

# THE WORD FROM THE BEGINNING

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Vic Hall, Easter Seminar, Friday 3 April 2026

Transcription of recording, slightly edited

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Good morning, everyone. We will see how we go as we continue here today. We have just been in New Guinea, and we did a number of hours there. Because there will be a few thousand watching from there later in the day, I will also be continuing to address them. The speaking notes for PNG are a further summary from what I was doing there in sharing with you, particularly on the subject of sorcery, so I am going to touch that somewhere this weekend as well. You can all just relax with me a bit because what I am going to do today and everything that we will be speaking on, the actual Scriptures have already been proclaimed to you for many years, and there have been many points of focus that we have looked at. But I want you to look at the Scriptures again with new eyes. In the presbytery word this weekend, Peter and I spoke last weekend, and I did a brief summary of what I am doing this weekend just to make sure we are all catching it. Even there I hope that we are getting enough drenching - that we are getting enough of the rain of the word on us so that it gets into us.

We will go to Revelation chapter 2, and I am going to orient ourselves again. I will probably take a few Scriptures to read first. Then what we have are my speaking notes and I hope that we can then read them together somewhere. We will not promise that. They are there and we will head toward that. I have written a few other things since then, but I think it will be helpful for us to walk together through the word as the Spirit has been laying it upon me. I have been exceptionally thrilled and excited in the word. I have not stopped being thrilled and excited. The word keeps coming in ever more increase and since getting back from New Guinea, there have been three major blocks that all are one block. I have been trying to pull the threads together and have included that into these speaking notes.

Now that you have my speaking notes (remember I am speaking them to you as you read them), I am going to talk around them to amplify them as we go. We will focus again on Revelation chapter 2 - 'To the church at Ephesus...'. In your thinking, the word that He is bringing to them (before we start, I am going to

go to 1 John chapter 1) is 'the word from the *beginning*'. This will help us unpack again, orientating toward the book of Revelation that Dave Baker is speaking about. If you are going to get the word from the beginning, then we are going to have to be (and we will do that this morning) looking at the seven churches. We have to go back to the word from the beginning. I am going to throw up front the conclusions as we go so you are getting where I am going.

Here is a question to you - the word from the beginning. We are going to come back and look at what that word was, for that word is what the Spirit is saying to the churches today. The word from the beginning: What was that word? We will again readdress that. Some of you may not have heard this; others have been hearing it; but let it sink right into you - the word from the beginning.

What happened to Adam and Eve the very day they ate of the tree of the knowledge of good and evil? The Lord came 'walking' (in 'theophany' we call that; but I think it was more than that). Do you know how He came to Abraham? That is how the Three came and fellowshiped with Abraham at the tree of life. He came walking it says - walking, walking, walking in the garden. So He has legs and He comes calling to Adam, 'Where are you?' What was Adam and Eve's response? They hid as they heard the voice of the Lord walking. The Lord is walking, they hear His voice and they hid. But they had already sewed themselves in fig leaves and they were ashamed of their nakedness. They are still in the garden of Eden; they have not gone out yet and they are ashamed of their nakedness. I am going to come back and speak to it again.

As we walk through the book of Revelation, what is the last statement to the church of Laodicea? What is He addressing? He says three things. (We will come back again because we are going to walk these seven steps very briefly.) He said, 'Buy of Me gold.' That is the very first word to do with faith. 'Garments'. Right, the garments of priesthood. Back there it was the skins of a lamb. I had a good hard look at this again today. But now instead of the skins of a lamb, He wants us

to be clothed in the robes of priesthood. For what reason? That the shame of our nakedness may not be seen.

If you want my focus, I am endeavouring to get us to move from the word from the beginning through seven steps (or seven admonitions) to seven churches, so we are properly clothed, so the shame of our nakedness does not appear. We have to get properly clothed. There are seven elements here of overcoming that we need so that a door is open to us so that we can return all the way back from where we are falling. But as we are returning today, we are beginning to return to where Christ is now seated. This is where it should be. And that is where the Father is soon to take His seat. I am going to look briefly at where the Father will take His seat and why He is coming. These are just points of orientation on what He will look like.

How many have noted that down? We are getting a focus on the seven steps - no longer hiding in our own fig leaves in the garden. Actually, we should not be. We are initially in chapter 1 of Revelations - not in the garden. The church is out; the Ephesian church is gone. Well before that, it is fallen. It is out of the Paradise of God. It is not eating from the tree of life. They are clothed as Laodicea was, but they are naked. The Lord is calling us to it. If back there so early they are in such trouble, how much now in our day and age is the word so marvellous to us, that we have been able to begin to make a returning in our day and in our generation to the Paradise of God? We will keep working around this.

Let us read in Revelation chapter 2. We will restate what I have just said. 'To the angel of the church of Ephesus write, "These things says He who holds the seven stars in His right hand who walks in the midst of golden lampstands."' I want you to hear the voice of Him who is walking. He is calling for Adam; He is now walking in the midst of the lampstands. And He is speaking, but He is speaking through the Spirit - walking. Again, let us parallel back here to the garden of Eden. By the way, we are not talking about the garden of Eden now. We are talking about the Paradise of God. We are talking about heavenly places. For the tree of life is now in the Paradise of God, in the third heaven, in the top of Mount Zion. That is where we are coming to if we are

not presuming we have already come. We may not have got there yet, but we need to return. If the Ephesian elders needed to return, then we had better not be too presumptive to think that we are all the way there. We still have a way to go yet to face up to these fundamental issues that the Lord is addressing the church and the presbytery on in our day.

He is walking, so you are getting this parallel - walking in a garden of Eden with walking among lampstand churches now. Lampstand churches are in the heavenly places; they are in the Paradise of God. The Ephesian elders have to remember where He is walking; but they are not where He is walking. Are you getting the feel of this? When you are reading this, you are starting to get a better perspective straight away. He is congratulating them even though they are fallen. Even though like Adam and Eve, they are out. They are no longer in the heavenlies. He said in verse 4, 'Nevertheless, I have this against you, that you have left your first love. Remember therefore from where you have fallen... [They have fallen from His hand and that means they have also fallen from the heights of Zion] ...remember 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 have, that you hate the deeds of the Nicolaitans, which I also hate. [That will be number three down the track] He who has an ear, let him hear what the Spirit says to the churches. [This is what the Spirit is saying to the church of Ephesus and is saying to us, and has been saying to us for more than 50 years now since the word on lampstand came to us. This is what the Spirit is saying] To him who overcomes I will give to eat from the tree of life which is in the midst of the Paradise of God.' That is an amazing statement. The Spirit is saying that to you today.

'He who has an ear to hear...' Especially when we hear this, 'Take heed *how* you hear.' So what is being said is clear or hopefully will be clear. *How* you are hearing what the Spirit is saying to the churches is very important then. I love that He said 'to the churches' - not just to the presbytery, for what the Spirit says to the presbytery through His messengers, He is also saying to the churches. He is saying it to you - to every member in particular of the church - the

bride, the body of Christ. He is saying now, 'If you overcome, I will give to eat from the tree of life.' The Spirit is the Speaker through His messengers; but Christ is the one who is going to feed you from the tree of life. And of course, He *is* the Tree of life. His word is that to us. He wants to feed us with the bread of life and He said, 'I am the true Bread that came down from heaven. I will feed you from it.' That is a word of illumination - '...which is in the midst, the very middle of the Paradise of God'.

Now we will read in Joel chapter 3 and put it back into its context (that is soon upon us) when the Father takes His seat. Come now with me to Joel chapter 3. This is verse 12. This is looking at the opening of the seals. 'Let the nations be awakened and come to the Valley of Jehoshaphat [That is the same area as the Valley of Armageddon or the Plain of Armageddon - this whole area]; for there I will sit... [This is the Father. So where will the Father place His seat? He is talking about the Father taking His seat.] ...for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe... [He is talking about the Father taking His seat; he is talking about the white horse rider; he is talking about the red horse; he is then talking about famine, and he is talking about the foresaw judgement.] ...Put in the sickle for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow - for their wickedness is great. [Talking about our days, the same as the days of Noah, when God repented that He made man. Back there, the Lord God, the Father, repented that He made man. Now we are looking at the days of Noah again, and what is the Father going to do? He is going to come down and plant His Seed, His Seed.] Multitudes, multitudes in the valley of decision! [I love it - the valley of decision - the place where a choice is being called for. This is the very valley that we are all called to - part of where the church is being called today - where you are being called today when it said, 'Take heed not just *what* you hear, but *how* you hear] For the day of the Lord is near [That is the day of His wrath and judgement is near] in the valley of decision. The sun and the moon will grow dark [So there is your sixth seal] and the stars will diminish their shining - their brightness. The Lord will roar from Zion [I love it! Wow! He is going to roar. Can you imagine the whole earth?

We get this in Revelations 4 and 5. He is going to roar as a lion. Who is going to do the roaring? The Lion of the tribe of Judah is going to stand up, and He is going to roar from Zion] and utter His voice from Jerusalem; the heavens and the earth will shake... [and you will begin to see stars falling. The powers of the heavens will be shaken with the roaring of the Lion of the tribe of Judah] ...The Lord will roar from Zion, and utter His voice from Jerusalem; the heavens and the earth will shake; but the Lord will be a shelter for His people [In Revelations chapter 7, 'He will spread His tabernacle... the Lamb will lead them.' That is what He is saying to you in the midst of all this judgement that the Father is bringing upon the earth.] For the Lord will be a shelter for His people and the strength of the children of Israel. So you shall know that I am the Lord your God dwelling in Zion My holy mountain. [So that is where the Seed is and from there, He judges in the Valley of Jehoshaphat] Then Jerusalem shall be holy, and no aliens shall ever pass through her again.' Hallelujah for that word.

Let us go to Romans chapter 1 and we will look at the problem then or just read the Scriptures. These are my Scriptures for the weekend. Then we will go to 1 John 1. Come with me now to Romans chapter 1. We will look at verse 18. 'For the wrath of God is revealed from heaven... [When the Father takes His seat and the Lamb stands up, this is the time of wrath. This is the wrath of God the Father - the wrath of the Lamb. I am going to read a little program to you in just a moment - a little prayer that I wrote here the day before. I have been very alive with all this, so I keep writing these things. I will share that. There is so much to share. We will just go with each point. How many enjoying it so far? We are just getting this orientation now.] ...For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness [Another translation is 'hold the truth in unrighteousness'] because what may be known of God is manifest in them, for God has shown it to them. ['what may be known of God' can also be translated 'is manifest among them'. There will be some among us who are not getting it and there will be some among us who are getting it. This is the valley of decision]. For since the creation of the world [We are right back to the word being

articulated. It begins to be articulated when the Son empties to the bosom of the Father and the Father says to Yahweh the Son, 'You are My Son; today have I begotten You.' In that very statement, He then stretched out 17 000 years of heaven. He established the void and established the Son on His throne on the top of Mount Zion in a heavenly body, saying, 'You are My Son; today have I begotten You.' Since the creation of the world [the very beginning. The Creator then is the Son.] His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead... [Now Godhead means 'divine nature' as well as Trinity and deity. Nature then proclaims that; it shows that] ...understood by the things that are made so that they are without excuse.'

I am talking about Adam and Eve now. We have just two. And now we are talking about the problem at Corinth; we are talking about Galatia - 'Oh foolish Galatians, who has bewitched you?' 'I am anxious for you, Corinth, that as the serpent beguiled Eve, you will be beguiled from the simplicity that is in Christ by these satanic messengers.' And now John to the Ephesian church is saying, 'You have fallen.' Christ is speaking to them. What happened to Adam and Eve is also current for us. Paul is not even dead yet, and we have two lots bewitched. Then John is not dead yet, and we have Ephesus and the lampstand churches needing to return and be delivered from the problems of nakedness in the heavenly Paradise. He said, '...so that they are without excuse. Because when they knew God... [this is Adam and Eve in the garden, this is us, born of God, we know Him.] ...when they knew God, they did not glorify Him as God, nor were thankful.' Romans 1:21.

Now we are looking at Israel in the wilderness for that word now. You will note that anywhere in the whole wilderness journey (Peter has already dealt with this. It is in our book), never once did they ever say 'thank-you' to God. All they ever did was complain. Can I ask you a question? Have you ever said 'thank-you' to God? Are you thankful? The first step in blindness is to be unthankful at all the mercy and all the grace that He has given to us or shown to us. Romans 1 verse 21: '... neither were thankful, but became futile in their thoughts... [This moves

out of spirit down to thoughts. Soul, soulish. Soul cleaving to the dust] ...futile in their thoughts, and their foolish hearts were darkened. [Your heart is the meeting point of all your senses along with your mind and along with your spirit] ...foolish hearts were darkened. Professing to be wise, they became fools [This is Adam and Eve when they ate the fruit of the tree of the knowledge of good and evil.] Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image [or into another image - the image of seven world orders - each one looking like a beast. The glory of God shifted to that kind of glory.]

Now again pre-empting a bit... when Jesus went into the wilderness, the Holy Spirit drove Him out into the wilderness to be tempted by the devil. And there He was 40 days and 40 nights and Satan came to Him and tempted Him. He took Him in a moment of time (This is all in our notes) all the way to the top of Mount Zion - in a moment of time, right where he was created - the dawn of when he was created. He showed Him the glory of all the kingdoms of man and their authority - not the glory of the image and likeness of God, because there standing before him is Him who *is* the image and likeness of God, for He *is* the glory of God. He is the word made flesh, and here Satan is. We will deal with this one a bit later. We have two glories.

We are looking at all the trouble now in the Middle East and all the issues that are that which pre-empt the Father taking His seat are what is happening now in Israel. What are we looking at? The beastliness of man. Seven world orders. And Satan would like to show everyone all that. The churches are all wanting to be (and Israel is wanting to be) in relation to America and the West - a democracy, rather than being a theocracy - relevant to the beastliness of man.

Romans 1:22: 'Professing to be wise, they became fools, and changed the glory of the incorruptible God, [which glory was given to them; given to man; given to us] into an image made like corruptible man - and birds and four-footed animals and creeping things. Therefore, God also gave them up unto their [wokeness] uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves, who exchanged...

[now here is the key word I am after – ‘exchanged’. This is Satan's whole thing: trading and exchange. This is a very strange exchange. What are you doing Ephesus? What are you exchanging?] ...who exchanged the truth of God [The truth of God is what the Spirit is speaking to the Ephesian church - the truth of God] for the lie [and there is only one lie in the end and that is the lie of becoming a self-sourced, self-opiniated, self-centred person rather than a God-centred person. There are only two dimensions - tree of life or going to the other tree. We will read more about this - to become the origin of your own identity, name and good and evil - to be a god in your own right. That is the lie] and worshipped and served the creature rather than the Creator who is blessed forever. For this reason, God gave them up to vile passions for even their women exchanged...’ Romans 1:24-26. See this word, ‘exchanged’? I will just keep playing with the word exchanged. Then the one before that [changed] became futile, hearts darkened and foolish and it then said, and ‘*changed* the glory in their things.’ They went from ‘changed’ to ‘exchanged’. You have a delusion and then - an exchange and then a further exchange.

Let us have a look at this question of trading because that is Satan's mechanism. These thoughts are getting the orientation on the board for us again as we proceed into this year. Peter and David will continue ministering in the coming weeks and the Bible school will be picking it up. We will keep working on expanding it as we go. Let us take the year to digest this.

In the exchange, God is doing His thing. He is giving them up. Romans 1:26: ‘... The vile passions... For even their women exchanged the natural use for what is against nature... [So God starts going against either nature, because in nature, the invisible things of God are seen. They bear testimony to it day under day and night unto knowledge. He goes on about the men, and they receive in their bodies the penalty of their ways and verse 28} ...even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness,

covetousness, maliciousness; full of envy, murder, strife, deceit, evil mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving [all the ‘uns’. This is a big list. So you ‘unpeople’, you had better change your name - the tribe of Un]; who, knowing the righteous judgement of God, that those who practice such things are deserving of death, not only do the same, also approve those who practice them. Therefore, you are inexcusable, O man ... [He goes on with that theme.] Romans 1:29 - 2:1. That is an amazing Scripture.

Come with me to the corollary of that one - 1 John chapter 1. I will sum this up shortly. The four books of John were all written by John in his old age - the book of Revelation first on Patmos; and then the Gospel of John; and then the epistles of John - all written in the same block and at the same time. Therefore, this word in 1 John chapter 1 as he begins his first epistle is the message or the word that the Spirit is wanting to distil. This is what John is saying: ‘This is the word [this is the food, this is the bread, this is the word] from the beginning’ that belongs to that first word to Ephesus. Let us look at that. It belongs to every church and belongs to us today. Christ said, ‘He that hath an ear let him hear what the Spirit says to the churches. To him who overcomes...’ Here is the content of overcoming. This is the message (or the steps) for overcoming for us in this whole epistle of John in fact. But we will just take the first chapter of it here and look at it. This is what the Spirit wants you to hear. ‘...what the Spirit says to the churches’. You can overcome and return to the tree of life that is in the midst of the Paradise of God, and you may eat the fruit of that tree and also the leaves of that tree because the leaves are for the healing of the nations. They are salad leaves. You can get a leaf. How many like to have that salad? How much would you prefer this leaf? The leaf is for the healing of the nations. Healing from sin, sickness, depression - all the things. Then the manna, the bread, the word added into that. This is for 12 months of the year - 12 manner of fruits. There is lamb-fruit and there is venison-fruit and there are all kinds of fruit here that you do not have to kill. You can have a complete [meal]. Jesus is

going to actually do a cook-up for us in the kingdom when we come in. He is the Tree; He is going to do all this; He is going to ask us to sit down; He is going to give us a lesson on cooking - gourmet. We are going to get gourmet from the tree of life from Jesus, the master chef. Who wants to join that class?

Here is a word to us. Let us start joining it now at the tree of life. 'This is the message [here is the content to start putting into the leaves] which we have heard from Him and declare to you [This is the word from the beginning] that God is light, [so that is the very first of the creation of God. God said, 'Let there be light.' We are going all the way back - right to the beginning] ...This is the message we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

'If we say we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. [The whole thing is to do with practice now. This is how we hear Him. Here is the content; but this is how you hear it] ... If we say... [so the word comes to you, and you then begin to talk back. What are you saying when you hear the word? This is what your *agape* fellowship should be at the end of today, and as we meet. 'We have said this to you and now what do *you* say?' It is aligning your practice to what you are hearing. It is us taking heed how we hear] ...If we say we have fellowship with Him and walk in darkness, we lie [If you are a liar, you are not going to be in that garden - the Paradise of God for very long] ...we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus Christ, His Son cleanses us from all sin. If we say we have no sin, we deceive ourselves... [If we say, if we say, if we say - check your 'if we say list' now. The 'if we say list' (so you are jotting it down), I hope is just orientation now. What are you saying? This is what we are saying. We want to hear what you are saying. What are you saying?] ...If we say we have no sin, we deceive ourselves and the truth is not in you... [That is a bit of a strong one. 'The truth is not in you.' You have to have the truth in you. This word has to come in. It has to get in through your ears, go in, down into your heart - into you]. If we confess our sins, [and then Peter will speak to that

tomorrow] ...If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteous. If we say that we have not sinned, we make Him a liar, and His word is not in us [You cannot make Him a liar or speak something He has not said. You are a liar then if you are saying what He is not saying.] My little children, these things I write to you, that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not ours only, but the whole world. Now by this we know that we know Him.' 1John 1:5-2:1.

He goes on now with how we know. If you say that 'now we know'. Now we have done all this before, but it is good to refresh us, to get us up to speed again on it. 'Now by this we know that we know Him if we keep His commandments. [And what are His commandments? Well, we know what the first commandment is that He gives us - 'Love one another'] He who says, "I know Him" and does not keep His commandments is a liar, and the truth is not in him. [That is the third time about someone that does not have the truth in them.] But whoever keeps His word, truly the love of God [that is first love] is perfected in Him. By this we know we are in Him. [So that is how you know you are in Him when the love of God is perfected in you.] He who says he abides in Him, [now you are saying, 'I abide in Him'] ought himself also to walk just as He walked. Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. [This is the word from the beginning] The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause of stumbling in him.' 1 John 2:2-11. You get the whole epistle of John here. This is orienting us again to our culture, our thinking, our spirituality.

With that, I am going to read to us. Then we want to look again at the source of our infirmity because we have a High Priest who understands our other law. The content for 'Restored to eat

from the tree of life in the Paradise of God' comes from 'The Source of our Infirmity'. I wrote that one first. Then I thought that that is your source material. Let us come back, and that one will particularly work for New Guinea in dealing with sorcery. Then we come back to look at us who are fallen. who are also as bewitched as anyone who is meddling with sorcery or the way of Balaam.

With this in view, I am going to now begin to read to you and comment to you on receiving and living by the word of hope. I am going to read the first dot point, and you are going to, if you can, come quickly with me over to Psalm 119. I was meditating on this the other day and each one of these days have been pretty glorious. I am rejoicing in hope. I thought, 'Oh, this is too good. I am going to write it up and read this to you as well.' So I need another four weeks, I think. We will look here. We have the Jewish alphabet here given to us. We have the whole gospel in the Jewish alphabet in Psalm 119. Every letter of the alphabet is made up of exactly eight verses. This is what they call an 'acrostic' poem; they keep overlapping forward. Every letter of the alphabet is proclaiming a particular truth.

We will go to verse 49 and we will look here at the word *zayin*. This has to do with the word of hope. I want to bring to you now that the word, 'Let Us make man in Our image and after Our likeness' is the very first word that God communicates to us when He was creating us and this is the word from the beginning and this is the word right back from when He said 'Let there be light.' When the Father said, 'Today have I begotten you', right there, we get this statement: 'Let us make man.' They said that before that. Now it is being communicated. Here it is to us. It says, 'Remember the word to Your servant upon which You have caused me to hope.' Now this is the word of hope. Now there is a lot of this content in the New Testament. There is one in 1 John. We can look at it in Colossians 1 verse 5. It suggests this point; it is amplifying this word to us. But this one says, 'Remember the word to Your servant upon which You have caused me to hope. Now this is my comfort in my affliction [It is the word of hope. It is your comfort in affliction] for Your word has given me life.' We are talking about the word being the substance

of the fruit of the tree of life. 'Your word has given me life.'

Let us go across to *yod* and verse 73. 'Your hands have made me and fashioned me; give me understanding [this is what he is praying for], that I may learn your commandments... [and this is what we have just been reading in 1 John 1.] ... give me understanding that I may learn Your commandments. Those who fear You will be glad when they see me because I have hoped in Your word.' I have hoped (or I hope in the word of hope). The word is a word of hope.

Go to *kaph*, verse 81. 'My soul faints for Your salvation, but I hope in Your word. My eyes fail from searching Your word, saying, "When will you comfort me?" ' and so on. [I do not know what a wineskin filled with smoke looks like, but anyway, we will leave that one.]

Let us go to *samek* over in verse 113. 'I hate the double-minded [When you are coming to hear this word, you cannot be double-minded and argumentative and theological about it. But when the word is coming to you, it is a word of hope; it is a word of illumination. You have to proceed then; this is why you hate double-mindedness] but I love your law. You are my hiding place and my shield. [That is what the Lord is saying to Abram: 'I am your shield and your exceeding great reward'] ...You are my hiding place, my shield. I hope in Your word.'

We will take one more. I cannot pronounce this one - *qoph*. Verse 147: 'I rise before the dawn of the morning and cry for help. I hope in Your word... [That is how we pray. When you rise and pray before the dawn, and you cry out for help, you cry out for help because you are crying out in faith because faith is the substance of what? Things hoped for. It is the prayer of faith. That is praying according to the will of God.] ... I hope in Your word. My eyes are awakened through the night watches that I may meditate on Your word. Hear my voice according to Your loving kindness.' That is how God hears us when we pray. An amazing psalm. Have you been warmed up to reading that psalm now - on the word of hope?

That is leading us then to 'faith is the substance of things hoped for'. I am just going to do a little summary before I read this little prayer focus - a

little summary that I scribbled up this morning, of what I have just said to you.

The four books written by John were the basis for fellowship. The word we are proclaiming; what I am preaching to you today; what we have already heard from Nathan; and the song we have sung - we are not proclaiming information. We are proclaiming an illumination for the sake of fellowship. What did the apostle John say? 'These things we...' He is talking from the presbytery now. John has already had the right hand laid upon him. All the other apostles are dead. John in his old age now has been joined to the proclamation of the word to lampstand churches and he has been raised up to be part of the walking hand of Christ with the presbytery in that day. The four books written by John were the basis for fellowship. This is the new fellowship for the churches in AD 88, AD 89 somewhere around there - anywhere up to whatever you want to do with the time you have there. There is a new word coming to the lampstand churches. They have fallen; He is calling them to return.

The four books written by John were a basis for fellowship for a new way of relating in AD 90, so that we... (and it is written to us all down through history, and for us here in 2026 here at Easter) ...so that we could fellowship with the Father and the Son. The reason we have the word of the Holy Spirit saying, 'Remember the heights from where you have fallen' and 'remember, you have also fallen from the hand' and then [the reason for] these books, are so that we can return to the fellowship of the tree of life; so that we can fellowship with the Father and the Son and the presbytery, and walk in the light as disciples together. That is what John is saying, 'If we walk in the light as He is...' It is all packed into John here - discipleship.

In this context at the tree of life, then the blood of Christ is cleansing us from all sin. Here we are returning. The blood of Christ is operating in the midst of lampstand churches. The reality of lampstand churches is they are within and with the Son in the Paradise of God - in the one context. In this context, at the tree of life, the blood of Christ is cleansing us from sin; and that is the word from the beginning. That word actually reached Adam and Eve before they were

excluded from the garden of Eden back there. We will see that in our notes. The word from the beginning was proclaimed again to the Ephesian elders - the word that the Spirit is saying to the churches in that day and to us today. This word now is for us food from the tree of life. This is not a 'Uber' exercise as I said last week. This is a 'messenger' exercise, bringing the word to us. We have been restored there in Romans chapter 3 by a propitiation, so that we can come to the tree of life. Now we have to continue in this and not fall.

Then let us look at the seven churches and I will give you a little list here. If you are jotting these down, you might like to quickly jot down the major lessons that we have been preaching and teaching to you. Dave Baker has been teaching this to you. Tick off where are you with this. We just read what first love is - loving your brethren - there in 1 John. 'Return to first love' is the first one: Ephesus. Then the second one to Smyrna was join Christ's offering journey and lay your life down to the death. That is the lesson we learned with Job. Christ with Job on the ash heap. Job laid down self-righteousness there and he overcame Satan. They were where Satan's seat is and they were overcomers. The third one was dealing with the attitude and practice of the Nicolaitans. We have been addressing that. Those that like to lord it over us and among us. That same attitude can be in your house as well - a Nicolaitan attitude. Deal with and overcome sorcery. We looked at this in New Guinea when we were there. The Lord is calling you to deal with the doctrine of Balaam and that is in these notes that I have here that can be printed and distributed as speaking notes among yourselves. We have to deal with the doctrine of Balaam. Those in Australia here think that you are not bound by sorcery. The very fact that all of us are here today and most of us have fallen is because of sorcery. It is trading. Trading relationship is sorcery. Again, as we read our notes tomorrow, we will be able to make that very clear. We are all needing to deal with this doctrine of Balaam - trading. He is telling us to overcome sorcery.

Then He is telling us to get headship sorted out in the church and in your marriage and in your families. Get headship sorted out in the church and your marriage; get it sorted. This was Jezebel's problem. God is giving us all space to repent of this problem - Jezebel's problem. Alright

then, number six was to serve with Christ as priests – Sardis. Stop being lazy. Get up and start serving as priests, walking with Christ. We have looked at Sardis in former communications with you. Then seven, we get to Laodicea. The three things then: live by illumination - get eye salve and anoint your eyes that you can see that you are poor, wretched and naked, and get a proper confession going; that leads to testimony. Get on your priestly garments so you get rid of your nakedness. The first one of course was ‘buy of Me gold, tried in the fire’ which is the trial of faith. This is the word that has been tested in your life, so you are a person of virtue manifesting the fruit of the Spirit. You are no longer naked as Adam and Eve were. A door then is open to that church and the promises. They can sit with Christ and rule and reign with Him over the nations. That is what the Lord is calling us to. He wants to give us power over the nations. They will be shattered with the iron rod that is in our hand, and a great multitude will be brought into the kingdom of God. How do we overcome the nations? We overcome evil with good. Overcoming evil with good. Overcoming is the exercise of ‘by good we overcome evil’. That is not from the wrong tree. This is from the right tree - the tree of life. Then a door is opened to us in the heavens to rule and reign with Christ. We have now remembered when we have dealt with these matters and returned to Paradise. This restoration is necessary for when the Father takes His seat.

I am going to now take time and read this little devotional prayer, that I prayed and then I am praying it to you. This is again a fellowship of prayer that I am bringing to you right now, which is both speaking to you and praying to the Lord for you and praying for us. This is our prayer together.

This is a prayer that I prayed from Psalm 119: The word proclaims the hope of the gospel to us. It is faith received by hearing this word - the word of our hope – ‘Let Us make man in Our image and after Our likeness. Faith received by hearing this word is the substance of the hope of becoming the full expression of the glory of God. You are going to be the expression of the glory of God. Is that not an astonishing thing? Not just a *son* of God, but the *glory* of God. ‘Christ in you the hope of glory. The gospel is called the word of hope or the hope of the glory of God Himself.

The Holy Spirit illuminates this word to our heart and mind enabling us to worship the Father and Christ in Spirit and in truth. Now that is what (I will work on that one a bit more) Jesus said to the Samaritan woman in John 4. ‘The Father seeks such to worship Him. The Father came seeking worshippers. He has come seeking you to be a worship of Him. He wants to share His glory with you as His son.

Now the Father comes seeking for us as our Father. As He meets us, we, by the Spirit, call Him ‘Abba Father’. That is ‘Daddy, Daddy’. We see that in Romans 8 verse 15. The Spirit Himself then is the One who is bearing witness with our spirit that we are sons of God. Did you ever think the Father comes seeking you? It is not just the Son seeking; the Father is seeking such to worship Him. And Jesus was there talking to the woman by the well, (the Samaritan woman), and the Father was with Him seeking this woman and the rest in that village to worship the Father. He was looking for sons in Samaria and He has looked and found sons here today among us with the word of sonship that has come to us.

When we pray now... (this is Matthew 6 and verse 9 and through there) ... when we pray, Jesus said, we say, ‘Our Father, who art in heaven, hallowed be Your name.’ What does that word hallow mean? God says, ‘I will be hallowed in all the earth.’ ‘Hallowed be Your name.’ We could say, ‘We appreciate that You are our Father’, but it is more than that. I have amplified it this way: When we hallow the Father (by saying ‘Hallowed be Your name’), we are making an amazing commitment there. This is what it actually means. He is sanctified. The word ‘hallowed’ means He is sanctified and revealed by the Holy Spirit to us. ‘Hallowed be Your name.’ I went there and checked out the Greek, and it means ‘sanctified’ or ‘holified’ as who He is and as a revelation of that to us. We are illuminated to see the Father and His holiness. ‘Hallowed be Your name.’ That is revealed by the Holy Spirit. We get this at the tree of life in the midst of the Paradise of God and then *we* are sanctified. We sanctify *ourselves* by withdrawing from the world to gain fellowship with the Father. That is what hallowed be Your name means. It not only saying, ‘Oh, You are holy and all that’, but ‘You are sanctified to Your holiness, and we are sanctifying ourselves so that we can have

fellowship with You as our Father.' That is what it means when I say, 'Hallowed be Your name.' It is a confession of submission, of loyalty, of family - absolute commitment to God our Father. I love that song that Dan gave us last time he was here, 'Father, my Father'. 'Hallowed be Your name' - sanctifying that. Can you get the feel of that?

Then we say, 'Your kingdom come.' Soon be seated among us and in us upon the earth, for the kingdom is to be revealed from within us. The kingdom where the Father sits is going to be *in* us. It is going to be revealed *from* us. The saints will judge the world. Come and rule through us over the nations in judgement that they may learn righteousness and come into your kingdom. Now You are coming to close down, so when the Father takes His seat (get the picture here), the Father is not coming down just to take His seat. He is going to bring in a mighty harvest through our administration, but He is coming down to close down and end this present age. He who stretched it out when He said, 'Today have I begotten You', takes His seat in the Valley of Jehoshaphat - in the midst of His administration - to judge the nations. He is coming to judge the world, and we should rejoice because then they will learn righteousness. When He is coming to bring in a mighty harvest, get the focus of when He is coming to sit.

He is coming in three major steps to shut it all down. You are closing down the end of the age. You will progressively release creation from its bondage to corruption as You are revealed through flaming fire. We read in Daniel 7 verses 9 to 10 (when the Father comes and takes His seat), 'His throne is a fiery flame, its wheels are burning fire and of fire issues from before Him.' Everything about the Father's throne is fire. When He takes His seat, He is coming in flaming fire. It is seven or three major manifestations of fire in seals, trumpets, and vials.

You will then begin to grant to us immortality (*exanastasis* life in our mortal bodies) as You spread a covering over us. You will grant to us *exanastasis* and then immortality - spiritual bodies on the day of Christ's physical coming - so that we can dwell with you in everlasting burnings and light. This will be the environment that we will live in during the millennium and then in the new heavens and new earth.

My final little admonition in prayer is that chastening is essential to our sonship. Chastening is the Father's work to join us to the fellowship of Christ's offering whereby the other law that was fathered in us from Adam's disobedience is circumcised from our hearts and lives. 'If we are without chastisement, we are illegitimate and not sons.' Hebrews 12 verse 8. We have no deliverance from our other law that governs the law of our minds other than in the fellowship of the cross. The Lord brings a word to us as His children. For us, it is a word that we often do not respond to or understand. How often has the Lord brought a word to you, you did not understand it, you did not respond to it? What does He do in His love? He then starts to chasten you. He then chastens us in relation to that word that He brought to us and then the chastening sanctifies you, so you become obedient to that word. Then as you begin to be obedient to that word through His chastening, you then begin to be illuminated. You begin to understand through the chastening. We read this over in Psalm 119. That is where it is all spelled out for us. This sanctifying word gives illumination to you, then we believe the word that was given to us and then we obey it and then we find that that was the word that truly is defining our life. The word that we did not receive (that we did not accept) is actually the word through chastening that we get an illumination on. We begin to say, 'My goodness, that is the word. I now embrace it.' What did King David say? He said, 'Before I was afflicted, I went astray.' The affliction turned me back to the word; 'then I took a hold of the word'; it became the substance of hope; it became faith; I then began to be an overcomer. So that is the beauty and the reason for chastening.

We will just conclude with these last few statements. We note, for instance, Nebuchadnezzar, the king of the third great world kingdom. What did he tell us that seven years of madness taught him? He proclaimed (you go read it there in Daniel 4 verse 37), 'Those who live by pride, God is able to abase and humble.' That is what Nebuchadnezzar taught us from his whole life. That is the last word on Nebuchadnezzar, then you get Belteshazzar. 'Those who walk in pride, God is able to abase' and then God is able to restore. God restored him to his kingdom. He gives the kingdoms to whom

He wishes. Satan said, 'I give the kingdoms to whom *I* wish'. Nebuchadnezzar said, '*God* gives the kingdoms to whom *He* wishes.' He works His will through all these things. That is what madness teaches. Are you a little bit mad? Well then, this is what it is teaching you. You had better bite on the bullet of your madness and learn that you are a bit puffed up and need to humble yourself.

In Hebrews 5, Paul also explained to us that Jesus learned our obedience by the things that He suffered, and then He was perfected and became the Author of eternal salvation for us.