

THE MORTAL MEASURES TO THE SPIRITUAL

Jonathon Wills, Presbytery Word for week commencing Sunday 28 June 2026

Transcription of recording, slightly edited

I have felt a bit of a burden in my spirit, and in the light of what we have been hearing, this would be the way that I would title it: 'The mortal measures to the spiritual'. What we are talking about is that the expression of our person in a mortal body is consistent with a spirit that is born of God and is receiving grace and resurrection life to walk each day. I would even put it that firstly the ministry of that resurrection life is enlightening our spirit, and then the soul and the body (the context through which we express ourselves as sons of God) is then able to be quickened; it is being transformed; it is being renewed; it is being conformed into His image.

I read a statement during the week out of *The Lampstand Church* book which says, 'When the Father places us as sons of God into the body of Christ, we become the *mortal* members of His *immortal* body.' We know that the body of Christ is the church. What caught me is that He places us into His body and it is an immortal body. We are members of His immortal body and yet we are mortal. If we are properly connected to His headship, this is how the power of His resurrection life comes out from His immortality and is received by us in our mortality as we participate in the fellowship of His seven wounds. This then enables us to exercise the authority of our sonship which will be expressed as we lay down our lives to reveal one another.

What we are talking about is that this is in the affirmative. Our expression and testimony can be strong and healthy and alive. This is the fullness of your person; the manner in which you express yourself - body, soul and spirit. The testimony of how you are living is strong and healthy and alive because it is connected to the root of the fellowship of Father, Son and Holy Spirit, and submitted to the headship of Christ, the immortal Head of His body.

You might then notice that that is the absolute opposite from what Paul talks about in Corinthians regarding those who are not discerning the Lord's body. Christ as the immortal Head; us made as mortal members of that body; the context of our participation; how His resurrection life is received; how the ministry of the sevenfold Spirit of the Lord is coming to us ... if we do not discern the Lord's body, and if we are not then judging ourselves rightly in relationship to Him and to one another, then instead of an expression and a testimony that is strong and healthy and alive (as Paul says), there are those among us who are weak and sick and dying because they are not participating in the Lord's *agape* in a worthy manner.

What I am feeling motivated toward this morning is this affirming statement that actually calls that which is mortal to measure to that which is spiritual, knowing that the Lord is speaking and ministering to your spirit. As we receive that word into our spirit, and as we look and receive the light that is shining from His face, it is as though we are looking into a mirror and seeing the glory of the Lord. It is being ministered to us from Him, and we are quickened and enlivened because of that ministry. Everything begins with the revelation of who He is. The statement I am making this morning is that He is the immortal Head of His body. Everything is finished in Him and then out from Him there is a participation that is ministered to us each day.

John is a messenger of this revelation of who He is. We read this in Revelation chapter 1 verses 4 to 5. We will not read all through Revelation chapter 1 as time will not permit; but you will catch the context of what we are saying here. Everything begins with a revelation of who Christ is. It is all finished in Him. John is a messenger of this revelation, and he says in verse 4 of Revelation chapter 1, 'Grace to you and peace from *Him*... [John is the messenger of the

revelation, and he is saying that there is grace and peace outflowing to you and me from Him. That is our key point: John is saying it is 'from Him'. Immediately our focus then ought to be lifted to Him to see who it is who is ministering grace and peace to us and what the conditions of that grace and peace are in its ministry] ...from Him who is and who was and who is to come, and from the seven Spirits [the sevenfold Spirit of the Lord] who are before the throne of the Son... [He is enthroned in His body - in His spiritual body that is the image and likeness of God - the body to which we are all being conformed and will be brought forth in. From His body (He is enthroned in His immortal body), the sevenfold Spirit of the Lord is ministering grace and peace to us from Him] ...the seven Spirits before His throne, and from Jesus Christ, the faithful Witness, the Firstborn from the dead, the Ruler of the kings of the earth, and to Him who loved us and washed us from our sins in His blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.'

The revelation then continues (as we are familiar) but I want to catch the context here. It is from *Him* that the grace and the peace are being ministered by the sevenfold Spirit of the Lord. It is necessary that our focus is then lifted, because the glory that is in His face and is carried in the full essence of who He is (everything that is then revealed) is a dimension of the attribute of who Christ is, and the manner in which He is ministering life to our mortality today.

John then says in verse 12, 'Then I turned... [the One from whom grace and peace is being ministered is speaking to him - the ministry of the sevenfold Spirit. John turns] ...to see the voice of the One who spoke, and having turned, [the testimony is that] ...I saw... [I now see even more than what has already been revealed in these four dimensions of His person' that we have already read.] ...I saw seven golden lampstands, and in the midst of the seven lampstands, One like the Son of Man...' It then begins to go on and describe a

further seven attributes of His person that we are going to pick up in the Bible school next week. The point is that John is a messenger to us of the revelation of who Christ is - the manner in which He is enthroned in His resurrection spiritual body; and that glory of the finished work is being ministered out from Christ as the immortal Head to us as the mortal members of His body by the sevenfold Spirit of the Lord. This is so we can serve one another and lay down our lives in love and reveal Christ the Head and the fellowship of the Father, Son and Holy Spirit.

John sees the seven attributes of Christ, and this descriptor of His person is not what He physically looks like. He is not describing this as the physical image and likeness of who God is - head and hair white like wool and all those sorts of things. He is looking at the glorified Son of Man who is revealing the seven Spirits of God, and we turn to see Him. Then we hear Him declaring to us (as He did to Mary and Martha), 'I am the resurrection and the life. Do you believe this?' This is the immortal Head of a body of which we are mortal members - we turn to see Him; we see the glory shining from His face. We turn to see the voice of the One who is speaking, and He is declaring something of His person. This is the manner in which we then receive the grace and peace. He says, 'I am the resurrection and the life. Do you believe this?' Before we believe for what He can *do* in our lives, we are believing for *who He is* and who He declares Himself to be and the manner in which who He is. He then ministers life to us in our mortality.

I want us to know here that when I keep saying 'mortality', I am not talking about us all getting a physical touch today - when I came in physically feeling like this, and I go out feeling physically different. That may be the case for someone, but you have to catch that it is not first and foremost what we are declaring here. It is the expression of our sonship in our mortality. The glory of who He is, is in His face. As has already been said, His face is shining like the sun in all its

strength. He then ministers to our spirit (into our inner man) as light shines from His face into our spirit - not to our minds. He is not, at that point, interested at all in the confusion of our mind, the manner in which we are thinking, or the projection of ourselves or who it is that we think He is. He ministers light from His face to our spirit. 'When we turn to the Lord... [I am paraphrasing here out of 2 Corinthians 3 verse 4 that we looked at a couple of weeks ago] ...when we turn to the Lord, the veil [of our own terms] is taken away [in Christ]. And we all, with an unveiled face, behold the glory of the Lord as though we are looking into a mirror.' I marvel at that. As Tom has encouraged me, 'That is heavenly.' It is not extraordinary; it is heavenly. We are able to look, and we not only see the glory of who *He* is, but it is like I am looking into a mirror, and I am seeing the glory of who *I* am. This is because the veil of my own terms; my own definition and knowing of myself and knowing of Him is taken away in Him, so that I am able to see the glory of who *He* is and also the glory of who *I* am to be.

As mortal members of His immortal body, we catch a revelation of that. It is not just a glimpse that gives hope, but it is the reception of faith that is the substance of our hope. We are then transformed into the same image from glory to glory by the sevenfold Spirit of the Lord. It is not just going, 'Well, I know that this is what Martha said. "I know that on the day of resurrection, he will be raised." I equally know that on the day of resurrection, I will be raised.'

But the revelation here of Christ as the immortal Head (the resurrection and the life) is now to receive not just the *hope* of it, but to receive *faith as the substance* of that hope, and a word that is continually received by which we are being transformed. This is right into the innermost part of our being (body, soul and spirit) being transformed into that same image. Each day from glory to glory He is changing me by the sevenfold Spirit of the Lord.

These are the terms of peace, and they come to us while we are infirmed; living on our own terms; defining for ourselves who Christ is; what He can do; what He cannot do; what I can do; what I cannot do. All this comes to us while we are in that infirmity. The call is to turn to the Lord so that this veil of our own terms might be taken away in Him.

Paul says in Philippians 3 verse 20, 'For our citizenship is in heaven [This is part of our hope. We have turned and there is a hope set before], from which we eagerly wait for the Saviour, the Lord Jesus Christ [That ought to be a confession and a prayer in all us today that we know our citizenship is in heaven and we are resting in that while we eagerly wait for the second coming of Christ], who will transform our lowly body that it may be conformed to His glorious body.' This is the hope of the resurrection.

Paul is talking about the very same thing in Corinthians. He is saying, 'It is not just a matter of going, "Well, okay, I know that it [resurrection] is there, I am just going to do my best now."' He is declaring that right now to us in our mortality, 'I am the resurrection and the life. Grace to you and peace out from the immortal Head who is the resurrection and the life to you, the mortal members of His body, that you might be made strong and healthy and enlivened in the expression of your sonship.'

This is what enables husbands and wives to sit together and begin to have conversations that you previously did not have the capacity to have; nor did you have the inclination to have the conversation. This is the capacity that is coming out from Him to you and me. Paul says in 2 Corinthians 4 verse 16, 'Therefore, we do not lose heart. Even though the outward man is perishing, yet the inward man [The inward man is in a mortal body. But this expression of the inward man then into our mortality] is actually being renewed day by day.'

When Mary and Martha received Lazarus back from the dead, they received him on account of the faith of the Messenger. We have been hearing about that with the

Shunammite woman receiving a son. She received that son, not because she had faith for it, but because the messenger had faith for her to receive that. Then the whole principle of the second time was that it was now her faith to go and to lay hold of the messenger that resurrection life might come to the son because it was now her faith for his life. Mary and Martha received their brother back, not because they had faith for it, but because Christ the Messenger had faith for it and He was glorified in it. They did not believe for it. So the question would be: When did it become *their* faith? It had clearly become their faith when Mary anointed Christ's feet with costly oil and wiped His feet with her hair. Jesus said that she had done this for His burial and for His offering journey. She believed that He was the resurrection and the life. Can you see she is not now just happy that she has Lazarus back? She has now received faith, not just for Lazarus' life or for her own life. She has received the revelation of His [Christ's] person - of who He is, and grace and peace have been received from Him to her so that she is in faith for His dying. They did not want their brother to die and complained that if Jesus had come, then Lazarus would not have died. Christ declares something of His person, and they do not understand it. Mary has clearly now received faith out from Christ to her, such that she is not only in faith for His life, but also in faith for Christ to die.

Catch the context here. We ought to be in faith for one another to die with Christ. That ought to be the expression of a husband to his wife and wives to their husbands, parents to their children, children for one another - that we are in faith for one another's participation in Christ's dying because resurrection life comes out of death. You do not get the resurrection life apart from the death.

Clearly Mary and Martha have received the faith that Christ was ministering to them. The exercise of Mary's faith was being expressed by the power that had come to her. It had quickened and given life to her such

that the activity of her faith was prophetic. It was not just a natural response to something that was actually very, very spiritual. She is now engaged prophetically in the ministry of His offering journey.

The word is firstly in our mouth as we confess, and it is then in our heart as testimony. Pete was talking about this in the presbytery word. There is now a living expression of what we have confessed and believed. The confession and the testimony are consistent with one another, and between the confession and then the testimony (which is the lived experience) resurrection life is coming out from Christ to give us the power to live what we have heard and believed and made confession about. In other words, all the capacity is coming from Him.

We were talking before with the musicians that it is not a matter of going, 'I can do it up until this point, and then He kicks in. From there resurrection life takes over.' In other words, 'I have all this capacity within myself. I reach my limit. "Okay, Lord, I am going to look up, and I am going to see Your face. Glory is going to come from You, and I am going to be transformed." It is like I get this extra boost now. I can now be spiritual.' Instead, I must recognise that all the capacity with which I tried is on my own terms. Then there is even the belief that once I reach that limit, Christ will now kick in, and the Holy Spirit will minister the sevenfold Spirit of the Lord to me now to do what I have not been able to do. This is a recognition that we are believing in another Jesus. It is not who He is, and it is not how He ministers to us. That default 'on own terms' sits so prevalent within us. Right there, at that realisation, we have to turn to the Lord and that veil that restricts our understanding of who He is, is able to be taken away in Him. He is dealing with the infirmity within us so that the expression of ourselves can be unburdened - unhindered. We are freed from our continual stumbling; continued blindness; deafness; lameness - freed from continual carnality.

The Lord quickens our mortality so that the mortal is able to measure to the spiritual. He is saying that I am then able to measure to... (not because I am trying really hard in myself) ...to measure to it. Rather I am turning to Him, and I am in faith for the circumcision of Christ in relationship to the infirmity. I am believing that *all* the capacity for living is coming from Him. There is power coming out from Christ to me... (a member of His body) ...to my spirit, so that I can live by faith. He quickens my mortal body. Again, when I say 'mortal body', I mean the expression of myself - catching the context of the soul and the conscience in terms of how I know myself. It is the knowing of oneself here. The expression of that is with the conscience; but how we know oneself is our spirit. The spirit is being enlightened so that our identity is made clear. Then with the other expression of that two-sided coin (the soul and the spirit), I am now (with my mind) able to express myself in a manner that is consistent with who I am knowing Him to be, and who I am knowing myself to be.

Paul says in Hebrews 9 verse 14, [I am picking this midway through what he is saying] '...how much more shall the blood of Christ, who through the Eternal Spirit [that is the sevenfold Spirit of the Lord that was ministered to Him by the Holy Spirit] ...who through the Eternal Spirit offered Himself without spot to God to cleanse your conscience from dead works... [This is the ministering of the conditions of peace to us. It is the quickening - the giving of life to us. It is the 'He will transform us into that image from glory to glory.' It is the conformity to that image.] ...He will cleanse your conscience from dead works [The veil that lies over our conscience can be taken away in Him - to do what?] ...to serve the living God.' In other words, it is what enables all our service. He, through Eternal Spirit offered Himself and served. He is saying that by that very same means, He will then cleanse our conscience. The veil can be taken away from dead works. He ministers the conditions of peace to us so that this is now the means by which we serve God and one another.

You can stop living by the terms of your mortality where you cannot get past what is mortal and natural; where the appraisal of things is always natural and not spiritual. He is ministering to our spirit to cleanse our conscience; to quicken our mortality; to transform us into His image.

It was prayed during the prayer meeting that it is not about getting back what I lost - what I could do, but now I cannot do anymore. This is often the difficulty with the ageing process. What we could do, we find ourselves not able to do in the same manner. We were talking at dinner last night that even as we age, we find that we cannot eat the same things that we were eating previously. They have a bit of an effect upon us. Even the quantity that we might eat has an impact upon us in the days and the week ahead. It is not about 'He [Christ] quickens my body so that I can do what I used to do when I was younger.' It is accepting that, as I am becoming older, He is coming to quicken me even in my old age, even in my retirement. He is coming to give me life so that the expression of my person, even within my body (the whole expression of myself) is enlivened by the resurrection life that is coming out from Christ, so that Mary's ministry to wash His feet even prophetically becomes our function as members of the body to one another. That is what we are catching. The light of glory that is in His face is reflected in us.

We ought to see retired men and women shining forth the light of that glory and not being weighed down by each year as you become older and older. There is a reality to becoming older and older each year. Yet the manner in which we express ourselves ought to be flooded with light all the way through until our very last day. I would almost say that that very last day ought to be more glorious (as it is reflected out) than any day prior to that, because at that point, it is Beulah Land - 'married land'; already together with Him with such an assurance of that and the work of being transformed is complete in that saint. We can be encouraged

in our retirement and in those ageing years that the mortal can measure to the spiritual. Sometimes the issue with the mortal is because the spiritual is not being very spiritual. That is why we are suffering with different ailments that are not commensurate with who we are in this season of life. It is not about getting back what we lost - what I could do, but now I cannot. It is actually ministering power for what we have never done and never had.

Had Mary ever washed anyone's feet in the manner in which she washed Christ's feet? She had not. That was a new thing for her. There ought to be that newness being activated among us where there is a prophetic ministry that has never actually taken place before. This is just like Sarah who was unable to have a child. It was not as though she had already had 12 kids, and then there had been a long 50-year period and the Lord came and said, 'There is one missing. Let us have another one.' She had never been able to have children. She was quickened in her old age to receive and to participate in a manner in which she had never participated and known before. And the initial laughing there (which is very much the Shunammite woman in terms of 'This cannot be'; 'Do not tell me'; 'Do not get my hopes up here'), can actually be replaced by a laughter that is appropriately reflecting the sweetness of the joy of the Lord and our thanksgiving within us. It would be lovely to see those in their senior years laughing and rejoicing in this manner as they are bringing forth what they have never brought forth before in a manner in which they have never done before, and being confident because you have never lived that season of life before.

It is not about trying to replicate what you did in earlier seasons of life. The Lord actually separates you for this very purpose - to live in those senior years and to manifest the resurrection life of Christ as grace and peace comes from Him to you through the ministry of messengers in His right hand and as the Holy Spirit then brings the sevenfold Spirit of the Lord to you. That ought to really

get us excited because we have a lot of retired couples. It ought to really stir us in our faith in terms of the manner in which we can participate in the life and fellowship of His body.

The Ephesian presbytery, as they were called to remember the heights from which they had fallen, were understanding that they were not trying to get back to doing what they had done before. They had never known those heights, and yet they were predestined to them, and those heights were finished for them in Christ. As they looked and saw in a mirror, it was something that could be remembered for them, knowing that this is the truth and the substance. And as they turned and repented of their infirmity, their independence and their collegiality, they were restored to the heights of the fellowship of first love - the conditions of peace. Now each home within that presbytery and within that church could be a worthy house because the ministry of grace and peace out from Him had been received into every home.

The Lord is calling us forward and not backward. We are reaching forward to lay hold of and we are progressively attaining. Each day salvation is coming to our homes through the ministry of His word to deliver us *from* and to deliver us *to*. We are growing up in Him. We have already sung that we are growing in confidence as sons. We are growing up in love as part of His body.

Paul says in Romans 8 verse 11, 'If the Spirit of Him who raised Jesus from the dead dwells in you... [our testimony today is 'yes and amen'] ... the Spirit of Him who raised Jesus from the dead dwells in us, then He who raised Christ from the dead will also give life [resurrection life - 'I am the resurrection and the life. Do you believe this?' The immortal head of His body will] ...give life to your mortal bodies through His Spirit who dwells in you.' 'If the same Spirit...'

The conditions of peace come from Christ the immortal Head. He ministers *in His body*. He ministers in His body *from His immortality*

to you and me in our mortality. I want to summarise now as we finish and the heart of this was expressed in our prayer meeting on Friday morning. This is a prayer that Georgina actually read out again as we were preparing ourselves for the ministry in song.

‘There are works for you today - not in your own terms, but on the terms of peace declared to you. Turn and be quickened. Power is coming to you and me out from Him in His immortality, so that we can overcome the infirmity of the flesh. Be quickened now in your spirit, even in your mortality, to priest yourself within the body for the sake of others. It is not to feel better. It is not the physical touch or the pick-me-up. It is so that you can offer yourself as a fragrant offering and the fragrance will fill the whole house. Resurrection life delivers to us our obedience, and we are strengthened beyond the limit of our infirmity to wash one another’s feet for their participation in the fellowship of His offering journey. Amen.’

Our testimony can be strong and healthy and alive because we are connected to the Root - the fellowship of Father, Son and Holy Spirit. I love where on the one hand we have the expression of a lampstand church growing up from the Root - the fellowship of Father, Son and Holy Spirit, and at the same point, we see a body, Christ as the immortal Head of that body. There is a ministry from the Head, and there is a ministry from the Root as well. This is all that we would be strong and healthy - enlivened in our spiritual expression of worship to Him and to one another.