

*KNOWING THE FATHER*

# BEYOND ABRAHAM

TOLU  
COLE



# BEYOND ABRAHAM



“BESIDES THIS, WE HAVE  
HAD EARTHLY FATHERS  
WHO DISCIPLINED US  
AND WE RESPECTED  
THEM. SHALL WE NOT  
MUCH MORE BE SUBJECT  
TO THE FATHER OF SPIRITS  
AND LIVE?”

HEBREWS 12:9

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# C O N T E N T

**I - God the Father beyond Abraham**

One - **As the Father of our Lord Jesus**

Two - **As the Father of many sons**

Three - **As the Father of the weak**

Four - **As the Father of the wayward**





## AUTHOR'S NOTE

### ***The Father is beyond Abraham***

Abraham encountered God as an unbeliever, and turned to a believer through that encounter with God. He became a follower of God (*Hebrews 11:8*) and an heir of God (*Romans 4:10, 12*). He became a possessor of blessings and inheritances from God, and in God.

These inheritances and blessings came through God's Word of promise to Abraham, and he appropriated these promises through faith and patience. Abraham was promised by God to be so blessed by God, so much that he himself will be a blessing to other nations of the earth through his sons and his city. The Holy Spirit revealed to us that ***"he was looking forward to the city that has foundations, whose designer and builder is God"*** Hebrews 11:10. This was the content of Abraham's faith. He captured an eternal and divine city in his soul, the very purpose that God had in mind. Abraham entered into God's mind and purposes, and for this God counted it to him as righteousness (*Genesis 15:6B*), as perfection. Abraham possessed the heart of God, no wonder he was called, as James recounted; ***"Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God"*** James 2:23. God spoke to Abraham as a man speaking to His friend, even saying

on one occasion; “***Shall I hide from Abraham what I am about to do***” Genesis 18:17, and true to God’s word, after revealing to Abraham that He was going to destroy Sodom and Gormorah because of their iniquity, Abraham didn’t just listen but Abraham interceded on the basis of God’s heart for the people, which is righteousness (***Genesis 18:22-33***). Abraham knew God, and knew God’s heart.

Abraham knew that the knowledge of God is living, and can only be reached by the wisdom of following Him, in faith (*Hebrews 11:6*). Abraham showed us that following God is a lifetime thing, and it’s a heritage we pass to our children.

This reveals God, because God the Father is an eternal God, with sovereignty and eternal dominion. There’s no end to Him, and the only way to know Him and be like Him is to follow Him forever, and pass the heritage of following Him to our children in this life, as we continue following Him forever. God is glad to release blessings, and He makes us also glad to release blessings. This is the knowledge of God as love. May we continue to grow in this real and vital knowledge of God in Jesus name.

*Tolu Cole*

## Jehovah God

God is first revealed to us as “*Elohim*” and then, as “*Jehovah*”.

When we read ***Genesis 1-3*** in the Hebrew language as it was written, we would see an interesting introduction of God. First, He is introduced to us as “God” which is translated “Elohim”. The Bible tells us about creation as something that God prepared. “**In the beginning of God’s preparing the heavens and the earth-**” Genesis 1:1 YLT, showing us that before creation, God had an identity, being the self-sufficient eternal being of love and union, since “Elohim” is a plural word, used to describe a personal and single deity. This points us to the Trinity of God. He is beyond creation, and He is much more than just being creator.

God created and ordained the earth, by ordaining all things on the earth, and when it was time to create man, He said “**And God saith, `Let Us make man in Our image, according to Our likeness, and let them rule over fish of the sea, and over fowl of the heavens, and over cattle, and over all the earth, and over every creeping thing that is creeping on the earth.’ And God prepareth the man in His image; in the image of God He prepared**

**him, a male and a female He prepared them.”** Genesis 1:26-27 YLT, going to show us that “Elohim” is indeed a community of eternal personal beings. He also made man in His image, meaning, they would also be eternal personal beings who are a community, who will live and do things like God, which is about having dominion. God is eternal love in Himself, and He is eternal power in regards to everything else, because His eternal love and eternal life in Himself is above and beyond all creation, and must reign in all creation. This is what we call eternal power.

And God created man in His image, in a community of male and female as one race, to reflect Elohim, who was different persons in one nature and being.

After being introduced to us as “Elohim” beyond creation, and then, the creator, of earth, things on earth and man, then, He is introduced to us as a “Patriarch” or “Father” or “Glorious One” of sort who “blesses”. Elohim is not only the personal creator whose creation speaks of His own person, but He is also a personal father, who shares Himself and personal experiences of Himself with His creation. He blessed them. **“And God *blesseth them*, and God saith to them, `Be fruitful, and multiply, and fill the earth, and subdue**

**it, and rule over fish of the sea, and over fowl of the heavens, and over every living thing that is creeping upon the earth.”** Genesis 1:28, God used His word in creating but He is now using His word to bless. This means that His word can bring form, from the invisible to the visible, translating His nature, but His word can also be used to empower, impart, upgrading the form of a thing into higher spiritual essence and destiny. God’s word is creative in nature and its “restorative” in power.

**“God blessed them”**. This shows us that Elohim shared something of himself with man. This thing He shared with us is His authority and power, so that we can express His personal nature and personal power on the earth, since His general nature and general power was already on the earth. But there was also corruption in existence, that we were supposed to “subdue”, the corruption we glimpsed in the “formlessness and voidness” of the earth. The corruption we also glimpse from the presence of Satan in a serpent.

All the empowerment to **“Be fruitful, and multiply, and fill the earth, and subdue it, and rule over”** that came as commands, are all content of the dominion mandate, which comes as a blessing from God as a personal father. *To be fruitful* means that we’ve been empowered

by the blessing to bring many cultures out of the nature we've been given. We are to make visible the throne and authority given to us. This is bringing form to the formlessness of God. *To multiply* is to spread this cultures of God's nature everywhere in the earth, which means filling the earth with the knowledge of God. *To fill the earth* is to get God's culture to literally everywhere in the earth, to the ends of the earth, because the whole earth is the Lords, and it must be filled by Him. This is the breadth of our mission. *To subdue* the earth means that we would be overpowering every lesser power and every corrupted thing, such that it will not be in expression or wouldn't be fruitful. Then, to rule, over all the creatures in different dimensions of the sea, the heavens and the earth.

When I read this, I cannot but see the parallel with Jesus' blessing that came with a restored dominion mandate, which said **"wherefore, also, God did highly exalt him, and gave to him a name that [is] above every name, that in the name of Jesus every knee may bow--of heavenlies, and earthlies, and what are under the earth-- and every tongue may confess that Jesus Christ [is] Lord, to the glory of God the Father."**

Philippians 2:9-11 YLT. Here we read “of heavenlies” as though referring to the “fowls of the heavens”, and the “earthlies” as though referring to “every living thing that is creeping upon the earth”, and the “*what are under the earth*” as though referring to “fish of the sea”. Since this is most likely the case, we have every reason to believe that these are different dimensions in which God reigns and has sent us to reign in His stead. We read of “the air” severally in the epistles. **“Also you--being dead in the trespasses and the sins, in which once ye did walk according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,”** Ephesians 2:1-2, showing us that the air is an authority, it’s a dimension, it’s like the heavenlies, and this authority of the air affects people’s thoughts, imposing worldliness upon minds than godliness. There are thrones and authorities using the authority of the air, that man lost at the fall, to oppress men. We also read that when the Lord comes, He will come to the air. **“then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be;”** 1 Thessalonians 4:17, showing us that there’s a link between “clouds” and the “air”. When our alignment with Jesus is complete in the



air, then, we will always be with the Lord, because the sin that separates us from the Lord begins with Satan usurping the authority of the air, which is the authority of soul, which is the realm of understanding. In Ephesians, we read that in the heavenly dimension, there are different realms and places. **“Blessed [is] the God and Father of our Lord Jesus Christ, who did bless us in every spiritual blessing in the heavenly places in Christ,”** Ephesians 1:3 YLT, showing us that these heavenly places and realms are different experiences of our inheritances. These are things we are to enjoy with Christ in unique experiences, both on earth and for eternity. The heavenly places is a dimension of heavenly realities that manifests as earthly experiences. Before anything can manifest on earth, it must be established in heaven, and in heavenly places. Our soul functions in heavenly places. This is why the Holy Spirit was given to us, to help us possess our inheritances, willed to us by the Father, because we would have to do warfare with princes and powers in the dimensions, and realms, in the heavenly places. **“because we have not the wrestling with blood and flesh, but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil *in the heavenly places*;**

**because of this take ye up the whole armour of God, that ye may be able to resist in the day of the evil, and all things having done--to stand."** Ephesians 6:12-13 YLT, so, while the HolySpirit is revealing to us the things freely given to us in God, demonic forces and horde are trying to hoard it, blind us and shield us from it, through alluring of sin, through the flesh and world. It's our dominion and manifesting that Satan and demons are after. The very thing that God prepared us for. In Paul's words "**He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee**" 2 Corinthians 5:5 ESV, this "*Spirit as a guarantee*" is also "*the earnest of the Spirit;*" YLT, the reality and passion of the Spirit, empowers us, as wind, so that we can have a greater force to overcome the prince of the power of the air. This is what Jesus meant when He said "**the Spirit where he willeth doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is every one who hath been born of the Spirit.**" John 3:8 YLT, showing us that the will of the Spirit is an empowerment from God for battles in the dimensions and realms, in heavenly places, against the principalities, authorities, spiritual forces of wickedness and all. Our warfare is by hearing the voice of the HolySpirit and responding. This is the experience of someone born of

the Spirit, meaning this person is living in the reality of the blessing. The HolySpirit is the promise of the Father (*Acts 1:4-5 YLT*), and the blessing of Abraham (*Galatians 3:14 YLT*), and the blessing of David (*Isaiah 11:1-16 YLT*).

When we read of the promise of a Spirit-filled leader over God’s redeemed and restored Army, in **Isaiah 11**, we read **“And a rod hath come out from the stock of Jesse, And a branch from his roots is fruitful. *Rested on him hath the Spirit of Jehovah, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and fear of Jehovah.* To refresh him in the fear of Jehovah, And by the sight of his eyes he judgeth not, Nor by the hearing of his ears decideth. And he hath judged in righteousness the poor, And decided in uprightness for the humble of earth, And hath smitten earth with the rod of his mouth, And with the breath of his lips he putteth the wicked to death.”** Isaiah 11:1-4 YLT. A rod speaks of authority and kingdom, and a branch speaks of a king with authority. Then, we read that **“Rested on him hath the Spirit of Jehovah”**, we don’t read “Spirit of Elohim” but “Spirit of Jehovah”, this is first because the HolySpirit is already in Elohim, as a personal

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eternal being of divine covenant, but when we read of “Jehovah God” in Scriptures, this begins from **Genesis 2**, and we see it through to **Genesis 3**, and to the entirety of Scripture.

When we read **Genesis 2**, of the generations and experiences of mankind, after the ordination of mankind in **Genesis 1**. We read **“These [are] births of the heavens and of the earth in their being prepared, in the day of Jehovah God’s making earth and heavens; and no shrub of the field is yet in the earth, and no herb of the field yet sprouteth, for Jehovah God hath not rained upon the earth, and a man there is not to serve the ground, and a mist goeth up from the earth, and hath watered the whole face of the ground. And Jehovah God formeth the man--dust from the ground, and breatheth into his nostrils breath of life, and the man becometh a living creature. And Jehovah God planteth a garden in Eden, at the east, and He setteth there the man whom He hath formed; and Jehovah God causeth to sprout from the ground every tree desirable for appearance, and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.”** Genesis 2:4-9, all we read from Genesis 2, is “Jehovah God”, which means that God is introduced to us now, as the

King of a Kingdom. God is not only known personally in regard to His ordinations in creation and blessing, but in regards to His reign as king in righteousness, truth, and power, because the world was already open to corruption. The Tree of the knowledge of good and evil was already active.

Everywhere there is knowledge, there's possibility of good and possibility of evil, depending on the wisdom by which this knowledge is applied. This becomes the question of the King of Righteousness, showing us proper wisdom, so that we can have the accurate knowledge of the glory of God. This is why Paul prayed for the believers in Ephesus to receive the spirit of wisdom and revelation in the knowledge of God (*Ephesians 1:16-19*). For us to know the purpose of God, the riches of God for us, and the power of God available for us, we would need the wisdom of God.

Interestingly, this wisdom happens to be a spirit. It's a throne through which the Holy Spirit moves. There are many thrones through which the Holy Spirit moves. We believe there are seven of them, "***and from the seven spirits who are before his throne***" Revelation 1:4, in speaking about Jesus, we read: "***The words of him who has the seven spirits of God and the seven***

**stars”** Revelation 3:1, again, in regard to the presence and reign of God, we read **“From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God,”** Revelation 4:5, again, in describing the authority and manifestations of the Lamb of God, we read **“And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.”** Revelation 5:6, so then, it’s clear that the seven spirits of God are the thrones of manifestation that God and Jesus unveil their glory through.

This throne is the throne of Righteousness, because the context in which we speak of God is Jehovah, the true, powerful and righteous one. The God and Man of righteousness, who speaks Words of righteousness. His highest wisdom is righteousness, his highest understanding is righteousness, His highest counsel is righteousness, His highest might is righteousness, His highest knowledge is righteousness, and His highest fear is righteousness. The first is always a representation of the rest, likewise, righteousness is the fullness of wisdom,

understanding, counsel and might, knowledge and the fear of the Lord.

This makes wisdom of righteousness one of the first spirits to possess, so that from there we can gain access to understanding, and understanding can begin to give us perspective and counsel and leading, into all the resources we need, which is might. By this, we would have true knowledge, something that can be replicated, because the operations of things are known to us, and from there, we can begin to develop the fear of the Lord, because the true knowledge of God will help us realize that all the realities we've been encountering are of God Himself, and everything that is not of God Himself will receive severe judgement, and perishing, and if it doesn't, it's because God bears this pain and this judgement Himself. This will make us fear Him, and we would love to fear Him. Like Jesus, of whom it was said **“And his delight shall be in the fear of the LORD”** Isaiah 11:3A, our own delight too shall be in the fear of God. The Holy Spirit would have cultivated that throne in our hearts and lives where we honor God so much and are deeply awake to His Holiness and majesty. It's by this fear of God that we are perfected (*2 Corinthians 7:1*), and that we depart

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iniquity (*Proverbs 16:6*). All these are spiritual activities in our souls, which makes our souls and our spirits aligns, which means we are taking the authority of the air, of the earth, and under the earth, in the name of Jesus.

This is the very blessing the Father has given to us, and has bestowed upon us. God wants to bless us as Elohim, and He wants to walk with us as Jehovah God. He wants to walk with us in righteousness, empowering us to reign with Him, in righteousness and eternal life through Jesus Christ (*Romans 5:17*). This is what gives Him joy, that He can keep resting, being Himself in His own creation, through full self-disclosure with His Son and His sons.

Praise Jehovah, **“who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and *eternal dominion*. Amen”** 1 Timothy 6:15-16. He reserves praise to Himself as the blessed and only Sovereign, being the only source of eternal life in Himself, yet He shares His glory in righteousness, with many sons who are kings with He who is the chief King, and who are lords with He, who is the chief Lord.



I'm not sure, but kingship seems to me to be a thing of jurisdiction, and Lordship seems to be a thing of position. Dominion has to do with both position and jurisdiction. May we continue to grow in our real knowledge of God in Jesus name, knowing the impact of this in God's world. The deeper we are in God, becoming "fathers" like Him, the more we are able to dispel the dark thrones of this present civilization.

This is why God reveals Himself to us as the Father of our Lord Jesus Christ, the Father of glory, the Father of many sons of glory, the Father of cleansed but weak sons whom He is empowering, and the Father of wayward sons whom He is cleansing, getting ready to empower them.

We praise Him forevermore.

***The Father is beyond every son.***

The Bible said “**So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his. Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but *all are naked and exposed to the eyes of him to whom we must give account.* Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”** Hebrews 4:9-16. The Bible is telling us here that when we enter God’s rest, we cease from our labors as He ceased from His. Our labors our spiritual warfare, so that we can enter rest of worship. Worship is a reality of

being, because when God rested, He was done creating, and after He handed over the creation to man, to have dominion, He returned to His throne to be giving instructions and directions as a king that He is, and to be giving visions, and loving. How did the Lord cease from His works? He became Himself in the midst of His creation. His greatest burden is to be known. It just happens that the way for us to know Him is to worship Him, because He is God and we are not. Because He has elevated us from creation to new creation, we also praise Him.

So then, we've established that God resting from His works is basically taking a position of who He really is, in His creation. That's what occasioned Him setting His throne in heaven and on earth. That's what we see in Eden. At the fall of Adam, the full reign of the throne vanished from the earth, and what was already corrupt in the heavens entered into the earth. Men are made to be God's throne, so that the government of God will be on our shoulders. We are made to be thrones, dominions, princes, and powers, with God. We are made to be elders, and leaders, through whom God reigns and rules. That's the picture we see in the throne room of God. In Christ Jesus, what is restored is this throne of God on the earth.

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It's already restored in Christ, because Jesus has sat on the Father's throne as man, in heaven, and it's this throne that is being brought to earth in our receiving of the kingdom, and that will be fully done at the coming of our Lord Jesus Christ. This is what Paul was narrating in **1 Corinthians 15:19-28**. The way we enter into God's rest then, into the diversities of who He is, finding who we are and embodying this, is through the Word of God. That's how we strive into the realms of the Spirit, which is the realms of God, not only the realms of the supernatural.

When we begin hearing the Word of God, and doing it, we would realize that the Word of God is living and active, meaning sharp. The Word of God cuts deep into every part of our being, living and doing. The Word of God X-rays us, and showing us the very intensions of God, how far we are from it, this often brings pain, because this is cutting us open, but then, the Word of God doesn't leave us like this, after opening our hearts and our prides, so that we ourselves can agree with the Word of God, which sometimes takes time (*Romans 7:16-17*). When we agree, we would immediately cease trying to help ourselves, and save ourselves, and fight for ourselves, because we would immediately know that this is futile. This is

efforts in futility. It's by this, that we now begin to really and genuinely run to the high priest, the Son of God.

On that surgery table, we are helpless without Him, the Son of God, even though we have the Word of God. This is where we move from doctrine to life, where being seen as having done wrong moves to being seen as not having done wrong. That work of binding us is the work of the Son of God. He could have come and blamed us for being open, being wrong, but He comes, as a sympathetic high priest, knowing our weakness, rooted in our need for dependence on God, and on others, He helps us, covers us, and by His grace takes away the guilt, the stain, and the losses, then, goes ahead to give us inheritances, which is always what we need in time and every time. Jesus seats as the high priest, human, and Lord, as the Son of God, on the throne of Grace, representing and revealing the Father's heart to us. The Father's heart is His love for us, which provides for us, but more so, His desire to fully be with us. He can only be with us fully in righteousness and holiness, and this is why the Father strives so much to reach us and teach us. That's what the Father was doing in ordaining and orchestrating things, that Jesus saw and said **“Truly, truly, I say to you, the Son can do nothing of his own**

accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. *For the Father loves the Son and shows him all that he himself is doing.* And greater works than these will he show him, so that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because *he is the Son of Man.* Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” John 5:19-29, the Father loves the son, in that He shared his

doings, which include eternal pleasures, intentions, thoughts. Some of these are resurrections, revelations and judgements on earth and regarding mankind.

As sons of man, who have become sons of God, By what we embody and what we express, we reveal different dimensions of the Father.

Jesus said **“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.”** John 5:30, showing us that what purifies our judgement, helping us to be accurate with God is when we are not seeking our own will concerning a matter. This is what purity of heart and intension is. We must be emptied of our own willpower everyday, that’s what Paul meant by “I die daily”. What clouds our judgement is carnality, and what helps us judge well is purity and holiness. This consecration of purity and holiness is what aligns us with God, who Himself is Power. He is the kingdom Spirit. It’s like God is Power, ruling by authority. His authority seems to protect His power, so that He doesn’t have to use that power every time everywhere once His authority is there, because His power is intense. Just before Jesus was crucified, He said to the high

priest, **“But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”** Matthew 26:64 ESV, what is described as the right hand of God in other places is here described as the right hand of Power. This is the description of the Lordship of Jesus Christ. It’s His humility based empowerment. When we read another translation of this verse, the YLT, we read: **“Jesus saith to him, `Thou hast said; nevertheless I say to you, hereafter ye shall see the Son of Man sitting on the right hand of the power, and coming upon the clouds, of the heaven.”**” Matthew 26:64, we read the right hand of “the power”, this is the mystery of the Father, it’s the power of God. That’s the source behind everything. The power of resurrection, the power of the HolySpirit, the power of angels and of men, and of all creatures, are only expressions of the power of God. God is a person who is full power. He is the eternal power. This is inexhaustible power, that cannot be finished and completely known. This is the power behind His purposes, His pleasures, His plans, His preordinations, that come to us as promises, prophecies, predictions, and then, as persons, programs and privileges. Everything is flowing from the eternal Power.



This is why I believe He is called “the Father of spirits”, when the Holy Spirit exhorts us saying; **“Besides this, we have had earthly fathers who disciplined us and we respected them. *Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.”*** Hebrews 12:9-11, without the discipline of God, which is the empowerment program of God, we cannot share His Holiness. His Holiness is not simply a moral thing but a power thing. That’s why the angels said “Holy Holy Holy, Lord God Almighty” (*Revelation 4:8*). His Holiness is tied to His power, governmentally, for those in service to Him, which are angels and us, yet, as regards His personal being to us, He is Father, He is love, as John captured when he said **“Anyone who does not love does not know God, because God is love”** 1 John 4:8. God is the eternal union of Holy persons, in holy power. He is beyond comprehension. He Himself is our eternal hope, that’s why we say He is our eternal life.

Paul put it this way, **“If in Christ we have hope in this life only,**

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**we are of all people most to be pitied. But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.* For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, *then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*” 1 Corinthians 15:19-28.**

Our humility and lamb nature is our destiny. It's when we are completely satisfied with the Father alone, and with Jesus alone. This is having a heart for God. This is how Jesus lived, so, when we unite and commune with Jesus, we would also learn this deep, willing and sweet submission as our highest

priority. This is what praise and obedience really is. It's love. It's intimacy. It has been so yoked with God as a person, so it's impossible for God as power to not manifest through such a person. God lives through such.

It's God Himself and it's man himself at the same time, this is the mystery of Christ in us. The hope of glory, means, the endlessness of the reigning of God, and thus rests on "Christ in us", which is, when we, have ceased to be in us, but it's Christ, that is the power in us. God is then seen through us, by the world, and we are deeply satisfied with Him as our Father who loves us so much.

Such was the type that Abraham was. Abraham was the Father of the son who gave his life completely, and because of this submission, the son gained his life completely. Isaac didn't have to reinvent the will, he basically received everything from his Father.

Jesus was called **"the son of David, the son of Abraham"** Matthew 1:1, to which Paul said **"Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one,**

**“And to your offspring,” who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.”** Galatians 3:16, showing us that one of the highest dispensations of God’s blessings and inheritances for man is His promises, not even His manifestations. This is because His promises are things that He intends to do by His own power, which He has said that He would do.

His promise to us is already like a binding word. He doesn’t need to swear or make an oath after He has promised, but because of us, and our weaknesses, He swears and makes an oath, but His promise should be enough. This is what Abraham and the Jews, who are children of promise, represents. They represent a high dispensation of God which is the knowledge of God in hope. When we meet God, we would forever continue to seek and search Him out. We would continue to be wowed by the revelation of Him. This is why the Gospel is first to the Jews, because God gave a promise to Abraham. No wonder God said to him **“Now the LORD said to Abram, “Go from your country and you’re kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and**

**I will bless you and make your name great, so that you will be a blessing.”** Genesis 12:1, God said, “*to a land that I will show you*”, meaning, God wasn’t so specific about things but He is only specific about Himself, this is because our journey is not really about things but about Himself. The knowledge of God is not about the things we are able to achieve as opposed to the things we are able to achieve with God, and through God. It’s these interactions with God that God is looking for. The work and creation is only an interesting way of revealing Himself to us.

When we look at Abraham’s walk with the Lord and work for the Lord, we would see that it was about being the imitator of a fatherhood. God had choice men before Abraham, but what made Abraham unique was that “**in you all the families of the earth shall be blessed.**” Genesis 12:3. Adam was given this same mandate, but not Seth, nor Enoch, nor Noah, but Abraham. Reading from **Genesis 12-25**, we would see that God takes initiative on many things for us. God takes initiative to reveal Himself to Abraham, and to cut covenants with Abraham.

In **Genesis 14**, after God had given Abraham a promise

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in ***Genesis 12***, and before He confirmed it in ***Genesis 15***, that this promise would come through his own son, we see Abraham fathered someone else's son very well. Abraham took care of Lot, his brother's son. He was his brother's keeper.

Let's back up a little, seeing the cause of barrenness, and how God uses our weaknesses to demonstrate His power more.

Firstly, God is our source and no one else can be. When Adam lost this sense after sinning, corruption entered the world and part of this corruption is barrenness.

We see that Abram and Sarai had no children, and inheritance was to be measured by possessions and successors to take on this possessions. Children signify fruit and prosperity. God wants us to prosper and bear fruit.

This problem and dysfunction is an Avenue for God to get our attention. God comes, gives Abraham a promise, and Abraham probably submitted it to his earthly father, and they moved towards Canaan, and stopped in Haran, until Terah died (*Genesis 11:31-32*).

Then, knowing that Abram should be ready to take initiative

now, God came to him and gave him the promise (*Genesis 12:1-3*). So Abraham obeyed and went with Lot, his brother's son. Then, they get to Canaan, but the canaanites were there, and **"Then the LORD appeared to Abram and said, "To your offspring I will give this land."** So he built there an altar to the LORD, who had appeared to him. From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. And Abram journeyed on, still going toward the Negeb." Genesis 12:7-9.

When we read ***Genesis 13***, we would see that after Abraham went to Egypt, lied because of his wife's beauty, and was sent back with goodies, his livestock and Lot's own livestock were much, and this was causing strife between their herdsmen. Because of this, Abraham initiated another separation between himself and lot, asking lot to choose anywhere to go and he will go the other way. Lot chose what he thought was better, and went near sodom, while Abraham settled in canaanland. **"The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward,**

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**for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you.” So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the LORD.”** Genesis 13:14-18,

God wanted to brighten Abraham’s vision, and the way God mentioned was meditation. When we walk around and travel, and serve different people, it’s all meditation. It’s all envisioning process. God used Abraham to mark the place on earth, that the kingdom of Christ will settle and rule. God is masterful in His workings, both eternally and historically.

When we read **Genesis 14:1-16**, we would see that lot was captured as spoil of war between great kings, and God initiated the salvation of lot, through the hand of Abraham. Lot had gone away from the Lord, but the Lord had not abandoned lot, because he was affiliated to Abraham in faith. Peter said **“if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting**



**his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials,”** 2 Peter 2:7-9. Everything lot was going through was trials of faith, and God used Abraham to rescue him. Abraham was a battle-axe in the hand of the Lord.

Abraham was able to take care of another person who wasn't his own child, but his brother's child, reversing the order we see with Cain, who didn't want to be his brother's keeper, but Abraham was his brother's keeper and even his brother's sons keeper.

With this act of Abraham, God was pleased because it reflected who He was, as ***Love, Power and Holy.***

God then, encountered Abram through someone called Melchizedek, to reveal Himself to Abram more. **“And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, “Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.”** Genesis 14:18-20,

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Abraham didn't know about bread and wine, what he knew was raising altars, and slaughtering animals, but now, there's another way to celebrate and fellowship with God, it's more normal. These altars were a place of activating spiritual blessings, over people and territories. And after Melchizedek did this priestly work, in praise to God, with an eternal pattern, holding an eternal promise of endless life, he commissioned this bread and wine dimension, which connotes the fullness of God in the fullness of man, in a most simplified version, through faith. How? Bread connotes Christ, and wine, connotes the Holy Spirit. Bread connotes revelation, and wine connotes consecration. Bread connotes the nature and wine connotes the power. It's a most holy communion. A man was a conduit of God's blessings, as a high priest, who was king, and Abraham understood this in his spirit by the help of God, and Abram also honored God in Melchizedek through receiving the new revelation of God, then, praising God for His salvation and help, and then through giving a tenth of everything, meaning, a sample of everything, acknowledging that everything is from God. Giving and tithing is a response in revelation to the goodness and love of God. We tithe because we know that God has done all things well.

Abraham gave the tithe as he was led by the Spirit, because he had the revelation of the love of God in the present and had the promise of God in view (*Romans 5:5*), and as he journeyed with God, he was learning more of God. Abraham now became very conscious of the fatherhood of God, because that's what Melchizedek revealed to Abraham.

Melchizedek showed Abraham how to be conscious of God and the glory of God, even in eating and drinking, and that it's God that makes anyone rich. Wealth is a blessing from God (*Revelation 5:12*). Love is about sharing and fellowshiping, and what the Lord loves so much is our fellowshiping with Him, so He always looks for ways to be more intimate with us, in fellowship.

After this, the king of Sodom was offering things to Abram, and he said; **“But Abram said to the king of Sodom, “I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”** Genesis

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14:22-24.

Abraham learnt deeply and learnt how to be conscious of God the Father, through the priestly work of Melchizedek, of Jesus Christ, and the Holy Spirit, this made him stronger in faith, and strengthened to persevere in faith. Our eyes open when we break bread and drink wine (*Luke 24:30-31*). We get revelation of the Father when we look at Jesus by the Holy Spirit.

Abraham understood this “bread and wine” in his spirit, but not in his mind fully. He knew the fatherhood of God in his spirit, but he was now discovering that it will take all of eternity to express this fatherhood of God. Through the biblical narrative of the many generations that will come from Abraham, there will be a discovery of this fatherhood of God in all creation, and all history. This is what Isaac discovered, and Jacob discovered, and Joseph discovered. They were all recipients of this great revelation, which they consecrated themselves to, so much that they embodied it and transferred it to others in spiritual blessings.

The picture that Melchizedek brings to us is of a father who stands at the head of the table, with his responsible sons, whom he has helped, sharing bread, which connotes

kingdoms to them, and sharing wine, which connotes operations, as a means of celebration, and fellowship of love, as a ruling family. These responsible sons are also reasonable (*Romans 12:1*), and they know not to take the glory of the inheritances they've received to themselves but to give it to God. This is the expression we see in ***Revelation 4*** at the throne room of God. The many sons are aware that it's one kingdom, and they are aware that it's all the father's kingdom, that we are only stewards, and it's a great privilege to seat on the table, that's why we forever give Him glory. Like the three servants in ***Matthew 25:14-30*** who received talents, we, who are sons of the kingdom, should be found faithful in service. This faithfulness is rooted in intimacy with God, more than "earthly results". Our faithfulness is measured by righteousness, not by unrighteousness. Earthly results can be gotten by unrighteousness but eternal rewards are gotten only by righteousness, which is intimacy with God. What the Father desires is to be known. That's why He made us and sends us on errands. He made us to be sons and not simply servants.

The Father has a great burden to be known as He is, as Father and as king, and the reason he shares inheritances, is so that

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we can know what it's like to be Him, and by that, praise Him more in fellowship. He also wants us to know that He knows what it's like to be us, that's why He sent the Word, into the world as the Son, so that we would know that He is a very loving, and gracious father.

When we look at Jesus, we see His love for us and His power towards us demonstrated.

So then, when we read **Hebrews 7**, and **Hebrews 4**, we would see that the Melchizedek priesthood and the rest of God, are basically, about the endless promise of eternal life in God. This eternal life is one of the highest dispensations of God, and we must learn to live in this hope of eternal life (*1 John 2:25*), how to be patient in hope, because of God's love today (*Romans 5:5*). The reason for all the working is not simply about the working, but about the knowing of God, through the many expressions of God in all being, living and doing. When we learn to live in hope, we've learnt to live for the glory of God. We've learnt to live for eternity, and this is by Christ in us. We've learnt to see that the end goal of who we are is not us, and that what we are doing is not what we are doing, but God Himself. When we know this, we are immediately more

conscious of His presence, and our faith is quickened and energized in the presence and power of God.

So then, the glory of every son of God, is to learn to give all the glory to the Father alone. This is the mystery of life and love. It's a sharing. In the end, it's all about helping by sharing, without shaming. God helps us by His eternal power, through sharing His things with us in love, without shaming us before the world, but honoring and rewarding us with His kingdom, as sons, here on earth and also in the world to come. What a good Father.

*How should I see the Father?*

I am now going to itemize many of the things I've just spoken about above, showing God as beyond Abraham.

(a) **As the Father of our Lord Jesus**

God is beyond Abraham as the father of our Lord Jesus Christ. Abraham is called the father of Jesus Christ (*Matthew 1:1*), because the promise to Abraham and his seed, is actually to Christ (*Galatians 3:16*). What made Abraham "father" was that he was a custodian of the promises of God, for a

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generation, that's why the generations that came after him called him a patriarch, just as his son, Isaac, and grandson, Jacob were later referred to. They were all patriarchs (*Romans 9:5*). The entire Jewish nation is a nation of promise. That's what it means that they were elected by God as a nation (*Romans 11:28*). That's why the Gospel went out to them first (*John 4:24, Romans 1:17*). What all of these means is that they are custodians of the patterns of the true knowledge of God as life and glory.

The knowledge of God is an eternal thing, because God is eternal and endless. God is Almighty and what He cannot do doesn't exist, for He is the possessor of heaven and earth, and because of this, we would continue to seek Him out, search Him out, worship Him for what we see, and praise Him. This is the faithful love that God communicates to us and the manifold grace of God communicated to us.

This is what the Father communicates to us through Jesus Christ. For Jesus Christ didn't have a beginning or an ending. He had a time He was begotten but not a time He was begun. To be begotten is to transform from one reality to another reality by the power of God. It's to move from one consciousness to



another by the Will of God. When we transform and become and develop and grow, it's an expression of being begotten. All these is by the Spirit of God, who is the power of God (2 *Corinthians 3:18*). So then, when we see ourselves in Christ, we would also see that we do not have a beginning, for we were foreknown in God before the foundation of the world, and not only that, we were predestined by the orchestration of God for adoption as sons. All these are the things we identify with when we identify with Christ. They are spiritual experiences we possess in the Holy Spirit, which are all captured in the heart and thought of the Father. For all our unformed substance are captured in Him (*Psalms 139:16-17*). We must know Jesus Christ, to really be able to know ourselves. It's as we study Jesus Christ, that we discover who man was made to be, and who man has been redeemed to be, because Jesus Christ is God's life that has become our life, who wants to become our whole life. In John's words "**Jesus Christ. He is the true God and eternal life**" 1 John 5:20B. Jesus Christ is the key to God and all of the realms in God, particularly the ones that we've been allocated to. He is the key to all the Will of God, and to the Will of God for us. He is the holy and true one, who has the key of the eternal kingdom, so that when He opens, none

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can shut and when He shuts, none can open. He is the fullness of God to us bodily, and visibly.

So when we look at God as the Father of our Lord Jesus, we are seeing Him as the Father in God, the Father of divine purposes, the Father of glory, the Father of spirits, the Father of the Jews, the Father of promises and the Father of life. He is the one that we must continue to know and pursue. He is the fullness of all things in all things. He is the life.

**“For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then *the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*” 1 Corinthians 15:27-28,**

The glory of Jesus Christ was submission to the Father. What Jesus Christ loved the most was submitting to the Father day by day and second by second. That’s why He ascended to serve the Father, to present Himself to the Father (*John 20:17*), showing us that ascension with God, is often dissension with men. Men who do not know God, cannot see that abandonment to God is most holy and most precious. Men

who do not see Jesus Christ, cannot see the destiny of man. The destiny of man in himself is submission, but the destiny of man in life, is God Himself. We have an eternal destiny. It's our eternal joy to be subject to God, so that God may BE all in all. God doesn't only want to do all in all, or fill all in all, but also be all in all.

He is the Father of all true zeal. The Father of glory. Father of many expressions. He is our rest and our strength.

When we look at Jesus Christ, we literally see the person and power of God in display.

(b) **As the Father of many sons**

As we discover God as the Father of our Lord Jesus Christ, the father of all spirits that we must be subject to and live, we immediately discover Him as our own father too, once we believe in Jesus Christ, uniting with Him. Jesus said ***“In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.”*** “I have said these things to you in figures of speech. The hour is coming when

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**I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”** John 16:23-28,

The day that Jesus was speaking to his disciples about is the time they come into the revelation of God as their own father. That is the day that their prayer lives will be changed radically. They will pray, not with the energy of other men primarily but with the energy of the Father. They will be powered by the Father in them, as love and as truth. That’s the day we will start enjoying a lot of answer to prayers.

God says that as we grow, our growth is in the revelation of the Father. The secret to revelation, consecration and answers to prayer is a deep revelation of God as Father, as the provider of all, and as the all loving God. This is the focus Jesus came to show us.

No one child can exhaust the Father, or even experience the

fullness of the Father alone. For the father has many sons. We must know this. He wants us to know this. That's why Paul prayed that we may know **“what are the riches of his glorious inheritance in the saints”** Ephesians 1:18. God has deposited Himself in unique ways in the saints. He also prayed **“that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.”** Ephesians 3:17B-19. Paul prayed that we would see how great His love is, and not seek to control His love in other people's lives but simply seek to be inspired by God in other people. This love of Christ, is the love that is of the Father, its divine love, endless and overwhelming. It's this love that we continue to learn and know daily. When we drink of this love, this holy and righteous love, we are full, in a moment, which expands our capacity, and then, we are ready to drink again. This is how we continue to be filled with the fullness of God.

This being filled with God, is being filled with the Spirit (*Ephesians 5:18*). It's this that makes us strong, because God is the only true strength. The weak, are those who are weak

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in love. The purpose of strength is to help the weak, not to oppress the weak. That's why Paul said:

**“We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up. For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed you, for the glory of God.”** Romans 15:1-7,

Our walk with God is also about our love walk with the sons of God, and also with others who are yet to be sons of God. God wants to be glorified by many sons, who speak with one voice, in one faith, and knowledge. When we welcome one another, it's not a social thing but a spiritual thing, because God is resident in people, and in His many sons.

God has many sons, meaning, we, who are in Christ, are all of Christ, but we are also different. There are many sons, meaning there are diversities. Christ is a pattern, and the city, means there are many different expressions. The city has different sides of the will and counsel of God. We also have to know this deeply, and decide never to run alone, or to seek only what we can get, but to seek the unity of faith with the brethren and to run together with the brethren.

(c) **As the Father of all provision to the weak and fatherless**

**“Blessed be *the God and Father of our Lord Jesus Christ*, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ’s sufferings, so through Christ we share abundantly in comfort too. If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort. For we do not want you to be unaware,**

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**brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.”** 2 Corinthians 1:3-11,

By the “fatherless”, I simply mean the defenseless, and the weak, and the one who is suffering. God is Almighty, and His power is made perfect in weakness (*2 Corinthians 12:9-10*). When God sees people who are weak, He is eager to go there to save. Truly, **“a bruised reed he will not break, and a smoldering wick he will not quench,**

**until he brings justice to victory; and in his name the Gentiles will hope.”** Matthew 12:20-21. He loves to fight for those who are weak, in the eyes of men, especially when they trust Him alone, and not the arm of flesh. Not the systems of this world, or their own abilities, but in God alone. God loves to help the weak, He is the Father of the fatherless.



It's no surprise that those whom the Lord often calls to be His men and servants are often the weak. Look at the apostles of Jesus, they weren't called because of their educational strength or political power, they were called because of their weakness, which will make them trust in God. In Paul's words; **"For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God."** 1 Corinthians 1:26-29. God's goal is to reveal Himself in all creation, and what better way to reveal Himself if not through weak and humble vessels. Even when God chooses those who are really weak in His eyes but think they are strong in their own eyes, He often empties us of this self-strength and dependence on carnal strength, so that we can be ready to be used by Him to show forth His own glory. This was David's story too. He didn't forget where God brought him from, something that Saul and Solomon forgot.

So then, as God walks with us by His Grace, our primary

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devotion to Him is entrusting ourselves completely to Him. Trusting His presence alone to be our comfort and His power alone to be our deliverance. All our weaknesses and failures are avenues to run to Him and become more intimate with Him through treasuring Him more.

God is Almighty by Himself, we are those who need to be helped by Him, and He loves to help us, without shaming us. He loves to share His glories. He loves to lift up the lowly. He loves to help the weak, not condemn the weak. This is why He tells us to come boldly to His throne of grace.

How then, do we see this fatherhood of God play out? We see it in the way that He deals with our weaknesses.

Does He shame and shade us? Or does He help us? When we look at the experience of David on the run, we see the supernatural helping hand of the Father, in showing him love through the discipline and dealing of the Spirit in increasing his discernment and giving rebukes. God develops for us a heart after his. A heart that is always ready to receive help from the Lord.

When we read **1 Samuel 24-25**, we would see God training

David in humility through discernment, as he trained Jesus, for Jesus grew in wisdom, stature and favor with God. The kind of heart that God looks for in a man, is a perfect heart, and this God's kind of perfection in a man is not a self-righteous perfection, but substitutionary perfection. Here is what I mean. What God is looking for is not someone who has the ability to trust God every time but the person who always knows that they need God's help every time to trust God every time. This is the man after God's heart. The man who knows by spiritual discernment that without God, He is nothing, irrespective of the past things that God might have done through him (*Philippians 3:13-14*).

We make mistakes, but God is the God of love, comfort and mercies. He preserves us, many times by encouraging us or warning us of coming dangers, so that we can know Him well and reflect him accurately.

In every generation, he will continue his work with even more accurate reflections of Him, because His Will and revelation must progress, and this is why He disciplines us, so that we may share in His holiness (*Hebrews 12:10*).

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Being the God of all mercies, and comfort, He knows how to judge justly and accurately, comforting those who have suffered much, especially those who have suffered for His name sake. God uses the suffering as an opportunity to remove our confidence in the flesh, so that our confidence will be in Him alone.

There's a burden of fatherhood, and it's a deep desire for those in our charge to be well taken care of spiritually, mentally and physically. This is the Father's heart and everyone whom the Lord gives his heart will love others and carry them on their own hearts, as the levitical priests of old carried the tribes on their chests as they dressed.

### (d) **As the Father of all discipline to wayward children.**

God is not only the father in glory, in the Lord Jesus Christ, but also the father of glory, of many sons, the father by glory, helping many weak sons, but also the father with glory, training and disciplining wayward sons.

The glory of God with us is a regulator which makes us be a certain way regularly and do certain things regularly. The glory of God makes a disciple out of us, because the glory imposes

self-control on us. The glory of God doesn't allow us to take praise to ourselves, even when we share in this glory. Those who are legitimate sons of God will be disciplined by God because of the treasure they carry in their earthen vessel. Every child of God carries God within them, and because of this, we have to daily present our bodies as a living sacrifice for the holding and expression of the glory of God that we carry.

To be wayward is to be undisciplined, it's to not do the things that the glory of God inspires us to do daily. Look at the levitical priesthood, who attended to the ark of the covenant of the Lord of glory, and the temple where the ark was. They made sure there was light in the inner court always, they ensured there was always fresh bread, they ensured incense was always burning. Those outside ensured that there's always water to wash the hand before entering the temple and there's always ash to take from the brazen altar in the outer courts to the incense altar in the holy place, for the entrance into the most holy place. All these attention to the temple of God is devotion. Its priestly consecration. That's the kind of attention we are to give to our bodies, which today, are the temple of God. When we give such attention to our bodes,

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because our bodies carry the Spirit of the living God in it as believers. We are to be watchful of what enters our bodies, and our minds, and our hearts. We are to be completely choosy about what we eat and feast on. This is devotion. And as we grow in devotion, we grow in what we feed and feast on (*1 Corinthians 3:1-3*). This is how we are trained and disciplined. This is what we were sent to do by Jesus, in the great commission. He sent us to disciple the nations in the name of the Father, Son and the Spirit, so that there will be armies of God in all of the nations, enjoying and proclaiming the righteous love of the Father.

This is why God disciplines us and allows consequences for some of our bad attitudes and bad decisions. He does this, not to tear us down but to build us up. He even tells earthly parents to **“Train up a child in the way he should go; even when he is old he will not depart from it.”** Proverbs 22:6, because everyone must be moulded and formed in a particular way. The Holy Spirit said **“And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.” *It is for discipline that you***

***have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.*** Hebrews 12:5-8, the Holy Spirit is showing us that endurance is for the purpose of building stamina in us. Stamina of righteousness. And this endurance is endurance in resisting sin. The main discipline is discipline against sin, because sin is lawlessness, and we must exercise ourselves in righteousness through prayer, meditation and the likes, and we must cease to exercise ourselves in sin.

When we look at the example of Jesus, He resisted sin and disobedience, to the point of death, even death on the cross (*Philippians 2:8-9*). **“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name,”** *Philippians 2:8-9*, this means that obedience was very costly for Jesus Christ. Receiving God’s love and loving God back was very costly for Jesus. It cost Him His own life, because Jesus saw that the steadfast love of God is better than this natural life. Because of this, Jesus received the love of God, not only as something for personal enjoyment but also for public

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administration. God's promise is to bless us and make us a blessing. God wants to bestow on us His own name, and bless others through that name, in connection to us, but for the praise of His own name. He wants to make a name for Himself with our lives, and there's no other way for that to happen except through our intimate union with Him in righteousness, holiness, and prosperity, which only comes by discipline and dedication to Him.

We would often have bad attitude and take wrong actions, and make mistakes (*1 John 2:1-2*), and this doesn't make God throw us away, or remove His assignments from our lives as His legitimate children, but God will bring His hand of government on us as the advocate. God will use Jesus to discipline us through many revelations and many consecrations, so that we would be delivered from unrighteousness and from the spirits and energies of unrighteousness.

We now have to be humble and accept God's dealings to us, and still praise Him. We have to praise Him for the consequences of some of our bad attitudes and bad decisions, in humility and under the mighty hand of the Lord (*1 Peter 5:5*). This is what Eli did when he was disciplined by the Lord (*1 Samuel*



3:18), this is what Aaron did when disciplined by the Lord (*Leviticus 10:3B*), this is what Ezekiel did when disciplined by the Lord (*Ezekiel 24:18*). In the case of Ezekiel, he didn't even sin personally, but for the sin of the people, his wife was used as an illustration. God doesn't only discipline personal or intentional waywardness but He also disciplines unintentional and governmental waywardness. He prunes those who bear fruit so that they can bear more fruit (*John 15:2B*). He was pruning Ezekiel who was bearing fruit, so that he can bear more fruit of the sons of Isreal. That was the same thing with Jesus Christ. Jesus was bearing fruit, healing the sick, raising the dead, raising disciples and Jesus was pruned, allowed to be killed, so that through His death and resurrection, more fruit of sons from the gentile community can come to God.

It's by this, we know God as the Father of all discipline.

When we look at the life of David, we see many consequences of bad decisions, showing us that God is love, and God is also just, even to His children, especially those who are dear and near to Him. The true knowledge of God brings us to a place of being abandoned to Him in discipline and government, and when this pleases us, we've touched gold. This is the manual

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plane that Jesus ascended from. In His words; **“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”** Matthew 26:39. The will of the Father meant more to Jesus, than the loss or burden on him. This is real obedience, the true knowledge and love of the Father. This is what is revealed to us through Jesus Christ. This is what is revealed in the Gospel of Jesus Christ.

The Gospel is the Gospel of the glory of Christ. The Glory of the Son of God, and the Glory of the sons of God.

We can say this glory has two sides, the Lion side and the Lamb side. The Lion side is spiritual warfare, where the sons of God conquer darkness in them and outside them, through repentance, baptisms, deliverance, and resurrection. This is their dominion over darkness. This is our kingship as sons of God, But there’s a higher ministry of sons, it’s the ministry of the Lamb. This is the ministry of submission, it’s the ministry of faith, of laying on of hands, and of eternal judgements.

How? let me explain. Faith is walking in His power, laying on of hands is administering His blessings and eternal judgements is legislating His government.

This is what Jesus was doing as the Lamb, who, standing in

the throne of God, took the scroll of the eternal Will of God, because of His submission, and posture of heart, and He spent the entire book of revelation (***Revelation 6-20***), but more so, the destiny of mankind, breaking the seals of the scrolls, so that the knowledge of God can be revealed to men, directly, as the River of the water of life, after it's been revealed as fire, and they've gone through spiritual warfare, laboring to enter rest.

*What's the glory of the sons then?* It's the ability of the sons to destroy the influence of darkness, within them and outside them, and after this, humbly present themselves to God the Father as those who are ready to know and follow His Will beyond themselves, beyond what they could gain, beyond other men and what they are, beyond earth and all that's in it. This is submission.

Interestingly, the Father's Will is for exaltation of His name, His Holiness and for the prosperity of those submitted to His righteousness and holiness.

Holiness is purity, and it's the highest consecration. God is holy. Jesus is righteousness, because it's in Him that the enemy has lost his hold, and it's in Him that we come to discover the

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pleasure, passion, will and glory of God.

So then, the greatest aim of the Son, and many sons, is to reveal the Father. This means, at some point in our living and acting, we must plan to get out of the way, so that people can experience the Father themselves. This is the mind of the Son, humility. This is why Jesus ascended and sent the Holy Spirit, so that He would go, and give others the opportunity to know the Father personally, and deeply, through living by the Father on earth.

Jesus even said, *'it's expedient that I go, because if I don't go, the helper will not come'*. He said it is to our advantage if He goes. When He goes, at first we feel alone, but those are the times we begin to grow in the Spirit, as we wait, and receive grace and power by the Spirit, to become and function in the way He, Jesus, functioned. This is what reveals our glory. Our glory is to reveal the Father. Our glory then, is submission to the Father. This is how come the cross is glory (*Galatians 6:14*).

Our glory is obedience, this is why worship is obedience. It's obedience not because of what we are doing but because of whom we are doing it to. Obedience is not rooted in the actions but in the person to whom we are doing it. Obedience

is rooted in our motivations. Our intensions, our desires, our purposes and our pleasures. That's why the Bible calls us to strive for obedience, which is pure motives and pure intensions, living under the light and desire to glorify the Father.

Praise God, our Father.

We hallow your name Father.

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Abraham knew that the knowledge of God is living, and can only be reached by the wisdom of following Him, in faith (*Hebrews 11:6*). Abraham showed us that following God is a lifetime thing, and it's a heritage we pass to our children.

