

EDEN, THE PLACE OF REST AND FAITH

Vic Hall & Peter Hay, Presbytery Word for week commencing Sunday 5 April 2026

Transcription of recording, slightly edited

Vic Hall

Today is Palm Sunday, as we have already been reminded, which is the day when Christ as King came to the temple. But before this, the multitude had heard that He had raised Lazarus from the dead. So He had come (and was coming) as the One who had power and authority over death and also over hell. Yet He was coming to die, and He was coming to die with the power of the King, which is the power of resurrection life - *exanastasis* life. Through seven wounding events He was to be perfected and become immortal as He hung upon the cross - Son of God becoming Son of Man in the image and likeness of God. All you (or most of you) are familiar with this content - this understanding.

I want to thank you all too. We are so thrilled with so many of you who are constantly pursuing the word - constantly studying, constantly looking at what is being proclaimed. You are becoming the word. You are joining the dots. You are joining line upon line, Scripture to Scripture, and seeing whether these things are so. You are genuinely noble in your pursuit of the word.

We will continue with building on what we did in Melbourne for the New Year's Convention where we introduced this year the word of the King. Now to do this, there are many different threads now that you are with me and have been for these many years. You are able to know how I grab a thread from here and that can be a whole book from 10 years ago; and then another thread from here. We are beginning to weave a lot more things together and go back to the beginning because we are rowing up the river of life to its source which comes from the Father.

Today we are going to talk a little bit about faith in looking toward next weekend, and Peter is going to speak about the kingship of Christ as well. We are in the mode of moving straight on forward. You have the books in your hand. You can download tonight or pick them up once they are printed. I am going to talk about the King - Christ as King today. Let us read a couple of Scriptures. Come with me to Revelations. I will go back, I think. I was going to get to the end

point here in Hebrews, but I will come back to Revelation and speak there and talk about Adam for a few moments. Maybe I might be handing you out another set of speaking notes next week to do with the kingship of Adam. I want to read a little thing I scribbled down here while we were all singing as well, trying to sharpen the focus. Let us read here. Christ is speaking to the Ephesian presbytery and with that the Ephesian church. For if the presbytery and church did not return to first love, the Ephesian church would be scattered, and the presbytery would lose them. They would lose their lampstand, and also, they would lose any cohesion as a presbytery. This is what happened throughout history as we have already taught on in years gone by from church history, to do with early church.

This is the Lord speaking to them: 'Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; and do the first works, or else I will come to you quickly and remove your lampstand from its place - unless you repent. But this you do have, that you hate the deeds of the Nicolaitans, which I also hate. He who has an ear, let him hear.'

We are going to focus that here. This is the verse I want to focus on and go back to the garden of Eden with you. How many are going to come with me to the garden of Eden in this verse? That is what we are going to do here right now. We are going to track back, and we are going to look at what the faith of Adam was, and how it operated in the garden of Eden. Here the Ephesian presbytery and the Ephesian church (and that is you and I - that is all of us) have been offered this same faith and this same retrieval back to the paradise of God that is within the New Jerusalem. We are already citizens of that, and most of you, your plot is already staked out in there. Let us begin to go right to the very top of the mountain and start to eat the fruit of the tree of life. Let us have a little understanding of what that looks like here. This is all while we are still in mortality. We are not talking about after we are raised from the dead; not talking about when we get our spiritual body; we are talking about *now*. We are back through history all the

way to here when John is writing to them (or Christ is speaking to them) around late 88AD, 89AD or 90AD — somewhere there in John's old age from the Island of Patmos, he is sending this letter to the seven churches in Asia. He said, 'He who has an ear, let him *hear* what the Spirit says to the churches.'

Let us amplify that word again and we will look at some more Scripture here. I am not going to tell you anything you do not know. This is just refreshing today; this is just focus; this is just admonition; this is building your faith; this is making you dance out of the building and go out to conquer in the world this coming week. That is what this is about today. It is not new information. Nevertheless, it will be fresh for you because you may not have thought about returning to the paradise of God. We know it is in heaven (the third heaven) because that is where Jesus said, 'Today.' He said to the thief who believed and called Him Lord and expressed the word of faith in Christ's kingship, 'Today, you will be with Me in paradise.' However, here we have a word to us which says, 'He who has an ear, let him hear what the Spirit says to the churches.'

Let us now get the content of what is being spoken to *you* - what is coming to your ear. We had that wonderful song that Luke and Nadine have written, and we were singing it today — 'He opens my ear.' That is the kind of hearing now: the hearing of faith. We have a particular kind of hearing - the hearing of faith. Many of you followed the word that we proclaimed in Melbourne when I was getting pretty excited about this word of faith to us from Romans 10 verse 9 which is the command of the King - the command of the King. 'He who has an ear, let him hear.' It is the hearing of faith. He is opening your ear morning by morning so that you can receive a word that is a command. For the word that comes to you is not some loose theology that you have. You have a choice as to whether you obey a command or not. It is not coming to you as *not* a command. Can you hear the point? The word always comes proclaimed to you firstly from the face of Christ. This is the face of the Lion, the face of the King. And it comes as a command. Inherent in the word, as it is spoken to you in the command, is the capacity to do what the word says. Now, if you are writing

anything down, write that down — 'the word of the command'. Now that word has been given to you in relation to your circumstances. It is the word of a command. I want to stay with my enthusiasm now. 'He who has an ear...' If you are taking notes on this, the book of Revelation is very, very concise and each line in itself is a quick dot point to say, 'Amplify that.' Would you all agree that 'He who has an ear...' (if He is asking you the question — 'He who has an ear, let him hear what the Spirit says to the churches') that there is a whole seminar? He is talking about the content that the Spirit is bringing; and the Spirit is bringing that word which is the word of the Father. Christ the Son is proclaiming by the Spirit to you. The Spirit is bringing it to your ear so that you can then receive that word of command.

Let me talk about the fact that you have the capacity for this command. It is given to you to have that word in your mouth as Adam had this word before he fell. Let us have a look at that. I will look at that next week - the word of the command. He said this: '...what the Spirit says to the churches.' If you hear the word that is being proclaimed to the Ephesians by the Spirit from the Son, through the Son from the Father, if you take that word, you become an overcomer. What is an overcomer? An overcomer has the word of the King in their mouth; the word of the King in their ear that they are obeying. That person is participating in the authority of the word of the King. The King is coming as an Overcomer. Christ is not sitting in heaven in weakness. We are sitting with Him. We are in mortal weakness, but we are joined to the word of the Overcomer, the King. He died on the cross as an Overcomer. It was the King on the cross, King of kings and Lord of lords. This is the word that He has brought to you. This is the first dimension of His word. It is in the mouth of the Lion. When the Lamb stands up, the Lion is first seen. The Lion of the tribe of Judah prevailed to open the book — to loose its seals. That is the word of the King — 'Loose its seals.' Let us come back to this word here. 'To him who overcomes [by receiving the word and command of the King], I will give to eat from the tree of life. That is the fruit and the leaves. The leaves are for the healing of the nations. The fruit covers every single thing you can possibly think of when it comes to the word,

which is in the midst of the paradise of God. There is the tree in the midst of the paradise of God, but the fruit is coming all the way from there to you. You are accessing the centre stage - the tree where the fellowship of Adam and Eve with Yahweh Father, Son, and Holy Spirit in the garden of Eden happened at the evening of every day. So we already have access to that. I will give you to eat of that. You do not have to die and go to heaven to get it. It is coming to you. And I am serving it to you today on a very big platter - the fruit from the tree of life. That has within it the authority of the word of the King. Let us think a little bit about this. I am going to read something now that I just scribbled down. I have, as I said, more to say on this probably next week. I always say 'probably' here because you never know what threads as we move along. The Spirit will lay on me morning by morning and I have to proclaim what He opens my ear to hear today.

Think of this now: Adam. Let us talk about Adam. Let us track back to more detail. I will probably hand you this out as speaking notes. How were Adam and Eve to live in the garden? Adam was to live and minister following as his example the obedience of Christ. Did you hear what I said? Following as his example the obedience of Christ. Did I just mention the word 'faith'? Of course I did. What is faith? It is obedience to the command of the word of the King. The Father is the Father. He is the Source of everything, but when He delivers it to Christ, that word in the mouth of the Son is the word of the King, for He is King of kings, and He is Lord of lords. In the garden of Eden there was only one king over all creation - one king over all creation and what was his name? Adam. Adam - not the devil. The devil was nobody's king until Adam fell. Adam was told that he was given dominion. He was told to become a multitude of nations. He was told to fill the whole earth. He was told to have dominion. He was king. There is only one king, and who is his Creator? The King of kings. So we have the King of kings established in Eden. We have the word of the Father and the Father comes and is in Eden and the Holy Spirit is in Eden. There is a fellowship around the tree of life which is in the midst of the paradise of God. Adam was to live and minister following as his example the obedience of Christ. For the King of kings as the Son of God was obedient to every

word of the Father. From His drawing room... (I say 'drawing room'. I do not mean the drawing room in a big manor house. You could say that if you want to, but I mean that in the drawing room there was a lot of drawing.) ...the Architect, the Father of everything, just kept producing sketches. 'Now here is what this looks like. There is the sun. This is what this looks like.' This is the word of the Father to the Son: 'Now You go and You create that. You are the Creator.' He came forth from the Father to be the Creator, Son of God, King of kings, Lord of lords. He is bringing in the command, and He does it by a word. Then the Holy Spirit is the One who hovers over that and brings it to pass. The Holy Spirit applies the principle of seven elements of the Spirit of God, which is the sevenfold Spirit of God.

There is a little point here if you are taking notes that I need to do a study on sometime about the grace of God - a little definition: what is the grace of God? What is grace? 'You will bring forth the headstone with shouting.' That is Christ. He is the Foundation, the Headstone, the Cornerstone, shouting 'Grace! Grace!' What is grace? The grace of God is actually the seven Spirits of God. Write it down. You have a verse in Hebrews 7 which warns you to not sin against the Spirit of grace. Spirit of grace. Upon Christ was the Spirit of grace and supplication. Upon you, He, in Gethsemane, is pouring out the Spirit of grace - the sevenfold Spirit of God - so you can supplicate and pray. That is how we travail as a church. He opens our ear morning by morning, so we know how to pray. That is praying in the Spirit. You are all looking at me stunned now. Okay, all right, you wrote that down, you are going to go now and say, 'I have to think about how I pray now.' These are all big blocks, but the Spirit of grace... If He is crying out to you, 'Grace, grace to you', He is saying, 'The sevenfold Spirit of God to you.' That enabled the Holy Spirit to hover over the seas, and then the seas brought forth by the Spirit a multitude of diversity of fish and plankton, and you name it, everything in the sea, except the breathing things that He made. The Father gave Him special documents on how to create the whales and all those things, along with animals. This is very interesting - understanding the authority of the Son. He is restoring us now for this last generation for when the Father takes His

seat so that the authority of the sonship of Adam is being restored to us. We can eat in our mortality from the tree of life which is the tree of *zoe* - the tree of resurrection life from which we receive the fruit of *exanastasis* life in our mortal bodies. That is what makes you different from the man down the street who is not born of God. You have access to the tree of life. The Ephesian elders had lost that access to the tree of life. The Lord is restoring that to us. There are many of us the Lord wants to restore and deal with so that there can be a command in our mouth that can deal with matters in our lives that need healing and deliverance.

Let me talk about the early church. Let us look at Peter and John going to the temple. I am just talking here now. They see a man crippled from his birth, sitting, begging. Then Peter and John look at him, and Peter perceives that in him is faith. He sees it. The man asks for money and Peter says, 'Silver and gold have I none, but such as I have, in the name of Jesus Christ [I command you] - I just wrote the word in] stand up and walk.' That was the command of the King from the tree of life in the mouth of Peter and John that commanded that man and instantly, by that word his ankle bones, legs, everything (they were all twisted and bent), straightened up and he leapt on his feet by command of the King, leaping and praising and glorifying God. Hallelujah! That is the command of the King. Every time God does something to bring a deliverance to you or bring a provision or to bring a healing or bring a deliverance, that is the command of the King. If you are returning to first love, then you are given the right to eat fruit from the tree of life. It is being brought to you, and it is being brought to you by messengers — an *aggelos* messenger dimension.

The sevenfold Spirit of God, the grace of God that we see in Revelation chapter 1 when John turns to look at Christ, he sees (and I will just finish on this note here) ...he sees the Christ. He does not see Him physically and literally as He is. I have met Him - and seen Him physically (or seen Him spiritually, physically) as He spoke to me, and He did not look like the seven elements of the sevenfold Spirit of God. He is conveying to us that He is the full revelation of the seven Spirits of God - the full revelation of the seven Spirits of God. But when He communicates the full

revelation of the sevenfold Spirit of God (which He is the embodiment of), it is as He is sitting at the right hand of the Father, doing it through an *aggelos* through His right hand. He does it through four faces - four aspects. So seven is ministered to you through four. That is the face of the lion - the command of the King, the word of the King. It is through four elements of the word. The word of the king, the word of the priest, the word of the prophet, and the word of the pastor- teacher. It gathers up these seven elements of the sevenfold Spirit of God through a sevenfold that is *aggelos* or seven lampstands. There are seven lamps on each one. Then these presbyteries are walking. This is the command of the sevenfold Spirit, which is now not just the king, not just the priest, not just the prophet and not just the shepherd-father. The shepherd is the pastor-teacher. The shepherding is the pastor; the shepherd is Christ the shepherd. There is that dimension - the pastor-teacher dimension. There are these four aspects to the sevenfold Spirit. We have been labouring and teaching you these elements recently. We have begun to approach the whole concept of the pastor-teacher, the shepherding. We have been teaching you on the Elijah ministry - the face of the prophet. We have been teaching on the priesthood of Christ, the suffering High Priest. We have written books and gone on and on with all this. Now we are wanting to focus a lot more on the shape (or the voice) of the gospels, which is all to do with the face of the lion, the face of the king - the King of Kings and Lord of lords and the authority of the word that is ours that is given to us as we have access again now to the tree of life if we will hear the message to overcome, return to first love, then all that content that is involved with that so that we overcome. You then eat of the tree of life. Now do not forget the final sum of the book of Revelation is 'He that overcomes inherits all things.' We need the word of the King because inherent in that word is the capacity to overcome and that is the word of faith. More on this as we approach next week.

Peter Hay

Good morning, everyone. I do not know about you, but that felt like it finished a bit too quickly. Thank goodness for Easter next week. As Vic mentioned, I felt quite burdened myself to speak out of what we received at the beginning of the

year in relation to the ministry of Christ the King. As I was preparing during the week, I was so thankful for this word and full of rejoicing. I really appreciated the way Ben and John in particular led this morning. As I arose this morning to further prepare, I felt the joy of the Lord for this word. The King is coming among us with a command that is ministering faith for our participation - ministering faith for us to fulfill everything that the Father has prepared for us. I am going to speak a bit later about this, but it is an amazing point that 'the God who commanded light to shine out of darkness'. The very word that brought the creation into existence is the same word that is shining light 'into your heart to give you the knowledge of the glory of God' - that is to give you faith, which is the substance of your sonship. That is the word that we are talking about. That is the word that is coming to each one of us, calling us to join - to participate. As we receive this word, as we obtain the faith that is coming in the command of the Lord, we cannot do anything but want to speak. That is what Paul said: 'Having received the same Spirit of faith, I believed and therefore I spoke.' And that is what the Lord is impressing upon us. What is our conversation? He is wanting to establish us all in the conversation of faith that belongs to revealing His glory in this age.

We know that Christ the King is presently seated on His throne. This is where His authority is being expressed from. He is at the right hand of the Father. And He comes to meet us through the ministry of messengers whom He sends. We know that because this is John 13 verse 20. He said Himself, 'Most assuredly I say to you, He who receives whomever I send, receives Me.' So if we want to know how we are going to receive Christ the King as He is seated on a throne, we are going to receive Christ the King as we receive the word of the one He sends. And then, as we receive Christ, our King, the One whom we are receiving is God the Father who is the Source of our sonship. 'Who receives whomever I send, receives Me and He who receives Me receives Him who sent Me.' Of course, that was the Father. Now the word of the Father shines from Christ's face as the light of the knowledge of our sonship. If you want to know what the light of the knowledge of your sonship is, it is the light of the knowledge of the glory of God. When you are

receiving this word, and it is establishing you in the obedience that belongs to your sonship, God the Father is being glorified by the expression of obedience by sons. That is the light that is shining from Christ's face. It is that knowledge; it is the knowledge of your sonship. It is not just head-knowledge; it is every detail and capacity for obedience. As you are being obedient as a son of God, God the Father is being glorified today, because of the word that you have received today. That is your hope, which is the glory of God being fulfilled. It is being made substantial. We know the passage from where we get this. It is 2 Corinthians chapter 4 verse 6. It says, 'For it is the God [it is talking of the Father] who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' Why is this important that we understand what is shining from His face - the knowledge of the glory of God? It is because receiving and expressing this glory is the hope of the gospel.

Vic made a massive point in Victoria at the beginning of the year that the hope is not just your everlasting life; the hope is not just to go to heaven; the hope is to be the expression of the glory of God. This is the word that is being proclaimed to us today: *that* word. If we will receive it, there is faith coming in that command, which is the *substance* of that hope. As you lay hold of that word, that substance looks like you glorifying God through obedience. You are obtaining what God has predestined for you before. We know that the expression of this glory is the hope of the gospel because Paul made this comment in Colossians chapter 1 verses 27 to 28. It says, 'To them God willed to make known what are the riches of the glory of this mystery... [This is a mystery. This is not understood through theology. This is understood through illumination, and I pray that your hearts are burning as you hear this. This is a mystery being made known right now.] God willed to make known what are the riches of the glory of this mystery among the Gentiles [What is it?] which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus.' The word that is the light of the knowledge of the glory of God, which

is shining from Christ's face, revealing this hope, has two elements to it. This is what you should expect when you are hearing the word of a messenger. That word comes with a *warning*, and it comes with *teaching*. That is what a messenger has been called to do - to reveal the hope of the glory, 'warning every man and teaching every man in all wisdom'. When you are coming and you are presenting yourself to hear, you should be expecting these two elements are coming as part of this light shining from the face of Christ.

The prophet Daniel received a vision of the Son of God with this ministry. This is Daniel chapter 10 verses 4 to 6. Daniel recognises that this is an angel, but this angel is revealing or manifesting the person of Christ. Daniel chapter 10 verses 4 to 6 says, 'On the 24th day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked... [Here is an illumination coming, lifting our eyes] ... I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with the gold of Uphaz! His body was like beryl, His face like the appearance of lightning. His face was like the appearance of lightning, His eyes like torches of fire, His arms and His feet like burnished bronze in colour, and the sound of his words like the voice of a multitude.' This is such an amazing picture of Christ. The light of the knowledge of the glory of God is shining from the face of Christ and now we see that it is shining from His face like flashes of lightning. Can you see that it is not just illumination? There is power in this word that is coming from His face. That which is in Christ's face is proceeding from His hand to you and me. The light of the knowledge is in His face, and it looks like flashes of lightning, but it is coming from His face to you and me through His hand.

That is what Habakkuk explained. This is Habakkuk chapter 3 and verse 4. It says, 'His brightness was like the light; He had rays flashing from His hand, and there His power was hidden.' We see that there is lightning coming from His face. That is a fairly vivid picture already - lightning from Someone's face. But the expression of it as it is proceeding from Him is that it is coming as rays of light or flashes of lightning from His hand. Habakkuk said that is where the *hiding* of His power is. So the power that is in the word to bring to pass what the

Father is commanding or conveying to Jesus who is bringing the command - that power is in His hand. And that power is then coming from His hand through these flashes of illumination which are being proclaimed to us today, if you will have an ear to hear what the Spirit is saying. It is only coming from His hand through the ministry of the Holy Spirit, through those messengers whom He is sending. The word proceeds from Christ's hand by the Holy Spirit, through the word of messengers who belong to the fellowship of a presbytery. This is a star now in the hand. This is where the hiding of His power is.

This fellowship was depicted in the book of Revelation as a star in the right hand of Christ. Each star is an *aggelos* presbytery or an angel for a church. We know this passage well. Revelation chapter 1 verse 20: 'The mystery of the seven stars...' A presbytery is not just an organisation that is made up of suitably qualified people. That would hardly be mysterious. This is a mystery. This fellowship that belongs to a presbytery in a hand can only be known and can only be joined through illumination and by the Holy Spirit. This word then is able to proceed bringing illumination of the mystery to those who will receive it. So we have flashes of lightning from a face. That lightning is coming from a hand. Now it is coming through the fellowship of a presbytery where there is the hiding of His power. 'The mystery of the seven stars which you saw in My right hand and the seven golden lampstands: The seven stars are the angels [or *aggelos*] of the seven churches, and the seven lampstands which you saw are the seven churches.'

The mark of a person who has met Christ as King and who is continuing to meet Christ as King is that they receive with meekness His word as a command. It is not just coming as information to them; it is not just coming as a suggestion; it is not just coming as however else it might come. The person who knows Christ and has met Christ as their King is receiving what He is saying as a command. This word carries within it the same power that spoke creation into existence. When it is coming and speaking of the glory of your sonship, it is calling into existence that which does not yet exist, and it is making it substantial in your heart today as you receive it.

'Today, if you will hear His voice, do not harden your heart.' Isn't that awesome? 'For it was the God who commanded light to shine out of darkness, who is now shining in your heart.' That is just awesome! If He is shining that light into your heart which lit up an entire universe, boy, aren't you going to be full of light! When this word is spoken to us, it has the capacity to bring into existence what the Father predestined for us. In the February Bible School, we made the point that the Father has already finished that. That work was already finished when He proclaimed it; but Christ became the substance of it as a Seed. Through the course of these 17 prophetic days, He has been fulfilling and making substantial everything that belongs to the Father and we are complete in Him. Everything that belongs to that finished work is now manifest by Christ to us through His word, for He is the substance of the word of the Father. It is the knowledge and expression of our predestination as sons of God.

To connect some of these points in relation to the power in the word that is calling into existence that which does not exist, let us capture that point from Romans chapter 4 verses 16 to 17. In this verse, Paul connects that reality to faith. Romans 4 verses 16 to 17: 'Therefore it is of faith that it might be according to grace... [We just received a little pearl in relation to grace. It is the expression of the seven Spirits of God] ...Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed... [So you can have confidence that what God has said is coming to pass in you] ... so that the promise might be sure to all the seed, not only to those who are of the Law, but to those who are of the faith of Abraham, who is the father of us all (as it is written, 'I have made you a father of many nations'), in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did.' That is what is happening when the word of the King is being proclaimed to you. It is being proclaimed every time a messenger is proceeding from the hand of Christ. It is calling into existence what did not exist before; but it becomes yours today.

In his gospel, the apostle John spoke of Christ coming into the world to dwell among us as the revelation of the glory of God. That means He

starts as a Seed, and He is bringing and making substantial everything that belongs to the revelation of God's glory - the finished work. He is coming and He is the substance of it to dwell among us revealing this glory. That is what John was saying. Christ was the manifestation of who we are to become as sons of men and sons of God. He was the full expression in the flesh of the divine nature. John then explained that out of Christ's fullness (or abundance) we have all received as grace upon grace. Can you see he is not saying all Christians have received? He is saying that Christ is the full revelation of every single one of us and all those who are yet to hear this gospel. The word of it as it has been proclaimed is coming with grace upon grace upon grace upon grace to see that finished work complete in everyone who will receive it. He is the substance for every person. But He does not impose that upon each one of us. He delivers us all to choice. That is faith. Faith delivers us to choice. But grace is coming, enabling us to make that choice without any inhibition, without any restriction. As you are hearing this word today, if you will not harden your heart, grace upon grace is flowing to you for that word to be made substance in you right now. As you go from here to the games' day, you are exemplifying and expressing the glory of God through sonship, whether you win or lose. By this we are saying that we have all had a share of His fullness and were all supplied with grace upon another even before we responded to the gospel. Can you see that? This is the word that is calling into existence what did not exist before, right now.

Jesus said that if we receive His commands through the ministry of His messengers, He comes to us personally to make Himself known to us, expressing His desire to come into our heart and life. This of course is 'Christ in you, the hope of glory'. We know this. It is John 14 verse 21 - this is one of the key waypoints on *The Steps of Salvation*. It says, 'He who has My commandments and keeps them... [Would you agree that a commandment is something that is coming from a King?] ...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. I will make Myself known to Him.'

How does He make Himself known to us? He comes to dwell within us. This is 'Christ in you, the hope of glory'. And we know that that is what He means when He says, 'I will manifest Myself to you', because He further promised in Revelation chapter 3 verse 20, 'If anyone hears my voice... [this is the word proceeding as lightning from a hand] ...if anyone hears My voice and opens the door... [what door is that? That is the door of our heart and the door of our houses] ... anyone hears my voice and opens the door, I will come to him and dine with him and he with Me.' This sounds like eating from the tree of life. When we receive Christ, He gives to us the right and power to become a son of God. This is given to those who believe Him and who call upon His name.

To call upon His name is to entreat the fellowship of His name. If you are receiving the word of faith coming as a command to you and it is causing you to believe (as we said before), the evidence of that is that you are going to call on the name of the Lord. It means you are going to run to the fellowship of His name where you are joined to that conversation. That is what it means to call on the name of the Lord. It is not being empowered or drawing some power to obtain something that we think is best for us. We are joining the fellowship from which the command has come. This is the word that is proceeding from the fellowship of His name.

This is the amazing understanding that we have been learning in this season. Christ the Son of Man descended from heaven and through His offering work on the cross, descended into the abyss. He was raised from the dead and ascended into heaven as the Son of Man. The key point is that that work is completely finished. There is no more ascending and descending to be done. He has already done all the descending and all the ascending that belong to all, and there is grace upon grace upon grace for our participation in it - for our obedience to it.

That is why it is such a wickedness to ask for someone else to bring Christ down. It is saying we do not believe in a finished work. What does it mean to do that? It is not like we are asking Christ to come down again. What we are wanting is what the Jews said to Jesus when He came. They said, 'Show us a sign that you have come

down from heaven so that the word that you are proclaiming to us is the word that we should be obedient to.'

When we are asking for someone to ascend into heaven, what we are saying is, 'I need to be convinced that this word that is being proclaimed is truly coming from heaven.' It means you do not believe or you have not yet met Christ as your King. Because if you have, you know that you have looked into His face and you see it is full of lightning and that lightning flashes from a hand. When you receive that, you are not asking for something else. You know that that is the word that is coming from a finished work for you today. That is how we are to respond to the word; not asking for someone to ascend into heaven, to bring Christ down, convincing us. It is already finished. The word from that finished work is being proclaimed today by the Holy Spirit.

Similarly, we can no longer ask someone to bring Christ up from the dead because we are down there wallowing in our misery. We are saying, 'No, no. He has already gone out and descended in the place of my misery. He has finished it and He has brought that judgement to an end. Now I am receiving that death as a point of participation with Him and it is a chastening now that is bringing me back from the dead.'

This is what faith looks like when it is speaking. That is a confession. Our confession needs to precede our testimony, which looks like the form of conduct that we have, how we relate and engage in life and with each other. Christ now sends messengers to proclaim to us the word of faith that is the substance of His ascending and descending journey for us. When we receive this word, it speaks righteousness into existence within us. Righteousness. You do not need to measure up to the Law to meet the standard of righteousness. You just need to be a believer. It is the *word* that is speaking righteousness in you, not your capacity to meet a standard. It is very straightforward. This is the help that the Spirit is giving to us. It is speaking righteousness into existence within us.

How do you know that righteousness is becoming existent in you? The expression of your identity will begin to change. The nature of your conversation with your spouse will change. The

conversation in your house and with your children will change. The way that you relate from house to house and around the *agape* meal will change. It is changing from one degree of glory to another degree of glory into the image of that finished work. It has to happen day by day. We have to be happy and satisfied with the portion of that righteousness that belongs to today because that is all you need to do. Be obedient today and you are fulfilling all righteousness that belongs to today - some 30-fold, some 60-fold, some 100-fold. If you are a believer, you are multiplying some fold. That is a great point of confidence for us. You can have a shocker and still bring forth thirty-fold. If you are a believer, if you have met Christ as your King and you have received His word as a command, you can get over yourself. This word that is creating righteousness in us, is the word that we then speak from our mouth, revealing the true state of our heart as a son of God. It is the confession that we are a son of God. This is Romans chapter 10 verses 8 and 9. We know we have been leaning on this, and we are going to develop this further over Easter on the nature of confession and testimony. The full statement of it is actually in this passage. Romans 10 verses 8 and 9 says, 'But what does it say? "The word is near you, in your mouth... [If something is in your mouth, it means that you are able to speak it. When it is talking about what is in your mouth, it is talking about a confession that you can have] ...the word is near you, in your mouth [as a confession] and [then when it is] in your heart... [that word has become a testimony; it has become the expression of your being. It is not just that you have a little spot in your heart. Your heart is who you are. It is the meeting place of everything that makes you you. It is the meeting place of body, soul and spirit. If that word is in your heart, who you are is revealing that word. That is a testimony.

So, the order that Paul does this is important. It first has to be in your mouth and then it is in your heart as a testimony or expression. Which word?] ... (that is the word of faith that was preached to you) ... [That is lightning. Faith is the power in the word that is coming as a flash of lightning from a hand.] ... (That word, which was preached to you): that if you confess [what is now in your mouth] the Lord Jesus [you are

confessing His kingship] and believe in your heart, you will be saved." ' Believing is demonstrated by obeying; that means you are doing. What are you obtaining? Your salvation. This is what it means to walk on the pathway of salvation every day, confessing and believing.

The faith that we receive by hearing the gospel preached to us by Christ's messengers has the power to accomplish the will of God in our life and in the life of our hearers. As the word is in our mouth and in our heart, we are communicating (or exemplifying) the glory of God, and it is bearing witness to those around us. You are the light of the knowledge of the glory of God now to somebody else. That is amazing! You have become part of a messenger administration becoming the substance of the word that proclaimed the hope of the glory that shines from Christ's face.

We know this passage well now. Hebrews 11 verses 1 and 2: 'Now faith is the substance of things hoped for. [We have been learning that hope is to be the expression of the glory of God] ... Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony.' That is what they are speaking from; and you and I are speaking from that too. This word delivering to us faith enables us to accomplish the works of righteousness that belong to our name.

As a son of God, we are able to put off the old man and put on the new man in the fellowship of Christ's offering and sufferings. Can you see that 'putting off' and 'putting on' is a command? If the Lord has asked you to put off something and has asked you to put on something, if you will receive that word, you can do it. This is not just inflated faith. This is you receiving power that is coming in a word of faith from the King. You are the one who has to put off these things. You cannot come to someone and say, 'Here are all my problems. Can you put them off for me?' That would be asking for someone to raise Christ from the dead again. He has done that for you. You can put it off in the fellowship of that death. He has already finished for you the obedience that belongs to your sonship. You can put it on without it being some legalistic endeavour to be better than anybody else. You are doing it

because you are meek. You have received a command.

I was meditating this morning about this and thinking about what this looks like. What does it look like for a person who by command is putting off something and putting on something? It looks like quietness and confidence. We will finish with this verse. This is Isaiah chapter 30 verse 15, 'For thus says the Lord God, the Holy One of Israel, "In returning and rest, you shall be saved... [If you want to enter rest, the beginning point is to return. As you are hearing the word and it is proclaiming to you the substance of what was predestined for you, the first thing that you see is, 'I am not that.' It begins to cause you to mourn. Mourning is leading to repentance without regret, because you are returning to what now belongs to you. The Lord is saying to you, 'You have to do this, and in returning and in rest, you shall be saved.' That is 'if you confess with your mouth and believe with your heart.'] ...In returning and rest you shall be saved; in quietness and confidence shall be your strength. [This is a person who just gets about their Father's business. 'Did not you know I would be about my Father's business? I know what it is. I heard it today - quietness and confidence.' It is classic. But the Lord says,] "But you would not." [The word is coming, 'but you would not'.] And you said, "No, for we will flee on horses." '

I was thinking about this - why do people flee? They flee because they are afraid. What are we afraid of? We are afraid of losing our projection. We are afraid of losing control. But we have to recognise that we need to wake up and see that our need for control and our fear are the evidence that we are still infirmed and bound to the law of sin and death. How do we flee? We go back to our old gospels. I just love the connection of 'we will flee on horses' going back to that old chestnut that we formally relied on. The Lord is coming and He is proclaiming a word new today. He is saying that if you will return in response to that word, you will find rest; and the evidence will be that your form of conduct will be in quietness and confidence. You are not going to be uncertain about what your sonship is today. You are not going to be uncertain about how to engage in the midst of the difficulties that you find. You are finding your confidence in faith that you have received through the word that was

proclaimed by the Holy Spirit to you today. Praise the Lord. Let us be those who in quietness and confidence find our strength in Him. Thanks everyone.