

THE SEVEN ATTRIBUTES OF CHRIST

David Baker, Presbytery Word for week commencing Sunday 26 October 2025
Transcription of recording, slightly edited

Good morning and greetings to those joining us on live stream. What I would like to do today will be a reasonably big overview, so there will be a lot more that we will need to do on this. This will be an overview and something of an introduction. I am wanting to look at the seven attributes of Christ, and the way that they are revealing the seven Spirits of God. We will begin in Revelation chapter 1 verses 9 and 10. This is the beginning of John's testimony as he is recounting how he received the revelation. He says, 'I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, like the sound of a trumpet.'

When we are reading the book of Revelation, we notice that there are different kinds of voices. The voice like thunder is revealing the authority of the Father's throne. The word that is proceeding from that throne is in the mouth of the apostolic administration in and around the throne of the Father. When the Lamb opens the first seal, it is the voice of the first living creature that cries out 'with a voice like thunder' saying, 'Come and see', meaning, 'Come and see the fulfillment of what is being proclaimed from the Father's throne.' The moment a voice like thunder is heard, the whole administration of Christ is activated to accomplish the thing that has been proclaimed. That is why when John sees the vision of the mighty angel with the little book in his hand crying out with a loud voice like a lion, he also hears the voice of seven thunders. He is told to seal up the thing that was proclaimed by the seven thunders because the moment it is proclaimed, it is accomplished. It is not yet time for that. We have the voice of thunder coming from the Father's throne.

We also have the voice like a trumpet. This is what John is hearing here. This is the voice of Christ giving prophetic illumination and direction, enabling us to see. John hears this voice, and he turns to see the voice that was speaking with him. Because he is *hearing* it, he can see. He is *seeing* something now. And the

voice says to him (verse 11), 'Write in a book what you see and send it to the seven churches - to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.' The whole book of Revelation is addressed to the seven churches. That helps to support the point that we are making which is that the seven letters are primarily addressed to the restoration (or focused on the restoration) of lampstand churches in our day. The whole book of Revelation is addressed to Christ's lampstand churches.

John sees Christ seated on His throne and He is seated there as our great High Priest. We know He is ministering to us a participation in His finished work. He is seated there in the middle of His lampstand churches. Then John describes these personal attributes that belong to Christ, which are describing the nature of His ministry, by saying (verse 14), 'His head and His hair were white like wool, like snow [that is number one]; and His eyes were like a flame of fire [that is number two]; His feet were like burnished bronze, when it has been made to glow in a furnace [number three]; and His voice was like the sound of many waters [number four]; in His right hand, He held seven stars [that is number five]; out of His mouth came a sharp two-edged sword [number six]; and His face was like the sun shining in its strength.'

These seven elements are not describing Christ's physical appearance in terms of His physical, spiritual, resurrection body. When He is interfacing with the disciples in that immortal, incorruptible, spiritual body for 40 days following His resurrection, His eyes are not on fire, and He does not have Lamb's wool on His head or bronze feet. These are symbolic, personal attributes. They are describing and revealing how Christ meets us and interfaces with us and ministers among His churches. These elements are all substantial.

My key point this morning (which is the summary of everything I am saying) is that *the seven symbolic attributes that belong to Christ demonstrate that He possesses the seven Spirits of God*. That will be a new thought for many of

us. We have looked at these attributes before, but we have never focused this way to say these seven symbolic attributes demonstrate that Christ Himself possesses the seven Spirits of God. I will read from Isaiah chapter 11. As John is seeing Christ here, he is looking at Jesus Christ, but more specifically, he is looking at the glorified Son of Man revealing the seven Spirits of God. Isaiah chapter 11 verse 1, 'Then a Shoot will spring from the stem of Jesse and a Branch from his roots will bear fruit [We are talking about Christ here as the son of David, particularly. Verse two]. The Spirit of the Lord will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of the Lord.'

This is describing the seven Spirits of God, but it is not a finite list in terms of one, two, three, four, five, six, seven. There are seven elements here, but seven is describing a fullness and it is the full capacity that belongs to the Father, Son and Holy Spirit in the fellowship of one Spirit. It is not even everything that the Father possesses plus everything that the Son possesses plus everything that the Holy Spirit possesses and we put that together and we get the seven Spirits of God. It is the capacity that belongs to Their one fellowship. It is the capacity that is coming from the fellowship of Yahweh as They are revealing one Another by offering. It is the capacity that is multiplying Their life. In that one fellowship, we see the *fullness* of wisdom, and we see the *fullness* of understanding, and we see the *fullness* of counsel, and the *fullness* of might and knowledge and the fear of the Lord - all these elements.

Now we are going to connect them in terms of these seven elements. For all the children, this may be a helpful way for you to do it today. You can list all the seven personal attributes of Christ, and if you do this, you will have captured the whole content of this session. List the seven elements (the personal attributes of Christ). Do them in order, as they are listed in the Scripture, and then list the seven Spirits of God in the same order, exactly as They are listed in the Scripture. All we are going to do today is connect them. It is actually a very easy, and straightforward proposition here. I am going to expand on that now. We are illustrating how each of these

personal attributes reveals that element of the Spirit of God.

The first symbolic attribute of Christ as the glorified Son of Man is that *His head and His hair are white like wool*. The wool is significant, and the Scripture is using that designation because that is immediately drawing our attention to the fact that Jesus Christ is the Lamb of God. As the Lamb of God, He is revealing the *Spirit of the Lord*. The Spirit of the Lord is the sum of all seven Spirits; but the Spirit of the Lord is the capacity for offering. We know that in the covenant before the foundation of the world, the Father and the Son gave that capacity to the Holy Spirit. The full capacity of the seven Spirits of God - they gave that to the Holy Spirit, enabling and sanctifying Him to be the Helper of all offering. This will be true for all eternity. It was the Holy Spirit who anointed Yahweh the Son, and in that same fellowship, He is sanctified to be the Lamb. The Holy Spirit is enabling Him with the power of the seven Spirits of God to empty Himself into the hands of the Father. The Holy Spirit is also enabling the Father to lay down His fullness to the Son. We know that Yahweh the Son was begotten as the Son of God when the Father proclaimed, 'You are My Son today, I have begotten You.'

Having already been sanctified as the Lamb of Yahweh, He became, as the Son of God, the Lamb of God, and He is the Lamb for the Father's house. He is manifested in time as the Lamb of God. But when we are looking at His offering in *time*, it is revealing the offering of the Lamb from *before*. We will know this principle well. In 1 Peter chapter 1 verse 18, it says, 'Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb, without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you.'

He began to be manifested in these last times when He was baptised by John the Baptist to 'fulfill all righteousness' in the River Jordan, and John bore witness that he saw the Spirit descending upon Him. Christ received the full capacity (or was anointed with the full capacity) of the Spirit of the Lord by the Holy Spirit for His

ministry. John bore witness, 'Because I saw this, I know that this is the Christ.' On the next day he proclaims, 'Behold the Lamb of God!' We see this connection - the anointing of the Spirit of the Lord upon the Lamb of God; the Lamb of God who takes away the sin of the world.

Very early in His ministry, Jesus Christ Himself stands up in the synagogue in His hometown of Nazareth and says, 'The Spirit of the Lord is upon Me....' He is reading there from the book of Isaiah. We will quote these passages as we go today. You will be picking up as we speak today that this is covering the whole of the Scripture in one way. Jesus says in Luke 4 verse 18, 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor [to the poor in spirit; to the bankrupt in spirit. Then He is nominating these seven outcomes of the ministry of the Spirit of God to those who are bankrupt in spirit]; ... He sent me to preach the gospel to the poor; He has sent me to proclaim release to the captives; recovery of sight to the blind; to set free those who are oppressed, and to proclaim the favourable year of the Lord.' We know He then closes the book and sits down. He stops short of quoting the full passage because the seventh outcome is to also 'proclaim the day of vengeance'. That is not relevant until the Father takes His seat. Jesus stops there in relation to His physical ministry at that time.

This passage describes the outcome of the ministry of the seven Spirits of God during His earthly ministry. John the Baptist sends disciples to Jesus to say, 'Are you the One, or shall we look for another?' And He says, 'You can recount to John that you are seeing that the gospel is being preached to the poor and the blind are seeing and the lame are walking and the deaf are hearing.' This is all bearing witness that He was the Lamb of God anointed with the Spirit of the Lord.

In the garden of Gethsemane, Jesus Christ was anointed again with the seven Spirits of God for His offering and suffering journey as the Son of Man. We read in Luke 22 verses 43 and 44, 'Now an angel from heaven appeared to Him strengthening Him. And being in agony [We see here the transition from intercession to the travail of the first wounding event here], He was praying very fervently. His sweat became like drops of blood falling upon the ground.' The

blood that was shed in the seven wounding events that Christ suffered on His journey from the garden of Gethsemane to the cross was the fruit of His travail that was enabled by the Spirit of the Lord. We know another name for the Spirit of the Lord is 'Eternal Spirit'. He, by Eternal Spirit offered Himself to God.

It is significant that the apostle John described the head and hair of Christ to be white like wool. This draws our attention to His headship. It is His head and hair that is white like wool. He has been appointed by the Father to be the Head of His many-membered body, firstly. Then also we note in the book of Revelation that the New Jerusalem which descends out of heaven as a bride adorned for her husband is called the 'Lamb's wife'. This is particularly relevant in relation to Christ's Headship in this age, particularly in relation to His body. But then also in the new heavens and new earth this is also in relation to the bride of Christ. As we said on Saturday, the marriage between Christ and the church is not consummated until the new heavens and the new earth when this present order of marriage and procreation has been brought to an end. That is the first element. All I am wanting to do this morning is to connect these for us.

We will now talk about the '*eyes like a flame of fire*' which is the second symbolic attribute of Christ as the glorified Son of Man — 'His eyes are like a flame of fire'. This attribute reveals the *Spirit of wisdom*. We have talked a lot about interfacing with Christ and His eyes like a flame of fire. We know that His eyes are revealing His jealous love for our sanctification as a son of God, while at the same time those same eyes reveal His wrath on our sin. We are interfacing with both of those things at the same time. His eyes are revealing the iniquity that is in *our* heart, while at the same time they are revealing the nature of His love in *His* heart. It is an eye-to-eye, heart-to-heart meeting. We do note that when you look at His earthly ministry, for three and half years, we can see all these elements already operative. We know Paul says concerning His eyes that 'there is no creature hidden from His sight. Everything is open and laid bare before the eyes of Him to whom we must give an account.' As Jesus is ministering, there are a number of very interesting examples where Jesus is looking

into the hearts - right to the depths of the hearts - of those whom He is interfacing with. That is revealing the Spirit of wisdom. I will note a couple of them. The first time was when He went up to Jerusalem to celebrate the first Passover that happened during His ministry. He was ministering there. This is John chapter 2 verses 23 to 25. 'Now when He was in Jerusalem at the Passover during the feast, many believed in His name, observing the signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man.' Now it is not saying that He knows what the nature of the fallen human condition is. He was looking into the hearts of these people and knowing why it was. He is discerning their thoughts and the intentions and why they are wanting to cleave to Him in the way that they were.

As another example - this is Mark chapter 3 verse 5. The background to this is when He goes into a Jewish synagogue and He sees a man there with a withered hand and it is the Sabbath. All the scribes and the Pharisees are watching Him intently to see what He will do. Will He break the Law and heal this man on the Sabbath? And so again, Jesus understands what they are thinking. He says in verse 5, 'And looking around at them with anger, grieved at their hardness of heart [They have not said anything, but He is discerning what is in the heart], He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.'

We see the same thing again, when the lame man is lowered down through the roof by his friends. Jesus sees their faith and says to the man, 'Your sins are forgiven' and immediately without saying anything all the scribes and the Pharisees are upset by that because no one can forgive sins except for God. Jesus perceives what they are thinking in their heart. This is Matthew chapter 9 verse 4: 'Jesus knowing their thoughts said, "Why are you thinking evil in your hearts."'

Another great example is when the disciples are constantly arguing among themselves about who is the greatest. Jesus picks them up on this a number of times. This is Luke 9 verse 46: 'An argument started among them as to which of them might be the greatest.' Now of course they

are not doing that in front of Jesus. But verse 47 says, 'But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side.'

Now significantly when we meet Christ eye to eye, we are emphasising one side of it at the moment. We know that fellowship in the Spirit of wisdom grants us insight and illumination regarding the condition of *our* heart. That is certainly what Peter received in the court of Caiaphas when Jesus looked at him, and he received insight into the iniquity that was in his heart and the deceitfulness that was in his heart. That is only one side of it. The evidence that we have met Christ eye to eye is that we are bankrupt in spirit. This is the key point concerning the eyes of Christ and the Spirit of wisdom: the Spirit of wisdom is far more than insight into the depths of the heart of man or the depths of *our own heart*. More significantly, the spirit of wisdom reveals the deep things in the *heart of God*. It reveals the mystery of God, which is the covenant purpose of God from before the foundation of the world. Paul says this in 1 Corinthians 2 verses 7 to 9. (I am reading quite a number of Scriptures today to illustrate these points.) He says, 'But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory... but as it is written, "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." [This needs to be revealed to us in this fellowship. This is what the Spirit of wisdom is delivering. Verse 10] But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.'

Paul testified about this same Spirit of wisdom in his letter to the Ephesians. This is Ephesians 1 verse 8. He says, '...which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will.' Now this is an important point that Paul is making about himself as a messenger. He is saying, 'I have actually received this insight by meeting Christ eye to eye.' Paul had received his insight into the mystery from meeting Christ this way. He says it is 'in all wisdom and prudence'. He is receiving it then as a man who is bankrupt in spirit. On that basis, with that insight, he is able to proclaim the mystery of God to the

Corinthians. Verse 9: ‘... having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on the earth in Him.’

We are creeping up on some big points here in relation to the book of Revelation, because when you see the four living creatures that are in and around the throne of the Father, those four living creatures represent the apostolic administration of Christ and those ministry graces. The way that John describes the living creatures is that they are ‘full of eyes’ - full of eyes; full of this wisdom - having received this insight into the mystery of God and then ministering this same wisdom. The apostolic administration of Christ is depicted as being full of eyes because the Holy Spirit gives the messengers of Christ wisdom and insight into the mystery of God. The work of Christ’s messengers then is to proclaim the gospel of God to us by the Holy Spirit so that the eyes of our heart are enlightened with the same Spirit of wisdom. You will note that that was the focus of Paul’s prayer as he bowed his knees before the Father. He was praying that the eyes of our heart would be enlightened by this same Spirit. Eph 1:16-18.

The third symbolic attribute of Christ as the glorified Son of Man is that *His feet are like burnished brass*. This reveals the *Spirit of understanding*. There is this distinction here between the Spirit of wisdom and the Spirit of understanding. Understanding is much more than illumination. Understanding is the culture of Yahweh. It is the way that the Father, Son and Holy Spirit live together in the fellowship of offering.

When the nation of Israel came out of Egypt and Moses is leading them through the wilderness, he lifted up his voice for understanding when he prayed, ‘If I have found grace in Your sight, please show me Your way, that I may know You.’ Exo 33:13. He was asking to know the *way* of the fellowship of Yahweh so that he could know the Lord. That is understanding. There is a big difference between Moses and the people, and the psalmist identifies this for us. Moses knew the way of the Lord. We could say it very simply,

Moses knew the Lord, because in response to that prayer, the Lord did meet Moses and He did proclaim His name to Him and reveal His glory to him. He proclaimed the name Yahweh and Yahweh *Elohim* and Moses knew the Lord. The nation of Israel saw all his deeds. There was plenty of illumination in that regard. They had seen all the miracles in Egypt; and they had seen the great deliverance through the Red Sea; and they saw the miracle of the manna every morning and the quails in the evening; but they never lifted up their voice for understanding to actually know the Lord. In his day, Moses demonstrated the Spirit of understanding because he knew the Lord.

The wise man wrote that ‘the knowledge of the Holy One is understanding’. Pro 9:10. We know that Jesus Christ has come to give us an understanding, so that ‘we may know Him who is true [speaking about the Father], and we are also in Him who is true [that is in Christ].’ Notably, Jesus Christ has given us an understanding because His offering is the full revelation of the way of the Lord. That is, His offering fully reveals the culture of offering in the fellowship of Yahweh.

We note the Spirit of understanding is particularly connected to the feet of Christ. When we are looking at the feet of Christ, we are looking at the offering journey from the garden of Gethsemane to the cross. It is the pathway that He walked. The fact that His feet are like burnished bronze also draws our attention to the altar in the tabernacle of Moses, which was made of acacia wood, but then overlaid with bronze. It was the place of offering and sacrifice. That altar is a type of the true altar in the true temple of God. Now we put those two points together and what we see as Christ walks from the garden of Gethsemane to the cross is a ‘walking altar’. It is those seven wounding events that we are joining. It is *that* offering; it is *that* sacrifice; it is the fellowship of those wounds.

The Scripture calls that ‘the way of understanding’. We gain understanding as we walk with Christ on this pathway. The evidence that we are gaining understanding will be the progressive reformation of our conversation and conduct. We particularly learn the culture of Yahweh as sons of God (sharpening the point

then and focusing it on the third wound here, particularly). We particularly learn the culture of Yahweh as sons of God as we embrace the Father's chastening in our life. Paul says that our human fathers disciplined us as seemed best to them, but God the Father chastens us for our profit so that we may partake of His holiness - His sanctification. We are receiving understanding, and we are knowing who He is and how we participate then in His fellowship, which is holy.

The fourth symbolic attribute of Christ as the glorified Son of Man is that *His voice is like the sound of many waters*. This attribute reveals the *Spirit of counsel*. If you are like me and you hear 'counsel', you may immediately jump to thinking of advice. I tend to jump there. Let us come back and say, no, we are not talking about seeking wise counsel or [seeking it] in a multitude of counsellors in the first case. Come back and think *dialogue* and *discussion*. Counsel is talking about the counsel of the Lord. That is *His* discussion and dialogue before the foundation of the world concerning your name and works. That is the counsel that we are talking about. The psalmist says in Psalm 33 verse 11, 'The counsel of the Lord stands forever, the plans of His heart to all generations.' Jeremiah says in Jeremiah 23 verse 18, 'For who has stood in the counsel of the Lord, and has perceived and heard His word? Who has marked His word and heard it?' Again, during the three and a half years of His ministry, Jesus is revealing this counsel and His word. His testimony was revealing the counsel of the Father, Son and Holy Spirit from before the foundation of the world. He is proclaiming the gospel that belongs to the kingdom of God when He says to Nicodemus in John 3 verse 11, 'Most assuredly, I say to you, We speak... [It is interesting that it is plural here, because He is revealing the discussion and the dialogue that belongs to Father, Son and Holy Spirit] ... Most assuredly, I say to you that We speak what We know and testify what We have seen and you do not receive Our witness.'

In the first case, the voice like the sound of many waters is the testimony of Jesus Christ which reveals the Spirit of counsel regarding the name and works of every son of God. Jesus very clearly said, 'I am not the source of this word. I am proclaiming that counsel. The word concerning

your name and your works and your predestination is coming from the Father. His word is true.' He is praying, 'Father sanctify them by *Your* word, for *Your* word is the truth.' This is the 'many waters'. When Christ rebukes us in relation to our sanctification... (We have talked about chastening, which leans toward receiving the Spirit of understanding) ...we are going to lean to rebuke, which is a word. We are leaning now toward the Spirit of counsel. When Christ rebukes us in relation to our sanctification, it is a manifestation of the Spirit of counsel. Jesus rebuked the presbytery in Laodicea. We will pick up all the elements here in Revelation 3 verses 18 and 19. He said to them, 'I counsel you to buy from Me gold refined in the fire [this is the counsel of Christ], that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent. [Verse 20]. Behold, I stand at the door and knock. If anyone hears My voice [This is the voice like the sound of many waters revealing the Spirit of counsel with a very specific application here] and opens the door, I will come in to him and dine with him and he with Me.'

We hear the voice of Christ like the sound of many waters when the word of God is proclaimed through the messengers of Christ by the Holy Spirit as a word of present truth in each season. I keep bringing all these elements back to the way this is ministered to us. When we respond to the conviction of the Holy Spirit with repentance and faith, the word of present truth is the rain of righteousness. We have been looking at all these points. Hopefully we are stitching them all together a little bit this morning. You will be very familiar with all these principles. Richie was ministering on this point yesterday as well, that the word of present truth is coming and it is like the rain of righteousness that is falling upon us and it is regenerating the ground of our heart and enabling us to bring forth the fruit of sonship in our lives. But that very same word, if we are resisting it, is the flood that will undermine every other foundation and wash our house away.

The fifth symbolic attribute of Christ as the glorified Son of Man is *His right hand that holds*

the seven stars. Now this attribute reveals the *Spirit of might.* I am sure as we are making these points, you will be immediately here. The Scripture always describes the Lord's hand as His mighty hand. That is the hand of the Lord that does valiantly. The hand of the Lord is exalted. The mighty hand belongs to *El Shaddai* and the name *El Shaddai* means 'God Almighty'. He is the God who makes covenant with us but also has the capacity to fulfill everything that He has promised. We know that the Lord delivered the nation of Israel out of Egypt because He remembered the covenant that He had made with Abraham and He delivered them with an outstretched arm and a mighty hand. It is an outstretched arm; it is a mighty hand; and then right on the end of the hand, as it is really focusing up, is the finger of God.

When Moses and Aaron go down into Egypt, and Moses has the rod of God in his hand, that rod shatters the power of the first world kingdom. At the same time, the finger of God was overcoming the demonic power that belonged to that kingdom. With the third plague, the Lord tells Aaron to stretch out his rod and turn all the dust into lice. The whole land of Egypt is covered with lice. Pharaoh's magicians and sorcerers try to replicate it because they were able to do it the first two times by turning the water into blood and bringing up frogs out of the river. But they were not able to replicate this sign. It is not that they were getting harder and harder, and they had hit their limit. They testified to Pharaoh, 'We cannot do this. This is the finger of God.' The Spirit of God had broken the demonic power in that kingdom. This is the same capacity that belongs to the order of 72. We will see that again also in the end of the age in relation to the ministry of the 144,000 overcoming Satan in the heavenly places in relation to the seventh world kingdom. The *rod of God* is shattering the power of the nations on the earth, but the *finger of God* is overcoming Satan in the heavenly places. This is the mighty hand of God.

The apostle John saw that it is the right hand of Christ that holds the seven stars. We are talking about our day now, and this has been true for the whole church age. The apostle John saw that it is the right hand of Christ that holds the seven stars. The seven stars are the presbyteries of His lampstand churches. The power that belongs to

El Shaddai is now ministered to all lampstand churches through the presbytery in Christ's right hand. This is the key point: *the power of God is ministered in weakness.* Paul's testimony as a messenger in the right hand of Christ... (He was directing the power of God for salvation to those who were hearing him) ...his testimony was that he was joined to the fellowship of Christ's sufferings. He was ministering in weakness. He says this is 2 Corinthians 13 verse 4, 'For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God towards you.'

I have been really rejoicing in this point on what the power of God that is directed toward us looks like. What does it look like? It does not, in the first case, look like signs and wonders and all these things. This is the ministry of the power of God for our salvation. It is the ministry of the Spirit of faith. When we are submitted to the lordship of Christ, it is the faith of God that gives us the capacity to believe and to do the will of God. The revelation of the Spirit of might is the ministry of the Spirit of faith. Paul uses this term - the Spirit of faith. When we receive the ministry of the faith of God, the Holy Spirit strengthens us in our inner man with the Spirit of might. This is what Paul said to the Ephesians, that we need to be strengthened with might and the Spirit of might in the inner man - in our heart. This is the ministry of the Holy Spirit. But what is being ministered to us is this power that belongs to the seven Spirits of God, strengthening us to believe so that Christ may dwell in our hearts through faith.

The sixth symbolic attribute of Christ as the glorified Son of Man is the *sharp two-edged sword from His mouth.* This attribute reveals the *Spirit of knowledge.* Isaiah says, 'Whom will He teach knowledge?' We will know these Scriptures well. Then he goes on to say, 'The word is coming and it is line upon line; it is here a little, there a little.' It has two different impacts (or outcomes) depending on how we receive it. It is going to bring 'rest and refreshing', or it is going to cause us to 'stumble back and be snared and taken captive'. This is a double-edged ministry of the word here. It is polarising, based on our response to it. Isaiah asked this question: 'Whom will He teach knowledge?' He is not talking about the

accumulation of information or intellectual knowledge or theological knowledge. He is referring to the knowledge that Christ acquired on the cross when He learned our obedience by fulfilling the works of our sonship. We know these points well, but it is good to pause and reflect at how remarkable these things are. The Spirit of knowledge is the fact that Jesus Christ, in a 21-hour journey in time could learn every person's obedience; every person who has ever lived from the beginning of time to the end of time; learn their obedience for every day of their life; but not only for this age, also for the age to come when righteousness will increase forever and ever. That is an amazing Spirit of knowledge that He acquired on this offering journey. It is certainly not talking about a bit of head knowledge here. This belongs to the capacity of the seven Spirits of God.

Jesus then says, 'Come to Me, all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you [talking about our connection to the fellowship of His offering and those seven wounding events] and learn from Me [meaning we can learn the obedience that He has learned for us], for I am gentle and lowly in heart, and you will find rest for your souls.' When we are led by the Holy Spirit on the pathway that Christ has pioneered for us, the grace of His resurrection life enables us to complete the works that He has already accomplished for us.

I will keep restating this point. We know all these points, but hopefully this is putting them into a framework for us in terms of how Christ is ministering the seven Spirits of God. By the Spirit, we find the rest that belongs to our obedience and also the refreshing that belongs to our fellowship with the Lord and with our brethren because the refreshing is in the presence of the Lord.

The sharp two-edged sword that proceeds from the mouth of Christ is the word of the cross. It is a double-edged sword because the cross is the full revelation of the salvation and judgement of God. On the cross, Jesus is not only learning our obedience, He also was learning and became fully acquainted with the knowledge of the judgement of God upon our disobedience and every potential disobedience. During the three hours of great darkness, Christ explored and exhausted

every alternative to the will of God. This is all part of the Spirit of knowledge. He took it all out into the sea of God's forgetfulness so that when He proclaimed that His work was finished, the only thing that was left was the rest and refreshing and blessing that belongs to sonship.

When the word of the cross is proclaimed through the messengers of Christ by the Holy Spirit, it is a polarising word because it provokes us to make a choice in response to the word. We heard yesterday that we cannot avoid the necessity and accountability of choice. When we choose to believe and obey the word that is proclaimed to us, it delivers us from the captivity that belongs to our religious projections, and it delivers us to the freedom and liberty that belongs to our sonship. At the same time, if we reject it... (which might be because we disagree with it or we are ambivalent to it. It is good to register that if we are ambivalent to the word, we are resisting the Holy Spirit and the Spirit of knowledge that the Lord is wanting to minister to us because He is wanting to reveal the nature of our obedience to us) ... If we reject it, the same word will deliver us to judgement and will cause us to stumble backward to be taken captive.

Now the final element (the seventh symbolic attribute of Christ as the glorified Son of Man) is summing it all up then in relation to His face. The seventh symbolic attribute is *His face which shines like the sun in its strength*. This attribute reveals the *Spirit of the fear of the Lord*. The fear of the Lord is the outcome of seeing the glory of God in the face of Jesus Christ. It is the outcome of knowing who God is. But also, as we are looking into the face of Jesus Christ, we are looking by the Spirit into a mirror, which is revealing the glory of whom we have been called and predestined to be as a son of God and a man in the image and likeness of God. We are then by the Spirit being conformed to that image. The outcome of looking into the face of Christ that way is the fear of the Lord.

The fear of the Lord is our appreciation of the sanctification of the Father, Son and Holy Spirit and the appreciation of whom He has called us to be. It is our respect for the holy ground that belongs to the fellowship of Yahweh, recognising that we have been invited to come and join that same fellowship. The fear of the Lord is expressed

through our obedience to His word and through the sanctification of our conversation and conduct as a son of God. It is important to understand the difference between the fear of the Lord that belongs to the seven Spirits of God which is an anointing - the outcome of illumination and looking into the face of Christ, and the fear of the Lord that belongs to the fallen heart of man, which is a very acute manifestation of the fear of death.

Adam is confessing as the Lord is walking through the garden, 'I heard the sound of You and I hid myself because I was afraid, because I was naked.' That is not the fear of the Lord that belongs to the seven Spirits of God. That is the innate and acute manifestation of the fear of death that belongs to a fallen man. When all the leaders and the rulers and all the mighty and powerful in the seventh world kingdom are saying, 'Hide us from the face of Him who sits on the throne and from the wrath of the Lamb', that is the fear of the Lord, but it is a manifestation of the fear of death, not the anointing of the seven Spirits of God. There is a very big distinction. The difference is the fruit. The fear of the Lord that is a manifestation of the fear of death causes us to hide ourselves from the Lord.

In contrast, the fear of the Lord that belongs to the seven Spirits of God motivates us to draw near to the Lord for the purpose of knowing Him and worshipping Him. One is causing us to hide, and one is compelling us to draw near and to draw near to worship. It is very notable then that when the Father takes His seat in the middle of the heavenly Jerusalem on the top of Mount Zion to initiate the time of the end, our expression before the throne of the Father is worship in the fear of the Lord. When the Father takes His seat, the apostolic administration of Christ and the worldwide presbytery on the 24 thrones will respond by falling down before the Father's throne to worship Him.

During the church age, the light that shines from the face of Christ, which is the light of the seven Spirits of the Lord, is revealed and ministered by the stars in the right hand of Christ. The seven Spirits are not the seven stars. There is a very big difference in distinction. The seven stars in the right hand of Christ are revealing and ministering the power of the seven Spirits of God

to us. And then as a lampstand church, we are reflecting and focusing that very same light of the seven Spirits of God as a ministry to one another in the household of God, and then also as a fellowship into the community of the world. This is the ministry of the seven Spirits of God as a light to the world. When the Father takes His seat and Christ stands up and begins to open the seals, we know that the seven Spirits of God are sent into all the earth.

I will leave it there for today. Hopefully that is helpful as an orientation. I know that was a very big overview and we will look forward to filling that out in the days ahead.