

YEA AND AMEN

**SHOWING CHRIST AS THE FULFILLMENT
OF “ALL THE PROMISES OF GOD”
2COR 1:20**

by
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The Judgment of Death is Fulfilled (Heb 9:27)

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you?" (2 Cor. 13:5)

Knowing and having relationship with Christ in you determines whether or not you are in the faith. The lack of the knowledge of Christ in the believer is the greatest hindrance to the expression of His presence. The need of the revelation of Christ is so great because religion directs man's focus squarely on self instead of on Christ in the believer. Looking at our lack of Jesus is not the same as "looking unto Jesus"(Heb.12:2). When we focus on ourselves we lose sight of Him. When Peter walked on water, he sank as soon as he began consider his own condition. In turning to look at himself, he had turned away from Jesus.

"When he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Mt.14:30-31)

If doubting is the same as not seeing Him, then believing is seeing Him. We also sink down into the wind and waves of the earth when we look away from Christ. The goal is not to be successful at walking above circumstances. The goal is coming to know Jesus. Whenever we lose sight of Him, we are not being "changed into the same image" (2 Cor. 3:18), and we find ourselves living out from our own life instead of by Christ. Therefore the world cannot see Him by us.

To complicate the issue, the teachings of religion are conflicted about whether or not Christ lives in us. It is taught that we died, and that Christ is our Life, and then it is taught that Jesus died so that we can live. It is taught that Jesus Christ lives in us, and then it is taught that living "for God" is our life living in His stead. The Holy Spirit asks, "Know ye not..."? If salvation is received on any other basis except Jesus Christ in you, then it is not salvation. The intention is not to raise fear or insecurity about whether or not your salvation is genuine, but to unveil the person who is Salvation in you. When we accept the Gospel, we accept a Life that is in fact Jesus Christ in you. It is not a new and improved version of our own life. When we see that Christ in you is the life and the increase out from the death of the cross, then we are able to see the decrease of our own life (Jn. 3:30) because, in seeing Christ who is the Life of us, we see that we never had Life to begin with. Every shred of our reliance on self is completely removed in view of Him. May the Lord reveal Himself in us as the Seed of God.

The Sowing of Seed is a Testimony of the Death of Jesus Christ.

The Lord has much to say in relation to the testimony of the Seed. In speaking about the parable of the sower "He said unto them, Know ye not this parable? And how then will ye know all parables?" (Mk. 4:13). We have heard it taught that the lesson of the parable of the sower is that we can become fruitful if we will just believe the scriptures, withstand persecution, and keep ourselves from being distracted by riches and the cares of this world. But if this is all that Jesus requires of us to be fruitful disciples then why was it necessary for Christ to die? The message of the parable of the sower is about obedience to the inward death of the cross (Php. 2:8, Heb. 5:8). The purpose of the Seed falling into the earthen vessel of mankind was to bring our hearts into the fullness of His death. If our hearts do not fully participate in His death and resurrection, then the Word will not bear fruit in us. Until our soul is absolutely lost in His death, it can never be found to bear His Life. Unfruitful ground is a heart that does not continue with the Lord until it has seen that the death is complete, until it is perfectly clear that it is "not I but Christ who lives in me"(Gal. 2:20). Until He is revealed in us, every good thing we build by our own fleshly energy will be built in vain.

"Truly, truly, I say to you, unless the grain of wheat that falls into the earth dies, it remains alone: but if it dies, it bears much fruit" (Jn. 12:23-24).

Underground, out of sight, the husk disintegrates becoming nourishment for the heart of the seed. The removal of the husk of the seed speaks of the Lord removing the old man, bringing all of us to our end in justice and death (2 Cor. 5:14). Jesus was not the only man put to death on the cross, but by the grace of God He tasted death "for every man" (Heb. 2:9).

"And I, if I be lifted up from the earth, will draw **all men** unto me. This he said, signifying what death he should die." (Jn. 12:32-33)

The Law was given to show us that we are sinful. The fact that we are sinful shows us that our old nature needs to die. The purpose of the Law was not to improve us. It was to bring us to an end, to destroy us, the life of the Old Man (Rom. 6:6, Eph. 4:22, Col. 3:9).

"Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."(Is. 6:9-11, Mt. 13:13).

Christ in you will not enable you to live to the best of your ability. He has brought us beyond the end of living by our own ability. He has brought us unto Himself (Ex. 19:4). In this way the Old Covenant law was the "administration of death" (2 Cor.3:7). And so Jesus completely fulfilled the death that the first Covenant required by the work of the cross.

The Death of the Cross Fulfilled the Judgment of the World

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw **all *men*** unto me. **This he said, signifying what death he should die.**" (Jn. 12:31-33 KJV.)

When Jesus spoke of the judgment of the world, He clearly associated it with the death of the cross. Contrary to His teaching, Christian religion still believes that the judgment of the world will be fulfilled in another future event. Most of mankind may not come to realize the judgment with which they have already been judged until the afterlife, but this is not true of us. We have come to the judgment seat of Christ in coming to realize our death with Him. As it is written,

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? (1 Peter 4:17)

Peter shows that the house of God is entering into the judgment now. The judgment begins with the house of God because we have entered into the New Covenant by coming through the judgment of the cross. In believing into Him we have already "passed from death unto Life" (Jn. 5:24).

"Now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, and [**with**] this the judgment, So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second without sin unto salvation." (Heb. 9:26-28)

The context clearly shows that the writer of Hebrews was showing us that the judgment of death against all men was satisfied in the work of the cross. "And as it is appointed unto men once to die...So Christ was once offered". **The one death that man was appointed to is the one death that Christ offered.**

Death and judgment occur together in the work of the cross. Although the King James says, "And *after* this the judgment," this word 3326 μετα *meta met-ah'* is far more

commonly translated "with" in the New Testament. If it is our own physical death that is still required before we can be brought to the judgment, then the logical conclusion is that the New Covenant has been postponed until the afterlife because we can only enter into the New Covenant through the judgment. There can be no entrance into the jurisdiction of the New "Law of the Spirit of Life in Christ Jesus" until the judgment of the Old "Law of sin and death" has been brought to its conclusion (Rom. 8:2).

Jesus completely fulfilled the judgment of the law of sin and death by putting all men to death in the cross. If we are still waiting for the judgment of the world, then we are still waiting for the Old Covenant to be fulfilled. This is to continue to wait for Jesus to do something that He has already done. The Father is absolutely satisfied with the work of His Son. Why aren't we? Religion is not satisfied with the judgment of the cross because it is looking in the earth for proof of the judgment. This unbelief is expressed in the questions, "If the judgment is finished, then why is there still wickedness in the earth? Why do people still die? Why hasn't Jesus brought peace on earth?"

"Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar" (Rom. 3:3-4).

Though it is not one of Jesus' most popular quotes, Jesus did say, "Suppose ye that I am come to give peace on earth? I tell you, No; but rather division" (Lk. 12:51). His presence in us divides the living out from among the dead. This is the judgment of the world.

Death has been Gathered up and Fulfilled in Christ

"But is now made manifest by the appearing of our Savior Jesus Christ, **who hath abolished death**, and hath brought Life and immortality to light through the Gospel" (2 Tim. 1:10)

Death has already been abolished through the Gospel. If death has already been abolished, why is it that bodies of flesh continue to die? Life and death does not depend on whether or not our bodies of flesh can function. Merely having physical existence does not qualify as having life. "He that hath the Son hath Life, he that hath not the Son hath not Life" (1 Jn. 5:12, see also Jn. 5:40, Jn. 10:10). So also the lack of physical existence does not qualify as death either.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For **to be carnally minded is death**; but to be spiritually minded *is* life and peace." (Rom.8:5-6)

Only those that can accept their death with Christ can truly come to and through death. This is not over spiritualizing the Word of God. It is carnality to define life and death according to whether or not our individual bodies of flesh can function. Being "carnally minded" doesn't specifically describe a sinful mind; it describes a mind that is focused on the flesh and on the realm of the flesh. "They that **are** after the flesh" are they that identify in accordance with their own body of flesh instead of in the Body of Christ. This was the same mindset that kept the Jews from recognizing Jesus. They rejected Him because they expected that Messiah would bring them things that they could observe in the flesh (Lk. 17:20). They looked for things to add to their own lives like a kingdom of this world, one with prosperity and no taxes; a judgment of the world, to punish the nations for their sins (especially the Romans for making them pay taxes); and a resurrection of the dead, when everyone would get new bodies that would never get old, never die, and would have attractive features like the ability to walk through walls and disappear, etc. Christian religion has adopted some of the same carnal expectations. It is because both Jews and Christians don't possess these things that they both believe that He is, to some degree, absent.

This is probably the clearest example of how religion is conflicted about whether or not Christ lives in us. We see that we are in the faith because Jesus Christ is in us, and then we are taught that in the future He will return from being absent. Be it unto you according to your faith: Either Jesus will bring you all these things to add to your imagined life some day when He returns from being absent, or He can bring you to the end of your self by His own presence, and then reveal Himself in you as Life and the fullness of all these things.

"Seek ye first His kingdom, and His righteousness; and **all these things** shall be added unto you." (Mt. 6:33)

We cannot have a true understanding of any of these things in heaven or earth if we don't first understand them in Christ. He is the truth. We must lift up our eyes out of the earth to see Him as He is. Reality is in Him. The "eternal purpose" of God was fulfilled in "the summing up of all things in Christ" (Eph.1:9-10, NAS. Col. 1:20, Heb. 1:1-3). Jesus said that He would not only draw "all *men*" unto Himself, but all.

"And I, if I be lifted up from the earth, I will draw **all** to Myself" (Jn.12:31 LITV.)

We will always be coming to realize how "all" the promises of God have been drawn into Christ and fulfilled. First we must begin with seeing Christ as the end of death because this is where the Old Covenant was brought to its conclusion. Adam began to identify according to the flesh when he tried to be like God by eating of the tree of the knowledge of good and evil. It was here that death entered into man.

"In the day that you eat from it you shall be dying" (Gen. 2:17 CLV)

But this was not fulfilled in the death of carnality that immediately came, or even in the physical death that eventually came, but at the cross. So Christ came as "the last Adam" to bring death to its conclusion. As it is written,

"You have died and your life is hidden in Christ in God" (Col. 3:3 NAS)

It is the love of self that misconstrues the promise of Christ our Life into an unfulfilled promise of us receiving our own glory in the form of our own flesh-centered existence. Jesus Christ in you is the resurrection and the life. He is the Glory of God. Setting our affections on our flesh is exactly the wrong place for us to be setting our affections. Are we not already members of His body? Can the new man ever truly die? Until we see that Christ has gathered up death and abolished it in the cross, we cannot see the new creation.

"Therefore if any man *be* in Christ, *he is* a new creature {*"there is a **new creation**"* CLV.}: **old things are passed away; behold, all things are become new.**" (2 Cor. 5:17)

This "new creation" is the same new creation John describes in the book of Revelation:

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: **for the former things are passed away.** And he that sat upon the throne said, **Behold, I make all things new.**" (Rev 21:4-5)

Just as Paul describes the beginning of salvation, John also describes the present reality of the New Covenant. "There *shall be* no more death" is his description of the beginning of salvation, and not of a future end. Over and over John says, "And I saw..." in his visions of the Revelation of Christ. In seeing, John is realizing the end of the Law of Moses and administration of death. "There *shall be* no more death" because He "hath abolished death" (2 Tim. 1:10). We do not have to understand how every thing promised in the book of Revelation is fulfilled in Him before we can believe that He is already the newness of all those things. As we come to see Jesus, we will continue to be coming to see what He has already done.

Physical Death Has No Sting

For a moment I will digress from focusing on the true death that is fulfilled in Christ to address physical death, and its impotence.

The religion of Dispensationalism defines life and death rigidly according to whether or not our individual bodies of flesh can function. It is accepted that God will destroy physical death in a futuristic event called "the general resurrection". At this time God will raise up all the bodies that have ever lived and each will be given a body that can never physically die. It is accepted that this will be the miracle that will finally destroy death. The problem with this line of reasoning is that the promise of eternal life could not be fulfilled until God takes away the experience of physical death. Yet Scripture describes physical death as part of the experience of the new heavens and the new earth:

"For, behold, **I create new heavens and a new earth**: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: **for the child shall die** an hundred years old; but the sinner *being* an hundred years old shall be accursed." (Is. 65:17-20)

The man who searches the scriptures trying to know about his own experience in the future is setting his mind on the flesh. This flesh-centered mind is death and it can only come to death. But the one who searches the scriptures to know Christ will find Life. To the one, it is death unto death and to the other we are the savor of life unto life. Physical existence does not qualify as having life and the lack of it does not qualify as death. I am persuaded that physical death will not separate us from the love **or the life** of God that is in Christ Jesus. The resurrection is the Son of God filling and animating our crucified soul, making it an everlasting vessel of His eternal Life. You have heard it said that physical death must pass away before you can receive eternal Life. But I tell you, that this kind of death cannot even touch what is truly eternal Life. Eternal Life can never be extinguished.

"I am the resurrection, and the Life: he that believeth on me, **though he die, yet shall he live**; and whosoever liveth and believeth on me shall never die. Believest thou this?" (Jn. 11:25-26)

Only those who have accepted their death with Christ have truly passed out from death into life. This is coming to the end of the emptiness of our own existence, separated from Him, to seeing Him in us as the very essence of Life. It is because it is

now finished in Christ that we are also coming to realize that it finished in us. So also it is because we *shall* continue to see Christ that,

"We *shall* be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible *shall* have put on incorruption, and this mortal *shall* have put on immortality, then *shall* be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. **But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.**" (1 Cor. 15:52-57)

If death is not destroyed, then it follows that He has yet to give us the victory. Death still has its sting, the grave still has its victory, and sin still has its strength through the Law. "But thanks *be* to God, which giveth us the victory!" To believe that the judgment of death, the wages of sin, is still unpaid is to continue to live under the jurisdiction of the Old Covenant. It is to live as if the New Covenant has not yet come. **The main reason so many precious believers are unfulfilled in their faith is because the belief system of mainstream Christianity is an unfulfilled religion.** If religion is, to some degree, still looking for Jesus to fulfill the judgment of the first Covenant, then it is not looking for Him to appear as the Life of the Second. As I said before, believing is seeing Him. If we are not looking for Him as He is, then we will not see His appearing as the Life of the Second Covenant without sin unto salvation.

"Unto them that look for Him shall he appear the second without sin unto salvation." (Heb. 9:28)

It is because He completely brought death and the first Covenant to its conclusion in His first coming that we have the Second Covenant and salvation through His Life.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His Life." (Rom. 5:10)

The first Covenant characterized His first coming, in that it was the conclusion of "the administration of death" (2 Cor. 3:7). The second Covenant characterizes His resurrection, or Second Coming, in that He is come again as "our Life" (Col. 3:3).

Christ in You is the New Covenant.

"In a day of salvation have I helped thee: and **I will preserve thee, and give thee for a Covenant** of the people," (Is. 49:8)

Seeing Jesus in His appearing as our Life is essential to our understanding salvation because salvation is a living person.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second *time*, without sin **unto salvation.**" (Heb. 9:28)

Be it unto you according to your faith. If we are still looking for Jesus of Nazareth to appear "the second *time*," then we are also waiting for salvation to appear. But we are not still waiting for Salvation because the person of Christ in you is Salvation. It is because the Lord is come that Salvation is come. It is because He did "not tarry" (Heb. 10:37) that salvation does "not tarry" (Is. 46:13). Unbelief is manifest whenever people are looking for God to do something that He has already done. But the reality of the Gospel says "It is finished" and "Jesus Christ is come in flesh" (1Jn.4: 2). As it is written,

"Now after that Jesus came into the Galilee, preaching the gospel of the kingdom of God, saying, **The time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel". (Mk. 1:14-15)

This is the Gospel. The Gospel is the unveiling of Jesus Christ as the fullness of all the promises of God. The promise of judgment of the world has come. Death has already been abolished through the Gospel. The promise of the harvest of His Life has come. "The time is fulfilled" because the promise of Salvation is come and His Life has been generated within our hearts. "All the promises of God in Him are yea, and in Him, Amen" (2 Cor.1:2).