

THE IMPACT OF CHRIST'S MINISTRY BY SEVEN SPIRITS

PART I

David Baker, Presbytery Word for week commencing Sunday 08 March 2026
Transcription of recording, slightly edited

I am appreciating the ministry to us already today. We are receiving faith from the Lord and then walking in that faith. I want to continue from last week in terms of the way that Jesus described the outcome (or the impact) of His ministry by the seven Spirits of God. Last week we briefly looked at the ministry of the 72 disciples. Jesus sent them out as 'lambs among wolves'. They were sent as lambs because they were Jesus' disciples - joined to the fellowship of His offering, in that sense. They were sent to minister in obedience, and they were sent to minister in weakness. As they ministered that way, remaining connected to Christ, ministering in obedience and ministering in weakness, there was an outcome (or an impact) of their ministry. They were able to minister the power of the seven Spirits of God to the households that received them.

Jesus said to them, 'He who receives you, receives Me.' They were sent by Christ, and the households that received them were receiving Christ, and the same ministry of the seven Spirits of God that Christ has. Those who received Christ were also receiving the Father who had sent Him. There was a ministry of grace and peace to every house. I highlighted that last week, making the point that grace is the power of the seven Spirits of God. It is much more than the unmerited favour of God. All of these words in the Scriptures have been watered down by centuries of theology to where they almost become meaningless. Grace is the power of the seven Spirits of God ministered to you. Peace is fellowship.

When the disciples were saying, 'Peace be to this house', they were coming from a fellowship; they were extending a fellowship to a house; they were inviting that house to join the fellowship so that that house then became a place of fellowship. I think that is a beautiful point. Husband and wife can talk to one another without all of the emotion. Parents can talk to children; and children can talk to parents. The family can talk to their neighbour. There is house to house fellowship. The house is becoming a house of

fellowship. That is the fragrance of the anointing filling the whole house. That requires a ministry of faith, because we are speaking by faith and it requires all of the impediments for fellowship to be removed. There is healing that is needed in terms of all of our lameness and the things that are crippling us in terms of relating and speaking. All of that is part of the package. As I said, as each house is responding to the word and repenting from all of their vain traditions, and dealing with the uncleanness in the houses, they are also being delivered from the oppression of unclean spirits. Jesus could rightly rejoice that as the 72 were ministering in this way, and all of the households that were receiving them were responding with repentance and faith, He is watching in the Spirit, Satan falling like lightning from heaven. It is a wonderful picture.

I want to look primarily at the ministry of Jesus Himself today. I am going to pick up this statement, 'The Spirit of the Lord is upon Me.' But keep in mind that the mandate of the 72 now belongs to presbyteries in the right hand of Christ. When Jesus addressed the presbytery in Sardis, He addressed them as the one who has the seven Spirits of God: Point one. When John saw Him in Revelation chapter 1 (or he records the vision of Christ in Revelation chapter 1), he is describing seven personal attributes that he saw. Each of those attributes is representing a particular dimension of the seven Spirits of God. The seven attributes are signifying that Christ possesses the seven Spirits of God. That is the meaning... (let us be very basic) ...that is the meaning of 'the Christ'. That is true - the anointed One. It means He has the seven Spirits of God. He is ministering the seven Spirits of God to us through the messengers in His right hand. He addresses the presbytery in Sardis as 'the One who has the seven Spirits of God and also the seven stars' because those stars, when they are recovered to His right hand, are ministering the same power of the seven Spirits of God. That is our package.

I want to look particularly at the ministry of Jesus Himself. I want to pick up where He is describing

the nature of His ministry because it is the same ministry to us today through the messengers that He sends. Let us go and look at Jesus Himself. This is Luke chapter 4 verse 16. It says here, 'So He came to Nazareth, where He had been brought up.' He was born in Bethlehem in the region of Judea and that was fulfilling the prophecy of Micah. Then His family goes down to Egypt for that period, and then they go back after the death of Herod the Great, and Jesus was raised in Nazareth up in the region of Galilee. Isaiah referred to Galilee as 'Galilee of the Gentiles' because it had such a big Gentile population there. That is where Jesus grew up. That certainly impacted how well He was received by the Jews, because He is from up in the region of Galilee. By the way, that is where most of His disciples were all from - Galilee. Except for a couple - and Judas was the notable one. You can see how all of these elements play into the 'who is superior and who is inferior'. Judas is a genuine Jew and many of the other disciples were fishermen from the region of Galilee among all of the Gentiles.

Jesus grows up in Nazareth and that is where He begins His ministry up in Galilee as well. If we put this in context here, we will get the historical context. Jesus was baptised by John the Baptist in the River Jordan and John bore witness that the Holy Spirit descended upon Christ in the form of a dove. Jesus was not being anointed with the Holy Spirit; He was being anointed with the seven Spirits of God through the Holy Spirit. That is at His baptism and John is saying, 'I bore witness to this and I know that this is the Christ, the anointed One.' He is baptised and then He is led by the Holy Spirit into the wilderness to overcome Satan for 40 days and 40 nights in the wilderness. We know that account and the three specific ways that He overcame Satan by the word of His testimony.

Then He returns from the wilderness having overcome Satan and He begins to minister in the region of Galilee. This is our context. This is right at the beginning of His ministry. He goes to His hometown Nazareth and He stands up. Let us continue to read the verse [verse 16] '...As was His custom, He went into the synagogue [so He evidently was preaching to the Jew first in each place], on the Sabbath day and stood up to read.

[Verse 17] And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written...'

I will continue to read in a moment, but would you like a little bit of trivia on the way through? They have found a pretty much complete... (When it says a book, for all the children, it is talking about a scroll. It is talking about a leather parchment that was rolled into a scroll) ... scroll that contains the full book of Isaiah, in the Dead Sea Scrolls back in the 1940's. Interestingly (this is a little bit of trivia), a full book of Isaiah, if you roll it out, is 7.34 metres long. It is a fairly hefty scroll. Now I was wondering... the one they found (which is of course not the one that Jesus was reading from, but it would have been similar), was made up of 17 sheets of leather - all parchment all sewn together. It had me thinking ... (which has no relevance to anything) ... which way did they roll it? Did they start from the beginning of the book of Isaiah and roll it that way, so that the beginning is in the inside of the scroll, or did they roll it from the end, so that the end is in the middle? I wonder about that then in terms of Jesus going to read from Isaiah 61, as we now know it, which is toward the end of the book. Did He have to unravel the whole scroll? There would be a bit of theatrics with that. They hand Him the thing, and He rolls the whole thing out (or 7.34 metres of it) and then finds the bit where He wants to read, because He wanted to read from a very specific portion of the book. We are being a bit anecdotal along the way.

He reads from this portion. I will read from Luke chapter 4 verse 18, because we need to pick up that there is a bit of difference between what Jesus quotes here and what is originally in the book of Isaiah too, which is very interesting. We will read from Luke 4 verse 18. 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; and to proclaim the acceptable year of the Lord.'

Let us go back to Isaiah chapter 61, and we will read verses 1 and 2, to read where He is quoting from. Isaiah says here, 'The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings [Jesus summarised that the

gospel - good tidings, the good news] to the poor; He has sent me to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison... [Now, Jesus evidently added, 'and recovery of sight to the blind.' He is drawing our attention to a very specific element of His ministry, which is not originally recorded in Isaiah. But Jesus is obviously the source of the prophetic word, and He is well within His rights to add to it and tweak it as He goes. He adds here 'and recovery of sight to the blind.' That is a particular point of focus during His ministry] ...and the opening of the prison to those who are bound.' Jesus said, 'to set at liberty those who are oppressed.' It [in Isaiah] is making the same point. Verse 2: 'To proclaim the acceptable year of the Lord and the day of vengeance of our God.' Jesus omits that. He reads up to 'to proclaim the acceptable year of the Lord' and then He stops and He closes the book (or He rolls up the scroll). Now again, I wonder how long that takes; all eyes are fixed on Him.

There is a fair impact in terms of His word here. He rolls it all back up and puts it down and sits down. He stopped short of proclaiming the 'day of vengeance'. Again, He did that for a very specific reason. Jesus omitted the 'day of vengeance' because that was not the focus of His three-and-a-half-year ministry. It was not yet time for that. However, the day of vengeance does follow because those who reject the ministry of the King, (now remember Jesus is speaking here as the King and this is the outcome of His ministry as the King) do come under the judgement of God or the wrath of the King.

We see that in terms of Jesus' ministry. We know He was rejected and particularly rejected by all of the religious leaders of the Jews. We see the full manifestation of the day of vengeance then in AD 70, when Jerusalem was surrounded by armies and completely conquered and destroyed by the Romans under the leadership of Prince Titus. Jesus was very explicit and He did explain that there is going to be the day of vengeance. He is not reading it at the beginning of His ministry, but right at the end of His ministry. He does say (and I will quote this). Luke chapter 21 verses 20 and 22: 'But when you see Jerusalem surrounded by armies, then know that its desolation is near ... For these are the days of vengeance [the day of

vengeance] that all things which are written may be fulfilled.' We do get to the end of the quote; but Jesus was not saying, 'That is not my big focus now during my earthly ministry.' But we do need to take note of that. That was 'a day of vengeance, so that all things which are written may be fulfilled' - not only in the book of Isaiah but that also was a major part of the fulfillment of the 70 weeks prophecy.

What is up ahead of us is another day of vengeance (that one was really only a type of *the* day of vengeance), which begins when the Father takes His seat to judge the world. When the Father takes His seat, Jesus Christ will stand up, and He stands up as the Lamb-King, He stands up as the Lamb-King to judge. That is the beginning of the great and terrible day of the Lord. The judgement of God then is manifest in the earth. As we have said many times, we see that in a quarter measure during the opening of the seals, then a third measure during the blowing of the trumpets, and then in full measure when the seven vials are poured out. That is ahead of us, and the Lord is saying, 'The day is coming. Behold the day is coming.' As He said through the prophet Malachi, 'The day is coming and it is burning like a fire and it is going to burn up all of the chaff and all of the wicked and all of the proud and all of the arrogant.'

He is saying to us now, 'I am sending the Elijah ministry before the great and terrible day of the Lord to turn the hearts of the fathers to the children and the children to the fathers to restore godly order in families.' 'To turn the hearts' means to bring to repentance. The King is addressing us in our day through the Elijah ministry so that we will come to repentance and faith while His wrath is only kindled a little. It is only kindled a little, and He is addressing us with eyes like a flame of fire. He is addressing the culture in our houses and there are many things He is not happy about. We need to take that seriously. The King is looking at us with eyes like a flame of fire and saying, 'I am not happy with the culture of your marriage and your house; but my wrath is only kindled a little.' There is opportunity here, because He is coming for the sake of our healing and deliverance and salvation, if only we will receive the word and respond with repentance and faith in the season

of our visitation. We will then escape the day of judgement that is to come. This is the big package.

My focus here is not the day of vengeance; but we do need to recognise (as we heard from Peter the other week), that the Lord is coming with an army of 20 000 and there is a need to send the delegation to enquire, 'What are the conditions of peace?' That is what the Elijah ministry is proclaiming - the conditions of peace, so that peace can rest on your house and you can escape the judgement of God.

Let us continue to read Luke 4 verse 18. I want to pick up the outcome of this ministry. I am coming at this from the positive to say there is a ministry of faith. If we will receive the word of faith that is being ministered to us, this is the outcome for us. But obviously, if we reject the word, then it is not the outcome.

'The Spirit of the Lord is upon me.' Let us go slowly here. The Spirit of the Lord is not the Person of the Holy Spirit. The Spirit of the Lord (which means Yahweh) is the full capacity that belongs to the Father, Son and Holy Spirit in the fellowship of Yahweh. Now again, as we have said many times, we are not talking ... take the capacity of the Father, and add it to the capacity of the Son, and add it to the capacity of the Holy Spirit - and A plus B plus C equals the Spirit of the Lord or the seven Spirits of God. It is not that. Nor are we saying, 'Let us put them all together and they work together as a team.' The team is more than the sum of the individual parts and that equals the seven Spirits of God. It is much more than that as well.

What we are looking at is a fellowship of offering, which is the source of all multiplication. It is the source of all the multiplication of life through offering as They lay down life to reveal One Another. From this fellowship of offering, everything that will ever be brought forth in all time and eternity is proceeding. We see the fullness then from this fellowship in Isaiah 11 verse 2 - all of the seven Spirits of God. 'The Spirit of the Lord shall rest upon Him, the Spirit of wisdom, [so that we see the fullness of wisdom], the Spirit of understanding [the fullness of understanding, it is all multiplying out of this

fellowship]. The Spirit of counsel and might; the Spirit of knowledge and of the fear of the Lord.'

When we look at the fellowship of the Covenant before the foundation of the world (that is the fellowship of Their Covenant), the capacity of the seven Spirits of God was first laid down by the Father and the Son to the Holy Spirit. He is now the One who ministers this. It was the Holy Spirit who first then ministered it to Yahweh the Son. He is enabled by the Holy Spirit with the power of the seven Spirits of God to empty Himself to the Father. We see there the Lamb (that is the first manifestation of the Lamb anointed with the Spirit of the Lord), in the fellowship of Yahweh before the foundation of the world. That is the provision for each and every house. Yahweh the Son was anointed by the Holy Spirit with the seven Spirits of God to empty Himself.

He is anointed again when He is baptised in the River Jordan for His ministry. As I said before, He is particularly anointed there as King. All the kings were anointed. The Lord sent Samuel down to Jesse's house in Bethlehem because that was the town of David. That is why Mary and Joseph were tracking back there to Bethlehem to be counted in the census, and that is where Jesus was born. Samuel goes down to Bethlehem, and he finds Jesse and his household - all of the seven big brothers. You know the story: 'It is not that one.' 'It is not that one'... 'The Lord is not looking at the outward appearance; He is looking at the heart.' Then ... 'Have you any other kids?' 'Yes, I do. I have an eighth. He is out looking after the sheep.' He comes in and the Scripture then says that Samuel anointed him with oil. He has a horn of oil. He pours the oil over David's head. It says that right there the Spirit of the Lord came upon David and he is anointed as king.' Now that is a type. We are looking at Christ here, the son of David, and He is being anointed with the Spirit of the Lord as King. We have to get this. He is the Lamb, and John the Baptist says, 'Behold the Lamb.' We know He is the Lamb-Priest; but He is also the Lamb-King. That is what the Lord is really drawing to our attention in this season. He is the Lamb-King. The judgement of the King is the wrath of the Lamb.

Again, in the book of Revelation, at the opening of the sixth seal, all of the leaders of the seventh world kingdom, all the mighty men, all the great

men, all of the leaders, all the rich men, they are all fearful and hiding in their bomb shelters saying, 'Hide us from the face of Him who sits on the throne [that is the Father], and the wrath of the Lamb [that is the Lamb-King]'

'The Spirit of the Lord is upon Me [this is Jesus saying] because He has anointed Me to preach the gospel.' We know the gospel is the good news, the gospel of God, which is the gospel of sonship. We summarised that. God the Father has predestined us to adoption as sons by Jesus Christ to Himself. That is the way Paul says it in the beginning of the book of Ephesians. And we know that the adoption is a whole process and it includes our new birth. It is a whole process from when the Holy Spirit first dwells in our spirit, enabling us to cry out, 'Abba Father.' The Holy Spirit is the Spirit of adoption, and it goes all the way through to the adoption - the redemption of our body when we receive an immortal, incorruptible resurrection body that is clothed with the glory of our heavenly body, making it a spiritual body. Even then that is not the final result. We are then fully a temple for the Holy Spirit and able to reveal the glory of God forever. We have this big package that is all belonging to the adoption.

Now when the gospel is proclaimed to us, it is the word of faith. Jesus Christ has already accomplished the work. He is the Author and the Finisher of our faith. As He is walking on His offering journey from the garden of Gethsemane to the cross, He is fulfilling *our* works. He is learning *our* obedience. He is fully identified with our fallen human condition. He is overcoming everything that we need to overcome. At every point, He is authoring and He is finishing the faith that belongs to every day. He has finished the whole work. Our hope now is absolutely assured. It is all finished; it is all done. He is seated at the right hand of God having finished it and now ministering to us the word which is the substance of that thing that is hoped for which we are receiving each and every day. Our faith is substantial. Now that is what we have already been hearing today. 'Faith is the substance of things hoped for.'

Now the word of faith is the word of the King. The word of the King demands our obedience. It is the King speaking. I think the Lord is really

wanting us to digest this in this season. It is the King who is speaking. Now when the King is speaking, He is expecting obedience. Wonderfully, when He speaks (and this is very unique to Jesus Christ, our King), His word has the capacity for us to obey. That word (which is the capacity for obedience) is inherent within that word, because He has already finished it. We are not having to try to believe that there will be a fulfillment. We recognise that it is already fulfilled and the word is coming to minister the substance of that faith to us.

'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel [and it is specifically the gospel] to the poor.' What I have done is noted that (and we will not get through this today) He [Jesus] has nominated all these things that He is doing during His earthly ministry. I thought, 'Can we find groupings of people where we see this?' I was particularly looking in the gospel of John. John is the gospel that recounts all of Jesus' interactions with people. John is not focused on all of the events - Jesus went here and did that and did that. What John is really focused on (and this is why it is a wonderful book) is all of the relational interactions between Jesus and certain people - like the woman at the well. It is a certain woman on a certain day, at a specific time, and she meets Jesus, her King.

I began to look at the gospel of John then to say, 'Can we identify, where Jesus is preaching to the poor? What kind of poor are we talking about? Where is He interfacing with the broken-hearted and where is He addressing the captives? Where is He giving sight to the blind and where is He delivering from oppression?'

When He is saying the gospel is preached to the poor, He is talking about the poor from a spiritual perspective. There are two dimensions to this - the *poor* and the *poor in spirit*. Those two things are not the same. We have the poor; and we have the poor in spirit. The gospel is preached to the poor but only received and appropriated by those who are poor in *spirit*. We could say very simply 'by those who recognise they need it'. I was thinking about this in terms of illustration: the 5 000 who came to Jesus to hear His word. There is an interesting backstory to all of this. When the twelve disciples had been out ministering

they were very tired and very busy. It says they did not even have time to eat. So, Jesus says, 'We need to take a little bit of a break and refresh.' So, they are about to have a little holiday... then this crowd of 5 000. It is 5 000 men - so about 20 000 people all crash in on their holiday. I was thinking, 'How would I respond to that situation?'

Jesus responds by having compassion on them. He looked upon them like sheep without a shepherd. This is the poor, this is the first dimension of it, sheep, lost sheep without a shepherd - in need. The gospel was preached to the poor. Jesus looks upon them with compassion because they are sheep without a shepherd and so He preaches to them. And He preaches to them all day. We know all these stories. All day He is there and He is proclaiming the word to them, and then it is getting late and they do not have any food. So, Jesus is saying to His disciples, 'You need to feed them; you we need to look after them.'

What Jesus is really wanting is to establish the first public *agape* meal. He has spent the whole day preaching and what He wants is for this big crowd to sit down in families (an expression of house to house) and actually discuss the word that He has just proclaimed to them. It is their provision and they need to begin to consider its cultural implications and digest it. They need some food to sit down and do all of that. We have only one boy with some food - five loaves and two fish. Jesus multiplies it and they all sit down. I am not exactly sure what they are all discussing and how much *agape* was happening, but you can see what Jesus' motivation was. Then He realises... (now we know there is another agenda at play) ... He realises that they are all talking. We do know what the discussion started to be. They are all wanting to take Him by force and make Him their King. Do you see this different perspective on kingship? The expression of Christ's kingship here was to proclaim the gospel to the poor. He is proclaiming the gospel, and they are receiving it and they are thinking, 'Gee, there is power here. We really need this Guy. If we could get this Guy to be our Leader, we could possibly overthrow the Romans (or whatever it is they have in mind). They are wanting to take Him by force. He immediately withdraws because He does not want to be used that way.

That is not why He has come. He withdraws and so He goes across the other side of the sea, and they all chase Him across.

I will read these verses because this is illustrating the point. John 6 verse 26: 'Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labour for the food which perishes, but for the food which endures to everlasting life... [This is preaching the gospel to the poor. There is food that endures to everlasting life, and you need to labour for that food. They are receiving that word] ...the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him." Then they said to Him, "What shall we do, that we may work the works of God?" [What kind of labour is Jesus talking about? This is the same labour in terms of entering His rest. Verse 29] ... Jesus answered and said to them, "This is the work of God that you believe in Him whom He sent." ' That is the work. That is the labour - to receive the food that endures to eternal life and to just believe Him who has been sent. In this case, it is Jesus Himself proclaiming the word.

That should not be too hard. The word is coming with prevenient grace, and it is breaking down every barrier, every impediment, so that every person is free to choose whether they will receive the word or not. The faith that is necessary is coming in the word. 'Faith comes by hearing and hearing by the word of Christ.' It has all been provided. It is a question of whether it will be received or not.

This brings into the equation that we have the poor who need it, but do they recognise they need it and are they willing to accept it? This is the issue for all of us. Are we coming to the point of poor in spirit or do we think we do not need it? 'This is the work of God that you believe in Him whom He sent.' Then He begins to proclaim that His words are the true bread from heaven. We know they grumbled and complained exactly the same way that the nation of Israel did in the wilderness. They grumbled and complained and argued and ultimately departed. They were the poor, but not the poor in spirit. Now in contrast to this is what Peter said when Jesus said to the disciples, 'Do you want to go away as well?' This

is the beginning, I think, of poor in spirit. John 6 verse 68: 'But Simon Peter answered Him, "Lord to whom shall we go? You have the words of eternal life. Also, we have come to believe and know that You are the Christ, the Son of the living God." ' Now we know that there was another step for Peter in terms of poor in spirit in the court of Caiaphas, but I am saying back here, this is the beginning of it. This is a genuine confession of faith where he is saying, 'Lord, to whom shall we go? You have the words of eternal life. We are completely reliant upon this provision.'

Now the ongoing confession of a person who is poor in spirit is that they are completely reliant upon the proceeding word of God. In the first case, the poor describes the entire human race (we could say) that is destitute because it has been cut off from the life of God. The entire world is poor. But of course, much of the world thinks it is rich. This is also true in the church. Jesus said to the Laodiceans in Revelation 3 verse 17, 'Because you say, "I am rich, have become wealthy, and have need of nothing"- and do not know that you are wretched, miserable, poor, blind and naked.' This is poor but not aware of it - poor but believing they are rich.

The poor in spirit are those who have been illuminated to see their fallen condition, while at the same time, they have been illuminated to see the hope of their calling. We become poor in spirit when Christ illuminates the heights of our calling and the depths of our iniquity.

I have been particularly considering and quoting this statement from the booklet that we received in Melbourne, *Hear what the Spirit is saying to the Churches*. This is the little statement that I have said a number of times now: 'The fruit of headship in the marriage and in the house is that the house becomes an expression of the fellowship of Yahweh.' I do believe that statement, if we will genuinely receive it. The ministry of the Lord to us in this season is enabling us to see how far we have fallen from that being the reality in our houses - in every marriage and then in every house. We know there are two dimensions of headship that that is referring to there. The man is the head of the wife in the marriage, but Christ is the head of every individual in the house. When this is properly

aligned, the house becomes an expression of the fellowship of Yahweh, which is the most amazing thing.

Now when the Lord is ministering that to us, we are seeing the heights. We are understanding the depths as we see the heights, but it is not leaving us in the place of being pathetic as if all is lost and all is hopeless. That is not poor in spirit. We are actually receiving faith there. This is the miraculous nature of meeting Christ this way when He can illuminate the depths and the heights at the same time and cause us to believe - to believe that there is a provision for what He is saying to us. Poor in spirit is not pathetic; it is the place of faith. Faith is the riches. If He is preaching the gospel to the poor, He is wanting to actually impart riches (or bring riches). What is the nature of the riches? We are not talking material wealth. He is talking about the riches of faith. That is your precious possession that He is wanting to give you as the substance of everything hoped for in terms of the promises of God for you and your life and your marriage and your house and your children and all of these things. There is a 'riches of faith' that the Lord wants us to possess. I have been loving this thought.

I am quoting a lot of the statements to the seven churches without looking at them in detail. We have said 'Laodicea' - they are poor, but they think they are rich. Then He says to Smyrna in Revelation 2 verse 9, 'I know your works, tribulation, and poverty (but you are rich).' 'You are rich.' They had received faith. This is a wonderful statement. He is saying to Laodicea then, 'I counsel you to buy from Me gold refined in the fire. Receive this same faith.' I will quote 1 Peter 1 verse 6. This is Peter really driving this point concerning these riches. He is saying, 'In this you greatly rejoice [he is talking about our sonship and the salvation that will be revealed in the last time], though, now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of Jesus Christ.' He is saying that when *Christ's* faith becomes *your* faith... (it does have to become *your* faith; and it needs to be genuine [which is the outcome of the

trial of faith] because there is a trial associated with the word. The word does thrust us into contrary circumstances, so that the faith that we have received as a gift does genuinely become [as the fruit of the trial] our faith. It belongs to us then, and it is in relation to our sonship) ... that then, is something that is more precious than gold. He [Peter] is catching this 'riches' point.

Peter then addresses this in 2 Peter 1. He is writing his whole letter to those who have 'obtained like precious faith with us by the righteousness of God and Saviour Jesus Christ'. Does that give you a bit of a feel for 'He preaches the gospel to the poor'? But we need to become poor in spirit to receive it. And the first thing we are receiving is the faith that is ministered to us in the word. Our confession as those who are poor in spirit is that we are reliant upon that word. 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' That is the first one.

In Luke 4 verse 18, Jesus is continuing to read, 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent me to heal the broken-hearted.' I have said there are two dimensions of broken-heartedness and then there is a third kind of broken-heartedness which is the problem. We have said there is *poor*, and then there is *poor in spirit*. We have two dimensions of what it means - He preaches the gospel to the poor. But then we have this third thing which is not poor in spirit - it is pathetic - and that is the problem. The Lord is wanting us to get past being pathetic and unbelieving. Do you see the breakpoint in receiving all of these things is faith? It is receiving faith - believing. When we are wallowing in our own pathetics as if what the Lord has said to us cannot be possible, that is unbelieving, which is actually the greatest sin of all.

Now, in the same way, there are three dimensions here to broken-heartedness. This will make sense as I explain it. There are two dimensions that are sort of real - and then there is one that is the problem. The first dimension of broken-heartedness is the one that requires the healing. The first dimension of broken-heartedness describes the spirit that is in darkness, and the soul that cleaves to the dust. You have a spirit (that is our identity) and it is

lost and without hope in this world. Then all of the faculties that belong to our soul (our mind, our will, and emotions) all cleave to the dust. This means that we are using the faculties that belong to our five senses to try and make sense of the world and find who we are, and we are comparing ourselves with others. We are judging our performance and all of these things and how people respond to us, and our soul is cleaving to the dust. There is a broken-heartedness. This mode of living is broken. It does not work. It is lost and without hope in this world.

Then we have on top of that, the dystrophy that is caused by all of our identity-verifying mechanisms as we are trying to find ourselves. In addition to that, we have all of the damage that we cause ourselves because of our own rebellion. 'We are like sheep who are going astray each to our own way' and we are causing all kinds of problems for ourselves as we do that. Then in addition to that, you have all of the damage that is caused by others. All of these things are real. All of these things have a massive impact upon a person and who they are. The Lord is saying, 'I am wanting to heal this. I am wanting to heal you so you can know a genuine wholeness, and you are not lost anymore. Your identity can be connected to the truth of your name. You can be absolutely assured that you are a son of God. and you do not have to pursue all of these other things.' There is healing and there is restoration of what has genuinely been damaged - all of these things. The dystrophy and the damage do need healing. There is a breakpoint here for where the healing can come.

Let us introduce another dimension of broken-heartedness. The healing comes when a person recognises that Christ has fully identified with them. He has fully identified with me in terms of all this brokenness. Whatever it is, whatever I have done, whatever has happened to me, all of these things - Christ has fully identified with that. He is right there with me - fully knowing, fully experiencing all of that. Then by the resurrection life in His blood, He is coming back from the death of all of that. I can believe that He is overcoming for me and I can overcome with Him. There is provision for my healing and restoration and wholeness in the fellowship of His offering. There is faith coming for this, when

I see that Christ has fully identified with me and has overcome.

Even more than that, we are touching a new dimension of broken-heartedness. It is not recognizing that Christ has identified with us. We touch another new dimension of broken-heartedness when we begin to look upon Him whom we have pierced. We begin to understand what pain we have inflicted upon Him. As the Spirit enables us to look upon Christ whom we have pierced, then we touch this new dimension of broken-heartedness, which is a godly sorrow that leads to repentance. That is the breakpoint because once we begin to touch that broken-heartedness, all the dystrophy and the damage can begin to be healed in the fellowship of His offering.

The enemy of that: I said that you have this third one then - which is the problem. We have the *pathetics* is the problem in relation to poor in spirit; then the problem in relation to this broken-heartedness is the *victim mindset* with all of its, 'On the basis of my brokenness, I view myself as a victim and then I have all of these expectations upon the Lord and upon others in terms of what they should be for me. When they do not meet my expectations, I am beginning to know this really problematic kind of brokenness or broken-heartedness. This is the 'hope deferred makes the heart sick' and I am upset because all of my expectations are not being fulfilled.'

This is what Jesus addressed with Martha and Mary. It is a big one for us to digest that Jesus was ministering to this household, but they still had a lot of expectations about what He should be for them. When Lazarus is sick and they send word, they fully expect that Jesus, as an expression of love, should race to his bedside and heal him. Jesus does not do that, but He waits... (because He knew what He was going to do) ... He waits. They do not understand what is happening and they are really upset. Jesus has let them down. So, when Jesus does finally turn up, Martha comes out. She is pretty unhappy and says to Him, 'Lord, if you had been here, he would not have died.' Jesus is saying, 'Well, Martha, your brother is going to rise again.' I will read these verses. This is John 11 verse 23. 'Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the

resurrection at the last day.'" ' But Jesus was wanting to talk to her about resurrection life here and now in terms of mortality. There is resurrection in immortality at the last day, but we are also knowing the resurrection life of Christ. That is what I am saying. There is healing coming to all of these matters through resurrection life. He says, 'Your brother will rise again.' And she says, 'Yeah, I know he is going to rise again in the resurrection at the last day. But I am still pretty unhappy that you were not here to stop him from dying now.' Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" ' That is really been standing up to me. 'Do you believe *this*? I am not interested in all of your other belief. Do you believe *this*? And do you believe this in relation to your specific circumstance right here, right now? Do you believe this, Martha? I am saying the very specific word that I am saying to you. I am the resurrection and the life. Do you believe it?' And she does not. This is quite stark. I cannot believe the way she fudges it here. She does not answer the question. Jesus wanted, 'Yes.' She does not respond, 'I believe that.' What she says sounds all very religious. 'Yes, Lord, I believe that you are the Christ, the Son of God who has come into the world.' That is not what Jesus said. He is absolutely the Christ, the Son of God who has come into the world. But Jesus was not asking that. He is saying, 'Do you believe this - that I am the resurrection and the life right here, right now in relation to this circumstance? And are you willing to let go of all your victimhood in terms of how you think I have let you down by not getting here in time?'

I will jump down to verse 33 because she goes and gets Mary of course. 'Therefore, when Jesus saw her [Mary] weeping... [This is the wrong kind of broken-heartedness that I am trying to illustrate here] ... Therefore when Jesus saw her weeping... [and you know that they are genuinely grieving about the loss of their brother, but there is a lot of sorrow here because the expectations have not been met too, and that is all wrapped up in it]... and the Jews who came with her weeping, He groaned in the spirit.' As we have said, the literal there is that He shakes with rage. He is very unhappy about this. He

groans in His spirit. He is shaking with rage and He is troubled.

This is a major reproach really. These two sisters here and then the big crowd here - it is a major reproach upon Christ that they are all acting like this and so upset with Him in terms of the way He had let them down. Now you look at Jesus, He is not really interfacing with them here in a very compassionate manner towards these grieving women. 'Jesus saw her weeping, and the Jews who came with her weeping. He groaned in the spirit [meaning He shook with rage] and was troubled. And He said, "Where have you laid him?" They said to Him, "Come and see." Jesus wept.'

Now I think this is actually, touching this weeping here, Jesus is not weeping because Lazarus has died. The crowd think that - but they completely misinterpreted. Jesus is not weeping because Lazarus died because He fully knows He is about to raise him from the dead. His heart is actually beginning to break here. This is touching the seventh wounding event in terms of His offering journey where His heart breaks because of the reproach that is laid upon Him - and it is the reproach of our unbelief that breaks His heart in the end. It is the unbelief of everyone who will be eternally lost because they will not believe what He said. They will not believe the provision of His offering for them and have refused to join it. And it breaks His heart. His heart is breaking here. That is why He is weeping - because of their unbelief. There is a reproach upon Him in all of this. 'Then the Jews said [this is their interpretation], "See how He loved him."'

We know the rest of the story and Lach did this fantastically well the other week in terms of Martha still arguing about the stone when they get to the tomb. I think once we get past all of that and Lazarus is raised from the dead, that the two women are delivered from this, and they did find genuine godly sorrow. They knew a godly sorrow that leads to repentance, because it is soon after that, that we have the meal in the week leading up to Christ's crucifixion where Mary is anointing the feet of Jesus for His burial and she is wiping His feet with her hair. This is the fruit of repentance; this is the fruit of godly sorrow, the fruit of a completely different kind of broken-heartedness. The women did come to it. Martha

also came to it, and she is there serving and facilitating everything during that week as well.

I will leave it there. We have covered two, but you could probably think on the other ones and what examples there are for those groupings. I was looking at 'the captives' in John 8 because we are talking about a religious captivity. Jesus said to that crowd, 'If you abide in My word, you are My disciples indeed and you shall know the truth and the truth shall make you free.' They were believing up until then, and the moment He says, 'You are going to be made free', they all jam because what He is saying is, 'You are captive.' They did not like that idea. 'We have never been captive to anybody.' We have all of that discussion. We do need to be delivered from the bondage of old gospels which cause us to remain in bondage to religious projections. In terms of 'recovery of sight to the blind', you have the whole interaction with the blind man in John chapter 9. That is an excellent account there. Then, to 'set at liberty those who are oppressed', there are many more examples of that in the gospels of course.

I will finish back in Luke 4 verse 19 on this point here. You have all of these outcomes and then Jesus says, '...to proclaim the acceptable year of the Lord.' '...to proclaim the acceptable year of the Lord.' That is a major statement now what He is saying. I will finish here, because I think this is where we are at.

This is a word of faith for us that the Lord is proclaiming the acceptable year of the Lord. What He is talking about there is the year of jubilee. When they went into the promised land and they received it as an inheritance and every tribe received a portion of land and then every family within the tribe and they all have their land, that was their inheritance; that was their rest. The promised land was the Lord's rest. Rest is inheritance. They go in there and then they do not fully possess it. You have all of the problems at the start. They do not clear the enemies out properly, so that becomes a problem. Then they are not stewarding what they receive properly and they go into debt. You have families that have to sell their land and become slaves of another family grouping or whatever happens. Then the Lord puts in place this mechanism every 50 years which was the year of jubilee

when the land reverted to the original owners. This was so that one generation did not become the victims of the previous generation.

You have this principle here of the year of jubilee which is the recurring principle of a second time. Where something has been lost it can be recovered. I think that the Lord is in this season proclaiming to us the acceptable year of the Lord and saying to each and every one of us - to each and every family - regardless of the history... (Now there may be many situations where we have not responded very well, and the land has been overrun with enemies. Whatever that means, and we have had to sell ourselves into bondage) ... whatever has happened, the Lord is coming to say, 'I am coming to restore you. I am coming a second time to restore you to your inheritance, if only you will receive the word and the faith that is being ministered to you in this season.' He is coming 'to proclaim the acceptable year of the Lord.'

Paul picks this up and says in 2 Corinthians 6 verse 2. "In an acceptable time I have heard you, and in the day of salvation I have helped you." Behold now is the accepted time; behold now is the day of salvation.' It is whenever that word is being proclaimed to us - that is the acceptable time. There is an acceptable year of the Lord. There is a second time where we can be recovered to the inheritance that the Lord is wanting to give to us. I do think this is a word of faith for every family. There can be recovery for you in your house.

Luke 4 verse 20: 'Then He closed the book [as I said] and gave it back to the attendant [Now how long He took to roll the scroll up, I am not sure] and sat down. And the eyes of all who were in the synagogue were fixed on Him and He began to say to them, "Today this scripture is fulfilled in your hearing."'

Now that is much more than saying, 'I have stood up and I have read from the book of Isaiah, and I am here to announce to you that I am the King. I am anointed with the Spirit of the Lord. That prophecy is now fulfilled.' He was saying that - absolutely He was. He was announcing Himself as the King who had come to achieve all of these outcomes. But He is also saying all of these outcomes are achieved when the word is

proclaimed to us, so that in relation to the gospel preached to the poor, the healing of the broken-hearted, deliverance from captivity, deliverance from oppression, recovery of sight to the blind - all of those things are fulfilled today as we receive the 'today' word. It is 'Today, if you hear His voice, do not harden your heart.' 'Today, this scripture can be fulfilled in your hearing.' Can you rejoice in that today? I am really rejoicing in this. This is what the Lord is wanting to do in this season, and I think there will be deliverance on many points for us as we respond to the Lord.