

GOD ABIDING IN US

Peter Hay, Presbytery Word for week commencing Sunday 25 January 2026
Transcription of recording, slightly edited

Good morning, everyone and hello to those who are joining us on live stream. It is a privilege to be in the word together and to hear the message that we received from David this morning. It brought back for me a bit of a moment that I had when I was travelling with David just recently. He was speaking on the seven attributes of the 144 000 and I had been part of this conversation. I had heard him speak it several times, but as I was sitting there listening to the word, I was overcome by the mercy of the Lord to me to hear this message, and humbled by the initiative of the Spirit to us as a people to deliver to us the word that is establishing us as part of that company. But we do have to acknowledge that it is a polarising word. The same word that is being proclaimed to each one of us is either delivering us to those attributes because we are responding by faith to the choice, or it is appointing us to our own way. That is both a great privilege and an amazing mystery, but it is also pretty sobering.

I am going to talk a little bit about the proclamation of the word today and the kingship and majesty of Christ as He comes to us through the ministry of the word to highlight that His kingship and majesty is revealed by the word - but not through its proclamation in strength or through charisma. It is actually proclaimed in weakness, but its power is totally polarising. We need to take heed how we hear. Let us be those who 'have an ear to hear what the Spirit is saying' and rejoice in the word that is coming to us that is delivering us to a participation. That was a lovely point today about 'keeping the word'.

In this session I am also going to be speaking from one of the books that we received in October. I am going to continue developing our understanding of the steps of salvation and I want to focus on the implications of receiving Christ as He comes to make Himself known to us so that we are able to know and believe in Jesus. I am not talking about believing that He *exists* or believing what is said *about* Him. I am talking about a person who believes Jesus because they *know* Him. That is very fundamental. We would all say that we know Jesus. We all would identify as believers. But we need to be those who believe by the faith that He

delivers to us in the way that He comes to us. That is what I want to talk to us about today and connect it to the steps of salvation that we have been learning in this season.

I am going to start with a bit of a summary of the steps leading to *God abiding in us*. Then tomorrow, when I am speaking, I am going to talk a little bit more about what it means for *us to abide in God*, remembering that that belongs to our understanding of baptism.

In terms of God abiding in us or becoming sons of God (being born as sons of God), you will know that the beginning point is the word of God. That is how John opened his gospel. He said, 'In the beginning was the word...' That is going to be a pretty handy measure for us of what the beginning of the gospel is. The beginning of the gospel for us is the proclamation of the word of God delivering to us His covenant purpose. As a person hears the gospel of God that is preached through the ministry of His messengers, that word is accompanied with a Spirit of grace and supplication. We can distinguish between those two elements of grace and supplication.

The first element that is accompanying the word is the Spirit of grace and it is drawing back every impediment in our life to our capacity to hear and receive the word. As it is doing that, it is delivering us to the opportunity to receive the light of the gospel of God. That grace is not irresistible. You can resist the grace of God when that word is coming. But if you do not, that grace is delivering you to be able to be illuminated. The first illumination that a person who is receiving the gospel has, is that they are illuminated to being dead in trespasses and sins. If that is not what you are illuminated to, then you have not received the gospel first coming, because it does deliver to us an understanding (or an illumination) concerning our condition. But wonderfully, we are also illuminated to see that Christ is dying with us. We are caused then to look on Him whom we have pierced. We are dying; He is dying with us; and we are seeing that He is dying *with us because of us*. We begin to look on Him whom we have pierced.

The next element of grace and supplication is supplication. He pours that out upon us, enabling us to begin to mourn. That is what supplication is; it is the capacity to pray. We begin to mourn with godly sorrow, and that godly sorrow leads to repentance and leads to faith. That faith is to believe for the reconciliation that the gospel is proclaiming to us, and to believe that God has a purpose for us that is beyond what we have defined for ourselves. We are believing for reconciliation, but we are believing now for something that is outside of ourselves.

This word continues to come and the word itself (the water of the word) has a regenerative effect upon a hearer. That regenerative effect of the word makes a person alive from the death that belongs to sin and their separation from God. Being made alive is amazing; but that is not the new birth. It is the fruit of someone who is repenting and receiving faith and keeping the commandments of Christ as they are being proclaimed. In doing so, a person is demonstrating that they are loving Christ whom they have met — who is alongside them. For this reason, the Father loves them and Christ also loves them. He said that He would make Himself known to them. That is what we are going to dwell on today.

How does Christ make Himself known to them? How is that different from when you see that you are dead with Him? They are two different illuminations. It is an amazing thing that the Lord said, 'If you will keep My commandments, I will make Myself known to you.' You would think it would be the other way around: He would make Himself known and we would just keep keeping His commandments. But He is *looking* for something. Because He does that, the Father sends the Son into our heart. That is where the Son manifests Himself to us; and the Father comes with the Son because They are one. They dwell in our heart, and then the Son prays to the Father to receive the Holy Spirit. The Holy Spirit is given to us by the Father to be *with* us and *in* us. In October we dwelt on this distinction: the Holy Spirit being *with* us and *in* us. He is first with us in our heart. Now we have the Father, Son and Holy Spirit dwelling with us in our heart. The evidence that we have received the Holy Spirit with us is that He brings conviction to us. This is the conviction of sin,

righteousness and judgement. We have summarised that as the question that He is posing to us as both the word is being spoken and as He brings the word to our remembrance in the course of our daily pilgrimage: 'Do you want to be a son of God? Do you want to be a son of God?' That is the conviction of the Holy Spirit. It is actually the fruit of the love of God being poured into your heart. It becomes a motive (a compulsion) to judge yourself a different way. It is awesome - the conviction of the Spirit. We will continue to have conviction in the new heavens and earth, not because we have sin, but because we are being compelled by love. Do you want to love? Give yourself to love. That is a son of God. 'He who is born of God loves.' This is the conviction of the Spirit. It is not just about you being naughty. It is about you being a son of God.

When we respond with faith to that conviction and say, 'I do want to be a son of God. I actually want what is being delivered to me, then the Son Himself breathes on us, and He writes on us the name of the Father, and the name of the city of his God. When that happens, it is written on our spirit that we belong to the Father and that we belong to this city.

Then Christ sends into our spirit, the Holy Spirit, and He is now *in* us. He is *with* us, bringing conviction. He is now *in* us (in our spirit). He is in our spirit making us a temple of the Holy Spirit. It is actually a temple of God. He is sealing us. That Spirit is the Holy Spirit who is now in our spirit as the Spirit of adoption. In response to our cry, 'I *do* want to be a son of God', He is enabling us to cry, 'Abba, Father! I am a son of God.'

When the cry, 'I want to be a son of God (I *am* a son of God)' is heard by the Father, He sends the seed of the Spirit of Christ. This is the unique seed of your sonship containing the name and life of your sonship which Christ multiplied through His travailing journey, that is planted in your spirit and germinated by the Holy Spirit and your identity becomes new. It is born again. We have understood that this is the third element of Christ writing upon us. When we receive that seed, that is Him writing His own new name upon us. We are a new creation. Is anybody happy about that? I am chuffed about that. That

is amazing. You are not like Adam. You are not part of the fallen creation. You are a new creation.

As we have often said, the steps of salvation are not merely stages that we experience from which we then move on. We can look at the steps (and the steps are essential) but they become foundational and ongoing or daily aspects of our experience and expression as sons of God who are being progressively brought to glory in the image and likeness of God.

With this in view, what I want to do today is revisit (as I said before) Christ manifesting Himself to us. You would think that that would just be a moment; but I am going to highlight that Christ manifesting Himself to you is going to happen in the course of your life, and it will have a profound effect on how you live and walk every day. That is what we need to understand today. Let us flesh this step out again.

As I said before, a hearer is delighting in their deliverance from sin and death because they have received grace and supplication; they are mourning with godly sorrow; and they are finding repentance and faith. They are delighting in their deliverance from sin and death. The implications of this are being increasingly illuminated to them as they receive the word of the messenger. They love Christ and they glorify God which is demonstrated by keeping His word. You get someone who is highly enthusiastic and keen to hear more, and to be wherever the word is being proclaimed, but actually their response is quite self-focused.

The evidence of new birth is that you love. It is seeing outside of yourself and learning to lay your life down for someone else. You can see this is an important element of it, but their focus is what is being delivered to them as an amazing blessing. We know that because they are keeping these commandments, the Father loves them and Christ also loves them, and Christ personally makes Himself known to them. This is John chapter 14 and verse 21. This is a key verse for us. It says, 'He who has My commandments and keeps them, it 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.' Can you see this person is already keeping the commandments, but they do not know the Lord. They do not know the Lord. You can imagine

that a person can continue to live in a whole way of engaging with the word, and if they do not meet the Lord themselves, the way that they relate to that word and live by it will still be carnal.

We have to receive the Lord in the way that He comes to make Himself known to us. I have written here that it is important to understand what it means to meet Christ, for this is essential to both becoming a believer... (You would think I am a believer just because I am loving the word. But believing is much less about that, and much more about knowing Christ) ...to both *becoming a believer* and to *living as a believer*. I want to contrast *living as a believer* as opposed to a form of *believism* which is sourced from your understanding and interpretation and expectations of the Christian life and who Christ will be to you.

The first point to note is that we can only fully know Christ when He makes Himself known to us and by the way that He makes Himself known to us. It is not just *what* He does; there is a *way* that He does it. This may seem obvious, but knowing Christ is not merely knowing *about Him*. It is not knowing what we have done *to Him*. It is not even knowing what He has done *for us*. We cannot know Christ through this knowledge. We certainly do not know Him through our expectations of who He should be to us or what we think it means to be a Christian. We need to *know* Him, but it is not through these means.

The best example in the Scriptures of a person who learnt this lesson (a person who had been a believer all their life until a critical point when they *truly* became a believer) was Job. What was Job's testimony at the end of his encounter with Christ the King? He testified, 'I have heard of you by the hearing of the ear...' There will be many of us who know of Christ and know of God and are committed but only know Him by the hearing of the ear. Job's testimony was that he knew by the hearing of the ear (and that is legitimate and real) 'but now my eyes see you. Therefore, I abhor myself and I repent in dust and ashes.' We note that Job had met Christ as Lord and King and this is an amazing point. He registered that before this illumination, he had a lot to say about a lot of things, but he described

his speaking as what he did not understand, commenting on things that were too wonderful for him. There is a knowing that we do have by hearing, but that hearing needs to deliver us to a process where we meet Christ eye to eye. That is what Job said. 'I have heard of You by the hearing of the ear, but now my eye sees You.'

The question is: how does this happen, and what will you be seeing if you see Christ eye to eye? When Christ makes Himself known to a hearer and they truly meet Him, they know Him as their Lord and King. We have done a lot of teaching on Christ's priesthood and that is absolutely critical and equally as important as His kingship. But you will not be able to walk in the way that He is priesting to you unless He is your King. You will jar with what He is priesting to you, unless you meet Him as your Lord and King. Unless we receive and respond to Christ this way, I am going to even go as strong as saying we are not a believer. We do have to know Him firstly through the hearing of the ear, but we have to move past that. Being a believer is living as someone who is following a King.

I am speaking today to introduce you to the King because that is how He is coming. He has sent messengers to proclaim the word to reveal to you His kingship and majesty so that you personally can meet Him and know Him. To make the point on the way, if we do not move from knowing Him just by the hearing of the ear to knowing Him having met Him eye to eye, and knowing Him as our King, we are at risk of believing in another Jesus. That is a strange thing that Paul wrote about in 2 Corinthians 11 verse 4. 'I fear that you are going to believe another Jesus.' Those of us who proclaim the word, we had better be careful that we are not proclaiming another Jesus. The word - the gospel that we are proclaiming (and I am going to talk about 'watchmen' tomorrow) must be birthed out of this same encounter, so that the word that we are proclaiming is not revealing majesty through beating our hearers with strong words or charisma. It is being proclaimed through weakness. If you are submitted to the lordship of the King, you are being joined to His weakness because that is how He conquered sin and death - through weakness.

Jesus Himself described the very first implication of meeting Christ as King. As we go, I am sure this will be true for many of you. I am not saying that we are not those who are believers. But as we go, I want you to register (and to be able to testify), 'Yes, I had this encounter.' What is the first implication of meeting Christ as King? Jesus Himself gave this implication. This is Luke chapter 14 and verses 31 to 33. It says, 'What king, going to make war against another king, does not sit down first and consider whether he is able with 10 000 to meet him who comes against him with 20 000? [I think Jesus was being generous with the odds here, just quietly. We will stick with the 10 000 and the 20 000.] Or else, while the other is still way off [this is the king coming with 20 000], he sends a delegation and asks for the conditions of peace. [Peace. A worthy house is a house of peace.] So likewise, whoever of you does not forsake all that he has cannot be My disciple.' Christ is connecting this interaction between two kings with following as a disciple. What does this mean for us? On account of the Fall, the whole of mankind became a kingdom of darkness under the rulership of Satan. Would you agree? Because of our sin, we were the enemies of God. You can call us little kings, and we have our little troop behind us of all the things we think we can do - even for God. We have the King coming with His troop.

The first thing we have to do is be illuminated that that is true. When Christ came into the world, He came into the world as the King of another kingdom. This was His confession to Pilate. He said, 'Rightly you say that I am a king, but My kingdom is not of this world.' We have the kingdom that we are a part of, and we have another King coming who is part of a different kingdom. That is John 18 verses 33 to 37. It is an amazing interaction between Christ and the representative of the kings of the world.

Having recognised that we are dying in our sins and He is dying with us, is the next illumination we must have. It is the illumination of Christ and that He is the King who has conquered the kingdom of darkness. The kingdom of which we are a part is damned. It is conquered. It is beaten. As this King is coming, what are we going to do? How do we send a delegation to this King and what is He going to do to us if we do not receive

His conditions of peace? If we are not illuminated to this reality (in the first instance) or we forget that He is the King through the cares of this world and the deceitfulness of riches, we will die forever in our sins. Can you see it is not just the beginning point? You can begin to be a follower, and something grows up that competes with and chokes the life that belongs to living under the lordship of Christ the King? These are cares or anxieties of the world, or they are the deceitfulness of riches that affect our understanding of what it means to be a believer. It is both elements.

We must all heed Jesus' instruction to send a delegation to ask for the conditions of peace. If you are acknowledging that Christ is coming, you are not defining what the conditions of peace are. You are receiving those conditions of peace, so they rest on your house. They rest on your house because you receive them, and you begin to live by the conditions that the King has brought to you. This response was evident on the day of Pentecost when those who received Peter's message said, 'Men and brethren, what must we do? What shall we do?' That is sending a delegation. It is recognising that there is a fellowship from which the word has proceeded and the answer for the conditions is in that fellowship. 'Men and brethren, what shall we do?' This is essential to becoming a worthy house of peace and it becomes the demeanour of a house of peace every time the word has been spoken. Christ's conditions (which He makes known to us through His messengers) are that we must become a slave of righteousness as part of His kingdom or we will die in our sins as part of the kingdom of darkness. A person who has truly met Christ as King relinquishes their own conditions for life and Christianity and yields to His commandments as slaves of righteousness. Their fear or reverence of Christ as King is demonstrated by how a hearer responds to the commandments of Christ proclaimed by His messengers. There will be people who say, 'Yeah, I am totally committed to and submitted to Christ as King. But because of that, I reserve the right to make a judgement about the turkeys who are speaking the word.' They are not receiving the delegation. Peace (which is the condition) is not resting on their house. It does not matter how much you say, 'Christ is my King.' If this basic

condition is not evident, He is not your King. He said Himself in John 13 verse 20, 'Most assuredly, I say to you, he who receives whomever I send [this is the delegation coming] receives Me; and he who receives Me receives Him who sent Me.' That is pretty straightforward. As I said, the evidence of receiving this condition is that you become a slave of righteousness. Jona was introducing that song today from Romans chapter 6 verses 17 to 19. Paul is celebrating a group of people who have received this condition. 'God be thanked that though you were slaves of sin [so that is the kingdom of darkness], yet you obeyed from the heart... [that means the Lord needs to take hold of our heart] ...obeyed from the heart that form of doctrine [the word being proclaimed] to which you were delivered.' You did not even *choose* it. You were *delivered* to it. Verse 18: 'And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness [or sanctification].'

Presenting is an action of faith. Where did you get that faith? From the command of a King. The evidence that you have received this condition is how you present yourself. Present yourself. Now presenting ourselves is an action of faith. The alternative to that is the ambivalence (or reservations) that belong to being puffed up in response to the word - revealing a person who is at ease in Zion. I am talking about those who are already born of God but are forgetting this. The evidence of that is that we begin to be a bit at ease in Zion. That is someone who is ceasing from presenting themselves. When we cease to present ourselves, we are letting go of mercy. Paul taught us that it is 'by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service of worship. And do not be conformed to this world, but be transformed by the renewing of the way that you are thinking, that you may prove the will of God.' What is that will? 'Your sanctification.' That is your members as slaves of righteousness for holiness.

In passing, as a comment about our commitment to the word (and as a people), we are very

committed to the word and very committed to receiving it and responding to it. I want to encourage you in that and particularly encourage you to the presbytery fellowship word. I know many people receive it and listen to it. Can I encourage you to listen to it as houses? Take time in your program (designated time) when you sit down (whether you listen to it or whether you watch it), that you are a house that does that together. We want to be a worthy house of peace and that word is the word coming from Christ through a presbytery that is part of the bread of heaven for us. And if your program as a household is too busy to be able to get together to do that, can I suggest that maybe your program is the problem? If you are a slave of righteousness, what are you presenting your members for? Are you presenting your members for things that are other than that, or are you presenting it to this? I do not want to define anyone's program, but I do want to say (something about) the presbytery fellowship. When the Lord shut down the whole world, the first thing He did was open up a way for the word to have access directly to our houses. We all sat around in our houses receiving the word and rejoicing in it and sharing in it together. But as we have become busy again and everything is unpacked and unlocked, some of us have started to forget. We listen to the presbytery fellowship word on the run, or in the car, or wherever it is. Can we come back to receiving the word that belongs to our houses and that be part of 'presenting ourselves'?

I want to talk about the demeanour of Christ the King - how He comes to us and how we move from knowing of Him by the hearing of the ear to meeting Him eye to eye. Christ was revealed as the King, the Son of David and the Lion of Judah, when He was anointed by the Holy Spirit with the oil of the seven Spirits of the Lord at His baptism. The Holy Spirit descended upon Him like a dove and John the Baptist, when he saw that, he recognised that this was Christ the Messiah and his confession (or his testimony) of this was to say, 'Behold, the Lamb of God.' This is the Messiah, but he calls Him the Lamb of God. If John the Baptist is calling Him the Lamb of God, why would I dare say that that is when He is identified and set forth as the King, the Lion of Judah?

Thankfully, another John puts those two together. This is the apostle John in Revelation chapter 5 and verses 4 to 6. We have the anointing of Christ and John the Baptist saying, 'Behold the Lamb of God', and we are saying that is Christ set forth as a King. Revelation 5 verses 4 to 6: 'I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."' Here is a word coming and saying, 'Here is the King.' Can you see that? Even John is receiving this word. 'Here is the King. Do not weep about this.' Behold, be illuminated! 'Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll. And I looked [I was illuminated], and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb... [stood a Lamb. 'Behold, the Lion of the tribe of Judah.' Be illuminated and see a Lamb, but not just *a Lamb*] ... a Lamb as though it had been slain. A lamb... [the King, leading people in the fellowship of the journey that gave those wounds] ...having seven horns and seven eyes which are the seven Spirits of God sent out into all the earth.' That is what He was anointed with at His baptism.

During His earthly ministry, Jesus confronted various groups of people as the King and it is important to note that He first comes in weakness with His word to proclaim it to us, and He is proclaiming. I am going to develop this tomorrow. He is proclaiming the word concerning the fellowship of His offering and sufferings. That is the word that He is coming with as a King. But when He is first coming, He is not coming beating people with it. He is speaking to it. But then He *does* come, because we are hard of hearing at times, and He *does* meet us with fiery indignation - not because He wants to throttle us - but He wants to break the hardness of our hearts so that we can receive that word. His indignation is first coming to deal with disbelief. Our disbelief is not firstly that we do not believe there is God. Our disbelief is firstly that I believe Christ is this for me. Instead of receiving Him as our King and becoming His slave. Christ's wrath, when He confronted the disbelief of those who heard Him, was exercised

towards different groups, confronting their assumptions about Him. He even described His closest friends as faithless and perverse. We are going to look at this account tomorrow.

For example (this is a different example), this is Mary's response when she is weeping over Christ's failure to arrive in time to heal Lazarus. Mary and Martha had already received Jesus into their house. They loved Him and they received Him. But when Lazarus died, Mary was pretty unhappy. She said to Jesus, 'If you had been here, my brother would not have died.' She had a belief about who Jesus was to her. Jesus said, 'That is not what I have been teaching you. I am the resurrection and the life.' What she did not believe was that. She had an idea of what the Christian life was and how things should be turning out and how it should work, and what Jesus had done was contrary to that, so she is now maligning Him. It says in response to Mary's tears (or Mary's upset) in John chapter 11 verse 33, that Jesus groaned in His spirit and was troubled. That is a massively sanitised interpretation of that passage. Most commentators agree that it actually communicates a sense of indignation and even rage. For example, one of the commentators, Ellicott, suggested that the groaning of Jesus revealed a sharp admonition in words of anger; wrath against a person; or in a physical shudder answering to the intensity of emotion. Can you imagine Christ looking at this woman who is weeping for the death of her brother, shaking with rage? Why? Because she would not believe. Did she know Jesus? Of course. Did she love him? Yes. Did she have Him into her house? All the time. But she did not believe that. Can you see she was not a believer? There is that account.

The gospels recount four other occasions when Christ's majesty and wrath were manifest in this same manner. These five encounters are specific lessons - five of them - that we must all experience to obtain faith as believers. I am going to summarise them here; we have put them in your book as well.

The first one is the rebuke of the disciples for their faithlessness and perversity which were exposed by their inability to heal the boy who was oppressed by an evil spirit. That is in Mark chapter 9 verses 14 to 27. That is the one we are

going to consider tomorrow because it deals both with the presbytery and with houses. In that account Jesus actually rebuked the man, the father of that boy as well. The third one that I am highlighting is rebuking those who were forbidding the children to come to Jesus. That is Matthew 19 verses 13 to 15. The fourth one is rebuking the Pharisees for the hardness of their heart in relation to the healing of the man who had a withered hand. That is Mark 3 verses 1 to 6. Then the final one is driving out the traders and money changers. Imagine the King coming to His temple with a whip. It is hardly Jesus meek and mild. It is pushing the tables over and driving out the traders and money changers from the temple who are impeding the access of the Gentiles to the house of prayer. This is a point just to make in passing and which we need to develop. It is that Jesus is not just after our unbelief in relation to how we are to know Him and to walk after Him. He is after that, because if we remain in our unbelief, it has an impact on others receiving the gospel. That is, we can become a preacher (or a speaker) proclaiming another Jesus and our unbelief becomes an impediment to them meeting Him as their Lord and King. These money changers are affecting the access of the Gentiles to the house of prayer. Significantly, the expression of Christ's wrath as the Lamb of God and the Lion of Judah has a polarising effect on everyone who hears it.

The fruit of this encounter between Jesus and Mary, when He is shaking with anger, is that she is seeing His wrath eye to eye. The fruit of that was that she became illuminated that Jesus was the resurrection and the life, and what did she do when He next came to this house? She anointed His feet with oil for His burial. That was her connection to faith for His resurrection and for that resurrection to be in her house. It says that the fragrance of that oil with which she anointed Him filled the whole house. It became the fragrance of life in that house. Can you see that she was delivered from her unbelieving? But what it delivered everyone in her house to was that fragrance.

In the same encounter, you have Judas who is looking on. He is seeing the very same event, hearing the very same word of Christ saying, 'She is doing this for My burial.' She is illuminated. What does he go out and do? He goes out to plot

a way to kill Him. It generated wrath in that man. The very indignation of Christ became the wrath of that man against Him. That was the same for the Pharisees. In relation to the man with the withered hand, Christ heals the man on the Sabbath and what do they do? Mark chapter 3 verse 6 says that 'they went out and immediately plotted with the Herodians against Him how they might destroy Him.'

The point I am making is that when Christ comes as the King, it has a polarising effect - to deliver us to faith and believing, or otherwise. The evidence that we are resisting that is it generates emotion in us. That is called the 'emotions of sin'. The Lord wants to break the hardness of our heart that gives rise to those emotions. Can we be those who humble ourselves as we are hearing the word and present ourselves as slaves of righteousness and receive with meekness the word that is coming from our King?

Jesus spoke with authority as King and His hearers received Him. His word broke the power of rebellion that was sown in the heart of men and women. In this way He set them free to believe. This is not just the deliverance from every impediment to receive. This is something breaking in your heart so you can believe - not believe what you think the Christian life should be or who Christ should be - but to believe because you know Him and you are walking the way He is leading. His word delivered them to become obedient from the heart to the word.

Can you see something in this for us? The hardness of our heart needs to break, and we need to receive it when the Lord comes and meets us as King, because He is coming to deal with the matter individually, but also, He is coming to deal with matters in our house. If I get time tomorrow, I will personally testify of meeting Christ this way and knowing that indignation. He is unhappy with our unbelief, but He is doing it so that will break in us, and we can be found worthy. It is a great mercy.

In the last couple of minutes, I want to encourage us with this. Everyone must personally meet and acknowledge Christ as Lord and King. The word of Christ's kingship is coming today. The beginning point is to open your heart to say 'yes' and to send a delegation. That means that instead of saying, 'I know what this means' [but rather to

accept that it is coming so that we will begin] to break the word open with each other. 'Men and brethren, what is this going to look like?' Can you see that that is the *agape* meal conversation? You do not need to come bowling up to *me*. You have a fellowship that is part of the fellowship of the Father and the Son and the presbytery. Everyone must personally meet and acknowledge Christ as Lord and King. It is the word of the King that produces (or births) His faith in us. Evidently, receiving and responding to Christ's indignation and majesty is foundational to truly believing beyond our own expectations of Him and the Christian life. Faith, enabling us to believe, is demonstrated by obedience in the fellowship of Christ's offering and sufferings. We have to understand that that was the issue that Jesus had particularly with the disciples. They did not believe that. It is delivering us to believe for our participation in it - not to avoid it. That is being motivated by the fear of death. It is demonstrated by obedience in the fellowship of Christ's offering and sufferings. These are the works of faith. James, the brother of Jesus said, 'I will show you my faith by my works.' It is not enough to say, 'I believe', and to not do what the word is calling us to do.

Are you having the conversation in your houses and in your marriages in response to the gospel that is addressing this? If so, you should begin to bear the fruit of that. Interestingly, it is said, 'Faith without works is dead.' The works of faith are the works that Christ has already accomplished for us. He did these works by faith as the King on a cross. As we meet Him as King and acknowledge that we are crucified with Him, we receive His life and faith to do the works that He accomplished for us. That was my turn to phrase of Galatians 2.20. 'I now live by that life and by the faith of the Son of God who loved me and died for me' as my King. Praise the Lord.