

THE IMPORTANCE OF THE HOLY SPIRIT – PART 2

Vic Hall, Presbytery Word for week commencing Sunday 9 February 2025
Transcription of recording, slightly edited

Good morning, everyone. I am going to continue from where I was yesterday, looking at the place of the Holy Spirit in our lives. I will make a statement that I may not get time to qualify in but talking about you and your spirit. Let us look here at the very start. I will be continuing, leaving Pete to do the overlap. I am still looking at the parts of the puzzle, putting the bits together.

The importance of the Holy Spirit to you - can I start there? The importance of the Holy Spirit to you. Your spirit is your identity, that is you - not your mind. Your mind is soul. Your mind is an interpreter (or a servant) to your spirit. The knowledge of yourself and the knowledge of everything (not the interpretation of it through your mind), but who you are (what you are) that remains in darkness unless the Holy Spirit is illuminating your spirit.

For eternity in fact, we are actually so created and so designed by God that you are a temple of the Holy Spirit. You always were. That was always God's plan that you would be a temple for the Holy Spirit. Therefore, that connection between the Holy Spirit and your spirit is essential to your eternal expression and knowledge. Your mind or your soul then serves that in terms of the unique expression of who you are as an individual. The Psalmist said, 'My soul cleaves to the dust.' Psa 119:25. That is the mind cleaving to the five senses and if your whole interpretation of everything is from what you know from your five senses ... (In fact, they tell me there are more than five. Someone said the other day there were 21 senses. I do not know how many. I think I might be missing a few. You might have a few more than me.) There are so many different ways that the physical body then is able to connect to the material world and then feeds that information to the brain; the brain to the mind; and then the mind to the spirit. I spoke on that.

That is amazing how I am speaking. It is communicating from my spirit, through my mind, through my voice, through my brain, voice, and then across the airwaves and then into your ears, and then into your brain, into your mind, then down into your spirit. It is amazing how these two dimensions are connected. God does use that. But also, the same point is quite clear, that through a procreative act we receive an eternal spirit. We do not disassociate these elements. That is why marriage is such a holy thing, because we are getting eternal identities from a physical action. These things are all together; but let us keep the thing in order here. If our soul is 'cleaving to the dust', that literally means our physical, sensual apprehension (the word called sensual – that is the senses), and then beyond the senses, it speaks of devilish. You go then to the devilish, the sensual. But Paul kept speaking about his spirit. 'My conscience bears witness in the Holy Ghost.' Rom 9:1. There is a knowing there.

There is something that the illuminated have. Something that I have, that you may or may not have. The capacity (or the ability) is there by the Holy Spirit if He is Lord, but if He is not Lord and you are dominated by the machinations of mind chatter, you will not know the difference. 'Your soul cleaves to the dust.' Your spirit is in darkness.

When your spirit is in light (the spirit is the eye - the eye of your heart), the Lord wants us to walk by that kind of illumination here today. You need the Holy Spirit within you so that your conscience bears witness. If the Holy Spirit is in you and you are spiritual ... (We will not probably get that far today. I have to keep an eye on that clock up there.) To become spiritual ... some of the other brethren will have to pick up. I have already done all this in other blocks; but you need to become spiritual by the Holy Spirit. Pete

began to touch that toward the end of what he was sharing yesterday.

I want to talk now today about prayer, because I do not think we have any understanding about prayer. When I pray in the Spirit, my spirit prays. Without further ado (that is important what I said), we will go to the Scriptures, and I am going to read four Scriptures. Come to Romans 8 - we have the adoption there. In Romans 8 verse 15: the Spirit of adoption. That is the Spirit of God who gives us that ability.

Note everywhere else you look through the book of Romans, there are three elements where the Spirit of God is used as a term, and that word is *pneuma*. Everywhere else you look - 'those who walk in the Spirit', 'there is no condemnation in Christ to those who walk after the Spirit'. That is the person of the Holy Spirit. You go all through, and you can look and see yourself. Most references refer to the person of the Holy Spirit.

Let us look at verse 18. 'For I consider that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope [and He subjected it in hope for a revealing of you as sons of God]; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.' Isn't that an astonishing statement? How much that needs unpacking. Keep this in view, 'waiting for your revealing'. 'For we know that the whole of creation groans and labours with birth pangs together until now.' There are birth pangs; a birth pang is a travail. I am going to talk about these two words here. One will be 'travail' and the other one is 'intercession'.

I will stay with this, but we are looking at travail. Travail is 'to bring forth something'.

We know what travail is. 'Not only that, but we also who have the firstfruits of the Spirit ... [Now that is the Spirit of adoption there] ... we who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption [That is the second dimension of the adoption] which is the redemption of the body [which makes our body spiritual - a spiritual body]. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance [Keyword: wait for it with *perseverance*]. Likewise [while we are waiting and groaning and travailing and the sufferings of the present era are upon us], the Spirit helps in our weaknesses [You could say helps us in our weaknesses]. For we do not know what we should pray for as we ought...'

We do not know what to pray for and you do not know what to pray for unless the Spirit enables you to pray. Now there are two dimensions of prayer here: one with an illumination from the Spirit that tells you what you should be praying for, which will be after the will of God; the other one is when you are praying in the Spirit - praying in tongues and you do not know what you are praying for. The brain is tuned out, but the Spirit is tuned in. It is an amazing thought. So that should get your mind chatter back a bit. It is nearly useless. When it comes to praying in the Spirit, we do not know what to pray for. When we are praying, let us not be too clever about how smart we are about what we are praying for, because 'we do not know what to pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.' Rom 8:18-26.

There is an intercession here. You have a travail and now you have an intercession. I will define each of these words as we go. With groanings which we of ourselves

naturally cannot utter. He is talking here about praying in tongues. He is talking about an intercession. He is talking about an articulation. An intercession is an articulation with groanings. The groanings now is a travail. You have the travail of mortality, the travail of creation. You have all these different elements. We need to put them on a list now and not get them all mixed up; but they are all connected. Most of our praying is about our groanings because of our mortality. We have to move up a stage to another kind of groaning, which is a travail. Now we have to go up to an intercession here. This is what prayer is.

I want to comment. Thank you here from Melbourne that we get the prayer letter every week in our prayer group it is read. All our prayer groups out there, we read it. Let us talk a bit more about prayer here today - praying in the Spirit.

'The Spirit makes intercession for the saints according to the will of God. And we know [when this is happening] that all things work together for good to those who love God, to those who are called [Here is your calling again; we are back to calling] according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the Firstborn among many brethren. And whom He predestined, them He also called; whom He called, He justified; and whom He justified, them He also glorified.' Rom 8:27-30.

We will just go back a little bit again. 'The Spirit Himself makes intercession [verse 26], with groanings which cannot be uttered. Now He who searches the hearts... [that is Christ - the Spirit of Christ. That is Christ Himself. He searches your heart] ... knows what the mind of the Spirit is, for He is making intercession for the saints according to the will of God the Father.'

You have the Spirit and Christ interceding and praying to the Father so that His will be done in your life. This is the package (or the

context) for prayer. In every prayer meeting, there should be a minimum of four: you, the Spirit, Christ and the Father listening to the prayer. Then we extend that there where we are praying for one another. Let us look at the content of a prayer meeting where we each one then are joining this intercession and praying according to the will of God.

Now let us read three more Scriptures on this. Come back now to Genesis 28:10-11. We will look at this place of prayer. We have Jacob when he leaves and he alights on a certain place. He puts his head on a stone. 'He lay down to sleep. Then he dreamed, and behold a ladder was set up on the earth.' God has set a ladder (or a stairway or a staircase) upon the earth. It is here - right here now. There is a ladder which is an access to heaven; a ladder on the earth. Verses 12-13: 'Its top reached to heaven; and the angels of God [that is the *aggelos* of God] were ascending and descending on it. And behold, the Lord stood above it and said: "I am the Lord God of Abraham... [He is saying that here today] ... I am the Lord God of Abraham ...' Who is the Lord God of Abraham? We know that is Christ above the ladder. That is His administration. '...your father, the God of Isaac; the land on which you lie I will give to you and to your descendants'." He is making now a covenant with Jacob - His Covenant with him.

Then we will go through there to verse 16: 'Then Jacob awoke from his sleep and said, "Surely the Lord is in this place, and I did not know it".' Now note he called this place Bethel - the house of God. 'The Lord is in this place.' The place where there is a ladder from earth to heaven where He stands; and right now, He is seated above the top of it. There is an *aggelos*, there is a presbytery where there is an ascending and descending. By the way, He is the ladder upon the Son of Man.

Verses 17 -18: 'Then Jacob rose in the morning, ...and he was afraid [this is good fear, the fear of God], and said, "How

awesome is this place!” How awesome today is *this* place, where we have this ascending and descending happening right now. “This is none other than the house of God.” [That is where we are. This is the church that Christ is building.] “This is the gate of heaven”. Then Jacob rose early in the morning, took the stone that he had put at his head, and he made a pillar and poured oil on it.’ We will not go there. Gen 28:10-18.

Now come with me to Psalm 27. We will read another verse here. We will begin to call this place ‘the secret place’ - the secret place of the stairs or the secret place of the ladder. This is a secret place, and you only know what this is all about by an illumination: the secret place. Now it says this (and we used to sing this), ‘The Lord is my light and my salvation.’ And then he [David] said in verse 4, ‘The one thing [or the only thing] I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord...’

This is where you see Him [the Lord]. This is where the illumination is. By the way, seeing Him or knowing Him is by the *fear* of the Lord. We appreciate who He is by that meaning of that word ‘fear’. That word fear there is not ‘phobia’. That word fear there is ‘respect’. It is by knowing Him that we respect and worship and meet Him in awe. Not a phobic fear, but a respectful fear. ‘...to behold the beauty of the Lord and to inquire in His temple...’ This is the point where we are inquiring with this word today. It is an inquiry. That is the word being proclaimed ‘...to inquire in His temple. For in the time of trouble, He shall hide you in His pavilion; in the secret place of His tabernacle...’ That is His house. There is a pavilion, a secret place, a place of protection, a tower, is a pavilion. ‘In the secret place of His tabernacle He shall hide me; He shall set me on high upon a rock.’ That is what we are looking at here.

Now come to Song of Solomon chapter 2 and this is the place of the bride. We are the bride of Christ as well. Verses 14 to 17. He is talking to the bride of Christ. This is Christ speaking to us today. ‘O, My dove, in the clefts of the rock... [Now this directly connects straight away to Psalm 27. Can you see that?] ... in the secret place of the stairs.’ That is the best translation of that, not ‘cliffs’. In the secret place means the ‘stairways to your protection’. ‘...let Me see your face, let Me hear your voice; for your voice is sweet and your face is lovely.’

He is saying to you here in the church, ‘I have come to meet you face-to-face and eye-to-eye. Let Me see your face for I am the reflection (Christ is saying to you) of what you should look like.’ That is what He was saying to Peter in the house of Caiaphas when they met eye-to-eye. ‘Let Me see your face.’ To the men He is saying, ‘Get the veil off.’ To the women He is saying, ‘Be properly attired so we can meet face-to-face - you as sons and daughters of God. That is meeting Christ. We will stop there. Now we will go to Matthew chapter 6.

This connects you now to our prayer meeting and your own personal prayer life. Now Jesus said this. Matthew 6 verse 6: ‘But when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place.’ When I was a teenager, I used to go into my bedroom and shut my door so that I could pray to the Father. Then I said, ‘So where is the secret place in my room?’ There was a cupboard. I jumped into the cupboard and shut it. That is not the secret place. The secret place is the secret place of the stairs. This whole dimension we are talking about - where the ladder is between earth and heaven. Before you go to your personal prayer meeting, you had better come to the corporate prayer meeting. For that is where His tabernacle is, where we are in a fellowship together with the ascending and descending upon the Son of Man.

Now we see that... (I will read this verse first), ...we see that in Acts 2. I will go to where they 'continued steadfastly (the church) in the apostles' doctrine, fellowship, breaking of bread, and prayer meetings.' These are foundational to our program. Every Friday morning, there is that secret place of prayer where we are learning to pray, as we shall see how the Spirit prays and how the Son prays, because we are praying to the Father. He said, 'When you pray, you go into your room. Pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. And when you pray, do not use vain repetitions [that is mind chatter], as the heathen do. For they think they are heard through many words.' Mat 6:6-7.

Do not forget that we are not invocational now when it comes to the name, which is the same thing. Nor are we invocational when it comes to praying because that is a sacramental kind of praying - vain repetitions. That is how the pharaohs work with incantations. Our baptism is not an incantation. An invocation for most people is an incantation. It is all part of sacramentalism. The pharaohs used that and wrote their curses on them because they thought that through the words (through the sound), it brought the power of a curse or the power of a blessing. We are not tied to that; we are not part of that. We use our voice for a communication, but there needs to be a secret place where there is an illumination. It is in that secret place of the stairs where you meet the Father through the Son face-to-face, and you receive the reflection to your spirit of who you are and what your name is. Are you hearing me? That is how I first began here today.

Without the Holy Spirit, and then Him connecting you to the Spirit of Christ, and the Son to the Father, you have no idea as to who you are. Now with this in mind (and we have already read those Scriptures), I will

now read my notes to you as I continue from yesterday. These are handwritten notes here.

Now point by point. You can write these down if you want to. These will be upgrading your present notes as always as from our Sydney/Bowral time together. We had that set of notes and now those have been upgraded to these. I have sent them through to you Tim, so they are available there as well. By Easter, your set will be not redundant but upgraded to where we are here - what we are speaking. That is the nature of present truth. I work every day basically only on the day what the Spirit says to me for that day. That is how I journey, and that is how I keep walking. People say, 'Is that not a little bit mind chatter for you? Do you think, what are you going to preach on today? I do not know till tomorrow morning.' I have written all the books and here we go - not doing it. And I have never done otherwise. Is that a stretch? Not at all. Not for me it isn't, because that is the nature of my walk. That is the nature of my rest. It is the nature of how the Lord meets me. He meets other brethren as they teach in another way. He meets me this way. Morning by morning He opens my ear. He said something else to me this morning too and we will see whether we get to it or not here. But just about... (He did not say I had to speak it yet) ...about what is happening here.

Now the Holy Spirit. Let us look at this. This is my heading, my major point. I will come to my point. The Holy Spirit is the source and capacity for prayer, and we will put it this way: the Holy Spirit is the source and capacity through intercession and travail of prayer. That is a rather thick and difficult heading, but the capacity of prayer is intercession and travail. Can I say it again? Let us get my heading right because that is what I am going to now expand for two whole pages. I will say it again: 'The Holy Spirit is the source of prayer'. But what does it look like? Or what is the capacity of prayer?

Well, it is through intercession and travail. If there is not the Spirit, and if it is not working through an intercession (I will put intercession first, travail second), you do not have prayer. You are just mind-chattering what you think you want from the groaning and travail of your life and you are petitioning God for something which He may or may not be interested in giving you.

Prayer has to be joined to the Holy Spirit. Let us cut every other thing out. And it is not coming out of your fear of death. There is no capacity for anything that comes out of the fear of death. The Holy Spirit is the Helper. Let us think the Holy Spirit is called the Helper. 'When He, the Helper, the Holy Spirit comes...' That is one of His names - the Helper. He is the Helper of another person's faith initiative. Your faith initiative is when you have received the faith (which we looked at yesterday) of God - your 'most holy faith'. Can you please dwell on that with me for a moment? Do you think of your faith, the faith that you have received from the Son as *your* most *holy* faith?

Now if you just heard that note and it resonated in your spirit, and you received nothing else today, and you walk out of here and saying, I have most holy faith... That most holy faith that God has given me, I can believe to see (what I wrote in the Ode), what He has already worked for me; happening in me. Now He has come as the Helper of *your* most holy faith. That is where Peter ended yesterday. It is yours, but He gave it to you in relation to you being connected to the work He has already done for you. The Holy Ghost is the Helper of your most holy faith.

He is the Helper of your faith initiative. There are things that you will do and need to do; initiatives you must take from the faith that He has given to you that He will help you with. When you do those works from that faith, that is your eternal reward. That is the fruit. What you are doing is bringing forth fruit for the Son - fruit for God. He is the

Helper of your faith initiative - your most holy faith. Selah. Stop. Let that settle; let that gel. Your most holy faith. Whoa, so when you leave, stop all of this low self-esteem stuff. Do not walk out saying, 'Who is going to tell me what to do today? I am going to ring somebody else, and they will.... What about your most holy faith? You have had a word here. What is quickening? There is a faith and that produces a hope.

The hope is you doing what every day, like tomorrow is the hope of what I will be doing tomorrow. Today I am doing the hope of yesterday. Today I am doing the faith of yesterday's hope and that is my faith today. Quite peacefully, quite happily, the Spirit is instructing and leading. We enter into rest here. I am a son of God now - not yet manifest, but I am gaining levels of attainment in faith, from faith to faith. That is by grace - from grace to grace, faith to faith. That is your work. The end result for you as you come into old age should be peace and rest.

Let us look at prayer. What is prayer? Prayer is the substance... Now I thought faith was the substance. Well, when I am praying, believing... and if you do not pray with that faith, you are not praying. There is no faith without the prayer that you have received from Christ, the faith that belongs to your name. I will join faith to prayer. When I say prayer, faith is mixed into the bowl - part of the mix. Prayer is the substance and facilitation of hope. I will say it to you again. Are you on my page? Prayer is the substance, when I am praying, I do not have it. I am praying for what I am hoping for, but while I am praying in faith, it is already substance, because I am praying according to the will of God. It is bringing into today what needs to be made substantial today. I keep saying that to our prayer group. We keep saying every early morning, 'You go out from here, walking in the substance of what we have received today as we have prayed.' Prayer is

the substance and facilitation of hope. When we pray, we hope in God. Isn't that what you are doing? He is hearing me. I am talking to Him. It is a relationship. I am hoping in God. Prayer is the expression of my hope in God. I am talking to Him about this and then He is making it substantial to me now.

Now this will be a hard one, so I will say it to you once. I will not just say I will say this only once. I will say it once and say it again. Now this is a biggie, and this is Vicky's thinking now - how it works. We just have to unpack it. I will do it the way I do it. See if you can connect to it and then you will do it in your own words. But I defy you to do it, but anyway, let us have a go at it.

The Holy Spirit within the fellowship of Yahweh *Elohim* is The Helper of the Father and the Son. Now think it again. The Holy Spirit, now we are back to yesterday, He is the Initiator. He is the Helper of the Father and the Son. Prayer began there - before. This is the first prayer meeting back there, when They are beginning to move to initiate Their Covenant purpose. There is prayer happening. The Helper. The Holy Spirit within the fellowship of Yahweh *Elohim* is The Helper of the Father and the Son as Their Helper. He helped the Son and then the Father accomplish His redeeming work. He [the Son] has sent Him to us to become *our* Helper. Isn't that great? The Son is saying, 'My goodness, You were a great Helper to Me. [He's worshipping with the Holy Spirit]. You were a great Helper to Me. You were a great Helper to the Father. Now the job is done, and You helped Me get this job done all the way through to the work being finished. I am now going to send You to help them.' Well, is there an 'amen' anywhere? Come on, Richard! This is pretty good, isn't it? I think you need this kind of Helper, Richard. True?

He has come to help you. He has proved He can do the job because He helped the Son (as we shall see) empty to the Father. Now then we are going to see what happens with His

help. Two words. He helped Them, but They helped Him before He could help Them because He did this with the power of Eternal Spirit, which is the sevenfold Spirit of God, which is the sum of God who is Spirit. The full capacity of all Three is given to Him because He is not the Initiator. He is worshipping too. One is revealing the Other. The first step now is by the power of Eternal Spirit, He is helping the Son and helping the Father. He helps the Son first, and then He helps the Father. That is amazing! Now He is bringing that into the marriage. He is helping the husband, and He is helping the wife. This is the order of headship at work.

Let us look at intercession. Intercession is a dialogue in prayer. The intercessory dialogue of the Holy Spirit with the Father and the Son was His initiative and I will say in the present tense, *is* His initiative, because He is still doing it. We just read that in Romans 8. The intercessory dialogue of the Holy Spirit with the Father and the Son is His initiative to sanctify Their initiative and work so that it remains within the fellowship of understanding. Remember, They have an understanding in the I AM dimension. There is a fellowship of understanding. I will say it again: the intercessory dialogue, the Spirit is keeping a word running. He is keeping a sanctifying line. He is 'holifying' everything that happens for the Father and the Son. Nothing is going to go AWOL here. Are you hearing this? He is doing that with you, with your most holy, because it is 'holified' by Him. This is powerful. Can you let this settle on you?

I will keep at it and see if you can get my scrambled Jewish brain to work for you. The intercessory dialogue of the Holy Spirit with the Father and the Son (this is before) is His initiative to sanctify Their initiative. The Son's initiative to the Father and the Father's initiative to the Son - to sanctify Their initiative and work so that it remains within the fellowship of understanding as the full

expression of the love of God manifest by and through wisdom to achieve Their desired result. This was, 'Let Us make man in Our image and after Our likeness.' What I just said, this can also be defined as 'the fellowship of the Holy Spirit'.

The fellowship of the Holy Spirit is His active communication or dialogue to keep everything on track and 'holified' as the Helper. I will read that to you again. How many are on my page with that? I know you will have to sort of decode this. It is like it is code. You get it in, de-scramble it from your spirit, back into your brain. Do not do it with your brain. Go from your spirit back by the Spirit. Let us say it again.

The intercessory dialogue of the Holy Spirit with the Father and Son (now this is *before*) is His initiative to sanctify (each One of Them - the other Two) to Their initiative and work so that it remains within the fellowship of understanding. It is then the full expression of each one of the love of God (Father, Son and Spirit) manifest by and through wisdom. It is by wisdom it is propelled forth. That is how it goes into action. What is the wisdom achieving? The desired result. What is that? 'Let Us make man in Our image and after Our likeness.'

Now let us go for travail now and look at travail. The travail of prayer is the capacity of the Holy Spirit to bring forth (using the power of the sevenfold Spirit of God) the purposes of God that belong to Their Covenant purpose. As the Helper of the Son, He became the Power by which the Son emptied Himself. The Son did not empty Himself by His own power. He did it by the power of the Helper. Your works today you are not doing by your own power, but by the power of the Helper. Isn't this amazing? We have to get the Holy Spirit up and clear here in our thinking, for we are His temple.

I will say it again. The travail of prayer is the capacity of the Holy Spirit to bring forth. He is travailling to birth something - to bring it

forth in the Son, in the Father, and in you - to bring it forth. The travail of prayer is a prayer now. It is a travail of prayer. Just add that word now to prayer. That is what we are doing every Friday morning. It is a travail of prayer. What is that? It is the capacity of the Holy Spirit in us to bring forth (using the power of the sevenfold Spirit of God) the purposes of God that belong to Their Covenant purpose.

This involved the bringing forth of the first creation in which the Holy Spirit was hovering, brooding and travailling over the yet unformed creation. That is verse 2 of Genesis chapter 1. Here is the word proclaimed, 'Let there be light.' And the Spirit is brooding. He is the One empowering and enabling this all to happen. Let us go further with this. Do you get that picture there with the first creation?

In relation to the New Creation, the Holy Spirit enabled the conception (hear it slowly now), the Holy Spirit enabled the conception of the identity of Yahweh Son (who was also the Son of God the Father) in the womb of the virgin Mary. The angel Gabriel came to Mary and announced to her that she had been favoured by God to bring forth His son who would be called the Son of the Highest. She [Mary] asked how this would happen. This involved this new understanding of the Helper. How will this happen? I do not know a man. How will this happen? She was told that the Holy Spirit would come upon her as the One who would facilitate her conception when the power of the Father overshadowed her, enabling the identity of Christ to be conceived in her womb as the Seed of God. Isn't that an amazing statement? Time is beating me, so I will not repeat it. I will keep moving.

For us as Christians (now let us see the same action in us now), Peter wrote that we were born again of incorruptible Seed. This Seed was the divine nature and identity of the Son of God, called by Paul in Galatians 4: 6 'the

Spirit of the Son'. I will read that again. For us as Christians, Peter wrote that we were born again of incorruptible Seed. Now what was the Seed? The Seed was the divine nature and identity of the Son of God, which Paul called in Galatians 4:6 'the Spirit of the Son'. Paul further said that it was the Father's sovereign work to send forth the Spirit of the Son from Himself into our heart so that we could be born of the Seed of Christ.

Peter in the first chapter of his first epistle then listed out how this would happen. Firstly, a preacher spoke. This is what he said. Read it in chapter 1. Firstly, a preacher spoke the word of the gospel to a hearer by the power of the Holy Spirit. That is what he said. A preacher comes - not just anyone. It has to be a preacher by the power of the Spirit, proclaiming the gospel - the message. As the hearer heard and accepted the preacher's message, the Holy Spirit then brought conviction and illumination to the understanding of the hearer, enabling them to believe that God wanted to be their Father, and they could be His son. That is the gospel message. That should end up with a person illuminated to say, 'God wants to be my Father and He wants me to be His son.' Question: how will I respond to that? That is the call coming. 'I am calling you.' The call is coming. It has to go now to an election. There has to be a response. There has to be an altar call here - a proper one.

The hearer at this point, when they receive that and accept that, is born to see the kingdom of heaven. The Seed was not the gospel message. Did you hear what I said? It was not what was preached. The Seed was not the gospel message. The Seed was not the gospel message preached, but the Seed came *with* the message. It came *through* the word of God. That is what Peter said. As it is preached, it comes through the preached word and that is Christ Himself, the Spirit of Christ, delivered by the Father. It came through the word of God. This Seed was also

the word of that hearer's name as a son of God.

The Holy Spirit enabled the conception of their new creation - name and spirit. They were born of water and the Spirit and then they entered when He did the conceiving work. The Seed comes; the Father sends Him into the heart; the Spirit gives the conception. That is the work of the Spirit. He is not just giving you adoption. He is also then causing the conception by which you are born again, then a second time. What is flesh is flesh, now born of the Spirit.

The Holy Spirit travailed within the fellowship of Yahweh *Elohim*. I will keep reading back a bit. '...came through the word of God.' This Seed was also the word of their name. As a son of God, the Holy Spirit enabled the conception of their new creation name and spirit. They were born of water and the Spirit (that is the second two elements of born again). The whole gospel transaction was the work of the Holy Spirit sent down from heaven. That is what Peter is telling us. Here comes a preacher with the Holy Spirit. He gets the whole thing in motion as the Helper, the same as He did before when He moved to help the Son proceed to the bosom of the Father.

The Holy Spirit travailed within the fellowship of Yahweh *Elohim* before time as the Helper of Yahweh the Son to enable Him to empty Himself to the bosom of the Father. This same picture is happening when you are born again. Christ in the garden of Gethsemane was aided by the Holy Spirit through the power of Eternal Spirit to empty Himself further for our sakes in seven wounding events that took Him to the death of the cross. Christ's travail (you have the Spirit travailing), but now Christ is travailing and how did He travail? Christ's travail was aided by the travailing work of the Holy Spirit who strengthened Him to bring forth redemption and salvation for us. Christ began to travail and then He nearly died.

Sweating drops of blood, the Spirit then strengthened Him and then He travailed more. He was helped in that travail and what was He helped to do? That is what is happening to us as we pray.

Christ's travail was aided by the travailing work of the Holy Spirit which strengthened Him to bring forth redemption and salvation for us. He is the Helper of us in Christ.

Christ's final emptying was from the cross to the bosom of the Father. There is another emptying - to the bosom of the Father. The Holy Spirit enabled the Spirit of the Son to leave His immortal physical body on the cross and take with Him all the saints of history that had died in faith with Him to the arms of the Father to be received into the kingdom of heaven and receive the heavenly body that the Son had crafted for them in His offering journey from Gethsemane until His work was finished on the cross. What did He say? 'I am going now to prepare a place for you.' That was your heavenly body.

For our prayer meetings (Paul tells us in Romans 8, and we have just read it), we are to join the intercessory prayer meeting of the Holy Spirit and Yahweh Son as they continue to pray for us, that we may continue to be joined to the fellowship of Christ's offering journey that He has already accomplished for us. This involves us with the Holy Spirit giving aid to those who are in need.