

# DELIVERANCE FROM OUR INFIRMITY PART 2

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Peter Hay, Presbytery Word for week commencing Sunday 17 May 2026

Transcription of recording, slightly edited

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Good morning, everyone, and good morning to those who are joining us on live stream. It is great to be together. I am going to continue from where I was last week. I want to talk about blessing and cursing as an implication of the effect of the infirmity that we are finding deliverance from as we are walking by the Spirit in the fellowship of Christ's offering and sufferings. I want to begin by reminding us of some of the key points that we considered last week, to get our orientation back towards this principle of an infirmity, and then we will look at it and expand it a bit further.

We understood that Adam disobeyed God and ate from the tree of the knowledge of good and evil in an endeavour to become the source of his own life and expression. There are many ways that we can say that, but I like the thought that they both ate wanting to be the source, so that they could have expression and could have life, but it not be contingent upon anybody else - not requiring a connection to the fellowship of Yahweh. However, all that Adam and Eve received as a result of this exchange was the knowledge of their nakedness as they were disconnected from the glory of their predestination. They are exchanging it for what they thought was knowledge to have life and expression in themselves, but all they received was the knowledge of their nakedness and we know that they immediately began to die. It was the first time they had ever had a headache. All a sudden they are touching the implications of their own way, which is a judgement. It was death in their bodies, which were now ruled by another law. They were dying; they were naked; they were afraid of death and they were ashamed. This was an infirmity that in Adam would now afflict the whole of humanity. The sickness, the drive to name themselves, the nakedness, the shame — all of that is a package of infirmity that afflicts everybody.

Transpiring from their nakedness and fear was a new instinct - the instinct of self-preservation. It was now active within them without their consciousness or will. They knew that they were naked, and they knew that they were afraid, but the action of self-preservation was below their consciousness. It was instinctive. That is an

amazing point, that you can know that you are naked; you can know that you are ashamed; you can know that you are afraid; but the action that you take is totally below your consciousness or will. That is the problem - that instinct.

Springing from the motive of another law at work within them... (The other law was the fruit of their disobedience which was the desire to be the source of their own life and expression) ... springing from that motive within them and the law of sin that was now at work in their members, every human instinctively engages in actions to preserve themselves. Every human does that. They do not understand what they are doing because this drive is below their consciousness or awareness. It is an instinct.

When a person receives the gospel of God and is born again of the Spirit as a son of God, they are delivered from bondage to this fear. It is part of the blessing that belongs to the miracle of new birth. It is deliverance from bondage to fear, which means deliverance from this instinct of being driven by self-preservation. We know that because the apostle Paul said in Romans chapter 8 verse 15, 'For you did not receive the spirit of bondage again to fear [He is saying, 'That is what you were delivered from. You have not got that again'], but you received the Spirit of adoption by whom we cry out, "Abba, Father".' The Spirit of adoption (or the process of adoption) takes us all the way from receiving the Spirit of Christ, all the way through to becoming a new man or a man in the image and likeness of God with a spiritual body. That whole process is called 'the adoption'. When we are joined to that process, we are engaging in life free from the bondage of fear. That is a great promise that belongs to the sons of God.

Self-preservation no longer needs to be our instinctive response. Now, even though this is true, the apostle Paul observed a contradiction in himself. When he engaged with the commandments of Christ in a particular way... (As we have been learning, it is through the law of his mind - the agreement, the appraisal of the word as it is going to be beneficial to us) ... when he engaged with the commandments of Christ in

a particular way, sin unexpectedly revived in him and he died under the condemnation of the law. That means he began to touch again the consequences of sin. He began to touch judgement - the weakness, the sickness that belongs to that infirmity. That little snapshot is from Romans 7 verses 9 to 10. He then said, 'For what I am doing I do not understand.' We were discussing last week that his capacity to not understand it was not that he did not know what carnality was, because previous to that he had said, 'For I am carnal, sold under sin.' There is a comprehension of a theology, but the action that he takes is instinctive. 'I do not know why I ended up doing it. It just happened.' He said, 'What I am doing I do not understand. For what I will to do, that I do not practise; but what I hate that I do.'

Paul was explaining that, for a Christian, carnality is the peculiar vulnerability to man's infirmity. The whole world has this infirmity. It looks like sin- sickness; it looks like nakedness; it looks like shame and fear. But for a Christian who has been delivered from that through new birth, the peculiar expression of this infirmity happens because of carnality. A carnal Christian is a person who has been born again, but who sets their mind on the flesh. They engage with the word, then in life, they operate through the law of their mind (which is the expression of their other law). That is about as succinct as I can be in defining a carnal Christian. Agreement with the word is a reasoning action. Contrast your *agreement* with the word with the *conviction* that the Holy Spirit brings to your spirit. That conviction is different from you sitting there going, 'Yes, yes, that is true', as if you are the measure of whether it is true or good or evil. There is difference there. The *agreement* is an action of the *mind*, but *conviction* is the fruit of the *initiative of the Spirit* to our spirit.

Because agreement with the word is an action of the law of our mind rather than the conviction of the Holy Spirit, the instinct of self-preservation is unavoidably and unconsciously activated. I hear the word; I agree with it and I say, 'This is an excellent word. We need to live like this. I am going to take that. That is what we are going to do this week.' That has been an action of the law of my mind, and without reason, without

understanding, that has been inherently a self-preserving action.

Self-preservation associated with the fear of death drives us to covet the life that is promised in the word because with the law of my mind (which is driven by the other law), I have gone to take hold of the word. The action that I am taking is because I covet the life that has been promised in that word. As soon as I am coveting that life, I come under the condemnation of the Law which says, 'Thou shalt not covet.' Because I am guilty of that one law, I am guilty of it all. That is why I come under condemnation. That is why I begin to become weak and sick and fall asleep. I am in bondage to sin and death. This brings us under the judgement of the cross. Let us make the point that the Law has been taken out of the way, but where was it put? It was nailed to the cross. Christ has fully established the Law, so when we are endeavouring to keep the Law (or keep the word), we are actually endeavouring to take it from the cross. When we do that, we come under the judgement of the cross and it sets us at odds with the expression of the life and fellowship of God from which the word proceeds. It is an inherently self-centred action. Even though the word is good, my endeavour to take it that way is the opposite of the fellowship from which the word proceeded. Because that word proceeded through offering, it was the fruit of life being laid down to reveal someone else. Not only are we under the judgement of the Law because we covet, but we are also actually at odds with the way that God's life works. God's life works and it is a raging fire. We are starting to come and touch burnings now, when we are at odds with that fellowship.

This is a key point: When we live this way, as a carnal Christian... (loving the word; agreeing with it) ... when we live this way, we are exchanging the truth for the lie that belongs to our own understanding and the sight of our own eyes. The very exchange that happened in the garden is the exchange that we are making when we live by our own understanding and the sight of our own eyes. We are bewitched here. That is what Paul was saying to the Galatians. How did this happen? In doing so, we are brought back into bondage to fear and death under the rulership of Satan. He gains an advantage in our life and in our house and we come under an

oppression. That is a snapshot summary of the key point that we were looking at last week. What I want to look at now is how do you know whether this is happening for you? There are several key indicators that this infirmity is at work within us.

The first indicator is the judgements that we make about ourselves and about others. If you want to know what the first indicator is, if you are making judgements about yourself or about others, on what basis are you making those judgements? You are making them on the basis of the law of your mind as you have appropriated the word. The first indication is that we are making some judgements. This is where it gets a bit tricky for us. We have taken hold of the word to make these judgements with the law of our mind; we are convinced that these judgements about ourselves and about others are not only true, but they are righteous. Because the judgements we are making are on the basis of the word that we are taking a hold of, we are absolutely convinced that what we think about a matter is true and righteous. We think that about ourselves, and we think that about others. That is a bit tricky, to go, 'Oh gosh, I had better stop making those judgements' when you are making them, and you are thinking you are right.

Helpfully, there is another indicator that comes swiftly after our judgements. Before I make that point, the reason that we are so convinced is because we have taken the word (or the Law) and it has become our other law. We still have the motive within us to name ourselves, but all of a sudden, the word has become our law. That is what the Jews said to Pilate about Jesus in John 19. The Jews said to Pilate, 'We have a Law and according to *our* law... [They have taken a hold of it through reason. It is now their other law and with it, what are they doing? Judging Christ to kill Him] ... We have a Law and according to our law, He ought to die.'

As we have been understanding over this last season, this is the orientation of the despiser. I think it is good to register that the despiser is as much an action of the judgement of others as it is an action of the judgement of ourselves. The despiser is the person who lives by the law of their mind. It demonstrates that we have forgotten the words of Christ who said, 'Judge

not, that you be not judged, for with what judgement you judge, you will be judged, and with the measure you use, it will be measured back to you.' Matthew 7 verses 1 to 2. The point is, if you begin to make those judgements, you come under the very condemnation with which you are condemning others. That is what Jesus is saying. As soon as we are using the law of our mind to make a judgement, that is the reason we are coming under this condemnation. As I said, if you are being deceived into thinking that your judgements are true and righteous, it is a bit hard to let them go, because you think you are right and you are righteous.

Helpfully, there is an indicator that arrives swiftly on the heels of our judgement. That is the emotions (or passions) of sin that are aroused in our person when we are making these judgements. This is what the apostle Paul said when he was noting the implications of carnality or engagement with the word through the law of our mind. This is Romans 7 verse 5. He says, 'For when we are in the flesh [That literally means when we are carnal or carnally minded], the sinful passions which were aroused by the Law were at work in our members to bear fruit to death.' This is a mind set on the flesh producing death. That is what he said in Romans 8. If there is an emotion or an intensity associated with our judgement and our communication, it might be an internal intensity or it might be an intensity as we are communicating our judgements to others. If that is there, that is not the Holy Spirit. That is another spirit. That is the indicator, that is the fruit of sinful passion - emotion. The word for 'passion' and 'emotion' is exactly the same. The emotion that is around the judgements that we are making is the indicator that we are carnally minded.

These emotions of sin are then expressed through the content and the mode of our speech with one another. It is what we talk about and how we talk about it with each other, and the way that we interact with one another. We begin to embody the emotion in our demeanour to one another. That is starting to get a bit more of a key indicator. If you have intensity about a matter, you are probably wrong. You are probably wrong, even if the Law backs you up, because you have taken hold of the Law and it is now killing you. These emotions... (This might be a bit new to

you, because I would have thought that the emotions of sin were being prompted or provoked by Satan. But this will be a bit of a new thought for you and is probably even more horrifying than that thought, because these emotions and their expressions are actually energised by the Law itself.) ... The emotions of sin that are being aroused are actually being energised by what is good - the Law.

We know this because the word proceeding from the hand of Christ is described as a fiery Law. Let us have a look at this. This is Deuteronomy 33 verse 2. There is a lot we can say about this. Vic did an amazing statement on this in PNG, which is actually on lampstand. Have a listen through to what he did on this particular statement. It is absolutely breathtaking. I want to highlight one point from this. This is Deuteronomy 33 and we will read from verse 2. 'And he said, "The Lord came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came with ten thousands of His saints; from His right hand came a fiery Law for them.' The word is being proclaimed to us from the right hand of Christ through messengers who are sent by Christ, and that word is like lightning. It is a fiery word that is bringing illumination. That is the very word that we interface with, when, with the law of our mind, we agree with it. We are agreeing with a fiery word - a fiery Law proceeding from the hand of Christ. We learned a couple of weeks ago from Habakkuk that these are flashes of lightning - flashes of illumination. This is the key: This is what James said happens when you engage with the Law that way. It is a fiery word coming to you. If you engage with it through the law of your mind, what is a fiery Law coming to you becomes fire in your mouth. Your tongue becomes a fire, and it becomes energised to curse people.

Let us see what James said in chapter 3. We will read verses 5 to 6 and then we will read verses 9 to 11. James is talking about the tongue here - our words. He said, 'See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity.' 'The tongue is a fire, a world of iniquity.' What is iniquity? We know from Isaiah 53 verse 6, 'All we like sheep have gone astray; we have turned, everyone, to his own way and the Lord has laid the iniquity of us all on Him.' Us going our own way, turning to our own way, that is the

iniquity. If you are engaging with the word through your own way, that word, which is a fire, is going to light your tongue up. It is going to light your tongue up. It is going to energise the expression of your person as now an expression of sin. 'See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body.' What does that sound like? It sounds like a body of sin and death. What is coming out of your mouth is going to be indicative of the nature of your body. Is it a body that is changing from glory to glory into the image and likeness of God? Or is it a body beset by sin and death? It depends on what is coming out of your mouth.

This is what James said in verse 9: 'With it [with the tongue] we bless our God and Father... [As I was worshipping with everyone today, I was rejoicing in the capacity that we have to bless God - the privilege we have to participate in blessing.] ...With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God... [Where did that cursing come from? That cursing came from the fiery Law that was proclaimed to us. In fact, the only agency for blessing and cursing in the entire universe is God's Law. God is the one who can bless and curse. He has proclaimed a word and blessing and cursing were delivered in the Law when it was given to Moses. That has been now nailed to the cross - the place of cursing - the end of cursing and the place of blessing. But when we take hold of that word through the law of our mind and we start making judgements and then expressing those through the emotions of sin that are within our members, the thing that is energising that capacity to curse is the Law itself. That is a very fearful place to be. That is not fearing God. That is called the misappropriation of the Law.] ...With it we bless our God and Father and with it we curse men.' That word 'curse', this is a classic. That means to 'imprecate evil'.

You would have heard us talking about 'imprecatory prayer' in previous years as we have looked at eschatology, particularly when the vials are going to be poured out on the earth. To imprecate evil is how we curse. It is that we pray evil upon somebody. The way I have written it here is that 'we pray evil upon someone'. That

means we set them as evil so that they will wear the consequences of it. Can you see that is the fruit of a judgement. It is the fruit of the root of bitterness because we are falling short of the grace of God. Chapter 3 verse 10: 'Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be. Does a spring send forth fresh water... [We heard from Ben this morning that what should be coming out of our hearts is rivers of living water. That is the ministry of seven Spirits to one another. We all agree that what should come out of our mouth should be the seven Spirits. But if it is the seven Spirits, it can only come out of our mouth if we are joined to the *fellowship* of one Spirit. Seven Spirits is the capacity for offering. That is what should be coming out of our mouths as fresh water. But James said,] ... Does a spring send forth fresh water and bitter from the same opening?' What is that bitterness? That bitterness is the evidence of a root of bitterness that begins to take hold. Paul said that is because we have drawn back from the grace of God. We have drawn back to what? Another way of saying it is 'gone astray'. To what? To my own understanding. There is a progression here. If we are engaging with the word in a carnal manner, it is going to look like judgements. They are going to be emotive, and there is going to be something coming out of our mouth that ends up cursing other people. Calling them a lazy scallywag or whatever; condemning them; demanding they be a certain thing to you. That is cursing. That is not blessing. Blessing is supposed to multiply life. Blessing is demonstrated when we lay our life down to reveal somebody else. That is what it looks like. That is what should come out of our mouth.

It is sobering to recognise that our bitterness, discontent, accusations and the venting that we do as a victim of others or as a victim of our circumstances are the evidence that we have taken hold of the word or Law of God. That very word is energising and enabling us to curse others. The Law that is coming from the hand is now in our mouth and we are using it for destruction. Unless we find recovery through the Holy Spirit, we ourselves are cursed and subject to the oppression of Satan. The energy to do this is not from Satan. The energy to do it is from the Law, but as we do that, we allow oppression to

come into our life and house. It is a double whammy. We are cursed by the Law and now we are oppressed by Satan.

We progressively go... (we are a mind set on the flesh) ... we progressively fall backwards and are broken, snared and caught. There are a few steps here and the Lord can intervene in some of these steps. But if we keep choosing at the point of conviction, that is the inevitable trajectory. Our offences are not righteous.

If it seems good to the brethren and to the Lord, I want to talk next week about the nature of our offences. I do want to say today that your offences are not righteous or legitimate. They are not. Our offences are not righteous. They are the evidence that we are the judge. We are stumbling at Christ who has become to us a stumbling stone and a rock of offence on account of our offences and relational disharmony with those who belong to the community of Christ. We might say, 'I am not offended at Jesus, but I am offended at this turkey.' What we do is we deny that Christ is coming in their flesh. We deny that Christ is a community. That is the spirit of Antichrist? Same tongue. We have to find deliverance from offence. When we are maintaining our offences, we are stumbling at Christ Himself - being disobedient to the very word that we agree with and think is awesome. That is Paul saying, 'I want to do the word, but I end up doing something else.' This is all part of the same infirmity.

When we feel mistreated or offended (and if you say, 'I never feel mistreated or offended', you are a liar, because we all experience this.) ...what do we do *when* we feel this way, because we do have an infirmity? That is what Paul was saying. He had it too. When we feel mistreated or offended, we can pray in the Holy Spirit. Vic introduced this to us at the beginning of the year. We have been learning in this season that when we pray in tongues, our spirit prays by and through the Holy Spirit, bypassing the law of our mind. The beautiful thing is that you do not have to quieten your mind to begin praying in the Spirit. In fact, your mind will probably still be racing, and you will probably still have a bit of offence there, but you can pray in the Holy Spirit because the Spirit is praying through your spirit, not through your noggin - not through your mind. We are bypassing the law of our mind which otherwise

leads to our instinctive self-preserving engagement with the word and with others. We know this passage well. This is Romans 8 verse 26. It says, 'Likewise the Spirit also helps us in our weaknesses. [That word 'weaknesses' is the exact same word for 'infirmities' - exactly the same word. This is an awesome thing because we have a great High Priest who sympathises with and is fully acquainted with our infirmities. Also, we have the Holy Spirit, a Helper, who is helping us in relation to our infirmities. He is not helping us by giving us the power to dominate those whom we are judging. He is giving us help to deliver us from that infirmity.] ...Likewise, the Spirit also helps us in our infirmities. For we do not know how to pray as we ought... [That sounds like, 'I do not understand what I am doing.' It is the same thing. The beginning point is to acknowledge that with all this emotion and heat, I do not know why I am so upset; I do not know how to pray; I do not know how to interact as I ought.] ... For we do not know how to pray as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.' What a beautiful passage that is.

As the law of our mind is bypassed (or we could say the motive of the other law), we are then able to be built up in the faith that comes by hearing the word. Faith is not going to be built up in us if we are still reasoning and trying to get to the truth through our mind. Faith is only going to be built up in us when we are *delivered* from the reasoning and racing of our mind. Faith does not belong to your mind. Faith belongs to the illumination of your spirit - the lamp of the Lord. As the law of our mind is bypassed, we are able to be built up in the faith that comes by hearing the word. The Spirit does this by bringing to our remembrance the word of faith obedience that Christ is speaking to us and that belongs to this very moment that we are upset about. He is building up faith by delivering you to the word of faith that was proclaimed. He is not geeing you up as if you already have it. If you had it, you would not be afraid. Your problem is that you do not have faith at that point because you do not believe. The Spirit is helping us to believe. That is pretty good. He is bringing to remembrance the word of Christ that was spoken from the hand to you for the moment that you need it. Bringing it to remembrance.

Jude chapter 1 verses 20 to 21 says, 'But you beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' We are praying in the Spirit. He is helping us to get beyond the racing, chattering of our mind. We are able to be built up in faith as a word of faith is being brought to our remembrance. That faith works by love, and it delivers us to mercy. Instead of looking for retribution or for an answer to your offence, you start looking for something else. You start looking for mercy. That is a good thing to look for. Because the reason you are feeling so awful is that you are under judgement. It is a body of sin and death. Can you see that? When you are feeling awful, if you keep blaming somebody else, it is the evidence that you are in bondage. That trauma, that fatigue, that discontent is not from the Holy Spirit. The Lord does not want you to live like that. That is not the blessing that belongs to the children of Abraham. What belongs to the children of Abraham? Faith. Faith. Instead of looking for retribution or another's agreement, we are actually looking for mercy. A person who is looking for mercy is someone who is poor in spirit. This is the beginning; and all a sudden you begin to inherit something.

Now this activity of the Holy Spirit helping us to be built up in faith, is the Spirit awakening our ear, morning by morning, enabling us to hear as a disciple. A disciple is someone who knows they need to learn. They are willing to be instructed in the moment. The prophet Jeremiah declared that 'Through the Lord's mercies... [these are the mercies that we are now looking to] ... through the Lord's mercies, which are new every morning, we are not being consumed.' That gripe that is in us is a worm that does not die. It perpetually consumes us internally. We need mercy. Through the Lord's mercies (which are coming morning by morning), we are not consumed. We are not subject now to this dystrophying activity. We are not consumed. Our confession is that we are not the source of truth concerning our situation, but by the Spirit we say, '“The Lord is my portion”, says my soul.' Where is your mind? Situated in your soul. Your mind starts to reason differently and the expression from your mind is not that I am the source, but

‘the Lord is my portion’. That is a great confession to make as a people who are learning to make confession leading to testimony. ‘The Lord is my portion. [What does he say?] Therefore, I will hope in Him.’ That is a person who is now laying hold of faith and that faith is the substance of the thing that is hoped for. That is, you can be a son of God right in that moment. That is the gospel being transacted from glory to glory, day by day, morning by morning.

Mercy does not deliver us to self-justification, but by mercy we are able to present ourselves for fellowship in the process of reformation and salvation that belongs to Christ’s offering and sufferings. As we embrace the chastening of the Lord... (this is part of Isaiah 50) ... as we embrace the chastening of the Lord, we are accepting that the circumstances that we are in (that we are offended by) are actually now a place of chastening to bring us to maturity. As we embrace the chastening of the Lord and the bruising... (we feel like people are punching in our faces and it is probably because we have a projection) ... the bruising to our projections in the fellowship of His death, we find that our speech begins to change as we turn from self-centeredness. Instead of cursing, there is a new expression coming from our heart.

The mess we are in and that we may have caused becomes the context for our recovery and the ministry of life to others. Our speech is no longer full of complaint, regret, accusation or disappointment. It is now able to be a word to another who is weary in our house or in the church. That is what the Lord said, ‘My ear has been opened. morning by morning so that I would have the tongue of the learned to know how to speak to the weary.’

The speech to the weary is not you going around and saying, ‘Oh yes, I see you are a bit weary. I have a bit of advice for you.’ The speech that belongs to the sanctified is that you are being who you are meant to be for them. It has far less to do with your thoughts about their weariness and far more to do with your capacity to lay your life down to reveal their name. They are weary because they are not walking in their name. Would you agree? I have said it this way. This word is the expression... (the word for which we are ministering to the weary) ... is the expression

of our sanctification in word and deed through the works of offering. These works are motivated by the energy that belongs to the love of God. This love is being poured into our heart by the Holy Spirit.

If we are those who are walking by the Spirit, we are not in bondage to the fear of death. We are not in bondage to the fear of death or fighting for our lives. Here is the key point: We are not perfect, but we know how to recover. A person who is setting their mind on the Spirit is not ever without fault... (They are the righteous who are falling seven times - maybe in an hour. Or maybe not that much. That is pretty poor - but seven times a day. But what does Proverbs 24 say? It says, ‘The righteous fall seven times, but they get up.’ That is the evidence of resurrection life coming to them. You only get resurrection life if you are joined to the death of Christ.) ... The mind set on the Spirit is joining you to the fellowship of your offering. You are not trying to get out of the death. You are recognising that you are well and truly in it. But you are wanting to be delivered from *your* death under *condemnation* to be joined to *His* death - even in the circumstances that you caused and with it, you are finding resurrection life to walk differently. That makes you a person of faith and a child who belongs to the household of Abraham. If you are walking blamelessly, you are a person of faith and you belong to Abraham.

There is a beautiful promise that belongs to you if you belong to Abraham’s family. It means that you are never going to be affected by anybody cursing you. I am talking on the other hand now. We have dealt with the cursing coming out of our mouth, but you are going to get cursed by others who are just upset with you because you are a polarising figure. You are polarising because you are embodying the very word of God, which is like a sharp two-edged sword. It means that we are not affected by cursing that is directed towards us by others. The Lord made this promise to Abraham and to everyone who belongs to his family. This is Genesis chapter 12 and verses 1 to 3. It says, ‘Now the Lord had said to Abram: “Get out of your country, from your family and from your father’s house to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who

bless you, and I will curse him who curses you; and in you all the families of the earth will be blessed.” ’

The protection that belongs to God’s covenant people was exemplified by Balaam’s inability to curse the children of Israel. I will finish on this point. Balak, the king of the Moabites, commissioned Balaam to curse the children of Israel as they made their way to the Promised Land. However, Balaam responded... (So, kids, this is Balaam who was riding on a donkey and the donkey spoke to him. He was being paid to try to curse the children of Israel.) ... However, Balaam responded to Balak saying that he was unable to curse those whom the Lord had blessed. This is what he said in Numbers chapter 23 verses 20 to 24. He said, ‘Behold, I have received a command to bless; He has blessed [that is the Lord has blessed], and I cannot reverse it... [Can I say to you, if you are born of God and you are being disciplined, nobody can reverse that blessing for you. Nobody can take that from you. It does not matter what anybody else thinks or says. You are secure because the Lord has said it and it is done.] ... I cannot reverse it. He has not observed iniquity in Jacob... [That is the most classic statement. What does Jacob mean? ‘Deceiver’. But when the Lord is looking at Jacob, He is saying, ‘I am not seeing the iniquity there; I am seeing Jacob’s predestination.’ And that is what He is saying about you, even when you have a failure like Jacob. How awesome is that? And even when you are failing, you still cannot be cursed.] ... He has not observed iniquity in Jacob, nor has He seen wickedness in Israel. The Lord his God is with him, and the shout of the king is among them.’

We are a people among whom there is a shout of the King, as we are hearing the word of the faith of Christ our King coming among us. I feel like yelling for joy for this! We are under protection because the voice of the King is among us. Verse 12: ‘God brings them out of Egypt. [We are being delivered from the world and the principle of the world that operates by another law.] He has strength like a wild ox [that is capacity for priesthood]. For there is no sorcery against Jacob nor any divination against Israel. It now must be said of Jacob and Israel, “Oh what

God has done!” Look, a people rises like a lioness and lifts itself up like a lion.’

The word that is coming from the King is coming to you and me. As we receive it as faith, we are a kingdom of lions. That is a kingdom of priests. Kings and priests are His God and Father. That is the promise that belongs to you and me if we will set our mind on the Spirit. We are only vulnerable to cursing when we resist the Holy Spirit as He confronts our carnality and frustrates the endeavours motivated by the law of our mind.

However, we also make ourselves vulnerable to cursing when we are sympathetic to and engaged in the conversations of those who are stumbling at the word of present truth. In this regard, we note that Balaam was unable to curse the children of Israel, but he taught Balak to put a stumbling block in front of the people. If you are engaged with someone who is stumbling because they are confronted by the word, particularly if it is someone who is gifted, you then will be engaged in the doctrine of Balaam. You do not need to be. I need to leave it there for this week, but if there is opportunity next week, we will unpack this doctrine of Balaam a little bit further.