

THE SPIRIT IS LIFE PART I

Victor Hall, prepared for the National Bible Seminar, 3 October 2021

Transcription of recording, slightly edited

Introduction

Good morning, everyone, particularly those who are livestreaming with us. It is a thrill to all be together today around Australia and overseas.

I will continue from where Peter ended, as we are endeavouring to sequence the steps of salvation.

We began this journey about seven years ago, and it has been quite a journey for us. We have been 'ascending the hill of the Lord'. We can look and see where we have come from, and then keep looking forward where we are going - to the heights of Zion.

We will look at the question of being 'born again' and 'regeneration'.

We will consider this birthing process that takes place in our hearts, and what happened to the twelve apostles.

Our adoption as sons of God

Once we have received the *adoption*, the first implication is that the Lord adopts us as *sons*.

He comes into our heart, and we are adopted as sons. 'Sons of men' become adopted as 'sons of God', but they are not yet 'born of God'.

The Spirit then takes that word of the Son, which is the word of our name, which is in the seed. He is the Seed as the Word of God that has been made flesh.

The Father gave to Him the full expression of our name and our sonship.

When we look into His face, we see ourselves and we see 'the glory of the Lord'.

We also see the glory of our own sonship. He carries the unique expression of our sonship. Just as He is the express image of the Father's glory, the full revelation of who the Father is, He is also the express image of everything we are, and we are to become.

The miracle of the seed

And the miracle of the seed is how, in one Seed, which is the identity expression of us all, *through a birthing process*, it becomes another identity.

The full expression of that Seed - that person, that identity of the Son - is then birthed in another identity and becomes a separate identity - but not separate from the expression of the first Seed.

Nature teaches us this. That which may be known of God is revealed in every house, in every birthing process. Rom 1:18-20.

He is 'the express image' of the Father, the full revelation of His glory. Heb 1:1-14.

The Son is the express image of who you are to become and is the full expression of that glory. He is going to present us 'faultless', exactly what He has mirrored from His face to us when He came calling our name. He is going to present us *faultless* before the presence of His glory, with exceeding joy. Jud 1:24.

How many of us today want to be 'the express image' of what we see in His face when He came calling our name?

Birthed by the Holy Spirit - our name and identity expressed

Through the Holy Spirit our name is then *birthed*. He brings life to our spirit, our identity. Then we can begin to express the name that the Father gave to Him - the identity that He has for us for all eternity.

We cry out and come back to the Father, 'Abba! Father!'; 'Daddy! Daddy!' 'Yes, I am Your son, and I am very happy with this expression.'

The Father says, 'I am very happy with who you will be.'

The Son says, 'I am the full revelation of that glory. And now that is birthed in you. I have done all of your works. I have finished it for you. Now come, be baptised. I will take your new creation sonship and sit it with Me in My throne.'

Baptism into Christ - members of His body

By baptism, we reveal the Son, as *a member of His body*. The full expression of everything that we will reveal will be for the age to come.

There is a firstfruits dimension in our lives today by the Holy Spirit, as sons of God, as members of Christ's body.

Regeneration through the Spirit of Christ

The illumination of our *identity* is the next effect of the Spirit of Christ entering our heart. *New creation*, 'born from above', is the work of the Spirit.

The Spirit of Christ intercedes for our 'regeneration'. There is a washing by the Spirit.

It is the Spirit of the Son who comes calling our name. And *regeneration* has to happen to our spirit. Why is that so? It is because we are 'dead in trespasses and sins'. The Son comes with *prevenient grace*, calling our name.

'Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you [or fear not, because they were in fear of the Jews]"

'When He had said this, He showed them His hands and His side.' So that they could then worship Him as their Lord and God, as Thomas was to do later. They become God-fearers in the true sense. We see that fear.

'Then the disciples were glad.' They became His friends. They were glad when they saw the Lord.

' "Peace to you! As the Father has sent Me, I also send you." And when He had said this He breathed on them.' Joh 20 19-22.

The breath of life – born from above

The word 'breathed', or 'breath,' is only used twice in the Bible. The Son of God, the Creator, *breathed* 'the breath of life' into Adam's nostrils. 'And man became a living soul.' He became a breathing identity. This is 'the breath of lives'. This is what gave identity to Adam.

Christ also breathed this breath into the nostrils of His disciples - and they were back from the death of sin.

Regeneration had begun in their lives, and they were seeing the kingdom.

'And said to them, 'Receive the Holy Spirit.' Joh 20:22.

He took the seed of their name - the very life that had come from the Father; He had given it to the Son.

He takes it from the Son, and He births it in the identity of every person who believes in Him. They are 'born from above'.

Regeneration - born again - born from above

We are 'born again from the death of sin' when we 'see' the kingdom of heaven. It is still a *prevenient grace* dimension. This is by the Spirit of the Son breathing that life into us. This is *regeneration life*, and this is coming into our human recovery.

We are being shifted away from being 'the body of sin' in that sense of being 'the old man'. We are now being restored to what Adam had before he fell. We are becoming 'born' as sons of God, as Adam was as a human person. That is regeneration.

The Lord is going to add to that, by the Holy Spirit – *born from above*.

We are born again from the death of sin when we see the kingdom of heaven.

Our name and works - that is what the kingdom of heaven is for us - our name and works, which are now coming within us. And we are 'born of water and the Spirit' when we are 'born from above' as a son of God by the work of the Holy Spirit.

This is the step that we need to make. We are *adopted as a son*; there is *regeneration*; we are back from *the death of sin*.

The Holy Spirit 'births' us with the seed of our name *from above*, we become a new creation as a son of God.

The germination of the seed

- As we noted earlier, the Son, who is the Word of God, is the expression and image of every person's sonship. He is the seed of who they are to become as a son of God. As they confess with their mouth that Christ is their Lord [this is the confession that comes from the fear of the Lord], and believe and receive His word, He comes into their heart proclaiming to them the expression of who they are to become as a son of the Father.
- When He comes into their heart, Christ brings with Him the Holy Spirit. He then says to them, 'Receive the Holy Spirit.' Joh 20:22. The Holy Spirit then births in their spirit the name and divine nature life of God which were in the seed that entered their heart and are specific to their identity. This process of germination

causes the believer to be born again as a new creation son of God.

- Explaining the process of germination, the apostle Peter said that a person is born again 'not of corruptible seed but incorruptible, through the word of God [Christ] which lives and abides forever'. 1Pe 1:23. [The incorruptible seed - the life of who you are - comes through the Son of God, by the Holy Spirit]. In this statement, Peter made a notable distinction between the word of God and the seed. This distinction reveals how Christ's life, which is from the Father, becomes the life of a son of God. Christ is the Word of God, and dwells in the heart of a believer; and the Holy Spirit is the seed of the new birth, because it is *the Spirit who gives life*. The Holy Spirit is the life of God that causes an identity to be recreated in the likeness of the Son, who is the express image of the Father. The Spirit takes the sonship name and life of the believer, which are in the Son, from the Father, and causes the believer to become a new creation through birth.¹

Born from above

When we are born from above, we are a new creation; not just 'rejuvenated' or 'reformed'. Many Christians believe that 'born again' is regeneration. That is 'born to see'.

Born from above is being born of *the divine nature* that is particularly tailored to our name. That makes us a son of God the Father, as Jesus is. He is the full, express image of the Father's Person; the full, expression and image of our person as a son of man.

He brought the *divine nature* from God, and then He became Son of Man; He rejoices in the name of Son of God - Son of Man who is also Son of God.

We are being crafted after His image and in His likeness by this new birth, to become sons of God. It is only sons of God who will inherit heaven.

There are no sons of men, who are just sons of men - who are not sons of God with the divine nature, born from above - who will populate the new heavens and new earth.

We do not go to heaven on the basis of regeneration.

We go to heaven by being 'born of the divine nature of God', which is in Christ who has come into our heart.

The Spirit has birthed that, and we now call God our 'Father'. Anything less than that is a massive heresy. Anything less than that is damnation. That is an amazing promise. That is why the New Testament tells us to 'see and look' the exceeding great and precious promises that have been granted to us through Christ and in Christ.

This is an amazing thing! Exceedingly great! This is the love of God for you - nothing less than that.

Christ becomes our life

- Jesus described this work of the Holy Spirit, when He said to His disciples, 'He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.' Joh 16:14-15. Through birth, by the Spirit, Christ becomes their life, and they are able to live this life by the faith of the Son of God. Gal 2:20.
- Because Christ has become their life by the Holy Spirit, the *believer* now cries out, 'Abba! Father!' Rom 8:15. The word of the Son, 'Abba! Father!', has now become the word in their mouth as they call upon God who is their Father. 1Pe 1:17. 2Ti 2:22. They proclaim their faith obedience as His children. A believer's cry of, 'Abba! Father!', reveals that they have been born of God, because the life of the Son has germinated within them by the Holy Spirit. Rom 8:15. They have received the inheritance of the divine nature promised to them in the adoption.²

Christ is now our life. Gal 2:20.

The life of the divine nature is our life. Hallelujah: that is amazing!

The sower and the seed

The parables enable us to understand the whole of Scripture in relation to God's purpose for us. We can understand the whole of Scripture through the 'lens' of the parables. We need to understand the parable of 'the sower and the seed' in order to understand all of the other parables to do with the kingdom of heaven.

1. Victor Hall with Peter Hay and David Baker, 2021 *The Mystery of Godliness*. p 21-22.

2. Victor Hall with Peter Hay and David Baker, 2021 *The Mystery of Godliness*. p22.

The house of Adam recovered the adoption; Adam was then recorded as being one of the sons of God. Seth and also Abel were recorded as sons of God; they recovered some measure of life through offering even though they were removed from the garden of Eden.

The dimensions of redemption

1. We are redeemed from the curse of the law. 'Christ has *redeemed us from the curse of the Law*, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")'. Gal 3:13. [That is where the curse focuses - 'hangs on a tree'.] 'That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.'

This is an amazing set of statements. Paul said, 'We are first redeemed from the curse of the Law, Christ having become a curse for us, because we are under the curse of the Law'.

'As it is written, cursed is everyone who hangs on a tree.'

For what purpose, then, was all of this curse laid on Him?

It is so that the blessing of Abraham, which might come to the Gentiles - not only to the Jew, but to the Gentiles; that is, to all men - that we might receive the promise of the Spirit.

Paul was not referring to the baptism of the Holy Spirit. He was speaking about the Spirit bringing to us the Spirit of the Son, the Seed of our name, and birthing us as a son of God.

That was the promise to Abraham. And he became the father of a whole new creation of sons of God. This was promised to him, and he 'replaced' Adam. But he is the replacement because he received the promise of the blessing of the Spirit, which is only accessible to us once the curse of the Law is removed from our life.

2. We are redeemed to receive sonship. 'But when the fullness of time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law [that is all of us; Jew, and Gentile], *that we might receive the adoption as sons*. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

Therefore, you are no longer a slave but a son, and if a son, then an heir of God through Christ.'

3. We are redeemed and enabled by the blood of Christ to live a godly culture.

We must have all of these dimensions if we are to enter heaven. This is salvation at work. We are born, then, to be saved. Our issue is actually our salvation, not our birthing.

We are redeemed and enabled by the blood of Christ to live a godly culture. This is what it means to walk *blamelessly*.

'Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct [that's time and chance that has fallen upon us; the aimless conduct] received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1Pe 1:18-19.

John the Baptist said, 'Behold, the Lamb of God'. He was highlighting that the Lamb of God is revealed by two goats - 'the Lord's goat' and a 'scapegoat'. The 'cursed' goat is the scapegoat. The Lord's goat is Christ's perfect offering as He presents Himself as a living sacrifice for us.

The Lord is delivering us through fellowship in Christ's seven wounding events, to a position in Himself where *we will never fall again*. That is an amazing thought.

For all eternity, once that word is finished and we have fully appropriated and touched that word, then it is finished. We will never have to be afraid of sin or falling again.

4. We are redeemed through baptism, which is the fellowship of Christ's offering death, from the realm in which we have fallen and continue to fall, so that we will never fall again.³

Remember the heights

I remember looking back to nearly forty-seven years now, when the Lord came to me in a vision and showed me the heights from which the presbytery had fallen.

He spoke to me about the fallen nature of every one who was a leader in our city of Brisbane at that time, who were representing Him, whom He had

3. Victor Hall, 2021 'The Spirit is Life' notes prepared for NBS. p 4.

called. He said to me, 'Remember the heights from whence you have fallen.'

Take time to read Ezekiel Chapter 14. Those false prophets who warred against Ezekiel, and those who then blessed the idolatry of the Jews of that time, that group were consigned to the lake of fire. They were false prophets.

The Lord came and said to the Ephesian presbytery, 'Remember from whence you have fallen.' I mourned for three months.

And then, finally, the Lord spoke quite audibly to me and said, 'If I can call you to repent, can't you believe?' Instantly, ignited like a fire within my spirit! I could believe that we as a presbytery could return to first love and return to the heights from whence, we had fallen.

Wayside ground to stony ground

The Lord is saying that to each of us in relation to our name. We are born as a son of God - born again on wayside ground - but that does not mean that we go straight to heaven. We now have to negotiate, as a born-again son of God, shallow ground; 'stony ground'.

For those who are born and become offended because of the word of the cross, that seed of new creation dies again. They sin against the Holy Spirit, and they fall and go off into hell.

The issue for us is 'carnality'. Rom 7; Rom 8. It is not enough to be born again.

Now that we are born again, we must proceed to grow and develop in *the fellowship of Christ's offering and sufferings*, taking all of the 'stones of offence' out, so that we can move across to 'the place of cursing'. That is 'thorny ground'.

We join the fellowship of Christ's offering where our ground was cursed for our sake.

We learn to *confess* on *stony ground*, where we are co-crucified with Christ. We have to come to that point of accepting, 'I am co-crucified with Christ, nevertheless I live'. Rom 8.

If we are crucified, we are cursed.

Co-crucified with Christ

This was the lesson on which the apostle Paul was instructing Peter at Galatia. 'Peter, you have been co-cursed with Christ. You are now in a difficult spot. You are now on shallow ground. You know all this, Peter. You have regressed with these

Pharisee-type people who are claiming to have come from James. And now you are telling the Gentiles that they have to keep the Law and be circumcised to be saved.'

If we are *co-crucified*, we are *cursed*. Anyone 'hanging on a tree' is cursed.

The chief priests, the elders of Israel, the whole group who took Jesus to Pilate, saying, 'We have no King but Caesar', were literally panting with anxiety in case some miracle happened that stopped them from nailing Him to the cross.

Once Christ was nailed to the cross, they could sit down and reproach Him with the reproaches of the law of sin. 'You are cursed. You have no access to God. Our temple is closed to You. You are outside of the gate of the temple. You are hanging on a tree.'

The vitriol went up, 'We have You. You are the imposter. You are hanging on a tree. You are cursed.'

The whole of the Old Covenant was finished right then because, on that ground of Golgotha, Christ began to build His *temple* for the Father, and His *church*, the *bride* of Christ.

Built as living stones into the temple of God

Two edifices were constructed there - a temple for the Father, in which we are living stones; and also, twelve 'foundations' were being laid for a bride who would come from being a member of His body - flesh and bones - to be a bride; His church.

The church of Christ was being built, and the temple of the Father was being built. And He did this in six hours while He hung on a cross. He was the Master Builder on Mount Calvary. Hallelujah! And we were all being built there, because we were all crucified with Him.

The two thieves exemplify the whole story. One a God-fearer, who received the full reward of becoming a son of God by *adoption*. He joined Christ in the fellowship of His sufferings. He was with Christ that very day in Paradise.

The other thief exemplifies everything of the world and the flesh, and also everything to do with our carnality. He is also the picture of the carnal Christian, because he was crucified with Christ, and he was offended. This is the picture of us - flesh, and spirit. Rom 7. Rom 8.

Will we, as Christians, walk and live this out and not be carnal?

For if we are carnal and walk in carnality, we shall die. But if, by the Spirit, we put to death the deeds of the body, we shall live. That is the new proposition that I am bringing to you.

It is not enough to be born again.

Most of us are born again. Some of us may still be in the *prevenient* dimension. But now that we are born again, the question is, 'What *ground* are we? Have we heard our own name?' We have to hear that before we can even be born.

On *stony ground*, are we going to join the fellowship of Christ's offering journey and be baptised into Christ properly - that is, to join the fellowship of His offering?

Cursed and blessed

We then have to proceed to look at this subject of 'joining the headship of Christ', coming under that *headship*, which was cursed. The ground was *cursed* 'for our sakes'.

We were redeemed to receive the blessing of Abraham; the promise of the Spirit, enabling us to reveal the divine nature of God and to be born of God, and to become sons of God. That was the first dimension of our redemption.

The curse of the Law

The Lord is speaking to us about becoming spiritual, not carnal. This is what the Lord is saying to us today.

'The body is dead because of sin.' Rom 8:10. The curse of the Law has entered your house. It has entered your house - your house! It has also entered your family house, and this curse is destroying your house. It is the curse of the Law. I am not talking about 'the fruit of sin'. That is also destroying your house. I am talking about 'the curse of the Law'.

'Then I turned and raised my eyes, and saw there a flying scroll [This is what we see when we look at Calvary - Christ lifted up; a banner.]. And He said to me, "What do you see?" So, I answered, "I see a flying scroll. Its length is twenty cubits, and its width ten cubits".'

This is the 'measure' of the sanctuary; the measure of that area between the holy of holies and the outer court. The Lord is measuring that area to

blamelessness, today, in the church. He will leave the outer court to be trodden underfoot by the Gentiles. There is a measure here for us - the measure of the sanctuary.

'Then he said to me, "This is the curse that goes out over the face of the whole earth".'

This is *the first dimension of redemption* - for Jew and Gentile - so that they can be redeemed from this curse, the curse of the Law.

'Every thief shall be expelled.'

This is us, with all our projections. We stole our own identity and name from God. That is our fallen condition - every thief. And for many, with a vicarious gospel, 'climbing up into the sheepfold' by another way, not wanting to join the fellowship of His cursing and being crucified with Him, they go 'out over the face of the whole earth'.

'Every thief shall be expelled' out of the church, the sanctuary - everyone who is this way; everyone! It is the measure of the sanctuary. Rev 11.

"Every thief shall be expelled," according to this side of the scroll; and, "Every perjurer [Everyone who is making a projection; or a liar] shall be expelled", according to that side of it. "I will send out the curse," says [Jesus Christ] the Lord of hosts.

'It shall enter the house of the thief.'

Those who are carnal among us - it will enter your house.

'And the house of the one who swears falsely by My name.'

This is speaking about people in the church, the measure of the sanctuary, swearing falsely, 'making projections in My name'. This is not blamelessness. 'Swearing falsely in My name'

'It shall remain in the midst of his house and consume it, with its timber and its stones.' Zec 5:1-4.

Eating and drinking in a worthy manner

'Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.' 1Co 11:27.

This is speaking of the fellowship, or communion, of the body and blood of Christ.

In other words, whoever is fellowshiping in an *agape* meal, lying and stealing, is guilty of the body

and blood of the Lord in relation to themselves and to what they are doing, and to their projection; they are walking carnally.

‘But let a man examine himself, and so let him eat of the bread and drink of the cup [*agape* fellowship].

‘For he who eats and drinks in an unworthy manner eats and drinks judgement.’

That word ‘judgement’ is *damnation*; judgement to himself, not discerning the Lord’s body.

‘For this reason many are weak and sick among you, and many sleep [That means ‘die before their time’. Are you dying before your time?]. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord.’

He commutes this judgement, which is damnation, to chastening if we ‘heed’ the chastening. Let us not make the great mistake of saying, ‘Oh, yes, I am being judged. I am being chastened. I am sick.’ These things are happening, but we make no response - the judgement is damnation.

When we make a response, it becomes a chastening. The issue now is not a one-dimension damnation because of the curse of the Law. The curse of the Law is ‘for our sake’ on our ground - the ground of our life; the ground of our house.

It is joined to Christ, and it is bringing us back from the death of sin. *The curse is positive, and the curse is negative.*

This was the curse that was laid on Christ on Calvary by which that curse *cursed sin*. It is cursing sin in us as chastening so that we will not be condemned with the world.

‘The righteous requirement of the Law’ will be fulfilled in us if we walk not after the flesh, but after the Spirit.

‘For this reason, many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat [today, over lunch], wait for one another.’

This is *fellowship*.

‘But if anyone is hungry, let him eat at home [This is an *agape* meal. We are all eating together], lest you come together for judgement. And the rest I will set in order when I come.’ 1Co 11:27-34.