

Episode 10 (Exposé 18): Which One is the Father? (Part 1)

Anchor Lady: Hello everyone. This is Exposé 247 where we turn the light on Christ. We've been doing this long series on the Prodigal Father and I know you've been joining us. And for those who are just starting, I'm sure you have a lot of things to learn, a lot of things to look back. So we are continuing from where we stopped last week. And if you do remember, we were exploring the nature of the Father. We were over with the younger son and so we are talking about the Father. I believe there's still more to talk about the Father, there's still some depth that we have to dig and explore further. So today, would you want to start to remind the people where we stopped or you want to go in fully into exploration of this Father—who the Father is—the nature of the Father?

Peter: Yeah, viewers all over the world, we've been looking at this Prodigal Father series for quite some time and we are trusting the Spirit of Grace to expose things to us. Now, before we actually delve into deeper things today, I just want to bring our attention to this Luke 15 Parable of Jesus Christ. I mean, if you notice, if you read from the beginning, you would understand the purpose of the parable by looking at the reason why it was spoken. Right in verse 1, which is, I mean, if you look at the Prodigal Father series, when we were, I mean, young and we were learning the Bible, the reason why people talk about this story is majorly because they wanna show you what actually happens when someone is disobedient or does not walk in the will of God. But it's amazing to me that the reason why Jesus actually spoke this parable was because He wanted to let the Pharisees and the Scribes to understand that they were not seeing the Father the way He should be seen because the foundation of the parable was that they were surprised that Jesus was walking with publicans and sinners

Anchor Lady: yeah...

Peter: And they were surprised that why would you do that? And the Bible says that Jesus spoke a parable to that effect. So it means that the purpose, the reason behind the Prodigal Father story was because Jesus wanted to tell the scribes and the Pharisees that they were not seeing the Father the way they should see Him. That was the reason; see, everything else you see in the story was just pretty much an offshoot. So the foundation of the story was about, Jesus wanted to make them know they were not seeing the Father the way they should see Him. So as long as we know, that was the reason for the story, it helps us to interpret the whole story line of the Prodigal Father series.

Anchor Lady: And I think that, that's the what Exposé has always been about, we say *Turning the light on Christ*, you know... Sometimes, we really need to have the full blame to really know who the Father is. If you are thinking knowing the Father, how important that is, you can imagine those disciples who had been with Jesus walking with Jesus, saying, "*Show Us The Father and it will be sufficient for us.*" So it's a crucial thing we are doing, especially this series and today's series about who the Father is. Those who have been with Jesus for a while, they still want to know Who the Father is.

Peter: See, there is something you just talked about and I think before we go further today, it's good we make that point known. You see, the scripture says in John 17, *"this is life eternal, this is life eternal, this is eternal Life, this Jesus Whom You have sent."* The life of God—God's eternal life—is unveiled, is revealed, is released on the premise of knowing who the Father is. So it means to the degree a Christian or anyone at all on the planet can know who the Father is—the true nature of the Father—to that degree are they able to possess eternal life. The goal of this Exposé is not to unveil to us what is life eternal, but to...we can talk about the fact that this is the very essence of what makes God, God—the very life of God. And the scriptures tell us in John 17 that the very life of God, the very substance of God comes on the premise of knowing the Father. So it wasn't amazing that Jesus took the time to use this parable to show us the Father.

Anchor Lady: And I can assure our viewers that are just like the disciples—if they get to know who the Father is, it will really be sufficient for you.

Peter: It's life! It, it, it's life! That is what life is.

Anchor Lady: ...and it will be sufficient for you. And that will solve puzzles and all the questions and you will be fine, just fine.

Peter: That is what life is.

Anchor Lady: And so, that's what we are going to use this series today to explore more about the Father, knowing that that's what life is.

Peter: That's life. And so today, we're just looking at the subtitle, *Which One is the Father?* Because if you noticed, when the younger son—that's where we ended last time—actually began to make his way home, the scripture tells us that the Father ran towards him to welcome him. And, see, for those of us who are at the moment in the 21st century after Jesus has come and died and resurrected, this might not be something serious for us to understand. But for the Pharisees and the scribes who listen to Jesus speaking this parable about the Father that was completely welcoming a son who has wasted His resources, and the Father was looking out for him, this story line is scandalous, completely scandalous. It was a scandal. Because to them, they had a picture of the Father—they had a picture of Who God should be. Because the God they knew, the God of the Pharisees, or the scribes, or the God of the Jews as at this time before Jesus came was a God of retribution; was a God that says *if you do good, you will get good, if you do bad, you will get bad from me as God.* So if the Father in the story of Jesus was all out looking for a son who has wasted His resources and wasted His inheritance and has hurt the Father and the Father was still all-out looking for Him, to be hearers of Jesus' parable, it was completely scandalous. And the big question that we are exploring today on Exposé is *Which One is The Father?* Which one? Which one is the true Father? Is it the Father Who actually says that *If you do right, I will treat you right; if you do wrong, I will treat you wrong.* Is that the true Father? Or is it the Father that was all out waiting for the son even though the son had wasted His resources? The Big question is which one is the Father? Because, see, we could

sit down here today and begin to blame the Pharisees and say *Why are the Pharisees so hard-hearted? Why are they not loving?* We could look at this and explore this but the fact is the Pharisees and the Scribes, they related with God on the basis of their understanding. Now, so, today on Exposé We are going to figure out this thing. Which one is the Father? Now, before we actually look at which one is the Father, we need to talk about something. How would God, I mean, if you are a student of history of the Bible, you will understand that God related with humanity at different dispensations with different approaches as at when needed and based on what needs to be done at every time. Now, if you noticed, we don't have time to go through extensive scriptures, but I wanna say to you, in Romans chapter 5, if you take time to read it, you know, verse 12, 13, 14, the Bible did say to us that from Adam to Moses—we all know that the Law came through Moses—before Moses, there was no Law. So right from the time of Adam to Moses, there was no Law, but the Bible tells us in Romans 5, verse 12 to verse 14, that even though, there was no Law, nevertheless, sin reigned unto death. So it means, and the Bible says where there was no Law, there was no imputation of sin. Sin was not counted. God wasn't counting sin against people. It means, for example, I'll give an example: Adam, I mean, Abraham married his half-sister. This was before the Law. Now, if you married your half-sister during the time of the Law according to Leviticus chapter 18 during the time of the Law, you'd be dealt with. You cannot marry your blood relation according to Leviticus 18. Now, there were some things Abraham did and God said nothing about. If Abraham had done this beyond Moses after the Law, God was going to hold him responsible. Look at what happened to Abraham as well, Abraham lied against Sarah, his wife, and yet though Abraham lied to the king Abimelech, what happened? God was still saying that Abraham was a prophet and they should pray for the king. Now, what I'm trying to tell you, from Adam all the way to Moses, men did a lot of things and God did not count it against men, why? Because the Law did not start until Moses. Now, what we are trying to say is that though the Law did not start until Moses, people were still getting the effect of sin—

Anchor Lady:the consequence...

Peter:the consequence of sin was there since Adam to Moses but God wasn't counting it against men. So it was from Moses up to Jesus that God began to count sin and hold men responsible for the sin they have committed. So you might look at it this way: sin had two effects: it's one thing that people sin and they have the consequences of sin; it's a whole different thing that God is against the person who committed the sin for doing the wrong thing—so those are two different things. But all we know about God is the only season, the only dispensation that God counted sin against men was from Moses right until Jesus. Now, the question you want to ask me is what happened beyond Jesus? Now, the Bible says in 2 Corinthians chapter 5 that *God was in Christ...*

Anchor Lady:...reconciling...

Peter:...reconciling the world unto Himself, not counting the sin of men against them anymore!

Anchor Lady:...anymore!

Peter: So it means that right from the time of Jesus, right from the time of Christ, the Bible says God decided not to count the sin of men against them anymore. Now the question you wanna ask me is this, *Is the Father changing? Is God changing His character? Is God changing His personality?* I will say 'no' because the bible says in Hebrews 13:8 that *Jesus is the same yesterday, today and forevermore*. God is not changing like shifting shadows. See, a times when people teach the Grace of God, that's the problem with some teachings on Grace because people think that when you teach on Grace, you are simply saying that God is sloppy; you are simply saying that God doesn't hold sin as a very serious thing, or you are simply saying that God is condoning sin—that's not Grace! What we are simply saying—in fact, if you understand what Grace is, you'll understand that the true creature of Grace or someone that is living under Grace understands that the standards of God under Grace are very high

Anchor Lady: higher than the Law, the time of the Law.

Peter: Do you know the problems with the Pharisees? The Pharisees knew God's standard. And because the standard of God was very high, they had to circumvent it and live hypocritically...

Anchor Lady:...yes...and bring it to the level that they can...

Peter: So, they bring the Law down to the level they can handle. That was the problem with the Pharisees. They bring the level of God down to something they can manage. That's why we see—

Anchor Lady: They customise it for themselves...

Peter: That's why when you see that the Law says you have no right to, you know, your land or your sheep, or whatever, do not do it on the Sabbath, and you see the Pharisees, if their sheep falls into the well on the Sabbath day, they still go around to rescue their sheep even though they are expected to do nothing on the Sabbath day. So they kept on circumventing the Law because they knew the standard was so high!

Anchor Lady: And that is—we still have it during the days today, people that are still holding to the other things of the Law (i.e. tithe and everything) but the other Levitical Laws, they don't. But because maybe they find that one is easier...

Peter: Well, I've seen people who are advocating that the reason why, for us to live a righteous life as Christians, we have to keep every single Law of God. We have to keep the Law, the ten commandments and all these and that and you need to... in fact, people are advocating that the ten commandments should be put, I mean, I've seen people in some countries, in some states in the world... people are carrying placards and saying they are not happy that the ten commandments had been taken away from the City Schools, that the government should put the ten commandments there, that with the ten commandments, we'll live righteous... people are saying that. And what people forget about the Law is most people who advocate the Law

are experts in bringing it down to their level, so it is what they can keep that they regard as the Law.

Anchor Lady:What they are comfortable with...

Peter:What they are comfortable with...what they cannot keep—

Anchor Lady:...or profitable for them

Peter:What they cannot keep, they circumvent it. That is the problem of the Pharisees. A true teaching of Grace does not undermine God's holiness. But what the teaching of Grace says is simple: God's standard is too high—no man can keep it. You see, the problem with the Pharisees was they claim they could keep it—and that was why they had a problem with Christ. So, Grace says God's holiness, God's standard of righteousness is too high that if you claim you can keep it, you must be a hypocrite.

Anchor Lady:Yeah, if I...I don't want to cut you short there, but while you were talking, I just remembered what Apostle Paul was saying that the Law is good if it is used lawfully. And nobody...no good person...nobody uses the Law better than Jesus Christ Himself. He knows how to... You know the young, rich ruler?

Peter:hmmm!

Anchor Lady:He...he.....That's the way to use the Law. He was trying to show that he has been fulfilling all the Laws and Jesus brought him to his size. And you see the same standard, Jesus met some other rich people; he met the Joseph and...he never told, Jesus never told any of them to go and sell... But for this man, because he thought that he had been keeping the Law, he said *all these I have kept all my years...*

Peter:There are...there are...

Anchor Lady:...and God showed him that nobody, nobody in the flesh can keep that Law...

Peter:Oh my God!

Anchor Lady:It's only Christ that can keep it.

Peter:Do you know the reason why some people think themselves being in God's good books? This is the reason, the reason some people think they can live holy or they can meet the standards of God or why the Pharisees thought so is simple: because people compare themselves to themselves.

Anchor Lady:...to others...

Peter:They compare themselves to others. I mean, for example, if somebody says, *I'm honest, I'm perfect, I'm pure, I'm righteous, I'm living good...* They reason they are saying that is because they are comparing themselves...

Anchor Lady:...to some other people...

Peter:...to their neighbour or someone and is, *I'm not like that person*. Have you noticed that when Jesus spoke a parable about...the...the Pharisee who went to the temple and a sinner, if you notice what the Pharisee, the prayer...the publican, sorry, when they went to the temple... Jesus said...that...the Pharisee, sorry... the Pharisee said, *I fast three times... I mean, I pray and all that... I'm not like this sinner...* Now, if you notice, the reason why he said he's not like the sinner, the publican is because, the reason why he thinks he's holy or the reason why he thought he was a righteous person, or better was because he was comparing himself to the sinner or to the publican...

Anchor Lady:...to another person.

Peter:This is the good thing they are holding, and that's why the Bible simply tells us when it comes to the matter of this holiness or righteousness... there's something so critical there. It says *All have sinned and come short*—not of your neighbour; you didn't come short of your friend, you didn't come short of your church brethren. It said, *All have sinned and come short of the glory of God*. Jesus is the glory of God. It means every person on the planet is being compared with Jesus. God wouldn't compare you to your family or because you think you are not like the terrorist or you think you're not like the prostitute or you think you are not like the this and that. God doesn't use that kind of standard; everyone is compared to the glory of God and the Bible says to us...

Anchor Lady:all have sinned...

Peter:...compared to God's glory—Who is Jesus—everyone has sinned...

Anchor Lady:...and fallen short

Peter:...everyone has fallen short...

Anchor Lady:below the cut off...

Peter:...if we use Jesus as the standard because He is the glory of God. So, the fact is the reason why Jesus was very hard on the Pharisees, the reason He was very hard on the Ph—I mean, was very soft on the sinners was simple: Because the Pharisees claim they could do the impossible...because the Pharisees were claiming they could achieve the impossible. Jesus said, well, you guys are liars, because by the standard that God has set, you cannot keep it, so if you claim that you could keep it, you must be a hypocrite. And that was the whole thing. So...

Anchor Lady:That's the aspect of the Father the Pharisee knew...

Peter:So from Moses, all the way to Jesus, the reason why the Law was given was to stop the mouth of every man...

Anchor Lady: ...to frustrate...

Peter: ...that's why the Bible says that the Law was given so that every mouth be stopped...everyone who thinks, *Well, I can do it, I'm not that bad, I think I'm not that...*

Anchor Lady: *I can manage...*

Peter: *I can manage with God's standard, I'm not that bad as people think I am... I think I can do this.* Now, so that people like that, their mouth can be stopped—that's why Jesus gave the Law. So that all can be included on the scene...

Anchor Lady: ...and everyone will reach out for Grace.

Peter: ...so that all we know that there's no way you can do it. So you've got to understand the reason why the motivation for the Law being given. So the Law was never given to make anybody righteous. The Law was never given to make anybody perfect. So if we, in our generation—if we as Christians are trying to use the Law for the reason it wasn't given, we are making a big mistake. I want to read something to our viewers. I mean, I want to read something. If you reach out to 1 Timothy... I'm gonna read that, we need to read that; it's so important. I think errm, if we read 1 Timothy...verse...errm...Chapter 3...from verse 18, I think...if we look at that. Okay, I think, chapter 1. 1 Timothy chapter 1 verse 9, if you can read that

Anchor Lady: *"knowing this that the Law was not made for a righteous man..."*

Peter: Now, the key thing is this: if you believe that you are the righteousness of God in Christ Jesus, 1 Timothy 1:9 says listen, the Law was not made for a righteous man. The Law was never made for a righteous man, who was it made for?

Anchor Lady: *"...but for the lawless and disobedient..."*

Peter: Okay, I think before we read that, let's backtrack to verse 8. What does it say in 1 Timothy chapter 1 verse 8?

Anchor Lady: *"But we know that the Law is good..."*

Peter: We know that the Law is good...the Law is very good...

Anchor Lady: *"...if a man uses it lawfully..."*

Peter: If a man uses the Law, lawfully. So the Bible says God's Law, I mean the commandments—whether you call it the first ten commandments or you call it the ceremonial Laws, whatever you call it, it says it is good but it says we have to watch it; we have to use it—how does it say we have to use it?

Anchor Lady: Lawfully.

Peter: Lawfully. That means there's a way we can use the Law. Now, no one uses the Law as much as Jesus did. This is why, I've seen... see, I've had conversations with Christians, and people are really confused about Jesus in the Gospels. The...we are so confused about Christ in the gospels, and the reason is this: There are times in the Gospels that we misunderstand Him because there are times He's speaking and He's using the Law... Now...and He's using the Law, lawfully. For example, you were talking about the story of the rich young ruler.

Anchor Lady: Yes...

Peter: Now, the rich young ruler came to Jesus and said, well, *what must I do...* Watch the word, *What must I do*—that's the problem. What do I do? What again do I need to perform?

Anchor Lady: ...Can I come up with the next...?

Peter: What's the next performance? *What can I do to gain life eternal?* And when he came to Jesus with that mentality, Jesus said, Okay, here comes a man who wants to know what to do, no problem. I'll give him the dose of the Law. That's why Jesus said *Go and sell everything and give it to the poor.* And you wonder, is Jesus trying to say that you need to give all your belonging to the poor to become saved? That is how it looked on a casual reading, and that doesn't make sense if we know that today we are not saved because we gave everything to the poor; we are saved because we believe in Jesus. So why would Jesus tell a man that the only way for him to gain life eternal was for him to sell everything? It was because the man came to Jesus on the basis of performance and Jesus gave him the dose of the Law. And that's why the Bible says in 1 Timothy 1:8-9, *The Law is good but we need to use the Law...*

Anchor Lady: lawfully!

Peter: ...rightly. So Jesus used the Law rightly. He told him, *Well, you have one more thing to do...* And I'm telling you, if that rich young ruler went ahead and gave everything to the poor, sold everything and gave it to the poor, Jesus would have gone ahead to raise the bar again and say *Well, this time around, there's one more thing for you to do...* until the man crashes. That's the point. See, the Bible says the Law was given for men to crash down, for men to say, *I cannot keep this, I give up. Just give me something else. Give me Grace, give me Grace.* And this is the reason the Law was given—to stop the mouth of everyman. And, you see, listen, if you as a Christian is using the Law on yourself, you are taking another man's medicine. The Bible says the Law was not made for a righteous man; it was made for who?

Anchor Lady: ...for the lawless...

Peter: ...for the Lawless. Who again?

Anchor Lady: ...disobedient...

Peter: ...disobedient...

Anchor Lady: ...for the ungodly...

Peter:...for the ungodly...

Anchor Lady:...*and for sinners...*

Peter:...and for sinners. So the Bible says—

Anchor Lady:...*for the unholy...*

Peter:...for the unholy...

Anchor Lady:...*and profane...and murderers of father and murderers of mother...*

Peter:It goes on and on, the Law was never made for a righteous man. If you are the righteousness of God in Christ Jesus, the Law is not yours. Don't take somebody else's medicine. Now, from Adam to Moses there was no Law. And from Moses to Jesus, the Law was given. And as we said, the reason for it was not to be kept, but for it to make men to crash down and to cry out for Christ—for Grace. And it means the only dispensation that God enacted the Law was from Moses right up to Jesus. Now, you know what's amazing? We read—2 Corinthians 5 says *God was in Christ reconciling the world to Himself, not imputing...not counting...their sins against them anymore.* It means, right from Christ, right from Jesus, the Bible says God wasn't imputing the sins of men against them anymore. Now, the big question is, what happens to the sins of men? Is God sloppy on sin? Is God weak on sin? Is God condoning sin? No. God is the same yesterday, today and forever more. He's not condoning sin. All He did was...that's why Bible mentioned Christ in that 2 Corinthians 5—all He did was, He made Christ pay for the sins of the world. God put His anger on Christ. God made Him sin Who was—Who knew no sin, can you see that? It means that what God did was made Himself to be the One responsible for the sins of the world. And this is why right from Christ, the Bible tells us that from then on, God wasn't counting men's sins against them anymore. So the question is what's the true nature of the Father? So the only time that nature changed (not really) was because there was a suspension from Moses up to Jesus and it's amazing to me that if you do the Maths and you break down the dispensation of God dealing with humanity to three: From Adam to Moses, From Moses to Jesus, and From Jesus till Today, it's amazing to me that only time the Law came into effect was one out of the three and it seems that that one out of three which is what? From Moses to Jesus is the one that people tend to want to hold on to a lot, and it's amazing we don't know why. But if I may say this, I mean, before you say something else, is, if you ask me the question, *Why is it that people have a wrong picture of the true nature of the Father?* Now, the irony is *Because of the Bible.* I mean, the Bible seems to be the reason why people have a wrong picture of the nature of the Father. And the Bible says we have to rightly divide the Word of Truth as a Workman who needed not to be ashamed...

Anchor Lady:I envisage that this will be a problem that we are exploring the nature of the Father to even go back to show the true features of the, who is the Father out of the two as we go...

Peter:Yeah, I mean, the, the...the...the...

Anchor Lady:...let's go further...and further...and further...to bring it back

Peter:What we're trying to...What we are trying to say is, humanity has a misconception of the Father. And why? Just because of the interception period between what? Moses ...and what? Jesus...

Anchor Lady:I just hope that our viewers will be able to understand that there is just only one Father. So...

Peter:There's only one Father...

Anchor Lady:So the question of *Who is the Father? Which One is the Better Father?* Does not...if people really understand. There is only one Father, but the workings during those dispensations differ...

Peter:From Moses, from Moses to Jesus, it was a matter of a contract, and that's why it's called the Old Covenant—

Anchor Lady: ...the Old Contract

Peter:...the Old Contract. That's why the Bible says from Moses to Jesus was to deal with Israel based on a contract. Now, there's an example I'll like to give which is very important. Now, if you think of a man that works in, let's pick a soldier who works in the US Army for example or whether the British Army. Now, if this man has a contract with the government of his country to go to war to fight enemies. Now, if he goes to war and fight and shoot people dead and kills the enemy and whatever he does and erm, this man then comes back home—and we've seen the pictures, we've seen videos, we've seen it happen that some of them are the most loving people you can ever see. You see them with their family, with their children, in fact, some of them, by the time they are back home, they are very loving, they are very...

Anchor Lady:...community supportive...

Peter:Some of them support their community... They support the weak, and then you cannot simply reconcile in your mind how the same person was the one shooting the...

Anchor Lady:...some months back...

Peter:...armoury and all that some weeks back in killing people and shedding blood. I mean, can you reconcile that in your head? Now, why? This man is loving. Shooting and killing people is not his true nature. All he has done is to enact and carry out the Laws of the contract of his engagement as a soldier on the battle field. Now, what we are trying to tell you today is that from Moses right up to Jesus, we understand that God dealt with Israel on the basis of the contract of the whole covenant. That's one of the reasons why the old covenant had to be done away with—one of the reasons why it had to be abolished was it was covering up the true nature of the Father.

Anchor Lady: And if I may want to bring in this verse, if we are rounding up—I know this nature of the Father, I think we are still going to explore it next week; but I just want to bring in this Luke 4:18 to it. For Christ, trying to tell them the nature of the Father as eh...workings...the workings in the dispensations, He said *"now..."* I remember quoting it last week but we didn't go far into it. When He was quoting that Isaiah, if we look at that, the Isaiah, the verse, it was talking about 'the day of Vengeance' was part of the Mission Statement. But while Jesus was there, Jesus was saying, *No*. He omitted that day of vengeance because in that dispensation, the day of vengeance is not the time for that now. So we just hope our viewers will understand this and know the nature of the Father so that they would not be confused about it. And that was the confusion of the Pharisees, they got confused about that, and Jesus had to bring the parable of the Prodigal Father in to talk about the Father and see how the Father will react and respond, which is quite different from what they were expecting. So viewers, I hope next week you will continue with us on the journey of the Pro—there's still too many things to scratch, to scratch, to scratch in this story. So we hope to see you next week where we continue with this series. So we want to say, bye. Keep exploring the nature of the Father. So bye

Peter:Byeee. God bless you

Anchor Lady:God bless you.

Peter:Yeah.

