

Episode 11 (Exposé 19): Which One is the Father? (Part 2)

Anchor Lady: Hello everyone. This is Exposé 247 where we turn the light on Christ. We are here again and we are on this series—the Prodigal Father Series. So, I hope you people are connecting with us from all over the world to continue this series we’ve started. So, Peter is here as usual to welcome you. In case you are just joining us for the first time, in case you don’t know what this is all about...

Peter: Hi everyone... thank you again for joining us on this new series of Exposé where we’ve been exploring the prodigal father series. Thank you for being with us. And today, we hope to make progress with this.

Anchor Lady: Yes, we want to say we are almost like two-thirds of this story. We’ve seen the younger brother... we’ve seen the... we are now at the Father. I think we are concluding the concluding part of the Father to explore the Father and to make us and all our audience know who the Father is and to resolve every confusion... every...every identity crisis that people might have about the Father. If you remember last week, we were talking about which one is the Father? We see the old testament expression, reflection of what people make of the Father and we see the new testament. So there’s a bit of people not understanding which exactly is the Father. So we hope this week, today especially, we will continue from where we stopped so we can really really turn the light—we are turning the light today on the Father. Just like we did last week, so to know so that we can clear every doubt about who the Father really is... as you know that the identity of the Father is very very important—it’s an important question that needs to be answered all of the time. We cannot just gloss over it. You see, the disciples, like we said the other day, they said “*Show us the Father*” so we really need to know... The image of the Father must be clear to us. So will you continue from that?

Peter: Yeah. You see last episode, if you were with us, we actually began to contrast which one is the Father and we made some very important points that the very reason why some Christians are confused about the true nature of the Father ironically is because of the Bible—which is a very strange thing to say... How can the Bible become the reason why some Christians don’t know who the Father is? And...we made some points and em, we’ve seen how God related with people right from the time of creation—from Adam—and right up to now. And it’s very important that we as people know who the true nature of the Father is before we can actually enjoy the benefits of the Cross. The Bible says “*Can two walk together unless they agree? They agree*” But before we carry on with today’s episode, I want you to have a think about one thing. Errm, when Satan was gonna attack humanity, when the enemy of our soul was gonna come in right in the garden of Eden, you would notice that Satan did not—I begin to meditate about the kind of attack that Satan had on Adam and Eve... how the serpent deceived them... and you are wondering, if Satan was gonna come down, what method or what way was he gonna actually use to achieve a way of turning humanity against its maker. And Satan thought...I mean through the old serpent, he thought that the most effective

method to actually get men or women or humanity to lose out favour with God was to attack the way they viewed God. That was...and if you think what we are doing on this episode is not that critical, have a think about the devil think it's important. Because, what did he tell Adam and Eve? He actually tried to distort God. He told them—Satan said, *God knows that the day you eat of this fruit, you will what? Become like God knowing between good and evil.* So, in essence, the devil was trying to say, *you know what? You cannot actually trust Him* or, in essence he was trying to change how they viewed God... that God wasn't actually thinking the best of them... God actually has a plan for them not to have the best. So Satan thinks that was gonna be the most effective attack—to change how Adam and Eve viewed God and it's the same attack the devil has up till today—to change, to actually distort, to attack how we view who the Father really is and the devil thinks that's the most effective attack on the souls of people. And that's the reason why we are studying that on Exposé.

Now, today, we're going to carry on. You see, last week, we contrasted that the reason why the Jews and the Pharisees were really surprised at this parable of Jesus is one thing. They saw the Father going all out for the son and it's a bit surprising. Why? Because they have a view of who the Father is and the view was, if you did something right, the Father would actually favour you and if you did something wrong, you would lose out of the favour from the Father. So the parable of Jesus was a complete revolution and there's one thing that comes to heart... If you think about when Jesus was walking on the planet for the three and a half years of his ministry, there was a time they were going to preach somewhere and they didn't allow them to preach in that town. Remember the story? The sons of Banerjees—the sons of thunder... They were going to preach in a town and people were not going to allow them to preach...and James and John actually told Jesus, let us call down fire on this people for trying to resist the spread of the gospel. And you know what Jesus said? Jesus said to them—James and John—He said *"You don't know the kind of Spirit you are made of."* Now, here was Jesus showing up and confusing people as it were about who really is God? Who really is the father? Because they expected...these ain't men... you see, the Jews are the people that actually, Jesus was part of when He was born. They actually had a view about what the Father should be like—

Anchor Lady: I think that those sons, I think they remembered the Elijah story, where the consuming fire—

Peter: yeah, the consuming fire! The God who doesn't mess around, the God who actually, you know, He is good if you are good to Him and He can actually show you His anger side if you mess about with Him—

Anchor Lady: They remember the plagues, they remember—

Peter: And all these things... and Jesus then comes on the scene and begins to represent to people what the Father should be and it seems a bit of a contrast to what people were used to and that's why when James and John told Jesus, *let's call down fire on this people...at least they are resisting the Gospel...* and Jesus said *You don't know the kind of Spirit you are made of...* And

does it not apply to a lot of us today, that do we really know the kind of spirit—do we know the kind of the spirit of the Father? Do we know what it is? Do we understand it? I mean, so many people don't know what it is. And Jesus said to them, *You don't know the kind of spirit you are made of*. For example, I mean, I'll give an example... There are some people who believe today that God is all—I mean, I'd seen people talk about the fact that if a nation offends God, that God is all out to destroy that nation—I see people saying that. And I see Jesus saying John 3. He said *Do not think I've come to condemn the world*. That's what the Bible says. Jesus said, I did not come to condemn the world that through me, the world might be saved. God did not send His Son to condemn the world. And I think we have to really understand this contrast and one thing that we said last time before we carry on today is we did say the reason why we have this strange view about God was the transition period of the Law which was about 2,000 years. The whole of the dealings of God with humanity was broken down into 3: From Adam to Moses before the Law, and from Moses to Jesus when the Law was in effect and from Jesus till now. And what we did say is was that from Adam to Moses, there was no law...and God wasn't counting the sin of men against them. Of course, Romans chapter 5 did say to us that people were still dying because of the effect of sin—

Anchor Lady:and its consequences—

Peter: But it was not because God was counting the sin of men against them from Adam to Moses. The only time God began to count sin against men was from Moses up to Jesus and the reason was obvious... it was because people didn't know, they were as sinful as they were. So, God wanted men to know how exceedingly sinful they were and that's why God brought the law into effect... and the Law was a contract for that period and the Bible says in 2 Corinthians 5 again...that God was in Christ reconciling the world to Himself, not counting the sin of men against them anymore. So right from the time of Jesus, we did say that God decided to make His own Son to become sin. So, that means the anger of God against sin, the retribution of God against sin, God's righteous demand against sin; God put it all on Jesus. The book of Isaiah chapter 53 says *All of us like sheep have gone astray...* It said *God has laid upon Him—that's Jesus—the iniquity of us all!*

Anchor Lady: All!

Peter: It means that whatever anger God has against sin, whatever thing that God is offended with sin, whatever thing that is in the mind of God to make sin to pay for, the Bible says that God has laid it upon Jesus. He has laid upon Him—the lamb of God—the iniquity—the sin of us all—He has laid it all upon Jesus. Now, the question then is this: *If God has laid the iniquity of us all on Jesus, what is God laying against us? NOTHING!* That's it! And that is why in the story of the Prodigal Father, what happens is that when the son was coming back home, the Father was all out going for Him; the Father was all out waiting for him, waiting to welcome him. Why? It must have been that the result of sin in His life the Father must have laid it upon something else and is not counting it against his son in this story. So we see the Father not counting whatever this son did—the Father wasn't counting it against the son. Now, if you're

going to ask me why is that happening? Because, it must have been that the Father was counting it against something else. We'll see as we go down in this series.

Anchor Lady: Yes, if I want to...let me just lend my voice here, I found out that there's no way that we can separate our personal experiences of how...the quality of our lives from this revelation. So that's what we want for our audience to re-orientate their mind to get the real view of to understand the real, who the Father is. You see, during the Old Testament, we see Job's experience. You can't separate these things from what happens and what you accept and from what you've said and the explanation you give to things, the son does not want to come home—the younger son, because he felt like he doesn't worthy to be...he's not worthy to be called a son. Because he doesn't know the Father. So he doesn't understand who the father really is. Though he is a son, but he's thinking like a slave...

Peter: hmmm... and I think, and I think that also is another very important issue. You know when the younger son in this Luke 15 story said *I will go back to my Father and I will tell him I'm not worthy to be called your son*. Now, that statement is very critical. What he's trying to say is that *The reason why I'm still the son of my Father is because I qualified and now that I have done things that are wrong and I've wasted my father's inheritance, I think I don't qualify anymore*. And that is how some people walk with the Father. We walk with the Father and think that our identity—how the Father sees us is tied to our performance and that's why he thought because he had not performed well in wasting his Father's inheritance, he thought that he is not worthy to be—

Anchor Lady: He's no longer qualified—

Peter: He's no longer qualified to be called a son. And that's not the true nature of God. That's not how God walks with us. Under the new covenant, in Christ Jesus Who we are to the Father, who we are to God has nothing, nothing to do with our performance; it has everything to do with Jesus' performance. Jesus' performance is our acceptance and it's got nothing to do with our performance. That's what the younger son actually got mixed up in his head about his Father.

Anchor Lady: Now that the Father...not that there was no retributive justice; not that the Father was just overlooking. Well, it's just because somebody had paid for it. And in a contemporary legal world, we know that we can...nobody...a...two persons cannot be punished for the same offence...

Peter: And...and...and...and...that's, that's, that's very important. And, I mean, there's something you said there and I think our viewers should take note of. You see, we have to understand the deep and serious implication of the death, the burial and the resurrection of the Lord Jesus. And I think most of us know this in our minds and we accept this in our faith, the functional effect of this in our daily living needs to be very prominent. Because, you just said something about the fact that *Jesus who knew no sin was made sin for us*. It means whatever is the consequence, whatever is the anger that God has against sin, God put it all on

His son Jesus Christ. And what happened is, whatever obedience, whatever goodness that Jesus got by His obedience... Jesus actually, Bible says in Philippians 2 that *Jesus, actually, was obedient even obedience unto death—even the death on the cross*. It means because of Jesus' obedience—in fact, Hebrews 5 tells us that he actually *learnt obedience by the things that He suffered*. Perfectly obedient. Perfectly sinless. And the Bible tells us whatever benefit that should have brought to Jesus was transferred to us on the cross. That's why the Bible tells us that *He that knew no sin was made sin for us so that we can become the righteousness of God in Him*. It was an exchange that took place. So it means if you look at yourself today, God sees you exactly the way He sees Jesus. Every benefit that Jesus' obedience got for Him, God is giving it to you as a benefit. And that's the reason why when we come to a place of prayer, that's why it becomes an issue in the place of prayer because Jesus said that *In those days you ask me nothing; whatever you ask the Father in my what? In my name...* What that simply means is that when you come to the Father, you cannot come in your name; you cannot come in your performance; you have to come in His name—in the name of Christ—in the person of Christ—in the place of Christ. In fact, Paul said in 2 Corinthians 5, he said *God beseech you in us*. He said *God was in Christ...* He said, *God was beseeching...* He said, He said, *God working about the situation where we see our worthiness, our acceptance completely based on Jesus' acceptance and is got nothing to do with us*.

Anchor Lady: To understand this dispensation, the difference in dispensation, and the importance of the death and the resurrection of Jesus Christ... even time and the way we view after death, you know... So we know that so many things is tied to this resurrection and even the wordings of covenant are so different from what it is in the old testament. We see in the old testament *If you be willing...* You have words like *If you be willing and obedient, you will eat...*

Peter: Exactly! Exactly! *If you are willing and obedient, you will eat the fruit of the land*. Now, that was God relating with people on the premise of the covenant that was enacted by the blood of bulls and goats. That's the Law. That's the Law of Moses. But you see, I mean, even though we don't have that much time and that's not really our focus in this series, we could contrast a lot of scriptures between the old and new. And if you look at it, you will wonder, what sort—what a big contrast! There's one that comes to mind. You know, when Peter, 2 Peter was talking about the fact that *You are holy nation...* I mean, *a royal priesthood, called forth out of darkness into light to show forth the praises of Him that called you out of darkness into light...* And you wonder where did Peter get that scripture from. You can go all the way to the book of Exodus. In the Book of Exodus, it did say that *If you do this, if you do that...*

Anchor Lady: I think Exodus 19

Peter: Yes. It said *If you do this and you do that, I will make you a holy nation; I will make you a royal priesthood*. But God said *If you do this and if you do that...* That's what He told them

Anchor Lady: That was how it was actually put. I think our viewers should check that out.

Peter: You can check that out. I think in Exodus 19, it said *If you obey my commandments and you follow my statutes, I will make you to be a royal priesthood, I will make you to be a chosen nation*—That's what God told Israel. But in 2 Peter when Peter will quote the same scripture under the new covenant, Peter said to the Christians he was writing to, he said *You are a holy nation*. He said *You are a royal priesthood*. And you wonder, why would the scripture say that? Why would he call us a holy nation when in the old covenant when the same words were spoken to the Jews and the Israelites, they were told they are a holy nation

Anchor Lady: this is... Sorry I'm in Exodus 19. I really want the people to be able to pick it well. That's why we are making reference to this. Exodus 19 verse 5

Peter: Now let's... it's Exodus 19:5

Anchor Lady: *Now, therefore, if you will obey my voice indeed...*

Peter: If you will obey my voice indeed

Anchor Lady: *and keep my covenant...*

Peter: okay...

Anchor Lady: *Then you shall be a peculiar treasure unto me above all people...*

Peter: okay...

Anchor Lady: *for all the earth is mine. Verse 6 And you shall be unto me a kingdom of priests...*

Peter: hmmmm

Anchor Lady: *and a holy nation...*

Peter: hmmmm

Anchor Lady: *these are the words which thou shall speak unto the children of Israel.*

Peter: Now that's... as we can see that, so, that's very clear. It's simply saying *If you obey my commandments and you follow my statutes and my laws, then you shall be a kingdom of priests*. So it means... what does that mean?

Anchor Lady: If you don't...

Peter: If you don't take your time out to follow step by step what I told you, forget it. You would not be a royal priesthood. You would not be a chosen nation. You would not be different. You would not be favoured. You would not be special. You would not have something that is so unique to yourself just simply because you didn't do well in keeping every dot, every dot, every command, every statute. That's the deal that they had under the old covenant. This is how the Father related with them through the covenant that was enacted through the blood of bulls and goats. And this is how the Pharisees and the scribes expected

Jesus to relate. When he came, they were surprised He was accepting publicans and sinners in Luke 15. So, why would He do that? Now see what the New Covenant says. Let's listen to this:

Anchor Lady: 1 Peter 2:9 so you see the wordings of—

Peter: Now, 1 Peter 2:9, watch this. Verse 9 says what?

Anchor Lady: *But ye are a chosen generation,*

Peter: You are a chosen generation

Anchor Lady: *A royal priesthood*

Peter: a royal priesthood

Anchor Lady: *An holy nation*

Peter: Now, it's exactly the same prophetic declaration. The one we had in Exodus 19 and the one in 1 Peter 2:9—it's exactly the same declaration, but the difference, if you noticed was that in Exodus 19, it says *If you... If you...* The condition has been made. *If you do this...* that's Exodus 19. But 1 Peter 2:9 says *You are a chosen generation...* We didn't see any "if" in 1 Peter 2:9. Where's the *IF* gone? The *IF* has gone on Christ.

Anchor Lady: Yeah, the condition has been met.

Peter: The condition has gone on Jesus. Jesus has carried the *IF* that was supposed to be in 1 Peter 2:9. It has been met in Christ Jesus. And that's the difference. And this is what Jesus was trying to show them through that parable of the prodigal father—the Luke 15 parable—why the Father was able to accept the son without we seeing the Father reacting to the son, but the Father was acting instead of reacting—and this is quite the thing that is coming out of this Luke 15 parable.

Anchor Lady: Em, to round off today, I was just going to say it's going to be a great tragedy for somebody in this dispensation because we're already signed and sealed—you can't go back and undo the death and the resurrection of Jesus again. It's already signed away and a new era now...the death has been finalised and so...and living as if in the old testament and living in the wordings...

Peter: In fact,

Anchor Lady: The old contract... it's just like somebody... they hid the... you know the phones and iPhones and everything were under... to upgrade to the next level which is free, you just update, and somebody is living on the old... which is there. Even though he's free, he's living on the words and still doing...carrying the burden of *I-must-obey, I-must-do-this-myself, I must fulfil all the condition myself...* instead of accepting...

Peter: you know, you know... there's... Hebrews chapter 1. It says, *God in diverse manners*

Anchor Lady: ...and at different times

Peter: *...and at different times has spoken to us through the prophets...* God has spoken and I mean, He has spoken through the prophets. But it says *God has spoken*

Anchor Lady: ...ended up speaking

Peter: *through His son.* The son of God, Jesus, is the ultimate representation of the Father. It means whatever revelation people had of God through the prophets were great and good, but the ultimate representation through the Son supersedes the revelation of God through the prophets. And you see, we will do well in action in deepening ourselves to the revelation of the Father that Christ brings. And that's why Christ told them, *if you've seen me, you've seen the Father. I am the ultimate of what the Father stands for.* The Bible says in Him dwells the fullness of the Godhead in bodily form. So we're looking at...so Jesus in this Luke 15 parable, He represented to them Who the Father is. I know that the scribes and the Pharisees were surprised at this picture of the Father and that's what we are actually trying to clarify here.

Anchor Lady: So we'll expect you to do a recalibration and just know to... do it yourself. We don't unnecessarily carry the burden of fulfilling the condition that is already there—

Peter: Christ is the condition met.

Anchor Lady: He is the condition that has been met. So as we go into this week, we need to start to see the Father in this new light as loving... You can see that all the condition has been satisfied in Christ.

Peter: Amen.

Anchor Lady: And so till we see next week, please stay tuned and stay understanding the Prodigal Father

Peter: Amen. Byeee

Anchor Lady: Bye