

EASTER SESSION 2

Peter Hay, Word for Easter Seminar 2025
Transcription of recording, slightly edited

Good morning, everyone. It is a great privilege to be together and to be receiving the word of the Lord and to fellowship in this word. A special greeting to those on live stream. It is an amazing reality to be one spirit and one life together because of the word that we are receiving. We can continue in this word as we break it open and rejoice in its illumination.

I am sure you are aware that, over a number of years now, a key focus of our labour in the word has been to understand the new birth as a foundational (or focal) point of God's covenant purpose for us. This covenant purpose was brought forth through the intercession and travail of Yahweh *Elohim*. This happened before the creation of the heavens and the earth. To understand how this was brought forth, it is good to remind ourselves about the nature of the fellowship of Yahweh *Elohim* - Father, Son and Holy Spirit who are firstly one Spirit and one Life, and also the full expression of everything that can possibly be expressed. When we look at Their fellowship in one Spirit, the most fundamental principle of who They are is that They live by offering. That is who They are. Each Person in freedom gives Themselves to each Other in constant offering. The prophet Ezekiel saw this as an amazing furnace - a great fire with the flames enfolding over and over and over and over and over - creating light and life. This offering reveals Them as love - the personification of love. It is not just that They do loving things because of the way that They live, the nature of Their life. They *are* love. 'God is love' and we are to be made in Their image and likeness.

The outcome of this entire covenant purpose towards us is that we are born of that life and the demonstration of that life is a participation in that love with Them and with one another. Their love was expressed

through Their shared initiative to make us in Their image and according to Their likeness. It is an amazing thought that the fruit of Their covenant initiative was *us*, and we are the object of Their love - not just as a collective. Each individual person is the fruit and object of Their love.

This initiative to make us in Their image and likeness marked the beginning of prayer. The initiative to make us in Their image and likeness as an expression of Their love marked the beginning of prayer through which Their covenant purpose would be accomplished. As we learnt from Vic earlier in the year, the two most essential or foundational elements of prayer are *intercession* and *travail*.

As an aside point, as we make our way through, I think it is timely for us all to be like the disciples and to ask Jesus to teach us to pray like this, not assuming that the way that we have prayed is the way to pray - but to recognise that we are being invited to join this intercession and this travail. That is the *only* expression of prayer. There is a learning that we are being invited to in relation to this prayer because this prayer brought forth *us*. To participate in that process, we need to learn to pray this way. I am going to make a few comments about prayer as we go along today.

Let us briefly look at these two elements of intercession and travail. Note that there is an order here. Prayer begins with intercession. Intercession is the dialogue or counsel of prayer that belongs to the Father, Son and Holy Spirit's covenant purpose. They agreed together saying, 'Let Us make man in Our image and according to Our likeness.' That statement is a summary of all the detail that belongs to the conversation to bring forth that purpose. The way the Scriptures say it is that each one of us (in terms of the detail of

the conversation of one person being made in the image and likeness of God) is the equivalent of the thoughts in number as all the sand on the seashore. That is quite a conversation; that is one person; that is intercession; that conversation. Can you see that that changes the way that we presume to join the conversation? 'Let Us make man in Our image and according to Our likeness.' Their intercession refers to the expression of each person's name. Each Person in the Godhead (Their name, Their expression) in relation to this covenant purpose is the substance of who They are and Their participation in the fulfilment of this covenant purpose.

There is a conversation going on at the moment outside of time about this very moment - about all the billions of us and then all the billions and trillions of details that belong to each one of us and our expression in Their image and according to Their likeness. Now the word of Their Covenant: if you think about intercession, They have a covenant purpose, 'Let Us make man in Our image and according to Our likeness.' There is a whole conversation that has to do with each person's contribution to that covenant purpose coming to pass in relation to each individual person. That is us. That is the word of Their Covenant.

The word of Their Covenant proceeds from this council through travail. There is a conversation happening and there is a travail bringing that word to pass. The travail of Yahweh *Elohim* is the expression of Their giving love, which is enabled from Their fellowship by each other. This is an amazing point about offering. It is that it is not what I can do for you. It is how I lay my life down for you so that *you* are revealed. Can you see that? That is the travail. Travail is Their offering which gives power to each Other to bring forth Their covenant purpose. Catch this point: travail is not what I am doing to bring forth This covenant purpose. It is the

Father, Son and Holy Spirit laying Their lives down to reveal the Other and by that means, Their one covenant purpose is coming to pass. Can you see the power? To bring forth Their covenant purpose is in emptying something, laying Their life down to reveal Another. Summarising this travail *before*: when I use the term 'before', I am talking about outside of time and space in the conversation that established the beginning of creation.

Summarising this travail before, Yahweh Father and Yahweh Son first helped Yahweh Holy Spirit to become the Helper. They were completely co-equal, and They helped the Holy Spirit to become the Helper by giving to Him the sevenfold Spirit of God, which is the sum and full capacity of God who is Spirit. Remember each One (Father, Son and Holy Spirit) are Spirit, and They live by one Spirit. They have given the full capacity of one Spirit, and the fullness of it is seven. They have given that to the Holy Spirit so that He is the source of that capacity for the three of Them, then [also] for us - for our participation in this fellowship. The Holy Spirit within the fellowship of Yahweh *Elohim* was now able to be the Helper of the Father and the Son. As the Helper, the Holy Spirit was the power for the travail of Yahweh Son. What did this travail look like before for Yahweh Son? That travail looked like emptying Himself. He emptied Himself and He emptied Himself enabled by seven Spirits from the Holy Spirit to the bosom of the Father in order to reveal the Father by becoming His Son. Yahweh Son, through a birthing action, would become the Son of the Father.

The Holy Spirit was then the power for the travail of the Father. This is an amazing point. The Father, Son and Holy Spirit travelling together to bring forth something that is the fruit of Their conversation, Their intercession. The Holy Spirit was then the power for the travail of the Father, enabling

Him to bring forth Yahweh Son as the Son of God. And this happened when the Father said, 'You are My Son. Today I have begotten you.' 'Today.' This is an action of the Spirit enabling this through the word of the Father. The fruit of this travail before (this is before we even have a creation) is that the word of Their Covenant is the word proceeding from Their fellowship. It is the initiative to make man in Their image and likeness. The fruit of this travail is that the word of Their Covenant was now embodied in a Son who had been begotten by God. Now the point I want you to catch is that the word of Their Covenant was in a body and that body was a Son. The Son of God had received a heavenly body through this action and that was the first time there was ever a 'body' in Yahweh. Something new had been brought forth through this travail. This is the way the apostle John opened his gospel. This is John chapter 1 verses 1 to 4. It says, 'In the beginning was the Word [this is the word of the Covenant; it had established a beginning] and the Word was with God and the Word was God. He was in the beginning with God. [verse 3] All things were made through Him, and without Him nothing was made that was made. In Him was life and the life was the light of men.' This is amazing. In Him (in this word) was the life - the one life of Yahweh *Elohim*.

This had brought forth something in this Body. The Word was the only begotten Son and Seed of God the Father. In this one Son was the life and names of all the identities. When we use the term 'identity', the Scripture uses the term 'lights'. In this one Son was the life and names of all the identities (or lights) who would be brought forth by God the Father through the agency of the Holy Spirit. Think about the conversation that is happening; the intercession that is happening about each one of us; the word of that. The name of each person who would be brought forth as an identity from the Father was written into one

Son. That is why He is called 'the Word'. The word of Their Covenant (which is the word about you and me) is in Him. However, as the Seed, the Son was not yet the full expression of Their covenant initiative because the Seed was not the goal. The Seed is the potential. The Seed is the beginning. The Seed is supposed to become a plant. Even though Christ was brought forth as the Word, which was still not the full manifestation of Their covenant purpose. It was a beginning.

In the beginning was a word. The Seed is a beginning. A seed needs to become a plant for life to multiply. In a very simple way, you have a seed. If the life that is from that seed is to multiply, something has to happen to it. What Jesus was to become from a Seed, this plant was to be the first Man in the image and likeness of God. The covenant initiative is, 'Let Us make man in Our image and likeness.' The word of that Covenant through travail brings forth a Seed and that Seed is called the Word. In that Seed is written every name that belongs to all the men made in the image and likeness of God.

But Jesus Himself, the Son Himself needed to become that first Man. The goal was not the Seed; the goal was what was to come from the Seed. This plant was to be the first Man made in the image and likeness of God and then from Him (from this first Man in the image and likeness of God), would come a great multitude of sons with the same Father - the same Father. Clearly, before there is a creation of the heavens and the earth and we have just the Word with God. Clearly there are a few steps to go in the immutable purpose of God.

In the statement that we have just read from John, we see that the first work of the Seed of the Father (remember this is the Son), the first work of the Seed of the Father was to create the heavens and the earth as the context for the realisation of their covenant desire. At this stage there is just a beginning,

but there is no context for all these sons to come forth. The first work of the Word (which is a Seed, which is a Son) is to bring forth creation. That is what John said in verse 3: 'All things were made through Him, and without Him nothing was made that was made.'

The Father, as the source of creation, is the great Architect. The Son is not just making things up and creating things as He sees fit for this great covenant purpose. The One who is the source of the creation is the Father. He is the Architect. The Son revealed the Father by initiating as the Word. Remember the Word has to be proclaimed. It was initiated as the word of the creation of the heavens and the earth, and the Holy Spirit is the One who brought the creation to pass in a sanctified order through travail.

The point that I want to make is that even though there was an intercession and travail before, that intercession and travail continued in every dimension of their unfolding purpose, including bringing forth the heavens and the earth. The very first verse of the Bible reveals this to us. This is Genesis chapter 1 verse 1. 'In the beginning God... [that word there is *Elohim*. It is talking about the three Persons of the Godhead] ...In the beginning, *Elohim* created the heavens and the earth.' John has just told us that nothing was created through the Son or apart from the Son. We are seeing that there are Three at work here.

Verse 2: 'The earth was without form and void and darkness was on the face of the deep and the Spirit of God [this is the Holy Spirit] was hovering.' That word literally means 'brooding', or you can say He was the One 'travailing over it' to bring it to pass. Verse 3: 'Then *Elohim* said, "Let there be light." 'Let there be light.' If They said it, it is an intercession action. There is a conversation. There is a word proceeding. 'Let there be light; and there was light.' There was an offering action of all Three to bring light

into being. Something was produced. This is Yahweh *Elohim's* prayer meeting producing something - the creation of the heavens and the earth. Having created the heavens and the earth and all that is in them including mankind (I know I have done a few steps there), the Son and Seed of the Father came in the flesh of Abraham and David when He was born of the virgin Mary. This is something new now, again. We have something new brought forth in the beginning. This is the Word, the Seed, the Son of the Father. Now another new thing has happened. Now Jesus is the first Son of God in the flesh. This is a firstfruit. This is part of their Everlasting Covenant purpose. Now there is a Son of God in the flesh. This is still not the manifestation of their covenant purpose, 'Let Us make man in Their image and according to Their likeness.' Here is an amazing point to note - Jesus, when He is consecrated by the Holy Spirit and set apart after His baptism to go and minister for three-and-a-half years revealing only God the Father, He is proclaiming the gospel - the word of the Covenant. He is called the 'Messenger of the Covenant', and not one person is born again. Not one. Everybody heard Him; the whole region heard Him; and not a single person was born again. Now that is amazing. You have a Son of God in the flesh, but He is still just one Seed. When He is speaking, He is not proclaiming the name of those hearers yet. When He gets to the end of His three-and-a-half-year ministry, He said to His disciples that the time had come for the next step in Yahweh *Elohim's* covenant purpose. This is what He said the step was. This is John chapter 12 and verses 23 to 24. He said, 'The hour has come that the Son of Man should be glorified.' He was Yahweh Son who is begotten as Son of God. He comes in the flesh as the Son of God in the flesh and He is the Son of Man. We have already understood that this is not the end of the process. He is explaining now to the disciples what the next step would be. 'The hour has

come.' That means that this was part of the plan. They knew the hour was coming. Here it is. 'The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.' He is the only begotten, full of grace and truth. John opened his gospel by saying, 'We beheld His glory', but He is still the only Son. He said, 'Unless we go this next step, that Seed will continue to abide alone. But if it dies, it is going to produce much grain' - the grain that belongs to all the sand of the seashore. What did it mean for Jesus to say the Son of Man to be glorified? Why didn't He say, 'Now is the time for the Son of God to be glorified?' Why didn't He say, 'It is time for Yahweh Son to be glorified?' He is very specific here. 'It is now time for the Son of *Man* to be glorified.'

This is an amazing point because it means He was not glorified before that, even though He was the Son of Man - the Son of God in the flesh. Through the death of offering (unless the seed falls into the ground and dies), through the death of offering, He would become the first Man made in the image and likeness of God. That is the Son of Man's glorification. In the same conversation, having established this point that the Son of Man would be glorified, something new would be revealed in the flesh. This is the same conversation as about the Seed. He said that the hour of the *Father's* glorification had come.

We have read John 12 verses 23 and 24. In the same conversation down in John 12 verse 27, He then said, 'My soul is troubled.' This is the Son of Man beginning to travail. 'My soul is troubled.' He is not worried. He is beginning to focus Himself to a travail that is going to bring forth something. 'My soul is troubled. What shall I say? Father, save Me from this hour. But for this purpose I came to this hour. Father, glorify Your name.' We have the Son saying, 'The time has come for

the Son of Man to be glorified.' That is, a Son of God in the flesh is going to become a Man in the image and likeness of God. He is saying that through this same offering, it is time for the Father to be glorified. What did He mean by this? The Father's name would be glorified when the one Seed... (He has been brought forth as a Seed - as the Son of the Father; one of Them) ... The Father's name would be glorified when the one Seed became a multitude of seeds in one Sheaf. These seeds are the name and life of every son who would be born again of the life of the Father. Can you see that every person who would be born of these seeds would be glorifying the Father because He would have many sons? Glorify Your name as Father. They would be multiplied from Christ as He fulfilled their works. Now this is a key. The fulfilling of the works that belonged to the name was the multiplication of the names. You cannot split name from works. He is going to multiply these names as one Seed by doing some works.

Unless Jesus had fallen into the ground and died, He would abide alone as the only Son of God. In his sermon on the Day of Pentecost, Peter explained how the one Seed was sown and then multiplied. This is Acts chapter 2 and verses 22 to 24. I think Peter was absolutely chuffed to make this point, and I feel very privileged to read it. 'Men of Israel, hear these words [This is the word of the Covenant coming to them] Hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know, - Him, being delivered by the determined purpose and foreknowledge of God [This is Him dying at the right time according to this purpose interceded and travailed for before, happening now] being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death, whom God [that is the Father] raised up, having loosed the

pains of death. [He says 'pains' — plural - multiple pain. It is not that He had one pain (or the whole thing was a pain) and it hurt a lot. He is saying that each of the wounding events that He endured was a pain. The pains of death. Seven pains of death] God raised up having loosed the pains of death, because it was not possible that He could be held by it.'

Now the Greek word for 'pain' that Peter used in this passage (or when he was proclaiming this word) specifically refers to the pain of giving birth. It is not the pain of hitting your foot with a hammer. It is the pain that belongs to a birth. That is an interesting point for him to make, having Jesus delivered to be crucified and calling these seven wounding events the pains of birth. Something is being glorified or brought forth. These pains of death are the travail described as birth pangs. Peter was highlighting that each wounding event in the course of Christ's offering journey, culminating in His death on the cross, were birth pangs as much as they were the judgement of God upon us and because of us. That is totally true. He became our sin, an offering for sin, and He suffered the judgement of God that belongs to our sin and upon us.

As much as it was through those pains, He was bringing forth something new. It was a travail. It was a work being done - an obedience being fulfilled. Wonderfully, Jesus was not held by death, but through His death, something was being brought forth or multiplied. We could say that the seven wounding events of Christ were seven traving, birthing events that belonged to *your* birth.

Let us just look at this point of travail a little bit closer, now that we have made the point that travail was fundamental to prayer. These are prayer events that are happening. That changes our view of our prayer a little bit too. In and of itself, each wound that Jesus suffered was sufficient to kill Him. Every

single one He could have died from. Revealing that these birth pangs were events where Jesus was laying His life down. If each wound was sufficient to kill Him, it means that in each wound, He is laying His life down. He is emptying Himself to an endpoint. When we use the term 'endpoint', we are meaning something has ended; a death has happened. You do not see it anymore. A bit like a seed falling into the ground and dying. You cannot see it. It has ended. This is a death, a burial, and there is a resurrection in each wounding event. He laid His life down by emptying Himself to an endpoint. Jesus Himself explained that this was the implication of His travail. This is John chapter 10 verses 17 to 18. 'Therefore, My Father loves Me because I lay down My life that I may take it again. I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down.' Where did that power come from? It came from the seven Spirits of God through the agency of the Holy Spirit. Can you see that the travail of the Son is revealing the Father and the Holy Spirit? This statement is a testimony of the fellowship of Yahweh. 'My Father loves Me because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. This command I have received from My Father.' This is the intercession and travail of the Three; but it is the testimony of Jesus. His travail as the Seed falling into the ground and dying, involved emptying Himself to an endpoint in each wounding event. Each one is an emptying. It is a laying down to an endpoint to reveal the Father and it is done by the capacity of seven Spirits from the Holy Spirit.

To more comprehensively understand this work of a seed (because He is saying this is a seed falling into the ground and dying), to more comprehensively understand this work, it is important to recognise that as the

Seed, He offered Himself as Yahweh Son, as Son of God and as Son of Man. Those three elements were totally 100 percent true as part of His offering as the Seed. What does it mean? How did He offer Himself as Yahweh Son, as Son of God and Son of Man, as one Seed in these seven wounding events?

Let us have a look at Yahweh Son first. Just prior to the commencement of the seven wounding events, Jesus prayed to the Father. Prayer has this intercession and travail. He is praying to the Father and He asked the Father, 'Glorify Me with the glory that I had before'- before I was begotten as the Son of God; before I emptied Myself of this glory to only reveal You as Your Son. Just prior to the commencement of this offering, Jesus asked the Father to glorify Him with the glory that He had before the commencement of Their covenant purpose. This is John 17 verse 5. 'And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.' What did He mean by this? What was He asking? He was asking the Father to give Him that He had entrusted into the hands of the Father when They said, 'Let Us make man in Our image and likeness,' and He was brought forth as the Son of the Father. What is He asking for? What is the glory that He is not exhibiting from that point all the way to here, that He needs now, that is in the hands of the Father, that He is praying for? Is He saying, 'Look, I have been showing You to everyone. It is about time I showed Myself?' That would be total nonsense. What is this glory that He is praying for that He had emptied himself of? This glory was His intrinsic capacity to be the substance and expression of all sonship. Think about it this way. There is no sonship in the entire universe that has any expression apart from Him.

He is the substance and the expression. Substance is the best word. He is the one. If there is any sonship that can be demonstrated, He is it. When He became the

Son of the Father, His total preoccupation was to reveal the Father - not that capacity to be the full revelation of all sonship - just to reveal the fatherhood of God. So why is He saying, as He becomes this Seed that has to fall into the ground and die, 'I need from You that glory to be the full substance and expression of all sonship?' An interesting question. What was He asking this for? Why did He need the intrinsic capacity to be the substance and expression of all sonship if His work is to bring forth a multitude of sons? Can you see the dilemma here? It is not really, but it is an amazing point that He is asking, and He is asking it for a very specific reason. He was not asking this for Himself, but so that the Father could be revealed and glorified through His offering by Eternal Spirit.

We have to go to the next expression of the Seed (which is as the Son of God) to understand this relationship between Him in His intrinsic capacity and His revealing of the Father. He has prayed to God the Father; He has received back His glory as Yahweh Son. That means in the garden of Gethsemane, in a human body, He is praying as Yahweh Son. That is fantastic. Do you know that in Gethsemane, that is the conversation: 'Let Us make man in Our image and likeness' which was 'before' happening in 'time'? Yahweh Father, Yahweh Son, Yahweh Holy Spirit. He is praying as the substance and expression of all sonship.

What about as the Son of God? He had been begotten by the Father and in Him was written all the names of all the sons sourced from the Father. So as the Son of the Father, all the sonship names of every identity that could ever be brought forth were in Him, one Seed. Here is the amazing point. This is an amazing mystery. In the course of His journey (this is Jesus' journey) in the course of His journey, He was fulfilling the specific works. He in identity is the substance of all sonship - the only One who can do the

works. In the course of His journey, He was fulfilling the specific works of every name from the Father, so that in doing these works, these names would be multiplied from Him. Can you see He is not just saying, 'I can be the full expression of everything that You are, Father? He is saying, 'I will do the work specific to Peter Hay's sonship because You named him in Me, and he cannot do them. Those names have been written in Me. I am going to reveal You, Father, and I am going to fulfil those works so that his specific name can be multiplied from Me as one Seed by Eternal Spirit.' Awesome. Can you see Yahweh Son doing your works? Fulfilling your name? Not doing it according to His own view of what You should be, but doing it to totally reveal the Father who is the source of your name and identity. That is fantastic!

As the Seed He is Yahweh Son, Son of God. He is also Son of Man. As the Son of Man, the Seed, Jesus was numbered with us - numbered with us. When He was made mortal, being fully acquainted with the grief associated with our fallen condition, He did this as a suffering Priest. This is the Son of Man as a Seed, being joined to us in our death and separation from God the Father - not just to find us, but to pioneer a pathway by which we could be made in the image and likeness of God as He finished the journey and He came up from the dead as the first One. This is an amazing offering. He did this as a suffering High Priest to pioneer a pathway of regeneration. This has to do with your humanity, the dirt from which He had become - a pathway of regeneration upon which fallen, natural men could be glorified with Him as sons of men and sons of God in the image and likeness of God. When He rose from the dead, He was the first Man made in the image and likeness of God. As a Man, He now priests to us a participation in this journey. He is a Great High Priest who has entered into that place. He is our hope. He is our living hope. He is the substance of what

we are to become. This is a travail for you and me to join. He now priests to us the word of our obedience by which we are able to be changed into His image as we walk each day by the Spirit.

In summary, Christ travailed in seven wounding events, finishing our judgement and accomplishing the works of our sonship as the works of His offering, and by this means He multiplied all the names of the sons of God that were written in Him. He revealed the Father and us by accomplishing the works that belong to our name, and we are to reveal Him by doing these works. If He revealed you (you think about it), He is the substance and expression of all sonship and He became obedient and limited Himself to only reveal you. How sinful is it to determine to be the source of our own works. What a sin that is! What a missing of the mark of the glory that was manifest when He was glorified as the Son of Man! We need to join the very humility of the Son in this. Get comfortable with the death, burial and resurrection that joins us to His travail. He is dying, being buried and risen again with every wound. I want to read something from Isaiah. It is an amazing summary of this principle. This is Isaiah 53 verses 10 and 11.

It is the Father who is making Jesus an offering for sin. Verse 10 says, 'Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin... [This is the Father doing this in the garden of Gethsemane] ...He shall see His Seed, He shall prolong His days. [What is happening through this offering? Seed is being multiplied from the one Seed. What else is being multiplied? The life that belongs to each of those seeds. This is everlasting *zoë* life.] And the pleasure of the Lord shall prosper in His hand. He shall see the labour of His soul... [that is the travail of His soul - each wounding event is a travail] ...The Son shall see the travail of His soul and be satisfied.' Satisfied. True new life; new

creation; true reality being brought forth through travail.

If you are catching this and you are receiving faith to join *that* travail, your prayer will change. You will pray in the same way that King David prayed. This is Psalm 17 verse 15. This is a man who is illuminated to the travail of Yahweh Son, and it is actually called the 'Prayer of David'. If you are wanting to learn how to pray, joining intercession and travail, learn this prayer.

Verse 15: 'As for me, I will see Your face in righteousness.' What is being communicated from the face of Christ? The substance of your sonship. The works which He has fully completed, and He proclaims to you as light from the Father shining from His face, into your heart. 'As for me, I will see Your face in righteousness.' That means I will be a son of God. 'I shall be satisfied when I awake in Your likeness.' That is the fruit of a daily fellowship in the dying, burial and resurrection of the Lord Jesus Christ. The travail.

The Seed, Jesus, is travailing for you and when you are born again, He is saying, 'Come and join that travail with Me.' If you are a bit dissatisfied with your life, that is the fruit of something else growing up in the ground of your heart. They are thorns and thistles - the cares of this world. Can I implore you today to be illuminated, to obtain faith, to be at rest in letting the things that need to die die? If you have caught that illumination and you have obtained that faith, you will say with David, 'I am not going to be satisfied if I get what I want. I am going to be satisfied when I awake from the dead in Your likeness.' You are to be made in that likeness. This is totally amazing! This is the seed principle. That seed that was brought forth from that travail is planted in your heart. But it is still a seed. You have to become a plant, too. This travailing work commenced in the garden of Gethsemane. When Jesus was telling the disciples that the next step was that the Seed

had to go in the ground and die, and then He is saying, 'My soul is troubled.'

This is the beginning of travail. It is an orientation to this work. When He is in the garden, He then said to Peter, James and John, in Matthew 26 verse 38, 'My soul is exceedingly sorrowful, even to death.' He is completely resolved that this travailing birth requires a death. The Seed has to go into the ground. 'I am exceedingly sorrowful, even to death. Stay here and watch *with* Me.' 'Watch *with* Me.' That is an invitation to join this great sorrowful travail. If you are going to watch and pray, you have to learn how to watch and pray *with* Him.

The Holy Spirit is helping you to do this, and that travail is how you pray at all times. It is not walking around praying in tongues every 30 seconds. The reason you are praying in tongues is because the Holy Spirit is the Helper of intercession and travail, joining you to the conversation that belongs to your participation in this offering - your connection to this travail. That is praying at all times.

Let us have a look and see how Jesus did it. Jesus then prayed after saying that He is exceedingly sorrowful. Luke 22 verse 42: 'Father, if it is Your will, take this cup from Me; nevertheless, not My will, but Your will be done.' He was totally focused, even in His intrinsic capacity as the expression of all sonship, to reveal the Father. Jesus was emptying Himself (or falling into the ground and dying) so that the Seed would be multiplied and we could then be brought forth of the Father's own will as a certain firstfruits of His creation. Enabling this travailing work, Jesus was then strengthened with Eternal Spirit from the Holy Spirit. In verse 43 it says: 'Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. And His sweat became like great drops of blood [clots] falling down to the ground.' Having been strengthened with the Eternal

Spirit from the Holy Spirit, the Son then continued to travail in prayer through the course of His seven wounding events.

He is not just praying in Gethsemane. That is the beginning of the prayer. The praying without ceasing is continuing in the travail that is bringing forth or multiplying the seed. That is what it means to pray at all times, and you cannot do it without the seven Spirits of God. Each wounding event or travail was a work revealing the Father, by doing the works of sonship that belonged to each one of us.

On the day of Christ's resurrection, the Father, by the Holy Spirit, caused the Spirit of the Son to re-enter His physical body. His physical body had been made immortal and incorruptible through this *exanastasis* journey from Gethsemane to Calvary. Nothing special happens to the body. Everything special has already happened to it. That is pretty special. It is immortal and incorruptible. The word of the Father is coming. The Holy Spirit causes the Spirit of the Son to re-enter His physical body, which had been made immortal and incorruptible through His offering journey from Gethsemane to Calvary. His physical body was further clothed with His heavenly body, revealing the spiritual body. By this means, Jesus Christ was revealed as the Firstborn from the dead. He was the first Man to be made in the image and likeness of God. There are a few 'firsts' here.

Significantly, the apostle Paul said that when Christ had risen from the dead, He had become the firstfruits of those who had fallen asleep. 1Co 15:51. He was saying Jesus was a Sheaf. He had started as a Seed. Through this journey when He came up after three days and three nights, He is no longer a Seed — He is now a Plant. And in that Plant (that Sheaf) is billions, trillions of names of sons of God. Now when Jesus begins to speak, people who receive His word can be birthed.

The amazing point is when Jesus rose from the dead and was revealed as the Firstfruit, that was the fulfillment of the Feast of Firstfruits. And Leviticus tells us that the day of the Feast of Firstfruits falls on the first day of the week following the Sabbath that occurs during the Passover celebration. That is the Sunday. He comes up as the Firstfruits and He is fulfilling the Feast of Firstfruits and He is waved before the Father. He is the prototype of what we are to become as we join that journey with Him.

Praise the Lord. We will talk tomorrow about what happened after He did that, and how we become joined to that travail as the sons of God. Thanks very much.