

REMEMBER THE HEIGHTS – PART 2

Vic Hall, Presbytery Word for week commencing Sunday 12 January 2025

Transcription of recording, slightly edited

We will turn back to our notes. Remember, we are getting rid of predispositions here, so back to our great commission. I did notice in our discussion around the table that, in talking with Steve, he made the point. (I am not debunking anything; I am just propositioning - clearing our heads.) When we talk of being born again, not of corruptible seed, but of incorruptible by the word of God, which endures forever, what do you think that means?

Historically, this is because most of you did not know (you knew it, but you did not know), that the Seed is the Spirit of Christ. How many knew that, but did not know that till today? You are not thinking. When you are thinking 'being born again, not of corruptible seed', the incorruptible seed is the very nature. But it is more than the *nature*, it is the *identity* of Christ Himself. You all are agreeing with that now?

If I say, 'I am born again, not of corruptible, but by the word of God', 'Oh, so Vic is up there preaching.' Now what is the word that he is preaching? Oh, he says, 'Believe this, believe that, believe that.' I believe that. That is the word. Now I believe that; I am born. What I believed is the right theory or gospel or theology. That is what I am born of. Isn't that true? Along comes something else and you are trying to get your head around believing that. Or what I am preaching, you believe that. 50 years ago, you believed that. Now you are adding this to that, and you add that to that. Then you add this to that. But your bottom predisposition you have not dealt with. I have cleared the decks with the biggest bulldozer I can, and I am shoving through the lot of it and saying, 'Let us get rid of everything and let us all start from square one again and get the concept that the gospel is His image and His likeness as a son of God.'

We had a man come preaching from America when I was 13 in New Zealand. I was just a teenager, and I was very switched onto the word as a teenager. He was preaching on 'the manifestation of the sons of God'. He came out of the Latter Rain revival. He assumed we all knew, 'Beloved now we are the sons of God', but none of us knew that. That was just an allegory or a picture. We were in Latter Rain, we were under Jackson, we were under the Latter Rain thing, and he is preaching on God's[?]. He was terribly excited about the sons of God. He is preaching on that. I became lit up on that. Then Jackson comes along when I am 19 or 20 and I am starting to preach on that. I was illuminated by what was said.

Now this preacher's manifestation of it did not understand the breath that we know about *exanastasis* and all these things. He was actually preaching *exanastasis*. I remember Jackson blasted through me one day. As a preacher he said, 'We do not preach any of that. That is all future. That is not for now.' Whatever your gospel was, whatever we had, which was pretty much a Baptist, AOG, Bethel Temple gospel, which was: 'Confess your sins, believe in your heart, and ask God to forgive you, and then when you die, you will go to heaven. And you have a pastor somewhere, so if you get too naughty, tell him your sins ...'. You know what I mean? Straight away it is all very foggy.

Let us look at it again, '...being born again, not of corruptible seed.' The Seed is Christ. The seed is the divine nature. The seed is not what I am saying to you that goes into your reasoning. What I am saying to you is pointing you to that seed so that you meet the Seed - you meet Christ. Isn't that what we are saying? How did you get that? By the word of God. He is the Word. 'Having been born again, not of corruptible seed, but of

incorruptible, and by the word of God.' 1Pe 1:23.

The word now is talking about *your name*, the word of your name as a son of God. What happens in the womb of a mother? You get something called a seed from the father, which is a part of him. The cells and all are 'him'. Something is going to happen when that 'him' meets the egg of 'her', that becomes somebody completely different - another identity. Out of a biological action, you get an immortal, eternal spirit in a biological body. Did you ever think of that? You will in identity live on forever because of a biological action.

We have all this argument going on. Jessie, my granddaughter, is a midwife now. We have all this heat about the murdering of babies up there in Brisbane and all that. [There was] one [baby] 36 weeks and [there is] another one [midwife] in the church. (We have a number of midwives.) That lady in the church was speaking and she is probably watching me now. I have to be careful what I say here. She spoke to that mother, and she said, 'You are killing a baby.' The mother said, 'Yes, I know. I speak to it all the time and say, "I am sorry, but I am still going to kill you, because I do not want you."'

What you have in there is another person. It is not just a little bit of human biological substance. You have here an amazing thing. Water baptism is a little bit and this other baptism [which is of] the Father, it is of the same. It is connecting the spiritual with the physical and the material. You will have a physical, material body in the resurrection called a spiritual body and it is as physical as it is spiritual. Everything a spirit can do, it can do; and everything that a spirit cannot do that a physical body [can do], it can do - both in relation to space and time and all kinds of things. It is an astonishing body, the resurrection body. You have the first part of it out of a biological action. That is your *identity*. You do not get a new identity.

A cousin of mine was the head of the AOG thing for many years. He was head of TAFE in Australia for years - a very brilliant fellow. He came up when I was preaching once. He was very switched on to this word. He came out to an altar call I was making. (I still believe in altar calls, by the way, but I think it is how we use them and what we do with them.) I said to him, 'What do you want?' He said, 'I want to be born again.' I said, 'What do you mean?' 'I want to be born again.' Here is a man, in his 60's at the time, and he is the head of TAFE Australia. He was the head of the AOG high school for years as a missionary in Fiji. He had arts degrees right up this way, maths degree, science all up that way. He had six people writing for him. He was a writer. Everything in TAFE he wrote, a lot of the stuff you will see his name on it. He is my cousin.

He comes and he is a man of this level. I am talking about how you clear your head. He comes up, and I call this guy, and I come and say, 'What do you want?' I am talking with him. He said, 'I want to be born again.' I said, 'What do you mean you want to be born again? You *are* born again.' 'No,' he said, 'I am not happy being myself.' Here he is, he has all of this. 'I am not happy being me.' He is in his 60's. He is trying to hold his kids who are now 24 or 25, in that church down there in Sutherland, where Scombe came from. They all built all that. 'Not happy being me; I want to be born again.' That is not born again. What we are teaching here about sonship, that is 'born again'. That is the idea - 'I am not happy being me. If I can get (this is AOG, Pentecostal, Latter Rain) ...if I get a good unction on me, get a blessing; if I get zapped up; zipped up. If I feel happy and I get rid of this.' He did not even understand the other law, none of that. It is not understood. 'If only I could just touch God, I would be happy being me.'

You are not going to be happy being you that way. You will be satisfied when you awake

with His likeness. But there is a progression to that. That awakening there means the day of resurrection. That is the spiritual body. We are on a progress where we are progressively being satisfied in one way; but in another way, we are still on a pilgrimage. We are still on a journey. That is what we were talking about last night with the young adults.

Being born again, not of corruptible, but incorruptible by the word of God. Now the word there is not, 'it is this, but it is not this'. It is the word about *you*, your name. I often think, and I keep saying, 'I am doing the works of my name today.' That is a bit complicated. Why don't I just say, 'I am a co-worker now?' It is a bit easier. I am trying to find easier ways to do it so we can relax a bit and stop struggling all the time. He has the agenda; He is running it. I wake in the morning. I only have to worry about today and then I just become connected to what He has already done. I am a co-worker. Paul wrote that 'We as co-workers together with Him plead with you.' Let us simplify things a bit. Let us come down to this point.

'By the word of God'. The word of God then at this point, is the faith (the faith is the work that Jesus did in the seven wounding events on Calvary in those basically less than 24 hours). Your name is you being you doing everything you will ever do. That is your name. Name is works. Name is 'you doing'. You doing is quantified by your abilities. The talent is His capacity, which is mine and talent given to that, that you go then and trade with. The word 'trade' does not mean in the wrong way. Trade means in the right way. You multiply with what He has given to you. That is your name.

The word of God is the proclamation of that, but He proclaims it to you one day at a time. However, what He proclaimed today or yesterday (even though we are forgetting what is behind), runs over to what we are doing today. Now if last week you felt (and the Spirit was saying), it is time for you to go

and buy a house or buy a block of land (I am talking to young people here), because He says we are to live (and houses and lands) once you have done your first round of living by faith. That is what he said to the 70 and to the 12. He said [that] at the Last Supper, and here is Peter, he is not hearing a word that He said. He said, 'Oh, you can go and buy. If you do not have a sword, go and buy a sword.' (I do not know why you need to buy a sword.) Peter pulls up his tunic; he is like, 'I have two swords here. I am a zealot; I am ready for a go.' 'Oh, enough of that,' Jesus says. 'Enough of that.' That is what Jesus said, 'Enough of that.' You see Jesus slightly... 'Oh, Peter, stick it away.' That is one of the swords he used to try to get the bloke down the middle and the Holy Ghost bumped it to the side and just took off an ear. This is the issue with Peter.

I am talking about the word of your name here. Then we are fixed on 'the Lord is moving here'. We do not have to start all over again every day, but we have to do the works today. You are getting up. You did a degree or a trade or something else. You have a job. Did God give you the job? Well, you get up in the morning, you go to work. None of this is rocket science. It is all part of a program, part of a pilgrimage that you are walking on that you can begin to be a bit more confident about. You are doing it daily. Really more today is not whether you are boring holes and screwing (well you can do all that), but it is how are you going to function as a son of God today? What does regeneration look like with all the interactions you have? How are you a witness? Your name is you. Whatever you are doing (we are all doing different things all day), these are the things that belong to our name as co-workers. It is this harmony together between Him and us in this present physical world. You are not here that long. Do not think you are here forever. I am telling you, it is pretty short from when I was burning down stables to where I am now. Not long at all. The lessons

learned then are the same lessons as now. They are not different lessons.

Shall we read our Scriptures now? Is this helping you then? Let us go back. I will talk a bit in a few moments about baptism in the name moving from AOG over across to what this is and then you are saying, 'Well, you have just skittled all that.' Yeah, I have too. You know, all of that.

I will just talk a bit about when we were cleaning up in 1988. It really shocked me because when we were cleaning up in Victoria and all around Australia (and by the way many other churches asked us as a team, if we would and clean up their denomination), we had so much corruption, we had to clean a lot of stuff up, so we were.

I remember talking with Jackson and we were confronting him, and Alex was confronting him (Alex Wiley that is). He was confronting him over his behaviours and never mind what all that was all about. Some very old people might know some of that. It is a long time ago now. 1988 is a long time ago now. How many years is that? Anyway, that is what we did for about nearly half a year. He then said, 'No man is my priest or vicar.' He blurted out. There are four of us confronting him with what he had done in that church. 'No one is my priest or vicar,' he said. 'There is only one High Priest that I answer to and that is Christ. He is the Great High Priest of my confession.' That is what he is saying.

Then (he had this booming voice), he boomed out. He pronounced his own forgiveness, right, and he did it and he said, 'In the name...' He quoted the name '...of our Lord Jesus Christ'. Then he clammed down. He was very prone [to this] and never said another word. That was it. Alex, why, he hit the roof. Alex really lost it with him. He said, 'How dare you take that name, that blessed name on your lips and use it like this, to exonerate yourself like that!' Right there as I listened to that, after a lifetime, his

[Jackson's] understanding or concept of baptism in the name, I understood instantly. His was invocational. Then I understood Offiler's idea on baptism in the negative which was all back [around] 1920. Earlier than that - 1906, 07, 1920 - all the arguments back there, all because they are all confused over the difference between the Father, as you are born again, immersing you in the body of Christ.

You become a son, and we read that last night. You are all sons of God through faith in Jesus Christ. 'For as many of you as were baptised into Christ...' now straight away you have the problem. The Anglicans say, 'Oh, that is the sprinkling by a vicar.' That is *not* the sprinkling by a vicar. That is the Father, and that body is *corporate*. You, individual, you are a son of God by faith, but whose faith? Your faith? See again, it is not *your* faith that enabled you to believe. By the way, I believe that word. No, it is 'I live by the faith of the Son of God.' It is *His* faith He gives you, to do the works that He did for you.

I mean, you have to agree that if He did all your works for you, then He had the faith to do those works and He had the capacity to do those works. He then does all those works and there is your pilgrimage. 'I have already walked it for you. Walk on that. You do exactly and believe exactly in your day and age as I did for you. You live by *My* faith because I have come into your heart and have given you the divine nature - *My* nature. That is the seed. You are born of it; live by the faith of that.' Again, we keep having to get *our* faith into it when we just need to choose to let Him do the leading by the Holy Ghost and live by *His* faith.

Anyway, here is Jackson. He absolves himself and he proclaims 'in the name'. Then it dawned on me that he was actually saying that because for me - my understanding of baptism in the name before that was 'body'. Christocentric - still it was by water. We are

still stuck on water. We all inherited this. It was by water, by immersion, that I am placed in the body. I remember all the arguments around this. So what is the right formula? Do we do it in the name of the Father, Son, and Holy Spirit? Or do we do it in the name of the Lord Jesus Christ? Or do we say in the name of the Father, Son, and Holy Spirit, Lord Jesus Christ? Then we are having kids baptised. We have the new young brethren elders who are doing the baptising and they are baptising and they forgot to say, 'Lord Jesus'. 'Oh, excuse me, call them back and then they put them back in again.' I am telling you the truth, because they were not baptised in the name. They did not say it over them. I remember out in New Zealand, a lot of preachers came and said, 'Does it really matter?' I remember one man said, 'Well, you cannot baptise someone in the name of 'cat', can you?' You know what I mean? Or I baptise in the name of Jesus only – there is that group. Or I baptise in the name of the 'Three Gods' - the Father, Son and Holy Ghost. It is all formula. Do you see the point? You are getting the feel of what I am after here?

Suddenly I realised that Jackson is invocational. For him, everything (the thing that works the miracles) is the words going through the air. When he casts out a demon, it is 'in the name of the Lord Jesus Christ'. Boom! Boom! Boom! When the sound waves hit the person, bap! They are 'in the name'. That is what they believed. We called it 'invocational baptism'. This raged on since about 1860. What is it, 2024? Still raging on. Right there, that all ended for me. No, that is not what it is. I already knew this, but I had not (it is a bit like the sacramentalism), I had not got rid of it. You know, I still have the baggage. I still have the old jacket. We are still sewing the new on the old. All we are doing is making ourselves confused. Shall we get rid of the old garment and can we put on a whole new garment?

Let me now read to you this great commission. I have tried to put it down as simply as I can. This is my testimony, so I will say what I have come to understand myself about baptism. There is one baptism. I wrote this just earlier this past week. This is Sunday. I wrote this Thursday morning (what I am going to read to you now) before I got you printing it. Let me just read it. This is pretty much at my age, just confessing what I see. This is the great commission to me almost not quite 2000 years on from the Day of Pentecost, if our calendar is right.

When Christ sent His disciples into all the world (that included Jew and Gentile, and we covered that) to preach the gospel to every person, it does not matter who they are. He sent them forth as a presbytery within which the Spirit of Christ resided - the Spirit of Christ Himself. I said to you, 'That is the Seed', so if you are doing anything, write that down. We did that yesterday. The Spirit of Christ Himself was also in possession of the seven Spirits of God. Christ is the Spirit of Christ. You cannot say 'Spirit of Christ' and not say 'Christ' because the person is the Spirit of Christ; is the Spirit of the Father; the Spirit of the Son; and the Holy Spirit. Christ is in possession of the seven Spirits of God. What does that mean to you? That means He is in possession of the fullness of the Godhead in a bodily form. He is that, and He is delivering that to you.

Actually, on the Day of Pentecost, we are all baptised in the Holy Spirit. But it was more than that. The Holy Spirit Himself actually immersed you in the seven Spirits of God - the fullness of the Father, Son and Holy Spirit. That is what is happening on the Day of Pentecost. It is more than just the third Person of the Trinity. Christ has the seven Spirits of God. There are many Scriptures; I just put one down. Note this. We are coming into the phase, once the Father takes His seat, when the Lamb stands up. Right now, the seven Spirits of God are... He said there to

the church [in Sardis], He says, 'These things says He that has the seven Spirits of God...' He says it point blank. 'I know your works and I know this and that and I know you are a lazy crew. I am going to come and deal with you pretty harshly if you keep being lazy.' That is what Jesus is saying to them. If you go, then, to where the Lamb stands up, He has seven horns and seven eyes and these are the seven Spirits of God sent out into all the earth.

The seven Spirits of God now are connected to presbyteries in lampstand churches all over the world. He has not sent them out into all the earth yet for this massive evangelism. He is taking out in every city a people for His name for lampstand churches. It is all tied now to seven Spirits of God connected with a presbytery group that have gone to make disciples. Remember, 'make disciples of all nations and then you baptise them'. He is talking here about baptism B. Immerse them in water as you connect them to the fellowship of Christ's offering and sufferings. That fellowship of His offering and sufferings is not being baptised into the body of Christ by the Father. The element is the body of Christ when the Father immerses you into that and makes you drink of one Spirit. The sufferings of Christ now that you are in the body, is your regenerating work and you are connected to that by an elder or a firstfruits Christian who is connected to that fellowship. You are connecting them to that fellowship.

It is a little bit like an eternal identity. A spirit is procreated (it is co-created). Procreation just means co-created. By a biological act, you get a co-creation of a new identity. Similarly, when one hears the word, the Father births, and the Holy Spirit does the work of taking the word of your name (which is Christ Himself - the substance of who He is), and then that goes into your heart. Then you become a new creation; you become a son of God. When it comes to water baptism, an

elder connects you in a physical act (this is not a sacrament), to a fellowship. He is baptising you into a relationship with the Father, Son and Holy Spirit. He means everything that the Father is going to be, everything that the Son is going to be. He is not talking about a formula. It is into a fellowship. That is why in the New Testament, they are baptised in the name of Jesus, not a formula. They are in Christ.

Let us keep reading this. If I read this now, that is the best way. Will you read it with me? Turn it up and let us go and I will stick with it. The Spirit of Christ Himself was also in possession of the seven Spirits of God. You all got it - Revelation 3:1. Jesus speaking of the Holy Spirit said, 'He shall take of mine and reveal it by declaration to you.' Joh 16:15. Now He does that through messengers. The presbytery, by this sending, became the expression of seven lamps of fire. You are now in the book of Revelation. Wherever you are looking at lamps of fire, you are looking at seven Spirits of God. Now we, the presbytery, on lampstand churches as lamps, are in possession of the seven Spirits of God because Christ has them and He dwells in our heart by faith. They are the ones, through us, by which He is connecting people to the fellowship of Christ's offering and suffering.

Seven Spirits of God means the capacity to actually suffer with Christ and die His death with Him. He did that by the seven Spirits of God. It says, 'He through Eternal Spirit [that is seven Spirits of God], offered Himself without spot to God.' Heb. 9:14. Every day, Christ in you who has the seven Spirits of God enables you, through Eternal Spirit, to offer yourself for today. It is there for you to do. Paul said it is that which is least. It does not look very graphic, but it is still supernatural, because you are doing the works that belong to your name that He has already done.

The presbytery by this sending became the expression of the seven lamps of fire, which

are the expression of the seven Spirits of God, who are before the throne of God, now having been sent forth into all the earth. That is Revelation 4, 5 and 6. We are looking at the fact that the seven Spirits of God are going through all the earth in presbyteries, connecting people to the fellowship of the Father, Son, and Holy Spirit, to the offering of Christ. Is that clear? The work of Christ's disciples was then to baptise those who received their message into the name and fellowship of the Father, Son and Holy Spirit. This baptism was also to join the hearers to the regenerating work of the offering of Christ, for the presbyters also baptised them into the fellowship of Christ's sufferings. This fellowship was Christ's death, burial and resurrection.

As a movement, we are saying this is the baptismal fellowship that all Christians need to be joined to. As an elder or a presbyter or a preacher and you, as a firstfruits Christian talking to other Christians, need to tell them there is a baptism they need to be joined to. What will that baptism deliver to them? It will deliver to them regeneration of their humanity - a new heart and a new spirit, a true heart of flesh. That is what we are talking about. I am not talking about 'son of God'. The Father did that by birth. When He birthed you, sent the Spirit of the Son into your heart crying, 'Abba! Father!' by which you said, 'Abba! Father!' you became a son of God. Now he has to deal with my humanity.

Christ did that in seven wounding events and came forth by resurrection as the Man in the image and likeness of God. He did that for me. Now I am joined to that journey of seven wounding events, so I become a son of man in the image and likeness of God. The fuller reason that He adopted me as a son of Adam was that I would finally have the full measure of that, with the spiritual body on the day of resurrection. That is where it is taking me to. My humanity is being changed and will eventually, fully and completely

express in a physical body, everything that a spirit can express but does not express in the material world. Fully expressible in a material new heavens and new earth, and a spiritual new heavens and new earth. Are you hearing my point?

The only Man right now who has the image and likeness of God is Christ in a physical, spiritual body. We are members of that physical, spiritual body because He raised it from the dead and it became the corporate body. I am already connected to what I am going to look like as a son of God in that physical body of Christ, which is now at the Father's right hand. Is this going too fast for you?

Let us keep in view what we shall be. It says, 'We shall be like Him, for we shall see Him as He is' on that day, physically. 1 Joh 3:2. You do not see Him now if you are alive, but you will see. I am preaching to you what He is like. The word of your name is to be on a unique journey to eventually arrive at the point where your physical body becomes a spiritual body. If you die right now, your identity, which is already a son of God, goes to a heavenly body. That is the body of your glory. That is already being glorified with whatever it is that you have done with the life of Christ - bringing forth the fruit of Christ - as a branch on the vine. That is what explains that. Again, the Father is tending that - the body of Christ, the vine; on the vine, you are the branches. The fruit you bring forth is (you sing all these songs) now accruing to the glory of your heavenly body.

The heavenly body, where your identity is when you die, clothes the physical body when it is being raised and made immortal or spiritual. It is immortal - it goes immortal, then the heavenly joins it. It becomes spiritual. There is a step between mortal, immortal and then spiritual. There is a heavenly body. You have a physical body; you have a heavenly body. You already have one. Whatever level of glory it has depends

on how you are walking now. Then it clothes your physical, which is made immortal. It does not clothe the mortal. To make it immortal, it is raised by the word of Christ, immortal; and then it clothes it and [it] is the glory and the unique expression of it, which is your name and identity.

Baptism is connecting you to the work of regeneration, which is the glorification of your physical body which is to become a spiritual body. Think of it this way, your physical body is actually going down. Mine is starting; bits are falling off it all the time now. I will be like a 707 in the end, because we are finally landing with one engine. Your outward man is perishing; but do not forget the outward man is going to be changed and it is not going to perish anymore; it is going to be glorified. It is going to be clothed. Right now, the glory of what it is going to be is being built into a heavenly house. Isn't that amazing? Let us get the big picture all the time and keep in view why you are here and what is happening to you.

We had better read our notes now. The work of Christ's disciples (let us read it again) was then to baptise those who received their message into the name and fellowship of the Father, Son, and Holy Spirit. Are you are getting that now? This is the baptismal fellowship that all Christians need to be joined to. This is a fellowship shepherded by these kind of presbyters. That is what I just scribbled beside that. I mean the presbyters who are going into all the world.

My thing when I baptise you is to join you to the regenerating work that is conforming your physical body in the end to becoming the spiritual body. That is the whole reason I am baptising you, because my role is to connect you to that. It is important who baptises you. They need to be in connection to that fellowship so they can join you to that and shepherd you. I call it shepherding. Any of you who are baptising, be careful that you know that you are part of at least a firstfruit

shepherding group. You are part of a fellowship baptising into that fellowship. That is the kingdom of God.

This baptism also is to join the hearers to the regenerating work of the offering of Christ. For the presbyters also baptised them into the fellowship of Christ's sufferings. This fellowship was Christ's death, burial and resurrection. Now again, I ask the question from Romans 6:17: 'Unto what then were you baptised?' That is what Paul said to those Ephesian believers, you know, Priscilla and Aquila and all that lot. John's baptism, he said was not good enough. Well, what is wrong with John's baptism? It is a good baptism. Christ sent him; God sent him. Christ was God, before. He sent him to baptise. The whole nation went out to him, and he is baptising them for remission of sins. Along comes Jesus with His twelve and they are rebaptising them all. Here is a whole reason for rebaptism.

Rebaptism or baptism is not from sprinkling to a 'Baptist baptism' because 'Baptist baptism' is an outward sign of an inward conviction. It is what the Baptists teach, 'an outward sign of an inward conviction'. They are trying to say something had to be born before we baptised you. That is good. That is back with Spurgeon. He is a Calvinist. He is a bit confused even though he is preaching this. So it is all very mixed up because they did not unpack before they repacked. You cannot keep adding old stuff. We have to get a new garment.

When Lorraine had her near death experience in 2019, she was out of her body and the surgeon said, 'You do not know how close [you were]'. They are saying that they lost her. She is up above herself looking down. She said, 'What are they messing with that old woman's decrepit body for? Why are they messing? She has had enough. She has had enough.' She looked at [it]. 'Oh, that is me. What are they doing that for?' Then behind her is the Lord standing with a great glow of

light, like a prism of light, and He has reached out His hand and He has a garment. I think [from] the garment He was giving her, [that] she needed to unpack a lifetime of Latter Rain teaching from the Bible school in Melbourne. She needed to unpack it. On top of the garment was a white stone. Then when she came to, and two days later, she was able to talk to me. She told me what had happened. She said, 'What does the white stone mean?' I said, 'Well, you should know what that is.' That is one of the churches. 'I will give to him a white stone... and in him who overcomes.' Rev 2:17. I think what He was saying was, 'Your garment has bits patched all over it.' She is 82, so we have a lifetime of patching. Can you unpatch, please? Can you get the whole garment and stick it in the bin? I said to you when I began, 'If you have these on the side of your head [ears] (and I received the revelation of that in the plane), you can hear. Why aren't you hearing? It is because you have stuff stuck in your ears. It is not just your temperament.

If you can hear, it came through the sound waves, it goes in, goes to your heart, the Spirit is there to allure, but you have to get rid of your predisposition. What is hindering you? The Ethiopian said to Philip, 'What hinders me to be baptised?' He got it. Philip baptised him. He is already born again while he is reading it and then Philip talked. Boof! The Father baptised him into Christ where there is neither Jew nor Greek and he is an Ethiopian. People forget that. Oh well, he is a Jewish proselyte (probably he was), but he is still an Ethiopian. When he goes back to Ethiopia, what is he going to do? Only talk to black Jews? I do not know. He is going to go there and preach Christ. Neither Jew nor Greek.

When it says, 'He went rejoicing on his way' (Philip baptised him), obviously he came out of the water speaking in tongues. He went rejoicing. I think the chariot and the horse all floated because when Philip comes

alongside, is he running beside the chariot or is he just floating beside? He is doing the Elijah game, isn't he? How does he arrive there? Then suddenly when he does that, he is down where the war is now. This is all the Elijah thing happening with an evangelist. This is post- resurrection.

What baptism? What is the doctrine? Now Romans 6:17. Paul said, 'Shall we continue in sin [he is talking regeneration], that grace may abound? God forbid. Do you not know that as many of us as were baptised [he is talking regenerational baptism by an elder], ...shall we continue in it [sin]? God forbid, not at all.' He said, 'You were delivered by the hands of an elder to a form of doctrine to which you became obedient. You became obedient from the heart to that form of doctrine to which you were delivered.' When they baptised you, they delivered you to a word of doctrine that we keep preaching to you into a fellowship with the presbytery, which is saying, 'These things we write to you that you can have fellowship with us. And our fellowship is with the Father and the Son.'

You came into fellowship with us when we baptised you. We baptised you into the fellowship of His offering. That is my only terms and conditions of connection to you. I am not really interested in anything else about you. Sorry about that. Do not come to me for a pastoral interview to tell me how hard your life is. I am not interested. I am only interested in joining you to this process of regeneration, which is the fellowship of His offering and suffering, which is transforming you, so that you get that glorified physical, spiritual body on the day of resurrection.

Now I am getting pretty close to where I am about to launch off - not far off. If I look at the genetics of my family and how long everybody lives, I have outlived both my parents and all of that, and people tell me I am looking good, but maybe I do not feel as

good as I look. Anyway, let us note, if you get to 90, I do not think many of us got to that. By reason of strength, I am here. I am looking at the short view now. I was part of burying Bruce. I spoke of Bruce Watkins there a week or so ago. We are going to put that up on lampstand because that was a good evangelistic sermon where I added the concept of dealing with the fear of death. My sense with Bruce was that I could already see him ascending and entering through the gates. I could hear the glory of it, sort of on this side. I am looking across the Jordan. That is Beulah land - the land of marriage. He was married to Christ well before he crossed the Jordan. We need to be married to Christ now. I was saying that before, with the young ones. We need to be married to Christ now. Even before you get married physically, it is good to get married to Christ. All the stuff we are doing now with our young adults for pre-marriage and all that, we used to do with our seniors in the last three years of their life.

We had it well-pegged back in the old days when we were the vicar and the clergyman. We did all that there because normally people (a good percentage of them in our day), were terminally ill for about three years, roughly. From your first round with cancer, they give you chemo, they do that, and you start dropping off the edge of the perch. That is true. I have done this time and time again. We have these characters whose marriages are a wreck, and they have all this baggage from their past and they are all these normal evangelical Christians and then they start getting cleaned up. They put away the pipe, and they put away too much alcohol, and they put away this, and put away that. They begin to get sanctified. Suddenly they begin to become Christians for the last three years of their life. That is pretty poor.

We are talking about regeneration now, not just the last three years of your life. Then they go home and there is euphoria. They are married to Christ in those last days and even

though they are in pain or whatever is happening in that palliative phase, they are lifted out. We should be doing that from the very first day that we were baptised because it is not *your* death; it is *His* death. He did that by the power of Eternal Spirit. Shall we do that?

You do not have to do all that before you get married. Let us realise; let us do that while we are getting married. The whole of your life is this kind of a journey. Through this ministry, the believer was co-crucified with Christ. Their carnality was cursed and died with Christ. Nevertheless, their identity lived on in fellowship with Christ. However, they were no longer living by their own initiative; rather it was the initiative of Christ's resurrection life within them that enabled them to function each day as Christians. We call that *exanastasis*. Christ's life actually became their life. This is what I preached last night. Is that clear, young people? It is all here.

Because believers have the life of Christ as a possession, they also have the faith of the Son of God. Do you have the life of God as a possession? Let me hear you say 'amen'. Then you have the faith of the Son of God as a possession. If you have the faith of the Son of God, you can live your life today. It is not you trying to believe to do it. You are still back pre-co-crucified. What happened when you were crucified? You died. That is what the Law did; it killed you. Why are you still hanging around there? You are dead because your life that you are living is *His* life. You are living by *His* faith, so then you can live today and walk forward. That is what we are teaching.

Because believers have the life of Christ as a possession, they also have the faith of the Son of God. The faith of the Son of God is the mind of Christ. The Bible says, 'We have the mind of Christ.' How many know that Scripture? Well, what is the mind of Christ? That is the faith of the Son? The faith of the

Son is *His* faith. It is always active. Faith is *works*. 'I will show you my faith by my works.' I am showing you the works of Christ that He has already done, which is *His* faith which I am joined to. I have that faith. That is what I am living by. That faith. Just make sure each day it is that faith. It is not hard. I do that every day. This is how I live. Do I do it perfectly? No, but [I am] getting on with it. Doing quite a bit of it. That is what I am doing here right now. By *His* faith. See the thought?

The faith of Christ motivated Him to give Himself in offering love to God, to save and regenerate us in Himself as sons of God. We also, by the power of Eternal Spirit, are able to present ourselves as a living sacrifice because we have been fully connected to Christ's offering, death and resurrection. Those who have the faith of the Son of God possess the kingdom of God. They are able to enter into rest each day, ceasing from their own works because of this faith. I woke up this morning and said, 'What are we doing today, Jesus?' We already had it mapped out. 'You already planned the works by the Spirit that I am to do.' This is what I am doing now. They said, 'Two hours.' I thought, 'How can the poor people cope with that?' Anyway, that is just suffering. Therefore, we have a package. This is regeneration happening. You see the thought as we proceed here.

I enter into rest. I am happy to stand up and relax and tell you stories of when I was four even. We can relax a bit. We are living by *His* faith, and I am a co-worker, so it is still me. It is me doing it. It is no longer I, but it is Christ, but yet 'not I' but I am doing it. 'Yet not I, but Christ' doing it in me. It is a fellowship every day. It is not hard.

I picked this carefully and I like the way I have said it: 'Our human nature is being regenerated in my nature and made compatible with the divine nature that we have received from the Father.' What is that again? Please tell me, 'Christ in my heart.'

That is the divine nature; that is the seed of me. I am not Christ, but I am *of* Christ. Isn't that it? How can you tell the difference if I am part of Christ? I am of Him; I am of the same life, the same substance; different identity, but joined. He has even given me His name. It is in His name I do it. I do not have to say to a demon, 'In the name come out of him or her.' I just say, 'Come out of him.' I do not say, 'In the name, come out of him.' I do not have to invoke it. I just say, 'Come out of him.' I am in the name. You see the thought? We can speak to things. If we know that is what God wants, let us go and do it. If the door does not open, well, it is maybe not today. It is going to open. Or if it does open, it is because He opened it. We learn to be a bit pragmatic with it. That is what it says. How do we test the will of God? Romans 12, 'Present your body a living sacrifice and by offering yourself, you prove the will of God.' I am not quite clear what to do, so I will go and test it by offering. I will go and do this, do that. If it is from God, He opens the door. If it is not from God, He does not open the door. But if it is driven by my own lust, well then, who knows what is going to happen? That is where we fellowship, don't we? We are not living by permission.

We will finish here now. The New Covenant, this is what it means to receive a new heart. I am receiving a new heart. I am getting a heart of flesh. The real heart I should have had. He is not getting rid of my flesh. He is giving me a new heart of flesh. He is taking out the stony heart of flesh. I had a rock-hard heart before - a stony heart of flesh. I am getting a new heart of flesh. That is regeneration. 'Regenerate' is something that faded and died and became old and is now coming back - coming back from the dead. Isn't that what is happening? Regenerating. God is regenerating us. Even though the outward man perishes when we finally die, there is a point of change and suddenly it is all seen.

Nevertheless, do not forget, there is the glory of my regeneration already in the heavenly body. Our human nature is being regenerated, made compatible with the divine nature that we have received from the Father. This is what it means to receive a new heart - that is a true heart of flesh, through the regenerating work of the Holy Spirit. The New Covenant is being written into our heart and mind, and by this means, we are coming to know the Lord (I added this) and are being recreated as sons of men in the image and likeness of God.

Regeneration is a recreation. It is not born again. That is something new. You were not a son of God before. You were a son of man. You were a son of Adam and then you were born again by the Father as a son of God. We are all sons of God by faith. That is the faith of the Son. Then He put you into the body of Christ - Christ Himself.

Regeneration has to do with this person who came out of my mother's womb. You are being regenerated. Are you hearing the gospel? He is not getting rid of this; He is glorifying this. He is doing it through a word of recreation or regeneration which is in the mouth of the preached word coming to you. You joined that when we baptised you into that fellowship.

That is the one you have to get all your other people and friends and Christians joined to. Unto what were they baptised? John's baptism? Not good enough. Baptism of repentance? You want a baptism of regeneration, don't you? [It] connects you to that. Are you connected to that? If your life is not showing it, you are not connected to it. You had better have a good look at why you are not. You have some unpacking to do. Get some stuff out of your ears and be recreated as sons of men in the image and likeness of God. That is where that great commission page and a half went to in two hours.