

# NBS | CHAPTER 1: PART 1

Peter Hay, prepared for the Presbytery fellowship word, 2 October 2021

Transcription of recording, slightly edited

## Introduction

Good morning, everyone. It is lovely to be together, isn't it? It is amazing, that the Lord has opened this way for us to come together to fellowship in the word.

I am a little partial to running, perhaps more so when I was younger than I am now, but I remember that if a runner wanted to do a 'personal best' time, a PB, they needed to have some waypoints along the way, and they needed to know the time that they had to reach those waypoints. If they needed to stop at a waypoint, to do a few stretches, or a sneaky push-up or two, or whatever was their inclination, they needed to make up the time in the next interval.

Today, we are going to try to do a PB. We will go quite fast, and we will have some waypoints that we will need to reach. We have written the course, 'the running course' that we are studying together today, in this book, in this booklet. I will direct your attention to where we are, so you do not feel as though you have to write your PB. You will be able to follow along in the booklet, and there will be some places where we will stop, 'have a stretch', and give our focus to what is fresh.

But we will move reasonably quickly. However, in the Presbytery Fellowship recordings over the next number of weeks, we will slow down and take our time with it and fill out the detail. That is our goal today.

## To walk blamelessly

In this present season, you will note, hopefully, that the Spirit has been urging us as individuals, as families, and as churches, to walk blamelessly and without spot before the Lord. As we have continued to give our attention to this, it has become very clear that, to walk blamelessly, is to become 'good ground' that bears the 'fruit' of sonship.

In Jesus' parable of the sower and the seed, the good ground is the ground that enabled entry into the kingdom of God. That is the promise of Christ's rest. To become blameless, there is a *process*.

In the same way as for good ground, there is a process that we must go through, from wayside, to

stony, to thorny and then to good ground. That is also true for blamelessness.

## The need for repentance

As we have been considering blamelessness, it has become apparent that we need to go back and examine this process. We have seen the need for some reformation of our understanding of the steps of salvation.

This has prompted repentance in the presbytery. We have turned from our traditions, including some of our more recent traditions, and previous understandings. There has been some grief, and there is *mourning* as we have turned from these things.

At the same time, there has been great *confidence* as we have been illuminated concerning the way that we are to walk, so that we can walk blamelessly and without spot, and be ready for the appearing of Jesus Christ.

Today, we proclaim that message to you, which is 'the word from the beginning', so that you can join us in the fellowship of that illumination. As you hear this message, you will have the opportunity to hear what the Spirit is saying to the church; and to be illuminated in the way that you are to walk and to turn to the Lord as He exposes where you have stalled in the process.

## A pathway of processing

There is a *process* and a *pathway* that we are to walk. The Lord, in His mercy and grace, comes to *illuminate* us on this pathway.

We will find that there are times where we become stalled or we are doing our stretches a bit longer than we need at a waypoint. But, as we turn and are established in the way that the Lord proclaims to us, the word, which is the gospel of sonship, will be in our heart, and in our mouth.

We will be *joined* to its proclamation as a witness of Christ to the earth. We are coming to the time when we will all be called to that ministry.

## The spirit and power of Elijah

Luke drew our attention to the ministry of the spirit and power of Elijah. Everyone who turns from their own way to receive this word will be

joined to that ministry. The spirit and power of Elijah does not belong to a select few. It belongs to everyone who is *of the Spirit*.

That is *the spirit of faith* by which we speak, and we testify.

### **Wayside ground and God's prevenient grace**

In these two sessions, I will summarise the phase of new birth which Jesus described as 'wayside ground'. Wayside ground is a lot bigger than we first understood.

And *the prevenient grace of God* is also much more than just a ministry of deliverance for a moment so that we can hear the word and respond.

The prevenient grace of God *takes us all the way to the new birth*, and it has several waypoints. If we do not understand this, the risk is that we will confuse the prevenient grace of God, which is miraculous and wonderful, with the new birth; and we will fail to enter the kingdom.

We need to understand what the prevenient grace of God is, and what wayside ground is. However, the 'goal' is not prevenient grace.

The goal is to be born of water and the Spirit to enter the kingdom of heaven.

Wayside ground describes a ministry of salvation under the prevenient grace of God.

'Prevenient grace' means that it is grace, or the lovingkindness of God, which is given as a gift *before* a hearer asks for it or knows that they need it. It is so that we can repent and find salvation.

The apostle Peter spoke about prevenient grace when he said that 'we have been given *everything* that pertains to life and godliness [so that we] may become partakers of the divine nature'. Do you see that prevenient grace is extensive? It is *everything* that pertains to life and godliness.

And we receive the whole 'package' *at the beginning*. The Lord does not 'drip-feed' the gospel of sonship to anyone; He gives it as everything that pertains to life and godliness, so that we become partakers of the divine nature. There is a step there, isn't there?

### **Having another gospel**

Let us begin with the focus of the gospel that brings salvation. We will begin with the last supper, just before Jesus was about to commence His offering journey from Gethsemane to Calvary.

'Philip said to Him, "Lord, show us the Father, and it is sufficient for us":' Joh 14:8.

We see that Philip had an expectation of the gospel, and what would be sufficient for him. His interfacing with the Word, who was Jesus Christ, was completely self-centred, wasn't it? 'Show us the Father, and it will be sufficient for us.' Philip said, "I am telling you, Jesus, that is all I need." Fancy that - telling Jesus what we need, as if He was the repository of life to fill what we think is enough for us!

'Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in Me?"' Joh 14:9-10.

### **The word and works associated with the Word of God**

That sounds like the Godhead model, doesn't it? 'Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.' Joh 14:10. This is the revelation of the Godhead model. The Father was in Jesus, and Jesus was in the Father; and this was by the work of the Holy Spirit.

He came and proclaimed a word, and revealed that, with the word, there are works. 'The *words* that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the *works*. Believe Me that I am in the Father and the Father in me, or else believe Me for the sake of the works themselves.' Joh 14:10-11.

We will now talk about the word and the works as part of this initial ministry of 'everything that pertains to life and godliness'.

Jesus' response revealed that Philip had not received Christ, the Word of God. We see this because faith comes by hearing, and hearing by the word of God, and Jesus was *the embodiment of the word of God*. This was evident because Philip had not received the faith that was necessary to believe and to acknowledge what Jesus had revealed through His earthly ministry.

The reason why Philip had not received Jesus was because he retained 'another' gospel. He had another belief system which affected the way in which he viewed Jesus, and the way in which he

received what Jesus said. This belief system which hampered his capacity to hear and receive the ministry of Jesus.

It is important to note that *proximity* to the word did not bring him illumination. That is the same for us. Proximity to the word, even reading it, will not bring illumination.

### **We must let go of the old to receive the new**

We must let go of something and receive something new. If we do not let go, then we will filter everything that we are in proximity to, through that vision; through that delusion.

Philip did not understand the essential message that Jesus had proclaimed, which was that He was in the Father and the Father was in Him.

Christ's message was the revelation of Yahweh. This is two Persons revealing One, in the fellowship of offering. The Son had declared the Father through the capacity given to Him by the Holy Spirit.

### **Jesus firstly revealed the fellowship of Yahweh**

Do you see that the focus of the gospel that Jesus proclaimed for three and a half years was not that 'you are a dirty, rotten sinner, and I have come to make you much better, so that you can have a great life'? Do you see that? That would be 'sufficient' for us, wouldn't it?

What did Jesus come to reveal? He came to reveal *the fellowship of Yahweh*.

That is what He said to Philip. 'Have I been here all this time, and you have not heard a word that I have said? You have not borne witness to the works which are the outcome of that word proceeding from that fellowship.

### **Evangelism begins with the fellowship of God**

Do you see that we must change our expectation of what the gospel is that brings salvation, in order to minister it to others?

We are not to start with people's misery or their goodness; none of that. We are to start with *Yahweh*, because that is where you and I should be - *in the fellowship of Yahweh*. That is where we speak from.

The focus of the gospel message that should first be proclaimed to a believer is the revelation of *Yahweh*.

It is not, first, that Jesus has died for their sins and can redeem them back to 'a better life'.

It proclaims the fellowship of light that is *Yahweh*.

That is exactly what John, the apostle, said in his letter, 'This is the message.' *This* is the message; not all of the other things that we thought it was.

'This is the message which we have heard from Him and declare to you, *that God is light* and in Him is no darkness at all.' 1Joh 1:5.

That is the message that brings salvation. It first reveals His fellowship of light.

If Philip had been illuminated to the fellowship of *Yahweh*, he could have received and understood *Yahweh's* covenant purpose for him, which proceeded from Their fellowship.

What was that? Their covenant purpose was that Philip was to be born again as a son of God and to join the fellowship to which he had been illuminated. That is the focus of the gospel. That is the response of someone who has been illuminated to see.

### **The fellowship of Yahweh**

Let us take a moment to look at *Yahweh* - to consider the fellowship of the Godhead, that has been revealed through the gospel.

Within Their own Covenant fellowship, before the heavens and the earth were created, *Yahweh* Father, Son and Holy Spirit determined to create and to bring to glory a great multitude of sons.

Those sons were made 'in His image and likeness'. The Scriptures describe this as 'the Everlasting Covenant' of God. To bring Their Covenant to pass, each Person of the Godhead laid down Their life by the capacity of Eternal Spirit.

The *Son* emptied Himself to the Father, to become the Father's Son. And the *Holy Spirit* laid down His life to become the Helper of the Father and the Son. The *Father* emptied all that belonged to Him, to the Son, so that the Son could reveal the Father and become the Seed of the Father.

### **The fellowship of offering**

Do you see that each Person laid down Their life to reveal another, in Their fellowship?

This is *a fellowship of offering*, which the Scriptures call a 'vehement flame which waters cannot quench.' It is a great fire of love. What does fire give

off? It gives off light. 'God is light, and in Him is no darkness.'

And the light *first* reveals this offering fellowship!

Yahweh Son became the full expression of the Father when He was begotten as the Son of God, by the word of the Father, who said, 'You are My Son. Today, I have begotten You.'

In the book of Hebrews, Paul made the point that it was the Holy Spirit who said, 'Today.' As the Son emptied Himself, and the Father committed all the fullness that belonged to Him to be in the Son, it was the Holy Spirit who took what belonged to the Father and brought it to the Son. The Son was reborn of the life of the Father, and Yahweh Son became the Son of God.

### **We are born in the same way**

The Son was the fullness of the Father, but it was only possible because the Holy Spirit made that known to Him. This is important, because that is exactly how you and I are born again.

The Holy Spirit is the One who takes the life from the Father, which is in the Son, and makes it known to us, birthing our spirit, so that we are a completely new creation. It is the portion of the Father's Spirit, which the Son received through the Holy Spirit.

### **The work of the Father, Son and Holy Spirit in our salvation**

Think about it this way. Everything that belonged to the Father is now in the Son, and that was by the Holy Spirit.

As everything of the Father is in the Son, the Son became the 'Seed' of the Father.

In Him, as the Seed of the Father, are all *the names, and the life* that belongs to those names, of every son of God birthed of the Father. The Father is the source of every name, and the life of every name which is now is in the Son, by the Holy Spirit.

By this 'begetting' action, the Son became the Word and Seed of the Father.

Furthermore, having received the fullness of the Spirit, the heavenly body of the Son became the heavenly temple, composed of living stones.

Jesus is the Seed, who contains the names of every son and daughter of God. And He was also established as the Head of a body, so that all those names would become the living stones of that

temple, which would become a house for the Father.

The temple is what we, through baptism, are joined to, so that we can 'priest' ourselves as living sacrifices to our God and Father.

### **The breath of life was breathed into man's flesh**

The first thing that happened once the Everlasting Covenant had been conceived was that Yahweh Son was begotten of God the Father as the Son of God.

The next thing that happened was the creation of the heavens and the earth.

On the sixth day, the Lord formed man's flesh from the dust, and *breathed into him the breath of life*, and man became a living soul. This was the first stage in man's creation in the image and likeness of God.

'The first man' had eternal identity in a mortal body. We spoke about this a few weeks ago, in relation to the nature of death. The point is that his identity, which he received when the Son breathed into that physical body, became an eternal identity. But he had not received, through that creative action, his name as a son of God. That was another step.

### **Man received identity but needed to be born of the divine life**

Adam was made alive as an identity, through the breath of Yahweh. He was then to be *born again* of the life that was in the Son, when the Son Himself came in the flesh and gave His life for them, for mankind. There was then the opportunity to be born again as a son of God.

### **The Father included man in the work of bringing many sons to glory**

There was only Adam at this point, and so there needed to be a helper, or a vessel for multiplication, who, of course was Eve, who was taken from the rib of Adam and fashioned into woman. She was made 'comparable' to Adam.

And from man and woman, Adam and Eve, through the biological process of procreation, all the identities that were already named in the Son, were to come to birth.

### **The Fall**

Mankind fell from that predestination when Adam disobeyed God and ate from the tree of the knowledge of good and evil. Consequently, it was

not just Adam and Eve who were lost to God; it was all the identities who would come from them.

As well as that, within the identity of mankind, 'another law' was established. Living by that other law, which is called 'the principle of the flesh', kept them in bondage to the principle of sin. This principle is anything *other* than the principle of life in fellowship with Yahweh.

Amazingly, within the fellowship of Yahweh, the Fall was foreknown by God, and the Son and the Holy Spirit desired to recover all those sons and daughters back to the Father. In response to Their offering, the Father sent His only begotten Son into the world so that, through Him, we might be *recovered to the life of sonship that He predestined for us.*

### **All are reconciled to God in the cross**

Christ's death on the cross, in the first instance, reconciled all the identities that were lost to God, back to God, while we were still yet sinners.

That was completely done on our behalf. That aspect of Christ's offering was a reconciliation that brought us all back to the Father, even while we did not deserve it; even while we were still estranged from Him.

### **Reconnection to our predestination**

When a person receives the gospel that is proclaimed from the cross, they can be saved by His life, through the ministry of the Holy Spirit.

However, reconciliation is not enough. All it does is to *bring us to God*, so that we can be then *reconnected* to the predestination that was prepared for us in the Everlasting Covenant before. That is what reconciliation does.

Amazing as it is, every human, whether good, bad, indifferent or whatever, is reconciled to God. But that is not salvation. That is where we are up to.

### **The word of the gospel calls us by revealing God who is Light**

The gospel comes 'calling' to fallen mankind, who have been reconciled through this offering; calling them to receive the precious treasure of their predestination back to the Father.

This is the gospel that reveals the *light*.

The very first, the beginning, point of this whole salvation process is the *word* itself.

That is exactly how the apostle John, opened his Gospel. In the first verse he proclaimed, 'In the

beginning [in the beginning of this whole process] was the Word, and the Word was with God, and the Word was God.' Joh 1:1.

### **Christ is the Word**

If we are to understand the steps of salvation, we must begin with the Word. Christ is the Word of the Father.

When He emptied Himself of His capacity to be the expression of sonship, to receive the fullness of the Son, He became the Word of the Father. Everything that He *spoke* revealed the Father. Christ is the Word of the Father. He is the Messenger of God the Father.

Malachi described Him as 'the Messenger of the Covenant'. This is the Everlasting Covenant from before. Jesus is the Word of the Covenant, and then, as He comes, He proclaims Himself to us. He is the Word, and He is the Messenger of the Covenant.

### **The witness of creation**

The truth of His message is first made known in creation which are the works, the very first works. 'In the beginning, God created.' The works of creation reveal the message that He came to proclaim.

Of course, the Scriptures bear that out. King David said, 'The heavens declare the glory of God.' That is straightforward, isn't it? 'And the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where Their voice is not heard. Their line has gone out through all the earth, and Their words to the end of the world.' Psa 19:1-4. How awesome is that!

Paul said that, because that is true, no-one has an excuse for not believing. 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.' Rom 1:18.

It requires an effort to suppress the truth, which is proclaimed from creation through works. You must deliberately deny it. It is suppressed.

Paul continued, 'Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His

eternal power and Godhead.' Rom 1:19-20. How amazing is that!

The beginning of the gospel that is revealed in creation is *His eternal power*, which is Eternal Spirit and the Godhead. How is this so? It is because They fellowship in *one life*, and *by one Spirit*.

And what does this reveal? It reveals that *God is light*. 'For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.'

Your circumstances, the way you have been brought up; none of it allows you to deny what is patently clear through the works that were revealed by His word. We are without excuse.

'Because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.' Rom 1:21.

The light has come! The issue is what will you say about it, when it comes to you? That is the first element of the message.

### **The Everlasting Covenant and the mystery of God is His message**

The second element of the message which proceeds from the Godhead, or from the *fellowship* that the word and works proclaim, is the message of the Everlasting Covenant. That is the message that we are to be born as sons of God, and we are to be joined to the fellowship from which that word proceeds.

This is what Jesus said to Philip, and is what Philip had missed because of his preoccupation with another gospel. That is what the Lord calls us to turn from.

The nature of Yahweh's fellowship, to which man is invited, is called, in Scripture, 'the mystery of God'.

There is the *Word*, who is Jesus, and He proclaims, or reveals, the works of God.

Those works are *seen* in creation and reveal the Godhead itself.

From the Godhead, *the word of the Everlasting Covenant* proceeds, which is our sonship, and proclaims that we are to be joined to the fellowship of Yahweh.

### **The mystery of God revealed in the cross so that we can receive and join His word**

That message is called, 'The mystery of God' in the Scriptures. The mystery of God is revealed and appropriated through the word of the cross. The mystery of God is revealed through the word of the cross.

One of the most helpful syntheses, or whatever the word is there, is that Jesus said that when we lift the Son of Man on the cross, we will know 'I AM'. The Godhead itself will be made known to you, so that you can *receive that word* and can *join it*.

Do you see that the cross is the place where the *light* shines to the whole world?

In fact, the cross is the *foundation* of the world. It is from that provision that the whole of creation proceeded.

The mystery of God is revealed by God's messengers, as Christ is publicly portrayed as crucified, and through their fellowship in His offering and sufferings.

No-one can be a messenger of this unless they are *joined to the fellowship of that offering* so that, as the word is witnessed or proclaimed, the One from whom it proceeds is being 'publicly portrayed as crucified', or seen as crucified. That reveals the mystery of God.

Paul said that he had been made a steward of that mystery. He said, 'I sought nothing among you, except Christ and Him crucified.' The stewardship of the mystery is the proclamation of the word of the cross.

### **God's fellowship reveals His love; His prevenient grace**

The fellowship of Yahweh reveals the love of God.

Love is the *motive* for the mystery!

The Lord declared this through Jeremiah, a verse that I love. 'The Lord has appeared of old to me, saying: "Yes, I have loved you with an everlasting love.' Jer 31:3.

Do you see that the everlasting love is the love that brought forth the Everlasting Covenant? That is what proceeded as light from their fellowship. 'I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.' Jer 31:3.

The lovingkindness that reveals His everlasting love is *the prevenient grace of God*. His lovingkindness

is everything that pertains to life and godliness, so that you and I will be drawn to that everlasting love. How beautiful is that! 'He has loved us with an everlasting love.' That has put a tingle down my spine!

He has loved us with an everlasting love, and the grace that proceeds from Him - even before we knew it, because we were dead in trespasses and sins - has come, and draws us to Himself

### **Prevenient grace is for all, calling us**

I want to make a point. This is one of our 'stretches'. This passage applies to those who are afar off because they are unsaved. And it equally applies to those who need restoration because they have deviated from the truth. In fact, that prophetic statement specifically applied to Israel, who had departed from the Lord.

I say to you, if you will open your ear to the word of the cross today, that prevenient grace, that lovingkindness, will *call* you.

But it calls you to *join*. It calls you to come to the *fellowship* from which it proceeds.

You cannot have that love, apart from a context in which love is expressed, can you? That would be to say, as Philip said, 'It is sufficient for us. Just show us that, and that would be sufficient.'

Lovingkindness, I believe, is coming and making a breach on our hearts today, so that we will turn again, and receive the call to come to Him.

### **His love activates the faith of the Son for us**

This love of God activates the faith that a person receives by hearing the gospel.

Here is a key point. The word that God is light and in Him is no darkness is the word that *grants* you *the faith of the Son*.

There is no other word that grants another faith, and that is because there is only one faith. This is the faith that proceeds from the word of Their Everlasting Covenant.

That word is ministered to you, and the lovingkindness of God enables faith to *work* in you. The evidence of faith working is *obedience*.

The word grants faith and comes with the lovingkindness of God. It enables you to be obedient.

What is obedience? It is to come to Him, a living stone, rejected by men - 'coming to Him'. The word draws you, and faith enables you to do that.

Faith is demonstrated by *speaking*, and speaking is a conversation. It is what you do with your feet! It is our conduct.

### **Obedience and conviction by the word of faith**

The love of God activates the faith that a person receives by hearing the gospel. By this means, they can be *obedient* to the call of the gospel.

In this way, the word of faith, which is the faith of God Himself, along with the convicting work of the Holy Spirit who is sent from heaven, is working with the Messenger. We have a Messenger who is full of the Holy Spirit. The Spirit comes to proclaim this word to us.

It brings faith, and the Holy Spirit brings *conviction*. Conviction prepares the heart of a hearer to receive Christ Himself.

### **The messenger prepares our heart for Christ to bring His message**

We have a messenger 'sent before Christ's face'. This is one of the landmarks.

Because of the fall of man, Jesus sends a ministry of restoration 'before His face' - before He comes - with *light* that shines from His face - before His face - to prepare the hearts of those to whom He comes. This is amazing.

The wayside ground issue refers to the opening of our heart to receive the word into the ground. It requires a messenger to come, so that the fallow ground of our heart will be broken up to *receive* that word.

Because of the fall of man, Jesus Christ sends a ministry of *restoration* before His own face, to prepare the hearts of those to whom He comes. He does this so that they will be ready to receive Him and His message, when He personally makes Himself known to them.

### **We must receive the messenger and the message**

This is a key point! And we will elaborate on it in coming weeks.

Unless a hearer *receives those whom Christ sends*, they will not be able to receive Christ. Unless *we* receive the one whom the Lord Himself sends, we will not be able to receive Christ.

However, we cannot merely 'latch on' to the messenger, as if 'connection with the messenger' means 'connection to Christ'.

Rather, the word that is proclaimed to you by a messenger is to *join you to their fellowship*, which is with the Father and the Son. The messenger introduces you to the *light*.

But do you see that what can happen? We can *draw back from the light* - from meeting face to face as an accountable son of God - by maintaining our 'security and connection' with the messenger.

Some will say, 'I do not need a messenger. I know that Jesus in my closet.' It sounds a bit weird, doesn't it?

There must be *fellowship*.

There is a messenger who *prepares our hearts* to receive Christ. We must *receive* that message, and then proceed to *meet Christ*, as an individual son of God. After that, we must be built into His *fellowship* as living stones.

### **Ministry in the spirit and power of Elijah brings repentance**

John the Baptist exemplified this messenger ministry. Jesus said of him, 'If you are willing to receive it, he is Elijah who is to come. He who has ears to hear, let him hear.'

Isn't that the very thing that Jesus said in the book of Revelation? 'He who has an ear to hear what the Spirit is saying, let him hear.'

So the word that proclaims, or calls for, the restoration of the churches is 'the spirit and power of Elijah'. It is Elijah.

John was not a reincarnation of Elijah; neither had Elijah just 'slipped into history' at this time.

John *ministered* in the spirit and power of Elijah. Luk 1:17.

The effect of his ministry was that the hearts of fathers were turned to their children. And the disobedient could be turned. Disobedient people could be turned to 'the wisdom of the just'. The spirit and power of Elijah did this.

The focus is to *turn*. It is a ministry that calls for repentance, isn't it?

The hearts of fathers turning is repentance. The disobedient turning to the wisdom of the just is repentance. That is where restoration is.

Turning reveals that the ministry of the presbytery, in the spirit and power of Elijah, is a restorative ministry of repentance, so that the hearts of those with an ear to hear are prepared to receive Christ the Messenger.

### **The spirit and power of Elijah is the spirit of grace and supplication**

Messengers are sent before Christ and function by the spirit of grace and supplication. This is a new understanding.

The spirit and power of Elijah, by which a messenger ministers, is the spirit of grace and supplication that causes us to *look on Him whom we pierced*. These are not two different things.

Ministry in the spirit and power of Elijah is the spirit of grace and supplication that gives a person the capacity to supplicate, which means, to pray; and to find repentance and recovery to God's purpose.

In Christ's letters to the seven churches, He described the ministry of Elijah as 'the morning star' that is given to a presbytery that overcame the synagogue of Satan.

The mandate for this ministry which is the morning star is for someone to be *connected to the spirit and power of Elijah*.

All that is needed is for followers of Christ to *turn* and *receive the word* that is ministered through ascension gift graces in Christ, both in the presbytery and the church.

### **We are all able to be messengers in the spirit and power of Elijah when we are joined to the fellowship of Christ's offering**

What I am trying to say is that the spirit and power of Elijah *belongs to us all*. It belongs to us all! We are *all* able to *bear witness*.

The message that I am proclaiming to you today should be in your heart, and should be in your mouth. It will be the message that brings deliverance when people come into your house. It will be because you are joined - you have received a word and are joined to the fellowship of it.

We do not have the spirit and power of Elijah *unless* we are *joined to the fellowship of Christ's offering and sufferings*, from which the spirit of grace and supplication comes.

To receive the word, which the Scriptures describe as 'the day of visitation' and 'times of refreshing', is the restoration that comes to the church, bringing the light in which we are to walk. To receive that word and to join the fellowship enables a person to participate in the messenger administration that ministers in the spirit and power of Elijah.

I don't know about you, but I think we should all be glad that we are part of this messenger administration. We can all receive this.

**The least in the kingdom is greater than John; bearing witness in ourselves**

Jesus described John the Baptist as 'the greatest man that had ever been born'. That is a fair 'rap', isn't it? There were some great men who had been born before John.

But Jesus said that John was the greatest *because he bore witness of, he prepared the way, for Jesus, who was in the flesh.*

All of the messengers who had proclaimed the same message were saying, 'He is coming.'

John's work was to say, 'He *is already here.* Look! Behold the Lamb of God.'

Jesus said that, because of that message, John was the greatest man ever born.

However, He then said, 'But he who is *least in the kingdom of heaven* is greater than he.' He who is least in the kingdom of heaven is greater than the greatest one who had ever been born before!

Why is that? Jesus said that, because those who enter the kingdom of heaven - and we have to be born of God to enter the kingdom - are born of God and are joined to the fellowship of His body, from the 'least' of us to the greatest of us.

We can bear witness to something that none of those of the Old Covenant could do.

We have obtained the very promise that belongs to the adoption, which they proclaimed, saying, 'Be prepared for the coming of the messenger of the Covenant.'

We can bear witness to that, because we have that witness *in us.* We are the examples of it.

Do you see that the 'least' are 'the little ones', bearing witness in every place that they go? And they are greater than John the Baptist. This is not a

hierarchy of messengers. All of us are better than the proclamation of John, because we *embody* it.

We will take a quick 'breather' and then we will continue our 'run'.