

CHRISTIAN FOUNDATIONS NECESSARY IN A FAMILY FOR HOUSE TO HOUSE FELLOWSHIP

Vic Hall, Presbytery Word for week commencing Sunday 22 June 2025
Transcription of recording, slightly edited

Good morning, everyone. I am very thrilled that I can join with you today. I was quite disappointed about not being able to come because of this medical condition that suddenly came upon me. However, the condition is not at this point serious at all and I am just having running repairs. For 81, I need some running repairs. Hopefully we can still, as the Lord leads, meet again. I believe medically I think I am not in bad shape yet.

However, there was a purpose in why the Lord had me stay back. Last week I had many extensive tests and many cannulas and things. I was on the operating table under anaesthetic as well. I had a lot of intrusion into me in about three days.

Before I do my notes, I want to do an exhortation from the Scriptures and talk to you about where Lorraine and I are at and what the Lord is doing in our lives. As you know, when I am speaking about us, I am speaking about *you*, because we are all walking on the same pathway with Christ. Turn with me to Hebrews chapter 12 verses 5 to 8, and then across to verse 11. 'And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives." If you endure chastening, God deals with you as with sons; for what son is there whom a Father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. [Verse 11] Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.'

We have been speaking about joining the fellowship of Yahweh *Elohim* in the fellowship of prayer. Prayer has two elements to it: the first one is *dialogue* (or discussion); the second element of prayer is *travail*. We know that travail is essential for bringing forth children. It is where one identity stops (by laying life down in offering) to reveal another identity. Every mother understands this truth - this reality, when they are travailing for nine months to bring forth a baby. The final travail for a mother is quite painful. The baby is separated from her body to begin to live a life of its own.

Here Paul teaches that the Lord's *chastening* upon our lives is actually *travail*. We 'should not despise the chastening of the Lord, nor be discouraged when we are being rebuked by Him'. How can we compare a chastening or a rebuke from the Lord to a travail that is bringing forth a baby? I do not know how we can do that, but the Bible does that, in this very chapter. He is telling us we should not misunderstand our sufferings. We need to understand why we are suffering, for suffering has a whole lot of elements to it. The main element that the apostle Paul speaks about here is in verse 11, where he speaks about chastening. He said it 'does not seem *joyful* to us, but it is *painful*'.

If a father is chastening his son, how can you compare that with bringing forth a baby? But do you all agree that that is what Paul is saying here in chapter 12 of Hebrews? He is talking about the Father chastening us and the Father scourging us. We are all partakers of this, and if we are not, we are illegitimate. He says, 'No chastening seems joyful for the present, but painful; nevertheless, after the chastening, it yields the peaceable fruit of righteousness to those who have been trained by it.'

The training, through the chastening and the teaching we receive from being chastened is actually a birth pang that is bringing forth the peaceable fruit of righteousness within us. It is producing the right kind of baby - us! We should not be fighting against this but be pragmatic. What is the Lord teaching me?

I was on the plane coming back from a holiday on Sunday a week ago. The day before I hopped on the plane, I went and had a haircut to prepare to come to Indonesia. You can see I still have the haircut. I was quite surprised that halfway through the airplane flight when I got up in the high altitude, suddenly, I began to bleed badly. I began to think this is a surprise - I was not expecting that. I do not have to discuss anymore what was happening, but it meant that when I landed, I had to ask the doctors, 'Can I catch a plane to Indonesia on Thursday?' They said, 'You cannot.'

I had to accept that, and I did not despise it. I had to experience two or three days of a lot of intrusion into my body which was rather painful. I knew the Lord was in the matter, so I was not anxious about it. I knew it was His chastening upon me. I did not know what He was wanting to bring forth. By Thursday morning when everything was finished so far with the tests, they had me on strong antibiotics four times a day. Then that phase of the medical side (the testing) was finished. On Thursday at three in the morning, the Holy Spirit woke me up and began to speak to me about why I needed to stay at home. It was to write another set of notes for you.

I am going to share these notes with you now. It was three o'clock in the morning and for about an hour I had all this content in the notes given to me by the Holy Spirit in the anointing. When Lorraine woke up, I talked through all these points with her. She said to me, 'Yes, some of these things that the Lord spoke to you today, I have not considered before in relation to our marriage.'

She said that she would give attention to this as we continued to walk together as an old couple.

I set about writing it up then and discussing it with some of the brethren - with Peter and David and so on. This has to do with what a marriage needs to look like, and a family needs to look like if we are to connect properly house to house. I then wrote a second set of notes that are with these for those who are Bible teachers. I sent those through. I think Malaysia and Singapore teachers already have them and have discussed them. They will be translated into Indonesian and hopefully into Mandarin as well.

We have good fruit now - peaceable fruit for house to house that has come from my chastening. This has been a birthing of a further understanding to bless Lorraine and myself and the rest of us in our marriages.

Are you hearing me on the question of accepting chastening as part of our travail to bring forth fruit that is to bless others? Let me see your hand if you understand this. If you do not agree with me and disagree with Hebrews 12, put up your hand. I have a room full of believers. Is there an 'amen' anywhere? It is a new thought for you, isn't it? You should not be despising then any chastening. You should be waiting for it to produce the fruit the Lord wants from your life.

I will speak of a second point regarding our marriage. Three times now Lorraine and I have been addressed by the Lord in our marriage. The first time was 55 years ago within three months after Julieanne was born, 55 years ago. I will not go all through that again because Lorraine wrote a booklet on that and it has been translated and used for many years, being the lessons she learned out of that time. Then again in 2019, just before COVID, Lorraine almost died, and the Lord spoke to us both about our marriage again. We were bit shocked with that because we thought we were doing quite

well. He spoke to us about marriage in old age. Then last Thursday morning, He spoke to us again. What He spoke (from my chastening and our further discussion), I have it written down and you have it in your hands. These are foundations again which are still necessary for our family so that we have proper connection house to house. It is the same theme as 55 years ago and then six years ago and then last week. But each time the Spirit is amplifying the point, so we are getting clearer, being able to walk in more specific obedience to do with our age and stage.

Come back with me to Exodus chapter 4, and I will speak to you about the call of Moses, and how he finally accepted his call, and then how the Lord dealt with him in his marriage, because his marriage was not sanctified. Come with me to Exodus 4 and then we will read verses 24 to 28. We will start with verses 24 to 26. 'And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" So He let him go. Then she said, "You are a husband of blood! —because of the circumcision." '

Now in Lorraine's notes (which we wrote together 55 years ago), she said that I am 'a husband of blood' to her - the same as Zipporah said. Lorraine had an understanding that I did not have at that point (55 years ago) because I was the pastor of a local church and I had no ambition to travel. She did not want me to travel. She had a new baby, and this was her third baby. We had two sons and one (David) was very sick at the time. So she did not want me to travel. I was not planning to travel because we had just had the baby. Why did I want to travel? I am a pastor. What are you worrying about? But the Lord was talking to her first. He told her that I *was* going to travel, and I was going

to go to India. I said, 'I am not going to India. *You* do not know anyone in India. Do not be so stupid! I am not travelling.' I will not go into details, but, in short, after a month, I *did* go to India; but that was not the point.

The point was that God was calling me to be a messenger, and she had to connect to me the same way as Zipporah had to connect to Moses. There was a circumcision happening in our marriage. She was hearing about it, but I was not hearing about it. We will not explain why that would be so, but anyway we will just look at what happened.

We will look at Zipporah. So here is Moses and his marriage and his family are not sanctified. I think Zipporah did not want him to circumcise the second son, because maybe the child was sick and maybe there were other problems. Maybe the first child after the circumcision had become infected and she nearly lost the baby. Maybe it was very painful because when they circumcised in those days, they did not have knives; they used sharp flint, a stone - a sharp one. It would be a very painful experience. She did not want the second son to suffer. Which meant she did not want her children to be joined to the sufferings of Christ.

They go down [towards Egypt] and he takes his family with him. He is going down to be the messenger to Pharaoh. When they stopped to camp for the night, the Lord met Moses and took him by the throat and sought to kill him. Somehow, I think Moses must have understood what was happening, or maybe he was nearly choking like a bad dose of asthma or something. He said, 'You will have to circumcise the boy because I am under the chastening hand of God.' She was very confronted with that and quite angry. She is from Midian; she is not an Israelite. Why does she need to be circumcising her children? Why does she need this culture in her house? 'Why cannot you go and do what you have to do without it affecting our family? You being a messenger is upsetting

our family, and it is also upsetting my culture. I am from Midian.' However, she did what she was told. She took the sharp stone, cut off the foreskin of the boy and threw it at the feet of Moses and in anger she said, 'You are a husband of blood to me!'

That is her first response. Is that *your* first response in suffering happenings like this because God is intervening in your family? This is a very graphic picture. The baby is crying and screaming and bleeding. Then she has flung the foreskin at his feet. The blood splashes on him. He is still choking as she does this. As soon as the blood hit him, the Lord let him go and let him begin to breathe again.

The Lord stopped killing him because of the lack of sanctification in his marriage and in his family. When Zipporah saw that amazing miracle happen that Moses was spared from dying, she became illuminated. The Spirit of the Lord touched *her*. When she saw that her husband was going to be allowed to live, she spoke a second time. This time it is a confession of faith, and the tone is now different. This is not shouting angrily at him. She is quite quiet now in reverence as she talks to her husband and she says, 'Surely you are a husband of blood because of the *circumcision*.'

This is a different statement now. Read what I wrote down for you this morning. Moses then, was allowed to live. The Lord allowed him to live. He let him live because of her. This is what Abraham said to Sarah when she went into the harem of Pharaoh, and then the second time when she went into the harem of Abimelech. Abraham said to Sarah, 'If you obey my voice, you will live and I will live because you.'

Wives, let me address you. Is your husband dying because of you or is God letting him live because of you - because of the *circumcision*? Moses was allowed to live because of Zipporah. She understood this when the Lord let him go so that he could

breathe again. The Lord let him go so he could breathe. He was not dying now. Then she said again that the blood of circumcision now came between them in their marriage. What did she mean by that?

She said the blood of circumcision came between them in their marriage and that blood was now the source of their life. What did she mean by 'the blood of circumcision is now the source of their life and the source of their marriage'? What blood is she speaking about? Why, she is speaking about the blood of Christ. This is because in the seven wounding events that Christ suffered, He shed the blood of the circumcision that comes between us all in our marriages. She linked her child and her children to the sufferings of Christ. When she circumcised her children and her family, she linked herself to the blood of Christ's sufferings. She did this in obedience to her husband.

The judgement on Moses then became a circumcision upon him and his headship. I will say it again: She was then linked to the blood of Christ that He shed to save us. This blood then saved her husband's life. This lesson we learned in our family and marriage and ministry (Lorraine and I did) 55 years ago, and it saved our lives, our marriage and our children. Lorraine of course wrote a book about that and shared that with other women.

We discussed that again this morning, about the blood of the covenant, the blood of circumcision that is between us in our marriage and has been for the whole of our life since that day. Now if you are to meet house to house, then this has to happen to your marriage and in your family with your children. The blood of the covenant must touch us in every aspect of our lives and in our relationships if we are going to journey with Christ. It may be good (even that second set of notes that I sent yesterday) if everyone could have a copy of those two.

Now I only have five minutes. Peter is going to have to take you through these sets of notes. I am going to take you to one point on the notes and then Peter can speak to you about it and you can digest it together.

I will keep going, but I cannot do the whole set of notes. What I *will* do is work backwards through the notes. Those speaking Mandarin will be happy if I go backwards through the notes. Come with me now to page 1. I will start on 'The Culture of Christian Marriage' and Peter can unpack the story of how being born again leads us to this culture.

The first section is how we are led to this culture in our families when we are born again. I am going to now pick up on the same point I made about what Lorraine said. 'You are a husband of blood to me because of the circumcision.' She said to me, 'The blood of the cross now comes between me and you and our romantic connection in our marriage.' This is the same point that I am making now in this 'Culture of Christian Marriage' section of these notes.

In this brief exhortation, we will now look at the culture of a married couple as they are built together upon Christ as the living foundation Stone of their marriage. First, let us consider the attitude and behaviour of a Christian wife if her husband is disobedient to the word. Peter commenced his discussion on this point by saying, 'Wives, *likewise*, be submissive to your own husbands.' 1Pe 3:1. Peter had just explained that Christ had suffered for our sakes on His offering journey from Gethsemane to Calvary in obedience to the Father. By directing wives to *likewise* be submissive to their husbands, they were to behave towards their husbands in the same manner as Christ did to the Father!

Importantly, this is a directive to all wives, 'that even if *some* do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste *conduct* accompanied with fear'. 1Pe 3:1-2.

What did Peter mean by saying that a husband can be won for Christ by his wife, not through discussion, but through godly Christian living and obedience? I want to comment on this point and ask you a question: Did Zipporah win her husband Moses back by being obedient and circumcising the child? The answer is 'yes'. She would have lost her husband and lost her marriage if she had not circumcised her son. She would not have won her husband; she would have lost her husband. Are you getting the point? Is that what Zipporah found, and it saved her marriage?

When Zipporah joined the circumcision of Christ in relation to her husband, her marriage was saved. She had to be obedient and obey her husband. She had to stop imposing her culture upon the family. Of course, we do not read anywhere that Sarah did that. She did not impose her culture on Abraham, but she was obedient to Abraham in the two points to do with fear and terror and anxiety to do with going into a harem.

Now let us keep reading. The apostle Paul, in a similar vein, instructed Timothy to teach men everywhere to take the initiative in prayer, both in the church as well as in their homes. Men should be leading the family in prayer. Men should be leading the church in prayer. In our prayer meetings, we find that women speak four times or more in prayer more than men do. Are we hearing the point? It is part of headship for men.

Lifting up holy hands does not necessarily mean you always pray with your hands up. That is an illustration. What does lifting up holy hands mean? It means they are to pray within the boundaries of their sanctification, surrendering their lives. Lifting up hands means surrendering their lives, and those whom they care for, to Christ. They are to deal with the issues that they confront under the headship of Christ through prayer without anger and disputing.

Now note this one down: For a man or a woman in their marriage and in their family, their *sanctification* is their *circumcision*. Let us connect your circumcised behaviour with your sanctified behaviour. This is in the order of headship. A man is to be a man in the church and in his family and in the world. That is his sanctification. That is his circumcision. He is not to be feminised. A woman is the same. She has been sanctified as a woman in her family, in the church, and in the world. She is a woman. That is her sanctification. That is her circumcision.

Now the next paragraph: Paul then said that women are to conduct themselves with the *same* sanctified attitude that is expected of men. 1Ti 2:9. Their behaviour is to be proper, demonstrating that they are women who profess godliness with, and through, good works. 1Ti 2:10. Paul did not permit a woman to usurp the position of her husband within the church and in the home, and to then, from a usurped position, have authority over her husband to instruct him on what he should do, or should not be doing, as a husband and as a father. 1Ti 2:11-12. Furthermore, he said that women would find grace to be mothers if they continued in faith, love, and sanctification, with self-control. 1Ti 2:15.

A woman is able to conduct herself, being clothed with the virtues of godliness and self-control and being free from anxiety, *because of her faith*. It is interesting to note that Peter applied this principle particularly to a wife whose husband is disobedient in attitude towards the Father, and does not submit himself to Christ as the Head of his family. In this situation, if a woman conducts herself as a Christian, then the devil cannot take advantage over her, or her children if they are walking with her in faith. Her house remains an expression of the Christian community because of her faith and virtue. In this regard, she is following the example

of Sarah, her spiritual mother, for she is not driven by anxiety and fear. 1Pe 3:6.

This next point that Lorraine said (and we both said) was an upgrade in our marriage from last Thursday. I will read this point and finish on this point. The Lord was saying to me and then Lorraine witnessed to this, if this is true for a woman who has a disobedient and difficult husband, how much more should this principle apply to a woman who has a *believing* husband?

Every wife should have the same self-controlled virtue that can demonstrate godliness with good works (just as though her husband did not believe and obey Christ, for whatever reason). Lorraine was then saying to me, 'This is fresh for me. Because you are obedient to the word, I have at times taken advantage of that to speak empowered to others, rather than speaking from my own faith and my own circumcision.' Lorraine and I have had that as the rule of our life, that Lorraine never ever has spoken (for 55 years) to other women as the pastor's wife or as the elder's wife, though many pressed her to speak to them in that way - as a way of being empowered, not carrying their own responsibility.

However, the Lord is sanctifying us further in old age in relation to this matter so that each of us speaks according to our name and from our sanctification. This is the word the Lord gave us from the travail of this past week, and I hope it can produce in you the 'peaceable fruit of righteousness' as we believe it will continue to do in our marriage.

I will leave it now for Peter to further unpack these notes with you and you can all discuss them together as a keynote for your seminar.

Thank you, Husin, and thank you all. Bless you. Thank you for attending the seminar.