

# DELIVERED TO WALK IN THE LIGHT OF THE GLORY OF GOD

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**Vic Hall, Presbytery Word for week commencing Sunday 29 December 2024**  
**Transcription of recording, slightly edited**

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I am very excited with what the week has been for me in the word (preparing daily for this discussion), because the word here is something of a summary of what the gospel is. For me, it is all the time rowing up the river of life. Remember, there are no tributaries running into it to make it bigger. It is a river that multiplies from the hearts of everyone swimming in it. Have you noticed that? The more who swim in it, the bigger the river gets. It has its source in the throne.

The word says, 'Out of our innermost being flows rivers of living water'. We are always rowing up to the beginning. The work of fatherhood is to know Him who is from the beginning, and it keeps bringing us to that. What I am giving you here today is something that I think needs more unpacking. Your notes are the handout notes that I did for our young adult fireside chat back in June or July at my place. There are two pages on this that were my speaking notes, but in actual fact, the whole of this little booklet is actually speaking notes. They are not just notes for reading; they are notes for speaking. If you want to go somewhere and preach, take them with you; stand up and you can [preach]. They are speaking notes. That is what I have given to you.

That means I can just speak out of different parts of it. What I have endeavoured to do is hone this up and simplify it even more and get the gospel down to a much easier statement. It is a little handbook that you could use if you digest it well. For you, in your own house, when other Christians or other people come from other places and ask what do you believe, you can begin by saying, 'Here is the gospel'.

We did not know all this gospel until we began to unpack it in 2016. Then we really gained some momentum through COVID and then I think we have been able to get

more and more clarity. In other words, getting more and more up to the beginning, up to the source, to the throne of God Himself in Mount Zion.

My aim tonight is to talk more about what the impact of this gospel should be upon you as young people and [for] those in Brisbane and elsewhere who are watching, this is for you. I will also probably unpack this with you as well somewhere shortly. I want to talk about how we are to carry ourselves. If we are presenting to you the gospel correctly, it should enable you to know how to conduct yourself (or carry yourself). The Bible talks about why we as messengers preach the gospel. It is so that you may know how you should conduct yourself. Can I expand that word 'conduct'? I am not going to go any quicker than I need to, if I can just digest each point with you. They are speaking notes, so you can read them if you like, and you can go to your room and stand in a corner and speak to yourself and digest it. I will not be saying anything more than just taking each point and expanding it.

Conduct yourself. Shall I use the word 'carry'? How are we to carry ourselves as Christians? I think 'carry' is better than 'conduct' for us. Is that true for you? How do I carry myself? 'Yourself' is your spirit, isn't it? Your mind and your body are what you carry with that - your baggage. It is not your mind that is carrying you. It is you are carrying your mind. You have to keep it under control and know how to carry yourself. As Christians, what demeanour is real for us? What demeanour is real for you? That is what I want to speak about to you tonight.

We are going to start in Galatians 2, and I will read that shortly. On your notes, come with me across to page 17, which is 'An exhortation to young adults'. I am hoping to read from here to the end of the notes. But

whether I read it all, I hopefully will say most of it, but if I don't, you can read it. That saves you having to write too many notes except these little amplifications.

Now Galatians 2, and we will start in verse 20 shortly. That is all in the notes. I have written that in, so you do not have to panic. It is all here. Everything I am saying is written down for you [because] it is better organised on paper; but when I am speaking, I need to come back and focus. Now, the setting for Galatians is that Paul is writing to the Galatians what he said to Peter in front of the whole congregation down at Antioch. This is an *agape* fellowship, and not just to Peter. He is bouncing it off Peter's head onto Barnabas's head, and quite a few others who have come down from Jerusalem - onto *their* heads; and he is preaching to them the gospel.

[This is] the very fundamental gospel of what is minimal to get you into heaven, and if you deny that, you will go into hell. That is what Paul is telling Peter about the gospel. I am going to comment on that. I was up at about three o'clock Brisbane time (two o'clock here this morning), meditating on this little thought. I often do a lot of meditating and that is part of being in my age group, I think. Peter, when he comes down to Antioch, is defaulting again.

You are already familiar with Peter in the house of Caiaphas. You are all aware of that in that beautiful song that Georgia just sang for us, and her testimony were about self-image. You are all current with that content. That is the content I focused on at the Young Adults' fireside night. I think that was around the first time I was preaching that (or a little earlier than that). [I was] really starting to focus that up, and then I do not think I have preached on it since. Everyone else has picked it up and been running with it. You are well with that. I would like to pick it up again. Come on and move forward. Having embraced that and now move you forward

with Peter. As happened to Peter, happens to us too, because we have to keep choosing what we have already chosen. We come under pressure, and then we go back into a default mode.

Peter has temperamentally dropped back into default when he is down in Antioch. He has come down to Antioch. I suspect this is after he was released from prison by the angel. Remember, he was lined up to be executed. He comes down and he is eating with the Gentiles. Don't forget, he is the one who opened the door to the Gentiles down there at Joppa. He preached to the Gentiles; he opened the door to the Gentiles. Paul is the second arrow in the bow in one sense going to the Gentiles.

Peter now is down here again, and Peter is in default again to his carnal position. He has gone back to this position. He is back in default. He is born again; he is filled with the Spirit; he is an apostle; he has opened the door. I think he is in a bit of a worse spot than when he was in Caiaphas' house. Would you agree? It is not looking good for Pete. Pete is on notice here. You cannot keep doing this because these people have come down with this other gospel from James (they claim). If everyone buys the gospel [that] they are preaching, they will all go off into hell, because they have crucified Christ again and put Him to open shame. They have gone back to the Law and back to the temple.

This is the pressure being exerted upon Peter, and Peter has gone into default mode again to his carnal position because of pressure [from] within the Jewish churches in Jerusalem and Judea. This same pressure has rattled James. He is rattling too. We know this is true because when Paul goes up in AD 55 to Jerusalem, James is conceding [his] ground. He is actually Jesus' own brother. They are trying to make James to be the Messiah, not Jesus, the Messiah. Did you know that? The Ebionites are trying to do this. They are pushing for James as a Messiah.

They know that they are all from the royal family of Jesus. That is what Josephus was trying to do himself. He was one of these. The Jewish church pressure has rattled James, the brother of Jesus - a pressure so strong. Why am I saying this? Because we are actually living in the age now with the great falling away in the church; we are having this same pressure exerted on us - this same pressure to concede to another gospel. We have not even known what the gospel is. We are only finding out what the gospel of sonship is.

[This was] a pressure so strong that it caused a great falling away in the Jerusalem church and the need for them with the apostles to be scattered for survival as Israel was among the Gentiles. That is actually what happened. About five years before the destruction of Jerusalem, an army general (this was not Titus) came from Rome and marched around and completely surrounded the walls of the city of Jerusalem and there were signs in the heavens and things like this happened. Peter (and I personally think James too) and all of them - all of the Christians who were on board and not compromising the gospel (with their extended families) took off with them. Peter went down to Babylon and others went elsewhere. They went to the Judean hills, and they were then scattered among the Gentiles.

From Babylon, Peter writes his two epistles. He aligns what he is doing in Babylon (and the churches he is building, which are now multicultural churches as well, Jew and Gentiles in one body), with all of the lampstand churches that the apostle Paul has established.

Peter and James, a third time, stood against the pressure, and when Jerusalem was compassed about with armies, they took the overcoming company with them from Jerusalem and dispersed them among the Gentiles. Peter went to Babylon and established a church there. From there, he

wrote his epistles. I thought I would do that by way of introduction.

I have two points to make about our demeanour (or how we are carrying ourselves). How do we carry ourselves as Christians and now how do we carry ourselves in the midst of this generation when we are maybe less than a decade from when the Father takes His seat?

Come with me now and we will look at this discussion here in Galatians chapter 2. We will unpack this a little bit and then come back and read our notes and that should do us quite nicely for the night.

Let us look at this and very slowly come with me because personally, there are many very hot spots in the New Testament that Paul has written. John read one tonight about Zion. It has in it an amazing thing - a cornerstone and a stumbling stone. There are a whole lot of people in Zion who are being built; and a whole lot in Zion [who are] being stumbled. You have wise virgins and foolish virgins. Now we are in the age when wise and foolish are suddenly going to be separated and those who are ready are going in, and those who are not ready are going out. That is part of our word for tomorrow morning. Again, the notes will be way more than we can handle tomorrow.

Let us read this. Paul said this in Galatians 2:19, 'For I through the Law...'. Now he is answering Peter, and he is about to address the Galatians themselves - the whole church. What he said to Peter and to Barnabas and that crowd, he is now saying also to the Galatian congregation. He said, 'O, you stupid Galatians!' Galatians 3:1, 'O, you foolish Galatians! Who has bewitched you?' These are the statements, and this is the full summary of the whole of the gospel in chapter 3 verses 19 and 20. In those two verses (just two verses), he sums up the whole gospel and then makes a further comment.

Let us read this and then I will go back and unpack it. Let us go slowly. This is your demeanour. Let us see if we can undo this. He said in Galatians 2:19, 'For I, through the Law, died to the Law that I might live to God.' Now let us take that one verse and unpack it. He said, 'For I, through the Law, died to the Law.' What did the Law do to you when you were joined to Christ and became co-crucified with Him? That is the next verse. 'I have been co-crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself up for me.' Gal 2:20.

There are those two verses. It is good again when you are reading anything that is of a Jew, to read backwards. (When you do the epistle of John, read from the front to the back, and then to make sense of it, start from the back and go to the front.) You do not really get a hold of verse 19 until you have verse 20. He [Paul] makes the statement, which probably, if *you* were writing it, you would put verse 19 *after* 20. Let us do that with our Caucasian brains and come back and see if we can sort these Jews out a little bit.

What is he saying? 'For I through the Law died to the Law.' Let us think about the Law for the moment. If sentence has been passed on you and the law said that you have committed murder and you are guilty of death, the law then executes death upon you, and you get killed. The moment you died for your crime, you died to the law. Isn't that true? Once the Law (and this is the Law of God) has executed its judgement on you for your crime, you then died to the Law. Now that is what happened.

Christ took you into Himself and then He took the full punishment, and He died the death of the Law. When *He* died to the Law, *you* were dead to the Law. The law has nothing more to say to a criminal who has been sentenced to death by the law once the

criminal is dead. It is completely neutral to him. It has no more interest in him. It has no more power over him. It has nothing more to say to him.

In Christ, everything of the Law - everything of your other law, everything of your own condemnation - (in the past tense, he said, you have been already [past tense], been crucified with Christ) - already the Law has nothing to say to you because it has already been executed against you, and you have died because of it. It kills you in Christ. It is not just [that] *Christ* died for you. This is a horrible thing if we just leave 'that He *did* die for you'; but if you leave that gospel in that evangelical tradition just there, you have kept yourself alive and did not die, you are *corrupt* and [you] will go into hell. You have to die the death that the Law executed upon Christ when He was executed for you.

There is only you and Christ. Let us put just you and Christ. We have our own silent room in Christ. 'In My Father's house, there are many rooms.' We just have 'you and Christ'. You have your own room in there and you do not know there is anyone else in there. Everything in Scripture is directly to do with you and Him - to do with His crucifixion - because if you were the only one who sinned, He would have died for you. This is *particular* for you.

Paul is using 'I', talking about himself. This is a testimony. Paul is talking in the singular, 'I, through the Law...'. He is doing this Jewish thing and flinging it to you. Will you join him and echo 'I'? Do not say 'we'. Do not say what people [who] talk to us over eighty-year-olds say: 'We are going to do this today.' 'Oh, are *we*?' They always raise their voice. When you talk, do not raise your voice a bit. 'We are going to do this to *you* today.' Not doing it to *we* - to *you*. Let us keep it clear here. 'I, through the Law...', he said, 'I died to it.' Paul cannot be clearer than that. Paul is not saying, 'The Law killed Christ for me.' He is saying, 'I, in Christ, died *through* the Law.'

It killed me in Christ and *with* Christ". He said, (I like 'with' here), 'I am co-crucified *with* Christ.' All this is happening in him as well. Why did I die once I am dead?

This is where he ushers in this concept of baptism. Resurrection life brought him back. Once you are dead to the Law, then you are coming back by new creation life. 'I through the Law died to the Law that I might live to God.' When He [Christ] said, 'Why have You forsaken Me?' we all went out with Him. You have already been taught all this — 'into the sea of God's forgetfulness'. He goes to the bottom of nothing and went way past all that. We all went out; we are all gone; we are all lost; we are all under judgement. Then He comes back and picks us up on the way back because He went way beyond - infinitely below where the bottom was. He left us at the bottom of nothing and went all the way past all of that. So there is nothing else that could ever be dreamed up by anyone. [He] comes all the way back up, picks us up and comes back to God. We are now with Him, living to God. 'Forsake Me no more. Open wide the gate of heaven!'

The Father opens [up to] Him and reaches out, draws Him and us out of many waters. 'Many' means an infinite amount of the waters of judgement, like the waters of Noah. That is the picture there. He has drawn us out. It is a wonderful picture. Who do we live for? He has abolished death. No more death. He has brought life and immortality to light now through the gospel. We live to God. Are you about to dance in the aisles right now? We should stop and let us say, 'Whoa! Living to God!' This is just the first point of the cross. This is exciting.

In fact, that is the whole gospel in that verse. Now the next verse is explaining it. He puts it right up front. I like to do that myself. I learned that, I hope, from Paul. (It could be my genes or something.) Make your main point first, then unpack it. That is what he is doing. How does this happen then? 'I have

been co-crucified with Christ.' If I am crucified, I have been killed with Him; cursed with Him. I have been cursed with Him.

You then get these two dimensions of curse. We will not unpack this whole chapter here. You have the cursing of the cross, and over here, you have the curse of the Law. Verse 10. Do you want to stay under the curse of the Law, or do you want to join the curse of the cross? Which is the better one to be under? You might write that one down and preach on it yourself - two curses here. Which curse do you want? We have this polarising - two curses. Let us stay with the good curse - the curse of the cross - the one that brings everything to nothing.

'I have been co-crucified with Christ; it is no longer I who live.' Gal 2:20. If I am dead and I am mortal and I am finished, and I have been crucified and I, through the Law, have died to the Law, I have been executed, how come I am alive? How come I am alive? You are only alive because you are now living *His* life. That is the only life. That is His life, and that then has a new name. It is called *zoe*, but it has another name — 'resurrection life'. It is life out of death.

If it depends on your mortal life and your first creation life, when you are dead, you are dead. That does not mean your spirit is non-existent. It means physically when it is dead, it has gone back into the dirt. You are only as good as a thousand meals anyway, they tell me. Your physical body is coming out of the ground all the time. Most of your body replaces itself in about a thousand meals. Did you know that? There are only your teeth and a couple of little bits in your eye and a couple in your brain, that are left. So do not worry about your ashes when you die. [Your body] is only a thousand meals old. That is your mortality. That is your mortality.

The spirit and soul (the inner man) exists, but it does not have a name. It only has a name when it has *zoe* life. It is named in Christ. 'It is no longer I who live...'. That

makes common sense. [It is] no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.'

What he is saying is, 'Christ is now my life. Now that I am back from the death of sin (back from the death of the Lord), it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh (this mortal body), I live by the faith of the Son of God.' Let us have a little look at that a bit harder. '...who loved me and gave Himself for me.' We will connect a few more things. 'I have been crucified with Christ that I might live to God.'

How do I live to God? I live to God first of all, as son of God. Right up there. We will go back again, '...that I might live to God'. I live as a son of God. Paul is then introducing to us the whole program of regeneration now, which is by being co-crucified with Christ. I live as a son of God. Then 'I am co-crucified with Christ; it is no longer I who live, but Christ lives in me...' Now this crucifying (or humiliating) dying of Jesus, this progressive minimising Him down to nothing... Think of it like that - being brought to nothing; being humiliated. His humiliation, (His right to justice) taken from Him. All this is in your notes; we do not need to go at it here.

What he is saying is, '...in my flesh now'. He said, 'It is no longer I who live, but Christ lives in me [Christ is in me - the hope of my glory as the son of God]; and the life I now live [as a mortal man] in the flesh [still a bit carnal in the flesh] I live by the faith of the Son of God.' As a son of God, I live by the faith of the Son of God, because I did not get to be a son of God unless He gave me the divine nature. That is the Spirit of Christ in me.

Now we can link this. You can do a red line across from verses 19 and 20 right across to verse 26 chapter 3. Paul weaves many

threads together here, but we will just stay with the 'son of God thread' and then 'Christ in you' and 'you in Christ'. That is what Paul is doing here. In Galatians 3:26 he said, 'For you are all sons of God through faith in Jesus Christ.' You can see the authority of how I connect 'I live by the faith of the Son of God'. Can you see that? Go back up to Galatians 2:20 again. What does he say? 'I live by the faith of the Son of God.' If I am living by the faith of the Son of God, I am living as a son of God, because I have the life of the Son of God living in me. That is the only reason why I am still alive. [Are] you hearing that?

You unpack Paul now; he concentrates; suddenly he runs out of papyrus, so he is just jamming it all in. He is scribbling hard here. We are unpacking backwards. He has this faith, so he is living. He has Christ in him, and every day, the faith that he is exercising (I am heading toward demeanour), the faith that he is exercising is the faith of the Son in what he does (or what she) does.

When you get up in the morning to go to work or you go and buy a cup of coffee or a house or do something else, or [you] buy another sword (Jesus is saying, there is a point from now on in the kingdom when you are sent out first and you go without - only one pair of sandals or barefoot or something. Then you go and you live by faith. When you come back, you begin to walk, and He tells you houses and lands with persecution). You are walking a Christian life; so you have difficulties. You are doing all these things, but you are doing them by the faith of *the* Son of God as *a* son of God. You are a son of God in a physical, mortal body that you received from your mother. Jesus received *His* from *His* mother, Mary.

I am a son of God through faith in Jesus Christ. I am a son of God because I am living by the faith of the Son today. I am here today. I got onto a plane; I came down [here] by the faith of the Son. There are a lot of other reasons why I may not be here, but I *am* here

because of that. That is the will of God for me today.

Each day the will of God is there for you, and you wake up and say, 'Well, what is the will of God?' You wait on God, and you know in yourself. The first thing you know is that I have to go to work today. I do not feel like going to work, but there is an imperative there. Now instead of driving yourself to work with the cat o' nine tails, you get up, and by the faith of the Son, off you go. You are a son of God. Away you go, because the Bible tells you, 'Do not be lazy.' You get out of bed by faith. You live by the faith of the Son of God, and you do it as a son of God.

How many sons of God do I have here? Can I see your hands? You are becoming a son of Man. You thought you *were* a son of man, but you were a son of Adam. Now you are becoming a son of the true Man. You have all that teaching under your belt. You are becoming [a son of Man] every day, through seven wounding events. You are joined to the fellowship of His offering. That is transforming (or recreating) you - your flesh.

For you are all sons of God through faith in Jesus Christ. Now he says this, 'For as many of you as were baptised into Christ have put on Christ [When you were baptised, you put on Christ]. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.' Gal 3:28-29. Now when he said, 'For as many of you were baptised', he is not talking about water baptism. [Are] you all clear on that? Has anyone told you that? Well, I am telling you that now. This is not water baptism. I am going to read that in your notes.

I am going to simplify baptism down into this one baptism and this is part A of it. Then we go to part B of it and that is water baptism. Water baptism is done by a messenger. It should be a presbyter, or someone connected

to the presbytery. He baptises you into the regenerating work of Christ - Christ's offering and sufferings. The baptising [of] you or [the] putting [of] you into the body of Christ is the work of the Father *Himself* by the Holy Spirit. The moment I say that, you all nod your heads and say, 'Of course we knew that.' And you did. Where does it tell you that? 1 Corinthians 12:13: 'By one Spirit you were all baptised into one body.' Where does it tell you that? In 1 Corinthians it says, 'The Father baptised you into the body.' It tells you there.

When you are looking at the body of Christ, it is the element. When you are looking at water baptism, you are looking at water; but the water is not the element. The element is the suffering and the offering of Christ. By baptism in water, you are joining the water of Christ's judgement. That is the story of the ark of Noah. That is Peter again. All elements are there - death, burial, resurrection.

When you are looking at the first phase of that, it is the Father who baptises you or puts you into the body. The body is the element; you are the subject; the Father is the baptiser. That is the one Paul is talking about here. He is talking about 'For as many of you as were baptised *into* Christ...' He is not talking about the *sufferings* of Christ. He is talking about the *person* of Christ. We are linking this again back to Christ, your life. This is back to verses 19 and 20 again of Galatians chapter 2. This is quite simple when you get it - [when] you get your baptisms right.

In Christ (it is a corporate Christ), all of a sudden, we knock down all the partitions now. That is Colossians 2. I had you all on your own, and Paul in the 'I' singular. It is me and Jesus. I am a son of God, I am in Him, and it, first of all, is singular. It is you and Jesus. Once you are in there, Paul comes along with his big crowbar, and he is swinging all the partitions down. Breaking down all the partitions between Jew and Gentile; male and female; slave and free; rich

and poor; handicapped; disabled - to be one Son, the corporate New Man — Christ.

He said, 'there is neither' in here now. There is a unity now; there is a fellowship - all one. You were baptised by the Father as an individual into the person of Christ; now into a unity, a fellowship, all one in Christ. 'There is neither Jew nor Greek, there is neither slave nor free, there's neither male nor female; for you are all one Christ.' You have gone from sons, to being one Son - the corporate New Man, Christ. Gal 3:28.

If you are Christ's, you are members in particular of Christ. Now we have gone to body. We are not talking *bride* here; we are talking *body*. Bride is talking family; body is talking individual members. You have to be an individual male or female, and in there, He is not interested in male, female, bond, free. In Christ, you are *identity* son of God. That is what he said: 'All sons of God through faith, for you were baptised in there.' Everyone is a son of God in the corporate Christ. Then you get allocated your particular function; then according to grace; and then straight away He starts smashing all the partitions down and we become a corporate Christ, a corporate New Man. 'If you are Christ's, then you are Abraham's seed, and heirs according to the promise.' Gal 3:29.

You can zero that word 'heir' now up to chapter 4. We will do it and work backwards in chapter 4 verse 6. 'Therefore you are no longer a slave [we are picking up out of Galatians 3: 28. You are no longer a slave; you are no longer male or female; you are no longer this; no longer that, because there has been an adoption happen here] ... but you are an heir'. 'You are no longer a slave but a son.'

He is restating what I have just said. Are you hearing what I am saying? Just stay with Paul now. He puts all this other stuff in. But just remember what you are playing. We are going back to the main theme. We are back to the chorus again, just to pick you up on

the tune. 'You are no longer a slave.' Do you see what I am doing here in unpacking this chapter? 'No longer a slave.' He is not talking about an *adopted* son; he is talking about one with the divine nature - a *real* son. I will unpack this in a moment. 'You are no longer a slave but a son, and if a son, then an heir of God through Christ.' Gal 4:7.

What he is talking about [is that] you are an heir or a possessor of the divine nature. Now between chapter 4 of Galatians and chapter 8 of Romans, he unpacks it totally. He leans one way in Romans, and he leans the other way in Galatians. But what he is telling us is that we are first adopted and then you are presumed to be a real son. How many would agree that if you are adopted into a family that is a billionaire family and there are half a dozen billionaire real sons... if you got into one of these kind of families back there, [you receive] the same inheritance as the real son. The adopted son gets the same loot as the real son.

Now what he [Paul] is telling us is there is only one real Son. That is Jesus. He has the real thing; He is Yahweh's Son; He is Son of God; He is the Heir of everything of the Father's life; and He has been given all the names of all the sons. Now you become an heir of His - a co-heir with Him of the divine nature once you are adopted. All this happens with Abraham. But more, Abraham is offered not just adoption; Abraham is offered the *real* thing. To Abraham and to the one Seed Christ was the promise made. That is what Paul is saying.

All these sons of Adam are suddenly picked up and given the right of real sons and then instantly you are a real son, let us see what happens. Galatians 4 verse 4. 'Christ was born of a woman', but we will stay (it is weaving all these other things in, which fog your brain) ... let us stay with the main tune here. He said, 'He was born of woman, under the Law to redeem.'

Let us go to Christ the Redeemer. Now we have Christ as the incarnate, just one to redeem you. Not only to redeem you (that is to bring you back to make you the firstborn again). He has come to redeem, and the redeeming is doing and adopting too, to get you back to firstborn - to *the* Firstborn, Christ.

'To redeem those who are under the Law.' You have the dead, and now you have the dead living by a life, and now you have them being redeemed - brought back from the dead; but brought back from the dead 'that you might receive the adoption as sons'. The adoption is actually called all through the New Testament 'the resurrection' - the right to a resurrection immortal body. That is in Romans 8. We will not unpack that here. You are all looking a bit puzzled now. Go back and keep looking at it. We are not going to deal with that. We are just going to read our notes.

'Adoption of sons' ... and because you are an adopted son, I have already said it to you. I have explained it, now I am just reading, 'And because you are sons, God has sent forth the Spirit of His Son.' Gal 4:6. That is what he said again over here in verse 20 of chapter 2. He is just amplifying that same point, '...sent forth the Spirit of His Son into your heart'. What is the Spirit of the Son doing when He floods my heart? That is my inner man. My heart is the meeting point of my mind and my will, my emotions, my spirit; all the capacities of spirit; all the capacity of soul - the heart of man. They link to my five senses. He has flooded in there - the Spirit of Christ. He is talking about the Spirit of Christ by the Holy Spirit, bringing also the Seven Spirits of God flooding into my heart. As He comes into my heart, He is shouting from within me, 'Daddy, Daddy!' From whose mouth is He shouting it? *Your* mouth! *You* are shouting, 'Abba Father! Daddy, Daddy!'

That is what Romans 8:15 says. It puts it the other way around. 'Whereby *you* cry out, "Abba, Father".' Link the two together. He comes flooding in, shouting 'Daddy, Daddy', and who poured Him in? The *Father* did, and when He did that, that is when you were born again. The moment you were born again, shouting 'Daddy, Daddy!' as a son of God, you did that *in* Christ, and you did that *with Christ in you*, because instantly you came into Christ, Christ came into you. I do not know how quickly that happened between the Father and the Son there, but I think the Son is pretty eager with the Sevenfold Spirit of God by the Holy Spirit. The thing is loaded with Him and the Father is [pouring this into] your heart. At the same time, He is baptising you into Christ, the corporate Man. Can you see? Woof! Woof! Maybe we get (I do not know how we do it) half in here and half in there. Anyway, we get you into both! It is very fast. It is, 'I am - boof!'

This is the gospel. This is the gospel of the sonship. Now that you have that under your belt, that is Paul's preaching. That is the gospel - the basic gospel.

With that in view, let us look at the 'Exhortation to young adults'. Come across to page 18, and we will look at 'baptised into Christ'. I will read this. We will not get through this, but you can keep reading yourself. I think I have delivered (not all of it), but the main theology to you. Let us look at this demeanour (or expression) in relation to understanding this. I think I have said enough for you to be saying, 'All right, so there is a demeanour.' Let us read it, and 'Baptised into Christ'.

This is my exhortation to young adults. As we consider Christ and look on Him, we are now back with Peter in the hall of Caiaphas and now we are also down at Antioch with Paul. Peter has gone carnal again with Barnabas. Here I am talking to you 1900 [years later], preaching to you carnal lot -

preaching to myself and you. That is what we are doing here. I am trying to help you handle both these things at once and get a bit happier about it all and get a bit clearer about how wicked you are and how much He is done at once, so we can get up in the morning and get over ourselves and get over yesterday. Everything of yesterday in Christ is nothing. He has brought it to nothing. It is not there. Think of nothing; think of humiliation. He is bringing everything to nothing, and then He is bringing you back, so you are living the life that is not nothing anymore. I have a way of saying that here. I scribbled that down. Whether we get that tonight [or not], I do not know.

As we consider Christ and look on Him, our gross, grotesque fallen self-image is mirrored to us. Now that can happen every day, but can you please forget how ugly you were yesterday? I remember once I caught one teenager of the female variety many years ago and who belongs closely to me, but I will not mention her name. At the age of 13, [she was] in the bathroom looking in the mirror and poking her tongue out at herself. That required a fatherly response to say, 'Do not do that today! That may be true today but forget about it yesterday.' Let us try to get over things - that grotesque fallen self-image. When you look into Christ's face and you see the marring (and in your notes today and tomorrow, it is all written there), you have already been taught on that, do not keep living there. That is not where your demeanour is. That has been taken out. It is already dead and gone. It has been brought to nothing. On a daily base, we are being connected to having it done daily.

You can cope with yourself being ugly one day at a time. It is when you connect it to the whole of your life. You always have been like that. Let us pull it back. Yesterday has gone; let us just deal with today.

As we consider Christ and look on Him, our grotesque fallen self-image is mirrored to us.

This is uncomfortable and many people default to self-condemnation at this point. However, the apostle Paul declared, 'There is therefore now no condemnation to those who are in Christ Jesus.' Rom 8:1. We have just read it all - you are in Him. There is none for you who are in there — [no] condemnation. By the way, when Paul uses condemnation, he does not mean feeling bad about yourself. He means condemnation; he means damnation. You are off to burning flames; you are already getting singed. That is what he means. '...to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.' That is Romans 8 verse 1.

What should then be our demeanour and expression? Should we be euphorically positive all the time? If you are, I think you are a twit. A son of God is not a twit. We are not that. Or should we demean ourselves? Too many are doing this on account of their sin? You should not be doing that either. That is also a bit something else. We should not be doing that either. We have to be able to carry these two things together. It is in your notes. 'In the place where it says, "You are not My people", at that very same place, you are being called sons of the living God.' Hos 1:9.

You have to be able to handle this. You have to live not by that - but by the faith of the Son. Right here. You are living by faith here. You are living by faith because you are either a twit or else you have this other problem with condemnation. Let us be frank about it. None of us yet have the right demeanour. We are getting to it, aren't we? I hope you flex a bit this way and that way. That might help a bit. If you are always this way or always that way, you have a problem. [It] could be a temperamental thing or something. Anyway, we will not worry about that. Let us get down and look at it.

What then should our demeanour be? Should we be positive, or should we demean

ourselves? The answer is found in the daily implications of our baptism. Paul explained that although there is only one baptism, there are two distinct aspects of baptism. He signalled these two elements in his letter to the Romans. This is Romans 8. You will not get the word 'baptism' here in this verse. Romans 8 verses 8 and 9 is what I will be reflecting on. I will read it to you; you do not need to turn to it. I am just going to quote to you, but the word baptism is here. This is what he is talking about.

Paul explained there is only one baptism; and then there are two distinct aspects to baptism. He signalled these two elements in his letter to the Romans writing, 'Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? [You did die to it. We have just read that in Galatians. How do we continue in it? Live in it?] Or do you not know [so you can underline that one, you should know this, this is what you should know out of your baptism] ...that as many of us who were baptised into Christ Jesus were baptised into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.' Rom 6:1-4.

That is what he is telling us. That is paralleling Ephesians with Galatians. 'The life I now live...' 'I am crucified...' He is putting the baptism equation into it. He did that in Galatians 2 as well, Galatians 3. Are all clear on that? I am staying with the same proposition - not talking about anything else - these three things. Now Paul's question, 'Shall we continue in sin that grace may abound?' focuses our attention on the first aspect of baptism which is associated with new birth and members of the body of Christ. We have already unpacked that for you. Paul highlighted this aspect of baptism writing, 'Those who are in the flesh, [that is those who are living carnally or have not

been born of the Spirit - take note of this] ...cannot please God.' '...not having been born of the Spirit cannot please God because they remain an enemy of God.' Rom 8:8.

He is taking you all the way back to basic, bottom-line human carnality [which] is an enemy of God. Why so? They do not have the Spirit of God in them. Now he is talking about you who are still somewhat carnal because he is picking up on 'O wretched man that I am! Who will deliver me from this body of death?' Rom 7:24. But he has the Spirit of God because he has been baptised into Christ. Are you hearing me? That is what he is saying in Romans 8. I have the Spirit of God therefore I am not carnal, even though I am still behaving carnally. That is what he is about to say.

'But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. And if anyone does not have the Spirit of Christ, he is not His.' Rom 8:9. What he is saying [is], 'If you are not born again and do not have it [the Spirit of Christ], and you are carnal, and you are an enemy of God, all of that, you do not belong to God. But I belong to God. Paul is saying that in Romans 7. I *do* belong to God, but I am carnal. I have the Spirit. This is the starting point of what happens when you are baptised into Christ. You come into Christ, and then He says, a person who is spiritual, having been born of the Spirit, has received the Spirit of the Father and the Spirit of Christ, which is the divine nature. Paul was clear that if they have received Christ, they are His - meaning they are in Christ. Being born of God by the Spirit, a believer is immersed or baptised by the Father into Christ. They are set in the body of Christ as the Father pleases. I have already said that. We are still here in 1 Corinthians 12:12; then we are now over in Romans 8 and 9 here.

Although the believer has been born of the Spirit and is in Christ, Paul then said in Romans 8:10 (underline it), he said, 'My body

is still dead because of sin.' Even though I have been immersed and baptised into Christ (point one), I am still wretched. I wake up in the morning and still my body is dead because of sin, but my spirit is alive because of His righteousness.

You do not stop there. You have just started the morning. You woke up with a bad one this morning. You had a headache and a whole range of things. You said, 'My body is dead because of sin.' The other law is rampant, and I have got no feeling of faith. But the Spirit of Him who raised Christ from the dead is in you now. You get up now to walk by the Spirit, because you can walk by the Spirit *today*. Now you might not do it 100-fold; you might not do it 60-fold; but you can at least start somewhere 30 and below. Let us get started walking by the Spirit. [Do you] see the point?

We are diminishing the carnality, but we are accepting that we are progressing and progressing as we go and maturing in Christ. Less and less carnality; more and more spirituality. We get quicker and quicker at listening to the Spirit and not listening to ourselves. I am going to finish this dot point, and you can read it yourselves. I will start tomorrow morning, not here but over in the other book, with a little summary of this for us.

Now although the believer has been born of the Spirit and is in Christ, the body is still dead because of sin. Unless a person is joined to the second aspect of baptism, they will find themselves in a wretched condition again - in a wretched condition being beset by sin. Noting this condition, Paul wrote, 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?' Rom 7:23-24.

The answer, of course, is through regeneration and renewing in the fellowship

of Christ's dying and living. Paul was highlighting the second aspect of baptism when he wrote, 'How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptised into Christ were baptised into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we should also walk in newness of life.' Rom 6:3-4.

So you start living by the faith of Christ who is in you - the faith of the Son. He has already done your works for the day. Follow the leading of the Spirit [and] you will do those works. That is what He has believed to do and did for you. You live by that faith (doing those works), and you will have the right demeanour.