

THE NEW FAITH IN THE NEW COVENANT PART 2

Jonathon Wills, Presbytery Word for week commencing Sunday 23 August 2026

Transcription of recording, slightly edited

We are going to continue looking at the new faith in the New Covenant this morning. I am not going to completely go over everything that we said last week other than being clear that we are proceeding from the faith that was necessarily in Christ under the Old Covenant and during His ministry years, now to receiving the faith of the Son as the faith that we now live by. The possession of faith that is now mine is the faith of the Son of God who loved me and gave Himself for me. He has journeyed my journey of obedience; He has completed all my works and is now ministering His faith to me as I participate each day in the journey that is set before me.

We read in Galatians chapter 3 verse 23 in relationship to 'before faith came', and where they were 'kept under guard by the Law for the faith which would afterward be revealed'. Then, when Christ came through His offering and then His death, burial and resurrection, faith had now come. The outcome of that faith was that the blessing of Abraham, the promise of the Spirit (the adoption) was now given to them. Then Paul says in Galatians 3 verses 25 and 26 that 'After faith has come... you are now all sons of God through the faith that is in... [possessive] ...in Christ.' That is also for us the faith *of* Christ and everything that He accomplished. Our sonship is finished in Him. We are now all sons of God because we have believed the gospel that has been proclaimed to us and we have been birthed of His life.

Paul also said that there was 'much more' that was reserved for us in the New Covenant that even the Old Testament heroes of faith (of whom the world was not worthy) [could not receive]. He then said that God had provided 'something better' for us. They had obtained a good testimony, but now the 'something better' of the life and the faith of the Son is now ours to possess. In Romans chapter 5, Paul is talking about the 'much

more' that belongs to the new faith of the New Covenant. He said in verse 17, 'For if by one man's offence 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.' We learned that the 'abundance of grace' is the power of the sevenfold Spirit of the Lord ministered to us by the Holy Spirit, whom we received after Christ was raised as the first Man in the image and likeness of God and the 'gift of righteousness' is the life and faith of the Son of God.

It is by these that we are then able to present ourselves by faith as the Lord calls us by name, desiring to find fellowship with us, and we are able to respond. The first work of faith is that 'I believe, therefore I speak'. The context of that speaking is 'Here I am. I am desiring to have fellowship with You.'

We then move on. I will try to gather us through here. In John chapter 20 verses 19 to 23, on the evening of His resurrection, Jesus appeared to His disciples, and He then ministered and declared peace to them. I love that the first context of ministry as the immortal Head of the body is to now minister peace to those who will be brought to birth as members of His body. Then, 'He breathed on them and said to them, "Receive the Holy Spirit."' The Holy Spirit was then sent into their spirit as a seal upon their heart. He is sealing the name of the Father and the name of the city of God that had already been written upon their hearts when they received Him. The Father then sent the incorruptible seed of the Spirit of Christ of their sonship in Christ which the Holy Spirit then germinated. This seed contains the life of Christ and the individual name of each son, which was made substantial in Christ by faith on His offering journey. They became a new creation - never seen or known before. This was the 'something better' that had been reserved for us under the New

Covenant of the Spirit. If the world was not worthy of those Old Covenant saints, then the world is equally not worthy of that which is born of God. A new creation, born of the divine nature of God is now living by the faith of the Son of God.

Let me say it again in a slightly different way. Christ, in His incorruptible, immortal, spiritual resurrection body is the One who possesses the seven Spirits of God. That anointing rests upon Him. He breathed upon them in order that they might receive the Holy Spirit into their spirit. They had already been justified by faith, but now much more, they have become a new creation as they receive of His fulness the abundance of grace now (grace upon grace), as the Holy Spirit ministers the sevenfold Spirit of God to them. This is power now to live as His witnesses. The Father sent the Spirit of Christ into their spirit, and the Holy Spirit germinated a seed of incorruptible beauty and quality. This was the blessing of Abraham. It was the promise of the Spirit by the faith of the Son, in those who were of the faith of Abraham, their father. It was those who had responded to the conviction of the Holy Spirit: 'Do you want to be a son of God?' They had responded: 'Yes, I want to be a son of God.' Incredible. A new kind of humanity. Christ, the Firstfruits of all who would come, and we all, named 'seed' now, brought forth in His substance through His finished work of offering as part of that Sheaf of firstfruits. His faith was to go into the ground and die so as not to abide alone, that the 'much more' might be the treasure that He has given to us.

Immediately prior to His ascension from the Mount of Olives to the right hand of the Father, He spoke to the disciples in Acts chapter 1 verse 8. They are now born of God, but He is now ministering further the 'much more'. He said, 'You shall receive power when [the baptism of] the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria and to the end of the earth.' This was the power of the seven Spirits of God

that belong to Christ in His spiritual body that is now given to us by the Holy Spirit. As the mortal members of His immortal body, this anointing is now resting upon us. This is the exercise now of the faith of the Son within us so that this is how we live. We live with the gift of righteousness - the life and the faith of the Son. And we reign in life through that faith and through that life. We then receive of His fulness (from His immortality, from His incorruptible spiritual resurrection body) that anointing that is now being ministered to those who are of the faith of the father of faith - Abraham, and those who are committed to walking in the steps of faith that Abraham had walked in. 'You shall receive power.'

Paul referred to this power in Philippians chapter 3 verses 8 and 9. These are verses that we really treasure. Paul is now referring to the power that proceeds from Christ's immortality by the Holy Spirit when he says, beginning at the end of verse 8, '...that I may gain Christ and be found in Him, not having my own righteousness, which is from the Law... [not living by my own faith in Jesus, as though the thing that is accomplishing it is my own belief, and then the way that I choose to live in relationship to me accepting that Jesus did what I could not do] ...that I may gain Him and be found in Him, not having my own righteousness, which is from the Law, but that which is through the faith that is in... [as in belonging to Christ] ...and through the faith that is of Christ, the righteousness which is from God by faith; that I may know Him and the power... [Jesus is saying, 'You shall receive power when the Holy Spirit has come upon you.' Paul is saying that the context of gaining Christ and being found in Him and receiving the righteousness of faith that is from God and not from the Law is the faith that is finished in Him] ...that I might then know Him [and be known by Him in the intimacy of His fellowship wherein the life of Yahweh (Father, Son and Holy Spirit) multiplies in the fear of God. The fear of God then is the great joy and appreciation of the other one's sanctification. It is the desire to offer oneself

to reveal who the other is - to be known by each other in the fear of God. This describes the love of God. Then, for 'God so loved' that He gives and multiplies out of that offering. Paul's desire is to know this and to be known within it so that he might then] ...know the power of His resurrection [It is the resurrection that belongs to the son in Christ being raised to immortality as the One who has the seven Spirits. He knows then that the whole power of God then works and proceeds from Christ the immortal Head of His body if he would then be joined to], ...and the fellowship of His sufferings, being conformed to His death, if by any means I might attain to the resurrection from the dead.'

The resurrection life that proceeds from Christ the immortal Head to you and me now (as it did to Paul) as the mortal members of His body is that we might 'know Him' and know this power of living. This is describing 'I live by the faith of the son of God who loved me and gave Himself for me.' This is the 'much more' that Paul is talking about in Romans chapter 5.

I would encourage you to read through Romans devotionally. Do not just read the isolated Scriptures; read the whole context of what Paul is establishing here. He says at the beginning of Romans chapter 4, 'What then shall we say that Abraham our father has found according to the flesh?' He is inquiring, 'What has Abraham found?' What he found is the righteousness of faith. Paul goes on and says multiple times, 'Abraham believed and it was accounted [or it was credited] to him for righteousness.' It is the righteousness of faith that Abraham has received at this point.

He then continues to proceed to the end of verse 16, '...also to those who are of the faith of Abraham, who is the father of us all.' Have you ever considered that Abraham is the father of us all and yet he was not born of God? Why does Paul continue to draw us back and highlight that Abraham is our father? Jesus drew our attention to this as well. We need to understand the nature of

Abraham's journey and what was promised to him in relationship to what he then became the father of, because Paul is trying to highlight that what Abraham received in his flesh was remarkable. He received the righteousness of faith because he believed. God spoke it and he believed it and he lived with that faith then as the substance of what he hoped for. The hope was now clear before him, and he lived in a manner that that hope was certain and sure. This is like the Old Testament saints. They obtained a good testimony as they lived by that confession of faith.

Romans 4 verses 16 to 18: 'Abraham is the father of us all (As it is written, "I have made you a father of many nations") in the presence of Him who believed - God, who gives life to the dead and calls those things which do not exist as though they did; who contrary to hope, in hope, believed...'

I want to pause here. In hope, he believed that he might become a father of many nations according to what had been spoken. What had been spoken to Abraham? We can come back to the call to leave and his faith and his obedience in Genesis chapter 12. But according to what had been spoken, we then come to Genesis 15 verse 1 where the Scripture preached the gospel to Abraham beforehand, saying, 'Do not be afraid, Abram. I am your shield of faith. I am your exceedingly great reward.'

In hope, Abraham believed that he might become according to the gospel that had been preached to him. What is taking place here is the Son who is the Scripture (the word of the Lord) is offering Himself to Abram. This is not good advice in terms of, 'Abram, now this is the way for you to live in the journey: do not be afraid anymore.' Abram says, 'Well, I will do my best not to be afraid. And if You are my shield, then good. I will try to appropriate that.' The Son Himself is offering Himself to Abram to deliver him from his fear, to be his faith and to be his Son - the one Seed. He is coming to Abraham and the interaction here is, 'Abraham, can you believe to be My father in the flesh because I

am in faith to be your Son?' This is the interaction that is taking place. He is ministering His faith to Abraham so that when Abraham then looks at the stars (as we have said, this is in the daytime that he is looking), he is seeing the multitude of stars brought forth in the image and likeness of God - the brightest star being Christ the Firstfruits. Abraham believes because a word has been spoken to him and he has received the faith of the Son. It is the faith of the Son that is enabling him to be illuminated, to see, and then to believe to become that.

This is in a context of 'How does one believe for that, unless the Son Himself ministers of Himself and of His fulness to Abraham that he might know grace upon grace in this regard?' 'Will you be My father - the father of a new humanity of which I will be the Firstfruits? You can almost hear Jesus speaking to Peter, 'You cannot follow Me now, but you will later - as part of this new humanity that will be born of God and then quickened with power from on high to now be ministers of the sevenfold Spirit of the Lord by the Holy Spirit.' This is what He is saying to Abraham. I think it is remarkable.

In hope, Abraham is believing that he might become by the faith of the Son. It is because the Son is offering Himself to Abraham. We learned previously from there that the whole thing is then confirmed in a fellowship of offering that was then a type of the offering of Christ on the cross, that Abraham then participates in. He then says, 'How does all this come to pass?' All this prophetically comes to pass in the offering of Christ on the cross. Abraham then participates within this.

He then receives a share of Yahweh's name, as Yahweh's name is then written into his name and Sarah's as well. 'God so loved' that the Son came and preached the gospel to Abraham in that manner. 'God so loved.' Again, this is the knowing and being known in the fear of God where there is a multiplicity of Their life and fellowship. The multiplicity of their life and fellowship is

inherent within that statement: 'God so loved.' He then loved so much that He gave Abram and Sarai new names. He wrote His own name, 'Yah' into their names so that it would figuratively become flesh within them. As their names were changed, they were now to walk in the substance of the new name - the father now of many nations and the mother of the multitude.

Then circumcision became the sign of this covenant that God had made with Abraham in his flesh. In hope Abraham believed that he might become according to the word that was spoken. We are to walk in the steps of faith of our father Abraham. This is how the faith of the Son was being ministered to Abraham on his journey.

The end of verse 18 to verse 22: '...So shall your descendants be. And not being weak in faith, he did not consider his own body, already dead (since he was about 100 years old) and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief but was strengthened in [the] faith [of the Son] ...strengthened with [the] faith [of the Son], giving glory to God, being fully convinced that what He had promised, He was able to perform. ['What did our father Abraham receive according to the flesh?'] And therefore, it was accounted to him for righteousness.'

Christ ministered at this point. This is the progressive faith of the Son coming to Abraham. He ministers resurrection life to Abraham and Sarah such that they receive strength to conceive seed. This was the same strengthening that Jesus received in the garden of Gethsemane. They had received the faith of the Son, and they were strengthened to do what they had never done, keeping in mind Sarah's womb had been barren. The miracle of resurrection life here is not life from the dead in the sense that it was alive and it had died and now it is being raised up. This is, it had always been dead. It had never been. Abraham is believing that God gives life to the dead and calls that which does not exist into existence as though it already is. This is the faith of the

Son. If you want a descriptor of the faith of the Son, that is what it looks like. We walk by faith and not by sight. All the limits of our natural sight and our experience, and the manner in which we feel the complete limitation (even the oppression of it) sits upon the initiative of faith that is actually coming to us.

While Abraham's body received resurrection life in Genesis 17 and then it multiplied further when Isaac was born in Genesis 21, the real multiplication of life is on Mount Moriah in Genesis 22. This is where Abraham joins the fellowship of Yahweh and the whole promise is signified by an oath. Everything that Abraham had seen and believed is now confirmed by an oath and it can never be undone from Mount Moriah. The counsel of God from before the foundation of the world, confirmed by the immutable oath of God, ensuring that the Everlasting Covenant, was now guaranteed in its fulfilment. This was the true circumcision, and Abraham's descendants would have circumcised their children in faith for their participation in this covenant reality.

Come with me to Genesis 22 verse 11. This is where Abraham has responded (as we spoke last week) to the Lord, 'Here I am.' He then journeyed three days to Moriah. He is now participating in an offering by faith. Isaac is joined in the same faith with him. They are both believing for resurrection life. They were assured of it, as Paul says, 'If by any means...' If by whatever means the Lord chooses, Abraham will receive Isaac back by resurrection life from the dead. Then the angel of the Lord comes to him in Genesis 22 verse 11. He called to him from heaven, 'Abraham, Abraham!' As we said, this is the earnest desire of the Lord now to continue with Abraham in fellowship here. Abraham responds, 'Here I am [Behold, see me in the light of the fellowship of Your offering].' The Lord says to him, 'Do not lay your hand upon the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son from Me.'

This is the intimacy of fellowship here of a Father with a Son and a father with a son. Both are not withholding the only son from the other. Abraham is not withholding his only son from the Father and the Son; and God the Father is not withholding and holding back His only Son from Abraham. This is part of the extension of faith from Genesis 15 when the Son is saying, 'Will you be My father? I will be your Son.' This is where the whole thing is being confirmed as Abraham is so willing to offer Isaac, the son of promise by the Spirit, back to the Father and the Son - to offer him into Their fellowship. Abraham receives in return, not only Isaac raised from the dead, but also now Christ Himself, the one Seed of Abraham - the whole thing now confirmed in Abraham's flesh. It belongs now to Abraham, Isaac and Jacob - the patriarchs there.

As we said last week, the English word 'know' is inadequate here to fully convey what God is saying. The best connecting statement is, 'And Adam knew his wife Eve.' The fruit of that knowing was that she bore a son. It is describing an intimacy of fellowship that produces the multiplication of life. This ought to be the intimacy of our meeting and knowing of one another as husbands and wives. There is an intimate fellowship in which we are joined together in one Spirit together, with the Father, Son and the Holy Spirit, such that there is a multiplicity from Yahweh to us of Their life and fellowship. It ought to be the manner in which we parent our children; that we meet together as three generations of families; that we meet together from house to house. The whole thing is in this 'Now I know that you fear God' - in this intimate multiplicity of Their life and fellowship.

Consider then Paul's cry, 'That I may know Him.' Is this not what he desires? He desires the multiplication of Their life and fellowship, and he knows that the whole multiplying of it belongs to the power of Christ's resurrection. That is where it all belongs. Abraham looks and says, 'I am not just going to be a beneficiary of this with

Christ now as my benefactor, but there is a participation for me.' It is the faith of the Son in Abraham that is crying out to be known and to join it.

When we are living by our own faith in Him, it is me here believing in Him that I would be the beneficiary of the things that He is doing and has done. I would then not experience hardship in life, and He would continue to bless. But rather, it is the desire to know the power of that resurrection and to know that it is only found in the fellowship of His sufferings as we are conformed to His death. Because if I am going to be raised up, there has to be death somewhere. I want it to be the fellowship of *His* death and not just my own in this regard.

This is what Paul is crying for. What he is being joined to is a part of this intimacy of what took place on Mount Moriah. This was being able to be confirmed by those two immutable things - the word of God and His oath. It was now guaranteed in Abraham's flesh - guaranteed now that Christ would be born of Mary and He would journey and would be brought forth as the first Man; that He would minister peace; that He would breathe upon us that we would receive the Holy Spirit; that the Holy Spirit would be received into our spirit; that the Father would send the seed of the Spirit of Christ with our unique sonship name in that Sheaf of firstfruits into our heart; that the Holy Spirit would germinate that seed and we would be born of God as a new kind of humanity. 'Beloved, now we are the children of God; but it does not yet appear [fully] what we will be, but we know that when He appears [that is when the Father takes His seat and then on the day of resurrection], we will see Him as He is. [Brethren] The world does not know us, because it did not know Him [and they do not see us because they do not see and know Him].' 1 John 3 verses 1 and 2. But I tell you, we ought to see and know Him.

Abraham then called that place 'in the mountain of the Lord, it is provided' and that 'provided' is that the provision of God was

seen; it appeared. This ought to be our testimony as well, that in the mountain of the Lord (in the heights of the fellowship of Yahweh of first love) it is seen. 'It is revealed to me; God Himself is my provision. The Son is my life and my faith, and I see it and I know it and I live by it. And I rejoice to see it in my brethren, and I offer myself to reveal it in my brethren, so that that life from the heights would be multiplied.' 'If by any means' we would attain each day to the resurrection life that comes out from Him to us in our mortality.

Turn to Acts chapter 14. I now want to apply this for our next period of time here. I have been pressing in during the week: What does the faith of the Son of God look like in me? Our risk here is that we go, 'Well, previously I said, "My faith in Him"'. I am hearing that that is the wrong way to say it. So the way I am going to say it now is "It is the faith of the Son of God." In other words, I am going to continue to say and do exactly the same thing. But now I have learned to say that it is the faith of the Son of God that I am now going and doing this.' Really, I tell you, if you are going to go and do it by the faith of the Son of God, what am I going to say to that? Other than going, 'I am not sure my spirit particularly witnesses with some of what you are professing to do, because it is inconsistent with the word that is being proclaimed.'

There is this lovely little account here in Acts 14 verse 8. It is only three verses, and we are just going to step our way slowly through this so that we can see what the faith of the Son of God looks like and how it transacts for us.

'In Lystra a certain man... [here today there are certain men and women, young and old] ...a certain man in Lystra without strength in his feet, was sitting, a cripple from his mother's womb, who had never walked.' How many times do you have to say it? Without strength in his feet; he is sitting; he is a cripple; he has never walked. How many times do we need to describe the fact that this guy cannot get up and walk? And then

'from his mother's womb' reinforces it. Sometimes for us that is the strength of the hold of things. We do not just present one way why we cannot. We present a second way why we cannot; and a third way why we cannot; and a fourth way why we cannot; and then 'from my mother's womb'. What do we do then? It has always been; nothing can change. Without strength, he is infirmed, lacking authority and capacity. He is sitting; he is not doing the works that are prepared for him. He is crippled; there is lameness and sickness in his life. He has never walked. Walking describes the entire manner of our life, our conduct and our way of living. We are to walk by faith. We are to walk by the Spirit. In this context, he never has. What is about to happen here is not getting back what he once lost to a better day. And all of it 'from his mother's womb'. Can you catch the familiar spirit and hold that is upon him from his mother's womb? And probably some of these things are passed generationally - the familiar oppressive spirit that sits. All this physical lameness is symptomatic of a spiritual condition.

Verse 9: 'This man heard Paul speaking.' Full stop. What a sentence. This certain man, with this reason and that reason and that reason and that reason, heard Paul speaking. What do you think Paul was proclaiming because there is an intimate fellowship that takes place in the hearing of the word? He had an ear to hear what the Spirit was saying. Paul is preaching the gospel of sonship. He is preaching the cross of Christ because that is what he did everywhere. He is not sitting there preaching and looking around for who has some context of disability or whatever it is. He is proclaiming the gospel of sonship.

Could I put it here: Apart from new birth, what is the point of being able to walk? Everyone does it. Could I even say boldly that it is overrated? Is it the end of things that we have to get him up to walk? Without the new birth, who cares whether he can walk or not? Is not our desire that the substance of the word that is being

proclaimed to us would be true in us, and that we would be established as witnesses of Christ in whatever the context of life? The resurrection life of Christ that is coming out from Him in His immortality is reaching me in my mortality such that I am a minister of it. Walking is overrated if that is all it is about. There are people walking around everywhere and they do not know God.

This man hears Paul speaking. Is he hearing in Paul's speaking, 'Great! I want to walk' or is the conviction of the Holy Spirit moving upon his heart and he is saying, 'I want to be a son of God?' That is the response to the hearing of Paul speaking. I tell you what, if you hear Paul speak, the response is, 'I want to be a son of God.' I love this then in verse 9, 'Paul, observing him intently... [Connect now to the lame man in Acts chapter 3, as Peter and John come to the temple and they look intently at him and they fix their gaze upon him and they call him, 'You look at us.' This man is already looking at Paul intently. He has fixed his gaze upon Paul, and Paul is now] ...looking intently upon him and seeing that he had faith to be saved [I know it says 'healed' there, but the word is *sozo* which means 'saved, made well, made whole, healed'. This man has faith to be saved. He is receiving the faith of the Son of God to be a son of God. That is what he is crying out - desiring to be a son of God. As part of this, there will come health and wellness to the whole of his person. He will be who he was named to be and known before the foundation of the world and all the works that Christ has then already fulfilled. Christ is the one who made all that was declared before, substantial. It is now substantial in him and the question will be, 'Is what Christ made substantial for this man to continue to live unable to walk and sitting and living in this crippled state?' Or will it be that he rises up and there are works to do that actually he needs to walk for? He needs to walk for the works of his sonship. Other times we can sit for the works of our sonship. Or sometimes you look at that dying season of life where many are constrained to a bed or to a hospital bed. I tell you what, they are some

of the most fruitful days in a person's life. So, is it about anxiously then going, 'I want to see you get up and walk up out of your bed so that on your final day you are up walking?' We go in and visit the saints at that time. We, the ones who were walking around, are the ones being ministered to by the one in that state.

This man has faith to be saved and Paul sees it; he knows it. We can say the whole thing now is gathered into the fellowship of the cross. It is gathered up into the fellowship of what took place on Moriah and through prevenient grace, it is imminent. It is right now as it is being proclaimed - the imminency and the intimacy of the grace of God, the faith of the Son as it is being ministered. He received it and Paul then said to the man in verse 10, 'And he said with a loud voice, "Stand up straight on your feet!"' Stand up to rise, to resurrect; make straight paths for your feet. There is now a command. He is hearing the word, and he has faith to be saved. He wants to be a son of God and now the command of faith comes to him. (I would even connect into this the context where Jesus declared peace to them and He breathed on them and said, 'Receive the Holy Spirit.')

Part of this reception, and what the new creation life is going to look like in this man, is he is going to respond to the command of God to his life. The command is, 'Receive resurrection life.' By the faith of the son, which enables his obedience, he is connected to the work already accomplished. He is going to bypass every developmental stage that every other person has to mature through. Immediately he is able to measure to the substance of who he is according to what Christ has already completed for him. Every other reality is gone. The obedience of faith is now left as reality. This is where, as we are written into 'Yah' - our name, there is now no other life and there is no other reality. We are revealing Christ who has already completed the works. This amazing reality is now the life that he lives, he lives to God.

The overcomers' reward (as we heard in last week's presbytery word) is to be made a pillar, established and strengthened in the temple of God. What is this man's response? 'And he leaped and walked.' It just connects us again to Acts chapter 3, 'Walking and leaping and praising God.' Again, I just keep on feeling to break into song all these weeks. 'He leaped.'

There are only a couple of other occasions where this 'leaped' is described. It is described in Acts chapter 3 because the very same thing happened with that man. The other context is in John chapter 4 as Jesus is ministering to the woman at the well. He says in verse 14 of John chapter 4, 'The water that I give will become in him a fountain of water springing up [or leaping] up to eternal life.' What is happening in this man? That! Everything that he is hearing is that the water of that word is now a fountain within him and it leaps up within his spirit and the mortal now conforming and measuring to that which is spiritual - the whole body of the man. It lays hold of him physically and raises him up. Hallelujah. It raises him up and he walked. 'Walked' now, describing his conduct - the entire manner of his life. It is not describing the context of that day. It is the whole thing. This is the faith of the Son of God in action.

Let us hear again in the connection of the verses in Romans chapter 4 verse 17. Just like Abraham, he believed that 'God gives life to the dead and calls those things which do not exist as though they did.' That is what he is hearing and connecting to. In hope, this certain man in Lystra believed that he might become a son of God, to live by the life and the faith of the Son of God according to what had been spoken to him. He did not waver at the promise of God through unbelief (the impossibility of what he was believing for), but was strengthened in faith, giving glory to God, being fully convinced that God would do what He had promised. 'Therefore, it was accounted to him for righteousness [Romans 4 verse 22]' and he received the gift of righteousness, the life and faith of the Son

and the abundance of grace, the Holy Spirit now ministering to him the sevenfold Spirit of the Lord.

Apart from all that, what is the point of walking? There is no point to it. The whole thing here is not that a lame man can now walk. The priests of Zeus then looked on at this, marvelled at it and sought to offer sacrifice to Paul and to Barnabas because they evidently were gods if they could make a man who would never walk 'from his mother's womb' to be able to walk. Paul and Barnabas are grieved by the whole thing. The Jews then hear about it from the cities that they had already been to - Antioch and Iconium. They came down, persuaded the multitude, stoned Paul to death and took him out of the city. The brethren gathered around him, prayed for him and raised him up. It is extraordinary in the context of what is ministered to this. That is what the spirit, the unclean spirit of things then stirred up in persecution of this one. No doubt, I would expect that this certain man from Lystra suffered similar persecution as Paul did.

Could I make a statement as we run through here? This springing up and leaping up is the opposite of the spewing out of what remains lukewarm, neither hot nor cold. One: the zeal for His house has eaten him up and he leaps up and proceeds forward. The other thing is that which resists the faith of the Son and chooses to continue to live the way that I have always lived is then spewed out because it remains lukewarm. 'The righteousness of faith speaks this way...'

This is Romans 10 verses 8 to 9. 'The word of faith is near you, in your mouth and in your heart, that if you confess Christ as Lord... [Could I say, 'on this matter'; 'on these matters'; that 'it is this'; 'it is this'; 'it is this'; 'it is this'? But it is all the one thing. If you confess Christ as Lord in this matter - where you have been crippled and unable to walk; where there have been no fountains springing up to eternal life; even the things that are familiar generationally in your family where you recognise it in you, and you know it is in you because it was in either your

mum or dad and it was in their mum or dad; however it runs through. You are lame today because of what you received from them naturally. That which is born of God ought not be constrained and limited by these familiar unclean things that are passed on.] ...If you confess Christ as Lord, this is how the righteousness of faith speaks. "It is near you. It is in your mouth and in your heart, that if you confess Christ as Lord [on these matters where there has been no fountain springing up to eternal life] and believe in your heart to be raised up together with Him [to walk in the newness of His life, to know the power of His resurrection], you will be saved."'

The man had faith to be saved. Paul saw that and understood it. Then you can walk and leap and praise God.