

national. He promised to be Abram's God and also The God of all his descendants, both in the flesh and in the faith.

It was here that Abraham became The Father of Faith (Rom.4:11). Now there were fathers before Abraham, but their offspring were from the flesh. There was also faith before Abraham, but no Father of Faith. It was not until there was a promise to be received by faith that Abraham could be the father of it. By the same token, it was not until there was a country that George Washington could be the father of it.

But Abraham is a very unique father, in that he is both a father outwardly in the flesh and also a father inwardly of the spirit (Gal.3:7 & 29).

It is very important we understand the difference in having (or receiving) a promise and actually having what was promised. Abraham had the promises (Gen.12:3 and Heb.6:13 & 11:17) but he died, having never received that which was promised (Heb. 11:13). All the promises of God to Abraham were conditional to faith. Even that which was promised to his children in the flesh could only be received by faith. Even that which was promised to the world (Gen.12:3 and Rom.4:13) was, likewise, conditional through faith. Therefore, whether the promise related to land for the children of Israel, or to life for the children of Adam, it can only be obtained through faith ² (believing God like Abram).

A promise is not fulfilled when the oath is made. Neither is it fulfilled in the provision. A promise has

² Many teach these promises as unconditional without making a distinction between provision and possession; and therefore, imply that they may be fulfilled without faith.

The provision by God, the promiser, is unconditionally provided. But the possession by the promisee (heir) is possible only by faith (therefore conditional).

For God will make provision for the land which He promised by releasing the heirs of promise from bondage and death in Egypt to set the land before them to possess by faith (receive) and God will make provision for the life (Gen.22:14 & 18) which he has promised by a ransom release from bondage and death in Adam to set life before the world to possess by faith (which is in Christ)

been fulfilled only when that which was promised has been possessed (received)³. Meaning, that one party may make a promise but it takes two for it to be fulfilled. One party to make the promise (Gen.22:14 Jehovah - jireh) and another party to receive the promise and to possess that which was promised and provided.

Please consider the fact that a promise is made with words but a provision requires works. To keep a promise made with words requires the works of provision made by the promiser. When God provided a substitute to die for Isaac on Mt. Moriah, He promised Abraham that Jehovah would provide again on Mt. Moriah for all to see (Gen. 22:13-18). And God made a vow to Abraham (vs. 16) based on Abraham's obedience to offer his only son, that He would bless all the nations of the earth through the seed of Abraham (vs. 18). God is keeping this promise 2000 years later with a provision when His only begotten Son is born of the seed of Abraham; and was identified as God's Lamb (Gen. 22:18, John 1:19) and went to Mt. Moriah in obedience; and died a substitutionary death to redeem all the ÒIsaac'sÓ under a death sentence in Adam. This then is the works of the promiser to fulfill the words of His promise. God promised Moses and Israel deliverance from Egypt to a Land of Blessings. He kept the promise of His Word (Dabar)⁴ with his works of redemption by

³ Insights: (a) a promise is not fulfilled by the provision but by the possession, (b) there can be no possession until there is the provision, (c) God does the providing and we do the possessing, (d) one may be an heir without possession (inheritance) but all heirs in Adam already possess their inheritance (death) and from this they need to be saved; and no heirs in Christ yet possess all their inheritance.

⁴ ÒDabarÓ is the O.T Hebrew for ÒwordÓ; ÒlogosÓ is the N.T. Greek for word; and words are needed in order to make a promise. Therefore, The Logos will be made flesh (Jn. 1:14 in order to fulfill a promise made by The Dabar. The Dabar never became flesh for them to behold (to see). The Dabar made the promise that only the logos being made flesh could fulfill. In other words, the Dabar makes the audio for the Old Testament people to hear and the logos make the video for the New Testament people to see. God created the world and man by the Dabar, but now both are fallen and will be restored (or regenerated) by the logos being made flesh. Or, we could say that the Dabar creates and the Logos recreates.

his mighty power and by his works among them with His presence to lead them to their promised inheritance. In other words, God kept his promise to Abraham about the land with his works of provision of the land.

We often say that words are cheap; referring to empty promises. But that only relates to fallen mortals. God never makes a promise that He does not keep. Therefore His words are never cheap but costly.

We may ask then, has God kept His promise to Abraham to bless the world? Or, has He only kept His promise to bless the nation of Israel?

The Bible teaches that GodÓs word never fails; that God never writes a check he cannot make good. God never makes a promise with his word that His works do not provide. Therefore, we may observe the words of GodÓs mouth as well as the works of God Himself throughout the history of the Old Testament.

When the fullness of time was come, GodÓs word, the logos, was made flesh to keep and fulfill all that GodÓs word, the Dabar, had promised. Not everything that God has said is a promise, as when he spoke and said, ÒLet there be lightÓ and created the world which we now may see. When the word was made flesh and dwelt among men this was the provision of a promise which God had previously made. We now can literally, or actually, see (behold) what God has verbally said and it is marvelous in our eyes.

A promise is something God said while a provision is something God did. We may hear what God said but we may see what He does. God provided light for the world at Bethlehem and life for the world at Calvary.

In the New Testament, we may observe and literally see the word of God which previously we only heard.

What we see is glorious, for the Word made flesh (GodÓs Son) redeemed ALL the families and nations of the world from bondage and death in Adam.- It set before them freedom and life in the Second Adam. Or,

we could say the works of Christ are the greatest works ever done by God, for ChristÓs works provide for ALL and are eternal and are very costly.

The redemptive work of Christ (the logos made man) far exceeded any previous works which God His Father had done. Consider the difference in ChristÓs work of redemption and any previous work of redemption:

¥ It related to ALL, every dead person (2 Cor.5:14; and all are dead).

¥ It related to and rescued, even from the dust (John 5:25, Matt.27:52).

¥ It provides more than a salvation from, but also a translation into; from one kingdom (darkness) into another kingdom (light); from one family of man (death & Adam) into another family of God (Life & Christ) (Col.1:13).

ChristÓs work is spoken of as Óbetter thanÓ and Ómuch moreÓ. And rightly so, because all other salvation and redemption left the person with the same life that he possessed before salvation. But in Christ, there is a gift from God which is God Himself (the Holy Spirit within; eternal life).

Again, we see a greater work by Christ in His sacrificial death; for previously, there were many sacrifices at many times (often), speaking of many things. But now, in one sacrifice, He brings together and finishes Óthe manyÓ. The ÓoftenÓ becomes ÓonceÓ. The ÓmanyÓ becomes ÓoneÓ. The Passover of the first month is one with the atonement of the 7th month. The Blood which speaks of redemption also speaks of atonement. That which saves is the same as that which forgives.

E pluribus u- *out of the many, the one* (John 17:22, Eph.4:6). Many promises made, now many promises kept by one provision. Many sacrifices for many different things, now one sacrifice for everything. Many

animal sacrifices made by man, now one human sacrifice made by God.

The many, the often and the different, now become the one, the once and the same forever. The often shed and sprinkled blood of animals, now the once shed and sprinkled blood of a human. What animal blood could not do is now accomplished by human blood.⁵

Consider the many reasons and events where the blood of animals was shed and sprinkled:

___ ¥ It would obtain Redemption as seen in Ex. 12:3.

___ ¥ It would seal a covenant as seen in Ex. 24:8.

___ ¥ It was sprinkled for atonement in Lev. 17:11.

___ ¥ It was a Gift Offering of thanks to God in Lev. 22:17.

____ Now compare the shedding and sprinkling of human blood (Jn. 1:29) as provided by God and not by man.

Animal sacrifices will now cease because God has made a gift offering for man (Jn. 3:16) with human blood to take away the death which sin brought into the world (Rom. 5:12) and abolish (2 Tim. 1:10) it's wage (Rom. 6:23) forever. This blood of God obtained an eternal redemption (Heb. 9:12) and sealed an everlasting Covenant and provided continual atonement (1 Jn. 1:7). This one sacrifice by God accomplished all and more than the many by mankind and left a finished work of sacrifice for which man can only be thankful (Heb. 13:15).

The Redemption which had been by animal blood to obtain an earthly temporal salvation for the body now

becomes redemption by human blood to obtain an eternal spiritual salvation for the soul⁶

The redemption and salvation which related to temporal earthly life and land now relates to eternal spiritual life and heaven.

The redemption and salvation which had only been good news and glad tidings for individuals and families and nations now becomes universal for the whole world and therefore a gospel for everyone to believe and a gift for all believers to receive.

That which was good news to a few becomes good news for all because the fallen nation is not all that shall be restored rather the restoration of all things when all things are made new.

The animal blood sprinkled down in Egypt on the door post where the slaves lived in bondage becomes Adamic blood sprinkled up in Heaven on the mercy seat within the veil where the redeemed now live to serve God in freedom.

The redemption which saved Israel out of Egypt became the redemption which saves the world out of Adam. The blood sprinkled for the redemption of A nation becomes the blood sprinkled for the redemption of EVERY nation (Gen. 12:3) The blood of sprinkling with blessings FOR A NATION in the land becomes the blood of sprinkling with blessings FOR THE WORLD in life.

We see then how a promise can be good news, but how MUCH MORE AND BETTER THAN is the provision of that which has been promised. God made many promises, some which He fulfilled, others which His Son fulfilled.

God had promised that the seed of the woman (Gen.3:15) would restore mankind from the fall.

⁵ Human blood and animal blood do not support the same kind (species) of life. Neither does the blood of an Adam as originally created carry the same kind of life as a fallen mortal. When animal blood is shed then animal life is lost. When mortal blood is shed then Mortal life is lost. When Adamic blood is shed then Adamic life is lost. When Adam fell in the garden he did not lose mortal life, rather mortal life is what he got from the fall. Only two Adams ever possessed true human blood and therefore were capable of sacrificing true human life.

⁶ The soul is the union of spirit and body and the redemption in Christ is for both though not at the same time. No animal blood ever regenerated the spirit or the body or purchased a gift for the world.

Jesus. This Good News of God's grace to forgive sin has been revealed by God throughout His Word (Isaiah 1:18). But His faithfulness to keep His promises and to bless all the families of the earth (Gen. 12:3) through The Seed of the Woman (Gen. 3:15) and to provide a gift from God to any and all who believe in order that they may pass from DEATH in Adam to LIFE in Christ was never a gift until purchased by Christ in His death.

The sinner could always confess his sins and come to God through a contrite heart and receive forgiveness, but never before could a dead man in Adam come to Christ and receive eternal life.

Forgiveness has always been provided by God to a repentant sinner, but Life was never provided by God until Jesus paid the ransom (wage) on Death.

Forgiveness was always good news to those who had sinned, but now life is good news for all who are dead (John 10:10).

Consider the difference in FORGIVENESS which has no price or cost and REDEMPTION and SALVATION which may cost another to provide.

Wherever there is forgiveness proclaimed and given by God there is a required condition to be met by the individual heart which brought on the need to be forgiven. Any and all who need forgiveness have personally brought this need upon themselves by an act of their own will, but one may need saving and redeeming from the action of others, even from nature itself. So when FORGIVENESS is needed the cause is always from within, but when REDEMPTION and SALVATION are needed the cause may be from without, having nothing to do with the actions and behavior of the one needing to be saved.

In REDEMPTION a price may be required as a RANSOM for a RELEASE and even if the price was silver or gold it would have to be paid by another when it related to the dead, as with the Kinsman

Redeemer. In REDEMPTION the living may pay the price of ransom for the dead and the price may be corruptible things like silver and gold as with Boaz, but in redemption by Christ the living pay for the dead with Life which comes from God. In forgiveness there is no ransom payment because the release comes from the mercy of another due to repentance, not ransom.

We see in Christ the ability to save the world from Adam's fall because He possessed the life in His blood which Adam lost when he ate from The Tree of Death. He claimed that the reason for His birth was to give His life as a ransom which He did at Moriah where God had promised Abraham to provide a Lamb, instead of a ram which John the Baptist identified as Jesus (John 1:29) and which Paul declared as having fulfilled God's promise to Abraham (Gal. 3).

Abraham saw God provide a RAM for the release of Isaac his son and spoke of the day when it would be seen at Moriah that God would provide a LAMB for the release of the condemned and dead in Adam. This is exactly what Paul says took place when Christ was crucified on Mt. Moriah. Paul's Gospel to the Gentiles as well as Jews was in the cross at Moriah:

¥ Where The Lamb died for the dead, which of course is for ALL (not just Jews)...

¥ Where a ransom was paid by the Living for the Dead...

¥ Where The Blood was shed by a second Adam equivalent to the blood of the first Adam before it was corrupted...

¥ Where God spared not His only begotten promised Son, but freely gave Him up to pay the ransom price for us all. Consider how MUCH MORE and BETTER THAN are the glad tidings from The Cross at Moriah...

¥ Where Jesus died proclaiming Òit is paid in fullÓ (finished)...

