

Resurrection and adoption

How does His resurrection guarantee our resurrection on the last day? We must return to the simplicity of the words of Jesus and the testimony of the apostles. Jesus said, 'I am the resurrection and the life'. The physical body of Jesus is the substance of every believer's resurrection body. This is our most vital consideration. As the disciples beheld and touched His physical body, they were handing the very substance, or we could say the DNA, of their own resurrection bodies. This is a most glorious truth, but how is it possible? How does His life become our life, and how does His flesh become our flesh? The apostle calls this process the adoption. And it is fulfilled in the resurrection at the last day.

The resurrection at the last day is called 'the adoption'. It gives us the redemption of our physical bodies. Christ transfers His life to us through the adoption. He is transferring the *zoe*-life He has received from the Father to us. He is giving His life to us and making it ours. Hence, Jesus said, 'He who eats My flesh and drinks My blood has eternal life and I will raise him up on the last day'.

The adoption is only realised within the 'many-membered' body of Christ, the church. When Jesus gives us His flesh to eat and His blood to drink, He offers us participation in Himself. As we eat and drink we have eternal life, here and now. The inner man is being renewed day by day. At the same time, we groan inwardly waiting for the redemption of our physical bodies. In the resurrection our lowly bodies will be transformed into the likeness of His glorious body.

References:

John 11:25 Phil 3:21
Rom 8:23
John 6:54

Further Study

1 Cor 15:35-58

Daily Psalm

Psalm 43

Fellowship and participation

We recall the words of Paul, 'When you come together to eat, wait for one another'. We need to tarry one for another at the communion, to truly participate in the fellowship of Christ. This 'fellowship of giving and receiving' is our participation in Him. When Jesus gives us His flesh to eat and His blood to drink, He offers us participation in Himself. He grants us real and tangible fellowship in His corporate body. The adoption is only realised as we eat and drink and commune with Christ in fellowship with His people.

Some people attend churches simply because they have friends and family there. Many have their own religious ideals and believe that others should accept, support or tolerate their viewpoint. They believe that this kind of fraternity is the fellowship of the body. However, this is most certainly not the fellowship of Christ. We must abide in the body and not be separated from its substance and fellowship. If we abide in Him, we will realise the substance and glory of the resurrection life that He has named for us.

Fellowship and participation is part of our worship in Spirit. Christ is the source of our life forever. Jesus said, 'I live because of the Father, so he who eats Me, he also will live because of Me'. We feed daily upon necessary nutrients for our natural lives. In the same way, having been born of God, we continue to eat and drink the life that He gives. We feed on Him because He is the source of our eternal life. When we eat and drink in a worthy manner, we live because of Him. And beyond this, we will eat and drink His life for eternity in the kingdom of God.

References:

1 Cor 11:33
John 6:57
Phil 4:15

Further Study

Acts 2:37-47
2 Cor 8:1-15

Daily Psalm

Psalm 44

Feeding on His word

Jesus said, 'He who eats My flesh and drinks My blood has eternal life'. He is transferring the *zoe* life He has received from the Father to us. We feed on Him in the adoptive context of the body of Christ by receiving His word. It is His word that calls us forward into fellowship and therefore into a genuine participation in His *zoe* life. The apostle John proclaimed the Word of Life, 'so that you may have fellowship with us'. His flesh and blood are *zoe* life which become our life by receiving His word in the fellowship of the body of Christ.

Participation and fellowship are part of our worship in Spirit. It is not transubstantiation. Transubstantiation would only pull the flesh of Christ down to sustain us in our mortality. Like the Israelites eating the manna in the wilderness, it would give us nothing in relation to a resurrection life to eternal life. To physically eat Christ's flesh and blood would fulfil the Messianic words of David in Psalm twenty-seven. 'When the wicked came against me, to eat up my flesh, my enemies and foes, they stumbled and fell.' They stumbled over Christ the stumbling stone because they refused to be built on Him. They refused to come into fellowship with Him through the adoption by receiving His word. Accordingly, they could not be born from above and receive *zoe* life.

The terror of a resurrection body without the substance of Christ's *zoe* life is frightening in the extreme. This is nothing more than a resurrection to eternal corruption and death. We must feed on His word to receive the substance of *zoe* life. Let us say again, the physical body of Jesus is the substance of every believer's resurrection body, fashioned like His glorious body.

References:

1 John 1:3 John 6:54
Psa 27:2
Phil 3:21

Further Study

John 6:41-68

Daily Psalm

Psalm 45

Keeping the feast

Jesus is the bread of life that came down from heaven. He came to give us *zoe* life. However, we must 'eat and drink' to receive life. Jesus said, 'Whoever eats My flesh and drinks My blood has eternal life and I will raise him up at the last day'. Jesus came down as the bread of life to give us His flesh as the substance of our bodies that will be raised in that last day. Hence, Paul said, 'Let us keep the feast'.

Eating and drinking is our participation in Him, in His offering. It is by this offering, and our participation in it, that we receive His *zoe* life. We recall the words of Paul, 'Is it not a participation?' .When we participate in His offering we 'keep the feast'. We keep Christ's feast, the Feast of Passover, which is His offering for us on the cross. We recall that this feast was celebrated with unleavened bread. Accordingly, our participation in His offering cannot be with the old leaven of our familiar ways and religious traditions.

We must keep the feast with the unleavened bread of sincerity and truth. If we do not participate in this manner, we never find life. We are cut off from resurrection life as surely as an Israelite, who refused to purge leaven from his house during the Feast of Passover, was cut off from the nation of Israel. The head of every house was responsible to search his house and ensure it was without leaven. In the same way, we must search our lives, families, and houses. If we are keeping the feast of Christ, we will be committed to the process of purging leaven. By this means, we are establishing a worthy house.

References:

John 6:51, 54
1 Cor 5:8
1 Cor 10:16

Further Study

Ex 12:1-24

Daily Psalm

Psalm 46

Leaven in the disciples

In the events of the last Passover, Jesus offered His disciples the bread, representing His body; the unleavened bread of sincerity and truth. He had already taken a servant's towel and washed their feet, challenging them, 'If I do not wash you, you have no *part* with Me'. They were 'clean', He said, but not all of them, 'for He knew who would betray Him'. Even in these final hours, leading to His Gethsemane arrest, He was still washing, cleansing, and 'purging leaven'.

When He took the morsel of unleavened bread, He gave it to Judas and said, 'What you do, do quickly'. By this means, He purged the leaven of the betrayer from among them. Evidently, Judas had failed to purge leaven in his life, and was therefore 'purged' from their midst. As each disciple in turn, ate this unleavened bread, they entered a great test of faith. The Scriptures record that they all forsook Him that night. However, Jesus had prayed for them while they endured this process of purging. 'I have kept them in Your name. Those whom You gave Me I have kept, and none of them is lost except the son of perdition.'

Peter denied Him three times and wept bitterly. Nevertheless, he wept the tears of repentance as he embraced the purging of leaven. He turned again and was able to strengthen his brothers. Jesus appointed him to shepherd and tend the flock. In direct contrast to Judas, Peter had passed the test of unleavened bread. In like manner, Paul wrote, 'That I might put you to the test, whether you are obedient in all things'. Along with the other disciples, he was brought forth in the new lump, the body of Christ, revealed on the Day of Pentecost.

References:

John 17:12 2 Cor 13:5
 2 Cor 2:9 1 Cor 3:13
 John 13:8-11, 27

Further Study

1 Cor 5

Daily Psalm

Psalm 47