if anyone is in Christ, he is a new creation. Independent zoe-life does not exist in an individual, apart from the corporate Christ. We cannot receive His zoe-life apart from each other. And indeed, we cannot receive His zoe-life apart from the word of a messenger. Hence, the Scripture says, 'How beautiful are the feet of those who bring glad tidings of good things!'. A mystical and independent belief is a religion without zoe-life. When we think of the bread of heaven, we are not referring to a fusion of His life with ours. We are speaking of a word proceeding and coming to us. It is the word of the Father revealed in the Son. When we eat and drink of Christ, we live in genuine and substantial relationship with each other.

References:

John 6:53 Rom 10:15
2 Cor 5:17 Col 3:10
Eph 4:24

Further Study

Luke 12:15-34

Daily Psalm

Psalm 63

The Holy Spirit

Paul referred to the Holy Spirit as the Spirit of adoption. By this, He meant that the Holy Spirit comes to seal us for the very day of resurrection. It is called 'the adoption', when we come to full apprehension of the power of the age to come. It is also referred to as the resurrection of the last day. The Holy Spirit is bringing the firstfruits of resurrection power, that is, the power of the age to come.

We have been baptised into Christ and have received the seal of the Holy Spirit. He is therefore the seal of our sonship. The Holy Spirit is bringing our sonship to us. Nevertheless, all sonship is in the Son. Accordingly, Jesus said, 'He will take of Mine and disclose it to you'. The Holy Spirit has committed Himself to be the *paraclete* helper of the Father's will and is, therefore, fully committed to our sonship.

We have been sealed by the Holy Spirit and have received the firstfruits of resurrection life. This is life out of death. It is certainly not a fusion of zoe-life with our *old man*. We have been baptised into the likeness of Christ's death and burial. Hence we are reckoning ourselves dead to sin. Being conformed to the likeness of His death is, in fact, the outcome of receiving His word. And if we are conformed to His death, then we will be conformed to the likeness of His resurrection.

The glorious baptism of the Holy Spirit is the foretaste of the resurrection. We are being empowered to walk in newness of life. Having been sealed by the Holy Spirit, we may continue to the day of resurrection when our bodies are fashioned like His glorious body.

References:

2 Cor 1:22 John 16:14
Eph 1:13 Phil 3:21
Rom 8:23
Rom 6:4.5.11.13

Further Study

John 14:11-26

Daily Psalm

Psalm 64

Our new man

When we eat and drink, we are committing ourselves to participation in His body; the 'one bread'. As we receive His word and eat this bread, we are putting on the new man who is created in the image of God. Indeed, His flesh is the life of the world. It is zoe-flesh; the body of the new creation. We must avoid the error that suggests that Jesus only became the zoe-life of the Father *after* His resurrection. Having come from the womb of the virgin, He was and is the new creation; the new man. As we eat and drink of Him, He is granting us participation in Himself, that is, in the new creation. And this is all happening because He has taken His seat again as Yahweh Son, our great High Priest. He has established 'one new man' in the body of His flesh.

By the process of adoptive transfer, we are reckoning ourselves dead to sin and alive to God. We are transferring our life to Him and He is transferring His life to us. The life of Jesus is being manifested in our mortal bodies. In the first case, this is happening in the inward man when we are born from above. From that moment we begin to groan, longing to be further clothed with our dwelling from heaven. We are in a tabernacle of flesh which is perishing, but we are being renewed inwardly day by day. We are being changed from one degree of glory to another by the Spirit of the Lord. This is fulfilled in the day of resurrection when our bodies are transformed to the likeness of His glorious body. We are revealed with Him in glory.

References:

1 Cor 10:17 Phil 3:21
2 Cor 5:17 Eph 4:24
Col 3:4, 10

Further Study

2 Cor 8:2-5
Phil 1:1-6

Daily Psalm

Psalm 65

Our great High Priest

Paul wrote in his letter to the Hebrews that 'we have a great High Priest'. Having broken the power of death, Jesus rose from the dead, ascended, and sat down. Our great High Priest has been raised to sit at the Father's right hand. And more than this, He has taken His seat again in His original and intrinsic throne. Accordingly, Jesus said, 'He who overcomes, I will grant to him to sit down with Me on My throne'.

Jesus is truly Melchizedek, our king and high priest. He has poured out the Holy Spirit upon us as the Spirit of sonship. He is seated at the Father's right hand, waiting, and we are crying out, 'Abba Father!'. The hope of an incorruptible inheritance is set firmly before us. Indeed, we are receiving a new name from the Father, which no man knows except him who receives it. He is calling our name. And we are praying by the Spirit with 'groanings too deep for words'. We groan within ourselves eagerly waiting for the adoption, the redemption of our bodies.

Not only has our great High Priest renewed us in the inner man, He has brought us forth as a new creation in Himself. He is redeeming our corrupted flesh such that we can reveal more and more of His zoe-life. Let's not assume that He is simply infusing zoe-life within us. Rather, He has brought forth a completely new creation and given us His flesh to eat. Indeed, He is revealing His life in us, but only because He has adopted our flesh into His new creation. It is a fallacy to think that Jesus is giving the right of sonship to every individual apart from the body of Christ.

References:

Heb 4:14 Rev 2:17
Rev 3:21
Rom 8:23, 26

Further Study

Heb 9:7-28

Daily Psalm

Psalm 66

We are remembered

When a messenger comes to us, he is bringing the bread of heaven to us. This is truly 'bread convenient'. This bread is the word of our sonship. The messenger proclaims the word of Christ with great illumination and conviction. And every intricate detail of our name is proclaimed to us. He is proclaiming our remembrance. We are remembered before God. The thief who died with Jesus said, 'Remember Me when you come in Your kingdom'.

Christ Himself was the scapegoat, sent into the land of forgetfulness. He has taken our sin and trespasses to the land of forgetfulness, even as far as *cherem* itself. Jesus cried out 'My God, My God, why have You forsaken Me?'. Nevertheless, this was not the cry of one cast away forever. Rather, He had broken the power of sin and death. With the shedding of His blood in seven wounds, He had come back from the full penalty of death. Accordingly, He could say, 'It is finished'. The Father had 'brought up from the dead the great Shepherd of the sheep by the blood of the Everlasting Covenant'. And all our names were brought again to remembrance in Him.

It is important to remember that He broke the power of death while He was yet alive. When the soldiers came to break His legs, they found Him already dead. He had laid down His own life. No one took it from Him. The fact that He gave up His Spirit is foundational to our Christian lives. Death and the grave did not overtake Him. It was impossible for death to hold Him. Accordingly, if we walk in love, the fear of death has no power over us.

References:

Prov 30:8 Mark 15:34
Luke 23:42 John 19:30
Heb 13:20 Acts 2:24

Further Study

Psa 51

Daily Psalm

Psalm 67