

WATCH AND PRAY

Vic Hall, Presbytery Word for week commencing Sunday 06 April 2025
Transcription of recording, slightly edited

Moving now toward Easter, I want to meditate a little bit more on prayer today – about intercession. When I went to Melbourne for their seminar for the New Year, I spoke on prayer and that has been of course on the presbytery word. How many of you have watched the presbytery word where I did intercession and travail? Can I see your hands? Most of us have. I am going to assume that we are on board with that; but I am going to go back a little bit more behind it and speak to it, seeing that I have not spoken to you personally yet on this theme. I will talk a little bit about it now, for we are in a phase in history where the end is approaching us. We are in the time of birth pangs. A birth pang is to bring something forth. In fact, the whole concept of birth pangs applies to women and birth pangs. That is where we get birth pangs. However, we have a God who is given to birth pangs. He is a God who travails - a travailing God.

As we approach Easter, I was thinking back across the years - the last 54, 55 years that I have been here. Lampstand has been with us for about 50 of those years now - who we are as a group - and we are now. I have actually been here pastoring five generations. People do not know this. When I first came, I had a very old senior group and some of them were from the 1890's. That is a fairly long way back - five generations of people that I have been involved with. In that time a lot has happened (in those 50 years).

We were very much currently part of everything that was Pentecostal first, Latter Rain, Charismatic, and then Lampstand. We are collectively a fairly eclectic group. We have come from so many diverse backgrounds, all part of a word that the Lord was giving to us. In many different ways it was approached. Originally we were looking (before we understood Lampstand) at a coming together of the body of Christ. That

was thought to be that the denominations would come together in some way. That never was going to happen and that is still never going to happen. Then we (Latter Rain groups) did not start churches. We had 'revival centres'. The aim was to infiltrate the churches. God was raising up five ministries and we were learning to sing in the Spirit. For the pentecostals, singing in the Spirit was deemed to be something that was part of the 'unclean frogs that came out of the mouth of the dragon'. They really could not handle singing in the Spirit at all. If I went to any fellowship of pentecostal people, I could clear three rows by just going and sitting there, because I had a 'singing in the Spirit demon'. That would clear three rows around me. Now we have singing in the Spirit everywhere.

I started the Charismatic Ministers' Fellowship in Brisbane. A lot of people do not know that; but that is true. I introduced the singing in the Spirit there. In the end, it was anything up to 130 clergy people from around New Zealand and Australia came to our Brisbane Charismatic Ministers' Fellowship. Alex was then asked to chair that. We taught them singing in the Spirit. Things moved on; things changed. Then when Lampstand came, the word was first of all to me and then a word to them - the leaders. It was just assumed. It was assumed by me. I did not even think much about it. For me, public and house to house was the pattern. It was not outreaches; public and house to house was always the vision. The word was then to the Charismatic Fellowship. Quite a group of those men did come together and so we have a Brisbane Christian Fellowship. We laid down Immanuel Church. Some never actually resigned from the Presbyterian church but were still part of it and joined with us; and others did do that; and others came from other groups. So we were fairly eclectic. The

emphasis was pretty much on the coming together of the body through different clergy groups from different backgrounds according to how the Lord was touching them. (By the way, before that, we had the Charismatic Renewal.) I was travelling around praying for clergy all around the Downs and everywhere around here, laying hands on them. Clergy everywhere were speaking in tongues. To my shock and horror, it made no difference to how they preached on Sunday. They did not preach that among their congregations. It made little or no difference at all to what was happening as far as any renewal of the churches.

It gained more intensity after Alex and Ian Barlow (out there at Wavell Heights) became charismatic. Alex and I together travelled around a lot of places to people and clergy he knew, and we were laying hands on clergy to be filled with the Spirit. It did not produce the outcome of the coming together of the body of Christ.

Murray with that team of men formed their own group called 'Vision One'. It took off with their Jerusalem Passion that worked out of a big team of workers. It was documented and did all that, and so many of you are still here. That went everywhere, and they went 'searching for the body' (or whatever they thought they were doing). But anyway, that came back and that also did not produce the coming together of the body of Christ.

Are you getting a clear the picture? Yet all of this was part of an eclectic movement where I was very interchurch with everything. Alex and I were on every interchurch Charismatic Pentecostal Board in Australia. We were very much endeavouring to see a word go broadly everywhere to Christians everywhere and to some degree we are the fruit of that.

The executive of the AOG at that time when we were gaining momentum came to visit me and gave me an ultimatum to join the Assemblies of God. If I would join it, they

said they would make me famous everywhere. But if I did not join it, they would black ban me and us everywhere. That was their executive. They came to my house. Both of them were friends of mine from the Charismatic Ministers' Fellowship. I put it to them very clearly, 'Do you understand what you are doing here? I have not split you; I have not left you; you did not raise me up. I am not part of you.' He said, 'The word you have... (as far as we the executive here in Queensland is concerned), if that word that you have gets among our people, it will get all our people. We cannot afford to have that. Join us and you can do what you want. You can baptise in your 'name' but you cannot re-baptise. I was very much in the 'Officer paddock' in those days - to do with that. It is only in the last year (this last few months) we have become clear on what baptism is.

What I am telling you is that there was a journey; we were here and there; we were all from different things where God had touched people. The Spirit was moving among people. There were many more different kinds of people than what we have here that I knew. They are not here with us now. To my knowledge, nearly 4000 people have been part of this in the 50 years that I have been here - not that we have a membership in that sense. We are a fellowship of people. Our RFI denomination which owns the buildings and does all that is not who we are as a Lampstand church. It just meets the government. We are a fellowship, so we do not have a roll. You are here because you fellowship, and people connect house to house. We are a bit vulnerable in that regard because we do have (and have had) some pretty savage wolves come among us - very immoral people who have taken people out. They have used and abused people among us, yet we have been able to deal with that and handle that, and we will have to do it more and more. That is just the nature of how things are because we are not closing down the ranks. We have the door open

wide. Nevertheless, we (in this Sunday morning group here particularly) are a threshing floor. People will come and more will come and there will be wheat and there will be chaff. That is how the Lord does things. You have to become a bit firmed up about that as well, because there is great opportunity here for you to be blessed, and there is great opportunity here for you to be offended. We have never excommunicated anyone - but our word has. I have publicly done that. I had to do that once in Victoria with some clergy that were full time there. I spoke to a congregation there, but we did not publicly stand them up and excommunicate them.

We have been maybe a bit too wide, some people would say. Other church groups do not do that. They are much tighter. They are much firmer. You sign on the line or you are invited to a house group. I know other pentecostal groups in Brisbane are like that. You are free to come for a year. You must join and sign on in a year or you must not attend anything with our local church, and you must not visit among our people. They bump you on if you do not join. I do not disagree with them for doing that. I think it is good to be neat and tidy. They do need to be shepherds about what they are doing; but we are shepherding in a slightly different way. We are asking sheep to hear the Shepherd's voice - to hear the word of present truth and to follow it. Then once we have proclaimed the word, the accountability for your obedience to what the word is, rests with you. We are not riding shotgun on the boundary. How many are saying 'Amen' to me now? You have heard me say this a number of times. How many have heard me say all this before?

However, the point is, there is still a word that is polarising, and it is the Holy Spirit Himself who is the One who is doing that. You are either being sanctified by what you are hearing, or you are being corrupted by

your own responses against what you are hearing. You do not stay a nice, pleasant, lovely, carnal Christian. You either progressively die or you are progressively sanctified. You may have come in a pretty ornery character, and you have been here a few years now and you are quite a lovable specimen. This is what is happening to many of you, I believe. How many would say, 'Yes' to that? We are to change, and we are to make room for people to change. However, we are not to be gullible to the point where we are used and abused as if we have obligation to the other law or to those who are carnal. In fact, the Scripture is quite clear when it comes to how we shepherd and pastor in the community. We do not have any obligation toward anyone after the first and second admonition. We go way beyond that, but Scripture is quite clear. We have no obligation after the first or second admonition. That is what it says, and we show love. We do not believe here at all (because the Bible quite clearly does not agree) with unconditional love. That is not a biblical concept. God is not unconditional with His love. God proclaims He loves all; He has a plan for all; and then He says that you must choose it. He said that out of the one womb of Rebekah came two - both of whom had a predestination; both of whom (those twins) He loved the same - Esau and Jacob. According to their choice God said, 'Jacob have I loved; and Esau have I hated.' Mal 1:2-3. The hatred of God on Esau is an eternal fire that is burning on him this very present moment in hell itself. That is God's eternal hatred which is an ever-increasing judgement of eternal punishment upon that man who came from the womb of Rebekah. We have to realise that the Lord whom we love, on the other side, took a hold of the other man whose name was Jacob. They named him correctly. His name means 'supplanter', or his name means 'liar'. He found a deliverance because he chose. He was sent away. I kept wondering, 'Why did

they not send Esau away?' He had the murder in his heart. He wanted to kill his brother. But they sent Jacob away. Then the Lord meets Jacob at Bethel and then he returns. But he cannot come onto the Promised Land until he has a name-change. You are all familiar with all of that - and that is you. You are Jacob.

We are here. We are part of this eclectic group that have come out from many groups where a word came to groups all over the place. In the end, the group that you were part of (for many of you) would not and did not want to contain you anymore. Many of you were pressed out; you were pushed out. We never agreed with anyone splitting another group or splitting another church to come here. We would not receive that. We did not receive that. What we did was we proclaimed a word. That was Charismatic renewal in those days. Speaking in tongues was very offensive to many of the denominations. Those who spoke in tongues and followed the word as we proclaimed that word (which was currently a word of present truth then), they were then forced or pressed out of those groups. Many people from the Billy Graham era (I was involved in that in New Zealand) followed the Billy Graham understanding over against the Anglican, Presbyterian understanding. Those traditional denominational historical churches believed and taught baptismal regeneration. When the baby is sprinkled, they get their new birth. That is when (whatever that is) they get all of that then, and they are made part of the church. The whole concept of a preaching on the lordship of Christ, repent and be converted, that your sins may be blotted out and there is a conversion that happens there - they are opposed to that. Many of them were squeezed out of their groups. Of course, the Baptists were very pleased about that and took on board quite a big group. The pentecostals were pleased about that too.

There were a lot of things happening back when I was a young man here 50 years ago. There were many different things the Lord was doing between evangelicalism and the seventh world order which was well on (30 years on) by the time I came here.

We are at the phase where we are now in history into the birth pangs. We are now at a point where there is a great falling away happening. What everyone thought was going to be great renewal did not transpire. Then we had the plebiscite in this nation. We have the whole embracing of the homosexual position, which is now being powerfully rejected as a woke agenda by all the right wing. Most of the right-wing governments are now beginning to turn their back on this and right-wing media in Australia is vehemently opposed to it. You are getting this division now coming everywhere.

The seventh world order is now a divided world kingdom and the level of division that is coming in every element of government (in law, in religion, in all of these things) is upon us. Why is this all happening? Because the Father is about to take His seat. Now out of our understanding then about the baptism in the name of the Father... In the last few weeks, I have been writing up (and we actually finished the book and sent the book for Easter off to New Guinea) and this week, guess what? I have written another chapter. You are the beneficiaries of that, and I will be editing it this afternoon so it can go off to New Guinea.

I have already included the concepts on travail and intercession, but I want to take a few more thoughts around this with us in the next 20 minutes or so. I am going to then say (to try to bring all this eclectic), we have all come from where we are - from many different church backgrounds; many different movements; many different winds have blown across the whole of the evangelical, pentecostal and even Catholic -

the Catholic thing. Catholic pentecostalism in this city began to shake the Catholics right to their foundations. They say more than 80 million Catholics spoke in tongues back in the days of what they call the 'Catholic Pentecostal Movement'. If you go to Italy now, there are still big tents in front of some of the cathedrals supported by the Catholic pentecostal exorcists who have the archbishops in the Vatican protecting them. Exorcism has been made illegal by law in Australia. [It is illegal] for church groups to practice exorcism. The Catholic groups here and there, who are exorcists, they defy all that. There are massive numbers of Catholic exorcists in America — priests, pentecostal priests.

There is still a move of God everywhere where the Lord knows who are born of Him. We are now in a phase of the word that belongs to the *word of the kingdom*... and what is the word of the kingdom? We are talking about this gospel of the kingdom, and we have hardly begun to even understand or preach on the gospel of the kingdom. The gospel of the kingdom belongs to the word that is to be proclaimed in relation to what the Father wants preached in all the earth when He takes His seat. Last week, Lachie gave us a little bit of a lead into it. This was what I did not understand 50 years ago when I was preaching Lampstand. I was preaching public and house to house. We were preaching then Lampstand church and none of that have I had to change at all on. It is still clearly there, exactly as it is written in Revelation chapters one, two and three, and then on through in the rest of Scripture here. But the gospel of the kingdom is now being focused among us to do with the God of all the families of the earth.

Now there have been varying elements of this through the years that I have alluded to. Then the divine nature in the womb and the gospel proposition moving a little bit away from what was very strongly resisted here

back before the year 2000. The gospel proposition is as much in the home (in fact in some ways will be more in the home) than it is in the public gathering. That was a major, major upset and a major, major shift in the year 2000, when we just moved over from 1999 to 2000. In that era, I began to really press the concept of children born with the divine nature in the womb. It took a while for it to take on. It is now clearly part of the whole structure of what we believe. Then we had to move on beyond the Offiler concepts of 'invocation of the name'. I can speak more about that (and will do somewhere) of what happened there and what is still happening, because that has only confronted me and shaken me down to my toes in the last 12 months. The implications of regeneration really shook me up. I am only just a nose ahead of everyone else.

I have asked a lot of my friends around here to get off my case a little bit and leave me a little bit of space. I am writing these books and they themselves are a word of repentance. It is a statement of repentance that belongs to a presbytery. How many agree that six out of seven of the presbyteries in the book of Revelation were told to repent? Well, this one here needs a very big repentance, and we need to keep walking in repentance, because what we thought we were very clear about theologically 50 years ago, we were very scattered and very unclear about - very eclectic with so much of what we had from the early church fathers and so on.

It was 2014-15 and particularly 2016 when I was confronted in Malaysia by the Chinese. A lot of our Chinese friends from there and elsewhere had a long hard talk to me and said, 'Brother Wick, we do need [and they are online now, so I will just get it right], brother Wick...' 'No, it is brother Vic.' It is a bit hard to get that one. It is an 'elephant in the *room*'; it is not 'an elephant in the *womb*'. That really shook us up when we were dealing

with that. There is a big difference between those things in our vocabulary. I am having us get clear here. We do have a little bit of cross-cultural here and also with New Guinea the same. They asked us, 'Tell us Vic, what is it? What is born again? What is saved? What is regeneration?' And I said, 'Excuse me, we are the full gospel people. We have the baptism of the Spirit.' Somehow speaking in tongues, with all of us, 50 years ago, solved all the problems. We did not know where you came from. We did not know much whether you are... I can clearly show from Wavell Heights, those who were baptismal regeneration (who completely missed born again), because they spoke in tongues. Somewhere they touched it. They did not know they had touched it. But eventually, if you do not know you have it, you will not know if you have lost it. How many agree with that thought? If you did not know you had it, you would not know if you lost it. By the end of that whole [session] (we are a bit longer with those discussions and seminars), we had to come home. Peter Hay and John Hay were with me at the time. I gave them a very, very expansive view on the 'doctrine of the name' at that time, none of which is wrong. It is quite clear. The concept of the fullness of the Godhead bodily in Christ is very clear. There is no shift on that, but we have to understand this: it is *the Father* who baptises you into that body. What we believed as Latter Rain people... (and I will tell you to your horror and shock, and it shocked and horrified me, because I did not quite believe that. Under Offiler, we were adopted as sons of men. Born again was what Billy Graham preached, which was that regeneration was saved, born again, saved, born again, regeneration. All of that was you were dead in trespasses and sins, and you are made alive again. Then the Old Testament saints had the adoption. You are a son of man, you are adopted, you were dead to God, you are back again, you are alive again, you are an adopted son of God, and in the

resurrection, you will go back to the garden of Eden with the first Adam. We had no idea about the last Adam, and theology everywhere has no idea about the last Adam. Adam was not the image and likeness of God. He was a type of Him who was to come. How many have found that amazing? We did not know all that. When did we preach that? How many years ago? Just last year or the year before? We did not know all that three years before. We did not know that. How many of you knew all that before? We had bits and pieces of it. [Do] you see, we are on a journey?

The simple answer for baptismal regeneration was, lay hands on you, speak in tongues, obviously, you know, it is Cornelius' house. Then you must be born again. You are speaking in tongues, and quite true, you are. Then we had 'once saved, always saved' and everything else in the middle of all this as well. The whole idea that the seed can die again was a bit of a problem, was it not? We set about then from 2015 to begin to sort out and write, and we have been doing it now for 10 years and we have only become clear now as to what born again is.

I will tell you briefly... I have a whole lot of notes here on prayer, but I am sort of planning (as we said), we are now moving forward to consolidate. We keep preaching. We are not introducing it at Easter. We are consolidating. We keep moving forward. We keep the word flowing together. I have us some fresh material here about the multiplication and the travail of a seed. I never understood that until last week. There are some elements there. It is the sheaf of firstfruits we have here. We have to talk a bit about the Seed, Christ and how He multiplied that seed. In John 12, He is talking about another emptying to multiply seed. That is not what the Offiler people understood. We were good Baptist-type people. We believed we were born again; regenerated. We were sons of God again. We

had the adoption and then because of that, we were good Baptists. We were baptised because of an outward sign of an inward conviction.

Around the time of Offiler and the Pentecostal Movement, the big argument developed with baptism about the Trinity. The argument was sprinkling versus immersion, child baptism, baptismal regeneration versus adult baptism - that is with your Baptists. [In] about 1840 with Spurgeon, the Baptists got a go-on because of the corruption among the Methodists. The Methodists were already getting ready to go marching and start the American Civil War over slavery. They did it right from the pulpits of the Methodist church. That is all part of history. You can study all that yourself. You suddenly get this great awakening happening with these preachers and so you are getting Spurgeon preaching at the World Fair and he is preaching on 'Repent and be converted that your sins may be blotted out.' People were having an experience then. It was an experience. We have believed in, 'Did you know when you were born again?' And most of you should have had an experience. How many had an experience? See, all of these things are valid, but they are not the whole story.

The Lord has been gathering up the bits and sorting them all out and getting our gospel sorted out. My father wrote the song, 'The fullness of the Godhead bodily dwells in my Lord' and 'complete, complete, complete Him, you are complete in Him.' What we believed, they called 'the revelation of the name'. The revelation of the name then was the teaching of Offiler, and then that was added with the Latter Rain teaching. Bethel was pre-Latter Rain. It was really 1906 (part of the Pentecostal Revival) where all the arguments over baptism then came up again. Were you Trinitarian? Were you 'Jesus only'? Were you 'oneness'? So the baptisms were all about what you believed about the Trinity -

all those people who were born again as adults had rejected in the evangelical thing that you were born again as a baby. Now that made a big problem because they did not start baptising infants till the third century AD, and that is around the time of Augustine and around that period of history there. I will not go into all of that. We have already spoken on that. Peter has handled that.

We believed restoration was happening from the reformation and that each new move was a step in restoration. Kevin Connor wrote a paper on this. He tracked all the movements from the restoration and said God added this, God added that, and God added that in 1906, and then God added that in 1948. They were moving all this up on a restorative thing happening. Of course, these things are true. God was doing these kinds of things. There were great awakenings. All these things were happening. The Latter Rain Movement then is added to the Bethel Temple teaching and the Bethel Temple groups rejected and kicked out the Latter Rain people. Australia and New Zealand became 'Latter Rain Bethel'. Originally there were Bethel churches in New Zealand and then when Latter Rain came, the Bethel churches in New Zealand kicked the Latter Rain people out. Latter Rain then started over here with Bethel teaching in Sydney. That began when Jackson Senior came. My father was kicked out of the Assemblies of God because he embraced the Latter Rain teaching and the teaching of Bethel on the name.

Dad and Mum were great singers. They were the duet singers for Oral Roberts' Big Tent Crusade in Sydney for 18,000 people. We were the children on the front cover of their evangelical magazine when I was 12 years of age. Dad then had moved into Latter Rain. The Leumeah church is the longest single congregation that is part of our move in Australia. It is nearly 78 years old, the Leumeah congregation. It began in Burwood, went to Five Dock and then progressively

moved around with the men, ending up at Leumeah. All of these shifts have happened to that congregation and there are people in that fellowship there that do not go quite back to that because they are a bit younger than me. But there has been a long history of eclectic dimensions, words, doctrines and teachings coming to us. Some straying too far, being brought back to the middle.

Dad wrote the song, 'The fullness of the Godhead bodily' and what they believed was that people were adopted sons of God, born again, regenerated - nothing to do with the divine nature. Nobody understood that born again was born of the divine nature. Are you hearing me? Now let that sink on you because with some of you it has not dawned on you yet. We have been making that very clear, and this Easter we will have it very, very (it has been preached and said over and over) clear. It is all spelled out in a line that you have within your spirit when you are born again - the seed of the divine nature. You are not just an adopted human being who has been brought back from the death of sin. You have now been born from above. We are His offspring. That does not make us God; but it does make us sons of God.

Yahweh's son by identity, emptied to become.... He is coming from *that* direction. I have preached this on the Godhead model for about 50 years. He is coming from *that* direction to become the Son of God. We are sons of men who came from nothing. We did not exist by a biological act. An eternal spirit was created - spirit, soul and body. Then when Christ breathed on His 12 apostles there on the day of His resurrection, He breathed *zoe* upon them. He breathed the divine nature upon them. He then said, 'Receive the Holy Spirit' and the Spirit took the seed, which was you, a seed that had come from Him. He, the one Seed in John 12 said, 'Unless I go into the ground and die, I will remain alone.' There was only one Son of God in the flesh. How many are with me?

For three and a half years. Then He had an offering journey with seven wounding events in which that one Seed became a sheaf. That sheaf became a sheaf of billions of seeds. The only difference from *that* Seed to *that* seed is a name. That first Seed is the sum of everything the second seed would ever be. Are hearing what I am saying? Would ever be. But the next seed had a name.

All that Offiler did for us with his baptism was (and we were baptising people in the name), was that the fullness of the Godhead was in the Lord Jesus Christ, and because of His offering journey, He received the name above every name. 'At the name of Jesus, every knee shall bow.' He was the fullness of the Godhead in flesh. Then when you are born again as an adopted son of God (that you have lost and sort of re-adopted or something), you are now born again. You are saved. You are then by the Father, put into the body (yes, they agreed, you are put into the body), but then we baptised you into the name. When you were baptised into the name, you received the name, and you were named with the name the Lord Jesus Christ. That is all true. It all belongs to the body, but they added the next line, and it is in Scripture, 'You are complete in Him'. They never took you to the next step that that name, that name is the Seed. He was Yahweh Son, who was Son of God, who became in the womb of the virgin Mary Son of Man. You are sons of men, and now in the womb of the church, you are becoming sons of God. The thing that we have in common with Yahweh Son is that, as He is a son of God by emptying, we are a son of God by being born again of the divine nature of the Father. The Father gave all the names into Him who was the Seed. Then when He [the Son] ended His work of revealing the Father for three and a half years as the one Seed - one Son of God, He said, 'It is time I multiply as a sheaf.' By the time He was raised from the dead, and then in each wounding event, He is multiplying the seed of your name. Then

when He came (and He can and does) personally with His own name as the Seed, Yahweh Son, Son of God, who is also Son of Man in the heavens, His Spirit still is in your heart in His own identity. How many would say amen to that? But *your* identity has not become *His* identity. That was the mistake of the Offiler thing. We are in danger of appropriating to ourselves the name of Yahweh in Christ.

What happened when Christ did His journey? He then multiplied the seed. When He came, He came as the Sheaf. When He came into your heart (then the Father with the Son, and then the Son gave you the Holy Spirit), the seed with *your* name had come from the Sheaf from *His* name, from His Seed. That was what was planted in your spirit. The spirit (that is the *sperma* according to Peter) the *sperma* of that seed with your name was then birthed in your spirit and you were born again as a son of God. You became different from the man in the street without that. You were born of the divine nature. You became the offspring of God. You did not become *God*, but you became a *son of God*. Yahweh Son in your heart, who is the Son of God also in your heart, in His identity is *Yahweh Son* in your heart in identity. Is there an amen to that? You do not become *Yahweh Son* as a son of God. You become a son of the Father, because the Father gave to Him all the names of all the seeds that He would then multiply. When He did that in His offering journey, He gave you a name and He gave you a heavenly body. That is what He did in His offering journey.

The kingdom of heaven is open, and your name is in heaven. Right now, we are revealing Christ as members of His body in Lampstand churches. There is to be a manifestation of the sons of God in the new heavens and the new earth which is distinct from the manifestation of the sons of God that is going to happen when the Father takes His seat.

Now we will speak more on that as we move toward Easter. Alright, is that helpful? Put up your hand if that was helpful. Now put up your hand if you did not understand a word I said. You can, because you are getting this incrementally and we have time. I have asked a lot of my friends, even jotted a line on it: will you get off my case? Give me a bit of space and just be my friend. Just let me keep walking while I am learning, because I have had to repent of all that baptising. I have done it 100 percent wrong. No one has done it worse than me. Are you all clear on that? But if I get it wrong the second time ... there is a first and a second time. Let us get our baptising right now. Let us not push 50 years ago on me. I am not interested in having the conversation. If you want to come running in, I am not going to have it with you. Just say, 'Forget it.' Give me a year. Give me space. Do not say, 'I am with you on that.' No, you are not, because you do not know what I know yet. I am still learning it and we are still to proclaim it. Can we just walk together? As I said, we began very eclectic. We have come from many different things. I have not even finished reading what I was going to say there. Because we are loyal to so many things from our past, we find it very hard to be obedient to present truth. Isn't that true? We have a bit of a problem here. The word 'watch' ... (and I will just finish on this), 'watch and pray' was what I was going to say to you.

Watch means get illuminated to the word and then pray. If you do not watch what we are proclaiming to you in present truth, you are going to miss it. You do need to watch, but when you get illuminated, you had better come with us. But you have a problem now because of your loyalties to your past history. I had a big crisis over the sacraments. I lost my finger over that. I was out of the scheme of things for six weeks here. I am a bit blessed and fortunate that I did not lose a bit more over this baptism in the name because Offiler did not take time to even look at it. He just

took, 'Oh the word "baptised" just means "baptised".' He did not understand that the Father does the baptising.

We could not understand the seed until we understood what the Father did. He is the one who births you and puts you in the body. Once we have that clear, we could then become clear on what water baptism means. We have a bit to do yet, and if you are still a bit slow like me, it is alright. You can be slow; take your time; just keep walking with it. But as you hear, watch and then pray. There is a travail now. I want to talk more about travail with us in the next month or so. Let us go and pray, shall we? We have been praying over our *agape* fellowship together.