

# THE THREE DIMENSIONS OF REDEMPTION

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**Peter Hay, Presbytery Word for week commencing Sunday 26 January 2025**  
**Transcription of recording, slightly edited**

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What I am going to do today is continue in this overview but focus a little bit more on the adoption and also baptism. Today we have had a reformation of our understanding of prayer. I want to bring something of a reformation of our understanding of baptism as part of this work of redemption. I will start with a bit of a summary (a quick summary) of these three dimensions of redemption, then move to the adoption, and then move to baptism.

Yesterday we were considering these three dimensions of redemption, and the first element of redemption is deliverance from living under the Law and its judgement. Where you see judgement, you can also consider condemnation (which is the outcome of being judged), and the forgiveness of sins. The big point that we were making was that this redemption was delivering us to adoption.

The second dimension of redemption is what Paul called 'the redemption that is in Christ'. The first dimension of redemption is fulfilled by Christ or accomplished by Christ. All of it really is accomplished by Him through His death, burial and resurrection. Our first connection with it is deliverance from living under the Law to be delivered to the adoption. The second dimension of redemption is what Paul called the redemption that is in Christ. This is from Romans chapter 3 and verses 23 to 24. It says, 'For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus.'

We have had a fair bit of reformation of our understanding of a number of terms. At Easter, our understanding of atonement was adjusted and also our understanding of justification. Justification is not just a position of being right with God on account

of a redemptive work done on our behalf. We have been justified freely by His grace through the redemption that is in Christ Jesus. To understand this redemption that is in Christ Jesus we have to know what our justification is.

The point that we need to understand about justification is that we were justified by the knowledge of Jesus - justified by the knowledge of Jesus. This is the knowledge that He obtained or learnt as He journeyed from Gethsemane to Calvary. We know that we are justified by this knowledge because that is what the prophet Isaiah declared. This is Isaiah 53 and verse 11. He said, 'By His knowledge My righteous Servant shall justify many.' Justification is not just a position. There is a *knowledge* that is obtained by the righteous Servant, Christ, and through that knowledge there is a justification that is being freely given to us. 'By His knowledge, My righteous Servant shall justify many, for He shall bear their iniquities.' This knowledge is not knowledge that Jesus had before this journey. We know that because the apostle Paul said in Hebrews chapter 5, that Jesus learnt something through the things which He suffered.

There is a knowledge by which we are being justified. This knowledge is what Jesus learnt. This knowledge is the knowledge of our obedience, which He learnt through the things which He suffered, becoming the Pioneer (or Author) of our salvation to all who obey Him. Justification is the completely finished work of your obedience as a son of God. The redemption that is in Christ Jesus is you being delivered from your disobedience in the dying of Jesus - all your iniquitous own way going out with Him and receiving from Him the knowledge that He learnt for you when He did the journey as you. Isn't that amazing? This knowledge is the light of the knowledge of the glory of God

that shines from His face on you. This is the redemption that is in Christ Jesus. [We are] being justified freely through the redemption that is in Christ Jesus.

It means there is a walk, there is a pathway of obedience, but we need to receive the word that is coming from His face. It is a word that is washing us and joining us to the process of a regeneration. The first dimension of *redemption is delivering us to adoption*. The second dimension of redemption is *connecting us to regeneration*. Regeneration is necessary for you to do the obedience (or fulfil the obedience) that Christ learnt for you and you are justified by that obedience.

The third element of redemption is *the redemption of our body* that gives to us the possession of a spiritual body in readiness for the new heavens and earth. As I said yesterday, this spiritual body is an immortal, incorruptible body which is the substance of Christ's physical body that has been clothed with a heavenly body from the Father. The key point to note is receiving this body is called 'the redemption of the body'. That is the fulfillment of the adoption.

Get the key point that the adoption is not the beginning point. The adoption is the whole process from receiving the promise of the Spirit right through to that full work of redemption being completed in you so that when you receive that spiritual body you will look like Jesus. You will be a man or a woman in the image and likeness of God. That is the fulfilment of the adoption. We know that from Romans chapter 8 (as Vic read this morning) verses 23 to 25. It says, 'Not only that, but we also who have the firstfruits of the Spirit [It is an amazing point that the firstfruits of the Spirit is the Holy Spirit; that firstfruits is the Spirit of adoption.] ... the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption [We already learned yesterday that you get the promise of the Spirit granting to you the adoption. If you

have got it, what are you waiting for? Can you see Paul stretching the adoption from a beginning point right through to something that we are waiting for - a finished work?] ... eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope [You are embracing the daily fellowship in the dying and living of Jesus, which is your connection to the process of regeneration through which you are saved. You are embracing that process in the hope of that body. Does that make sense? You are saved having this hope, embracing the process or pathway of salvation which He has pioneered for you. He has learnt for you. You are saved in this hope], but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.'

Vic has already mentioned perseverance. I felt quite burdened towards this today too, to pick up this point. Perseverance is not a 'gee up'. It is not someone saying, 'Galvanise yourself and get resolved to stick with it.' Perseverance is a capacity that is coming from Jesus Christ to you. It is called 'the perseverance of Jesus'. The apostle Paul said to the Hebrews, 'You are in need of endurance (or perseverance).' He said that the opposite of perseverance is drawing back in unbelief. The perseverance (the endurance) is a capacity that belongs to being yoked with Christ. If you are weary and heavy laden, you need some perseverance. You need some endurance.

You will be weary and heavy laden because you are trying to attain to an end through your own strength; through your own projection; through your own motivation; through your own mind chatter. That is weariness. That is heavy laden. That is hopeless, isn't it? Hopeless. Jesus has said that if you know you are feeling that way, come to Me. 'Come to Me, all who are weary and

heavy laden, and take My yoke...' and you will find what? '...rest for your souls.'

The yoke is so that you can go out and do a work. Your capacity to do the works that belong to the knowledge by which you were justified is because you were yoked with Christ, and you will find rest for your soul. That rest is coming as the water of the word is coming down upon you and you are embracing it as the provision of God for your life.

I want to testify that there is a spirit of faith among you that is the evidence of a body of people who are hungering and thirsting for righteousness and [I want] to say, keep embracing the yoke that is coming. That yoke is being delivered to you through the word. It is defining an obedience. It is delivering a faith. This faith grants you access into grace in which you can stand, and that grace is binding you. It is the yoke that joins you to Christ. I want to encourage you to say, 'Do not draw back in unbelief.' Perseverance is as fresh and the capacity for endurance is as fresh as hearing His word today. That third element that we looked at is defining for us the fulfillment of the adoption, which is the redemption of our body.

What I want to do now is talk about this process of adoption a bit more closely and connect adoption to new birth. Let us go to Galatians chapter 4 and verses 4 to 5. This is where we were yesterday when we were introducing this subject of the adoption. This is the first element of redemption. 'When the fullness of the time had come, God sent forth His Son, born of a woman [This is the Spirit of Christ in a physical body, a human body.] for the purpose of redeeming those who are under the Law, that we might receive the adoption as sons.'

Can you see that the adoption of sons is connected to the Spirit of Christ in a body? The adoption is not just a position. The adoption is delivering you to something substantial that Christ was the embodiment

of. This is the amazing point we learnt about atonement. We were created. How can we who are created be made one with Yahweh *Elohim*? It is because Jesus (who is God) was made flesh so that we who are flesh can be made like Him. This is the adoption. He is made a Man so that we might be redeemed from under the Law - delivered to adoption as sons.

In this passage, Paul made it clear that a person could not receive the adoption until their redemption was complete through the offering of Jesus Christ as the Son of Man. We have spent a lot of time over these last number of years teasing apart 'Yahweh Son', 'Son of God' and 'Son of Man'. This is a key point that Jesus finished this work as a Man (because you and I are sons of men), to pioneer a pathway by which we can be made a new creation. The implication of this point of Jesus doing this at the right time (or in the fullness of time), is that those who were born before this could not receive the adoption. They had a covenant of faith. They had the Spirit of Christ dwelling within them, but they were not able to receive the adoption.

A person is only adopted under the New Covenant. The adoption is a whole process. But initially what the adoption entitles us to (or gives us the right to) is the divine nature. It is a right to become sons of God. We know that from John 1 verses 12 to 13. A person becomes a son of God by adoption when the Father sends to us the Holy Spirit. We know this from John chapter 14 verses 15 to 17. It says, 'If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you [notice it is *with you* there] forever — the Spirit of truth, whom the world cannot receive because it neither sees Him nor knows Him; but you know Him, for He dwells with you and in you.'

There are two elements here that Jesus is saying you will receive when you receive the Holy Spirit as the Spirit of adoption. In this

age (this is the church age), while we are in our mortality, we are receiving the Holy Spirit in a firstfruits measure. When Paul is talking about receiving a firstfruits of the Spirit, he is talking about receiving this first element of adoption - the Spirit of adoption. This is Romans chapter 8 verse 23. He said, 'Not only that, but we also have the firstfruits of the Spirit, even we ourselves grown within ourselves, eagerly waiting the adoption, the redemption of our body.' Can you see the connection between the firstfruits of the Spirit and the capacity to continue in this process of adoption? The firstfruits of the Spirit is the Holy Spirit and this is the Spirit of adoption.

We receive the firstfruits of the Spirit (who is the Holy Spirit, who is the Spirit of adoption) when the Holy Spirit comes into our life, enabling us to call God our Father, as an adopted son. This is Romans chapter 8 verses 15 to 16. It says, 'For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom [the Spirit of adoption is a person — 'by whom'] we cry out, "Abba, Father"! The Spirit Himself [Paul is clarifying who the Spirit of adoption is] bears witness with our spirit that we are children of God.'

We have heard that we have received a Helper from Christ, the Holy Spirit, who is going to be with us and in us. Paul said, 'This is the firstfruits of the Spirit, the Spirit of adoption.' As our Helper, the Holy Spirit testifies of Christ and leads us in the way of truth, because as we read before, He is called the Spirit of truth. This is all part of the adoption. In chapter 8 of the book of Romans, Paul identifies these two elements of the Holy Spirit's work - bearing witness of Christ and then leading us. In Romans chapter 8 verse 1, Paul says about what it looks like to live by the firstfruits of the Spirit. '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.'

Stop and think for a minute. The first dimension of redemption is that we are being delivered from judgement. We are being delivered from judgement to the adoption. Can you see [that] if 'there is now no condemnation to those who are in Christ Jesus', he is talking about the first dimension of redemption. To walk according to the Spirit is not in the first instance the fruit of being baptised with the Spirit. It is in the first instance the evidence that you are a son by adoption. There is no more condemnation. You are being delivered from the judgement of the Law, delivered to the adoption as sons 'who do not walk according to the flesh, [which would bring you under judgement and condemnation], but who walk according to the Spirit', who is the Spirit of truth. Paul is talking about the Spirit of adoption in the very first verse of chapter 8.

They are under no condemnation because they have been redeemed and received the Spirit of adoption. Then Romans chapter 8 is talking further about walking by the Spirit. This is Romans chapter 8 verses 13 and 14. It says, 'For if you live according to the flesh, you will die [We have just read, that 'there is no condemnation to those in Christ Jesus, who do not walk according to the flesh, but according to the Spirit' and we have understood that is the Spirit of adoption]; but if by the Spirit you put to death the deeds of the body, you will live. [I know you will be thinking baptism here and that is great.] For as many as are led by the Spirit of God [these are walking now, according to the Spirit of adoption], these are the sons of God.'

Both those elements are true. One is the evidence that we are being delivered from the flesh, and we are walking in a particular way. This is the adoption now delivering us to the redemption that is in Christ or to walk in a particular way through which we are saved. Can you see that the adoption is

carrying us from a *right* now through to a *way of walking*?

Now these two passages (Romans 8:1 and then Romans 8:13-14), teach us that we are able to be spiritual when we receive the Holy Spirit as our Helper and can then obediently follow His leading because He is leading us in all truth. The Spirit then confirms that after we are born again (we are adopted, and that leading to a new birth), we are a joint-heir of the divine nature with Christ on the condition that we join the process of regeneration by being co-crucified with Christ. By this we mean that our life in the flesh in this world is replaced by the *zoe* life of God.

As adopted sons, we are heirs of the divine nature, and then the Spirit of Christ is conceived in us as sons of God in the flesh by that same Spirit. We receive the Spirit of adoption (the Holy Spirit), and then because we are sons by adoption, we are going to then be born of God.

This is Galatians chapter 5 verses 6 to 7. I will just reiterate - we have three dimensions of redemption. One is delivering us to the adoption. Another element is a redemption in Christ through justification. It is the fellowship in His offering and sufferings. The third element is receiving a spiritual body, which depends upon how we walk the pathway of salvation.

The beginning point of the adoption is to receive the Holy Spirit, who is the firstfruits of the Spirit and He is leading us a particular way. It is going to be as a son of God in the fellowship of Christ's offering and sufferings. How do we get from receiving an adoption to becoming a son to being led by the Spirit this way? That is where we are up to. We have received the Holy Spirit as the Spirit of adoption.

Now we are reading Galatians chapter 4 verses 6 and 7. 'And because you are sons, God has sent forth the Spirit of the Son into

your hearts'. That is an amazing point. 'Because you are sons...' - that means because you are a son by adoption. If you were already a son by having the Spirit of the Son in your heart, why would He then send the Spirit of the Son? You get it twice. Paul is making a big point here - 'because you are a son' - not just a substandard son as if a son by adoption is less. He is saying, 'Because you are a son, you have received the Holy Spirit, and by the Holy Spirit, you are crying out, "God, you are my Father".'

'Because you are a son by adoption, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"'. This is now *your* cry because *His* life has become *your* life. Listen to this: He is crying, 'Abba, Father' and it is *your* cry now, because when the Spirit of the Son comes into your heart, and the Holy Spirit enables that conception of the Son in your heart, it is no longer your life you are expressing. You are now expressing the life of the Spirit of God in you - the Spirit of Christ. Can you see you have died with Christ, and it is no longer you who live? Is that making sense? You have received the Holy Spirit and He is convincing you that you can be a son of God and because you are a son by adoption, the Father sends the Spirit of the Son into your heart. You already have the Holy Spirit who is in you. He enables this conception of the Spirit of Christ so that that Spirit of Christ becomes *your* life. You are totally a son of God, like Jesus was a son of God in the flesh. That is pretty awesome. Now the cry 'Abba, Father' is the cry of the Son Himself in you. As you cry that, who are you revealing? If it is the Spirit of the Son crying out, 'Abba, Father' and it is now coming out of *your* mouth, you are now revealing the Spirit of Christ, as part of His body. Is that making sense to you? You realise that as you are expressing your sonship through obedience, you are not living your own life anymore. You are living by the life of the Son of God and the faith that you receive as the water of the word

comes down is the faith of God to live that life. We are not even at baptism yet. This is just the new birth.

'He is 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.' Gal 4:7. This is the Seed who was called in Isaac from whom all the promises would come - a son through Christ.

Here is a key: we have spoken on this, but I am not sure that it has dawned on us. We certainly have not connected it very well to baptism. When the Spirit of the Son is conceived in you (or germinated - a Seed germinated within you), so that His life becomes your life, in that action of new birth, the Father places (or immerses) you into the body of Christ. This is the first dimension of baptism, and here is a key point. Nobody can have the new birth without being in Christ, because the Spirit of Christ that has become your life is still coming from Him. You can only be a son of God if you embrace where the Father has placed you in the body of Christ. I am still not at water baptism. I am talking here about your new birth. Your new birth as a son of God depends on where the Father places you in His body. Can you see you cannot be a son of God independent of your brethren? That is amazing.

The Spirit of the Son has been germinated in us, or we have been conceived as a son of God. The Father then places us by baptising us into the body of Christ as a particular member of Christ. This baptism into the body is only one of three aspects of baptism, which we are now going to look at.

The first point to note is that I have just said there are *three aspects* of baptism, but it is only *one* baptism. There is only one baptism, but three elements of it, and you need all three elements to obtain the fullness (or the finish) of the adoption. One baptism, and you need three elements - or three aspects of baptism.

Before we consider these three elements of baptism more specifically, I think it is important that we acknowledge that we, as a community of believers, along with other denominations of the church age, have been extremely confused on the issue of baptism - as confused on the issue of baptism as we have been confused on the issue of the bread and wine. I am going to bring some clarifications today that will be as significant in terms of dismissing the sacramental understanding that we have had of baptism as dismissing the sacrament of the Eucharist. We are having to have a fair clean-out of our understanding - a fair reformation of our understanding concerning these very basic (or foundational) principles of our Christian pilgrimage.

If you think about it, this has been true for us. But across the denominations, there has been a lot of confusion about the type of words you say when someone gets baptised and what the outcome means when someone gets baptised. Probably the biggest confusion has been to say what happens in water baptism. It has been a confusion with what the Father is doing when He places us in the body. Now that has been true even for us in terms of what we have understood baptism 'into the name' to be. For many people we have thought that baptism into the name was just a better statement than being baptised into the Anglican church or baptised into some other denomination. We have to be clear about what baptism is because it is so fundamental to this pilgrimage.

For almost 2000 years, since the influence of the early church fathers, water baptism has largely been applied as a sacrament by which a person is joined to a church denomination or a theological tradition. We would say, 'We would never do that.' But I am not sure that our baptism in the name has been all that much different, particularly where we viewed it as an invocation into the body. It is just 'toma(y)to' and 'toma(r)to'. This

misunderstanding (or confusion) has undermined the faith of believers for their expression as members of the body of Christ. I am saying water baptism is *not* connecting you to the body of Christ - as members of the body of Christ and for the daily journey with Christ in the fellowship of His offering and sufferings.

When Jesus gave the Great Commission to the disciples, He said, 'Go out and make disciples of all nations, baptising them [so *one* baptism] ... baptising them in the name of the Father, the Son and the Holy Spirit.' Mat 28:19. He was not giving a certain baptismal sacramental nomenclature. He was saying that one baptism had an implication in relation to the Father, Son and Holy Spirit for each disciple - baptising them in the name of the Father and of the Son and of the Holy Spirit. There are three dimensions of one baptism; not a formula; not an invocation; but elements of the adoption as sons into the fellowship of Yahweh. That is what baptism is joining us to. Let us have a look at these three elements of baptism and become clear how they fit in relation to this pilgrimage.

The first dimension of baptism is baptism by the Father. Paul highlighted this aspect of baptism in 1 Corinthians chapter 12 verses 13 and 18. It says, 'For by one Spirit we were all baptised into one body - whether Jews or Greeks, whether slaves or free - we have all been made to drink into one Spirit.' Can you see that there is no water there yet? 'Baptised by one Spirit into one body'. Then speaking more specifically about this baptism, verse 18 says, 'But now God, [this is God the Father], has set the members, each one of them, in the body just as He pleases.'

Paul is highlighting a key point here, that when the Father sends the Spirit of the Son into our heart, and we are conceived as a son of God, the Father then, as part of this new birth process, immerses us in the body of Christ and sets us as a member of Christ.

Here is the point: I have already made it; you cannot have the Spirit of Christ as your life if you are not in Christ Himself.

Jesus Himself said this. The connection between new birth and baptism by the Father into the body of Christ highlights that a person has possession of their name as a son of God only in Christ. Jesus highlighted this interdependence using the picture of a vine and branches. The life of our sonship is from the Father, and this life is in Christ who is the immortal Head of His body, and Jesus described His body as a vine.

Now the life of the Father is in Christ, and Jesus is the Root of the vine. I am just taking from Jesus' own words about the vine and branches. Jesus is the Root of the vine. Our name and works, which Jesus accomplished for us through His offering, are all now in Him. When we are born again (born again is when the Spirit of Christ is sent into our heart and is germinated by the Holy Spirit and His life becomes our life. That is only possible because we have died with Christ because we have been joined to Him. The Father places us in Christ where we begin to grow from Him as branches of the vine. The life that belongs to our name (which is in us) is only found in the Root.

The point is, the life that belongs to your sonship, which is in you, is only in you if you are connected to the Root. Can you see that? You have to be born again. That capacity for new birth depends on your connection to Christ. When you are baptised by one Spirit into one body, it is so that the life that belongs to your sonship you can express, but only because you are connected to Christ.

For the sake of time, I am going to keep moving. We will read now Romans 8 verses 8 to 9. This is still the first dimension of baptism. 'Those who are in the flesh [a person who is in the flesh is a person who is not spiritual - not yet born of the Spirit] cannot please God [because they remain an enemy

of God]. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you [This is the sevenfold Spirit of God. This is the fullness of the Spirit of God dwells in you]. Now if anyone does not have the Spirit of Christ, he is not His.'

Can you see you having possession of the Spirit of Christ as the Son of God depends on you being His? Is that clear? You have to have both. That is the first baptism. Now, although a person is born of God (born as a son of God with the divine nature) and has been immersed (or baptised) into the body of Christ by the Father, the next verse of Romans, chapter 8 verse 10, says, 'The body is still dead because of sin, but your spirit has been made alive.' You are in Christ, but your body is dead because of sin.

Now unless a person is joined to the second aspect of baptism, they will find themselves in a wretched condition, being constantly beset by sin. We have just learnt that if anyone does not have the Spirit of Christ, he is not His, but the body is still dead because of sin. You see the point? We have a problem with sin. We know this. This is Romans chapter 7 verses 23 and 24. It says, 'I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin [I have this other law, even though I have been born of God and I am in Christ. This is a person whose body is still dead because of sin] ... which is in my members [in my body]. O wretched man that I am! Who will deliver me from this body of death?'

We need to be joined to a process of deliverance. The answer to the question, 'Who will deliver me from this body of death?' is through regeneration and renewing in Christ. This highlights the second aspect of baptism. This is Romans chapter 6 verses 2 to 4. Note here, that this is a son of God who is now dying with Christ. 'How shall we who died to sin live any longer in it? Or do you not know that as many of us as were

baptised into Christ Jesus [or baptised into water], were baptised into His death?' 'The body is dead because of sin.' 'Who is going to deliver me from this body of death?' Here is the process. 'As many as were baptised into Christ Jesus were baptised into His death. Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even though we should walk in newness of life.'

Having been baptised into the body of Christ by the Father, we then need to be baptised in water by a messenger who has been sent by Christ to make disciples. We are baptised into the death, burial and resurrection of Jesus to walk in a new and living way, upon which regeneration and renewing by the Holy Spirit are at work in us, leading to salvation. We have been joined now to the second dimension of redemption - this process of regeneration and renewing.

Paul called this process (that belonged to redemption and renewing, or the pathway of salvation) the 'circumcision of Christ'. We see this in Colossians 2 verses 11 and 12. 'In Him you are also circumcised with the circumcision made without hands by putting off the body of the sins of the flesh.' We read, 'If anyone does not have the Spirit of Christ, he is not yet His. However, the body is still dead because of sin.' Now we have a son of God who is immersed into the dying and the living of the Lord Jesus Christ, putting off the body of the sins of the flesh. By what means? 'By the circumcision of Christ, buried with Him in baptism, in which you were raised with Him through faith in the working of God, who raised Him from the dead.'

While it is necessary for salvation, baptism (which joins us to the circumcision of Christ), is more than just dealing with sin. We know we have a problem with sin. It is not just dealing with sin. It is joining us to the dying of Christ by which sin is dying so

that we can avail ourselves of His resurrection life.

With this second dimension of baptism, we spend a lot of time worrying about our sin. But just 'reckon yourself dead indeed to sin with Him'. What also are you reckoning yourselves? 'Alive to God!' This is your connection to the resurrecting life of Jesus which is changing your heart. It is delivering you to regeneration and renewing, so you are being made (or changed from glory to glory) into the image of the Son. This is the fruit of the circumcision of Christ. Paul called it a 'guarantee'. You have received the Spirit who is guaranteeing you are going to get to the end if you will be led by the Spirit in this dimension of the adoption.

A messenger of Christ is sent to make disciples by baptising them into the fellowship of Christ's regenerating work. Can you see that it is the Father who is baptising a new son of God into the body? It is a messenger of Christ (one of His many-membered body), who is baptising a son of God into the dying and living of Jesus, which is through water baptism - immersion into His death, burial and resurrection.

A messenger of Christ is sent to make disciples by baptising them into the fellowship of Christ's regenerating work. In this fellowship, they can know Christ and the power of His resurrection in the fellowship of His sufferings as they are conformed to His death. Through grace, they are able to progressively attain to and possess the fullness of Christ's resurrection life. That is brilliant. Walking in this way each day is how we live blamelessly. It is how we are proceeding forward to perfection.

The Scriptures (and we have called this booklet 'The Pathway of our Pilgrimage') are our daily connection to that pathway, and the pathway is also called 'walking in the light'. That light is being proclaimed to us through the word. We are walking in the light of the word each day, joined to the

fellowship of His offering and sufferings and we are being changed from glory to glory.

In the last couple of minutes, let us look at the third dimension of baptism. This is baptism in the Holy Spirit — 'baptising them in the name of the Father, the Son and the Holy Spirit'. All three are part of one baptism. I am afraid you are not baptised if you do not have the Holy Spirit. Baptism in the Holy Spirit is not just a dispensation; it is not just an added benefit; it is fundamental to this pilgrimage and to you receiving the fullness of the promise.

After a person has been born and baptised by the Father into the body of Christ and baptised into water, they are to be immersed (The word 'baptism' means 'immersion'.) ... they are to be immersed (or baptised) in the Holy Spirit. This is the third dimension of baptism. Once immersed in the Spirit, the Spirit Himself fills the believer full, making them His temple. Can you see that being baptised with the Holy Spirit does not just give you the firstfruits of the Spirit? Baptism in the Holy Spirit fills you full to overflowing, so that out of your heart flow rivers of living water. Can you see the difference between being baptised with the Holy Spirit and receiving the firstfruits of the Spirit who is still a guarantee for you of getting to the end? The firstfruits of the Spirit is not baptism with the Holy Spirit. When you are filled with the Holy Spirit, you receive the fullness of the Holy Spirit overflowing from you, and you become a temple of the Holy Spirit.

Now here is an awesome point and I am going to make it quickly and let you deliberate on it together. If your body is a temple, it means you have an altar inside you. A temple has an altar. Where is the altar that the Holy Spirit is worshipping at in the temple of your body? That altar is the place of bearing witness with the Holy Spirit. The altar of the temple of your body is your conscience. Your conscience is a faculty of your spirit. That is the place of illumination.

When you are filled with the Holy Spirit, He is worshipping at the altar of your conscience, bearing witness to you that you are a son of God and enabling you to have the expression of a son of God. Who are you expressing? Your life is hidden with Christ in God. You are no longer living by your life. He is enabling you to express the Spirit of the Son who is crying, 'Abba, Father!' You are now the manifestation of the mystery of God right now. That is you as a temple of the Holy Spirit. How amazing that the Holy Spirit is in your heart worshipping at the altar of your conscience. Who is He worshipping? The Father and the Son. What is worship? Worship is offering. The Holy Spirit is worshipping Yahweh Father and Yahweh Son in your heart, and He is doing that by revealing the Father to you and revealing the Son to you so that you are full of the expression of the Spirit of God. I do not know about you, but I am close to dancing - a temple of the Holy Spirit! Jesus said, 'That is what it means to be my witnesses to the ends of the earth.'

Nobody can proclaim the word or bear testimony or prophesy without this capacity. It will only be an expression of yourself because the Spirit is bearing witness to Someone else, enabling you to do likewise. After a person has been immersed in the Spirit, they receive the capacity to pray and to prophesy. What did John tell us in the book of Revelation? He said the testimony of Jesus is the Spirit of prophecy. If you are receiving the capacity to prophesy, having been baptised with the Holy Spirit, who are you revealing? Jesus - the testimony of Jesus. You are doing that not just by what you say, but by how you live in every place that you go. Christ is being publicly portrayed as crucified because you are suffering with Him on this journey that the Spirit is leading you on and enabling you for. This is what it means to be witnesses to the ends of the earth. That is what Jesus said to the disciples. This is Acts chapter 1 verse 8. 'But you shall

receive power when 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 is the work of someone who has been baptised into the name of the Father, the Son and the Holy Spirit and now has the work, (the commission) to go and make disciples, baptising them into these same elements. You become part of the expression of the mystery of Christ. I did not quite get there at the end yesterday, but I want to read this last little statement about having been joined to the body of Christ, having been born of God, and then joined to this fellowship of His offering and sufferings, and then filled with the Holy Spirit, you become part of the expression of the mystery of Christ.

We learnt yesterday about the Spirit of Christ who is in all these prophets and then in the body of Jesus and then in the corporate body, and this is what Paul testified of his own connection to this process. This is Colossians chapter 1 verses 24-29. He says, 'I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery which has been hidden from ages and from generations, but has now been revealed to you, His saints [and more than that - it has been revealed *in* you]. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. We preach Him, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labour, striving according to His working which works in me mightily.' Praise the Lord.