

OVERVIEW OF THE NEW BIRTH

Peter Hay, Presbytery Word for week commencing Sunday 09 March 2025
Transcription of recording, slightly edited

It is a pretty exciting day today on many fronts - but particularly a baptism - a baptism that is then reflecting our repentance as we have been illuminated to the three dimensions of Christ's one baptism. We are very thankful for the Lord's mercy and His illumination to us and then rejoicing with those who are being baptised today as they are able to be the expression of that reformation among us.

Last week I took some time to explain baptism and to highlight what baptism is not (what it is that we are needing to repent from and turn from), and then to talk about our baptism service. In our study today, what I want to do is revisit some of those points; but I want to do it within the framework of the process through which the Father, Son and Holy Spirit accomplish Their covenant purpose in our lives - that is, to be born as a son of God and to be progressively made in the image and likeness of God. We will look at baptism again, but we are doing it within the whole framework of God's covenant purpose and initiative towards us.

The beginning point of this... (if you want to write point number one) ...the beginning point of the accomplishment of Their purpose in relation to us is the ministry of the word - the ministry of the word of God. It is amazing that the apostle John opens his gospel with this very point. This is John chapter 1 verse 1. 'In the beginning was the Word.' That is where we have to begin: with the Word. 'In the beginning was the Word.' We know that Jesus sends messengers to proclaim the gospel of God by the capacity of the Holy Spirit.

I want to highlight that because a messenger is proclaiming the gospel of God by the Holy Spirit, it is actually the Holy Spirit Himself who is doing the preaching. That is what the apostle Peter said. He said, 'The gospel

preached by the Holy Spirit sent down from heaven.' 1 Pe 1:12. Now this is important because as we go through each of these steps, the Holy Spirit is central to every single one of them. Even the communication of the word is by the Holy Spirit.

We have messengers who are sent by Christ. They are not proclaiming their own ideas of the gospel - their own reasoning of it. They are proclaiming the gospel of God by the capacity of the Holy Spirit. The gospel of God is the word that declares Yahweh *Elohim's* covenant purpose for every person. That is what the gospel of God is. It is the word declaring Yahweh *Elohim's* covenant purpose for every person.

The apostle John described this message (which is the gospel of God communicating Yahweh *Elohim's* covenant purpose) as the 'commandments of Christ'. That is John chapter 14 verse 21. We will look at that in a moment. Jesus Himself said that these commandments (His commandments) had been given to Him by the Father. That is John 12 verses 49 to 50. These commandments are the word of the Father concerning the predestination of every person. With that in mind (remember the commandments of Christ - He has received these from the Father), the Father is proclaiming the predestination of every person. When the commandments of Christ are proclaimed by a messenger, what they are proclaiming or declaring is the redemption of a hearer and the hope of fulfilling their predestination by being born of God and being made in the image and likeness of God.

I have made a few connections there, but the point I want you to catch is that the commandments of Christ are being proclaimed by those He sends. This is the word of the Father, and it is declaring the redemption of a hearer. It is not just

redemption from their sin- sick and condemned situation. It *is* that, but it is redemption *to* something. It is coming - proclaiming a redemption. And with that redemption is the hope of fulfilling their predestination as a son of God and a person made in the image and likeness of God.

A hearer demonstrates that they have received and are keeping the commands of Christ as they find, through prevenient grace, deliverance from every impediment to hearing and believing His word. Keeping the commandments of Christ is not that you are keeping a standard of holiness. What is happening is when the word of Christ or the commands of Christ are being proclaimed, they are coming with prevenient grace. This grace is granting to a person deliverance from everything that holds them in bondage to sin and death. It is a deliverance. They are touching a deliverance from something through the ministry of this word. That is because this prevenient grace (or Zechariah described it as 'a spirit of grace and supplication') has an effect on their life as they keep these commands of Christ.

This effect will be notable changes in the life of a hearer. For example, they will find deliverance from addictions; they will find healing from past hurts; they will find relief from spiritual torment; they might even find physical healing. They look like a changed person. This is the fruit of prevenient grace that is coming with the commandments of Christ. They demonstrate that they are keeping these commandments because that prevenient grace is having this impact on their life. Describing this step (the effect of prevenient grace that is granting this deliverance to a person), Paul said in Ephesians chapter 2 verses 1 to 2, 'And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the

air, the spirit who now works in the sons of disobedience...'

This is a big point that many of us miss. These people are being made alive through prevenient grace, but they are not born of God here. They are not born of God. They are being made alive or delivered from bondage to a condition of being dead in trespasses and sins and under condemnation, but they do not even have the Spirit of Christ in them yet. There are many believers who touch this miraculous effect of the commandments of Christ in their life and never become born again. There will be some people here who have experienced this, and your testimony stops at this miraculous deliverance. I am telling you; you will not go to heaven because you stopped smoking cigarettes. This is just the beginning point to allow you to receive the promises of God. You actually have not even received the promise of God yet. This is just the effect of the commandments of Christ. For a person who is keeping these commandments, it means that they are rejoicing in this deliverance that they have found, and it is an awesome deliverance. There is true healing, and they are no longer in bondage to sin and death. They are showing that they are keeping these commandments because they are letting go of all the things that have held them in bondage, and they are continuing to converse and connect with the messengers. By this, they demonstrate that they keep the commandments of Christ and that they love Him.

Think about a person who is dead in trespasses and sins. Absolutely, their spirit and soul are destroyed, and prevenient grace comes and lifts them up; lifts them out; makes them alive from that death. They love Jesus, don't they? They are rejoicing in the gospel. That is a great thing, but it is just the first step. Now this is what Jesus said about the effect of prevenient grace (or the spirit of grace and supplication) that connects a

hearer to repentance, so they begin to mourn and [connects them] to deliverance to life.

Before I read what Jesus said, pick up the point I am making. The spirit of grace and supplication that delivers a person to this 'made alive' expression is not the conviction of sin, righteousness and judgement. It is not the conviction of the Holy Spirit. The conviction of the Holy Spirit belongs to the adoption, and I am going to touch that in a moment. We must not get confused about what belongs to the spirit of grace and supplication and what belongs to the conviction of the Holy Spirit.

Let us go back to what Jesus said about this amazing effect of His commandments and those who are keeping them as people who are finding deliverance from death and are being made alive. Jesus said in John 14 verse 21, 'He who has My commandments and keeps them [It is not a standard that they are living to. This is them keeping faith with the word that is delivering them to life], it is he who loves Me...' As we said, they find this amazing deliverance and they absolutely love Jesus. They are pretty happy with this deliverance. '...It is he who loves Me and he who loves Me will be loved by My Father.'

Now I would have thought that the love of the Father preceded this; but it does not. Well, it does in the fact that He sent His Son, but in relation to what the love of the Father is delivering to a person, the beginning point is to receive the commandments. 'He who has My commandments and keeps them is he who loves Me, and he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.' There are some steps here; keeping the commandments; loving Christ. He who loves Him is going to be loved by the Father and Jesus said, 'He who is loved by the Father, I will manifest Myself to them.'

What is the implication of the Father's love and how does Christ manifest Himself to us as the next step in Their covenant initiative

toward us? Can you see this is an amazing deliverance through prevenient grace? But Christ does not even manifest Himself to them yet. That is extraordinary grace extended to a person. But we cannot stop there. In our interactions with others, we cannot let them stop there either. That is not the promise of the Spirit.

The next step of a person who has been made alive, who is dead in trespasses and sins, is that the Father, when He sees that these ones are keeping the commandments of Christ (that means they are continuing to walk in prevenient grace), the Father sends the Spirit of the Son, Jesus Christ, into our *heart*. Now this is going to be important because it is your spirit that is born again. This is the love of the Father to you (or to us) sending the Spirit of the Son to dwell or abide in your heart.

Note that when the Spirit of the Son is sent into our heart first, is when Christ manifests Himself to us. 'He who has My commandments [this is prevenient grace] and keeps them, it is He who loves me. And he who loves Me will be loved by My Father.' He is sending the Son to abide in the person's heart. And Jesus said, 'I will manifest Myself to Him.' That is, when the Son comes to dwell in your heart, that is Christ manifesting Himself to you. He comes to abide in our heart; this is not when our spirit is reborn. We have prevenient grace, a person made alive. Now we have the Father sending the Son to abide or dwell in a person's heart, but that abiding is not when a person's spirit is born again. You have the Son abiding in you, which is amazing, but that is not the new birth.

We know that the Spirit of Christ can dwell in a person's heart without new birth because that was the experience of every believer under the Old Testament. That is what Peter said. This is 1 Peter 1 verses 10 to 12. 'Of this salvation [that we are talking about today], the prophets have inquired and

searched carefully, who prophesied of the grace that would come to you... [That is amazing. The grace that is coming is the prevenient grace that is making you alive] ... searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow [after He rose from the dead]. Those glories are us being born again and becoming the glory of God.

This is an amazing point. You have all these Old Testament believers - people of faith who have the Spirit of Christ residing in them and they are not born of God. Can you see that when your spirit is made alive by prevenient grace, the Father loves you and sends forth the Spirit of the Son into your heart to dwell? That is a great moment. That is the evidence that you are believing. But that is not you as a son of God.

Now at the same time as the Spirit of the Son comes to dwell in a person's heart, the Father also comes to abide in our heart, for the Son and the Father are one. This is a beautiful point. The Father is loving you, sending the Son. And when the Son comes to dwell in your heart, the Father comes too. This is what Jesus said about this. This is John 14 verse 10, 'Do you not believe... [this is a beginning point of believing] ... that I am in the Father and the Father in Me?' If Jesus comes to dwell in your heart, that means the Father comes to dwell too. You have a bit of a fellowship happening in your heart.

John 14 verse 23 highlights the point that Jesus manifesting Himself to us by being sent to dwell in our heart is when the Father and the Son abide in us. This is John 14 verse 23. 'If anyone loves Me, he will keep My word [or My commandments]; and My Father will love him, and We will come to him and make Our home with him [make Our home with him]. This is the Father and the Son now dwelling or abiding in your heart.

As we noted earlier, when the Father and the Son come to make Their home in our heart, that is still not the new birth. That is still not the new birth. It is important to recognise the distinction between Christ abiding in our heart and the conception of our spirit as a new creation. They are two different things. This is where we have to realise that many of us have to let go of our old gospels, because most of our old gospels (in fact, I would hesitate to say *all* of them) stop a believer here. Very happy to say, '[Come] into my heart Lord Jesus, into my heart I pray,' but do not believe for a conception.

I am going to read some statements that are the basis of most of the church theologies that we have come from. They demonstrate the denial that *dwelling* can lead to a *conception*. This is where we need some illumination, some repentance, and faith. Most church theologies recognise that God can dwell in the heart of a person, but they do not believe in the next step of new birth which involves the conception and rebirth of one's identity. Now I would say most Christians believe that God dwells in my heart. What they do not believe is that your spirit changes. This is what I want to stir us all to faith to believe. That is the promise of the Spirit through faith.

For example, this is what John Calvin wrote. John Calvin is someone who is picking up the prevailing theologies of the day, and he is sharpening them down to make some very adamant points about what it means to be a Christian. Whether you are a Calvinist or not, these ideas or theories about what it means to be a Christian have been absolutely pervasive throughout Christendom. You might say, 'Oh, I am not a Calvinist.' But if you do not understand that your spirit changes to become something new, then Calvin's ideas resonate with your mind.

Let us have a read of what he said. He said that Christ calls Him His God. He is talking about the Son of God, calls the Father His

God in so far as by taking upon Him the form of a servant, He humbled Himself. This is therefore peculiar to His human nature, but is applied to His whole person on account of the unity, because He is both God and Man.

As to the second clause in which He says that He ascends to His Father and our Father... (Jesus said to the women after His resurrection when He is revealed as the first Man in the image and likeness of God, 'I go to My Father and to your Father') ...this is what Calvin is addressing. What does Jesus mean when He says, 'I go to My Father and to your Father' in which He says that He ascends to His Father and our Father? There is also a diversity between Him and us, for He is the Son of God by nature, while we are the sons of God only by adoption. What does this mean? Calvin considered man's identification as a son of God to be an allegory or picture of his relationship with the Creator.

With this in mind, he likened one's relationship to God to a flower's dependence on the sun for its life and expression and distinguished that from the relation of the Son of God to God the Father. He is saying both are sons, but one is a son just like a flower depends on the Father for the source of life, but the Son of God is different by nature.

I am going to make a big statement here. I am going to say that that is a theology of the synagogue of Satan. That is a satanic, demonic heresy. This is what we believe, and this is what we are proclaiming to you as messengers of Christ. They are denying that the very process of Christ's conception as a Son of God in the flesh is the process by which we are born again as a son of God. I am telling you now, that is what we are proclaiming to you. The very process by which God the Son was begotten by the Father as the Son of God, and then came in the flesh as the Father overshadowed Him and the Holy Spirit brought a conception and

He became God in the flesh, is the very process that makes you a son of God. Anybody who denies that, denies the Son. They deny their own sonship. That is damnable. That has been lost in the Christian gospel. We should be rejoicing in what the Lord is returning to us.

This is what Abraham believed by the faith of the Son of God. Jesus Himself, the Spirit of Christ, came to Abraham and said, 'Do not be afraid.' These people who do not believe in the conception of a son of God are in bondage to fear. 'Do not be afraid. I am your faith. I am your exceedingly great reward.' Gen 15:1. He was saying, 'I am going to be your life. Your life!' That is what Abraham believed. The faith of Abraham is to believe for that. You do not receive the promise of the Spirit without that faith.

The point is that many who identify as Christians on the basis of traditional theologies and creeds have not yet received the faith to believe for the promise of the Spirit. They will have touched, being delivered from sin and death and being made alive. They will have the Son and the Father dwelling in their heart, but because they do not believe that they can be *of* God, they are not heirs of the promise. That is a very sad state that messengers have not taught this. Remember what Jesus said. I will keep going. They have not yet received the faith to believe for the promise of the Spirit which delivers us to the true adoption - not the adoption that Calvin was talking about. That was absolute nonsense. The adoption was the process to get us to the image and likeness of God - the faith to believe the promise of the Spirit which delivers us to the true adoption and new birth. Unless they receive the faith of Abraham (rather than maintain a 'believism' based on the doctrines of the early church fathers), the seed which is the Spirit of Christ will not germinate in them, meaning they are not born again. This is the definition of wayside ground.

This is what Jesus said about wayside ground. Listen to it now in light of what I have just explained. This is Matthew 13 verse 19. 'When anyone hears the word of the kingdom and does not understand it...' What is understanding? It is the knowledge of the Holy One. The knowledge of the Son of God. That is what Calvin is denying - that *His* sonship is to become *your* sonship. That is a person with no understanding. It has not got to do with theological competence. What a nonsense that is. It has to do whether you believe you can be a son of God. Jesus said, 'When anyone hears the word of the kingdom and does not understand it, then the wicked one comes and snatches away what was sown in his heart [this is the seed of Christ], this is he who received seed by the wayside ground.'

Can you see that those who have proclaimed a gospel that has denied that we are to be born again as the Son of God was born again, they are the messengers of Satan that come and pluck that seed out of the ground. I am saying to everyone who is hearing me today, 'Do not continue in those doctrines!' There is faith coming to you today, as I am proclaiming, to believe for the Spirit of God, so that your spirit can be changed. That is what the gospel is. That is what Jesus is saying. Can you see how much religious behaviour is wayside ground? It is a form of godliness but denying the power. That power is the power for new birth. This is what we are moving past. This is what the Lord is delivering to us; and we are still not at born again.

We have the Father and the Son dwelling in our heart; the next waypoint is the spirit of adoption. This is the next step. The Son, when He is sent into our heart by the Father (so now we have the Father and the Son dwelling in our heart) said, 'I will pray to the Father to give you the Holy Spirit.' Does that make you happy, that Jesus and the Father come in and Jesus' first action is to pray for

you, to ask that the Father would give to you the Holy Spirit? The Holy Spirit, when He first comes into your heart is the Spirit of adoption. That is amazing. Now you have in your heart dwelling in you, the three Persons of the Godhead. You have become a temple for the Spirit of God. I love it when Jesus said, 'I will pray to the Father to send you the Holy Spirit', that He called the Holy Spirit 'another Helper'. He is going to 'help' something in you. He is going to be the One who enables this conception (or germination) of the Seed.

This is the advantage that belongs to those who receive the gospel following the resurrection of Jesus. It is the promise of the Spirit whom the heroes of faith saw from afar but did not receive. Abraham saw this when the Lord opened up the heavens and said, 'Look, this is what your seed is going to be like.' He saw a multitude of sons who were born of God's life. Can you imagine if Abraham came along among us and heard, 'You are not going to be a son like Jesus was a son?' He would be pretty upset. He would say, 'That is not my child. I saw my children like the stars of heaven. I believed for that. My children believe for that too.' What *should* happen is he should come among us and go, 'Oh my goodness, I recognise these people. They are already lit up. They are children of the light, not of the dark.' This is what Abraham prayed for you and me to receive. Awesome! Our father Abraham.

The Holy Spirit comes into our heart when the Son prays. This is where we start to touch the conviction of the Holy Spirit. This is an important distinction that we have made between the spirit of grace and supplication that comes with the commandments of Christ, and now we have another Helper who is coming into our heart, and He is bringing the conviction of sin, righteousness, and judgement. Now through this conviction, what is the fundamental basis or initiative that belongs to the Spirit when He is bringing this conviction? This is such a

beautiful point. That conviction is Him coming and asking, 'Do you want to be a son?' And that conviction compels every person who receives the Holy Spirit to make a choice. I love that. He is coming and saying, 'I am the Promise that everybody is waiting for; but I am not going to take away the dignity of your choice. Do you want to be a son of God?' *Conviction of sin* is you are not being a son of God - you are naming yourself. *Conviction of righteousness* - this is the pathway that leads to life. And *of judgement* - if One died for all, then you are dead with them, so you do not need to live any longer for yourself. That is what He is saying in you. Conviction is a compulsion asking you to make a choice. He is not just weighing it up and saying, 'Here I am, good luck.' He is asking you to make a choice and He is saying, 'Please, choose sonship!' That is awesome! The conviction of the Holy Spirit. It is to your advantage. He is another Helper; He is helping you in relation to God's covenant purpose for you. Thank the Lord for the Holy Spirit; and this is not even baptism in the Holy Spirit yet. This is the firstfruits of the Spirit.

As we assent to this conviction, that means we say, 'Yes, I want to be a son.' Far out! That is awesome! 'Yes, I want to be a son.' The Holy Spirit, who is the Spirit of adoption, adopts us, making us children of God. We know this adoption happens because out of our heart, we are crying out, 'Abba, Father! I know I have a Father in heaven. Not *a* Father - *my* Father!' That is the evidence of the Spirit of adoption motivating in you to say, 'This is true for me.' That is just the beginning of the adoption. That process lasts all the way through to the resurrection. Awesome.

This is what Paul said about this. This is Romans 8 verse 15, 'For you did not receive a spirit of bondage again to fear.' Can you see that people who deny that we are being born of God like Jesus was born of God are still in bondage to fear? They have not received the

promise of the Spirit, because they have not received the faith of Abraham. The promise of the Spirit through faith. Paul is saying, 'You did not receive the spirit of bondage to fear again, but you received the Spirit of adoption...' This is the promise of the Spirit. This is what all the Old Testament believers believed for. You received it '...by whom you cry out, "Abba Father!"'

Right at that moment, when you begin to cry out, 'Abba, Father' as an expression of the Spirit of adoption, the Holy Spirit is directed by the Father to bring a conception of the Spirit of Christ who is in your heart, making your spirit different - rebirthing it. He is the agency of the life of the Father in the Son so that *that* life becomes *your* life. What I am trying to say is the adoption and the new birth happen almost simultaneously, because you say, 'Yes, I want to be a son.'

Having the Spirit of Christ in our hearts: let me tease out this step between adoption and new birth. Even though they are happening at the same time, they are two different steps. One is me crying out 'Abba, Father' by the Spirit of adoption, the other is the evidence of a conception or germination. Having the Spirit of Christ in our heart (we have the Father, Son and Holy Spirit dwelling in our heart), the Holy Spirit enables our spirit (this is our identity) to receive the Spirit of the Son causing a conception to take place. This conception rebirths our identity making us a son of God. Now this is what we are proclaiming.

When that happens, you are not just a son like Adam. Your identity is a new creation. You are a son of God in the flesh. The life that you now live is not your own. Christ's life has become *your* life. Which is why, by this conception, you begin (or the Son begins to cry out in you), 'Abba, Father'. That is what Paul said in Galatians. This is Galatians chapter 4 verses 6 to 7. He said, 'And because you are sons, God has sent forth the Spirit of His Son into your hearts.' He is highlighting

that you are already a son by adoption, and the evidence that you are a son by adoption is that you are crying out, 'Abba, Father! Daddy, Daddy! You are my Father.' Because that is happening, the Father then sends forth the Spirit of His Son into your heart, and through conception, that cry is now the cry of the Son in your heart. This means that *Christ's* life has become *your* life, and you live this life by the faith of the Son. You are receiving this faith every time He is speaking to you. It is becoming now a pathway of walking. You are a son of light because you are now walking in the light. His life has become your life. You are no longer just an identity like Adam. You are a son of Abraham through faith. You are a son of God.

Now after we have been born as sons of God, the Father then places us into the church by making us a member of the body of Christ. This is the context where we lay our lives down for one another. Now I made the point last week that you cannot have the life of the Son as your life if you are not connected to Him. You have to be born of His life, but the ability to live that life and to continue in it requires that the Father places you in Christ's body, which is the church - a community of believers. That is the first dimension of baptism. That is the Father immersing a newborn son of God into the context of the body of Christ, so that the life that you live is possible because you are in Christ.

We noted last week that with this aspect of baptism ('for by one Spirit'), we have the Father, Son and Holy Spirit, the one Spirit of God dwelling within us, 'by one Spirit', there is a conception now. 'For by one Spirit we are all baptised into one body - whether Jews or Greeks, whether slave or free - and have all been made to drink into one Spirit... But now God [the Father] has set the members, each one of them, in the body just as He pleased.' That is 1 Corinthians 12 verses 13 and 18.

Now here is another waypoint for you. When you have been born of God and baptised by the Father into the body, you have been born of water and the Spirit to enter the kingdom. Baptism is not your entry into the kingdom. You are born of water and the Spirit to enter the kingdom. You have already entered the kingdom of God. In coming weeks, the Lord willing, we are going to make a distinction between the kingdom of God and the kingdom of heaven. At this point, know that you have entered the kingdom of God through water and the Spirit through new birth.

Summing up this step, Paul said in 2 Corinthians 5 verse 17, 'Therefore, if anyone is in Christ [this is where the Father has placed them into Christ], behold new creation.' A new creation - a completely different creature. Although a believer has been born of the Spirit and is in Christ, their body is still dead because of sin. We know that. That is Romans chapter 8 verse 10. Unless a person is joined to the second aspect of baptism, they will find themselves in a wretched condition. They are born of God, they are in the body, but they find everything that they are hearing, that they should be walking in, they cannot do. That is what Paul said. He said, 'I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?' Rom 7:21-25. Paul said, 'If you are in Christ, you are His'. [Rom 8:10]. But the body is still dead because of sin. Paul is recognising that this is the fruit of another law in his heart. He is already born again, but he is going, 'What is going on here? I have been born again; I am in the body; [but] I find this other law, and I end up doing the things that I do not want to do.' This is a body of death. 'Who will deliver me from this? The answer of course is through Jesus Christ.'

It is through regeneration and renewing in the fellowship of Christ's dying and living which Paul said was the 'circumcision of Christ'. It is delivering us to a process by which the other law is being removed from us. We are receiving regeneration and renewing, which is the process by which we are being changed from glory to glory into the image of the Son. This needs us to be conformed to (or immersed in) the dying and the living of Jesus Christ - the second dimension of baptism, which is by water.

In summary, Christ as our great High Priest joins us through the ministry of His messengers to His offering. In the fellowship of His offering, the process of regeneration becomes operative in our lives, perfecting us in our humanity into the image and likeness of God.

Then the final element of baptism is baptised with the Holy Spirit. After a person has been born and baptised by the Father into the body of Christ, then baptised by water, they are immersed or baptised in the Holy Spirit. This is the third dimension of baptism. Once immersed in the Spirit, the Spirit Himself fills the believer full, making them His temple. There is lot we can develop there. This baptism is indicated by the capacity to speak in tongues. The point that I want to make is that we need to be baptised with the Holy Spirit because we are being immersed into the sevenfold Spirit of God. It is the capacity to journey with Christ right through to being made like Him in the image and likeness of God, and it is also the capacity to be His witnesses - to be the testimony of Jesus in every place that we go. Praise the Lord, you become the embodiment of the gospel that has caused you to be saved. Thank the Lord.