

REMEMBER THE HEIGHTS – PART I

Vic Hall, Presbytery Word for week commencing Sunday 05 January 2025

Transcription of recording, slightly edited

We will just relax a bit today. Mostly everything I need to say is in both the books. These are speaking notes so I can easily do it the easy way or the hard way. I can just sit here and read them to you, or I can speak to you what is in them. We will probably do a bit of each. The key point is that you can write notes, if I say particular points of emphasis, but you will not need to write down the content of what I am saying because I have written it down for you. These are speaking notes.

Last night we spoke with the young adults, and we did that from our 'Delivered to walk in the light of the glory'. It is an amplification out of 'Remember the Heights'. 'Remember the Heights' is again an orientation toward what we have been as a movement for the last 55 years since I have been proclaiming this kind of word content to you. There has been a huge volume of content with a lot of brethren walking with it. It has developed in content over the years, but it is its explanation or clarification I that I think I am talking about.

I was talking with some young families before I came down and checking with them. They are around the late 30's, early 40's and I was talking to them about the formation of us as a movement - what happened back 50 years ago. Whole groups of different believers and ministers from different denominations (everything from Catholic all the way through to Latter Rain, AOG, Pentecostal, Brethren, you name it), got together. Most of the ones I was speaking to had not registered it at all. Then I realised that they were all born into this church. They had often heard bits and pieces of it, but it had no framework, no context. It did not have much meaning for them.

In 2018 (I think it is about Book 7), I put a statement in on the history of things. I have

put that into here for you today and sharpened a couple of sentences here and there to make it make sense. It dawned on me that you would have to be about 70 to 72. How many 70, 72's do I have who were here when the word was being preached on lampstand 50 years ago? Can I see your hand? You were hearing that. Yes, I can see some up the back. There are just a few. Some of you were not. How many were in Brisbane at that time? You have to be 70 [now] for this to have been making an impact.

It was the whole conversation, the discussion that was in the ministers' fraternals all through Australia, right through to New Zealand. The biggest charismatic fellowship was in Brisbane. I actually started there; they came from all over. We went around the world preaching on Ephesian pattern [as] it was called then. I think it would be a good thing not to forget the name 'Ephesian pattern' at the start. We now speak 'lampstand churches'. I have all of this written in your notes. This all just documented for in a very summary way for us.

This year then we have been, by the Spirit, highlighting the difference between being *born again* and what is *regeneration*. Think of this. It is going to be very important. I was scribbling something down while Steve was talking here. I will say that to you to see I can get your attention as the Spirit was [speaking] through Tim and through Steve. We were singing that Scripture from the book of Revelation, 'He who has an ear'. Can I see how many have ears? Can I please see your hand? Please put your hands down. How many do not have ears? Put your hands up. Do not have ears? He [John] is not being metaphorical here. He is not saying, 'He who wants to listen'. That is not what he is saying. He is saying if you have these two things on the side of your head, you can actually *hear*

what the Spirit is saying to the church, if you want to. Do you hear what I am saying?

What we are saying to is not beyond your capacity to grasp. We will get it down to where it is simple again and deal with one point at a time. What is the message that He is preaching to you? [It was] a message we never understood. We were forbidden to understand it in the Latter Rain Movement; we were stopped hearing it. It was that sons of men could become sons of God. You are all here because you are believers — but who believes that - that you can be a *real* son of God?

If you grew up in the Reformed church (the Presbyterian church), you were not allowed to believe that. They did not believe that. In fact, Calvin said [that] anyone who believes that God is his Father is insane. That is what he said. If you actually really believe that God is really your Father and that you can be His son or daughter, you are *insane*. I am just quoting word for word what he wrote. He said, 'God is not your Father. I think I have said this here before when we are preaching on the gospel of sonship. He said, 'God is not your Father. There is an infinite gap between you and God. He cannot be your Father. That is just an allegory.'

How many believe that God is actually your Father and that He has given to you the divine nature? Jesus Christ Himself is the Forerunner. He was God, Yahweh Son, then son of God, and then Son of man. But then He did not become Son of man (this was all this year and the year before) through seven wounding events. (How many believe that?) He became Man in the image and likeness of God, and when He was raised from the dead, He was born a *second* time. He was born from the womb of the virgin, then He was born from the dead by resurrection and declared to be the Son of God with power. But He was also declared to be Man in the image and likeness of God - the prototype of who you are to become. How many believe

that? We have already sieved off about 2000 years of nonsense, if you come to believe that. You have to be insane to believe that. Come on, just stop and think about it. Unless something is birthed in your spirit, you are just on a planet lost in space somewhere with a lot of mind chatter until you drop dead. You came from nowhere; you go to nothing. I mean, your physical body as I was saying to the young adults last night, is only about a thousand meals. You know that. So why bother about your ashes? There is all this fuss about ashes going on. I had a big carry-on with that the other month in Brisbane. What is all that? You only have your teeth (even your second teeth. You had six or seven) and there is a little bit of your eye and a little bit of your grey matter.

Who are you? What are you? What are we without an illumination, without a message, without God communicating to you why you are here? This is all the big argument, and there are all of these different opinions (as we heard today), winds of doctrine. The Spirit is speaking to the churches and He is speaking this to the churches in our day, 'He who has an ear, let him hear. He who has an ear, you can hear.'

You are able to hear what the Spirit says to the churches through a messenger. He always sends messengers. I will not go any further with this. We could say it is *choice* then. Those enthusiastic Jews that stoned Stephen to death, remember his preaching to them? Did they hear what the Spirit was saying to the churches? Of course they did! Every last word of it they heard. Did they understand what he said? Of course they did! Every last word of it. What did it make them do? Gnash these things [teeth]. Gnash them. Grind their teeth and run on him. Drag him out and stone him to death. Of course they heard what he said! The problem is not hearing, because the word is clear. The question is *choice*. What are we going to do with what we hear? That is the question.

Has the word come? Has the word continued to come? Yes, it has continued to come. What does the Scripture say? Of course it has. 'Their sound has gone out into all the earth, and Their words to the end of the world.' Rom 10:18. God has been communicating. The whole of nature tells you God is there. What does your scientific community all tell you? 'There is no God' and [it] comes up with this ridiculous nonsensical rubbish. I was actually in the plane looking at ears. I am just a bit stuck with ears because I was stuck in the plane. I could see the chap in front who was much bigger than me in the plane. I had a whole hour and there was this head (this *big* head), and he had big ears. I was looking at the back of him and I was quite illuminated by the things that are made on the side of his head while I was looking at him, thinking, 'There is no way those things invented themselves.' He had a lovely big pair, and they did not invent themselves. They were facing to the front, so they were listening to the speaker. Of course, there is logic and reason in everything. God is all around us. His word is being spoken to us everywhere. He delights in making Himself known and He has made Himself known to you.

The problem we have is our *predisposition*. So that is what I am going to go after a little bit today - our predisposition. We have to unstop our ears. That is what the Bible says. We need to unstop them. We have ears, but we put things *in* our ears, so we do not hear. It does not even get into our brain. Now, those who listened to me in the NBS on the second session, I was talking about that. There is an illumination God has granted to me that is in my spirit that goes up, ticks through my brain, through my mind. My mind is not my brain. It goes from my mind through my brain; [from my] brain in my mouth; [from my] mouth through my tongue; and I am talking through the sound waves. It hits your ears, goes into your brain and then into your mind. Then it goes to your heart.

God has done all that. How many remember me spending about half an hour and saying that?

We are without excuse. It is all happening in this material world. In a community, there is a messenger word being proclaimed to you, and it is happening to you - going through the sound waves right now. I will play with that a little bit if I get time about water baptism and a few other things too, to say, how does all of this work for us?

We have to unstop our ears, and when I say 'ears', we have to do something about opening up our minds and our hearts. It is actually our *hearts*. Our mind is connected to our heart, but the actual will of you is in your spirit. Your identity is your spirit. Your identity is not your mind. The best expression of your soul is your mind. It is all in your notes. I have written it down for you here in the young adult notes. It is all there for you. The Scripture is clear about all of this. You have a choice; you have an identity; you are an accountable person.

You have to unstop your ears to your predisposition. I want to talk about baptism today. What is your predisposition about baptism? I spoke to it last night - water baptism, [but] I was not talking about *water baptism*; I was talking about *baptism*. I was thinking about it in my seat here. We have about 200 years of arguments in all of the churches beginning all the way through. But it was pretty settled before if you had the Catholic thing or went to Church of England. Baptism was quite easy for you then. It did not do anything for you (and for many now). You get a baby at whatever age it is. The priest takes it to a font. If you go to Singapore and walking around Singapore, go to the cathedral there - charismatic, evangelical, high church, low church, middle church, young adult, every single thing - creationists, the whole bit. That is downtown. They get evangelists out of Brisbane. I do not know who they are from the Anglican church. They

are doing healing meetings there. They do all kinds of things in the Singapore church. They have guided tours there. They are selling Church of England in Singapore. If you do not know anything about Church of England, go to Singapore and you can become Church of England there if you want.

I went on a guided tour. I have done it a few times. They have, at every piece of furniture in their cathedral, a brochure on what it means to the Church of England and to a Church of England member. If you start talking to your guide about it, they just go AWOL on you because they are a broad church. They are not quite sure what they believe. They are all Chinese anyway. They are talking to you in Singlish, and they are doing it the way that is their dialect of it. They are telling you it all and explaining it to you.

I love to get a little heap of the brochures from the font, and I bring them home. You had Geoffrey here for the Bible [School]. I brought some particularly home for him, to point out to him, because he knows nothing about history like that. 'I grew up here; I was 28 and doing all this stuff. What is the church doing?' 'Here is something from the font from Singapore and what does it tell you?' The priest takes the baby, and he sprinkles the baby in the name of the Father and in the name of the Son and in the name of the Holy Ghost and that child is baptised into the church - becomes a member of the Church of England - the one true church of God for all English Protestant people.

That is how you become a member of the church. Then the Wesleyans came along and left us all confused because they still kept sprinkling (in the name of the Father, Son, and Holy Ghost), babies, because they were out of the church of England. They began to preach something else too. [That is, if you get right into it, it is a bit hard to get very clear about it.] We will just move on to about 1860 to Spurgeon. He is a Calvinist too, and 65

percent of all Baptists today are Calvinists. They are preaching that there can be the base of where the Welsh revival began. Where Billy Graham and all of that were preaching you could actually have a 'blessed assurance' that Jesus was yours. You could actually know. What do you mean? I thought when they just said 'in the name of the Father, Son and Holy Ghost', it made me a member of the Church of England. The local squire rounds us all up from our village and we are going to war with France. So off you go, for God, king and country. Then they bless the weapons and bless you and out you go. Then you become a martyr when the other side (who went to their Calvinist or French church) they had (if we go back in history) that they were sprinkled and blessed.

By the way, Putin's crowd is doing that over in the Ukraine right now for all the Russian soldiers. They all go to heaven as martyrs. How many have heard all about that? Nothing has changed very much. That is even now. There are all these martyrs. Unfortunately, [they] are not going to heaven. The Ukrainians shoot the Russians; that is not getting them to heaven. It is not the quick exit to heaven. This is all based on this sprinkling thing and the Russian Orthodox and all of these things we have.

Now we are still predisposed in us as a movement with very, very large amounts of this kind of thinking. It is still all through us as groups, particularly up in my age group. Well, actually the group younger than me because I am the old age group now. I mean, up in the late 60's and up into the 70 crowd. This is all through us.

Let us unpack a little bit what baptism means to us now. What is baptism? What is born again? What is regeneration? We have been really labouring on regeneration all year. How many remember last year when I came down? Then I went back, and I was in Stanthorpe, the Sunshine Coast and came back toward Easter. At that time, we were

preaching on regeneration. Here you have these amazing statements on regeneration. How many believe what you sang there? You are all singing it, but you still have still a predisposition in there. Today I will unpack and say what it is and what it is not. You know pretty well, because I do a lot of cross-cultural ministering. Come with me to page 20, and we will just work off our notes here – ‘The Great Commission’.

I have already been here for nearly half an hour doing that. Is that okay with all of you? It is all in your notes. I am going to say it point blank, to your six- or seven-year-old - where you grapple with the big issues of life. Then you will have it. Let us see how we do with that. We will come back to dealing with that. I am going to talk to you about the correct baptismal formula that gives regeneration to your life. I am trying to be as clear as I can. The correct baptismal formula that gives regeneration to your life.

Now I am talking water baptism there. The Bible speaks of only one baptism. I will talk to you here right now what we have done. You can start from when early church fathers took baptism and destroyed it and made it a sacrament. When you get a baby, it is a sacrament, done by a priest and then that puts you in. But the point is, is it going to be important to us?

We have an *agape* and you do not have me and for years and years and years up until COVID, it was very important that the minister blesses the bread and the wine to you. You were still only half a step out of the Catholic church. Now, is it important who actually physically baptises you? Yes, it is. It is going to be important to you, so I am going to raise that with you right now. Whoever baptises you has to be connected to the fellowship of the Father, Son, and the Holy Spirit, because that is what He is connecting you to when He dips you in water. You are not being baptised into a formula.

I will come after this formula thing, because for about 200 years now, see if we can deal with this in our thinking. We have chucked out ‘baptism in the name’ We do not take it from the AOG now - in the ‘name of the Father, Son and Holy Ghost’ because we have chucked that out too. We are not arguing anymore over the formula of the words as if that puts you into the church, the body. Are you hearing what I am saying?

Then, what do we do? Do we nick off with the Salvation Army then, and a few other groups over in Europe they do not do any baptising at all? Or do we not have an *agape* meal either, because we note that Jesus, when He had His, they ate and they drank together? Yes, we do. We have to really come to grips with what we are doing. Are we just changing the formula or are we coming to grips with the Great Commission here to get it correct? I will use the word ‘formula’ just to jar you all - formula and sacrament? Is sacrament a formula? That is what it became, but there is no sacramental formula.

Nevertheless, there has to be a connection. We have to start to rethink our terms now. Let us just read off our notes here. I have unpacked it in the notes, and I will stop and highlight, and you can scribble beside your notes if you want.

When Christ sent His disciples into the world, (this is out of Mark 15), He said, ‘Go into all the world and preach the gospel to every individual baptising them [and He meant by water], ...baptising them into the name of the Father and of the Son and of the Holy Ghost.’ Everyone said, ‘Oh, well, that is baptism in water.’ For 2000 years, every time you say the word ‘baptism’, you are talking about water. You are talking about a priest who is discipling you or doing something with you in relation to a community, which is correct. It is not wrong that you are being connected to a community. But which community is that? It is the community of the Father, Son and Holy Spirit into the

Name. The Name means *that* community. For the community which is the kingdom of God is *God*. How many say 'yes' to that? Let us start at the start, because we are being made in the image and likeness of God.

God is a community or do some of you wonder still, if God is just a numerical one? Or are going to go with Origen - there is only God the Father and the Son are of the same substance, but He is everlastingly being born? He looks like one of those tikis you have in New Zealand on the totem pole. You have the one up here and from his loins is everlastingly being born the son. He called it 'everlasting generation'. That is not what it is. He never understood that Yahweh's Son was Yahweh's Son before He was the *Son* of God. He never understood emptying. All of these problems we have are around the Godhead model.

He [Jesus] said, 'All power is given under Me in heaven and earth.' He said, 'Go and make disciples of all nations.' Now He is talking to the 12 there; He is talking to the foundation of a presbytery. He is not just talking to the Jewish nation because the 12 did not go everywhere. They stayed in Jerusalem. Paul was the one who was sent to the Gentiles.

In fact, Paul said, Peter and that lot, they were there, almost up until AD 87. And Paul is down doing lampstand churches somewhere around about AD 40 to AD 44. (Everyone flexes around all of that.) He is doing all that, and he is coming back to Jerusalem and reporting on his missionary journeys - what great things God has done for the Gentiles. He is establishing these lampstand churches all over the western world. The centre point, the last point is Asia - the third missionary journey out of Ephesus to all Asia. Then John writes to those churches [I think myself about AD 79, somewhere in that vicinity, a bit earlier than others have first thought], and it goes anywhere over 20 years. If you look at some elements there, it looks like about anywhere up to 84, 85. Some put it low; some

even stretch it right through to AD 100. That is really pushing it hard.

Christ is writing to the seven churches or lampstand churches in Asia. They have connections already before them over there up into Europe, over into Rome and all of these other places. Peter then goes over to the east (over to Babylon), and there he is establishing. He takes with him, [it is] very hard to put a number on it, but we think that at least maybe 100,000 Christians went from Jerusalem with him and probably James. I do not think James was what that Ebionite Josephus said happened of him. He was saying that James was the alternate Messiah that he was more the Messiah than Jesus. He [Josephus] was pretty against Jesus, actually. [There is] so much evangelical writings based on the history by Josephus. I think that when you read the book of James, I think Jerusalem has gone. He is writing to the churches scattered abroad like Peter is, and they are connecting east and west. All the churches are being connected in lampstand churches. I have written all this for you in your notes here.

Everything now is Jew and Gentile in one body. That is about AD 65 and onward, down there in Babylon and in the hills of Judea and down at Antioch and all around. There is this moving group of presbyteries walking in first love.

Let us read our notes then. When Christ sent His disciples into all the world (the world that included both Jew and Gentile), that has us now up to AD 65. We have the 12 apostles (whatever is left of them), and they are all into all the world now too - preaching to Jew and Gentile - preaching the gospel to every person. He sent them forth as a presbytery within which the Spirit of Christ resided - the Spirit of Christ Himself. Now we are talking, not the *Holy Spirit*, we are talking about the *Spirit of Christ*. I will stop for a little moment here and talk about the Spirit of Christ.

When you see the Sower, that is Christ going out to sow, what is the seed that He is sowing? The word, yes. But what is the word? He is the Word. He is sowing His own Spirit. Just think for a moment — it is the Spirit of Christ. We dealt with this last night with the young adults in your book. The Father sends forth the Spirit of His Son into your hearts, enabling you to be born again and cry out 'Daddy, Daddy!' That is the Spirit.

Particularly in Romans, He is very clear in defining the Spirit of the Father, the Spirit of the Son, the Holy Spirit, and then seven Spirits. Seven spirits is the sum of all. The 'seven' just means the fullness of the Spirit who God is as Father, Son and Holy Spirit in three identities - the sum of all diversity. The kingdom of God. We start with God; start with Yahweh *Elohim*. Yahweh is the unity; *Elohim* is the diversity. Between those two names is the word I AM. I AM one; I AM three; I AM Spirit - all of those things are there. I wrote a book on that I do not know how many years ago. I do not know where it is now. I do not even have a copy of it now.

We are looking here at very basic things. You go into all the world and you do this. The Seed then is the Spirit of Christ - the One who makes that Seed conceive ... just think of the seed. Now this is what Peter writes, and theologians are pretty well all agreed out of 1 Peter 1, that this is what happens. The seed is Christ, the Spirit of Christ, but the *conceiving* action where that seed conceives is conceived in your heart, making you a son of God, is the work of the Holy Spirit. The source of it is the Father. He laid it down to the Son, and all the names were given to Him. He is the Seed - the Seed then by the word proclaimed to you by a messenger which is coming. The Word is Christ and through the messenger, lodges all the way through you from your ear; you hear it into your heart; then right there into your spirit and then the Holy Spirit enables the conception.

Now that actually happened in the womb of the virgin Mary. The Father overshadowed; there is the Seed. The Seed is Christ - the person, the identity, Yahweh's son, son of God, there. The Holy Spirit then enabled the conception. It joined to the egg in the womb of the virgin Mary and what came forth was the Son of God who was on a journey to become Son of Man; but He is son of David and son of Abraham in the flesh. Abraham has replaced Adam because of his faith. It is not back to Noah, the line of sons of God by faith — that is what they called themselves. Still of Adam; and Abram is still of Adam, but he now is the father through David down that line of Christ.

Have you got the seed now? What is the seed? The Spirit of the Son. That is the word, the word. The word means that which is articulated; that which is proclaiming to you the prophecy - foretelling who you will be. That word is absolutely essential to procreation. Even here it is the same. A man and a woman get married, and then the seed of one and the egg of the other. There is a prophecy happening, isn't there? There is a word in here. I look around at all of you and I run my eyes over you and look at you all and I can say, 'That kid belongs to that family; that old person belongs to that older, older person.' You see what I mean? You can see that. It is the word. There is a word in all this. It is prophesying and here is the fruit of it. The fruit of it is the reality, the identity.

The word is producing sons and daughters of men who are now being made in the image and likeness of God by being joined to a fellowship of regeneration - not new birth. You are born again. That is what we dealt with last night. You are born again and there are three things. Do not start dividing that up into regeneration. The very first thing Jesus says, (and you have these little, what I call 'bright spots' - sermon notes of the apostle John) and all the way through, he has the same pattern with nearly every little story. He

has Jesus saying it; he has someone being addressed; he has the apostles' quandary; he has the unbelieving crowd one way or another - the Jews, the Pharisees, the Sadducees; and then you have the multitude. So he has these little lessons all saying the same thing or claiming the same message all the way through, till Christ is crucified. It is what John does.

He talks to Nicodemus in chapter two. He picks on the top theologian of the whole nation. He brings a word to him; that man receives, and it converts him. Nicodemus is there with Joseph Arimathea. He is the one who is wrapping Jesus' body. He no doubt comes into the church and receives the baptism of the Spirit on the day of Pentecost. I am pretty sure of that. Would you agree that probably happened? If you are wrapping the body of Jesus, you are not going to miss the day of Pentecost, surely. Do you see the point?

That is back in chapter one. He comes by night and says, 'Teacher, we know You are sent from God. We know You are sent. We know You are sent from God. What do You say?' 'Except one is born again, he cannot see the kingdom.' Now there has to be an illumination. He said, 'One is born of water.' Nicodemus said, 'Oh, You mean how can someone go a second time into his mother's belly?' He is not talking about his mother's belly; he is talking about another...and we know all about that. That is born again.

Now that is what we were talking about. When we are talking about baptism, the one baptism has two elements. We will say it to you again and we will read our notes here. The one baptism has two elements. That is the baptism that the *Father* does. Now this is where history has confused us straight away thinking baptism; thinking water. They have confused the baptising that the Father does with the baptising that I will just say an elder does.

It is part of the one baptism, but there is part A and there is part B. Part B has nothing to do with being born again. Part A has to do with being born again. With part B, elders are not baptising people who are not born again. Is there a 'yes' to that? Now you all knew that. Because we have waffled around all of that and we have all agreed [some of you are 70, 80 and younger], of course there is still a conflict in our congregation. A lot of people still think you can go to heaven because you were sprinkled in the Presbyterian church as a baby. I get up and I keep saying, 'No one goes to heaven who is not born again.' Do you agree with that?

Let us see if you have still some of that predisposition stuck in you, because it is still there with many of us. We have to purge out some old leaven, because it is leaven. As Jesus said, 'No one drinking new wine...' What does He say about the old one? 'Oh, the old one is better. Well, no one puts a bit of new cloth on an old garment. What happens to the old? It just tears it.'

Now with our mergers, we just keep living with cultures and I am going to talk to you: Is your culture torn? Are you drinking the really old wine? Here I am preaching new wine to you. This is the AD 33.5 Vintage. This is the one Jesus said He would drink with us new in the kingdom. Do you have some BC vintages still with you? That is what I am saying. The Scripture through the parables is very clear that you have to deal with your predisposition, or you cannot receive what is coming new. This is new wine. He wants the new wine to go in your vessel and it has to age with you. That means at the end. How old are you here? 30, 31 (you knew him since he was a baby)? The time you get whenever it is, God knows, to do with when the Father takes His seat and all the rest of it, then we would like to see the new wine that you are getting today, quite a good vintage by then. You are the new wine skin. We are supposed to be a wineskin of new wine, and if you put

it into old wineskins, what happens to the old wineskin? It is a pretty ugly sight. All around BCF it is.

There are things getting torn apart; things splitting open because we are not dealing with our predisposition. We have the old Offiler days, too. Baptism. We never understood back there. Let us talk about baptism in the most simple terms. The body of Christ is the element into which the Father is baptising you as He is birthing you as His son, which is *birthing* you with the Spirit of the Son as He is sending forth the Spirit of the Son into your heart and the Son is crying out, 'Daddy, Daddy!'

Galatians says in chapter four that He sends forth the Spirit of the Son into your heart and the Son is crying out as He comes into your heart and is being as the Seed, gestated or being born in you. Conceived, the conception. So as Christ, the Seed comes, He is a living seed. This is what happened. He came. He came, Yahweh's Son, Son of Yahweh, into the womb of the virgin, into the heart and womb of the virgin Mary, crying out, 'Abba Father!' Shouting it. Do you think that Mary heard that? That is the base of a song. [He] came into that womb. That is amazing. He comes into your heart the same way crying, 'Abba, Father!' That is 'Daddy, Daddy!' He is saying, I am the Father's Son - the Seed coming into your heart. I am being conceived in your heart so that you can become a son of God.

What does Romans 8 tell you? The same writer says we get the same adoption; we get the same right to the divine nature. The divine nature is the Spirit of the Son. Then you receive the adoption whereby we cry out, 'Abba, Father!' Join the same author, he is writing to the Galatians here, and he is writing to the Romans there, talking about the same thing, crying, 'Abba, Father!'

Now that is called a baptism. Think this: born and baptised. Is it a baptismal regeneration? yes; by water? No. By the Father. I was born

again (my mother and father did not know it), but I was born again of the divine nature when I was conceived in my mother's womb. My parents never knew that back there. You did not know that till just recently. How many of you believe that?

Remember when I introduced that in Brisbane there in the presbytery back in about 02, 03. I have been saying it for I think centuries, because I am very old but for a long, long time anyway. It was time to dig my heels in on this one. Wow, was there fury? Was there rage at this? No, we cannot have that. Salvation is in the church. I still remember my mother's dilemma. We are of Jewish extraction. It is not so hard for me to believe any of this, because we believe that when you circumcised a baby, eight days from its birth, it was given the resurrection - the right to a resurrection body. That is what Jews believe. How many Jews are here that didn't know that? That is what we believe. It was not hard for me to think that straight away.

The book of Ecclesiastes is quite clear. It talks about the stillborn. The stillborn goes to heaven, according to Ecclesiastes 5, quite clear, if it has been circumcised and has godly parents (?). Solomon is writing this. It talks about the one who dies that never sees the light of day. It is part of a family (or compared with a family) where there is a bloke who is wealthy and has a dozen kids and half a dozen wives. He has vineyards and flocks, and he dies the suicide's death. It said that the stillborn is better off than him because it came in darkness and went out in darkness. That means that no one knew what its name was; but it still went to God because it came from godly parents.

Sadly, for the wicked, they are turned into hell with all nations that forget God. Those little identities that go into hell with their parents are not suffering in hell. Think of that, they are not being punished in hell. They are just not with God. Then they are a

voice of conscience against their parents. 'I belong to God. He gave me to you for *Him* because the fruit of the womb was *His* reward. So why am I here?' The Father is extremely angry because He gave the right to every family to have the children, to keep the children and to rear them and take them away from Him however they want.

If you come to my house and there is a blinding blizzard outside or something like that and you have a car full of babies and kiddies, and I say, 'Please stay the night; do not go on the roads; the wind is blowing at 150 miles an hour; there is ice and snow, and the cliff is just beside my house.' You say, 'No, I am going home. I am taking my kids with me; they belong to me.' You are into the car; out you go, you whip around the corner, off the road, and all the kids are killed. I am the grandfather. They are lost to me. That is how God feels. He gave them to them. They were passed on to them. You are getting the feeling here.

Now here we are in the garden of Eden and let us say all outside is fire and the ground is very thin, so do not go out there. Stay here in Eden. Stay in the family here. Eden is the house of God. You have the garden of Eden and you have this Eden area. This is where we stay. 'No, no, I am going out.' 'But it is all fire and volcanoes and all this stuff out there.' 'No, I am taking my kids out there.' They go out and they all run up onto the ground and the ground opens up, and they fall down into fire, and they perish. Is it God's fault because the kids all fell into fire? No, God is very angry at this.

We are looking here at family accountability now. But with a lot of people, it is always, always God's fault. They go and do all of this stuff; they destroy that. They take them out; they have them running and playing. It is like New Zealand on the edge of the geyser. There are signs up everywhere: 'Do not play here.' In they go and they vanish. The ground cracks from under them. That is how our life

is in this world. There is a pathway; there is a highway. No lion goes on it, and we walk on that pathway.

Getting back to baptism. Are you getting the concept now that you are born and then the Father placing you into the body? He puts sons of God in the body of Christ. We are all sons of God (that is what we read last night), because we were all baptised by the Father. Corinthians tells you that. He is the One who puts you into Christ. He does that when you are born again. He did that to me when I was in my mother's womb. If I had perished then... I nearly did. I was born very preemie and I had chest troubles for years. It was not until I was five years old that I grew out of those problems. I was part of the new game where they had those humidicribs. I was born here in downtown Sydney. I was in a humidicrib there and I was there for quite a long time. That is nearly 81 years ago. That is quite a while. I was part of that technology. So I am here today.

I struggled as a little baby. I struggled a lot and had a lot of chest problems, and I was always under sheets, and they were putting hot eucalyptus in water. That is how I had my first torch. They would say, 'Vicky, now you breathe in; breathe it. I did not like breathing it. I had to breathe it, so I could breathe. I did not have asthma. Then I would be on a train, a steam train to Bethshan with Mum. We would go away. They would send us off for these holidays which I loved - off up to recoup at Bethshan - some kind of a Christian recovery place up near Newcastle somewhere. The Tuggerah Lakes are there. I used to be chugged up and down there, until I was five. Then at five, I suddenly clicked out of it and became a genuine, naughty little carnal boy. I got on with life then. Here I am today. Anyway, I had the divine nature and did not know that.

We were all being dragged around when all of these new evangelists would come to town preaching the gospel and threatening us with

hell. We kids did not want to go to hell at the age of five. I was a naughty boy. I told you I was a naughty boy. I used to throw rocks at the neighbour kids. I did not swear much. I used to tell lies too. I used to really worry about lies. I will tell the story about the most famous lie I ever told, because I burned some stables out. I lit the grass across the creek at the age of four. It was a westerly wind, and the wind was so strong. The grass was this high and flames and I would be dared by Pemmo, the kid up the road - four-year-olds - just living by that river over there; near the airport. Away it went and then the horses; and those two little boys were seen vanishing up the hill. I still remember the matches, the power of matches, at the age of four. And then Pemmo said (as we are sitting on this side of the creek and there were all the horses there in the grass), he said, 'I dare you.' 'Do not dare me.' 'You are a sissy.' 'I am not a sissy.' 'I dare you. Nah, you are a sissy.' 'Nah, I am not a sissy.' 'I dare you. Go and see if you can do it.' That is a four-year-old's first. Maybe that is what made me a preacher - I saw fire! Yeah! Woof! Up she went!

Next thing, the horses are rearing in the stables; people are running everywhere; the fire is breaking; two little boys are seen vanishing into the gates on the edge of this - all the way down there - down there in Burwood at Enfield. The police came. They first went to Pemmo's house and Pemmo said, 'Vicky lit the fire.' My father was just home from work, and I can still remember. Here I am; I am about four. I am just talking about kids here, and I have two minutes. Do you want to hear this story? You do, don't you? All right. I am talking about kids and the divine nature. I have the divine nature; I just burnt the stables down. They did save all the horses though.

Anyway, the two policemen came down and dad has just arrived home. It is just before tea. I had these most beautiful big eyes and a round face and I would look up and charm

anybody. There I was. They came in and they said, 'The Pemberton family said that you were the one that lit the fire.' 'Oh,' I said. By the way, my mother taught me to lie. She did not know she had, so I am just telling you something here; when I was three, with long-term memory. I will tell you about that too. She said Vicky, 'Do not go out through the back gate or they will get you.' Well, who were 'they'? She was pregnant and she was vomiting, and I was playing. What else do you do when Joey's at school? I am down the back and there is the gate. I am three and a half, nearly four. I opened the gate and look out, see if I can see 'them', who are going to get me. Of course, the bush is out there, which is probably tall weeds and there are blackberries there, up here. They are in there somewhere. I went out through the gate and jumped back in again. No, they got me. I saw mother up there again and she is hanging out the washing. She looked very sick again. I duck out again. No, 'they' there. There is this bunch of weeds, that was a 'hundred miles away' and I dashed out, halfway right, dashed back. They still did not get me. I thought, mummy is lying. There is no 'they' here.

That is little, tiny kids. I still remember it at my age. I ran around the bush. By the way, there were blackberries there; around the bush, then over to the edge and there were horses there and then there was the creek. My mother did not want me down in the creek. Here I am now, four, and I have been down with Pemmo to the creek. I have got past all of this now. I am safe and chasing horses and doing all this. I looked up at these cops and I said, 'Nah, it was not me. Pemmo did it.' I was studying my father's face the whole time I said that. My father looked down and I recognised that it pleased my father to believe me. I thought, 'Hmm, it pleases dad to believe me.' I proved it. Mother taught me to lie; now dad is happy. I am telling a lie. I do not know, but does he really think I did it or Pemmo did it? He says, 'No, if he says he did not do it, he did not do it.'

He was very adamant with the cops. The cops went home and told Pemmo's parents that. 'No, Vicky did not do it. Vicky said and his father said he does not tell lies.' Well, I am really gloating now. Of course, Pemmo's dad took to him with a razor strap. Do you belt your kids with a razor strap? They do not have razor straps now. How many know what a razor strap is? Well, some of you do. How many young people know what a razor strap is? You shave this. Just a razor strap. He got a hiding. He was no longer my friend. He never talked to me again. Well, he did, but he was not my friend anymore.

I nearly went to jail, didn't I? Anyway, the next day I decided (because I was very active), that it was time for me to build a bear trap. My dad said I was not to dig any holes outside the back gate. I was not to do it. I thought, 'no'. Outside the back gate. How do you catch bears? You catch them when they come in and out of the gate. That is where bears are going to go. They are going to go through the gate. I decided to dig a bear trap where you step through the gate. I had the mattock, and you imagine a four-year-old digging a bear thing this deep, deep enough for a bear. I found some branches to put over it. Dad again raced home from work, and he had to go out through the back gate, and he swung over the back gate, went straight down and he sprained his ankle on the branches. He was a bit tired, and he was pretty cranky. My dad was reasonably volatile. He came and asked, 'Who dug the bear pit?' I thought lying worked very well yesterday; let us see how it goes today. 'Joey did it.' He looked down at me with that same look that he looked at the cops with. I thought, hmm. He grabbed me with one hand. When my father gave you a hiding, you got a hiding. He definitely used a cane or a strap. He talked while he and we ran. But he hung on to us. It was like wheels within wheels. We made him giddy. We went, 'I told you ...!' I reckon he got even with me for, not to tell lies, for lying to the cops. I think he

got even with me. By the end of that flogging, I never told any more lies. I cannot remember that I did from four till now. Lying was out and a good strapping did it. It got me on board with the divine nature. That is an interesting story, and it is 10 past, and it is time for you all. Now please do not *agape* on that subject.