

# THE MINISTRY OF THE SPIRIT OF CHRIST

**Peter Hay, Presbytery Word for week commencing Sunday 19 January 2025**  
**Transcription of recording, slightly edited**

Today I am going to give something of a framework (or an overview) of the ministry of the Spirit of Christ. Tomorrow I am going to go a little bit more into detail to talk about redemption and to talk further on adoption. Then [I will] also talk about baptism, which has been confused in the church more broadly, and we have certainly demonstrated our confusion on the subject of baptism as well.

We will be able to see where these things fit, in relation to this overview of the Lord's covenant initiative toward us, to make us His people and for Him to be our God. Tomorrow we can look in a bit more detail at these elements that we know of, but we have been a bit confused on.

The beginning point for me today is to say that our pilgrim journey is a journey to become sons of men and sons of God in the image and likeness of God. That is the Covenant initiative of the Father, Son and Holy Spirit before. Our journey as pilgrims or as a Christian people is on the pathway by which we are made into that image. That begins for us when the Holy Spirit brings understanding and conviction to our spirit. I do not know about you, but I knew that conviction today.

He is bringing conviction and understanding to our spirit and to our soul. This is our heart - the meeting point of our body, soul and spirit. This is a work that was not available to a hearer until Christ rose from the dead. This is the promise that Abraham did not receive even though he saw it from afar. We are recipients of this promise now and this is the promise of the Holy Spirit.

The Lord Jesus spoke about the deliverance or the ministry of this promise in John 16 - the ministry of the Holy Spirit. He said that the Holy Spirit would do a particular work. This is John 16 verses 7 to 11. It says,

'Nevertheless, I tell you the truth. It is to your advantage that I go away [I am sure many of you have wondered about this point. How can it be an advantage for Jesus to depart? How awesome would it be to have Him among us? "It is to your advantage." He is saying, "Something better, something new, something amazing is going to be imparted to you that has been hidden. That is going to be now made available to you. It is to your advantage that I go away."] ... for if I do not go away, the Helper will not come to you.'

The Spirit had not come this way to anybody before this point. How amazing is this? It is to your advantage that Jesus goes away, '... because if I do not go, the Helper will not come to you; but if I depart, I will send Him to you... And when He has come, He will convict [understanding and conviction, illumination] ... He will convict the world of sin, and of righteousness, and of judgement: of sin, because they do not believe in Me [speaking of Christ]; of righteousness, because I go to My Father and you see Me no more; of judgement, because the ruler of this world is judged.'

What is the beginning point of our connection to this pilgrimage through the Spirit? It is the fact that a messenger preaching by the Holy Spirit proclaims to us that there is a redemption and a forgiveness of sins that brings us out from the Old Testament era and delivers us to something new. 'It is to your advantage.' Remember, Jesus is speaking to people who are still under the Old Covenant. There is a word coming; it is proclaiming a redemption from under the Old Testament era; but the redemption is delivering us *to* something. I am going to talk more about redemption tomorrow, but can I shift our understanding of redemption a little bit?

I had always thought about redemption to be, 'I am in captivity; a redemption price is paid; and so, I am delivered from something.' That is *not* what the redemption is. The redemption is a deliverance *to* something. The price (the purchase price) is not being paid to somebody, particularly not to the devil. The purchase price is the cost to God to deliver us to Their covenant purpose for us. That is the redemption. Of course, we do need to be delivered from an Old Covenant understanding (from our sin, from carnality), but the focus of our redemption is what we are being delivered *to*. Now isn't that awesome? We spend a lot of time worried about what we are being redeemed *from*. That can be done in a second. The redemption that you are being delivered to has its conclusion on the day of resurrection.

The Holy Spirit, as we have learnt today, is the One who provides us with the adoption. This redemption, delivering us to an adoption, was not available to a person until Christ rose from the dead and the Holy Spirit was given to us by the Father to be *in* us and to be *with* us. This is what Paul said about this. This is Galatians chapter 4 verses 4 to 6. It says, 'But when the fullness of time had come [this is according to God's covenant purpose and plan. He did not come because the condition of mankind had become so bad. He came at the right time according to Their covenant purpose], God sent forth His Son, born of a woman, born under the Law, to redeem [that means redemption was not available until Christ came in the flesh] ... to redeem those who were under the Law [for what purpose?], that we might receive the adoption as sons.'

Redemption is delivering you to this. Redemption in and of itself, if it does not deliver you to that, does nothing for you. It is delivering you to adoption as sons. 'And because you are sons [by adoption], God has sent forth the Spirit of His Son into your hearts, crying out, "Abba Father!"'. We will

talk about that transition a bit more tomorrow.

By way of summary, when we are talking about redemption, there are three dimensions or three elements of redemption that we have to keep in our understanding and belong to what it is the Lord is delivering us to.

The first dimension of redemption is the element that we have just read. This is from Galatians 4. This is our redemption from under the Law, or we could say it is the redemption that is delivering us (or progressing us) to the next step. Can you see that? There was nothing wrong with the Law, but you cannot stay there. Redemption under the Law is not redemption from something bad. Redemption from under the Law is redemption to the next step in our salvation. We are finding forgiveness of sins, and it is granting to us the adoption as a son of God. That is the first dimension - deliverance from under the Law and obtaining forgiveness of sins, so that we can be delivered to the adoption. We can receive the adoption as sons.

The second dimension of the redemption is the redemption that is *in Christ*. This is the redemption that is in Christ, enabling us to be conformed to the image of the Son through the work of regeneration. First dimension, deliverance from under the Law Covenant to a promise. The second dimension of redemption is delivering us to regeneration, by which we can be conformed to the image of the Son.

The work of regeneration is accomplished in our life as we journey on the pathway of salvation that Jesus pioneered for us. We have been learning in this season that we are saved through regeneration. Nobody is touching salvation without regeneration. You are saved through regeneration, but we know that this regeneration is happening on a pathway, because Jesus pioneered the pathway of salvation, which we walk on if

we are being obedient to His Word. This is the redemption in Christ.

We have made the point in your booklet that this dimension of redemption is what Paul was talking about when he said, 'Work out your own salvation with fear and trembling.' That is Philippians 2 verse 12. 'Work out your own salvation with fear and trembling.' A lot of people have been confused on this point, as if your salvation is something that is just personal or independent from your connection to the body. That is not what it means to work out your salvation with fear and trembling.

What it means to work out your own salvation with fear and trembling is you have to choose it. You have to choose it. This salvation is being proclaimed to you. You have to choose it. You have to embrace it. This is an accountable choice (an accountable decision) that you are making to say, 'I am dying with Christ daily.' That is the context of my regeneration by which I am being saved. Can you see? 'Work out your own salvation.' Choose it; embrace it; and live it. That is what it means to work it out. How are you doing this? By the fear of the Lord. You are receiving the fear of the Lord because of your submission to the Lordship of Christ who was anointed with the seven Spirits of God, which include the fear of the Lord. That is the capacity (the adequacy) for you to journey this element of redemption.

The third dimension is an amazing point. The third dimension of redemption is the redemption of our body that gives to us the possession of a spiritual body on the last day which is prepared (or adequate) for the new heavens and earth. Paul said that was the fulfillment of the adoption - a new body. This is a physical, immortal, incorruptible body which is clothed with a heavenly body, the glory of which belongs to (or is the fruit of) your obedience in this age. This is your spiritual body for the new heavens and earth. That is the fulfillment of the redemption.

Three elements of redemption: One is from under the old, delivering you to a promise. The second element of redemption is you changing from one degree of glory to another in the fellowship of Christ's offering and suffering journey, by which you are touching (or being saved by) regeneration and renewing, delivering you to the fulfillment of the redemption which is you getting a spiritual body that is just like Jesus' body. He is the firstfruit of what you will become. That is amazing. That is redemption, and that is just the summary.

This redemption (this promise) was made to Abraham, and we know that the promise was not realised until Christ rose from the dead. The question is, what did Abraham receive and what did the believers receive under the Old Testament era? I am not just saying under the Old Covenant, I am talking about everybody whose name is written as an example of faith under the Old Testament. The answer of course is what we have to receive as the beginning of our journey to redemption. That is the faith of Abraham. That is what all the Old Testament heroes of faith received and that is what the book of Hebrews teaches us. Hebrews 11 lists out all the heroes of faith, describing them as people who were of the same faith as Abraham, who did not receive the promise, but they looked to it.

The beginning point is the faith of Abram. Abram received this faith, which was the faith of the Son of God, when Yahweh, who is the Word, (because faith comes by hearing), Yahweh the Word came to him in a vision. This is Genesis chapter 15 and verse 1. We know this well, but I want to highlight what that faith delivers to you. It is delivering it to the Old Testament believers, but it is also delivering to you this same capacity. This is Genesis 15 verse 1. It says, 'After these things, the word of the Lord [It is not just *the word of Yahweh*. It is *Yahweh who is the word*] came to Abram in a vision. [That is

different than just saying 'Yahweh spoke'. Can you see the difference there? It is not just Yahweh speaking. It is Yahweh who is the Word came to Abram. Yahweh, who is the Word is coming to you today, ministering to you, faith] ... After these things, Yahweh [who is the Word of the Lord] came to Abram in a vision saying, "Do not be afraid, Abram, I am your shield, your exceedingly great reward."

In this encounter, Yahweh who is the Word, came to Abram and promised to be his offspring ('your exceedingly great reward'), from whom a multitude of sons of God would come, including Abram. That is an amazing point. Jesus is saying, 'Abram, I am going to be your son and because I become your son, I am going to make My life available to you to be your life.' Abram is getting two elements of promise here. He is getting a child, and he is going to become a child of God through this Son. 'Your exceedingly great reward.'

These are children (the sons of God) who would possess the divine nature, the Spirit of Christ. That was the promise, the exceedingly great reward. You will possess the divine nature, the Spirit of Christ. Christ would be the Seed from which they would all be brought forth. Now the other thing of course that Yahweh who is the Word promised to Abram is He said He would be Abram's shield or protection so that nothing could stop what He had promised coming to pass. We have just learnt about the promise when He said, 'I am going to be your shield [or your faith to protect you] so that nothing can stop this promise coming to pass.'

Can I say that when the Lord comes to speak to you and to deliver you to faith, He is not coming to be the protector of your self-image. He is not coming to be the shield of our projections because that is the thing that we are afraid of losing. The fear of death is the fear of the loss of our reputation or the fear of injustice. That is not what the Lord is

coming to say. When He says, 'Do not be afraid', He is saying, 'Do not live that way. That is the fear of death. I am not protecting you from that. In fact, I am joining you to the process by which you can be delivered from those evil projections. I am delivering you to an assurance. That is, I am telling you that who you are and who you were predestined to be *will* come to pass.' That is what He is saying to you, when He says, 'I will be your faith. I will make sure that nothing stops you from inheriting everything that was promised. I will be your shield (your protection) from the darts of the enemy who comes and makes all sorts of accusations and offers all sorts of alternatives.'

Here is the beautiful point. This is what it means to begin to lay hold of the faith that Christ is delivering to Abram and his children. Abram received the promise of God. He received it; he chose it; and he accepted it. He considered that God would be faithful and trusted in God to fulfill His promise. Can I say to you today that as you are hearing the gospel being proclaimed to you, just choose it? You are saying, 'Yes, that is true. Yes, the word of my sonship is being proclaimed to me. Nothing can stop that word coming to pass in my life except me rejecting it. I choose it; I accept it; I believe it.'

Then Abram says to the Lord, 'How will I know I will inherit this?' This is an amazing thing because he has already believed it. He has already chosen it. Then he says, 'What is the process by which this is happening?' He was told that he would inherit it as a man if he was joined by faith to the offering of Yahweh before, which would then be later manifest in time on Calvary. You remember he had to go and cut open the animals and lay them facing each other. It says, 'a great horror and darkness came upon him.' Gen 15:12. Now I was thinking about this and thinking this is a funny place to have a promise confirmed to you, isn't it? I was thinking about our week last week and the

mess that happened. It seemed like a great horror of darkness at times. Think about how messy it was to cut open some beasts and lay them opposite each other. It is a messy place. We think that the choosing of this promise is going to be all sweet and niceness. The confirmation of the promise is right in the mess, in the darkness, in the horror of Calvary. You have to be in there, choosing it, believing it. What is coming between these pieces? It is a smoking oven and a burning torch. Here is illumination that is coming, confirming through the word this promise to you as you acknowledge that the fulfilment of the promise is because you are joined to that offering. You are not balking or drawing back from the mess. You are recognising that the mess is the reality. It is the context where something is being taken away and you are being joined to the place of faith - the place of participation.

Now this responsive attitude of Abram (he is receiving the promise, choosing it, accepting it), combined with the initiative of Yahweh, who is the Word - you have got the Word saying, 'I am going to be your faith.' Then you have Abraham responding and saying, 'I choose and believe, and I am living this.' This became a covenant of faith - a binding relationship based in this ministry of faith to Abraham. I love that it is not just a covenant of faith because the Lord has delivered it to Abram. It is not just a covenant of faith because Abram has agreed that this is a good thing. It is a covenant of faith because of their *meeting* - because they have both chosen this. Christ Himself has chosen this, and Abraham is choosing it as well. There is a fellowship of choosing. Isn't that beautiful?

As the Lord is coming to you, He is saying, 'I have already chosen this for you. Will you choose it and embrace a covenant of faith with Me?' Now this covenant of faith, this choosing, that is the definition of the faith of Abraham. That is the faith that delivers you to the promises. Everyone who wants that

promise needs this faith. We have heard the word already delivering us to this faith. We can just say, 'Yes, I choose it'

Here is an amazing point. After this (you think, 'Gosh, that must be the high point'), but there is more. Later Yahweh appears in a different expression. It says that the Lord (or Yahweh) appeared to Abram and said, 'I am *El Shaddai*.' This is revealing something new or something that was not revealed to Abram yet. Yahweh appeared to Abram and said (this is Genesis 17, and I am going to pick my way through here for the sake of time), ... He said, 'I am *El Shaddai*, walk before Me and be blameless. And I will make My Covenant between Me and you, and will multiply you exceedingly... And I will establish My Covenant between Me and you and your descendants after you for an Everlasting Covenant to be God to you and your descendants after you.' I have read verses 1 to 2 and then verse 7 to highlight that you have *El Shaddai* coming to Abram in this interaction, calling him to walk blamelessly.

Catch the point that it is a *walking* element here. 'Walk before me.' There is a blameless element. Then He is saying, 'I am going to establish a covenant.' My Covenant relationship or My Covenant fellowship, I am extending to you as an Everlasting Covenant. This is an amazing thing that has been delivered here. This is all focused on Abram's family. It is all focused on his marriage and his family. He [Yahweh] has promised something, and the realisation of these promises required a reformation in Abram's marriage and in his family.

Now we have to catch this point where there is a working out your own salvation with fear and trembling. That will entail your commitment to the reformation of your marriage and family. What was being delivered to him and to Sarai that they had not received before? The realisations of these promises required a reformation of the

marriage of Abram and Sarai. Here is the key point and this is part of a reformation of our own understanding. Through the ministry of this word, 'I am *El Shaddai*, walk before Me and be blameless', the Lord, Yahweh, delivered to Abram and Sarai new names.

We have been teaching previously that the oneness of a married couple is because they are recipients of the remnant of the Spirit. What we have come to understand is that any person who is a recipient of the promise, that is, they have received the adoption, has been born of God and established in Christ, already has a remnant of the Spirit. That is not the thing that is making a couple one. The element or provision that is making the couple one is a new name. That is what *El Shaddai* is delivering to Abram and Sarai right at this point.

The new names of 'Abraham' and 'Sarah' were the outcome of them both receiving the same portion of Yahweh's own name. Interestingly, that portion was given to Abraham and he then was to name from Christ his wife, Sarah. They were one as they both received the same portion of Yahweh's name, establishing their house in the fellowship of that name. That was the significance of this interaction.

We have been emphasising the name *El Shaddai* over this last little season. What does it mean? Why did the Lord come and say, 'I am *El Shaddai*?' Was He just saying, 'I have lots of names. Today I am *this*?' What is the *El Shaddai* element? *El Shaddai* is translated 'God Almighty', but most of the commentators agree that name is more than just a translation. '*El Shaddai* is God Almighty'. The name *El Shaddai* means 'the Lord, the covenant God who possesses the power to realise His promises'. Isn't that an awesome description of why *El Shaddai* was coming to Abram and Sarah this way? He is not just saying, 'You need a new name because your old names are hopeless.' He is saying, 'I am coming to deliver to you the

power to be one like We are one so that you can bring forth something new.'

[This is] the power that belongs to Their own covenant life and it is the power of each Person (or The Three People) to bring Their own covenant purposes to pass. Can you see *El Shaddai* is not just hammering them with power so that they have no control over this thing coming to pass? He is delivering it to them so they can participate in these covenant purposes coming to pass. It is part of the covenant of faith. To this end, the portion of Yahweh's name, given to Abraham and Sarah through His expression as *El Shaddai*, endowed them with the power to be one.

This is not just togetherness; this is the oneness that belongs to one spirit. It is the oneness from which each person is able then to offer themselves to reveal the other and multiply life beyond themselves. They are receiving of the same capacity of Yahweh *Elohim's* own fellowship. This is what it means to be joined to the order of headship. That is what it means to participate in that quality of offering.

From their oneness, as they walk together by faith in the fellowship of Christ's offering and sufferings (this is 'walk before me and be blameless'), Abraham and Sarah had the power or capacity to participate in bringing forth Isaac according to their unique sanctification. We know that Paul said that Isaac was then born of the Spirit. This is the demonstration of a couple's participation in the order of headship that belongs to the offering fellowship of Yahweh.

Now we know after this time (skipping a few steps in the story), Isaac is born. Abraham has become a father and then he is called to go and make an offering on Mount Moriah. He is called to go and sacrifice Isaac. In this action (Abraham is being obedient to a word), on Mount Moriah, Abraham joined Isaac to the offering of Christ. He joined Isaac to the offering of Christ, so that through

Isaac, Christ would come - Christ would be called. Abraham's seed, his natural seed, is being joined to the fellowship of this offering from before, so that from that natural seed would come Christ, who would be the fulfilment of this offering.

On Mount Moriah, Abraham joined Isaac to the offering of Christ so that through him (that is, through Isaac), Christ would come and fulfill the offering initiative of Abraham. In doing this, Christ, coming forth from the flesh of Abraham, would be called the Son of the highest and He would be the Word of the Father, the seed of Abraham, the Word made flesh.

Think about this. The Word has already come to Abraham and said, 'I promise to be that for you. I am the Word already.' This is the Spirit of Christ meeting Abraham. Isaac is joined to that offering and because of that (both the faith of Abraham and the faith of Isaac), Christ is coming in that flesh, and now the Spirit of Christ (or the Word) is in a body. From that Word, all those who have the same faith as Abraham are receiving what was promised to Abraham. It is an amazing thing that happened on Mount Moriah.

Here is a key point, and I am going to go reasonably quickly now just to make sure we cover this framework. The Spirit of Christ (remember this is Yahweh who is the Word) ... the Spirit of Christ was with Abraham and with his descendants after him in a covenant of faith. We ask, 'What did the Old Testament believers receive?' We say, 'The faith of Abraham.' That means the Spirit of Christ was in them. The Spirit of Christ was in them, but they were not born as sons of God because they had not yet received the Holy Spirit who is the one who germinates that Seed, so you are born of the divine nature. Can you see why Jesus is saying, 'It is to your advantage that I go away?' It is because you can have the Spirit of Christ in you but not be born of God.

Let us see what Peter said about this. This is 1 Peter chapter 1, and we will read verses 8 to 12. 'Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory [that is sort of how we are feeling after our sessions today, aren't we? Joy inexpressible and full of glory [full of expression, participation], receiving the end of your faith.' What faith is this? This is the faith of God - the faith of the Son of God that was delivered to Abraham. The end of that faith is your salvation. 'Receiving the end of your faith - the salvation of your souls.'

Listen carefully. They all received this faith. *You* are receiving this faith. But you receive the *end* of it. This is an end that they did not receive. How do we know? Because Peter then said, 'Of this salvation the prophets [that is Abraham; that is Moses; that is all of the Old Testament prophets] ... of this salvation [which you are receiving is the end of your faith], the prophets have inquired and searched carefully, who have prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow afterward.'

Peter is saying, 'You have received the same faith as Abraham. That faith was the Spirit of Christ residing in those people, but they did not receive salvation at this time. The Spirit of Christ was in them. How were they not born of God? What did you receive that is an advantage over them that they have even prophesied to you about, and they are searching their own prophecies to understand this amazing mystery? I am telling you now, '*You* are that mystery!' Vic talked today about the secret of your name. That is a mystery ... now made known, now revealed, communicated, expressed, glory being revealed. 'To them it was revealed that, not to themselves, but to us they were ministering the things which now have been

reported to you through those who have preached the gospel to you by the Holy Spirit sent down from heaven — things which angels desire to look into.’ Praise the Lord, angels are desiring to look into what you are getting today, going ‘That is pretty amazing!’

Let us talk about the Spirit of Christ and how you are receiving. Remember, Paul said that ‘the mystery of Christ [this is the mystery that is revealed] is Christ in you the hope of glory.’ He is saying, ‘This is a mystery that we are proclaiming to you, which was kept hidden before Christ came and died, that is being manifest now.’ Let us look at the unfolding of this mystery.

Until the coming of Christ, man was under the angels. The book of Hebrews teaches us that. We know that when Moses was born, he met Christ personally at the burning bush. That fire there is the fellowship of Yahweh, but the person he is interacting with is the Spirit of Christ. As he met Christ, he became ‘the friend of Christ’ and the Spirit of Christ revealed to him the name Yahweh *Elohim*. Moses said, ‘That was not revealed before. This is revealed now - made manifest to you Israelites as a covenant people.’

In this way, God made Moses a prophet, and in this way, Moses was a type (or like Christ). That is what Moses himself testified. He said to the children of Israel in Deuteronomy 18 verse 15, ‘The Lord your God will raise up for you a prophet like me.’ Moses had a unique prophetic ministry because he carried in his ministry all the four faces that belong to the administration of Christ. Obviously, Christ is the full manifestation of that. ‘The Lord your God will raise up for you a prophet like me from your midst, from your brethren, [in the flesh from Isaac], him you shall hear.’

Under Moses, the administration of Christ, through which the Spirit of Christ was ministered, was through the tabernacle. You have Moses meeting Christ - the Spirit of Christ, and he receives from the Lord the administration of the tabernacle and he

received the Law Covenant. The tabernacle then became the context in which the Spirit of Christ was then administered to the nation and their connection to the word was through the Law.

This was not a bad thing. This was part of the steps to focus us towards Christ, the fulfillment of this promise. The presence of God was with the children of Israel in the Shekinah. The Shekinah was the glory of the Lord (or the glory of Yahweh’s presence), and it shone forth to the children of Israel from between the cherubim that were on the ark of the covenant. Those cherubim are an angelic host. You have this glory which is the ministry of the Spirit of Christ. It is the focal point of the tabernacle, and that tabernacle is the focal point of the culture of the nation of Israel. This is the ministry of the Spirit of Christ through the tabernacle, through the Law Covenant and it is called the law of Moses.

The point is that the Spirit of Christ is ministering, but He is not in a person. He is between crafted cherubim on a box. The presence of God was with the children of Israel in the Shekinah. The glory of Yahweh’s presence shone forth to them from between the cherubim who represented the administration of the angels under which man was still situated. Under the ministry of the prophets, this is all the ministry of the Law Covenant, the law of Moses. It is coming forth from the cherubim. This is important because the ministry of the prophets (which was also happening under the Law Covenant), was through a different angelic administration. Under the ministry of the prophets, the word of God was enabled by seraphim through the Holy Spirit as they connected the prophets to the altar of incense. They could then minister the word of Christ to Israel on behalf of Him.

There we have two messenger administrations. One is called the *law or Moses* through the ministry (or

administration) of the *cherubim*. The other is the *prophets*, who are also revealing Christ, and they are doing this through the agency (or the capacity or the facilitation) of the *seraphim*. We get that from Isaiah's commission. Remember he said, 'Woe, I am a man undone', and a seraph came and took a coal from the altar of incense and touched his lips with it, enabling him (or recommissioning him) for that amazing prophetic ministry. Can you see that when the Lord and when the Scriptures talk about the Law and the prophets, they are talking about the ministry of the Spirit of Christ through these two administrations: the Law and the prophets.

The Spirit of Christ was ministered through the tabernacle and its offering economy, and through the prophets. This remained until the time of John the Baptist. Jesus described John the Baptist as being the greatest born of a woman, for his work was to prepare the way before Christ. Here is the point. Christ was the embodiment of the Spirit of Christ. Can you see? We have Abraham receiving a covenant of faith. That covenant of faith is that the Spirit of Christ is in him and then in those who walk in his faith. That is formalised in an administration under Moses called the law of Moses through the tabernacle and through the prophets, through the agency of angels, or as Paul said, 'the disposition of angels'. This is all happening up to John the Baptist who is proclaiming Jesus who comes and here is a major step.

The Spirit of Christ is no longer in a temple that is either on the dust or in heaven. It is now in a physical body. It is now in the natural body of Abraham and of David: the Spirit of Christ. We know about the brood vipers and Jesus saying to them, 'Do not say you are Abraham's children. You are not Abraham's children unless you believe this.'

When Christ came in the flesh (this is really lifting up the significance of the 'body you

have prepared for Me'), He says, 'Sacrifices and offerings you did not desire.' That is everything that belongs now to the Old Covenant. Jesus is saying or testifying, 'What You desire is what I am doing in the body You have prepared for Me.' When Christ came in the flesh, the Spirit of Christ was revealed in the physical body of Christ as the temple of Yahweh. His body is now the temple. Jesus was the word made flesh, and His earthly ministry commenced when the Holy Spirit descended on Him and He was anointed with the sevenfold Spirit of God.

At the beginning of His ministry, after He had been commissioned and anointed, He spoke to the Jews who were still invested in this tabernacle. They were not being obedient from the heart, but engaged in a series of ordinances that they thought commended them to God. Jesus came to them and said in John 2 verses 21 to 22, 'Destroy this temple and in three days I will raise it up.' I have always thought that He was talking about the temple of Herod – 'destroy *this* temple'. He is saying to them, 'Destroy *My body* and in three days...' He had already dismissed *that* temple. The only context in which the will of the Father is being done is now in His body. 'Lo, I have come to do Your will, O God. A body You have prepared for Me.' That is what He is saying to them. 'Destroy Me and in three days I will raise it up again and it will be multiplied.'

Jesus' body was already the temple; the will of the Father was being fulfilled only by Him. If the Jews killed Him in an endeavour to destroy the temple of His body, He would raise it up again by the resurrection life of the Father.

Here is the next step. Through Christ's offering from Gethsemane to the cross, He was made the corporate body of Christ. This Spirit of Christ which resided in His own body was now going to be multiplied and be in every single one who was joined to His

body. On the Mount of Olives, Jesus prayed that this would be the fruit of His offering journey from Gethsemane to Calvary. He asked the Father to give the fourfold grace that belonged to His own Spirit (which is the name, the word, the truth and glory), to those whom the Father had given to Him. He did this so that they could be joined to Him as He became the corporate body of Christ, and so that through Him, they could be joined to the fellowship of Yahweh *Elohim*. This is the ladder that Vic was talking about. It is not like there is a big, long ladder. It is a doorway. It is an immediate entry into this fellowship. That is what Jesus is saying the cross will be. Now we have listed out in your booklet all the Scriptures where Jesus prayed this.

I want to finish on 'the Spirit of Christ in you as member of His body'. On the day of His resurrection, which was the first day of the week, Christ appeared to His disciples in the upper room proclaiming, 'Peace be to you.' He is delivering to them the first element of redemption which is deliverance from under the Law Covenant and forgiveness of sins. That is peace. 'Peace be to you.'

He then breathed the breath of *zoe* life upon them and said, 'Receive the Holy Spirit.' In this action, they were made alive again and were brought out of the kingdom of darkness as adopted sons of God. We have learnt that the Spirit of adoption is the Holy Spirit. When He said, 'Receive the Holy Spirit', they now (for the first time ever) were adopted sons of God.

In this action, they were made alive and brought out of the kingdom of darkness as adopted sons of God. The Holy Spirit is the Spirit of adoption. He came into the disciples' heart causing them to know (personally in their spirit) that they were the Father's. 'I go to *My* Father and *your* Father.' They were already sons of God by adoption. Can you see how important adoption was? They were created. How could they be sons of someone who has no beginning and no end?

Something new has happened. They have received the Holy Spirit, and their own spirit is now acknowledging they belong to the Father. They are an *heir* of something.

They are adopted sons of God. The Father then took the Spirit of Christ and sent Christ into their hearts. Now, who have they in their heart already? They have the Holy Spirit - the Spirit of adoption. The Spirit of the Son is coming into their heart. The Holy Spirit is the One who causes the germination or conception of that seed of the divine nature in your heart, making you 'of God' - born right there. Can you see that the Old Testament believers had the Spirit of Christ but were not *born* of Him?

Now having been adopted as sons, there is an Agent, a Helper - a conception, born of God. The Spirit was also bearing witness that they had entered the kingdom of heaven and were now Abraham's true children as stars in heaven because they had sprung from Christ and were His seed. Christ at this time also commissioned His disciples. The point too is that as they are born of God. The Father then places them into the body of Christ. This is the first element of baptism. It is actually the action of the Father to make a person who has been born of God, a member of Christ. Then the baptism in water is a person being joined to the fellowship of the redemption that is in Christ - the pathway of the fellowship of His offering and sufferings.

They are also commissioned to be messengers to the world, but they cannot be that until they receive the third dimension of baptism, which is baptism with the Holy Spirit, enabling them to be witnesses of Christ to the whole world. Can you see that you cannot be a witness of the Spirit of Christ as a member of His body without the baptism of the Holy Spirit? We need all three elements of baptism, and we will focus on those tomorrow.