

THE SEED OF THE WOMAN

Andrew Hay, Presbytery Word for week commencing Sunday 27 July 2025
Transcription of recording, slightly edited

Many crowns

That was terrifically encouraging for me. I wrote it this way in my devotions this morning, that this is an incredible chapter [chapter 3 in *The pathway of our pilgrimage*] about my name and sonship. It has nothing to do with theology or understanding. There are things of course to understand about that, but as David has said, 'This is about *us*' This is about our Lord who has loved us and known us and journeys *with* us and has journeyed *for* us, and this remarkable provision from the Lord so that we can be the sons that He predestined us to be.

You will probably agree with me about this: Has this made you to be (over this last season in relation to the word) completely transformed in what you think a son of God actually is, and what our journey of sonship in terms of being glorified to be in the image and likeness of Christ actually is? This season certainly has me thinking about what a son of God looks like — their culture, their perspective in relation to their work, their marriages, their homes, even the way they think. It has certainly dawned on me that this was not the gospel I had ever understood or even imagined could be. Then I registered that it was entirely impossible for me to be a son of God outside of Their fellowship and provision for me. Is everyone else resonating with these things?

We are not then to head off and try a bit harder to assimilate all this into our practice. Rather, as a son of God, we are to live in the loving fellowship of Their life — to know Their travail and Their intercession for me so that I can believe and know grace to simply join each day what He has planned for me to walk in; to know Their grace; to know that in this I will be certain and sure and confident. As David said, 'Nothing can separate us from the predestination that He has appointed for

us if we will walk in that faith every day and know Him in that way.'

The content in my block is around what you and I think a son of God (a born-again son of man) looks like. How did Jon describe it? We are born as sons of men, and we are journeying as sons of men being regenerated and renewed, and being born again as sons of God. What does that look like? That is what I am really going to have a bit of a look at.

I was reminded that this chapter *is* called 'The manifestation of the sons of God'. That is basically what it is saying or what that looks like. Romans chapter 8 verse 19 says, 'The whole of creation waits in eager anticipation [or expectation] for the manifestation of the sons of God.' The key point for us to register in that is that this is not after the resurrection, at the point of the beginning of the millennial reign. This is *now* — and most certainly after the Father has taken His seat. The whole of creation is looking at... What does a son of God look like? What does that look like?

I will preface my overarching statement: we are on a bit of a lap of Queensland. We were in Emerald yesterday for the committal service of Ngaire, whom we have all been praying for. Let us sit that there and think, 'Oh, manifestation of a son of God'. We are thinking about that. We have come from Warwick and then we went to Emerald and then we are on our way back through Brisbane and then to Warwick and then back to Emerald again next week for the celebration of the thanksgiving and memorial service. I am acutely aware at the moment about how God reveals His sons to the world. A son of God is a blameless, firstfruit, born-again son of man who is revealing Christ. That means they are doing something. They are actually doing

something to reveal Christ. They are revealing the sign of the Son of Man. They are the sign of the Son of Man. They are revealing that to the world as they join the fellowship of Christ's offering and sufferings — the journey that He has pioneered for them. They are manifesting *exanastasis* as they reveal Jesus' death, burial and resurrection to the world.

I am muddling a bit around my introduction here, because I am thinking about all this in the backdrop of Ngaire's journey as a son of God in this last remarkable season. Since the announcement went out that there will be this memorial and thanksgiving service, there have been dozens and dozens of emails from people who are going to come and have seen something, but they do not know what it is. What they have seen is the manifestation of a son of God who is completely joined in the simplest way to the fellowship of His offering — His full provision, His loving provision and care for her. They know they have witnessed something quite remarkable as they have watched Lindsay and Ngaire's journey over this last eight months. They do not know what they have seen, but they do know they have seen something extraordinary. They have seen the gospel manifest before their eyes. They have seen a son of God living by resurrection life in her weak and failing mortal body. They have seen an overcomer. They do not know that that is what they have seen. It is our job to tell them. This is the hope of the gospel.

I love that the Lord is already watching over this day as presbytery crafts the detail of that service as the Lord is lifted up and proclaimed through the testimony of these ones. I love this sentence from this chapter. It says, 'As sons of God who are members of Christ's body, we have been invited to join the fellowship of the true God who *travails* to bring forth new creation.' He does not just go, 'There it is. Yeah, that is easy. I can do

that.' He *travails*. It is a personal engagement with us His people. I know you will be thrilled and have been thrilled over this last season regarding the memorial service on the second of July. You will be thrilled to join that travail of prayer that has already begun in Emerald as we pray to see what has the Lord in store. What has He in view as we celebrate and give thanks to God for the way that He has walked and the example that He has given us in relation to Ngaire and Lindsay?

That brings me to the chapter and my content. I am going to begin and focus around the first part of my block of content, which has the heading 'Many crowns'. Let us have a look at Revelation 19 verses 11 to 12: 'I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.'

A crown only makes sense if the right people are wearing it. Do you agree with this, kids? Do any kids here have a crown at home? Just checking. Any parents have any crowns? I did a bit of investigation. There are only 83 crowns, by law, in the world. 'By law' I mean (crowns) that are recognised by the governing bodies of the world. 83 crowns — that is all there are. I say a crown only makes sense if the right person is wearing it, otherwise it is just a silly hat. For example, if you showed up at school wearing a crown, you would get a few strange looks and comments. You probably would not be able to play outside at lunchtime because it is not sun safe.

A crown is a symbol of a person's authority, or you could say it is the designation of who they are. Clearly this is Christ, and 'on His head are many crowns. He is Faithful and True. In righteousness He is judging and making war. His eyes are like a flame of fire.'

You can see where I am going with this, because this is the manifestation of the sons of God. This is what we are looking at here; this is what a son of God looks like. Most commentators feel these crowns are representative of the fact that Jesus is the designated King of kings. Every nation and kingdom, every principality and power He conquered on the cross, and by doing that, He took their crown and now it belongs to Him. The example that the commentators use is a chap called Ptolemy who was one of the four generals who took over after Alexander the Great. Apparently, this chap (which seems a bit ridiculous to me) rode into Egypt wearing a stack of crowns on his head just to show how powerful he was. They (the commentators) are kind of saying, 'Oh well, that must be what Jesus is doing.'

This is nothing like the point that is being made in the book of Revelation chapter 19. The big clue for us in this verse is that Christ is depicted on a white horse. That is, Christ with the 144 000 is judging and making war as a King. Is that right? It is white horse, Christ with the 144 000. He is judging and making war, and His eyes are a flame of fire which means that God's judgement is coming upon all the people of the earth, and He is *commanding* all people everywhere to repent. The point to note (that we have noted previously) is that Christ in person has not yet returned to the earth, and neither will He do so until the first resurrection at the end of the age just prior to the millennium. Christ is riding and His authority as a King is being fully manifest in and through the ministry of the 144 000 who are being directed by the 24 elders who are seated on thrones around the throne of the Father. They are sons of God. These are the many crowns. The 'many crowns' on Jesus' head in this picture signify the many overcoming firstfruit sons who are Christ's crown. They are living in the authority of their name. Can you see how elevated the manifestation of a son of God on this earth is?

They are living in the authority of their name, which is also the authority given to them by God to reveal Christ in doing the works He has given them to do. Like Jonah, they are the ones manifesting the sign of the Son of Man to this world. We see this same company with the elders and four living creatures singing a new song in Revelation. This is Revelation 5 verse 10, 'You have made us kings and priests to our God; and we shall reign on the earth.'

In this season (this is where I began in my prayer this morning) the Lord is preparing us to be part of this amazing company. Is that not true? We had better understand their journey. How did they get to here? I will end up saying some of the things that have already been said today, but I think it is good to go through the process to actually register that this is how a son of God is. This is where it comes from.

Before the beginning, in Their fellowship (Their Everlasting Covenant) Yahweh Son was the full and only expression of all sonship. We have heard that. In Their offering fellowship, He began a travailing journey to bring forth the sons of God. He was enabled by Eternal Spirit through the Helper, the Holy Spirit, to empty Himself. The first thing He emptied Himself of was His prerogative to be the full expression of all sonship, so that He could be begotten as the Firstborn Son of the Father and become the One who now carried in Himself all the names and identities of the sons of God that were predestined in the Father's heart.

We know and have heard again this afternoon that He remained the Father's only Son until the cross. In each travailing wound on His offering journey, He who had filled all things and in whom was written all the names of the sons of the Father, emptied Himself unto death to make room, so that we could be brought forth from His substance as new seed who would live by His life, but have a unique name as a son of God. This is

the picture of course of the sheaf of firstfruits that came forth from the one Seed. In the head of grain that came from that one Seed are all the unique seeds of each individual son of God. It is a massively important thing to understand that new birth is receiving the seed of *your* name that came forth in that firstfruit Sheaf. That is massive, is it not? That is not 'receiving Jesus into my heart'. That is not having a religious awakening by prevenient grace. This is receiving from God through Christ by the Holy Spirit, the seed of *your* name into *your* spirit, and then having that seed germinated by the Holy Spirit.

Of course, we understand that the Son did not end in identity through this action. Rather, these firstfruit expressions of sonship were actually added to His identity. They are His many crowns that we see there in the book of Revelation.

This is how it happened for the disciples. Let us look at them. These are the first examples of the fruit of Jesus' travail — firstfruit sons of God coming forth immediately after His resurrection. This is John chapter 20 verses 19 to 22: 'On the evening of His resurrection, Jesus appeared to His disciples in the upper room and said to them, "Peace be with you". He was explaining that His work for them had been completed. As He spoke and they touched His body and examined His wounds, they believed in Him, and they believed that they could be born as a son of God. At this point, 'Jesus said again, "Peace be to you. As the Father has sent Me, I send you". Because of their faith, which they had received as a gift, the Spirit of Christ and the Spirit of the Father came to abide in their hearts. They were now able to know God and to love Him. 'Then Jesus breathed on them and said, "Receive the Holy Spirit". As He breathed on the disciples, they received from the Father the specific seed of their name and the life of a son of God that had been brought forth through Christ's travail. The Holy Spirit caused that seed to germinate in their spirit

and they were born again as new creation sons of God in identity.

My content tomorrow will be around the question of how they are equipped to be the bride by being baptised by the Holy Spirit so they can be His witnesses. At this stage, even though they had been born again, the disciples were not able to minister the word through which others could be born again. This was because they were not yet baptised in the Holy Spirit to receive the sevenfold Spirit of God. That is why Jesus said to them, 'Pray in the upper room and you will receive power [that is the sevenfold Spirit of Yahweh] when the Holy Spirit has come upon you and you shall be witnesses to Me in Jerusalem, Judea, Samaria and to the ends of the earth.' That is pretty much showing us what a son of God is looking like. We are receiving power, and this is not just the capacity to be super, high-performing Christian people. The whole purpose is to be revealing Christ to this world as His witnesses so that the seed continues to multiply. He is 'riding' through the manifestation of the sons of God.

I was thinking about three aspects (there are probably a thousand more), but I was thinking of three aspects of overcoming that belong to these ones - the ones referenced here. I have the first one. If we are talking about crowns, we are talking about overcoming; we are talking about a kingship; we are talking about overcoming Satan. This is a loud voice in heaven. I like that it is a loud voice in heaven saying something here. This is Revelation 12:10-11. 'Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come.' Well, what have they come in? They have come in and through these overcoming saints. That is what He is saying. 'The kingdom of our God, and the power of His Christ have come [and here these ones are], for the accuser of our brethren who accused them before our God day and night, has been cast down.' How did that happen? 'They

overcame Him by the blood of the Lamb, by the word of their testimony, and they did not love their lives to the death.'

We can look at the three aspects of overcoming Satan. David Baker did this terrifically at Easter and I thought it would be good to lift it up again: by the blood of the Lamb, the word of our testimony and loving not our lives to the death — equally with what it means to show forth His death, burial and resurrection. The integrating point is the three that bear witness on the earth — blood, water and Spirit. All those different aspects of being are manifest by the sons of God. They are being the sign of the Son of Man on the earth. They are overcoming Satan by the word of their testimony and by loving not their lives to the death. And by blood, water and Spirit flowing out of the body of Christ, they are being enabled to be the bride, to be this remarkable community of people, the sons of God, with many crowns, carrying the crowns of Christ. This is how that looks.

When we embrace our participation in the seven wounding events of Christ, we manifest the witness of blood, and we overcome Satan by the blood of the Lamb. The seven wounding events: His blood is being shed. That blood is bringing the life of God. As we embrace that as our daily participation, we are overcoming Satan by the blood of the Lamb, and it is the witness of the blood.

When we are obedient to the word of the Father, which is defining our sanctification (our unique name, our unique predestination in relation to the Father), we manifest the witness of water (the washing of the water of the word), and we overcome Satan by our testimony. Our testimony looks like being obedient to the word that the Lord is washing us with and sanctifying us with.

When we are enabled by the Holy Spirit through the capacity of Eternal Spirit to make offering to serve and reveal others, we manifest the witness of the Spirit, and we

overcome by not loving our lives to the death.

I have been thinking where I began. I was using the example which is very much in my mind — the example of what we have seen in Emerald in this last season. Translating that all down to what this means for me. Then I was thinking a bit about the example of Peter. I will integrate those two things. You will recall that Jesus said to Peter, 'Simon, Simon, Satan...' Satan is the one we are overcoming. This is what a son of God, going forth... white horse... is going to look like — overcoming Satan. Here the Lord said to him, '... Satan has asked for you that he may sift you like wheat.' Oh well, that could be a good thing. We are talking about seeds and coming forth. This is going to be a good thing. Nothing is separating us from the love of God; nothing is going to stop God's predestination coming to pass if we continue to walk with Him and abide in Him, amen? He goes on and He says, 'But I have prayed for you that your faith should not fail.' How is He going to overcome Satan? Are any of the kids thinking about that? What is Jesus telling him the key to overcoming Satan who is going to sift Him like wheat is going to be? It is going to be Jesus' prayer. You would think Jesus would be inviting him. He is saying, 'Well, we can pray about this, Pete. Let us take some time to pray... And when you have returned to me, strengthen your brethren.' But of course, somewhat surprisingly, it always dawned on me that it was a little bit odd. I thought if someone came to me and said, 'Oh, Andrew, Satan is going to sift you like wheat.' I would go, 'What is all that about? What is going on here? I need to know a bit more about this.' Peter does not do that. Peter says, 'Lord, I am ready to go with you both to prison and to death.' Peter had a very strong perception of what his overcoming should look like. Peter did not understand that his overcoming would be found in joining Christ's prayer

and His travail for him and His intercession for him.

I love this little sentence here — ‘Prayer is not the *means* by which we overcome. [We are thinking about how we are overcoming Satan.] Prayer *is* our overcoming.’ Did you hear that at Easter? Everything that God does is through prayer. It *is* His capacity; it *is* the articulation of His Eternal Covenant; it *is* how through travail something comes out of nothing. New creation is brought forth.

Drawing our attention again to actually *seeing* this... I am seeing this, in spite of going, ‘Oh, overcoming Satan, well I have to be a bit tougher or better, or whatever I am supposed to do. I am going to do these amazing things for you, Lord.’

This is a testimony that resonated to me in relation to this lady who is bearing witness in herself. She is this overcomer. She is overcoming, and this is what it looks like in her. ‘I am overwhelmed by the fellowship of prayer across Australia and across the Tasman for me. I know I am sustained by this and rejoice at His resurrection life. I can attend *agape* meals where the focus is to share, confess our struggles, pray for one another, testify together around the word of present truth being shared and how the Lord is working in our lives.’ That is an overcomer. That is amazing. Overcoming Satan: that is how you do it. That is how you do it. No fear, no anxiety, just embracing a fellowship in Their travail and intercession for her.

The next thing... (The first one was ‘overcoming Satan’. You could really develop these a long way) ... but the second one I put down was the capacity to connect ones to this overcoming journey (what it means to be a son of God) belongs to presbytery. If we are going to get to be Christ’s crowns (we are going to get the crown of life one day that is being laid up for us — this crown of life), we are going to have to be connected to the fellowship of presbytery and particularly the

word of Christ that is being ministered through that presbytery. This is what Jesus said in Revelation 2 verses 9 to 10. He is talking to the presbytery in Smyrna. He says, ‘I know your works, your tribulation, your poverty (but you are rich); and I know the blasphemy of those who say they are Jews, but are not, but they are a synagogue of Satan. Do not fear any of the things you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful unto death, and I will give you the crown of life.’

This presbytery, as they are faithful to join the fellowship of Christ, death, burial and resurrection and proclaim that gospel, He is granting them the capacity to minister the crown of life. That is amazing. The presbytery in Smyrna received capacity to minister the crown of life or to connect people to new birth and growing to fruitful maturity by overcoming the synagogue of Satan. And they overcame Satan in *weakness* by joining the fellowship of Christ’s death, burial and resurrection. They refused to draw back in the face of persecution and pressure from other gospels. They did not compromise. Yet, how are they overcoming? By being faithful. Tribulation for ten days is the fullest measure of tribulation you can imagine. You will be tested, and you need to be faithful to death. It has to be life and death for you — this gospel. Is that true? Is it life and death for you — this gospel?

I know that is how He is coming to us all in this season. Is the word the word? Is that the word? Or do I shift and compromise a little around that? Is it not quite going to bring me to death? I do not want it to bring me to death. I do not want it to bring me to suffering. I have a few thoughts about that. No, it is *to death*, and I will give you the crown of life. Amen? This is how He is coming to us in this season. His eyes are coming as a flame of fire. Those ones who are

riding that white horse are communicating that flame of fire that are His fiery eyes through the word of a presbytery that we see here in Smyrna.

The third one that I have has already been mentioned this afternoon. I have called it 'overcoming through chastening'. Jesus being depicted wearing a crown reminds us that He is the one who is judging the earth. If we are to receive a crown of life, we will know the Lord in relation to His judgement which for us has been commuted to a chastening. Look at this verse — 1 Peter 4 verse 17: 'The time has come for judgement to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?' Remarkably, Peter is saying that God's judgement begins with obedient sons of God. Did you catch that? What is going to happen to the ones who do not obey? The judgement is beginning in the house of God. This is His chastening coming. This is where it begins — with obedient sons of God.

Our chastening is not punishment for disobedience. I think we have all registered that. It is not punishment for disobedience but for our maturing and our fruitfulness. Jesus said of the Father in relation to His chastening hand upon our lives that every branch that bears fruit (that is an obedient son of God), He prunes so it can bear more fruit. Jon read this passage: '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.' I have been delighting in the word that has come to us in this season to tell us that chastening is a travail. 'No chastening seems joyful...' at the present. It is a birth pain. '...But afterwards it yields the peaceable fruit of righteousness to those who have been trained by it.' We are embracing our chastening. We are not (as Jon has encouraged us) despising the chastening of the Lord, nor being discouraged when He

chastens us, 'for whoever the Father loves, they are the ones He is chastening', so that we can come forth in the full glory and manifestation of the Son of God. Amen.

Paul encouraged the Thessalonians this same way. This is 2 Thessalonians 1 verses 4 to 5: 'Your patience and faith in all your persecutions and tribulations that you endure, is the manifest evidence that this is the righteous judgement of God, that you might be counted worthy of the kingdom of God, for which you are suffering.' My final little note here was that repentance leading to faith and works worthy of repentance are the evidence that we are indeed being chastened by the heavenly Father.

The seed of the woman

We are continuing in our studies to look at 'The manifestation of the sons of God'. I think we left our disciples in the upper room yesterday, waiting for the Holy Spirit so the bride could begin to be seen and begin to put her hand to the work because she was now coming forth by the Holy Spirit to bring new birth to sons of men so that they could become sons of God.

I will do this because I felt tremendously ministered to by the Lord across the weekend in the word and as we sang the various songs this morning. I was saying yesterday the remarkable point to me that overcoming sons of God are the crown of our Lord. That is amazing. Talk about making room for us. The sons of God are His crown that are being manifest on the earth to reveal His glory — to reveal the will of God on the earth; to reveal His judgement, His love; to reveal the hope of the gospel. This is the manifestation of the sons of God. Yesterday, as we were picking up this theme, we were hopefully registering that the chapter that we are looking at is not about a theory of new birth and it is not about, 'Oh do I understand this — all the sequences and all the details?' It is important that we do that, but it really is about *our* sonship — *my* sonship. As we

have been encouraged to do today, I look around my brethren and appreciate the name and identity that was predestined from beforehand and has been manifest among us by the glory of God — by the mercy of God through the Holy Spirit. We are a little overwhelmed as we read these things because it is about *my* sonship — *our* sonship. It is about the incredible provision He has made for *my* journey from one Seed to be a firstfruits expression that is to His glory.

This is where I will gather this thought around how the Lord is ministering to us this morning. Yesterday I concluded by talking about that crown of glory — how we receive a crown of life through the ministry of a presbytery. That is the enabling and equipping. That is the point of maturing in relation to our sonship, in relation to the word. It is coming through the ministry of Christ. He is speaking to us through a presbytery — through the stars in His right hand. I want to look at how the apostle Paul does this with the Ephesian believers (the Ephesian church) and register that this is what He has been doing among us at least this weekend so far.

If you come to Ephesians chapter 1 verse 15, you will see the apostle Paul taking an initiative towards this church (this people). He is taking an initiative towards them in prayer, and he is wanting to lift up to them the extraordinary provision that has been made in God towards them so they do not just understand that with their mind, but they receive revelation by the Holy Spirit so that it becomes something substantial and tangible in them. It is not just ‘Oh yeah, well that is just terrific information. I really appreciate that.’ This is how he begins his prayer and this ministry towards the people here. He says, ‘Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints...’ These are sons of Abraham. These are sons of Abraham. They

are walking by faith. They have the divine nature. They have that precious commodity and that faith is working by love as the Holy Spirit pours the love of God into their hearts so that they can be obedient. Can I also say to us today - so that they can be filled with strong desire of sonship?

Can I encourage us in the zeal of the Holy Spirit for our sonship? I do not know about you, but I have become a bit gun shy of being too enthusiastic about stuff. I have thought, ‘Oh, Andrew, that is just carnality. You are being a bit carnal. You get too excited.’ The fruit of carnality is that I am a bit depressed. I am completely self-obsessed; I am worried about my projection and my image; I am worried if I am making it, so I am striving to produce sonship out of my own resource and look like I am motivated about that. That is not the zeal of the Lord of hosts. It is this strong desire that has been ministered to us today - the desire of a son of God to be obedient and to know their Lord and to worship Him and to encourage their brethren in that very same activity. Hallelujah. That is the nature of our demeanour to one another in the fellowship of the body of Christ — filled with the zeal of the Lord of hosts because we are sons, and we are rejoicing in the love that He is pouring in our hearts for one another and we are forsaking that self-obsessed mindset that is going, ‘How am I going as a son of God? Am I going to get to heaven?’ That is nonsense. We are joined to a finished work that He has completed for us.

Here is Paul writing this. ‘I have heard of your faith; I have heard of your love; I do not cease to give thanks for you; and now I am going to pray a certain way for you.’ He is speaking here on behalf of the Lord. The Lord is ministering to these ones so that they are filled; they are receiving this crown. They are able to reveal the glory of the Lord.

Paul is not just praying generically, some religious platitudes. He is praying in relation

to the Ephesian church because there is a need here. Even though they are filled with love, even though they are children of faith, he is praying because he wants something to happen. He says this, 'I do not cease to give thanks for you remembering this in relation to you in my prayers: that the God of our Lord Jesus Christ, the Father of glory [we are talking sonship here, aren't we? We are talking about sons of God] may give you a spirit of revelation and wisdom in knowing Him.' Hallelujah. It is not coming by information. 'Oh, yes, I am a son of God, I can assimilate that and that is going to look like certain things.' This is something that is landing in the spirit where our sonship has been germinated. I know that to be true. '...that the eyes of your heart are enlightened, [the NASB says, and the New King James says, 'the eyes of your understanding are lit up by this truth']; that you know the hope of His calling [your name and works], the riches of the glory of His inheritance for you among the saints.' Eph 1:16-17. Did we hear that this morning? We are rejoicing in that He Himself is delighting in His sons, singing over His people.

Look at this next element of what Paul is praying, that is coming forth to sons of God by revelation through the ministry of a presbytery (through the ministry of Christ), through a star in His right hand. Verses 19 and 20: 'And what is the exceeding greatness of His power towards us who believe, according to the working of His mighty power [We are talking about the sevenfold Spirit of God now activated, brought to birth in us by the Holy Spirit, but then continuing to be multiplied in our life] which He worked in Christ Jesus when He raised Him from the dead and seated Him at the right hand of God.' This is *exanastasis*. This is remarkable. The same power that raised Christ from the dead is to be ours as we manifest *exanastasis* as we journey and walk. Have you been delighting in the point made in this chapter that our journey in the seven wounding

events of Christ is as much a manifestation of the sign of the Son of Man to the world so that they will see and believe in the Lord Jesus Christ? It is not just about my process to deal with sin and iniquity and the other law. Of course, it is that no doubt. I think of the example we used yesterday of the lady on her sickbed manifesting resurrection life and a whole community going, 'What are we looking at?' They are looking at the sign of the Son of Man. They are looking at someone where the exceeding greatness of His power is at work in them because they are seeing resurrection life — the same power that raised Christ from the dead and seated Him at His right hand in heavenly places. Here is the overcoming bit for all of us. Verse 21: 'Far above every principality and power and might and dominion, and every name that is named, not only in this age but that is in the age to come.' We all said, 'Hallelujah!' We need to have a look at these sons of God. We have to know what it is to be a son of God. We have to know what it is to walk in the fellowship of His offering and sufferings, so we are being regenerated and renewed and glorified with Him. This is what Paul is praying. It is not just a lot of religious words. This is what the Lord is praying for all of us — that our eyes are open to see the glory of the Lord that is being revealed to us so the sons of God might be manifest on this earth.

That terrifically brings us straight to the bride that is coming forth from His body. Yesterday we noted that when Jesus breathed on the disciples after His resurrection they were born of God, and the Holy Spirit germinated the seed of their predestined name within their spirit. We made that important point. That is, the seed that has come up in the firstfruit Sheaf of the one Seed is my name, my name in Christ. They were made members of the corporate body of Christ and part of the church, the bride. Christ's bride, the church, remained unseen as the community of Christ's house until the day of Pentecost. Now, it is all you see. Let

me explain that a little bit. Your neighbours, when they are looking at you, they go, 'Look over there! There is a foot in the body of Christ'; or 'There is a hand'; or 'There is a church'; or 'There is a congregation'. They see a bride. They see a family. They see a household manifesting a life they do not understand. Do you see the point? She is proceeding and we are proceeding in obedience and faith and delighting, filled with the Holy Spirit and the Lord of hosts, embracing our journey of salvation and glorification that we are the Lord's. As that is happening - they are seeing something and what is that? That is the glorious bride clothed with the sun, moon and stars coming down from where? Heavenly places, where we are raised to sit with Him and being fed and nurtured out of Christ's body as the witness within her is this witness of blood, water and Spirit — the three that bear witness on the earth in relation to a covenant house. Here they are, receiving power — the sevenfold Spirit of Yahweh. When the Holy Spirit has come upon you, you will be what? Witnesses to Me. How? By blood, water and Spirit.

Before we get to blood, water and Spirit, let us have a look here at what they [the early church apostles] had to learn before they even started. Acts chapter 1 verses 12 to 14: 'They returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered, they went up into the upper room where they were staying: Peter, James, John and Andrew; Philip and Thomas; Bartholomew and Matthew; James the Son of Alphaeus and Simon the Zealot; and Judas the son of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.' It is interesting that they are learning how to pray, how to travail, how to be the bride in relation to this matter of prayer. They were learning how to join the fellowship of the Lord's travail. Are you

amazed that it is through travail that the Lord brings forth new creation? Is this not amazing? I do not know about you, I thought, 'Well, maybe He brings it about 'doing that' [click of the finger] or by 'just *saying* it'. No. There is a travail that He is asking us to join and to understand. He is teaching us how to pray.

This would be the same for you as it is for me in this season. The Lord, as He is restoring His church, He is teaching us how to pray individually, how to pray in our marriages, how to pray in our families. Especially (as in the example we have here), how to pray corporately in one spirit in relation to His initiative towards us, which is a word from a presbytery saying, 'Can you gather and pray this way? This is where I am travelling. Can you join the fellowship of that travail as you pray together this week?'

You should also note that in this prayer meeting that was in the upper room... (so there are 120 and they are all up there praying, travelling to see the bride come forth. Here they are praying) ... Peter stands up and takes an initiative in relation to the appointing of Matthias to take the place of Judas. He feels there is to be another witness to add to the 11, to get back to the number 12. The detail of that is not the bit that I am focused on. I am noticing that this prayer meeting is led. It is not as *you* feel led; it is as *He* leads. Is that not true?

Scripture records that, as a result of Peter's speaking and sharing what he was feeling, the Holy Spirit was saying in this, what needed to be prayed. They all began to pray together about this matter and then together they cast lots so that there was an answer from the Lord in relation to the question. Now the point that I am making is that the Spirit is calling us everywhere to be people who are led by Him, particularly in our corporate prayer meeting together. He wants men everywhere lifting up holy hands. This is what He is after.

In the first instance, He wants men to lead prayer in their houses. He wants them to lead prayer in themselves. He wants men to lead and initiate prayer with their wives, because this is our connection to the fellowship of His life, the fellowship of His travail. The fellowship is as we pray. As we were saying yesterday, the whole of the covenant purpose of God, the whole of what is being brought forth from our Lord is coming through prayer. He is calling men. Stand up and lead prayer, be leaders in the prayer meeting when it comes, in the sense of leading by praying out in our corporate prayer meetings.

Men showing up and never praying has historically been a massive problem in churches everywhere. They just sit there. A lot of good ideas come into that prayer meeting, rather than it being led by the Holy Spirit through the prayers and through the leadership of Christ. Do you see this imperative from the Lord? 'When the day of Pentecost had fully come...' Let us jump forward. They are praying, they are learning how to travail in prayer. We note that this becomes one of the foundations of this whole bride city — the whole church moving forward as they 'continued in the apostles' doctrine, fellowship, breaking of bread and prayer'.

'When the day of Pentecost had fully come...' The 120 were baptised in the Holy Spirit and filled with the sevenfold Spirit of God, and they immediately received the capacity to proclaim the word by the Holy Spirit. Actually, more than even that, they received the capacity to demonstrate in themselves the presence of the Holy Spirit. They are walking around with tongues of fire on them. Talk about manifesting a son of God. This was all so others could be brought to birth. The bride was revealed to the world as the community of Christ and 3 000 were added to the church in that day.

Let us get to the three elements that now bear witness on the earth. They witness to

God's covenant people. The bride - the church that is continuing to come forth from His body. It is continuing to proceed from Christ's body as we all gather to receive His word and to receive the ministry of the Spirit and the focus of the Spirit towards us. The bride is continuing to come forth by blood, water and Spirit. These are the three that bear witness on the earth. The Three that bear witness in heaven are the Father, Son and Holy Spirit. This is a significant point.

Yesterday we noted that 'blood, water and Spirit' was the key intersecting point between manifesting the sign of the Son of Man and overcoming Satan by the blood of the Lamb, the word of our testimony, and loving not our lives to the death. I did a really quick run on that, but you can see that the point here is that without a connection to this, there is not going to be a witness. These things are not just information — this is the tangible application of His word to us.

These things are to be true in us — not just a theory or an abstract aspiration that we are trying to look towards. We embrace (or we bring) witness in the bride. The bride is witnessing to the blood when we embrace our faithful participation in the seven wounding events of Christ. That is how we encourage one another. That is how we speak to one another. We are joined to that fellowship. Even as we heard yesterday in the case of Smyrna, this is a faithfulness unto death. 'Do not fear what you are about to suffer. Some of you are going to be put to death.' Oh well, that might cause me a little bit of disquiet perhaps... but no, no! You can rejoice because you are in the hand of God and the fear of death will not actually touch you if you embrace that; if you touch the blood; if this blood is a reality.

The witness of water is being obedient to the word of the Father that is ministered by Christ Himself to us here as present truth. That word is defining our sanctification and without sanctification it is impossible to

please God the Father and therefore it is impossible to be a son of God. Certainly, then it will be impossible to come forth as His bride and see someone else born of that life.

We are going to touch the Spirit by laying down our lives in offering by the capacity of Eternal Spirit that we have received because we have been baptised by the Holy Spirit. This is going to enable us to reveal Christ and reveal others. We recall that in Gethsemane, we have the bride, and she is coming forth from the body. Now there is something else that came forth from the body of Christ. You are going to be in one camp or the other. There is no middle ground, there is no benign position, there is no neutral zone in relation to the body of Christ because in Gethsemane, Christ made every person a member of His body. He became the body of sin, and we are either going out as part of the body of sin, or we are coming out of His body as the bride of Christ. Can you see that? There is no benign position in relation to the witness of blood, water and Spirit. There is no, 'Oh yeah, well all that... except for that.' Actually, I had someone say to me recently, 'Oh, anything but that.' I said, 'Well, the conversation is over. Go tell that to the Lord. See what He thinks about that - the One who died for your 'anything but that...', that is.' Do you get the point? What are we coming forth as? There is nothing neutral; there is not a neutral zone. There is the strong desire of a son of God who is knowing how to receive capacity by the Holy Spirit to obey, but it is *you* obeying. It is *you* rejoicing in your capacity to obey. It is *you* knowing the capacity of the Holy Spirit to go, 'I can obey. I could not obey before, but I can obey.' These are amazing things.

Bringing forth sons of God is now the work of the church as the bride of Christ. She is a vessel of multiplication, and I will leave this with you as a bit of an encouragement. She is a virgin bride who is travailing through fellowship in the seven wounds of Christ to

bring forth sons of God. These sons are her seed, and they refer to both godly children who are born in covenant houses and people who are born again through the ministry of these same houses. She is a vessel of multiplication.

I tell you what — I am really on board in the vessel of multiplication in relation to children born in covenant houses. In the Hay house, it is raining grandchildren at the moment. We are four generations with Keren's mum and the rest of us are just thinking this is about the greatest thing.

I tell you, the Lord really landed something on me. He said, 'How keen are you? Where is your travail in relation to the vessel of multiplication for all those people who are lost in a sin-sick and dying world? You are dancing around the place — a 'Pa of Warwick', being this kind of granddad. You know, Andrew, surely, you are not being the Levite and the priest who were so busy about their own religious endeavours, busy walking past the guy who is sick and bleeding by the side of the road.' I said, 'Oh, well that is right. That is right. I am supposed to be a vessel of multiplication. What is that going to look like? Well, I had better get praying.' Not rush out and try to do something, or as we have done over many years down our way, we would rush out and have an event. Then no one comes and we pat ourselves on the back and go, 'Wasn't that a great event? Did not we learn administration and deaconing or something?' The Lord is going, 'You are a vessel of multiplication, you knuckleheads. What are you doing? Why do you not join the travail whereby *I am* bringing forth new creation life and let us get this ball started.'

Now we are delighting more than anyone in the whole 'sons born in covenant houses'. But the Lord is asking, 'What about these ones who are lost and without hope in this world? Will you join *My* travail? Do not get too 'thinky' about what you reckon that is going

to look like. Just begin to pray. I tell you what, I will open the door for you.' I have been doing that, and lo and behold, out of nowhere, I get a phone call from a young man who said, 'I am not a good father. I am a terrible husband. What do I do?' I said, 'Well obviously God is speaking to you about that. Why do you not pray and I will pray with you,' Suddenly he is starting to hear from the Lord. Now this is the very beginnings of the birth of a son of God. I thought 'Wow! how about that!' Surely, we should not be surprised when these things happen. Thank you.