

THE NEW FAITH IN THE NEW COVENANT

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Transcription of recording, slightly edited

It is always great to be together on these statewide Sunday mornings on the first Sunday of the month. We are going to talk about the new faith in the New Covenant today. What is really pressing upon me is the life that we live. What is the nature of the life that you are living? We are not wanting to get into a theological argument today about whether you insist that it is my faith in Jesus that accomplishes everything for me, or whether it is the faith of Christ Himself. We are going to say it *is* the faith of Christ, but we are not doing this for the sake of theological argument over words. It is about the life that we are living. When Christ comes in the first time, it is an initiative of His faith for us; it is a faith that is already finished and fulfilled, and there is an expression of it that is toward us.

As He comes a second time, there is the necessity for us to meet Him; and what was the initiative of *His* faith is now *my* faith. It is the faith that I am living by. I am able to testify that the life that I am living, I live by the faith of the Son. This is not just my faith in Jesus, which for the Old Covenant saints, and particularly during Jesus' ministry years, accomplished a lot for them. Jesus says to different ones whom He is healing and working miracles towards, 'Your faith has made you well.' It was their faith in Him. The whole context that we are talking about is that faith has now come. When faith came, Jesus came; sonship came; the first Man in the image and likeness of God came. That is what we are pressing for.

We know all the verses. 'We walk by faith and not by sight.' 'The just shall live by faith.' 'Faith is the substance of things hoped for, and the evidence of things not seen.' We could continue running all our well-known verses in relationship to faith. But faith is the life that we are living. Is it by my faith, or is it what belongs to Him that is actually now mine by promise and by gift?

The reason that the Lord continues to come back on these things is that clearly, we have not heard as we should have, and we are not living by the principle that He has proclaimed to us.

We know and we have talked about this much: When Jesus was speaking with Mary and Martha, He had not lived up to their expectations. They had faith in Him, and the expression of their faith in Him was, 'If you had been here our brother would not have died. We had faith that if you came, our brother would live; but You did not come, and therefore our faith has failed us in that sense.' Jesus then begins to minister and to speak to them. Jesus says to Martha (and this is an initiative of His faith to her), 'Your brother will rise again.' Interpreting the faith of Christ through her own filter of faith in Him, she confessed faith for the day of resurrection. 'I know that he will rise again in the resurrection on the last day.' She does not understand that is not what Jesus was talking about.

This is part of the issue that the Lord is addressing us on. He is ministering His faith to us to live by, and we are hearing and interpreting what He is saying through the filter of our own faith in Him and speaking back something. It is true that Lazarus would be raised in the resurrection on the last day, but Jesus was speaking something altogether more. He was ministering part of the 'much more' that belongs to the New Covenant of the Spirit, that there was something better for us - even better than those who had obtained a good testimony.

Again, He says to Martha, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whosoever lives and believes in Me shall never die. Do you believe this?' Again, Martha interprets the faith of Christ through her own filter of faith in Him and says, 'Yes, Lord, I believe that you are the Christ, the Son of God who has come into the

world', which again is true. But she is answering with statements of truth that are not what He is saying to her.

This is how the Lord is coming to us. He is asking, 'What is the nature of the life that you are living?' It is in the heat of the day that the evidence of that will be there - whether it is *my* faith, and it fails and falls short, and then gets caught up with anxiety and fear and all sorts of double-minded activity, or whether it is *His* faith which does not fail because it is already finished and fulfilled and is ours as a possession.

The faith of the New Covenant is the faith of Jesus Christ. His faith (which He received Himself in fellowship with the Father and the Holy Spirit) was manifest during His offering journey. He declared His faith when He said, as Abraham's Seed... (and this is both His faith and His faith for us) ...when He said, 'Unless a grain of wheat [the one Seed of Abraham, referring to Himself] falls into the ground and dies it remains alone; but if it dies, it produces much grain.' [John 12 verse 24]. His faith as the one Seed is for the fruitful harvest of much seed that can only come through His death and then His resurrection. Without the death and the resurrection, He remains the one wonderful Seed of Abraham. But His faith is not to remain alone, but rather that there would be a plentiful harvest of much seed for the Father.

As we have mentioned, faith under the Old Covenant was a faith in Jesus, which was evidenced during His ministry years. Faith belonging to the New Covenant is the faith of Jesus. Those who live by faith under the Old Covenant did so as they followed in the steps of Abraham, their father.

As Jesus was approaching the time of His offering journey, He spoke to the disciples about what I will call a 'transition of faith'. Turn with me to John 13. I am going to call it a transition of faith, even though Jesus does not say 'faith' at all in what He is talking about here. But let us understand it in the expression of His faith, which is to go into the ground and die and to be raised up

as the First of a multitude. Jesus is talking to Peter in John 13 verse 36. 'He says to Peter... [This is the initiative of Christ's faith, and it includes Peter because] ...He is saying to Peter, "Where I am going, you cannot follow Me now [by your faith in Me], but you will follow Me afterward [with My faith once it is complete].' You can see that it is an expression of *His* faith and *His* journey and there is an inclusion for Peter as part of this journey. He is being clear that 'where I am going now, you cannot journey that with Me. That is for Me to journey. But you will follow and participate and journey with Me later by the faith that is going to come to you.'

This means that Peter had no capacity to follow Jesus until Jesus had authored and finished our faith by offering Himself to the death of the cross, and until He had been brought forth as the first Man in the image and likeness of God. Peter would 'follow after'. There is a real initiative of faith toward Peter. 'You will follow after' but only after faith had come; and the works of sonship had been complete; and after Peter had received the adoption and the promise of the Spirit. Only then could Peter journey by the faith of the Son and by the capacity of the seven Spirits of God brought to him by the Holy Spirit whom he would receive from Christ. But Peter, confident in his own faith in Jesus, says in verse 37, 'Lord, why can I not follow now? I will lay down my life for Your sake.'

This describes much of the activity of what we do. Jesus is initiating and bringing to light His journey and the means by which we will participate with Him in that journey. We respond having heard the journey and what He is doing, and we desire it - but on our own terms, and through our own filter. Then we have these statements of a religious zealot or a loyal adherent which is, 'I will lay down my life for Your sake.' Jesus is saying, 'I am going to lay down My life for you.' And Peter is saying, 'No, no, no, no. *I* will do it. *I* will do it for You. That is how good my faith is in You.' But Jesus, in the midst of this, is praying for Peter that his faith would not

fail. This is not the faith sourced in Peter that Peter is bringing an expression to. Rather, it is the faith that had been coming to Peter through Christ's word. Faith comes through the hearing of His word. What Peter was saying ('I will lay down my life for Your sake'), Christ had not said to him. That is sourced in Peter through his own interpretation. But Jesus is praying that the faith of the word that had already been spoken to Peter would not fail. And Peter says, 'Lord, I am ready to go with You, both to prison and to death.' We know that Peter was left weary and distressed until he met the eyes of Christ and remembered the word of the Lord. Again, faith comes from hearing. We need to be hearing continually to be able to live as one who is joined to the fellowship of His offering.

I was thinking that there was an instance not too long ago when I was talking to Dad about one of the kids, and I was desiring a fatherhood and an initiative of faith that I could join in terms of understanding how to proceed in that relationship and to help walk with that child. I was pretty honest in what I was saying. I was not glossing anything up. It was brutally honest even as it reflected upon me as well; and it was not reflecting well. And Dad listened to me. And then he said almost word for word what I had already said to him. You know, it was a lot harder to hear it than it was to say it myself. What I understood as I was registering that this is much harder to hear as a reflection from him, is that it is one thing for me to bring a reflection of myself and my son; it is another to hear someone else bring the very same reflection. But faith comes through hearing. It was important that I was of the faith of the Son as I was receiving His faith for me in the heat of the day and in the midst of this relational journey that was taking place. I was being built up in faith while I was hearing the very reflection of what I had already spoken. It needed to be heard and the reaction within me which would be 'I do not like to hear it. I have already said it (as though it did not originate in you), it originated in me' - those words. But it was

important to hear it in that regard. As I was able to receive it, there was a further initiative that was then brought as Dad compelled me to say to Ceinwyn that she must pray for her children. There is no greater work for a godly mother than to intercede and travail for her children.

I was able then to go home and to speak and to minister and to multiply that faith to Ceinwyn who received it with joy. She did not receive it as one who was sitting under the judgement of her father-in-law and thinking, 'I can never live up to Allan's expectations. Evidently, I have not prayed enough, and therefore the kids are behaving like that.' But rather, the reception of faith to then live by - not to reinterpret through any sort of filter - but to live by.

When a person is born of God, they receive, as part of the adoption, the faith of the Son of God. This is a completely new kind of faith and a completely new way to live. It is much more than a philosophical statement or a deep personal conviction. It belongs to Christ and is given as a gift through the hearing of the word. It cannot be compared naturally or be locked to the definition of a dictionary. It is not the power of a positive mindset toward God always doing good in my life.

Paul referred to this new kind of faith in Galatians chapter 3. Let us turn there together. We will start reading in verse 22. Let us remember the context of Galatians here: Paul is coming and he has addressed Peter quite firmly in relationship to the hypocrisy in which Peter had been living. This was the issue of the circumcision among the churches there. It had begun to have a pervading influence over the manner in which they had been living. They were... (instead of having received the Spirit by faith), ...they were now trying to be perfected by the works of the Law. Peter is caught up in this hypocrisy and Paul is addressing them in relationship to this. He says in verse 22 of Galatians chapter 3, 'The Scripture has confined all under sin that the promise by faith in Jesus Christ might be given to those who believe.' We are reading here out of the

New King James Version. We have to notice that all the 'ins' and 'ofs' are just part of the translative process. The context here is that the promise by faith in Jesus Christ might be given. We can understand it here that it is the promise *by the faith of Jesus Christ* and it is also the promise *by the faith that is in Jesus Christ*. It is not first and foremost referring to the faith that I have in Jesus. If we run with 'in', it is because it is located and found in Him. If we talk 'of', it is because it is of Him and it belongs to Him. So whichever way we want to run it ('in' or 'of'), it demonstrates that it is *in* Him and that it is *of* Him, first and foremost.

Galatians 3 verses 22 and 23: 'The Scripture has confined all under sin that the promise by the faith that is of Jesus Christ might be given... [If it is being given, clearly, He is the One who is giving it, and so the faith in which it is being given belongs to Him] ...faith might be given to those who believe. But before faith came, we were kept under guard by the Law [Does this mean that Abraham and the saints did not have any faith because faith had not yet come? No, they had a faith, but the faith that is being referred to here is sonship - born of God's sonship - a completed work in Christ.] ...before faith came, we were kept under guard by the Law, kept for the faith which would afterward be revealed.'

This is not just a statement of the faith of those who post-crucifixion, now believe in something that happened in time, whereas those prior to that could not believe in it in time: They could only look forward to it. It is talking about Christ coming. Essentially, we can say that before Christ came, we were kept under God by the Law - kept for Christ 'who would afterward be revealed'. It is the faith that is in Him. Verse 24: 'Therefore, the Law was our tutor to bring us... [to faith] ...to bring us to Christ, that we might be justified by [His] faith.' We know that in Romans 4 verse 25 it says, '...and He was raised because of our justification.' 'We are justified by faith.' If He was raised because we are all justified, 'justified by faith' does

not have anything to do with what I have done, because it has already been done, and He is raised up because of it. Galatians 3 verses 23 and 24: '...kept for the faith which would afterward be revealed. Therefore the Law was our tutor to bring us to Christ, that we might be justified by faith ['The just then live by that faith']. But after faith has come [Christ has now come and He is brought forth as the first Man in the image and likeness of God. He has authored and perfected our faith], we are no longer under the tutor [of the Law]. For you are all sons of God through the faith *in* Him [found in Him, and through the faith *of* Jesus Christ because of what He did when He expressed His faith to go into the ground and die, to not abide alone, and to be brought forth the First of a multitude of harvest - the Sheaf of firstfruits with all the seeds and names. Paul is then bearing witness saying] 'And you are all in Him by His faith.'

Because you are *in* Him and *in* and *of* His faith, this is now the expression of the life that you are living. That is what is written on the seed that carries each one of our names. That is the inherent quality of the life that we have been born off. He is coming and inquiring then of us, 'What is the nature of the life that you are living?' This is because He knows the incorruptible nature and beauty and quality of the seed that was sown into our heart.

He then goes on further in verse 29 and says, 'If you are Christ's [if you are found in Him and you are of His faith], then you are Abraham's seed and heirs according to the promise.' In verses 4 to 7 of chapter 4 (in relation to 'before faith came' for a 'faith that would afterward be revealed' and 'now that faith has come') is his descriptor of when faith came. 'When the fullness of time had come, God [by faith, the Father] sent forth His Son [This is now the initiative of faith], born of woman, born under the Law, to redeem those who were under the Law [by faith], that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son [this is the sowing

of that incorruptible seed that is Christ's new name that has each of our names written upon it] into our hearts crying, "Abba, Father!" ' The Holy Spirit whom we had received and had been sent into our spirit, germinates that seed of the Spirit of Christ and we are brought forth as a new creation to live by the life of Christ and by the faith of Christ. That is the 'much more' which Paul talks about in Romans chapter 5. It is the 'much more' that belongs to those who are born of the Spirit as part of the New Covenant of the Spirit.

To understand this new faith, we are exhorted in Hebrews to look to Jesus who is the Author and Finisher of this new faith. This is Hebrews chapter 12 verse 2. 'Looking unto Jesus, the Author and Finisher of faith, who for the joy that was set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God.' This is the exhortation for those who are living by faith: to continue to look unto Jesus and to participate with Him in what has been authored and what has been finished for us.

Come with me to Hebrews. I was reading this yesterday and was really moved by it. We are not going to have time to read all of Hebrews chapter 11. For the point that I am going to make to really land, I think you almost need to read all of Hebrews chapter 11 to catch the momentum and the initiative of the Spirit that is toward these men and women of faith and what they participated in and what they endured in life. It says halfway through verse 37 then to verse 39, '...They wandered about in sheepskins and goatskins being destitute, afflicted, tormented - of whom the world was not worthy. [These are the men and women of faith who lived and walked in the steps of the faith of Abraham, our father, 'of whom the world was not worthy'] They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise... [The world was not worthy of them] ...they did not receive the promise, God having provided something

better for you and me.' Can you comprehend that? These men and women of faith of whom the world was not worthy, obtained a good testimony through faith and died in faith with an eternal reward, knowing that God was going to provide something better for us as part of the New Covenant of the Spirit. I am not worthy of their companionship because He goes on and says in Hebrews 12 verse 1, 'Therefore we are surrounded by this great cloud of witnesses' of whom the world is not worthy. I am humbled to be gathered into their company and to receive something better than they had. You read through and consider the lives that they lived. The life that we are living ought to be something even altogether more, because the life that they lived in hope for is now birthed within us. 'He has provided something better for us.'

The 'something better' includes an offering for sin. But its foremost expression is to receive the Holy Spirit, to be born of God and to live by the faith of the Son and to receive the grace of the sevenfold Spirit of the Lord. This is the fulfilment of the gospel that was preached to Abraham in Genesis 15 verse 1. 'Do not be afraid, Abram [The beginning word of the gospel to deliver us from our fear, from living as the source of our own life and the inevitable fear and anxiety, double-mindedness and mind chatter that follows that] I am your shield [of faith]. I am your exceedingly great reward.' This gospel that was preached to Abraham was then confirmed with an oath on Moriah because Abraham had lived by faith. We will not have time today to explore that journey.

Paul testified to this new faith that belongs to the New Covenant when he said in Galatians 2 verse 20 what we have already sung this morning. We are going to read it from the Old King James version. Paul says, 'I am crucified with Christ.' He is addressing the issue that they are being brought back under the Law and that there is something that needs to be circumcised and accomplished in their physical flesh for them to attain to the righteousness of God. Peter is caught up in the hypocrisy of it. As Paul is

addressing it, this is now his testimony and his witness to them, which ought to be ours to one another: 'I have been crucified with Christ; Nevertheless, I live. Yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God [connecting to His offering journey], who loved me and gave Himself for me. Therefore, I do not set aside the grace of God...' received by the Spirit.

As the Holy Spirit is ministering the sevenfold Spirit of the Lord to me, I do not set that aside for the Law and the works of the flesh. This, in many ways, as He speaks to us, is the initiative of His faith for us to live by. It is like His word is activating what is born within us so that that is the initiative to live by. Yet we interpret it through the veil of another filter of our own faith. We then set aside the grace of God and the fullness of the sevenfold Spirit of the Lord that the Holy Spirit is bringing to us so that we can participate with Christ in the fellowship of His offering and sufferings and be raised up anew each day to walk in the newness of His resurrection life which is proceeding out from His immortality to us in our mortality. Yet 'we set aside the grace of God' because we look to the limits of everything that is natural and interpret everything through life naturally. We even interpret what He is saying so that it suits what is natural. 'We set the grace of God aside' which is, 'You will receive power when the Holy Spirit comes upon you.' He ministers to you the power of the sevenfold Spirit of God. We set aside the whole power of God (which is then the faith by which we ought to be living), for this 'lesser than' alternative. It is just less than. I do not know how else to say it other than to really rub it into the ground. It is less than. Paul says, 'Do not set aside the grace of God.' This is what he is saying to the Galatians and to Peter. 'This is what you have done. You have set aside the grace of God and are now seeking to be made perfect or to attain the righteousness, not by faith, but by the works of the flesh.'

In the New Covenant, we live by Christ's life and by the faith that He authored for us on His offering journey. We are connected to the power of the *exanastasis* life of God in the fellowship of Christ's offering through the intercessions of the Holy Spirit. This is not through our best efforts; not through really, really positive thinking, hoping that God will do something good when things appear bad, but through the intercessions of the Holy Spirit. The Lord has given us a more excellent way of living in the New Covenant. We are receiving the grace of resurrection life through Christ's offering by the Holy Spirit. I will say it again. We are receiving the grace of resurrection life through Christ's offering by the Holy Spirit. This is the grace in which we now stand by faith which causes us to rejoice in hope of the glory of God. That becomes the nature of our demeanour.

The resurrection life that we receive as we are joined by the capacity of Eternal Spirit from the Holy Spirit to the fellowship of Christ's offering is the evidence of God the Father's faith for us. The fact that we are receiving resurrection life is the evidence that God the Father has faith for us and that we are now living by it. By faith, He committed all of us to the Son so that we might be begotten again from the dead with the Son. This is every man justified by His faith. Established in Christ, we are sons of the Father and sons of Abraham. The apostle Paul said, as we have already read in Galatians 3 verses 26 and 29, 'For you are all sons of God through faith in Jesus Christ [again, it is the faith *of* and it is the faith that is found *in* Him] and if you are Christ's [if you belong to Him and are now *in* Him and *of* Him yourself], then you are Abraham's seed and heirs according to the promise.'

Paul called this mode of living the 'much more' dimension that belongs to the New Covenant. We will not be able to read all the Scriptures but go to Romans chapter 5 and read about the 'much more'. Five times he says there is 'much more'. He begins chapter 4 by saying, 'What did our father Abraham find according to the flesh?' Then read

through Romans chapter 4 and what Abraham found was amazing - absolutely amazing. It was credited to him as the righteousness of faith because he believed. But Paul then says it was not written for Abraham's sake. It was written for our sake, so that as we believe, the same credit (or the imputing) of the righteousness of faith to us will abound to us all the more as part of the New Covenant of the Spirit. He calls it the 'much more'.

We will read one of the statements of the 'much more' in Romans 5 verse 17: 'For if by one man's offence [Paul is talking about the first man Adam here] death reigned through the one, much more those who receive abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ.' This is the context of the 'much more' of the life that we are living - an 'abundance of grace and the gift of righteousness and now reigning in life [through Him] through the One, Jesus Christ.'

The 'abundance of grace' is the power of the seven Spirits of God by the Holy Spirit that joins us to Christ's offering and to His resurrection life. I love that he calls it an 'abundance of grace'. The Holy Spirit is ministering the sevenfold Spirit of the Lord to join us to the fellowship of Christ's offering so that we would live by the resurrection life that proceeds from out of that death. This is not an abundance of grace that causes us to avoid and to escape everything that belongs to His death. Rather, it is to join us to and to bring us forth by His resurrection life. The 'gift of righteousness' is the life and the faith of the Son of God. It is by the abundance of this grace and the gift of His life and His faith that we are made able to 'reign in life' unto eternal life through Jesus Christ. Reigning in life sounds awesome, in terms of dominating everything, not having anything go wrong, as though that is what the reigning in life looks like. But the statement is that we live as overcomers.

How does John define our overcoming? He says, 'This is the victory (the overcoming that

has overcome the world) - our faith.' The victory that overcame every principality and power was the faith of Jesus Christ. The victory that we now participate in as those who overcome (because we are hearing what the Spirit is saying to the church) is the context of our overcoming. The victory is our faith - the faith that we are now living by. As we have an ear to hear what the Spirit is saying to the church, the victory is as He addresses the issues of uncleanness in our life; and in our marriage; and among the church as we have an ear to hear what the Spirit is saying. As the cleansing reformative initiative of the Spirit then abounds toward us, we are victorious in Him because we are able to participate in what He has already overcome.

These born-again sons of the Most High God would confess to having been crucified with Christ and joined to the fellowship of His sufferings. They would live by the life and faith of the Son (as witnesses of His resurrection) as the righteousness of God themselves. They would speak the word proclaimed by the righteousness of faith, testifying that the word is near them, in their mouth and in their heart. They would know in themselves the power of His resurrection as it is poured out as grace from His immortal, spiritual body to them in their mortality. As this grace abounds 'much more' to them, they reign in life to eternal life through Jesus Christ their Lord. All this, by the power that is from God - the power of the seven Spirits of God by the Holy Spirit.

Living here is a part of the blessing that was declared to Abraham and confirmed by an oath on Mount Moriah when it was guaranteed that it could never be undone - never be undone. There is a presentation then of ourselves that is by faith. If I am saying that I am living by the faith of the Son of God, you ought to then say, 'But what does that sound like, and what does that look like?' Ought it not sound like what He is saying? Because if it is His faith and faith comes through the hearing of a word, my living by faith ought to be the same thing

that is being proclaimed to me. The righteousness of faith speaks the word that is being proclaimed to it. And the righteousness of faith then lives the outworking of the word that is being proclaimed. James said, 'If you want to know my faith, look at what I am doing and how I am living. Faith without works is dead.' Then James uses Abraham and Isaac on Mount Moriah as the example to demonstrate that Abraham's faith was working through the works of faith that he was doing. He was obedient to the command and offered his son in the fear of God, fully assured that he would receive him back from the dead by resurrection life. He had already received the faith of the Son, so that was then the mode that he was able to live by.

There is a presentation of ourselves where the faith of the Son compels us to present ourselves for fellowship with one another, and to embrace our unique participation in Christ's offering and sufferings. The first work of faith (as Paul says in Corinthians) is to speak in fellowship. If we are not speaking, then there is no faith. Part of the initiative to speak is by faith, but what we speak, ought to be the reflection of the word that has actually been ministered to us.

This is what I was highlighting at the beginning. Peter spoke; Martha spoke; but it was not by the faith of the Son. It was not the faith that had come to them through the word that was being proclaimed. It was something else that was sourced in them that they were putting in Him. They kept putting things in Him. Then as they tried to live out what they put in Him, they were just left sad and disappointed and distressed, because of their own doublemindedness as they are being tossed around. This, in many cases, can even leave someone living in a sickened state. It is not what we want for anyone.

This presentation of faith that speaks in fellowship looks like us saying, 'Here I am. I am presenting myself for fellowship.' This is Abraham when the Lord called him to offer Isaac in Genesis 22 verse 1. Abraham had

been proceeding by faith; the covenant is confirmed within him; he has received the name of Yahweh into his name; he has received a new name; both his and Sarah's physical bodies have received resurrection life to conceive the son of the Spirit. He is now proceeding, and the Lord calls him 'Abraham!' There is an exclamation mark. Do you know what it means when your name is called with an exclamation mark? But Abraham is not in trouble. We often think the exclamation mark is because we are in trouble. He is not in trouble. Why is there an exclamation mark? I think it is... (I do not even know if this is a proper word) ... it is 'anticipatorial'. The Lord is calling his name, and He is full of anticipation (or expectation) for Abraham's response and what is to follow. 'Abraham!' 'Here I am. Behold, see me. Come and see me in the light of the fellowship of Your word that calls me by name.' Not only is the Lord anticipating Abraham's participation, Abraham, when he hears his name called, is anticipating his own participation in the works of faith that are before him. That is the faith of the Son. This is instead of your name being called (and we respond), 'What? Who? What did I do? I did not...' We are already starting to run through... (But rather) 'Here I am. Behold, see me. Can You see me, Lord in the light of Your fellowship?'

Note here that the Lord does not say to Abraham, 'Do not fear, Abraham.' That is how He met him, as the word of the Lord (as the Scripture) came and preached the gospel to Abraham. The first word of the gospel was, 'Do not fear, Abraham.' This is before he had received his new name and the name of the Lord had been written upon him. The Lord does not say, 'Do not fear, Abraham.' Why? Because Abraham is not living in fear. The Lord is able to call him, and because he is not living in fear (he is living by the faith of the Son), he is open-faced. There is no context of the hidden things of shame. This is generally why we think the exclamation mark is to go after the things that we know are hidden. But there is an expectation of fellowship, of worship, of meeting here together in the fear

of the Lord. Abraham is not living in fear, nor does he then journey the three days to Moriah in fear in relationship to what the Lord has called him to participate in. He does not respond as Peter did, and as Martha did - making statements of belief in his own faith that misses what is actually being said. He has been delivered from his own fear to the fear of God.

In Genesis 22 verse 11, the Lord called to Abraham on Mount Moriah after he had bound Isaac and had stretched out his hand with the knife to slay him. 'Abraham, Abraham!' He gets it twice this time and again, an exclamation mark. 'Abraham, Abraham!' I see the delight here of the Lord as He is speaking, bearing witness to the faith and the fear of God that Abraham is proceeding in. 'Abraham, Abraham!' 'Here I am. Open! See me, Lord! Behold my participation in faith and in the fear of God together with You.' It is the accountable response to be seen in the light of fellowship. It is the opposite of the darkness associated with the hidden things of shame which Christ despised. Abraham had no cause for hiding on Moriah. The Lord did not call him to that offering because he had sinned or Isaac had sinned or anybody else had sinned. He had invited him into the fellowship of the Father, Son, and Holy Spirit; He invited the father of faith with the son who had been born of promise into that fellowship; a fellowship of fathers and sons together. There is so much more we could say about that, but we cannot today.

He had received the faith of the Son, and his faith was working together with his works. He believed in the resurrection in the heat of that day. Catch the point here: in the heat of that day - not just on the last day. His faith is not that if he offers Isaac, that Isaac will be raised on the last day. We note that that was even Job's amazing declaration of faith. 'I know that my Redeemer lives... and in my flesh I will see God.' [Job 19 verses 25 and 26]. Yet, what he had said before, was full of complaint - self-righteous complaint and insisting that that be written with an 'iron

pen in stone', such was his own righteousness. He then declares his hope, remarkably, for the day of resurrection, which is all true. We rejoice that Job even knew that. And yet, he is stuck with his self-righteousness, not realising that Christ is there together with him on the ash heap of his distress and on the dung heap - together with him and his self-righteousness.

Abraham believed in the resurrection in the heat of that day, not just on the last day. I am not diminishing the resurrection on the last day because that is what we are in hope for. That is when we will appear just as He is - in our resurrection, spiritual bodies as well. We also speak by faith. 2 Corinthians 4 verse 14: 'We also speak by faith knowing that He who raised up the Lord Jesus will also raise us up with Jesus and will present us with you.' Our gospel and our faith are not for Jesus to give us a way out or to stop bad things from happening. It is rather that we would receive the abundance of grace to participate with Him - to live by His faith. In the heat of the day, we can speak and portray Christ by faith (that is Christ and Him crucified) and demonstrate ourselves co-crucified together with Him. We can declare the glory and the authority of the headship of Christ because over all the glory, for sons of God in Zion, there is a covering of headship.

Let us turn to that in Isaiah chapter 4 verse 5. 'Then the Lord will create above every dwelling place in Mount Zion [that is our houses], and above her assemblies [that is our congregations - the flowers on the lampstand], a cloud of smoke by day and the shining of a flaming fire by night [seven Spirits of God burning before the throne]. For over all the glory [and over all the glory are all the sons; all the dwelling places and all the assemblies] there will be a covering [a shield of defence and protection and it is the headship of Christ. It ought to be ours by faith to speak and portray, that over the glory of our abiding place in my home, as part of this congregation submitted in this fellowship, there is a covering of the

headship of Christ - and it is glorious. I live by the faith of the Son that proceeds to me from Christ the Head of the body and from Christ my Head] and there will be a tabernacle for shade in the daytime from the heat.' That is why I am saying 'in the heat of the of the day' – 'in the daytime from the heat'. The heat in the daytime is all our relational back and forth with one another.

I am sure right now that we are stirred in faith. I certainly hope you are. But the portraying of it then comes in the relational interactions where we ought to be testifying to one another, even if someone else is behaving badly. Do you know over our home, and over our marriage, and over the congregation that we belong to, there is a covering? There is a flaming fire. The seven Spirits of God are burning and there is an abundance of grace that is proceeding toward us from the Holy Spirit (the seven Spirits of God) for us to participate with Christ in what He has already finished by faith for us. Ought we not be able to witness to that with one another? Mothers with their daughters bearing witness to the glory of the headship of Christ, as Christ is the Head of the home and that girl's Head; but then also bearing witness to the glory of the headship of Christ that the wife is receiving from her husband. How glorious it is to live in a context of submission and obedience.

The incredible relief that we ought to give thanks for is that I am not the source. Because I am not the source, I do not need to fear or be anxious, because I am walking in the steps of the faith of Abraham on a pathway that Christ has already journeyed and finished for me. I am co-crucified with Christ to all these things that are coming against me and all the things that you are manifesting. I am crucified together with Him. And, by the way, so are you. The life that I am choosing to live is the life of Christ and I am choosing to live by His faith. I am not going to set aside the grace of God and to now interact with you by sight instead of by faith. This is to be the life that we are living. Let us live by the faith of the Son of God.