

THE PROMISE OF THE SPIRIT

Peter Hay, Presbytery Word for week commencing Sunday 05 October 2025
Transcription of recording, slightly edited

Good morning, everyone. This morning, I want to continue from last week's encouragement towards the worship festival. I am going to do that by introducing one of the key points of focus for the NBS. I will be drawing this focus from the preface of one of the two books that we will be distributing at the NBS - the book we have titled *The Promise of the Spirit*.

In contrast to the understandings (or the assumptions) of many, the promise of the Spirit does not refer exclusively to baptism in the Holy Spirit. There will be many people who have had a background in various different gospels or theologies, and when you hear 'promise of the Spirit' you will immediately reflex to baptism in the Holy Spirit. We are not saying that baptism in the Holy Spirit is not important; in fact, we are saying it is essential for salvation. But the reality is that the promise of the Spirit actually refers to the fulfilment of the Father, Son and Holy Spirit's covenant desire to make us in the image and likeness of the Father, Son and Holy Spirit. The promise of the Spirit is not realised until the resurrection. You will see in the preface we have stepped that out. We have expanded that point in the first chapter of the book, 'The promise of the Spirit'.

What I want to focus on today is understanding how we as people are being brought to this point of being made in the image and likeness of the Father, Son and Holy Spirit, and what the promise of the Spirit looks like in its fulfilment. We can then rejoice in this because that fulfilment (the resurrection) is our hope. It is the hope of the gospel. The gospel message is proclaiming that hope and the pathway that we are to walk on to arrive at *obtaining* the promise of the Holy Spirit. To understand this process, it is helpful for us to identify and get some key principles in our thinking.

The first principle that I want you to register is that God the Father is the source of the entire creation. That is a pretty straightforward point. He is the source of the whole creation. (This next point might be a little bit new to your thinking.) The implication that the Father is the source of the whole of creation is that the 17 prophetic

days that delineate this present heavens and earth, all reveal His name and His initiative. The whole of these 17 days that belong to these present heavens and earth are revealing the Father and His initiative, and the Son and the Holy Spirit are laying their lives down to reveal that.

This initiative that belongs to the Father and this present heavens and earth is summarised by a statement that the Father Himself made after the flood. This is Genesis chapter 8 verse 22. We will pivot back onto this verse a little bit later. It is an amazing statement made after God had destroyed every living thing, except what was in the ark, through a flood. He said, 'While the earth remains...' Right back, after this cataclysmic event, there is a limit to this heavens and earth. 'While the earth remains, seedtime and harvest, cold and heat, winter and summer, day and night shall not cease.' Everything that belongs to these present heavens and earth is a 'seedtime and harvest/day and nighttime' element that belongs to revealing the initiative of God the Father.

Notably, in relation to this understanding of the work of the Father, He is the source of every identity. That is the first thing. He is the source of every identity, and He is also the source of every person's name as a son of God. We are understanding the initiative of God towards the fulfilment of the promise of the Spirit which is to make us in Their image and likeness. The beginning point is some identities. The Father is the source of every identity - that is the spirit of a man; but He is also the source of our name as a son of God. Those two elements belong to sonship according to the word and design of the Father.

Within the 17 days that belong to the present heavens and earth, according to the word and design of the Father, the first man Adam was formed from the dust of the earth and Adam received his identity. When we use the term 'identity', we are talking about the spirit of a person. He received his identity from the Father through the Spirit when the Lord God breathed the breath of life into man's nostrils. Now we

have a person who is body, soul and spirit; and that is all from God the Father.

Then the Father initiated to make a helper comparable to the man. He caused a deep sleep to fall on Adam and then removed a rib from his side. With this rib, the Lord God formed Woman as another identity, and He then brought her to the man. After Adam and the woman had chosen each other, Adam testified, 'This is now bone of my bone and flesh of my flesh; she shall be called Woman because she was taken out of Man.' We have the formation of a man; then we have the formation of another identity - a woman. The Lord brings her to the man, and they choose each other. He [the man] then says (because they have chosen each other), 'Now she is bone of my bone and flesh of my flesh.' Gen 2:23.

Moses, commenting on this, said, 'This is marriage.' This is the description (or the principle) of marriage. He wrote, commenting on this account, 'Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.' Gen 2:24. One of the amazing points that we have been learning in this season is that the covenant of marriage is the Father's holy institution. He has created a man as an identity; He has created a woman; they have chosen each other; they are now joined in one flesh; and that principle belongs to God the Father. For what reason? Because He seeks a whole lot of children. All the seed that is coming forth from this union, where do they all come from? They all come from God the Father, who is the source of the creation of the man, the source of the creation of the woman, and the One who delivered to them the institution of marriage for the purpose of bringing forth godly seed. Can you see this is still all an initiative that belongs to God the Father?

The covenant of marriage is the Father's holy institution. He gave this covenant, including the physical capacity for procreation. In the creation of man physically, and the creation of woman, their bodies belong to the capacity for procreation in the covenant of marriage to bring forth seed. He is giving this covenant, including the physical capacity for procreation so that two individual identities can become one flesh and one spirit and then bring forth a godly seed. You have two individuals - they become one - both

one flesh. But they also should be one spirit so that they can bring forth children. According to the Father's design, this bringing forth of godly seed happens in two steps, and both of these steps belong to the initiative of the Father.

First, from the union of a couple, through the process of procreation given by the Father, a new eternal identity (or new eternal spirit) is formed and then brought forth. The second element that belongs to bringing forth godly seed... (and this is true whether a child is born in a covenant house or not. This is true for every identity that has been brought forth through God's design that should be in marriage but is the fruit of procreation. That is identity.) ... the second step (whether a person has been conceived in a covenant house or not) is that this identity needs to be *adopted*. Write that down. That would not have been the first thing that came in your head. They need to be adopted. This means that through God's word (the initiative of the Father), they need to be sealed with the Holy Spirit (sealed with the Holy Spirit of promise) - sealed with the Holy Spirit. He is called the 'Spirit of adoption'. They are sealed with the Holy Spirit and are born again through the germination of the unique seed of their sonship name and life within their spirit. Then they need to be immersed into the name of the Father, the name of the Son, and the name of the Holy Spirit in order to progressively mature and inherit their salvation as a person who is being made in the image and likeness of God. That whole process is called the adoption. You have an identity, but that identity has to be joined to this process.

In a believing household, this happens from conception, which is a totally awesome blessing that belongs to a believing house that the child from conception is an heir (and actually a recipient) of this adoption. As they grow and mature through each season of life, a child born in a covenant house... (Remember, 'this is seedtime and harvest'. I am picking my words very carefully here.) ...a child is maturing through the seasons of life - little child, prepubescent, teenage years, young adult years, adult years - these are seasons of life. As they grow and mature through each season of life, a child born in a covenant house must choose what God has chosen for them in order to inherit the blessing that they have received as a

birthright. This is what we have been learning about with Jacob and Esau and the way that they responded to their birthright.

The point to note is that the multiplication of sons of God (not just identities - sons of God) is through a covenant between two individuals. The blessing that is promised to Abraham is to every family of the earth and all these families belong to God the Father. The point to note is that the multiplication of sons of God is through a covenant between two individuals. These sons are brought forth according to the order of creation established by the Father, and this will continue while the earth remains. For this whole 17-day prophetic period, which is the way sons of God (or godly seed) are being brought forth - firstly, through identities being brought forth in procreation; and then the word of the gospel bringing that child to birth as a son of God through the process of adoption.

Here is a key point that needs to get a bit sharper in our understanding: Bringing forth godly seed is a travail in a house. It is not the travail of the bride. The bride belongs to Christ; the house belongs to God the Father. Sons of God are not the fruit of the marriage of Christ and His bride. Sons of God are not the fruit of the marriage of Christ and His bride. The sons of God are the fruit of the marriage of two individuals in whom there should be the blessing of Abraham entitling this child to the adoption. Sons of God are not the fruit of the marriage of Christ and His corporate bride, the church. She remains a virgin bride until the manifestation of the new heavens and earth.

The bringing forth of godly seed is happening while the earth remains; but a new process of bringing forth godly seed is going to happen in the new heavens and earth. What is the travail then that belongs to the bride? The travail in a house is bringing forth godly seed. What is the travail of the bride?

When a person is born again (this is totally true, they are born again) and the Father baptises them into the Son (this is the name of the Son, the person of the Son) by making them a member in particular of Christ's body, they become part of a corporate body, but a member in particular. Christ's body is corporate. Christ is the last Adam and He was the first Man made in the image and

likeness of God and He is the immortal Head of this corporate body made up of sons of God and worthy houses that are mortal. They are living by the life that is proceeding from Him - from His headship.

We know that after Christ's Spirit had been received to the bosom and throne of the Father, His immortal, incorruptible and physical body (which was still hanging on the cross) was pierced with the soldier's spear. Water, blood and Spirit, flowed out from His side and these elements, (water, blood and Spirit) comprised the rib from which the Father was forming a bride for Christ. Can you see that you have to be born again, and the Father makes you a member of the body of Christ? But the element of the bride is what is proceeding from the corporate body because of connection to the elements of water, blood and Spirit. It is a travail. It is the travail of Christ Himself - His fullness that is bringing forth this bride.

As I mentioned before... (I am labouring this point to get the distinction between these two points of travail and what they are bringing forth) ... bringing forth godly seed through procreation... (You are bringing forth an identity and in the womb the child is receiving the inheritance of the adoption) ...bringing forth godly seed either through that way as a covenant house or through evangelism is not the fruit of the marriage of Christ and His bride. The cultivation of that is going to happen in households. That is why He puts the solitary in a household. The blessing of Abraham is a blessing that belongs to every household.

The question is, what is the travail of the bride? This is going to be new for many - or for most of you, I would say. We are going to develop this over the NBS, and David in particular is going to speak to this point. The present travail of the bride is to bring forth a man-child. Let us read this together. This is Revelation chapter 12 and verses 1 to 5. We know this Scripture well and this is changing (or clarifying) our theology, particularly on this verse. Verses 1 to 3: 'Now a great sign appeared in heaven: a woman clothed with the sun, and with the moon under her feet, and on her head a garland of twelve stars. Then being with child [This is an amazing point - she is already pregnant, but she is a virgin], she cried

out in labour and in pain to give birth. And another sign appeared in heaven: behold, a great fiery red dragon having seven heads and ten horns, and seven diadems on his heads.'

We have previously thought about this happening in the time of the end, but the dead giveaway is that there is a sneaky dragon there with seven heads and ten horns which highlights that that is the seventh world kingdom. The authority of that kingdom is on the heads, which means it is talking about now. This travail is the travail of the bride that should be happening *now*, not in the end. The man-child is not the big, massive multitude. The man-child is a presbytery which is gathered up to the throne and to be set as 24 thrones around the throne of the Father. Let us read the Scripture. Can you get the feeling that you are supposed to be joined to this travail right now? Verses 3 and 4: 'Another sign appeared in heaven, behold a great fiery red dragon having seven heads and ten horns and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth.'

That is a sobering thought which is the effect of Satan drawing star messengers through the whole of the seventh world kingdom. This is not just at the end. There will be a falling away connected with the great star; but we are talking about the impact of Satan upon presbyteries. It is a sobering thought. Verse 4: 'And the dragon stood before the woman who was ready to give birth, to devour her child as soon as it was born. And she bore a male child, [which is translated 'man-child'] who was to rule all the nations with a rod of iron. And her child was caught up to God and to His throne.'

The man-child is the worldwide presbytery that will be seated on the 24 thrones to rule the nations with a rod of iron. We know this because when the man-child is brought forth, it is caught up to God and His throne.

Now here is the key for us all. We see that the focus of our prayer-travail as a corporate bride is to see the emergence of a mature, sanctified, and fruitful presbytery that has power over the nations to proclaim the gospel of God and to establish the Father's kingdom on the earth. Now we are going to be calling us all to this prayer-travail. That is what Paul called the church to as

well. This is Ephesians chapter 6 verses 13 and 15: 'Therefore take up the whole armour of God, that you may be able to withstand in the evil day [this is the day when Satan is coming to take the child], and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace.'

We are proclaiming this word to you so that you can be prepared this way, including having the gospel of peace in your houses and in your mouths. Verses 16 to 18: 'Above all, taking the shield of faith [Where are you getting that? You are getting it by obtaining the faith that is coming by hearing the gospel of God] with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always.'

'Praying always.' 'Men lifting up holy hands without wrath and doubting.' 'Women praying, professing godliness with good works.' That is the travail that belongs to bringing forth a presbytery - an administration that can proclaim the gospel of God to the whole world. Verse 18: '...Praying always with all prayer and supplication.' This is the fruit of the grace and supplication coming upon you as you receive the gospel of God proclaimed to you. What are you praying? And not just *you*, *I* am a house too. What are we praying? Verses 18 to 19: '... prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints - and for me... [that is, a messenger, a presbytery] ...that I may open my mouth boldly to make known the mystery of the gospel.' The mystery of the gospel is the gospel of God. It is the revelation of the name of the Father, the name of the Son and the name of the Holy Spirit by which everyone who hears that can be made into that image and likeness. *Pray for that* - but not just so that there is an administration that is going to be able to proclaim it. Pray that it is in your mouth to proclaim it as part of that fellowship. Verse 19: '... that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains [there is going to be persecution; there is going to be suffering; we know that]; that I may speak boldly as I ought to speak.' That means to speak

the word that applies to a situation. But I also think 'ought to speak' is actually that the demeanour of the messenger is through testimony - that the gospel is being proclaimed because it is first evident in the house. That is the 'ought to speak'.

Here is a beautiful point: Presbyteries who are being restored to first love and who are labouring to understand the gospel of God are also in travail. We have a travailing bride; and we have a travailing presbytery. They are travailing in prayer, asking the Father to give their hearers wisdom and understanding concerning the name of the Father, the name of the Son, and the name of the Holy Spirit.

We are all praying for a presbytery to be restored to the capacity to proclaim the mystery of God; but the presbytery is praying that that word will become knowledge and understanding in you - that you will know the Father and the Son, and that understanding will be demonstrated in the culture of your houses. That is what it means to receive a double portion of oil. Can you see that the presbytery is not praying that you just have your ears open? The presbytery is praying that this gospel will establish you as part of the 144,000 that go out under their direction. They are the ones who are going and finding the worthy houses that will proclaim the gospel to all four corners of the earth, bringing in this massive harvest. That is the fellowship of the word. That is a travail of the presbytery and the travail of the bride to bring forth this administration. It is an administration through which the gospel of God can be proclaimed.

In the spirit and power of Elijah they are endeavouring to make this mystery clear so that their hearers do not remain foolish. They are still virgins. You are part of a virgin group here. But you will be a foolish virgin if this word does not become your culture - the *way* of understanding. But obtain, as wise virgins, wisdom and understanding that belong to a double portion of oil. Having obtained this portion, they are worthy and able to proclaim the gospel of God as a testimony in all nations as part of the 144,000 firstfruits remnant.

This is my key point: The fruit of the bride's travail, as well as the travail of presbytery that is being restored to the right hand of Christ, is the

emergence of an administration that is suitably equipped for the proclamation of the gospel of sonship. Through the ministry of this word, the identities who are brought forth according to the order of creation can be born again and then established as part of this heavenly city.

I love Revelation 22 verse 17. After John has seen this (He has seen the whole thing right through to the new heavens and earth, and I am going to comment on that now), he says, 'The Spirit and the bride say, "Come!" ' You have messengers who are coming, and they are bringing the sevenfold Spirit of God. That message and the message of the bride are saying, 'Come. And let him who hears say, "Come." And let him who thirsts come. Whoever desires, let him take of the water of life freely" ' Praise the Lord. This is the overflow of the seven spirits of God flowing from our bellies as a river of living water.

On the day of resurrection (we are talking about the promise of the Spirit - the realisation or the apprehension of this promise), a son of God who has journeyed as a disciple on the pathway of salvation through immersion into the name of the Father, the name of the Son and the name of the Holy Spirit (You will be able to read that and I am going to speak to it at the NBS), they will receive the promise of the Spirit. That is, they will receive a spiritual body having come to maturity and having been made in the image and likeness of God by the process of adoption.

When this happens, as mature sons of God and sons of men, we will be fully revealed as the substance of a perfect corporate bride. In contrast to Adam's wife, Christ's wife will always be corporate. We will be fully revealed as the substance of a perfect corporate bride and also as the substance of a temple for the Holy Spirit. This is wonderful. We are that in a firstfruits measure now, but we will be the full revelation (each individual) of a temple of the Holy Spirit. While our current bodies are adequate for bringing forth identities through procreation in this age (or while this earth remains), this means of multiplication will be superseded by the spiritual body. Our present body belongs to this present heavens and earth, and the multiplication of identities by that means. In the new heavens and earth, after (the bride and Christ) that marriage is consummated, it is bringing forth a new

mechanism, superseding procreation to bring forth identities that are the fruit of the marriage of Christ and His bride.

Accordingly, in the new heavens and earth, the bringing forth of identities is still sourced from the Father, and Christ is still the substance and expression of their sonship, but it will be brought forth through the consummation of Christ and His perfected bride. It will be a spiritual process that supersedes procreation. These sons of God will be brought forth in maturity and without any travail.

As a temple of the Holy Spirit, our spiritual body (this is us individually - our spiritual body) will be the expression of the fullness of the person, Yahweh Holy Spirit. Revealing the person of the Spirit, the ever-increasing capacity of seven Spirits will flow from us as rivers of living water, enabling us to reveal the Father and reveal the Son in the same way that the Holy Spirit revealed them right at the conception of the Everlasting Covenant. That is coming from you and me as temples of the Holy Spirit. Every time you see the Father and the Son, the distinction between us and the Spirit will be paper-thin - fully capable of revealing the Father and the Son in full measure. That looks like an ever increasing of righteousness within the new heavens and earth forever.

I think we had better go and have some morning tea. We can look forward to our fellowship at the NBS and learn to travail together for this gospel to go to the whole world.