

EASTER SESSION 3

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

Good morning, everyone and good morning again to those who are joining us on live stream. It was delightful to minister and to share in the word yesterday and also to receive reflection from those beyond Brisbane who are appreciating the word and the illumination that it is bringing to us in this season.

What I want to do today as I continue from yesterday, remembering the point that we learnt that Jesus as Yahweh Son, Son of God, Son of Man was the Seed fell into the ground and died through seven travailing, wounding events. He then, after three days and three nights in the tomb, rose and He had gone from being a Seed to a Plant. He was the Sheaf of firstfruits - a hundredfold seed in Him. Then that evening, before the end of the day, He breathed on His disciples and said, 'Receive the Holy Spirit', and those disciples were born of God. Through His Word, the seed that was particular to their identity, containing their name from the Father, and the life of Yahweh, was birthed in their Spirit, and they were born again. They were born again. Then they were baptised by the Father into the body, and they were joined to the fellowship of Christ's offering and sufferings. But they had not yet received the baptism of the Holy Spirit, so they were not able to birth anyone else. That could not happen until the Day of Pentecost. I have outlined the account of the fellowship of Yahweh through which the Word as a Seed was established and came in the flesh. The Word became flesh as the Son of God and the Son of Man, then falling into the ground and dying and coming up as firstfruit.

What I want to do today is to talk about that seed that was brought forth from Him - particular to you - being sown in your heart. Now this is a conversation; this is a focus that we as a presbytery have been labouring in now for years. I am going to go through the

waypoints of this process again. This is a wonderful labour for us and in proclaiming the word, we are inviting you to join this same labour - not just to be birthed of it, but to join the labour of understanding the new birth. This work is not a burden for us, but it is safety for you. I want to read from Philippians chapter 3 verse 1. This was Paul's testimony as one who was proclaiming this same gospel - the gospel of God. He said, 'It is the only gospel I preach.' In Philippians 3 verse 1, he said, 'Finally, my brethren, rejoice in the Lord. For me to write the same things to you [or to stand up here and proclaim the new steps of new birth again] is not tedious [For me to write the same things to you is not tedious] but for you it is safe.'

The word that has been translated in English here as 'safe' literally means is 'sure' or 'certain'. It is safe or sure and certain because through this gospel a believer is established as part of the bride city, the New Jerusalem, which is built on Christ, on a solid foundation. As we hear this word and it has been mixed with faith, we are coming to Christ to be built on the rock, and what is true in Yahweh *Elohim* (which brought forth Their covenant as a word proceeding from them), as it is coming into your heart and into your life, what is true in Them is becoming true in you. Their life is becoming your life; Their culture is becoming your culture; you are becoming the expression of the same word. This is what it means for this gospel to be safe for you. The Father is desiring this for us so that the gospel of the kingdom can be proclaimed from our houses to those who are in the world. Unless this gospel (the gospel of God, the gospel that we are preaching), unless it becomes your conversation and the culture of your life and house, you will not be proclaiming this word as part of the 144,000. This is the gospel that will be proclaimed from our houses.

This is what it means to have a double portion of oil. It means that the word is coming into your heart and to your understanding, and it is becoming the expression through the conduct of your life. This is an imperative; this is safety; this is built on the rock as part of the bride city. When we say 'in your conversation', what we mean is you know what these steps are - not just the vibe of it; not just what Peter Hay said; this is in your mouth. You do need to know these things. You do need to apply yourself to understand them, but you are doing it as well, so that this is your culture. You do not have authority to proclaim it because you know it in your mind. You have authority to proclaim it because you are *born* of it. It is the culture and conduct of your life and your house. The gospel is going to go out into all the world, not from a podium - it is going to come from your houses. It is going to be proclaimed from every house that is established on this foundation. It is not tedious to proclaim this gospel, but it is for your safety as you apply yourself to it and are built by it.

Let us go through these waypoints. I am going to go carefully, and I am going to reiterate things that we have understood, and I am going to say, 'It is not this; it is this.' We have detailed this in the book, so you will be able to go through it yourself. This will be part of our conversation in this season.

The beginning point: this is how the apostle John began his gospel. He said, 'In the beginning was the Word.' The Word proceeding from the fellowship (or the covenant initiative) of Yahweh *Elohim* is the beginning point of salvation. It is the beginning point of salvation for us, and it will be the beginning point of salvation for those who hear our message in our houses. This word is declaring Yahweh *Elohim*'s covenant purpose for each person. Jesus described this message, and John was recording this as the commandments of

Christ. The source of the word is the Father. It has been proclaimed by the Holy Spirit, but the Messenger of this word is Jesus Himself. He is sending messengers from His hand who are part of the fellowship of the presbytery in His hand. That should be all of us with this message. These commandments of Christ, proclaimed by the Holy Spirit through the ministry of a messenger administration, declare the redemption of a hearer and the hope of fulfilling their predestination by being born of God and brought to glory as a person who has been made in the image and likeness of God. That is the message. It is proclaiming a redemption, and it is proclaiming the hope of a predestination. That predestination needs to be chosen. But you cannot choose anything that you do not know. Here is a word coming from heaven itself, proclaiming to you deliverance from a kingdom of darkness to a kingdom of light, and in the light, you can have something that was predestined for you before the creation of the heavens and the earth.

Christ's message, the Scriptures, talk about this word that is proceeding from the fellowship of Yahweh as water - the water of the word. It is the water of the word. Even at this early stage in the heart of a hearer who has never heard the gospel before, this water of the word begins to have an effect on their spirit, on their heart. Christ's message is the water of the word, and it begins to minister regeneration to a hearer. I know that regeneration belongs to a pathway, and we are baptised by water to walk on this pathway, but the regenerating work of the word begins right at the beginning. The regeneration is not the new birth, but it is the effect of the word upon your humanity, upon your spirit. Regeneration is not the new birth, but rather it is the ministry of the Spirit through the water of the word to your humanity. This regenerative work is associated with the Spirit of grace and supplication. I have put a few things together

there. You have a word being proclaimed. It is coming with the Spirit of grace and supplication. This is a prevenient dimension of God's grace. That Spirit of grace and supplication will begin to do a regenerative work on the spirit of a person so that it is made alive. It is not born again. It is made alive, so that instead of being a dead person (dead in trespasses and sins), it can begin to receive the word proclaiming a hope. If someone is dead in trespasses and sins, they cannot hear anything. They are dead. If we had a little corpse up here and we tried to talk to it and say, 'Put up your hand if you can hear me.' It is not going to hear me. It is dead. Something has to make it alive. There is a word coming. It is coming with prevenient grace. It is causing the spirit to be made alive - not born again - made alive to hear - to hear. This is what the apostle Paul talked about when he said, 'You He made alive, who were once dead in trespasses and sins.' Ephesians 2 verses 1 to 3. It says, 'And you He made alive who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.'

There is a word here making someone alive who was dead in trespasses and sins. The mark of someone who is dead in trespasses and sins is not just that they are a corpse. It is that they walk according to the course of this world. They are living a particular way. If you are still living the way of the world, you are a corpse. I do not care how long you have been here. The mark of death is the way that you live because you can live eternally dead in hell. Get clear that dead is not unconscious.

We have to be able to hear. We have to be made alive to receive something that is other than the spirit of the world. We do not convince somebody by using the anecdotes of the spirit of the world. It is the Spirit of God who speaks to the depth of a person. He is the One who is ministering this grace to make them alive to hear. A person who is hearing this word and is made alive, all of a sudden knows the distinction between what it means to be a son of disobedience and what it means to be something new.

They demonstrate that they are not resisting the prevenient grace of God. The word is being proclaimed. It is coming with prevenient grace and supplication. There is a regenerative dimension to the ministry of this spirit, making them alive so that they can hear. They demonstrate that they have not resisted the prevenient grace of God because they are enabled to look on Christ whom they have pierced. That is the beginning point of being made alive. It is not that you feel happy about what you are hearing. It is that when you are made alive, you see. 'My goodness, living as a son of disobedience did that to Him!'

The first mark of salvation is to look on Him whom you have pierced. It should look like mourning, godly sorrow - godly sorrow leading to repentance, turning from the works that belong to the sons of disobedience. They demonstrate they have not resisted this prevenient grace because they are unable to look on Christ whom they have pierced through their lustful conduct. I took that from Paul's point.

'Among whom we also once conducted ourselves in the lusts of the flesh.' They are turning from their lustful conduct as they mourn with godly sorrow leading to repentance. Now Paul, in Hebrews chapter 6 verse 1, said that this repentance leads to faith. Now here is an amazing point. The fruit of this Spirit of grace and supplication on a person, makes them alive so that they can

hear the hope of their predestination. What comes by hearing? Faith comes by hearing. The fruit of seeing Christ (beginning to mourn and beginning to turn) is faith, and it is birthed in the heart of this person.

They are not born again, but they have received something from God Himself. It is the faith of God to believe for what is being proclaimed to them. This is an amazing point because the faith that they initially receive is not the full package. In fact, at every waypoint on the pathway of salvation, faith is being ministered. This is what Paul said about the gospel. Paul proclaimed no other gospel than this. Romans chapter 1 verses 16 to 17 says, 'For I am not ashamed of the gospel of Christ [equally the gospel of God], for it is the power of God to salvation [The power is in the word right through to its accomplishment in our life] for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God [that is sonship] the righteousness of God is revealed from faith to faith; for it is written, "The just shall live by faith." ' At each point of the ministry of the word, through which a person is transitioning from the kingdom of darkness to become a son of light, every response is being enabled by faith and the evidence that a person has received faith in the word that is being proclaimed to them is that they can choose. They can choose. That is beautiful. The word is coming to them, proclaiming to them something amazing, and the faith of God Himself for them is being ministered to them so that they can choose what God wants them to have. That is a great blessing. Even at this point, this is just prevenient grace — just made alive, just believing, not yet born again. This prevenient grace and this faith cause a believer to begin to live differently. As a person keeps the commands of Christ, there will be a notable change in their life. Through the faith that they are receiving in the word, they are enabled to keep the commands of Christ. They are living as redeemed and they are

believing in a hope. Practically, they will find deliverance from addictions, healing of past hurts, relief from spiritual torment and so on. This may take some time. It does not have to take a long time; but there is a phase here. It takes them time because they have to demonstrate that they love Christ. There is a demonstration that marks a person loving Christ as a fruit of faith received through prevenient grace. This may take time, but it is the fruit of the first dimension of faith that a hearer receives because of the deliverance they are finding. They will love Christ and will glorify God.

Many people in Christendom have confused this miraculous 'made alive' moment with new birth or as the totality of the conversion experience. That is just not true. Think about this for a moment. Nobody is going to heaven purely because they were delivered from the spirit of the world. We know that because the whole nation of Israel was delivered out of the kingdom of Egypt - the whole nation. The kingdom of Egypt is the picture of the spirit of the world. The whole nation was delivered out of that and because they refused to enter the place of rest (where you are yoked with Christ to journey with Him in the Promised Land), that whole generation was slaughtered by the Lord Himself in the wilderness; having had a miraculous deliverance from Egypt; having been fed from heaven with manna; but they went to hell.

Nobody is going to heaven simply because of this miraculous (as amazing as it is) deliverance from death to being made alive. Jesus said, 'Unless you are born of water and Spirit, you will by no means enter.' Joh 3:5. Let us celebrate prevenient grace, but do not pin your salvation on that. Do not pin someone else's and do not pin your own. Your testimony should be what the Spirit is saying today because Paul said, 'Today, if you hear His voice, do not harden your heart as in the rebellion.' Heb 3:15. That was the rebellion in turning away from entering the

Promised Land sending them back to judgement. Let us be a people who live in the word of 'today'.

We have that waypoint clear. A word has been proclaimed; it is coming with prevenient grace; there is a regenerative work that happens to the spirit of a person; they are made alive; they are able to hear the word - hear the hope; and they believe it by receiving this seed of faith. By that faith, they begin to conduct themselves in a new way.

Because the hearer loves Christ and glorifies God by forsaking what was old and continuing to walk simply in the faith of what is new, Jesus said that the Father would love them, and that *He* would also. Jesus Himself would also love them and make Himself known to them. This is an extraordinary statement. He has not made Himself known to them yet, even though prevenient grace has made them alive. That is what He said. This is John 14 verse 21. 'He who has My commandments [the word proceeding from the fellowship of Yahweh] and keeps them [The keeping of them means you have to demonstrate some works. It takes a bit of time.] and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him, and I will manifest Myself to him.'

This is the next step. There is prevenient grace - people who are keeping the commandments of God. Jesus said, 'The Father will love him and I [Jesus Himself] will manifest Myself to them.' How does the Father demonstrate His love for these ones? The Father demonstrates His love for the hearer who loves Christ by sending His most precious Person. He sends the Spirit of His Son into their heart - the Spirit of Christ. The Father demonstrates His love for the hearer who loves Christ by sending the Spirit of His Son, Jesus Christ, into their heart.

Now get clear here, this is not Spirit: into their *heart*. Prevenient grace; heart made alive; can hear and receive. Now the Father

is sending the Spirit of the Son to reside (or abide) in the heart of this person who loves. Note that the Spirit of the Son is sent into our heart first. This is Christ in identity. Christ in identity, you could say, is Yahweh Son. This is not the seed of your sonship. This is the Person Christ. This is when the Spirit of the Son (or Christ in identity) makes Himself known to us. He cannot make Himself known to you any more personally than in your heart. That is a beautiful point. The Spirit of His Son comes knocking on your heart and says, 'Hello there. I am the Son of God. By the way, I am going to be your Brother. Hello.' The Spirit of the Son abiding in my heart.

When the Spirit of Christ comes, we are still not born again. The person of the Son is abiding in our heart. When the Spirit of Christ comes into our heart, the Father also comes to abide in our heart. Jesus said that the fruit of Their Everlasting Covenant initiative is that 'I and the Father are one'. If the Person of the Son is in your heart, the Spirit of the Father, (the Person of the Father) is in your heart as well and They are having a conversation in your heart about you. What is Their conversation? It is a prayer meeting. This is amazing that the Son and the Father are praying in your heart! What are they praying? The Son, when sent into our heart by the Father, said, 'I will pray to the Father.' The conversation that is happening in your heart as a dwelling place for God is a prayer meeting. Jesus is praying to the Father who is right next to Him in your heart.

He prays to the Father, asking Him to give to us the Holy Spirit. Jesus described the Holy Spirit as another Helper. We have another Helper. He said that He will be sent to us to be *with* us and *in* us - *with* us and *in* us. They are not synonyms. They are two dimensions of what we are receiving when we receive the Holy Spirit.

When the Spirit comes and is with us, you now have the Spirit in identity in your heart

with the Father and the Son. You have the fellowship of Yahweh *Elohim* worshipping in your heart. That is the *agape* love of God in you. It is not just a feeling; it is the fellowship of offering in your heart. When He is sent to be *with* you, He is also sent to be *in* you. He is coming in you to be the Spirit of adoption in you. You have the Father, Son and Holy Spirit residing in your heart and now the Spirit is also going to be the Spirit of adoption in you. When you receive Him as the fruit of Christ's prayer to the Father, you are receiving the promise of the Spirit whom the heroes of faith saw from afar, but did not receive. They had the Spirit of Christ dwelling in them, but they never had the Holy Spirit dwelling in them and becoming in them a Firstfruit.

Receiving the promise of the Spirit is the fruit of the second dimension of faith which comes by hearing the gospel of God. The first dimension of faith belongs to prevenient grace. The second dimension of faith is receiving the promise of the Spirit. Paul said in Galatians 3 verses 13 and 14, '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'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus [What is this blessing? What was promised to Abraham?], that we might receive the promise of the Spirit through faith.' We have received faith to believe for the Spirit in us and the Spirit in us begins to enable us to converse or communicate in a new way. This Spirit of adoption is the Holy Spirit and He comes into our heart convicting us of sin, righteousness and judgement.

This is an amazing point that we have previously made, but the more I think about it, the more amazing this is to me. The Spirit of adoption is the conviction of the Holy Spirit of sin, righteousness and judgement. You can summarise that conviction as, 'Do you want to be a son of God?' The *conviction*

of sin is highlighting where you are *not* being a son of God - where you are going a way that is leading to death. The *conviction of righteousness* is the conviction that you can be a son of God. The *conviction of judgement* is that 'if One died for all, then all are dead'. You do not need to live for yourself any longer, but for Him who loved you and died for you. 'I have been crucified with Christ; it is no longer I who live, but Christ who lives in me.' Gal 2:20. That is what the conviction of the Spirit is compelling you to know. Praise the Lord for that. He says, 'Do you want to be delivered of your filthy rags? Do you want to have the precious divine nature? Do you want to be part of this fellowship?' He is the Spirit of fellowship. He is asking you to come where He is. I love this point too: It is not like He is standing there with the options up there, like Michael. Joshua comes to Michael and says, 'Are you for us or against us?' And he just said, 'No.' Jos 5:13-15.

The Holy Spirit is in you, convicting you of sin, righteousness and judgement saying, 'Do you want to be a son? For goodness sakes, be one! Choose it! I am compelling you! Pressure right in the middle of your being! Do you want to be a son of God? I am saying this is what you were created for. This is the high calling of God in Christ Jesus for you. I have been given to you for this purpose. Do you want to be? For goodness sakes, say, "Yes". Say "yes". I choose that,' as that is burning in your spirit. Do you know that happens every time the word is being proclaimed? This is not because you are not a son of God, but because you have to mature. Say 'yes'.

As we say yes, the Holy Spirit gives us the next faith. It is from the Spirit Himself. I love this: the Spirit gives us faith to believe for what is absolutely impossible - that you could be born of God's own divine nature. You can believe for that. This is not someone who is convincing you of a theological principle; this is the Spirit Himself bearing

witness with your spirit that you can be a son of God. We are able to believe for what is absolutely impossible and absolutely unthinkable. In fact, your theology people will say that *is* impossible. They will steal that seed straight from your heart. Theology is the death of new birth. What is the source of new birth? The proceeding word preached by the Holy Spirit. We are able to believe that we can become a son of God who is born again of His divine nature. This element of faith that is delivered to you from the Holy Spirit is the third dimension of faith and it still comes by hearing the word. This is an amazing verse - 1 Corinthians chapter 2 and verse 9. The Spirit is the One who is convincing you, delivering to you this faith, but it is coming through a preached word. 1 Corinthians chapter 2 verse 9, says, 'Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him [We have just gone through all those steps] the things which God has prepared for those who love Him. But God has revealed them to us through His Spirit [not through theology; not by convincing argument; but by His Spirit as the word is being proclaimed]. For the Spirit searches all things, yes, the deep things of God.' Verse 12: 'Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God [which you could never have believed for or even known]. These things we also speak [there is a message coming to proclaim it to you].'

The one who gives the illumination to you is the Holy Spirit. It is not the craftiness of the speaker. While I am feeling very enthusiastic today, you are not going to be convinced by my enthusiasm. It is the Spirit Himself who brings the conviction. 'These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.' Verse 13.

Abraham received this very faith when Yahweh who is the Word, came to him and said, 'Do not be afraid, Abram. I am your shield [that is your faith], your exceedingly great reward.' And Abraham believed by this faith, and it was accounted to him for righteousness. That is an amazing point too. He is accounted as righteous. But when *you* believe by that faith, you receive righteousness as a free gift. You become a son of Abraham and you receive the adoption, and you are counted by the Father as His son. It is a free gift. Summarising this point: Romans chapter 8 verse 15, 'For you did not receive the spirit of bondage again to fear [Abraham — 'Do not fear, I am your faith'], but [through faith] you received the Spirit of adoption [the Holy Spirit, the promise of the Spirit through faith], by whom we cry out, "Abba, Father".' We are crying out, 'Yes! Daddy, Daddy! I want to be a son. I want what You are proclaiming to me today.' So in response to our cry, 'Abba, Father' (which is enabled by the Spirit of adoption), God sends forth the Spirit of Christ into our spirit.

This is the amazing point that we arrived at yesterday. This is not the Person of Christ who is dwelling in your heart, worshipping with the Father and the Spirit in your heart. This is the unique seed of your name which was brought forth from the travail of the one Seed in His offering journey. It is specific to you. It is your name with all the works fully accomplished. You receive the life of Yahweh *Elohim* in this seed to become your life. That seed is sent by the Father into your spirit. To make the point: your heart is the union point of your body, soul and spirit. When the word comes, what did Paul say happens? It makes a division between soul and spirit. The [word is the] only thing that can divide it. Heb 4:12. When that word (that seed of your sonship) is proclaimed, it is being birthed (or planted) in the soil of your spirit - your identity. When we talk 'spirit', we are talking 'identity'. The Scriptures also call that the 'light' of a person.

That spirit, your spirit, your identity is reborn. That seed is germinated by the agency of the Holy Spirit in the dirt of your spirit and your spirit becomes completely new. You are a new identity. You are not like someone who has not been born again. You are a brand-new creation with the Father, Son and Holy Spirit dwelling in your heart. Now your spirit is brand spanking new. That is fantastic! That is what it means to be born of God.

In fact, it is what it means to have been born of water and the Spirit. Having been born of God, the Father then baptises you into the body of Christ. You are not born because you were baptised. You are born again because the Spirit of the Son, the seed of your sonship was sown in your spirit, germinated by the Holy Spirit and your identity became new. You are a new creation already. Then the Father Himself baptises you by making you a member of the body. The Father places you in a relational context where He desires.

The membership of the body of Christ is not a position. It is a place where you can start to express the life of which you have been born. John said, 'Everyone who is born of God loves.' 1Jn 4:7. You have to be somewhere where you can love people and what does love look like? It looks like laying your life down to reveal someone else.

We have gone from prevenient grace (a dead person being made alive to hear and receive); believing by faith in the promise (or the hope); receiving the Son, the Father and the Spirit; receiving a Spirit of adoption; believing to be a son of God; being born again when the seed of your sonship is planted in your spirit; and then you are placed by the Father (or immersed or baptised by the Father) into the body of Christ - into the Name, if you like.

Here is an important point: nobody has become wet yet - nobody has become wet yet. That is pretty different from what a lot of people understand the new birth to be. There

is a whole doctrine called 'baptismal regeneration' where your new birth is contingent upon getting wet. This is very different. We have to realise that we will reflex a particular way because of our histories. Part of being illuminated is actually having the veil of our former doctrines removed from our perspective - our sight.

This is baptism by one Spirit into one body. Although a believer has been born of the Spirit (born as a son of God, and now is in Christ), the body is still dead because of sin. This is not the spirit, because the spirit has been made alive. It was made alive from the dead and now it has been reborn, but we still have a problem with sin. We can see how far the grace of God takes us before we have to negotiate the sin issue. It is totally amazing. Here we are, born of the Spirit in Christ, and the body is still dead because of sin.

We will read Romans 8 verses 9 and 10. 'Now if anyone does not have the Spirit of Christ, he is not His. [That is another way (a negative way) of saying, 'If you have been born of the Spirit of Christ, you will then be baptised into Christ.' So we could say, if someone *has* the Spirit of Christ, he *is* His.] And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness [because of sonship].'

The issue that we have, even though our spirit has been reborn, is that the soil of our heart has a few sneaky problems with it. It has another law in it. It has some stones in it. It will actually probably have a few other seeds that have been planted in it as well. We still have an unregenerate heart which is motivated by another law bringing us into bondage to the law of sin. Paul highlighted this wretched state testifying himself, which is pretty helpful. It says in Romans 7 verses 23 and 24, '...but I see another law in my members [When you are talking about 'members', it is not just the members of your body; it is the faculties of your being.] I see in my members [so you are body, soul and

spirit], warring against the law of my mind. [In my mind, I totally agree with what I am hearing, and I want to have that; but the desire to have it is motivated by this other law. In the end, I am contradicting what it is that I am believing.] Another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?"

The other law which is bringing me into bondage to the law of sin is making my body dead even though I am born of God. Paul is talking about the same dilemma. You are in Christ, but the body is dead because of sin. What is the answer? Verse 11 of Romans 8: 'But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal body.' So there is a death and there is a life. This is introducing us to a pathway. It is introducing us to the implications of our baptism into the death, burial and resurrection of Jesus - not as an awareness - but as a daily participation, a daily journey, a pathway.

Deliverance from the body of death is through regeneration and renewing in the fellowship of Christ's dying and living. We are joined to this pathway upon which our salvation is progressively obtained when we are baptised by water. This baptism is the second dimension of baptism. We know that Paul said to Titus that we are saved through the washing of regeneration and renewing of the Holy Spirit. Tit 3:5. The washing of regeneration belongs to the word. We have to keep walking in the light of the word. This is specifically the effect of regeneration in our hearts as we are walking in obedience to that word. It has to do with the ground of our heart - our humanity.

Once we have been born of God and baptised by the Father into the body of Christ and then baptised by water into the fellowship of

Christ's death, burial and resurrection, we are to journey each day with Christ on the pathway of salvation that He pioneered for us. I am quoting here from Hebrews chapter 5 verses 8 and 9. It is the pathway of salvation that He pioneered for us as the Son of Man. He became the Great High Priest and has pioneered this pathway as Son of Man. We are journeying on the pathway that He pioneered. We are journeying by the capacity of the Holy Spirit as we are obedient to the word He is priesting to us. Obedience is the key to regeneration. You are going to be walking through life, but if you are not walking in obedience to the word on the pathway He pioneered for you, your heart will not be changing. It is the pathway He finished for you. You cannot walk your own pathway and think you are going to get to the end. What will happen is your own way of viewing your life will harden and strengthen, and the thing that was born in you will die.

Your heart has to change. That is the fruit of the washing of regeneration and the renewing of the way that you think - your mind, your soul. In this regard, regeneration and renewing are operative in our life as we walk each day in the reality of our baptism by water into the fellowship of Christ's death, burial, resurrection. This process includes the circumcision of our heart. Something is being taken out, and the dirt of our heart is being regenerated (or changed). I am going to talk a little bit about how that works now.

What does the regeneration look like? We understand the process of regeneration through the prophet Ezekiel. This is Ezekiel 36 verses 25 and 27. 'I will sprinkle clean water on you [It is the washing of regeneration - washing, making you clean - 'sprinkling clean water on us, and you shall be clean' is the effect of the washing of regeneration.] I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and all your

idols. [These are the things that make the body dead because of sin] I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgements and do them.'

The effect of regeneration in a new heart is that the stones of law are going to be removed and the thorns (which are all the desires and expectations of life that we have, that we think are going to give us satisfaction), are being taken out and our spirit is being made new. Our spirit is being made new through new birth. Where was the seed of your name planted? It was planted in your spirit. When your spirit was reborn, your spirit became new. Regeneration is not birthing you, but as your spirit is made new, that newness continues to grow and emerge because of the water of regeneration.

Think about it this way: the seed is going into your heart and birthing you and you are a new creation. Then you are placed in the body by the Father, but you still have a problem with filthiness. If you do not deal with the soil of your heart, that seed can die away again. That is the parable of the Sower and the grounds. As the word comes (this is the pathway of salvation that we walk on as we are obedient to our High Priest), it is water. It is not only defining for you a pathway but also watering the seed that has been planted in your heart - making your spirit new. You are getting rid of stones, and you are getting rid of thorns; you put water on that lovely soil with a seed in it; the plant begins to grow, and the roots inside the seed begin to grow down. What happens, as you walk from day to day, in the simplicity of obedience being led by the Holy Spirit, is that the distinction between soil and plant is getting smaller and smaller until in the regeneration (which is called the redemption of your body), all you become is a brand-new

plant that looks like a sheaf. Your body will look exactly like Jesus' body did. When He came up out of the ground from the dead, He was no longer a Seed; He was now a Sheaf of firstfruits.

When you walk in regeneration and renewing, as a fellowship in travail, being obedient to the word, what needs to die in the travail of Christ is dying; but something is emerging. The seed that you were born of that was planted in the dirt of your spirit is growing and growing and growing, so that at the end, at the redemption of your body (or the completion of the regeneration), all there is, is a plant - no longer just the seed in your heart or just a little plant. You are a full man in the image and likeness of Christ. Paul said that we are changing, if we walk in the light of the word by the Spirit. We are changing from one degree of glory into another into the image of the Son. 2Co 3:18. When we see Him (when He comes again), we will be just like Him.

The last element is baptism with the Holy Spirit and this is absolutely fundamental. You cannot walk this journey without the capacity of seven Spirits. That is what you get when you are baptised by the Holy Spirit. It is the capacity to do this journey with Christ, because Christ did it by the capacity of seven Spirits.

The amazing thing is that you cannot proclaim this gospel unless you have been baptised with the Holy Spirit because the only way that you can proclaim it is if it is true in you. It is true in you when you are with Christ, born of His life and revealing Him by doing the works that He finished for you. You have become a witness of Christ to the ends of the earth. That is the work that has been given to all of us. That is what we are being prepared for in this time. This is why this word has been declared to us today.

Thanks, everyone.