

# THE IMPORTANCE OF THE HOLY SPIRIT – PART I

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**Vic Hall, Presbytery Word for week commencing Sunday 02 February 2025**  
**Transcription of recording, slightly edited**

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Good morning, everyone. I am speaking on the Holy Spirit here to us today. Shall we just read three verses? Come with me to the book of Romans. We will go to Romans chapter 11 first. If you would like to relax with me, Peter is going to do the overview of the book for us. I am continuing to take (since about 2014), what Dave Baker and I were talking about on the way down. We began in 2014 to reassess (and put into a fresh writing of our books) our Bible prophecy or eschatology. [In] 2016 Peter and I began to look at the steps of salvation that were particularly instigated (motivated), by questions from the Chinese people about what the gospel is. We discovered we did not know very much about it. We were 'full gospel', and we knew more than the evangelicals. Then we discovered we did not know much more. In fact, they might have known more. We did not know who knew what, so we decided to start at the beginning to understand the gospel.

It would be a good thing for all of us if we can just begin to hear the word afresh and not become the measure of the word out of your own mind and thinking from your evangelical past. Can you come with us fresh to the Scripture? What I am going to share with you today to even start (because I tend to work as the Spirit speaks to me from day to day), [speaking of] things that I never knew yesterday, I am speaking to you about today. If you already knew this before I heard about it, to speak to you about it, I do not know why you did not ring me to let me know - whoever got it first. The main point is that when we begin to hear it, let us go to the Scriptures and see if it is what the Scriptures said. I am finding more and more specifically what the Scripture says - what it says point blank - it says that. For instance, we never believed here or ever that we could not get the adoption until Christ had finished His

work. We all believed that the adoption, we had it because it belonged to Israel. [We believed that] in the Old Testament, they had the adoption, when in actual fact they never had the adoption, because Paul clearly said they did not have the adoption until Jesus had risen from the dead.

That clouded our thinking on a whole range of things for me for 60 years. Now we can say, 'Well, let us get it rightly organised.' Now again today, Peter will be picking up the coat hanger (or the framework) more as we are working through the Scriptures of where each thing fits. I will continue to be looking at the jigsaw puzzles. We started doing that from 2014 and 2016 again. Again, I will be doing a whole bit; but it hangs on (we should not say Christmas tree) putting it into its right place in the framework.

I want to talk about 'calling' to start with. I said Romans chapter 11. Let us read in verse 1. 'Has God cast away His people? Certainly not! For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.' We just go on down, 'Not of him who wills, but Him who calls.' Back to chapter nine: we are proceeding through here. Come back to verse 6. 'Not that the word of God has taken no effect. For they are not all Israel, who are of Israel, nor are they all children because they are the seed of Abraham; but "In Isaac your seed shall be called". That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: "At this time I will come to Sarah and she shall have a son." And not only this, but when Rebecca also had conceived by one man, even our father Isaac, (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of him who wills, but of Him who calls), it was said to her, "The older shall

serve the younger”. As it is written, “Jacob I have loved, but Esau I have hated”. Rom 9:6-13.

Let us go back a little bit — ‘that the purpose of God according to election might stand’. Then let us go back to one before that, ‘that the purpose of God according to calling might stand’. The purpose of God is that God (Yahweh Father, Son and Holy Spirit) said, ‘Let Us make man in Our image and after Our likeness.’

The first point I want to make to us today just shortly (but I want to read two more Scriptures) is that the calling of God began *before*. Before time, before creation, in Their own Covenant dialogue, there was a discussion; there was a Covenant; and then there was a calling; and Christ was *called*. Write that down, ‘*Christ was called*.’

I am going to build on ‘calling’. He [Christ] was called to be many things. He was called to be a High Priest. He was called to be the Son of Yahweh Father. That is Yahweh’s Son. He was called to be that. Then He was called to be a High Priest after the order of Melchisedek. He was called forward to be the prophetic Word (or the Word proclaimed). He was called to be the Seed from the Father from whom we would come as sons of God when we were born of God. Calling. That was not of Him who willed or Him who ran, but God who called. I am going to build on this theme of calling to start, and this will be a new thought to most of us - in fact, all of us here today.

With that in view, come now with me to Romans chapter 8. We are talking about the Spirit because I am talking about the Spirit and *His* calling. Each One of Them in Yahweh *Elohim* were called by the other Two. They did not initiate, even though their identity was to be the expression in the total uniqueness of who Yahweh *Elohim* is. The Father is not the Son; the Son is not the Father; and the Holy Spirit is neither the Father nor the Son; yet each One is fully able

to reveal the other Two. Their calling is from a fellowship where They lay life down in offering to reveal the Other. That is how the life of God multiplies.

We have been invited into that same fellowship of Yahweh Father, Son and Holy Spirit to join into the fellowship of Their offering. Therefore, we must also hear a word that calls us. That first word is the word of Their Covenant (the Everlasting Covenant), by which all Three were called to Their own unique expression of offering in laying life down to see man come forth in the image and in the likeness of God. I am going to read this to you shortly. I wrote it up this morning.

Let us read about the Holy Spirit. We need to now focus on (or begin to understand) who He is. You cannot know yourself without knowing Him. He is absolutely essential to you beginning to know who you are, for you are to be a temple of the Holy Spirit. When He takes up residency in you forever, as He is connected to your spirit, then your spirit will be able to articulate, and you will be able to know yourself as you need to know yourself. For without the Holy Spirit, your identity, which is your spirit, lies in darkness. Your mind (that is your soul) is run by anxiety, endeavouring to interpret you by a projection. It is just mind chatter, backwards and forwards. If it is your mind chatter that interprets the Scriptures, you have no illumination, for it has to be by the Holy Spirit to your spirit, and that begins to inform your mind. I handled that at the NBS. Definitely you all heard that if you were on the live streaming of that last seminar.

Presently I am doing the Sydney one as the presbytery word and that will be something of the content that I am handling here. But I am proceeding beyond what I did at Sydney here. So welcome to those at Sydney (and that is Leumeah and Bowral), and then there are many tuned in from Queensland and actually all around the world tuning in right

now to this seminar with us as they are staying current with this present word.

Let us look here in Romans chapter 8. We will look at verse 12 of Romans 8, 'Therefore, brethren, we are debtors - not to the flesh, to live according to the flesh.' That is, if your mind is cleaving to the dust, that is carnal living. If your mind then cleaves to your spirit by the Holy Spirit, that is spiritual living. You are not a debtor to the flesh. Verse 13: 'But if you live according to the flesh, you will die.' If you live as a carnal Christian, you will eventually lose the Spirit and you will die. I do not mean eternally die. I mean eternally go into hell. How much you pray in tongues and do what you do, if you walk after the flesh, you eventually will die. That death there means eternal death. If you are 'once saved, always saved', you had better get over it because this Scripture contradicts that. 'But if by the Spirit... [this is the Holy Spirit], ...if by the Spirit you put to death the deeds of the body, you will live.' And that living is a progressive, unfolding of more and more life, more and more light. It is an everlasting increase of *zoe* life. You will live. Verse 14: 'For as many as are led by the Spirit of God, these are the sons of God... [The word 'Spirit of God' there means the 'Holy Spirit' taking what belongs to the Father and bringing it to you.] '...these are the sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption...' The Holy Spirit is called (this is one of His names) the Spirit of adoption. '... the Spirit of adoption, whereby we cry out, "Abba, Father". The Spirit Himself [that is the Holy Spirit, Himself] bearing witness with our spirit that we are children of God the Father, and if children, then heirs of God, joint heirs with Christ, if indeed [we join the fellowship of His offering, that is] if we suffer with Him, that we may be glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.' Rom 8:12-18.

He goes on speaking more about the Spirit. But I am focusing on the concept that the Spirit of adoption (the Holy Spirit), when He comes into our heart as the Spirit of adoption, He comes in enabling us to call God our Father. You read in Galatians chapter 4 it is the Father who has sent the Spirit of the Son into your heart. He comes into your heart, and He is crying out 'Abba, Father!' It is not you crying, 'Abba, Father!' when the Spirit of the Son comes in, because He has replaced your life. He is now your life; Christ is now your life. That is Galatians 2:19 and 20.

You have the Spirit of the Son in you, crying 'Abba, Father!' within you as your new creation life. Christ is now your life. Before Christ came in, you had to receive the Spirit of adoption - the Holy Spirit. He came in so that you and your humanity could cry out, 'Daddy, Daddy! Abba, Father!' as an *adopted* son. Because you are an adopted son, because of the Holy Spirit enabling you to cry out and call God the Father, the Father then births you with the Seed of Christ Himself (Abraham's seed), enabling you now to be born again and to be a genuine and real son of God with the divine nature. He comes into your heart crying, 'Abba, Father!' Now is there anyone anywhere in this room going to say thank you Lord, and say, 'Amen?' Amen. Isn't that amazing?

I want to work backwards from leaning (as we have on all of these elements that belong to the gospel we are preaching), to where we are talking about the seed. That Seed that the Sower sowed is the Spirit of the Son. The foundation of all parables in Matthew 13, is 'the Sower went forth to sow'. The seed was not some gospel that you believe; not some theology that you grab. The Seed was the Spirit of the Son... (That is amazing) ...sent forth into your heart to become your life, bringing into your spirit the divine nature, so that you are being made in the image and

likeness of Jesus Christ Himself with the divine nature.

We have got this. The Spirit of adoption comes into your heart, whereby we cry out, 'Abba, Father!' Then He is bearing witness with our spirit - that is your human spirit. We are connecting the human to the divine. Now right away I am crosscutting your evangelical tradition by a hundred miles. I am messing up C.S.Lewis; I am destroying all the early church fathers. They said, 'Anyone... [and Calvin said, 'Anyone...'] ...who said that he is a son of God and is truly a child of God, that man, that woman is insane. The gap between the Creator and the creature is infinite. That is only a picture (or an allegory).' And at that point, I call them all damnable heretics for they have destroyed the gospel. They have destroyed the statement, 'Let Us make man in Our image and after Our likeness' because the gap between the Creator and the creature is *not* infinite; it has been bridged by Jesus Christ. He [Christ] proclaimed that as a ladder (to Jacob at Bethel in the house of God) that stretches from earth to heaven and heaven to earth and the *aggelos* ascends and descends upon it. Jesus said, 'I am that bridge; I am that ladder.' He said that to Nathaniel.

There is no infinite gap! He came to make sons of men sons of God, not only by adoption, but also to receive the divine nature by receiving the Spirit of Christ. Hallelujah! That excites me. That is the gospel, and that is what we are preaching to you. We first receive an adoption by the Spirit.

Come with me now to chapter 4 of Galatians, and we will be working backwards in this set of notes from Galatians as we take Paul the apostle. Why we are doing Galatians is because, how many remember Peter in the house of Caiaphas? All clear on that? He is having all his zealot, other law broken within him and meeting Christ eye-to-eye and then goes on there to be recommissioned. We

have bad news for you that Peter, with Barnabas and quite a few of the brethren got into strife again down at Antioch where they were overpowered by the Judaisers - people like Josephus - Ebionites who had come down from Jerusalem. They were saying, 'Unless you are circumcised and keep the law of Moses you cannot be saved.'

Peter and Barnabas and all of these brothers who had formerly been leading Gentiles to Christ suddenly withdraw from the Gentiles. They did not eat with them because of the pressure of the Judaisers who came down from James. Peter is back again in 'the court of Caiaphas', with Barnabas carried away with the lie. That is a bit of a shock, isn't it? How quickly we revert to the flesh.

I am coming to you again now after 50 years. This is a jubilee since the first coming of lampstand to you, to say that unless we are worthy houses, unless we become established and founded so that elders are among the flock, we cannot be a lampstand church. We have to become properly established. It is 50 years. I have given you 'Remember the Heights' and I have listed out the last 50 years of how we have walked together - the many twists and turns just in summary of all the things that have gone wrong. What went wrong in 50 years was that we never remembered the heights. Today I am announcing, 'We are remembering the heights.' I love the song here that Dan Webster wrote, and he sent that through. I love that. That is the content of what we are preaching here right now. 'Remember the heights.'

When the Lord came to me 50 years ago, dressed in the garment of the Elijah ministry, He came and told me, 'Remember the heights from whence you have fallen. Way back before where you were named,' I am preaching to you now from the heights and relooking now again at the Godhead model to understand the work of the Holy Spirit.

Come with me now to Galatians. If you are looking in your notes (here in your little book), I will be looking at the promise to Abraham on page 5. This will not be what I am saying, I am drawing it from there. Galatians 3:13: 'Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree").' Now we are directly linking this verse across to Galatians 2:20. We are doing it all out of Galatians here in this booklet. '...Redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.'

Now if you receive the promise of the Spirit through faith, what do you receive? From what I have said so far, you receive the adoption as a son of God. Now note that he [Paul] is trying to get you to the point of receiving the adoption so that we might believe like that. And we receive the promise of the Spirit. He is saying [that] you 'receive the promise of the Spirit, the Spirit of adoption whereby *you* cry, "Abba, Father!"'. Just develop it all the way. Are you hearing what I am saying? Think carefully now.

I am going to read this to you because it takes me now two whole pages in my notes to try to look (or unpack) this word: 'Promise of the Spirit'. I want you to think about promise of the Spirit and try to think of some other way of re-saying 'promise of the Spirit'. Promise of the Spirit means 'adopted as a son'. Promise of the Spirit means because you are adopted as a son, the Father then births you with the Seed of Christ Himself, and then you become a son of God the Father with the divine nature. Then the Father baptises you (or places you) in the body of Christ. All these things go bang, bang, bang, bang very quickly. Let us become clear. A whole range of things happens when you through faith

receive the promise of the Spirit. I feel a little bit like I am galloping now. How many are staying with me? Let me see your hand.

I am going to read this to you. I wrote it up this morning. With the verses I have just read to you, I am going to now weave them together and see if I can stretch your thinking back to where we wrote on the Godhead model and the gospel 'before' and focus now on the Spirit and His work 'before'. We were called by God. This is the lesson we just read in chapter 9 of Romans, talking about the calling of Isaac and the rejection of Ishmael. Ishmael born after the flesh, not called by God. Isaac born after the Spirit, called by God. Then from him the Seed Christ would be called. Then it goes to election.

You have two children born, called, each to his name, but they have to choose it. The subject of election is choice. Esau did not choose what he was called to. Jacob did choose what he was called to. One walked after the flesh and was carnal. Esau is the picture of the carnal Christian who had the call. Ishmael is the picture of the world, never called - the product of the flesh. Esau is the picture of us walking carnally. You have a name, you are called to that, but you want to be something else other than what you were called by name to be.

Jacob is called. He has to go through a whole process where he is delivered from being a supplanter (delivered from being a deceiver), to possess his name. God said, 'This man chose what I chose. That is election. This man did not choose what I chose for him. I hate him.' He is now in hell today. That is where Esau is. That is where all carnal Christians go. They eventually go into hell as Esau did. What marks them out for that? As they grow older and older, they become more and more disaffected, more and more bitter, more and more self-justified, more and more mental mind chatter until they finally die in a fog. That is the novice; puffed up. The snare of the devil. All of us have to negotiate the

question of election. Are you negotiating that today?

If you are in my age group, many are not negotiating it very well. I am a bit worried about quite a number as to how they will die, for they have not resolved their adulteries as evangelical, Pentecostal, Latter rain Christians. Many of them have not resolved their pornography. They are still leaning on some old evangelical gospel. You have to be cleansed; you have to become blameless; you have to meet your name. All they are is better than the other bloke. They know all about the politics of the church and the moment you say a word to them, they are on top of it. They are the most political, of all political, nasty people, while they presume to be so righteous in their judgement of everybody else. The issue is, are you meeting your name? Not how much smarter than someone else you have been for the last 40 or 50 years. Am I clear on that? Get clear. You have to meet your name.

Jacob had to be sent away on his own. It is very good to be a bit on your own when it comes to meeting your name, because He gives you a white stone in which is written the name, if you overcome — [a name] which no one knows, except he who receives it. You and your name in relation to the Father, Son and Holy Spirit is a secret and it belongs in the secret place of the stairs where Jacob began to meet his name and that is where you meet your name. The Holy Spirit has come to begin to reveal that to you for your name connects you, your humanity, by adoption to the Father. Then the Father connects you as an adopted son to your new creation name as a son of God with the divine nature. Remember there is a progression here. Now I am going to read.

We are called by God to be adopted as His sons. This makes us children to whom He has given a promise. Now the moment He called, in His call, there is a promise. We have to go round and round this word

‘promise’ because you say, ‘Do we start with a promise?’ Well yes, we do, but we don’t. We start with a promise, but the promise is coming through all Three. But there is an offering happens before what is promised is said to you. It has to proceed from the Father, through the Son, by the Holy Spirit. The initiative for the Father to proceed does not start with Him, and the initiative for the Son to go to the Father’s bosom does not proceed from Him. It proceeds from the Holy Spirit. For the initiative to be the capacity of *El Shaddai* to enable the Father to call the Son and the Son to proceed comes from those Two who give the capacity of Eternal Spirit to the Holy Spirit to be the power by which they operate. If you ask me to re-say that I cannot do it. But did you get that? That is offering.

That is how a presbytery is supposed to work. That is how your family works. That is how the body of Christ works. It works by offering, by one revealing the other. There is the source of calling. What I just said then is, ‘Do you see your calling?’ There is an illumination. Do you see? It happened there. When the Holy Spirit initiated the capacity for the Son to be called by the Father to call the Son, and then the Son to answer the Father’s call to empty Himself to the bosom of the Father, they had you and your name in view. They were not doing that for Them. They did not need that. They were totally satisfied in their dimension as I AM. It was overflowing *agape* love that caused this giving of God and this call to come; and you were called there. We heard it today. Remember the heights ‘of your calling’; but remember the heights when He said to me ‘from whence you have fallen’. He said that to me over 50 years ago. The heights of Zion; place of your name.

We were called by God to be adopted as His sons. This makes us children to whom He has given a promise. Now we have the promise. Once Christ emptied to the Father’s

bosom and the Father said, 'You are My Son, today have I begotten you', He did this by the power of *El Shaddai* too. That is the seven Spirits of God. Suddenly everything began. Time began; today began. Your name was known right there in Him who was the Seed of the Father. Foreknown, called, right there.

I will read again. We were called by God to be adopted as His sons. That is the human person had to be created first. Then we had to proceed down this pathway. We were called by God to be adopted as His sons. This makes us children to whom He had given a promise. Now we have just shown the origin of the promise in that first offering. To be adopted as His sons is only possible if we receive the Holy Spirit. He is the Spirit of adoption. We are not just... (as we theologically learned and it is true to a point, but not true) ...we are not just put in the position of a son because of the redeeming work of Christ, essential as that is. That did not adopt you - His redeeming work.

The adopting work happened because of the redeeming work when the Son sent forth the Spirit of the Son into your heart enabling you to cry, 'Abba, Father!' Are you getting this point? *Redemption* did not make you a son. *Adoption* made you a son. Receiving the Holy Spirit into your heart, crying, 'Abba, Father!' is when you receive the adoption. Think on it now. If you never thought it before, write it down and make sure it is in your notes. Make sure that you get that. Many of us are putting all our weight on a redemption that is in Christ, as if that is all you need. You need an adoption. Then the moment you are adopted, the Father does another work. Without that other work (being born of the divine nature), you are not there either.

Before we can get that, we have to get a faith. Let us just look at this faith thing. The Son received a faith back there when He was called. A word called Him; faith came by hearing that word for Yahweh Son to become

the Son of Yahweh. That faith took Him all the way to the cross to endure it and to survive that. There was a faith or a trust in the Spirit and in the Father that happened when He received a faith in that call. You have to have that same faith that He received, which is the same faith the Father has and that the Son and the Holy Spirit have. It is the faith of God.

We are starting to dig a bit deeper now. Are you hearing what we are saying? Let us go back to the origins to understand where call came; where word came; where faith came. Let us keep going as we keep on with this. To be adopted as His sons is only possible if we receive the Holy Spirit. We are not just put in the position of a son because of the redeeming work of Christ, essential as this is. It is when we receive the promise of the Spirit through faith that we become sons of God by adoption. Now that is exactly what it said there in Galatians 3 verses 13 to 14. I just read that. '...That the blessing of Abraham might come upon the Gentiles in Christ Jesus that we might receive the promise of the Spirit through faith.' That is unpacking that. Now we connect that to the other Scriptures.

It is when we receive the promise of the Spirit through faith that we become sons of God by adoption. However, before that happens, you have to receive the faith that Abraham received. You cannot get the Spirit without the faith of Abraham. Here we are — we have to go back a step now. What was the faith that Abraham received? Well, he received the faith of the Son of God. Where did the Son of God receive the faith to empty? He received it from the Covenant of the word of all Three before. It is the same faith. It is the faith of God. That is an amazing point. Is there a 'yes' anywhere to that? How many never knew that before? Let me see your hand. All right, that is good. He has come today to give you that faith. You

probably already have it, but did not know you had it.

It is when we receive the promise of the Spirit through faith that we become sons of God by adoption. How many noted that before? It is when you receive the promise of the Spirit through what? Faith. When did that happen to Abraham? Genesis 15. Yahweh Son, the Word. [That is the] first time used - that concept of that Word, the Son. The Word of God came to Abram saying, 'Fear not, Abram, I am your shield, I am your faith, and I am your exceeding great reward. I am going to be your seed from which you will become a son of God. Through you, there will be a multitude of sons brought forth because I will become your seed.' I think Spiros says in his notes that that little section of Scripture is the most astonishing and the most important statement in the whole Bible. That is true. We have to unpack and be clear we understand it because it literally means 'adopted and all the way through to the divine nature as stars of the heavens'.

Before we could receive the Spirit (as called by name the Spirit of adoption), we had to receive the same faith that Abram received so that he could believe to receive the Spirit and become a son of God. It is an amazing thing that Abram believed that word. It was accredited to him for righteousness. But he did not get the Spirit until Christ was raised from the dead. In your notes, he became the holding bay for everyone who had his faith. It was called the bosom of Abraham. Then He [Christ] transferred that bosom to the bosom of the Father when He committed His spirit into the arms of the Father and the Father drew Him and the great multitude who were in Abraham's bosom plus that thief who died a few hours later to the bosom of the Father in heaven and gave to them all a heavenly body. It is amazing, isn't it? All this is in your notes. You do not have to write it up. It is all written for you to look at. This is astonishing material.

We must receive that faith. It comes by hearing a word from a messenger. I am preaching that faith to you today. Through Peter and Paul's preaching - the door of faith. We are now back in Galatians. Through Peter and Paul's preaching, the door of faith was opened to the Gentiles so that they could receive the faith of Abraham. That is what Paul is telling the Galatians. That is what he is preaching to Peter at Antioch. Peter has lost the plot again. James has lost the plot. Peter should have remembered the hall of Caiaphas again, shouldn't he? Peter is the one who went to the house of Cornelius. What in heaven's name are you doing, Peter? That is true for many of us who have heard this lampstand word for 50 years. Have you lost the plot? Or did you never hear the plot? The real plot is you are to be adopted and become a son of God.

I remember when I first preached on the divine nature back in the year 2000. The raging against it among many who claimed to be in the presbytery was horrible to hear. Unbelievable. They were all semi-Pelagian — theological. That theology is what they followed. They did not believe in the divine nature, being birthed of that as the Seed. Do you believe that? Or do you believe that you are just forgiven, and you are going back into the garden of Eden again as a man, for Satan to have another shot at, and we can have another fall again, as that early church father, Origen taught when he taught the 'doctrine of eternal generation'? That is not what we believe. (He was a homosexual by the way, Origen.) He is the man that the Brethren say is their early church father whom they build everything on. How could he know anything? Certainly, a brilliant mind, like Calvin, an amazing scholar, but knew nothing of what it is to be born again.

Peter came preaching it to Cornelius and Paul is preaching it to the Gentiles. Paul said he even went up to Jerusalem and said what the gospel was that he was preaching to the

Gentiles. He took Titus along. Titus was not pressed to be circumcised. Peter is being reminded, and the Galatians are being reminded what Paul's gospel was. It had been received by Jerusalem, so what is happening? Why is Peter in trouble and why is Barnabas in trouble? Why does Paul have to preach the gospel to them at Antioch, we think around AD 49, 50 - somewhere there. This is very poor stuff, don't you think? Well, if they needed it preached to them, I think we need to hear it again today. Would you say, 'yes' to that?

Paul is preaching word for word what he preached to the public congregation, to Peter down there, and he is saying to Peter directly in the congregation, 'You have fouled up. How dare you do what you have done? You are supposed to be co-crucified with Christ. You are supposed to be cursed with Him. You are supposed to have died with Him - that curse of death so that it is no longer you who live, but now you are alive, but it is not you, but Christ living in you.' This is the gospel.

Now he proceeds on to the adoption. He is working back to the adoption here. That is what Paul is doing. Through Peter and Paul's preaching, the door of faith was opened to the Gentiles so that they could receive the faith of Abraham. This faith was Yahweh the Son's faith that He received in Yahweh *Elohim's* fellowship before time that enabled Him to believe by the work of the Holy Spirit and the Father that He could become the Father's Son, be brought forth and be adopted and then born again. I will read it again. This enabled Him to believe by the work of the Holy Spirit and the Father that He could become the Father's Son so that from Him mankind could be brought forth and be adopted and then born again as sons of God. Is there a 'yes' to that anywhere?

Will I read that to you again? If you are please going to agree with me, say, 'Amen'. If not do not do a 'thumbs down'. You can go

home straight away, whatever you want to do. Let me say it to you again. This is what happened there. This faith was Yahweh the Son's faith - the same faith that they are preaching. That is what Paul is reminding Peter. 'That is what you preached to Cornelius, so what are you doing now?' This faith was Yahweh the Son's faith that He received in Yahweh *Elohim's* fellowship before time that enabled Him to believe by the work of the Holy Spirit and the Father that He could become the Father's Son, so that from Him mankind could be brought forth and be adopted and then born again as sons of God. Is there an 'amen' to that? There is your calling. You see your calling. I proclaim, 'Do you see it now?'

When Abraham received the Son's faith, he was given the right to become a son of God. He believed that that was his righteousness, the righteousness of faith. That was the righteousness of God's faith before, the same righteousness of faith. That is the faith that works by love. Love, righteousness; faith, righteousness; giving love, giving faith. Faith gives as love gives. When Abraham received the Son's faith, he was given the right to become a son of God. The Son's faith that was given to Abraham, and has now been given to us, gives to us the right to receive the Spirit. I will say it again. The Son's faith (that is Yahweh Son's faith that enabled Him to be the Son of God), became Abraham's faith and has now been given to us. And this faith gives to us the right to receive the Spirit.

If you receive the Spirit, you have the right to be an adopted son of God as a human being. Isn't that amazing? You have to go from human to adopted son. When you receive the Spirit, that gives you the right to be that son. The Spirit has joined us in our redeemed humanity, because you had to be redeemed before you could receive the Spirit. That was the Son's work. The Spirit has joined us in our redeemed humanity and is enabling us to call God our Father. I am

calling God my Father by the Holy Spirit because I have been redeemed by the redeeming work of the Son. Hallelujah.

He is making known to us... (the Spirit is now bearing witness with my spirit) ...making known to me that this is God the Father's will for my life, that I be a son of God. Not just an adopted, but actually a real born-again son. He is bearing witness with my spirit. Hallelujah! This causes me great joy, that I am a son of God. So because He is bearing witness, I am saying, 'I am a son of God', by which *I* say, 'I am a son of God.' That is a joyful statement.

He is bearing witness to the fact too that *God* wants to be *my* Father. God wants to be *your* Father. The Spirit is bringing the message, 'God wants to be your Father. I have come to tell you, you can be that, Father. I am the Spirit of your adoption. Accept the redemption, and will you receive Me; and will you call God your Father?' Is there an 'amen' anywhere? Call Him your Father.

Now Jesus said, when you pray say, 'Our Father, who art in heaven. Hallowed be Your name.' That means I appreciate You are my Father. 'Hallowed be Your name. You are my Father. Hallowed be... Your name is Father, Father. Hallowed be Father, Father.' The Spirit is enabling you to shout that. 'Hallowed be Your name!' That is me crying out by the Spirit that I am the son of the Father as a human being. 'Your kingdom come.' That is when we are born. That is the next thing.

Let us keep going. This understanding is also the mind and will of God, the Holy Spirit. The Holy Spirit — that is His mind. He has come saying, 'You are a son of God the Father. I am very excited about that. I enabled Yahweh Son to empty to become Son of God the Father. Now I am helping you become a son of God the Father.' Isn't that astonishing? Here is the Holy Spirit with seven Spirits doing His work, joyfully saying, 'The first

One I helped with this was Yahweh Son. Now I am helping you!' This is, 'Behold, what manner of love the Father has bestowed that we should be called sons and daughters of God.' The Spirit is doing it. Can you hear the Spirit's song in this? He is exalting, He is shouting, 'This is *My* mind. I want you to be a son of God!!' Hallelujah. It is astonishing!

The Holy Spirit has received from the Son and the Father the capacity and power of the sevenfold Spirit of the Trinity. I threw in the word 'Trinity' to make 'all Three' of the Trinity which is expressed as *El Shaddai. El Shaddai* is Their power corporately in seven Spirits, now being ministered by the Holy Spirit. The Son is enabled to minister this. The Father ministers this. This is Their power. Almighty God revealed. This is Almighty God revealed to Abraham - Father, Son and Holy Spirit.

He then by this capacity that He received gives to us the power to believe to become sons of God. Here is faith with power. Faith with power. This is the faith of God. This is the faith of the Son of God. This was the faith that the Holy Spirit received to enable the whole offering action of Yahweh Son to Father to happen way in the beginning, initiated from the Father. It is the capacity of the Father that brings it forth but initiated by the Covenant by the Holy Spirit through the Son called by God, then brought forth from the Father with the final 'Today, have I begotten you.' Amazing.

The Holy Spirit gave to Christ the same will, capacity and power *before* time and then *in* time. He did it also in time in Gethsemane, to empty Himself to the bosom of the Father to become a Son of God and then a Son of Man. Again, He brings the Son of God, now He empties this Son of God, Son of Man, to the bosom of the Father from the cross when He said, 'Into Your hands I commit My Spirit.' The Holy Spirit brings to us this same mind and ability if we are co-crucified with Christ. He brings to us the same mind and

ability - the mind of the Spirit when He comes into our hearts, bringing to us the adoption, enabling us then to cry 'Abba, Father!' Now I have robbed you of some of your morning tea, so I will hand back.