

The fellowship of Yahweh Elohim

The offering of Yahweh Elohim before

- Before the creation of the heavens and the earth, there was only Yahweh Father, Yahweh Son, and Yahweh Holy Spirit. Outside of space and time, the Father, Son and Holy Spirit are Spirits. They do not need bodies in their fellowship before because they do not exist in 'space'. Jesus referred to this simple, yet profound, truth in His discussion with the Samaritan woman. He said, 'But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.' Joh 4:23-24.
- Outside of space and time, the fellowship of Father, Son and Holy Spirit is *light*. The message of the gospel, which invites every hearer to be joined to this pure fellowship, proclaims this light. In this regard, the apostle John declared, 'This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.' 1Jn 1:5-7.
- In this fellowship of light, Yahweh Father, Yahweh Son and Yahweh Holy Spirit are three completely co-equal identities. The Son is not the Son of the Father, nor the Holy Spirit the Helper of the Father and the Son. The identity of each Person of the Godhead is not eternal, for eternity describes a beginning but no end. Instead, each One simply *is*, and together are the inexhaustible sum of all reality and expression. With this in view, we see that there was no lack in Their fellowship that motivated the creation of man. Rather, in love, the Father, Son and Holy Spirit determined together to create and bring to glory a multitude of sons who would be born of Their life and joined to Their fellowship. This covenant purpose was expressed in the statement, 'Let Us make man in Our image, according to Our likeness.' Gen 1:26.
- It was pure offering, according to name, through which the Covenant purpose of Yahweh was brought to pass. First, the Holy Spirit emptied Himself to become the Helper of the Father and the Son. Through this offering, the Holy Spirit empowered and sanctified the unique offerings of the Father and Son with Eternal Spirit. Furthermore, the Holy Spirit further revealed the Father and the Son by becoming the life of Yahweh Father through which Yahweh Son would be begotten as the Son of God. Jn 6:63.

The heavenly body of the Son of God

- By Eternal Spirit, Yahweh Son emptied Himself to the bosom of the Father so that He could be begotten as the Son of God. As we have considered, the three Persons of the Godhead collectively are Spirit. Equally, each identity within the Godhead is, individually, a Spirit. It was this 'pre-existent' identity, which the Scriptures define as the 'glory' of the Son, that was committed to the bosom of the Father. Referring to this offering of Yahweh Son, Paul exhorted us by saying, 'Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. Php 2:5-7.
- Through this action of emptying, Yahweh Son, who was the expression of all sonship, created room for the sonship expression of a multitude of new creation sons, whom the Father had named. In response to the emptying of the Son, the Father declared, 'You are My Son, Today I have begotten You.' Psa 2:7. By this declaration, Yahweh Son was

begotten as the Son of God, and the Covenant purpose of Yahweh Elohim began to unfold.

- When Yahweh Son was begotten by the Father as the Son of God, He received a heavenly body. To be clear, Yahweh Son did not have a heavenly body prior to being begotten by the Father. As we have already noted, the Son, along with the Father and the Holy Spirit, existed as Spirit, outside of space and time. Importantly, *the heavenly body of the Son of God has a name.*

The name of the Son of God

- The name of the Son of God is the name in which all the fullness of the Godhead dwells, and through which the Covenant purpose of Yahweh Elohim is brought to pass. In his letter to the Colossian believers, Paul explained, 'He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence. For it pleased the Father that *in Him all the fullness should dwell*, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross'. Col 1:15-20.
- As we have already considered, Yahweh Son, in identity, is the fulness of all sonship expression. As the Son of God, begotten by the word of the Father before the beginning of creation, He is the full revelation and expression of the Father. Jesus testified concerning this aspect of His identity, saying, 'He who has seen Me has seen the Father.' Joh 14:9.
- It is important to note that the name that Yahweh Son received when He was begotten by the Father *is not the name that is above every name.* Rather, the name that is above every name is the name of the glorified Son of Man, which He received when His offering journey was complete. Highlighting this important distinction, Paul noted, 'And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. *Therefore* God also has highly exalted Him and given Him the name which is above every name.' Php 2:8-9.
- His name 'Lord Jesus Christ' is the name that is above every name. He was given this name so that 'at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father'. Php 2:10-11. The name 'Lord Jesus Christ' reveals that He is now the full expression of the Godhead as Father, Son and Holy Spirit in an incorruptible and immortal body. Referring to this name, the prophet Isaiah declared, 'For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.' Isa 9:6. He is the Everlasting Father of all those who, through fellowship in His offering, have been conformed to the likeness of His incorruptible, immortal, spiritual body.

The spirit of man

- When we consider the creation of man from the dust of the earth, we understand that the breath of life from the Son gave Adam an identity and an eternal spirit. Like Yahweh Son, who existed before as a Spirit with an identity, Adam, a type of Christ, now existed as a biological body with an identity and a spirit. Significantly, Adam did not yet possess a name because He had not yet received a heavenly body. In the same way that Yahweh Son received a heavenly body when He was begotten by the Father, Adam would receive a heavenly body when he was born again.

- Focussing our attention on the parallel between Yahweh Son and Adam, Paul described the first man as ‘a type of Him who was to come.’ Rom 5:14. The word ‘type’ in this passage is the Greek word *typos*, which can equally be translated as imprint, mark, stamp, or manner. It is the same word used by the apostle John to describe the imprint of the crucifixion nails upon the hands of Christ. Joh 20:25. In this regard, Paul’s description of Adam as a ‘type’ of the Son implies that the journey of ‘created’ man, from dust of the earth to the stars of heaven, will bear the ‘stamp’ of Yahweh Son as He was established, through emptying, as the first Man in the image and likeness of God.
- The breath of the Son, which caused Adam to become a living being, contained the potential to bring forth identity through the process of procreation. Significantly, the identity of a person is from the Father, through the Son, and has its origin in creation. Through the creative initiative of the Son, man received an eternal spirit, expressed in self-possessed and accountable identity. However, identity is not sonship. Every person must be born again by the Word of God to become the son whom the Father predestined them to be. Joh 3:5-7. Through new birth, a person is granted a heavenly body within the Father’s house, and thus their name as a son of God.

Receiving a heavenly body through new birth

- Because our heavenly body is from the Father, through the process of new birth, it is without sin. With this in view, the apostle John explained, ‘Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.’ 1Jn 3:9. This means that the corruption caused by sin does not affect our heavenly body in the Father’s house. Explaining the hope of the resurrection to the Corinthian believers, Paul referred to the sinless nature of our heavenly body, writing, ‘The body is sown in corruption, it is raised in incorruption.’ 1Co 15:42.
- As we have noted, we receive our heavenly body, which defines our name as a son of God, when we are born again. Then, as a son of God with new creation life, we die with Christ in the fellowship of His baptism. Addressing the implications of baptism, Paul explained, ‘For you died [when you were baptised into Christ], and your life [zoe] is hidden with Christ in God. When Christ who is our life [zoe] appears, then you also will appear with Him in glory.’ Col 3:3-4. With our heavenly body hidden in the bosom of the Father, the life we now live in the flesh is Christ’s life. Gal 2:20.
- Our heavenly body, hidden in God, is progressively made more glorious as we embrace our part in the fellowship of Christ’s glorifying journey. How does this happen? Through baptism, we are made members of His corporate body as branches on the Vine. 1Cor 12:13. Joh 15:5. The fruit that we bear as individual branches on the Vine is the glory of the Son. We do this according to our name, which was established in the foreknowledge of God outside of time and eternity, and is now hidden in the bosom of the Father.
- The glory of the Son is His anastasis. We express Christ’s anastasis as we embrace our unique part in the fellowship of His offering and sufferings in our *mortal bodies*. This is exanastasis. Php 3:10-11. Paul, together with his fellow messengers, testified to this unique expression of glory when he said that they were ‘always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.’ 2Co 4:10. The fruit of Christ’s anastasis, which we manifest as exanastasis through obedient participation in His offering, accrues to the glory of our heavenly body in the Father’s house. In this regard, the glory of spiritual body in the age to come depends on the degree to which we have embraced our part in the fellowship of Christ’s offering and sufferings in this age.

The Son of God in the ‘likeness of men’

- The Son of God laid aside His heavenly body through a further action of emptying when He became flesh. Establishing this point, the apostle John wrote, ‘And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of

the Father, full of grace and truth.' Joh 1:14. Paul described this aspect of the emptying of the Son as 'coming in the likeness of men.' Php 2:7.

- It is helpful to clarify that Jesus was not born of the virgin Mary as the Son of Man. Rather, as we have considered in detail in the publication *The Glorification of the Son*, He was *glorified* as the Son of Man, in the image and likeness of God, through the seven glorifying stages of His offering journey. Reiterating the point, Luke recorded the words of the angel Gabriel when he said to Mary, 'And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be *called the Son of the Highest*; and the Lord God will give Him the throne of His father David.... The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be *called the Son of God*.' Luk 1:31-32,35.
- When Paul described Jesus as 'coming in the likeness of men', He was referring to the nature of His physical body. At His birth, Jesus was the fullness of what Adam was prior to the Fall. That is, He existed in a biological body that was mortal and corruptible, yet without 'another law'. Referring to the natural body of Jesus Christ, Paul said, 'It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "THE FIRST MAN ADAM BECAME A LIVING BEING." The last Adam became a life-giving spirit.' 1Co 15:44-45.
- To become the firstborn of a new creation, it was necessary for Jesus to come in the 'likeness of men.' Then, through seven glorifying stages, His physical body was changed into an incorruptible and immortal body. Establishing this point, Paul explained, 'However, the spiritual is not first, but the natural, and afterward the spiritual.' 1Co 15:46. As the last Adam, Jesus was the fullness of the 'first man', having been born as part of the dust of the earth recovered in Abraham, and proceeding from the lineage of King David. Through His offering journey, Jesus Christ as the dust of the earth in Abraham was manifest as the first 'star in heaven'. That is, He was the Son of God and Son of Man in the image and likeness of God.
- As we appreciated in the publication *The Gospel of God*, mankind fell from their predestination to sonship when Adam disobeyed God and ate from the tree of the knowledge of good and evil. In this one act of disobedience, all the identities that would proceed from Adam through the process of procreation were lost to God. Summarising this point, Paul wrote, 'Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.' Rom 5:12. The 'death' that Paul referenced in this passage is the loss of sonship that had been predestined for every person foreknown by God, before. Rom 8:29.
- Mankind was recovered to their predestination as sons of God in Christ through the covenant that Yahweh made with Abram. The Lord said to Abram, 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.' Gen 12:1-3. Paul defined the blessing that had been extended to all the families of the earth in Abraham as, 'the promise of the Spirit through faith.' Gal 3:14. Through the Lord's initiative toward him, Abraham replaced Adam as the beginning of a new humanity.
- Like Jesus, we are to bear the image of the man of dust, which had been lost in Adam but recovered through Abraham's pilgrimage of faith. Having been born again and baptised into the death of Christ, we are Abraham's seed. As Paul noted, 'For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ... And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.' Gal 3:26-27,29.

The resurrection body

- In his second letter to Timothy, Paul explained that Jesus Christ, our Saviour, abolished death and brought life and immortality to light. 2Ti 1:10. He accomplished this, as the Son of Man, when He emptied Himself to the death of the cross. Php 2:8. Through His offering, Jesus authored the pathway upon which sons of men, who were born as sons of God, could be brought to glory as sons of men in the image and likeness of God. This image was fully revealed when He was raised from the dead in a perfect, immortal, spiritual body.
- Every wound that Jesus endured, as He proceeded from the last Passover to the cross, would have been sufficient to kill Him. However, the blood that was shed in each wounding event contained the resurrection life of the Father. Through the resurrection life that was in His blood, Jesus' physical body was preserved and healed as He was progressively glorified as the Son of Man. Paul focussed our attention on this point and its implication for our own glorification, writing, 'Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.' Heb 13:20-21.
- When Jesus proclaimed, 'It is finished!' His emptying journey was complete. Joh 19:30. Sin and death had been abolished, and life and immortality had been revealed. 2Ti 1:10. His physical body was now immortal, and for this reason did not experience decay as it lay in the tomb for three days and three nights.
- As we have considered in recent publications, the Father proclaimed a second time, 'You are My Son, today I have begotten You', when Jesus was physically raised from the dead. Heb 5:5. On the third day following His death, the Son returned to His immortal body, which was now clothed with His heavenly body. At this point, He was manifest as the first 'star in heaven.' Gen 15:5. When Yahweh Son was begotten as the Son of God, He was revealed as the 'firstborn over all creation'. Col 1:15. Now, through the process of glorification, the Son of Man was revealed as the 'firstborn from the dead'. Col 1:18. Rev 1:5. The physical, immortal body of Jesus Christ, clothed with the incorruptible heavenly body He received when He was begotten as the Son of God, is the 'prototype' spiritual body that will define the new creation in the age to come.
- In his letter to the Romans, Paul explained that we were predestined 'to be conformed to the image of His Son, that He might be the firstborn among many brethren.' Rom 8:29. In this regard, we see that our spiritual body in the age to come will be the same as Christ's body when He was raised from the dead. In this age, our incorruptible sonship is hidden with Christ the Father's heavenly house. As we obediently embrace our part in the baptism of Christ, through which He was glorified as the Son of Man, we are progressively changed into the image of the Son. This will firstly be revealed in *exanastasis* when the Father takes His seat, and then in *anastasis* on the day of resurrection. Joyfully, Paul declared, 'For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.' Php 3:20-21.

When He is revealed, we shall be like Him

- In his first epistle, the apostle John declared, 'Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.' 1Jn 3:2. In this passage, John was not, in the first instance, referring to the 'sons' of Christ, the Everlasting Father. Rather, he was firstly speaking of us as sons of God the Father who, by baptism, have been made branches on the Vine. This 'first' manifestation of the sons of God coincides with the

exercise of the Father's intrinsic authority when He takes His seat to initiate the time of the end.

- With this in view, we see that our 'likeness' with the Son is firstly referring to the dimension of exanastasis, which is resurrection life in a mortal body. In this regard, we note that the time when the Father takes His seat precedes the day of resurrection. On the day of resurrection, our mortal bodies will be changed into the substance of Christ's glorious resurrection body. Referring to this culmination of God's purpose for mankind, Paul wrote, 'Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality.' 1Co 15:51-53.
- However, concerning the time when the Father will take His seat, Jesus said, 'For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. "Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it.' Mat 24:21-26.
- Our 'likeness' with the Son, at the beginning of the time of the end, is in exanastasis as a branch on the Vine. In other words, we are 'like Him' on account of our membership of the corporate body of Christ. When the Father takes His seat, we will be revealed as the sons of God because we are members of Christ's body. In this regard, we could consider Paul's statement to the Romans concerning the revelation of the sons of God to be a companion verse to John's declaration in his first epistle. To the Romans, Paul wrote, 'For I consider that the sufferings of this present time are not worthy to be compared with the *glory which shall be revealed in us*. For the earnest expectation of the creation eagerly waits for the *revealing of the sons of God*.' Rom 8:18-19.
- When the Father takes His seat, there will be, in firstfruits measure, a revelation of the sons of God. As we have noted, the 'firstfruits' measure we are referring to is exanastasis. Jesus spoke of this expression of glory when He said, 'Then [when the Father takes His seat] *the righteous will shine forth as the sun in the kingdom of their Father*.' Mat 13:43. We know that at this present time, our name as a son of God is hidden with Christ in the bosom of the Father. Col 3:3. Our focus during the church age is to reveal Christ as members of His body. However, when the Father takes His seat, our focus will shift to the revelation of the Father as citizens of His kingdom. This will be accomplished in our mortality through exanastasis, as we continue to abide in Christ as branches on the vine.
- There will be a further manifestation of the sons of God in immortality which will occur on the day of resurrection when Christ physically returns to the earth. This will mark the fulfilment of the adoption, when we, the sons of God, will be fully manifest as sons of Christ, our Everlasting Father. Establishing this point, Paul declared, 'Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, *eagerly waiting for the adoption, the redemption of our body*.' Rom 8:23. The wonderful point to appreciate is that the sons of God, who for the entire church age have been hidden, will be revealed to the whole world, in mortality, when the Father takes His seat. Through resurrection life, a great company of sons of God will be enabled to reveal the Father to the world whilst still in their mortal bodies.
- In the book of Revelation, the apostle John described a 'great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands.' Rev

7:9. This great multitude will join the wedding feast that the Father has prepared for Christ and the church as He spreads His tabernacle over them. Concerning this numberless multitude, John wrote, 'They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat.' Rev 7:16.

- Evidently, the bride of Christ, along with all those who come out of the great tribulation, having washed their robes and made them white in the blood of the Lamb, will demonstrate, in their mortality, a dimension of 'blameless perfection'. That is, there is nothing left to 'process' as they continue to avail themselves of Christ's eternal priesthood revealed in the living fountains of water. As John noted, 'For the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.' Rev 7:17.