

1 THE FATHER SON CONCEPT
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1. THE PROMISE OF THE COMING OF ELIJAH

In the closing chapters of the last book of the Old Testament viz. Malachi there is a most profound statement. ***Malachi 4:5,6*** : “Behold I will send you ***Elijah the prophet*** before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the Fathers to the children and the hearts of the children to their Fathers.” Years later Zachariah the priest is visited by an angel whilst on duty in the temple. The man and his wife although barren are promised a child. ***Luke 1:14ff*** “Many will rejoice at his birth. For he will be great in the sight of the Lord. He will also be filled with the Holy Spirit even from his mother’s womb.v16 He will turn many of the children of Israel to the Lord their God. He will also go before Him ***in the spirit and power of Elijah*** to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just to make ready a people prepared for the Lord. John the Baptist was born in the priestly line. He however appears to be quite different from the regular priest of his day. His message and appearance did not comply with the regular mould. He was totally out of line with the prevailing priesthood and behavior. ***Matthew 3:3*** “Repent for the kingdom of heaven is at hand.v4 now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey. He’s not preaching in a temple; he dresses very funny and he’s eating strange food. Zechariah his father must have been too afraid to ask God what was going on. Perhaps he would have got more than just having his mouth shut. His appearance was a sign of the coming of the Elijah as was promised. The key element in the promise was ***the turning of the hearts of the fathers to the children and vice versa.***

2. IS JOHN THAT ELIJAH?

The mystery of the appearance of John the Baptist aroused the curiosity of the people of his day. ***John 1:19*** “The Jews sent priests and Levites from Jerusalem to ask him “Who are you?” He confessed “I am not the Christ.” V21 And they asked him “What then? ***Are you Elijah?***” He said “I AM NOT.” Beginning at Malachi there is the promise of the coming of Elijah. Zechariah receives a promise in the temple about the birth of this child who will move in the power and spirit of Elijah(John). His appearance is very similar to that of Elijah. Now he is questioned as to whether he is the Elijah and he says no. We look further at Jesus Christ our Lord in relation to the question of Elijah. In ***Matthew 1:14*** “If you are willing to receive it, ***he(John) is the Elijah who is to come.***” Then later in ***Matthew 17:11*** “Indeed Elijah is coming first and will restore all things.v12 But I say to you that ***Elijah has come already,*** and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands. This is possibly a reference to John’s ignominious death by beheading. The restoration that Jesus spoke of was nothing else but the kingdom of God. He preached the gospel of the kingdom only. There is no doubt that when Jesus said ***Elijah is already come*** **he was referring to spirit and the new order that entered the realm of this kingdom.** John was indeed a part of it but the greater expression of that Spirit of Elijah was to be seen in the church of Jesus Christ. That would surely be ***the turning of the hearts of the fathers to the children and the children to the Father.*** The kingdom of God is expressed through the church of Jesus Christ. An essential and integral part of the kingdom would be **the expression and outworking of the Spirit of Elijah. That spirit is the Spirit of the Father and Son model that the N. T. church should establish.**

3. THE SIGNIFICANCE OF ELIJAH IN THIS FATHER SON MODEL.

Elijah the prophet of God comes to the fore during the reign of the wicked king Ahab and his infamous wife Jezebel (**I Kings 17ff**). In this chapter he meets the widow at Zarephath. There is a famine and she and her son are on the brink of death. He teaches the woman *to give to him first (this was symbolical of a first fruit offering) and then feed her son and herself*. In this act he helped save the woman and her son from death. The son of the woman later dies and Elijah raises him up from the dead. *The restoration of the son to life in the house is symbolical of what the church of Jesus Christ should experience*. In following the life of Elijah we see him come close to the end of his earthly ministry. He was directed by God to anoint Elisha as his successor (**I Kings 19:16**). **He follows the instruction and casts his mantle upon Elisha(I Kings 19:19)**. Later Elisha is seen following hard after the prophet Elijah. This record is found for us in **2 Kings 2**. This chase by Elisha the understudy and would be prophet is clearly mapped out for us. The pair moves from Gilgal to Bethel. Then they proceed to Jericho and finally end up at the river Jordan. It is at this point that Elisha expresses his desire to the prophet. *“Please let a double portion of your spirit be upon me ”* he said. As Elijah is carried away by the chariot of fire Elisha receives the mantle. An interesting point of observation is the cry of Elisha as Elijah is taken up. He exclaims *My father, my father the chariot of Israel and it’s horsemen.”(2 Kings 2:12)* He calls Elijah his father. You will recall that Elisha had his own biological father. **His name was Shaphat(I Kings 19:19)**. **Now in this instance he rightfully addresses Elijah as his father**. This is the spiritual relationship we speak about with the advent of the Spirit of Elijah as was foretold by Malachi the prophet; the relationship between fathers and Sons in the house of God.

Jezebel ruled during the time of Elijah. Her principle agenda was to silence the prophetic voice of God. Elijah overcame that by the anointing of his spiritual son Elisha. **The spirit of Jezebel is still operative today.** *Revelation 2:20 “I have a few things against you because you allow that woman Jezebel who calls herself a prophetess, to teach and to seduce my servants.”* This text does not refer to the natural woman Jezebel she died long before this. **We know also that this text has reference to the current church age. That Jezebel Spirit is a spirit of non submission, control, greed and manipulation.** It is out to kill the sons and destroy posterity. **The spirit of Elijah i.e. fathers and Sons has to be in place to overcome this evil governmental demon of Jezebel.**

4. THE TRANSFIGURATION OF JESUS IS AN IMPORTANT FACTOR.

This incident occurred on Mount Hermon. The disciples Peter James and John were with the Lord. *Matthew 17:2,3 “He was transfigured before them. His face shone like the sun, and his clothes became as white as the light. And behold Moses and Elijah appeared to them, talking with him.* The disciples hear a voice come out of the cloud saying *“This is my beloved Son, in whom I am well pleased. Hear Him.”* We know about the representations of the Law and the Prophet on that mountain. However, there is another observation which is worthy of note. **Elijah is the prophet who is directly connected with issues concerning Sons. First there was the salvation of the widows’ son then he raised him from the dead. Elijah was followed by Elisha who had a natural biological father but called Elijah My Father.** That appearance on the mountain has spiritual connotations for the church. We must now consider the appearance of Moses on that mountain. This man was indeed an outstanding character in God’s economy. He is the one who led God’s people out of bondage. When Moses was but a babe Pharaoh issued a decree *“When you do the office of a midwife for the Hebrew women and see them on the birth*

stools, If IT IS A SON then you shall kill him(Exodus 1:16).” Moses survived that decree against the sons of the Hebrews. This appearance of the Son who survived and became God’s agent upon the earth is not coincidental. It once again highlights the recognition of the Father Son relationship that is necessary in this season. Recognition and preservation of the sons is important. **It is also in this context that the father says *This is my beloved son Hear him.*** The other occasion we hear similar words is at the baptism of Jesus. Matthew 3:17 *“This is my beloved Son in whom I am well pleased.” On this occasion Jesus Christ our Lord was baptized by JOHN THE BAPTIST. The man who is said to have come in the Spirit of Elijah.* These texts, their connotations and types and anti types are too significant to be ignored. The Father and Son relationship is for this season.

5. REBUILDING OF THE TABERNACLE OF DAVID.

The source of this aspect of Apostolic teaching is found in Amos 9:11 *“On that day I will raise up the Tabernacle of David, which has fallen down, and repair it’s damages; I will raise up its ruins, and rebuild it as in the days of old.* The *Acts of the Apostles* contains the record of the apostles’ ministries. We see a rapidly developing expanding church. At one point when they gather in Jerusalem Paul and Barnabas report of great success with the Gentiles who received this message. Peter also reports of similar blessings. **James then speaks to the gathering Acts 15:13-16** *“Simon has declared how God at the first visited the Gentiles to take out of them a people for his name. And with this the words of the prophet agrees, just as it is written “After this I will rebuild the Tabernacle of David which has fallen down; I will rebuild it’s ruins And I will set it up.”* James an Apostle filled with the Spirit together with the others sees a pattern in what God was doing on the earth. James concludes that this move of God that the disciples were experiencing had it’s roots in the prophecy of Amos. That rebuilding of the spiritual tabernacle of David is what the church is engaged with today.

David wanted to build a house for the Lord but it was denied him. It took his son Solomon to build the temple of the Lord. Solomon walked in prosperity and great favor with God. The building was unlike any other. In like manner God is raising sons to rebuild the tabernacle. Note in other instances like this the achievements of the sons will surpass that of the Fathers. When David was in hiding from the evil Saul he came to Ziklag and later Hebron. In I Chronicles 12 *we read of the many who came and aligned themselves to David having left Saul. The Scripture records the sons Benjamin and Judah came to David; the sons of Levi; the Sons of Simeon; the Sons of Issachar and so on. They all later declare to David “we are bone of your bone and flesh of your flesh”. In effect they were saying “we are now your sons.”. In the closing stages of Mephibosheth’s life David accepted him as a Son seated at the kings table.* David disregarded the evil of his grandfather Saul. With this **“group of sons David was able to take the stronghold of Zion.”** David ruled in the midst of his enemies. **The Father and Son model is set to bring the church to its Zion Position to rule and reign now.**

6. OTHER NEW TESTAMENT CONNOTATIONS.

We cannot but begin with one of the most significant parables of our Lord Jesus Christ. Luke the physician records for us what is commonly described as the Parable of The Prodigal Son.

Volumes of lessons that have been gleaned from this much loved parable. There are lessons about disobedience, wastefulness, inheritances, bad company, regret, repentance, love, hope and new life amongst many others. However, one cannot deny that primordial to this whole parable is the ***restored relationship and love between father and son.*** In the words of the Father Luke 15:24 *This my son was dead and is alive again; he was lost and is found.* The words of Malachi

the prophet see their fulfillment in these sentiments. There are other symbols and metaphors of the church in this parable. *The “house” symbolizes the house of God. The “Father” represents the set man or Father of the local house of God. The “elder brother” is a system within the church that is dissatisfied with the “father son reunion.”* It is judgmental of the process because of its personal grievances and its failure to establish a proper “father son relationship.” The irony is that the “elder brother” has always been in the house. Notice in [Luke 15:25](#) *the older son drew near to the house. Luke 15:26 “So he called one of the servants and asked what these things meant.”* For many like the “elder brother” they can only approach the house like only going to the church. Also observe that *“the elder brother” speaks to the servants first and not to his father.* These facts indicate that he did not have a Father Son relationship with His Father. The younger however, is restored and in addition to *the inheritance that he lost, he received another portion.* This is similar to the double portion that belongs to the firstborn.

[Luke 7:11](#) records the death of the only son of a widow in Nain. The widow here is symbolical of the church (*the church is called The Bride of Christ, The Lamb’s wife and a Chaste Virgin.*) On these grounds there is certainly no violation in using the symbolism. It is at *the gate of the city that the son is raised to life.* The gate was a place of settling disputes, handing out judgments etc. At this critical junction *the son is raised to life and presented to his mother (the church).* The response of the crowd is very significant [v 16](#) *“God has visited his people”.* The restoration of the Father Son relationship in the body is surely a visitation from God.

The Apostle Paul was no stranger to this model in church life and spiritual government. His letter to Timothy in Ephesus begins in fine style. [1 Timothy 1:2](#) *“To Timothy a true Son in the faith.”(kiv my own son”* Then in [2 Timothy 1:2](#) *“To Timothy a Beloved Son.”* He an apostle got this revelation from God and the pre established patterns in the Old Testament. The apostle was an outstanding scholar of the Old Testament. These affectionate terms authenticate the Father Son relationship that existed between the Apostle and his spiritual son Timothy. Further we read [1 Timothy 1:18](#) *“This charge I commit to you ,son Timothy.”* Here is the son under the authority and governance of the spiritual father. He is charged with duty. [1 Tim 1:19](#) *Timothy is the son “having faith and a good conscience”* unlike the others. [2 Timothy 2:1](#) *“My son be strong in the grace that is in Christ;* a description of the son Timothy who resembled the apostle in his faith in Christ. When the apostle wrote to the Philippian church he mentioned the imminent arrival of Timothy. [Philippians 2:19,20](#) *“I trust in the Lord*

Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.v20 For I have NO ONE LIKEMINDED, who will sincerely care for your state.

Here is the father sending the son as His Personal representative. His description is that there is no one likeminded. It means no one of so kindred a spirit. When Timothy was with the church it was as good as Paul being with them. Timothy was cut of the same fabric as his spiritual Father. **CLOSURE:** There is no doubt that the Father and Son model is the wineskin that God has designed for this season. It is similar to the “many households” that one finds in the economy of God when he sets out “to establish a people who will bear his image and likeness.” In subsequent articles I will deal extensively with this subject.

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