

CHRIST HAS JOINED OUR SUFFERING

Victor Hall, prepared for the Presbytery fellowship word, 19 December 2021

Transcription of recording from Brisbane agape meal 28 November 2021, slightly edited

Introduction

Good morning. This week and next, Peter and I will be working together off the notes 'Christ has joined our suffering'¹. We will not hurry with this content.

I am picking up again from the International Bible Seminar (IBS), where, along with the booklet 'The Mystery of God', which were our sermon notes for the seminar, I handed out an extra set of notes and began to speak toward them. These notes are entitled 'The Spirit is life'².

Today I will cover a little more background, and talk more around all of this content. This is something of a catchup, or a summary, or a restatement for us today.

In the week before the IBS, as we had finished our sermon notes, I was meditating; and day after day and night after night, as I stayed in prayer, the Spirit did not stop wrestling with me in the word, to do with the need to differentiate, or make the distinction, between 'the curse of the Law', and 'the law of sin'.

So, I applied myself to that that week, and delivered those notes ['The Spirit is life'] to you. We looked a little at idolatry and a number of other areas, or headings, that were my meditation for the week, in summary form.

In these notes today, 'Christ has joined our suffering', I have taken some of the elements of that set of notes, and endeavoured to simplify, or condense, them further, to arrive at a living statement of what we are understanding – distilling what we are hearing, so that we live by these things, and they become aligned to us.

The heart of the gospel

I have been talking with different people, and asking people here and there – people who have been around for a long time – 'What is the heart of the present gospel? What do you understand the gospel to be?'

1. Victor Hall and Peter Hay, 28 November 2021, 'Christ has joined our suffering', BCF notes. These notes were updated and reissued at the Brisbane *agape* meal on 5 December 2021.

2. Victor Hall, 2021, 'The Spirit is life', BCF notes.

And I have been a little surprised at what I am *not* hearing.

I will ask you that question today: As far as *you* are concerned, as a Christian person, what would be the essence, or what would be the most important thing to you, that the Scriptures are proclaiming?

I will gather it up from our perspective: When you wake up in the morning, does the apostle John's word in 1 John Chapter 3 resonate with you – the word which says to you, 'Beloved, now are we, this morning, sons of God'? 1Jn 3:2.

How many wake up every morning, and say, 'Today, I wake up a son of God'? Is that the gospel for you? Let me see your hand if that is true.

How many do *not* wake up in the morning, saying to yourselves, 'Beloved [the word says 'love yourself', too!], today I am *a son of God*. I have the divine nature'? Can I see your hand if you do *not* wake up saying that? Quite a few are not putting their hands up! But I think quite a few are not yet doing that.

The faith of that word is not yet resident and resonating within them.

Upgrading to the gospel of sonship

Now, in relation to different gospels – we have been hearing of that reality – when the seventy came back to Jesus, they were rejoicing, weren't they? They were saying, 'Lord, even the devils are subject to us in Your name.' Luk 10:17.

I know what that is. I had a whole ministry for three years in New Zealand: there was not a single thing that could stand before us in relation to casting out of spirits and delivering people from all of those elements of uncleanness and of unclean spirits.

Then, the Lord began to upgrade my gospel to me.

When the seventy said, 'Lord, even the devils are subject to us', Jesus said to them, 'Do not rejoice in this ... but rather rejoice because *your names* [that is *sonship*, isn't it?] are written in heaven.' Luk 10:17-20.

They are written in the Lamb's book of life. You are registered in heaven as a son of God.

The conversation of a son of God each day

Now, if that is so, what kind of Christian ought we to be? Can you resonate with that reality today?

If that is not how you wake up each day – if you wake up with a whole lot of other issues, struggles, problems, trials, trying to be this, trying to be that – we need, rather, to wake each day and say, 'Beloved, I'm rejoicing today that my name is written in heaven. I am a son of God today.'

All the works that belong to my name for today have already been worked for me. 'So, Lord, as I begin devotions in my family this morning with my wife [or whatever your discussion is over the table] ...'

What is that conversation? What is that conversation about the works that He has worked for you? Then, how do you proceed forward to do those works?

To me, that is how simple it is. That is what the Lord wants us to do. We need to rejoice in that.

Background to understanding Christ coming alongside us

The Lord was dealing with me on differentiating between 'the curse of the Law', and 'the law of sin'.

Then, we need to differentiate *that* from our self-centred, fallen 'other law'.

Later, we will consider the example of Peter, which I believe is very, very important to us, as we have also previously considered Thomas and the other apostles.

Since the IBS, I have been re-looking at the *seven wounding events of Christ*, and you have been studying this in the Bible School, in *The Steps of Salvation*, Book 4.

I have examined these wounding events from a different perspective and have been looking at *Christ coming alongside us*.

This is the background to today's study – Christ coming alongside us, who are *under the curse of the Law*. We are under the curse of the Law; Christ is coming alongside us.

We are under the curse of the Law; bound by the law of sin – delivered only in Christ

I will introduce, or restate, what we have been hearing for the last seven years, while we have been teaching on the steps of salvation – which is that only those who are *in Christ*, walking after *the Spirit*, are *free from the curse of the Law*.

I want you to grasp this as 'the big picture': You are under the curse of the Law.

You are also *bound by the law of sin* if you are walking *after the flesh*.

Romans Chapter 8 – no condemnation to those who walk after the Spirit

This is where the apostles got to, with all of the digesting of the Old Testament, and all that they wrote to us in the Gospels. They condensed it for the New Testament believer, having worked through the parables. This brings us right through to Romans Chapter 8.

Paul was in a wretched state in Romans Chapter 7. He was still struggling with the curse of the Law.

Now let's come to Romans Chapter 8. Paul said this: 'There is no condemnation'. Rom 8:1.

We considered this in the IBS. I will restate it in different ways. 'There is no condemnation to those who are in Christ.' Rom 8:1.

'Condemnation' is the curse of the Law – God's Law; God's judgement. The *condemnation* of the Law is the *curse* of the Law.

This is *not happening* to you, as long as you walk *after the Spirit* and not after the flesh.

In his letter to the Corinthians, Paul picked up this point and said, 'For this reason, among us as a congregation, many are weak, and many are sick, and many are dying before their time – because we are not walking after the Spirit. If we would judge rightly; walk after the Spirit; if we would judge ourselves, we would not be being judged by the curse of the Law. 1Co 11:29-31 (Scripture paraphrased).

Finding true fellowship and repentance

I am proclaiming to you a dimension that I believe will begin to be among us: a tremendous revival in the next twelve months.

I will continue to unfold what we laid down to you as something of a highpoint in the IBS.

Already this is happening. I am receiving testimonies of this happening around the nation. But also, the reverse of this is happening; so I want to speak more and more toward this.

We are hearing testimonies of people who are weak and sick, and dying before their time, suddenly finding and touching *true fellowship*.

They are dealing, in *repentance*, with the areas that are undermining this dimension in their life.

As they touch *fellowship*, they are being joined to the *headship of Christ* and dealing with the uncleanness and unclean spirits.

Oppression and illness coming from uncleanness

For instance, there can be a physiological dimension to cancer; but there can also be a demon of cancer. That is an unclean spirit.

There can be a physiological death that is based in your genetic makeup, and a range of things like this, that you endure.

But *oppression* also comes out of our *uncleanness*; and many become weak and sick and die because they do not *discern the body*.

I would suggest that more than fifty percent of us can be *delivered* from our sicknesses and our difficulties, and what I call our 'oppressions'.

If we deal with our uncleanness, the power of the unclean spirit is *broken* and has no more influence in our lives.

Now, that will be a great revival! Imagine if fifty percent of us, in the next twelve months, found deliverance from what is now, in many cases, being defined by our medical profession as 'fibromyalgia'?

If I were to go round the room or the country, and ask, 'How many have fibromyalgia?', it would be shocking, and surprising, to see how many have this sickness – a sickness which is not definable by medical science. 'Fibromyalgia' is a new name that that has been coined in recent years.

We should not be suffering from matters like this, where they say, 'Oh, it has a *psychological* origin'.

Spiritual oppression

I will go further than that. It has a *spiritual* origin. It has to do with the *curse of the Law*. It has to do with the *law of sin*, as well.

The law of sin is not the Law of God. It is the law of sin!

And your 'other law' is your own self-centredness within you, which is agitated by the law of sin.

How many will begin to pray, 'Lord, begin to deliver us from the evil one, so that we begin to abound in health; so that our sufferings are not *in vain*'?

Whatever those sufferings are, they should not be sufferings because of our *uncleanness*, and then being *oppressed* by an unclean spirit.

Finding deliverance through connection to true fellowship

The gospel offers this kind of deliverance to us. We *should* be having this kind of deliverance; and many *are* finding it.

But there are others – and I am looking particularly at age groups where they should not be dying before their time – who are suddenly registering that they are now terminally ill. I have connections all around the country, so I am hearing this.

However, their conversation for the last couple of years has been *less than edifying*. It is the conversation of *uncleanness*. It is the conversation of *arrogance*; the conversation of *offence*.

We have heard testimonies of people exactly like that. They have been given only weeks to live with terminal cancer and, after they *connected to fellowship*, instantly, within the next weeks, the cancer completely vanished from their lives; from their bodies.

Past ministry of exorcism

The Lord began to teach me all this when I came back to Melbourne many years ago, after experiencing the ministry of exorcism in New Zealand.

There was not anyone untouched, right through to the king's *pā* in Ngāruawāhia, into the very chapel of the king or the queen. I exercised power to cast out unclean spirits from people who were of the royal family. They were on the ground, unconscious for three or four days, and I raised them up.

I would often bring out choirs, singing in the Spirit. You would hear the air crackle; there would be two or three of these Tohungas, with

feathers in their hair, legs crossed; they would run from the room.

So we rejoiced; and I was rejoicing in this. I was very young at the time.

Healing and deliverance from oppression through proper connection to Christ's headship

Then the Lord began to teach me that if you *connect correctly to the headship of Christ*, where the crown of thorns was placed upon His head, *that* is where He took authority and power over Satan and every unclean spirit.

So, I ceased exorcism the way I used to do it, as a pastor and a leader, other than for people coming out of the world.

Where *headship* is *properly* activated in a house, in a family, there is no leverage.

I do not mean the kind of headship I hear talked about in many places in this church, which I violently and fundamentally disagree with, which is the dynamic of the conversation of Adam and Eve, from eating of the tree of the knowledge of good and evil.

That conversation should not be our conversation. That is not the conversation of *head* and *centre* in a home.

The true conversation is *two sons of God* arising each day to discuss *in fellowship together* what the works for each one of them is to be – the works foreordained before the world began. That is the conversation.

I began to talk about this in Toowoomba, for the IBS. I met with the seniors, and Lorraine and I had hours of discussion with many people on the conversation that should be in a marriage, between two sons of God. We will share more with you on that.

The Lord began to deal with us and our uncleanness in relation to the covenant of our marriage; and then we began to find *healing* and *deliverance*, ourselves, in our physical bodies.

None of us are exempt from this. That is why our testimony is important to you.

What is afflicting you? *Join properly to the headship of Christ in a conversation.*

Lorraine and I began to learn this around the time of *The Steps of Salvation*, Book 6. We spoke about drawing a line, every day, under the conversation of each day – not bringing yesterday's conversation in to today, and beginning tomorrow new, every day.

It does not matter how 'good' or 'bad' yesterday was; and it will not be how good or bad today is. As God is dealing with you in your life and marriage, do not bring today into tomorrow.

We are dealing with 'Today, if you hear His voice'. 'Today, if you hear His voice, harden not your heart.' Heb 3:15.

As we begin to do this and are *connected rightly* to that dimension of *Christ's headship in our lives*, then there is *no leverage*.

I have begun speaking to Christians, saying, 'If you are oppressed of an unclean spirit, then you need to get rightly *connected* to the headship of Christ.'

For, on Christ's journey to Calvary, particularly in the Praetorium, when they put the crown on His head, and put the sceptre in His hand, He instantly *disempowered Satan*. And He disempowered all of the kings of the earth. The Roman Empire was disempowered right there.

As they beat the thorns into His head with that sceptre, He broke their power.

In His seven wounding events, Christ lifted from us the curse of the Law

In each of these wounding events, Christ, as Melchizedek, suffered the human experience necessary to deliver us *all* from the curse of the Law – right back to Adam, when the Lord said to Adam, 'Because you have listened to the conversation of your wife [the culture that she was projecting to you, as she gave to you the food that should be the culture of your house], cursed then is the ground'. This is the curse of the Law. Gen 3:17.

We only have to read in Romans Chapter 5 verses 12 to 13 to discover how that curse came to Adam. It specifically lists the curse of breaking the covenant that he had with God.

'Cursed is the ground for your sake.'

The point is that it was in the *seven wounding events of Christ* that the *curse* was *fully taken hold of*.

That is probably where we will get to today, but we will be continuing in this theme of how Christ *came alongside of us* and He *lifted from us the curse of the Law*.

As we walk in the Spirit, we are not under the curse of the Law

But He could do that *only* if He gave to us a remnant of *His Spirit*, which is *Eternal Spirit* - Father, Son and Holy Spirit - giving us the *adoption*. And then, by the Spirit, we are *born of God*.

Then, *as we walk in the Spirit*, we are *not under the curse of the Law*.

The Lord is making this understanding clear to us as the new 'recipe' for our physical and spiritual health. This will be health springing forth for us.

Distinction between chastening and suffering under oppression of unclean spirits

This does not mean that everything we suffer - and we suffer many things that are part of the *chastening of the Lord* in our life - is *by a demon spirit*.

I want to make a distinction between that which is commuted to *chastening*, and that which belongs to *the law of sin*, which is 'the prince power of the air'. Eph 2:2.

Christians should *not* be under the oppression of *unclean spirits*. They come under the oppression of unclean spirits because they *walk carnally* and *live carnally*.

The Law of God; the curse of the Law; the 'other law'

In his writings in the book of Romans, Paul was agreeing with the Law, doing all of this; and he was finding that there was his 'other law'. There is the Law of God, with the curse of the Law; and then there is the 'other law'. We need to 'unpack' this, which I have endeavoured to do in these notes.

He began Romans Chapter 8 with, 'There is therefore', based on what he had just said in Romans 7.

He had just said, 'O wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord!' Rom 7:24-25.

He then said, 'There is therefore now no condemnation to those who are in Christ Jesus,

who do not walk according to the flesh, but according to the Spirit. For the Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.' Rom 8:1-2.

Freed from condemnation and the law of sin only as we walk by the Spirit

That is what Paul was saying to us.

If we do the *reverse* of that, there is no escape. There is *condemnation*. There is *the curse of the Law* for everyone who does walk *after the flesh*.

He said, 'There is no condemnation to those who are *in Christ*.' I wish he had just left it there!

But he qualified it and said, 'Yes, no condemnation, no curse of the Law, upon any who are *not walking according to the flesh* but according to the *Spirit*.'

To 'walk according to the Spirit' is to walk according to *your sonship name*, doing the works that the *Spirit* is leading you to do, by the capacity of the Spirit and life of Christ that is in you.

And *then* you are free from the law of sin and death.

We need to take our time to understand this. I have delivered the notes to you, and even though you will read them and say, 'That's accessible; I've got that', we will come back next week, and keep breaking it down.

Deliverance from the curse of the Law

Christ has come alongside us, in the work of the cross - we who were under the curse of the Law.

And we note that only those who are *in Christ*, *walking after the Spirit*, are freed from this curse.

So, we have gathered up the whole Christian community and said, 'Come with us.' But how many of us are *still carnal*?' So, this word is for us all.

There is *revival* for you. There is deliverance for you. There is *deliverance from the curse of the Law*.

You do not have to be weak; you do not have to be sick and die before your time - for if you will judge this rightly, then you will not be judged. 1Co 11:31.

But, when you are being judged, that is the curse of the Law. He wants to shift it to *chastening* so that you will not be damned with the world. 1Co 11:32.

It is a narrow gate, isn't it?

Your options are to be spiritual and you have a happy life; or you are in trouble – not a very happy life.

Are you having a miserable life? Well, you had better stop and say, 'My life is full of misery, rage, anger, upset ... Ah! There' iws hope for me.'

That is what Jesus does. *He comes alongside us*, as He did with Peter.

Considerations from the Gospels

We will consider the apostles in the Gospels. Philip, Peter, Judas, Thomas, and all the apostles had three and a half years of Bible school with Jesus – a resounding failure!

I thought it was bad enough that Jesus spoke to all the multitudes in parables, so that what Isaiah prophesied would happen. 'Seeing they see and see not; and hearing, they hear and do not understand, so that they would fall and go backwards, be snared and taken.' Isa 6:9. Isa 28:13. (Scriptures paraphrased) A shocker!

Then we note the apostles at the last supper who were having a big 'blue' - 'Who is going to be the greatest in the kingdom?'

That was their 'gospel!' They were all 'on board' with Judas and Peter.

Peter had already left Christ – because, at the last supper, Jesus said to him, 'When you return to Me.' Luk 22:32.

So, here was a group of very carnal people! That is the good news – there is hope for every one of us!

Dealing with carnality – escaping the snare of the devil

Then we read the epistles and the Gospels and the word to the presbyteries, which we call the 'pastoral epistles' given to Timothy and Titus – the word regarding how the presbyteries are to function; what they are to teach; what they are to tolerate; what they are not to put up with; what they are to do; and so on.

He was even saying there, 'Among us, the time will come that many will not endure sound doctrine, but will heap to themselves teachers, with itching ears, and will turn aside to fables', because they 'keep on hearing, keep on hearing'. 2Ti 4:3-4. Isa 6:9. (Scriptures paraphrased)

We heard a word here, today, by our brethren – and thank you, brethren, for the strength of your exhortation to us today in the Spirit – that we are not to 'keep on hearing, keep on hearing, keep on hearing', until we are taken. We fall back and then we are snared of the devil and taken. Isa 28:13.

In his second letter to Timothy, Paul was saying, 'We speak to this kind of puffed up people, entreating them, if perchance – even just a very vague chance – they might come to their senses, and escape from the snare of the devil, being taken captive to do his will'. 2Ti 2:24-26. (Paraphrased).

This is the endpoint of our carnality, if we walk down that track.

The example of Peter

We look at the example of Peter, and see how the 'gospel transfer' works for us.

The cross is the full manifestation of the curse of the Law.

When you think of the cross, think 'seven events', *seven points of crisis*, where the curse of the Law is *fully revealed*; and then, where there is *redemption*.

There are examples of two and three apostles, where they definitely failed. The three apostles in Gethsemane could not watch and pray with Christ. So they went on to 'stage two', which was for Peter and John (and Judas) in the hall of Caiaphas – Annas and Caiaphas.

He was beaten there. His face was marred more than any man's; then He was beaten with rods.

That was where Peter was rescued.

And that is where we are to be rescued.

The rescue of Peter is where I have redefined 'conviction' for us. We can say that *the conviction of the Spirit joins us to the sufferings of Christ*.

The gospel proposition

We will walk through and see how 'the gospel proposition' works: how we receive fellowship in His offering; how He wears the curse; then how He delivers to us the adoption, that is the Spirit of Christ. Then the Spirit of Christ gives to us the Holy Spirit, by which we are born of God.

I hope that you are catching my mindset of Christ coming alongside us, and picking up from us, in

seven steps, the curse of the Law. He is making us spiritual by giving us the divine nature, which is the Spirit of the Son. Then we are *born* of that.

Then, as we walk in the Spirit with Him, we are not under the condemnation, or curse, or judgement, of the Law.

Therefore, we are delivered from the power of Satan, and our health can begin to 'spring forth speedily'.