

## EASTER SESSION 4

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**Vic Hall, Word for Easter Seminar 2025**  
**Transcription of recording, slightly edited**

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How many enjoyed Peter? I think that was very clear for us and from my notes I will bring a few points of reflection or amplification on that. This in the first three chapters of your book [*Understanding Offering*]. Take your time to make sure you go through that. Go over it again. I am going to talk around it. I will not be doing the framework. Do not get a new framework. I will be spotting a point here and a point there because we have worked with the brethren for a few years now, getting all that content down. We began that back at about 2014 when we did our first statement on 'The Steps of Salvation' — trying to get clear. We are still working on it and looking at it because it is the whole of Scripture. What is your eternal life? It is very important that we get our own cultures and history out of it and everything Peter said about misunderstanding it. I have been that, and done that, and said that in the confusion of what we are. Yet I have always known and believed that we were born of the divine nature. All these things, I think, are getting clearer for us and simpler. How many find it is getting simpler now? Again, I will be saying a little bit more about 'what is' and 'what isn't' because I keep hearing things. I say, 'How did you get that out of what Peter said?' Or 'how did you get that out of the book?' Let us read some Scripture. I will just spot fire. I will go around with a spot fire on my back and try to say what it is and what it is not a little bit more.

I do want to talk a bit more about how the one Seed Christ becomes the multitude, and then the nature of fellowship in the Godhead. Forever we are in the fellowship. Even though we are different in name and identity, we are one Spirit with Him, but that does not make us God.

'He that is joined to the Lord is one Spirit with Him;' but we are a *son* of God. That

means we have the divine nature. The sperm (or seed) of the Father has been planted into our spirit. Now the spirit is the source — it is the centre. It is your identity. When you receive a new spirit, that new spirit is a born again (reborn) spirit. You do not get the old one out and a new one put in. When the Scripture says you are a new creation; your spirit is reborn. Shall we read some Scriptures on this? We will go very slowly. I am talking here again to New Guinea, and I am not sure whether they heard Peter or not. They are doing one session and then the other brethren there are breaking the book open to them. I am focusing a bit more broadly. 'Hello, New Guinea and also around Australia.' Let us start.

I will also be talking to our Sonseekers and teenagers. It is all at this level because I think we race too quickly. I have written down a few more things. Do not expect anything particularly amazing in the framework. Let us see whether you are getting some of the real meaning of what we are saying has happened in you.

I will be coming from all different directions here. We will do a bit here and a bit there and a bit there. It is all connected in your book. Let us read three Scriptures here. Come to 1 Peter. The apostle Peter is doing all that we say in his epistles, the way he says it. The apostle John in his epistles (his gospel is reporting on what Jesus said), will be saying the very same thing that the apostle Peter is saying and the apostle Paul.

I will come back to look to the apostle Paul. I am going to come at this 'sign of the Son of Man' again. That is where I want to start here today again and re-say it. We will come back to Paul in Galatians 2 verses 19 and 20 and see how that is the sign of the Son of Man in you where Paul is saying, 'I am crucified with Christ.' We are going through that line by

line to see if we can come back to the seed with that — again, some very basic definitions.

If you are six, seven, eight, nine and ten, I want you to be listening to me. If you are 11, 12, 13 and so on, then you are at a different level with this. Can you get a hold of this? I remember when I was five, I went off to school. We did not have kindy in those days. This is one of the first things we did: they were teaching us about the seed, and they gave us a little handful of beans, and they gave us a little box that you could put water in. They gave us some cotton wool, and we put the cotton wool in the little box. How many kids have done that? Here is the story of the seed: we put the cotton wool in the box; we put the seed in it; and we put a bit of water on it; and we all went home. Guess what happened the next day? There it was — a blade and a stalk and a little bit of an ear — a little bit of a leaf. How many remember that? That is the greatest sign, the greatest miracle, the greatest sign that God has in all creation.

You can look at everything you want, but the seed and the miracle of the seed tells us everything we need to know. I am going to reflect a little bit on that because it is speaking to us every day. By the way, all of us came from a seed. We all came from a seed, all born of a seed. We do not need to go into that. That is another job for mum and dad to talk about when it is time. Right now, we will use this story of the corn of wheat.

A corn of wheat is what Jesus likened Himself to. That is all written in my notes. Let us read as I said. I do need to keep an eye on the time; you might be all having to fast over lunch if I keep going. How many will mind that? I do not think you would. Come with me to 1 Peter 3. It is all stated here. Stay with 1 Peter and I will do the three verses about born of a seed. Peter has his own way of doing it and he begins in chapter 1. We will read from verse 3. He actually begins his

whole epistle saying in his old age, I am going to tell you the whole story, because I have been alerted to the fact that I will not be around long. I am soon to be martyred, so I am going to write you an epistle. So, he writes epistle 1. He happens to be around a bit longer than he thought he would be, so he writes epistle 2. I do not think he got to epistle 3 — they took him out. That is what the Lord showed him by the sea of Galilee. In his old age he would be taken, and he would die a martyr's death. However, he writes, he launches in, and he does all this 'grace' and 'peace' and 'elect'.

What is an elect person? An elect person is a person who heard the call the word of their name and chose it. Are you elect? How many have chosen the word that came calling your name? Well then, you are chosen. 'Many are called' and the word says, 'Few are chosen.' They do not choose it. We used to sing or say when we were young teenagers, 'Many are cold, and a few are frozen.' I think we have to do better than that. We are called and we have to choose what the Lord has for us. Some of you might be a bit frozen, so it is time I put a bit of the fire of God on you. Will that help you today? I am just lightening you up a bit, so let us get free with this and take our time to reason together.

Peter said, 'Blessed be the God and Father [the God and Father] of our Lord Jesus Christ [He is talking about God the Father], who according to His abundant mercy [It is the Father's mercy toward you], has begotten us again...' Now get that, 'begotten us again'. You are born again. A new creation is a born-again spirit. It is not that someone was thinking, 'I received a new identity when I was born again.' Not at all. The identity that you received from mum and dad through a procreative act is an eternal spirit, but it does not have the divine nature in it. It has to be born again. That is not the same thing as in the Old Testament. They had the Spirit of Christ in their hearts, but they were not born

of that. Christ is not the Seed yet until He Himself becomes the Son of Man.

That has all been covered by Peter, but we will come back and look at it again. You have been born again or begotten again. Now that you are born again, there is a hope before you. You were not born a full-grown son. You were born as the seed entered the egg of your identity. But you did not have a name. Why do you think the world is everywhere trying to make a name for themselves? It is because they have an identity without name. Your name was named for you by the Son of God.

When we think about works, we always think of works and name, and that is true; but we had better adjust our thinking on works. Works is not mowing the lawn. You know we do all those things — getting up in the morning, cleaning your teeth; that is all part of it. Works is actually the expression of you to do with all the abilities that God has named you to be able to do. Can I say it that way? The Son has already accomplished that for you, but it is not that He had a billion works on a list. (That is true that He did; but that is not it.) It is in freedom, by faith. Faith is the key to freedom. Faith is between me and God and God and me.

There is the faith of God toward me and then there is a faith of me toward God — or there is no integrity. There has to be some trust somewhere. You need faith, because love depends on trust. If you are in a relationship where someone is cheating on you all the time, there is no trust; there is no love there. If you cannot trust someone, you cannot love them. Faith is part of this whole freedom of association where one has to be who they are.

Feed all these things into it because it is 'for freedom Christ set us free' to stand up and do the works. How can we do the works that He has already done when He has already done them? If He has done them, why am I doing them? If I am doing my own works, why can I not do the works I want to do? We are going to have to get an illumination on

this, or we are going to get terribly confused. When you say, 'It is this', it is that. When you say, 'It is that', it is this. When you say, 'It is death', it is life. When you say, 'It is life', it is death. And in between we have talked about hope.

There has to be a fellowship in the Spirit that every moment keeps us in an 'I am' relationship with God and one another where there is a trust happening. Is this helping you right now? You have an identity and then that identity is born again and becomes a new creation. We also noted that your identity was dead, and as a new creation it has a name.

Everything of the divine nature was not part of your identity. It is now part of your identity. Now you are a new creation; 'born from above' is a better word. There is all this dimension and capacity that comes from God the Father to do with what you can do and be because that is your name. However, when you were regenerated, that first point of regeneration when you were dead in trespasses and sin, that is your identity.

You do not even have a name. It is dead. Peter went all through that, so we will not go through that again. That is made alive again. Suddenly it can begin to connect to where God is. It can begin to meet Him. It is a little bit back toward the garden of Eden somewhere but not all the way back.

Are you getting the feel of what we are saying here? There are two things to tease apart: what is man and what is God. In Revelations 21, the whole statement of what God is on about is 'the tabernacle of God is with men'. God has in Christ become a Man in Christ. He is the Son of Man. The Father has not become a man. The Holy Spirit does not become a man. Your body becomes a temple for the Holy Spirit. Nevertheless, Yahweh Son, Son of God is also Son of Man. But we who are sons of men have become sons of God. We did not become God. There is only one son of God who is God and that is

Yahweh Son who emptied to become Son of God and then emptied to the womb of the virgin Mary to become Son of Man. What you have in common with Jesus Christ is that He is Son of God and Son of Man, but you are not Son of Man in the image and likeness. He is the only One who is the full expression of that. We are hearing that. Right now, you have become a son of God. You have this in common with Yahweh Son (who emptied to become Son of God). You were born a son of man, and now you have been born again. You have become a son of God. On that front Hebrews 2 tells us that 'He is the Firstborn' among many brothers and sisters. You are a brother and sister of Christ as a son of God; but that does not make you God; but Christ is God. Get clear on these distinctions in your own thinking. I am going to do vine and branches a little bit later.

Let us read this: when you are born again, the word of your name came to you and then suddenly you have a hope. You have a hope of being a son of God, son of man for all eternity. Remember when the day of resurrection comes... I will say that that is *anastasis* (that is the Greek word) in our mortal bodies now, there is resurrection life. But it is out-resurrection, which is just a small a drop of it that does something for you. It might heal your body or something else, but it does not give you immortality. It is an out-resurrection. It just keeps you moving in your mortality — giving life to your mortal body. That is out-resurrection. We live by that. It comes through the word so that you can do the works or express the name that you have been named to be as a son of God while you live on this earth as a mortal person. We do this till the day we die. I suggest to you that you do not start dying until the day you die — even if the doctor tells you that you have not got long. That is all right. Keep living until you figure out what day that is and say, 'Well, this is the day. Up until here I keep living.' It is quite surprising how some people live on and on

when they were told they should die. Other people — suddenly they are gone. They should have taken note of the fact you could die tomorrow. You might leave me here this afternoon. You have no say in that. The Scripture is very clear. There is no discharge in that warfare. He is Jesus: 'I have the keys of life and death. Death and hell' — He has all that. He is running your program, and He did that as the Seed from which you came. You were born again. Now that I am born again, I have an inheritance to a living hope through the resurrection of Jesus Christ from the dead. 'I was born again' to inherit something that is 'incorruptible, undefiled that does not fade away, reserved in heaven for you, who are kept by the power of God'. That is *exanastasis* through faith that is really 'waiting for a salvation that will be revealed in the last time'. That is the *anastasis* when our bodies are changed from mortal to immortal and then made spiritual.

I am going to read another two verses, then I am going to read something I quickly that I scribbled down as a brief summary on 'born again'. Sonseekers, are you all with me? If you are, let me see you wave your hand. Good. The kids are on board, so dad and mum, you can go home and ask them a question. If they cannot answer it, explain it to them. I am giving you kids authority to have a talk to your mum and dad in case they do not understand 'born again' because I think we can do it.

Let us read another verse in 1 Peter 3. Let us go to verse 23. Peter said this talking about us now. He is talking about 'purifying yourselves in obeying the truth through the Spirit'. We will work on that again later. Peter is saying the same thing for 'a sincere love of the brethren, love one another fervently with a pure heart having been born again [so for you — past tense] now having been born again [and it is quite clear] not of corruptible seed [the word here is 'sperm' by the way] not of corruptible seed but incorruptible, through

the word of God.' There is a seed that is coming from the Father. When the message of the word of sonship is proclaimed to you, that seed comes with the word and lands in the heart. Peter spelled all the points out. We will not go through that. An incorruptible seed through the 'word of God which lives and abides forever'. This seed comes through the word. The word lives and it is progressive; but the seed lives and abides forever in you, if it germinates and you keep moving with it. You have been born of the divine nature. This is clearly telling you that the seed is not natural, corruptible, human seed. It is incorruptible. It is through the word. It is the *zoe* life sperm of God the Father Himself that He put into Christ - the one Seed. This was multiplied from Christ to become your name. I will get a little more to say on that now.

I will go one more verse. Come to 2 Peter 1:4 which clearly states what this seed is. In Peter's old age he is making it very clear to us that you are born of 'the divine nature'.

We are really running against a lot of hard-nosed, standard theology now, because they do not believe that. They do not accept that. They reject that absolutely out of hand. It is not what they believe now.

Peter said, 'As His divine power [verse 3] has given to us all things that pertain to life and godliness... [so to be godly means you can only be godly if you have the divine nature] ...all things that pertain to life and godliness... [Godliness is not being like God. Godliness means living the life of God] ...through the knowledge of Him who called us by glory... [and by His own glory] ... and virtue [is the best translation of this], by which have been given to us exceedingly great and precious promises... [in other words, there is no promise higher or greater. I cannot find a word for it. Nothing you could project for yourself as a name or to become can equal, what God Himself has projected for you and named you to be as a son of God

— exceedingly great, beyond what you could ask or think.

If man lives a billion years and can survive that long without strangling themselves (which they cannot do) and had all access to do everything, they would never attain to anything like what God has already thought about and planned for you to become. Anything less than the great height that He has chosen, requires that you have the divine nature. Anything less than that as a goal is sin, because it falls short of the glory of God that God has for you. We have all sinned and fallen short of the glory of God with the projection of what we thought would be good for us. How exciting is this!

Let go completely of your own projection of yourself and say, 'Eye has not seen, ear has not heard, it has not entered my heart what You have. But by faith I am embracing it, knowing who You are.

I only have to look around at creation; look at a few scenes; and look at everything about me and I know there is nothing I could dream up that could possibly equal what He has in His loving plan for me and plan for you.' That is amazing! Let us rejoice! Is anyone going to dance in the aisle right now? We should be. This is the exceeding joy that we have been hearing here. That is the hope - begotten to that hope. It is exceeding joy.

The thing about me being a bit active with so much energy is I do not like being bored. How many of you kids do not like to be bored? You like to have new things. How many do not like to be bored? Let me see your hand. Most of you do not like being bored. You are like me. For all eternity, the Lord is coming up every morning at the *agape*. He says, 'Look, I have something new for you today.' Imagine everlasting new, new. Never a day in which you can be bored. Everlasting newness — that is God. We are involved in this tremendous exciting vocation forever! Shall we call it that, where all things are new? How many are happy you

are never going to be bored for all eternity? I think that is pretty good. Great! That is what He is doing with us now. There is joy looking forward to the vocation that we are going to have forever with Him. 'In His presence fullness of joy.' He is a happy God, and we can be joyful with Him. He said, 'exceeding great and precious promises, that through these... [He is promising you the divine nature] ...that through these you may be partakers [What does He have to promise? Through the promise, He wants you to believe it. When He wants you to believe it, He wants you to choose it. When He wants you to choose it, you take a hold of it, so it does become 'you'. A partaker is becoming the thing He named you to be - a partaker of the divine nature. You need to read the apostles slowly because they really were old chaps. I know they were a bit younger than me when they wrote all this, but they have really compacted their words. They have really got it down tight so that you do not miss a thing. Do not miss a word. 'A partaker of... there is a promise that you can believe, and as you believe it, you partake of the divine nature. There is only one way you can do it. You have to 'escape from the corruption that is in the world through lust.']

I will read a little brief summary. I hope I have hosed out a few false fires to keep us on track for where we are going. Let us come back and I will start talking about the seed, because I am going to be out of time.

Kids, stay with me now with this because you have heard Uncle Peter say this. Christ the Son of God died the death of a seed. Did He do that? He said He did because He had to become a plant. What happens to a seed? John 12:24 says, 'Except a corn of wheat falls into the ground and dies, it stays alone; but if it dies it is going to spring up and it is going to bring up, first the blade, then the stalk, then the ear, then in the ear a whole head of other seeds.' Mar 4:28. Christ the Seed. The Son of God died the death of a seed

and when a seed dies it becomes a plant. When the seed of you (when you) joins the death of Christ, you die with Christ — the 'seed of you dies' and you become a plant.

A plant is a son of God which is now growing, producing fruit, other seed. Let us get that clear, kids. A seed was planted into your identity, into your spirit and then you became a plant. Now you are producing seed; it is growing up; it is fruit.

Let us look at that. The death of a seed became a plant bearing fruit and that is what Jesus did from John 12. He did it as Yahweh Son because we do not see Yahweh Son until John 12. That is when His identity is being recovered to be seen — expressed in His own faith, in His own commitment as Yahweh Son — the substance of all sonship. That is all in your notes as well. He is also the Son of God and now He is Son of God, Son of Man. He is now becoming a plant — Son of Man, Son of God, Yahweh Son.

As Yahweh Son, Son of God and Son of Man we are looking at a plant, and this is all happening from the last supper in one 21-hour period — three hours from 24 hours. At three in the afternoon, Christ said, 'It is finished.' At the last Passover, He ended all Passover feasts right there. He took bread and He took a cup. He broke the bread, and He said, 'This is My body; this is My blood.' Before that He said in John 12 that His work was finished. God spoke from heaven, and He asked the Father to glorify Him and so on. Peter has covered all that.

We will come back and say that He now is becoming a plant and at the end of it, now we said He becomes a sheaf because he is the Sheaf of firstfruits. Peter covered that yesterday. If we take one grain and we bring it up and get one head, that one head is a hundredfold which means the full sum of all the seeds that can ever be. However, those seeds now are part, we are part, we are all those seeds, but we also are going to multiply. Let us look at this a bit further. In my notes

I have amplified that. Let us read this: The fruit that He bore was the seed of our name. I will spend more time on this today, I hope. The fruit that He bore was the seed of our name. This seed must be planted into our human identity, which is our spirit. When this happens, the Holy Spirit causes the seed of the divine nature to germinate in our spirit making us a new creation. We are born again as a son of God when that happens. You have already heard that in the last lesson.

We have been made a son of God. We have been born again - not of corruptible seed but incorruptible through the word of God. We have been made 'partakers of the divine nature'. God the Father has 'begotten us again to a living hope through the resurrection of Jesus Christ from the dead'. We are hoping to receive 'an inheritance that is undefiled, an inheritance that is incorruptible'. That means that this incorruptible inheritance is already being stored in a spiritual body in your resurrection. 'An inheritance incorruptible' — that is not a mortal corruptible body; that is an incorruptible body; that is the resurrection body. So you are hoping; you are born again with a hope for a resurrection body. Is there a 'yes' to that? 'Undefiled' - it will be a sinless body, that can never be defiled; dead to sin; never can ever sin again. Undefiled — 'that does not fade away' in its glory. Right now, that is all reserved in your heavenly body for you. It is in the Father's house. When the sperm of the Father was lodged in the ground of your spirit, your identity, you were born again - instantly you received another body. It is in heaven. Those who are not born again in the world do not have such a body.

When your spirit, which is now the spirit of a son of God, departs with your soul, your whole inward man (spirit and soul) leaves your physical body (the outward man that is perishing), it instantly goes... (it is connected already right now with a silver cord) ... to your heavenly body. It is 'absent from the

body, being present with the Lord' in a heavenly body.

For the godless unbelievers who are not born again, I do not care how religious they are, they have no heavenly body. When they die, their spirit is unclothed. It is taken by very powerful angels down into hell and is uncovered within the sphere of the flaming fire of God's wrath. It is in torment. It has no body or covering that is comfortable with fire.

We dwell with everlasting burnings with our God who is an everlasting fire because our heavenly body is a body of glory and fire. Our spirit is amenable to it; comfortable with it; it is our glory.

The element of the fire of God is actually the seven Spirits of God. We will not go into that here to look at how that is the very expression of Yahweh. It is called 'whirring wheels' and it is so bright - it is an enfolding fire, that light has radiating from it. That is the giving offering of Yahweh Father, Son and Holy Spirit revealed as Yahweh - one God, one Lord, one Spirit - and we are compatible with that. We join that fellowship of the whirring wheels of light and fire.

With this in view, is there an 'amen' anywhere? You are doing okay. That is reviewing 'born again'. I will say a little bit more about this. I will put my Bible there so I can flick my notes about.

I want to show kids the seed. Let us think about a seed. I said you get a seed, and you put it in cotton wool with a bit of water, and overnight suddenly it has roots. What did the roots feed on? They fed on the nutrients. The life came out of the germ. How many remember that little germ thing in the top of the seed? That is where the life is; that is where everything of the identity of the seed is. The rest of the seed is food for that.

We can call that a bit of convenient grace for the rest of that seed, because there is enough

to get some roots out and into the seed. But if the seed is not in the ground, then it cannot sustain itself. There has to be a meeting between your humanity and the divine nature for you it to become a man in the image and likeness of God. For God became a Man and man is becoming the image and likeness of God as a son of God.

That is the whole proposition of the Bible. The first three chapters in the book of Genesis tell you that. We will make this point now: Look at a seed then. Maybe some of the kids need to get some seed, dad, mom, and some cotton wool. You had better have an illustration this week. How many families will get a little bit of seed? Get some bean seeds and let us see if you can do it. This is the story of what is happening in your spirit.

The seed of the 'forebear' (the seed of the one before) that is the seed of a forebear, that seed has become a plant. Adults, go slow with me because we race to the seed and forget the plant. When you have a seed, it has come out of a plant, but the seed of the plant is the forebear. The seed of the forebear becomes the name and identity of the plant.

The seed belongs to the previous plant. Go slow - how many agree with me? The seed is the fruit of the previous plant; it belongs to the previous plant; it is the previous plant; it is the ear of the previous plant. That fruit can be used (if it is wheat) for bread, or it can be used to sow again and get some more plants. That is how it works. We will go to the vine shortly, I hope.

The seed of the forebear becomes the name and identity of the new plant. Christ is your Forebear as a Seed. The Father invested in Him. He was the first Seed that was brought forth out of the travail of Yahweh. It is all in my notes; read it all there on your own. He is the first Seed, and all our names were written in Him, like one Seed. If it is multiplied enough, it can produce a whole field of wheat and that is what happens.

In that field of wheat, every seed is one spirit with every other seed; every seed there is one spirit of the same substance; they all came from the same source; the same one Seed - but every seed is different in identity - has a different name. The seed of the forebear becomes the name and identity of the plant. The fruit of the plant is the seed then that reveals others. Think of a seed now, a seed that is in the ear can reveal other plants, because it is the seed of them, or it can be food for others.

That is the tree of life; and you are a tree of life too. It is for food. Jesus said, 'I am not just the Seed that came down from heaven. I am the Bread that came down from heaven. I came down as Seed to become food, to become Bread and that Bread is the word. I am the Word. The miracle of a seed is that the seed then reveals others, sustains others, supports others. That is what you have in a family. You take a mother; she brings forth a child. You get the husband, mum and dad; you get a baby born. The mother feeds the baby; she is food for the baby. That is true. You get the same principle. 'I am the bread of life.'

The 'miracle of the seed' or the 'sign of a seed' - what are we seeing when we see that? A seed is revealing others; a seed is then feeding others. You are seeing love. God's love is revealed in a seed and in a plant because love is manifest as a sign in all creation. Is anyone going to say that is pretty profound? Would you agree with that or is that such a simple thought you already knew well? How many already knew all that- that love is revealed in creation? 'The heavens declared the glory of God, the firmament with all its gardens shows His handiwork.'

Look at the garden, look at flowers, look at all this. This is all God expressing Himself; this is community. Lorraine likes her flowers and there is a jar of flowers on the bench or the table. When you see this, you are looking at community. We come in and there is

fragrance; we sniff it; we look at it. Look what you do with food; we craft it; it is all part of community. It is all springs; it is love. Where does it all come from? Light shines down onto a field, the vapours go up, a cloud forms, rain, the water comes down and up she springs. All this is showing in creation the love of God. So, when you go out, 'the heavens declare the glory of God', look at the stars, 'the firmament shows His handiwork, day unto day utters speech, night unto night shows knowledge. There is no speech or language where their voice is not heard.' It is proclaimed in a seed to us in this material, physical world. Is there a 'yes, amen' anywhere? Wonderful! That is for the kids then.

By the way, there are other kinds of seed too, because an enemy came into the garden and he began to sow other kinds of seed. That seed can land in the spirit too, and the Lord then has to deal with that, and He has given us a process called 'regeneration' whereby He is able to deal with that.

Come with me now and we will go to back to where I was yesterday. With regeneration, Peter started on that. In my notes, go to page seven. We will not do it now. We could, but we will not, because you can read it for yourself.

Each dot point, the washing of regeneration (if you want to number them you can), they are just steps. Regeneration works in this order: dot point one, dot point two, dot point three, go through, read it and see if that resonates with you. That is the regeneration of you; it has to do with the dirt. It has to do with your humanity because the divine nature and your identity (that is your spirit) I am calling 'the dirt'. We can get right down to your spirit, your identity; just to keep it very simple. We have all these other elements to do with soul and body and all your faculties, all these things that impact together on you, that is all in the book. You

can go and read all that. But let us stay with the heart of this here.

With what I just said about the plant then, let us go over now to page 10 and just above 'the sign of Jonah'. I am going to read to you Paul's amazing summary and I am now going to make this point: The sign of the Son of Man (the sign of the prophet Jonah) and there is no other sign given but this sign. This is again from Matthew 12:39. We will read that and then we will read it in relation to Galatians 2:19 and 20.

We explained in my first session that the sign of the Son of man is the sign of Jonah. Making this point, Jesus said, 'An evil and adulterous generation seeks after a sign; and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a great the great fish, so will the Son of Man be three days and three nights in the heart of the earth.'

With that comment there, we made the point that Christ's death, burial and resurrection is the sign of the Son of Man. I think all of us were happy with that.

Let us go a little bit further with that. We will read Galatians 2:19 and 20. It is in your notes - just in the paragraph before, if you have your notes open them. Otherwise, it will be up there on the screen or in your Bibles. This is Paul's own summary of this amazing principle: 'For I through the Law died to the Law [I through the Law died to the Law] that I might live to God. I have been co-crucified with Christ [or crucified with Christ. That is the two thieves - one here; one there - co-crucified with Christ]. It is no longer I who live but Christ lives in me and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me.' Paul is spelling this out in the first person saying, 'This is the sign of the Son of Man in me.' We did Philippians 3 yesterday. Let us do Galatians 2:19 which is more integrated and more succinct but says

the whole thing. It is the integration of Christ the Seed and from Him you becoming named to become a seed that can also bring forth more seed. Paul said this.

Let us first of all look at the sign. What was the sign given to you? It was given to you in your sin the same way it was given to the Assyrians or Nineveh in their sin. This is the mercy... We often read that this is Jesus being a bit short-tempered with the scribes and the Pharisees in seeking a sign — saying that He got a bit short with them: 'No sign will be given to you.' [They say], 'Work a miracle.' No, He is not saying that. He is saying, 'You are an evil and an adulterous people and I am going to give to you a sign - the sign given to you in your sin. That is amazing.

The apostle Paul could write that because he was on the road to Damascus and then suddenly a light shine from heaven. Christ Himself becomes his evangelist and knocks him from his donkey, blinds him with His glory and says to him, 'Saul, Saul, why are you persecuting Me?' And he cried out, 'Who are you, Lord? He said, 'I am Jesus whom you are persecuting.' Then He instructs him on what he is to do. The man then has this sign given to him.

He gave it to you in your sin, His death, His burial, His resurrection - and you were crucified with Him, and you are either one thief or the other thief. Everyone was crucified with Christ, and that is also in your books. I keep resurrecting these poor thieves every week, every month. I have them stowed away; I get them out; get them up and they bring some new point for us, because they are us. They are us either choosing or rejecting and so the blood is speaking, the water is speaking, it is all speaking to these thieves.

This is the sign of the prophet Jonah - the three days and three nights of Christ. This is what Paul is saying, 'I have been co-crucified with Christ.' That means I am dead. That

means I am dead; I have been crucified with Christ. If you are crucified with Christ, He means you went all the way and you are dead. (I do not like the New King James) I like the old King James which says, 'Nevertheless I live.' I like 'nevertheless' because it airs to me a sense of surprise and amazement. I have died the most horrible death with Christ and by heavens, I am alive - but I am supposed to be dead. 'Nevertheless, I live - yet not I, but Christ lives in me, and the life I now live in the flesh, I am living by the faith of the Son of God who loved me and gave Himself for me.' 'I have been co-crucified with Christ.' That means I died with Him.

Both thieves died with Him, but one thief could begin to say from midday, 'Wow, nevertheless, I live.' I think that the sufferings of that man as he died were him beginning to die the martyr's death. Jesus begins to pick it up off him. In his spirit, there is amazing joy; there is delight; he can't wait till they break his legs. Jesus had to go first. Jesus says, 'Today you will be with me in paradise.' He is filled with exceeding hope. Yes, he is in massive pain, but there is grace covering his dying. On his 'death/cross' bed, whatever you want to call it, he is finding grace. He is enduring this by the power of resurrection life. He is touching *exanastasis* as he dies physically. It is being manifest in his mortal body.

The other man writhes more and more, more and more, more and more and slowly fades down, fades down. There is no help, no grace, nothing, no sustaining, no joy, nothing - till he finally blanches out into a more horrible and terrible torment which he went down to willingly and in full cognisance of what he was doing in rejection of God and His name. Corruption increasing as he died.

That is not how you want to die. What we look at here then is 'Nevertheless, I live.'

I will end on this note because we are running out of time. How so? As He lived in

*exanastasis* in His offering journey from Gethsemane until He died on the cross, so also we live and walk our pilgrimage on earth as sons of God, who are born again of the divine nature.

We are sons of God, and we finally will get to Revelation 21 where first of all, 'the tabernacle of God is with men. He will dwell with them. They will be his people. He will be their God.' That is men. He said, 'To him who overcomes, I will be his God, and he will be My son.' So forever that is our designation. You are sons of men who are sons of God, and your physical body will be as spiritual as it is physical as physical as it is spiritual. I think regeneration takes us all the way beyond the immortality to the full expression of the spiritual body which is fashioned exactly like His glorious body. God in flesh and then sons of men looking exactly like Him, fashioned exactly like Yahweh the Son.

May God bless us, and we will continue tomorrow.