

In Spirit and In Truth.



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A brief excerpt of the study: In this study we will be expounding on what it means to Worship God, in Spirit and in Truth. The Aim of this study is to get to the root of the Lord's message, which He seeks to convey to us in most of His parables, that is the central theme of being Born Again. And we hope to show this truth through three main Parables which are intertwined to give us a full picture: the Parable of the Sower, the Parable of the House and its foundation, and the Parable of the Ten Virgins.

We will begin with a prayer: We thank You, Father, for this opportunity, our prayer is for Your word to go out in the power of Your Spirit so that it might bring repentance to the knowledge of the truth to those who hear, we pray this in the name of the Lord Jesus Christ. Amen.

The main text of our study is from, John 4 verses 21 to 24, which reads, "Jesus says to her, "Believe Me, woman, that an hour is coming **when neither on this mountain nor in Jerusalem will you worship the Father.** You worship what you do not know; we worship what we know, for salvation is of the Jews. But **an hour is coming and now is, when the true worshipers will worship the Father in Spirit and Truth;** for the Father also seeks such who worship Him. **God is Spirit, and it behoves those worshipping Him to worship in Spirit and Truth.**"

In Spirit and Truth means to be Born Again.

In most cases when we read the verse, "**to worship in Spirit and Truth,**" we tend to take it to mean that the Lord is speaking in the spirit of the matter, that is in the same way we may say, "to act in a spirit of sportsmanship," rather than applying a substantial meaning to the term, "Spirit and Truth." Perhaps this has to do with the fact that this statement forces us to confront that we were not created spirits, and only in Christ do we get to become one. This point is illustrated in the fact that Israel

served God in the flesh according to the Covenant of the Law. For which reason, genealogies, places, clothes, foods, washings, and all manner of ceremonies have significance, which are all an expression of flesh worship. In regards to which, Paul writes, “**Both gifts and sacrifices are offered**, not being able to make perfect in regard to conscience the one worshipping, **consisting only in foods and drinks and various washings—ordinances of the flesh** being imposed until the time of reformation. For if the blood of goats and of bulls and the ashes of a heifer **sprinkling those having been defiled sanctify them for the purification of the flesh.**” Hebrews 9 verses 9 to 10, & 13. However, we now serve God in the Spirit according to the Covenant of Grace through the Lord Jesus Christ.

The point is, “**to worship in Spirit and Truth,**” is the basic foundation of the Christian faith, and it is the essence in which all the parables of the Lord are rooted. So, the first thing we need to study is the setting in which the Lord made this statement. And in order to fully understand this, we need to start in the previous chapter, where the Lord had a conversation with the priest of the Law, named Nicodemus. And the Lord said to him, “Truly, truly, I say to you, **except anyone be born from above, he is not able to see the kingdom of God.**” And He follows this with, “Truly, truly, I say to you, **unless anyone be born of Water and of the Spirit, he is not able to enter into the kingdom of God. That having been born of the flesh is flesh, and that having been born of the Spirit is spirit.**” John 3 verse 3, & 5 to 6. Please note, everything the Lord says here hinges on one key truth: “**That having been born of the flesh is flesh, and that having been born of the Spirit is spirit.**” Through which the Lord is describing to us, the fundamental requirement to be changed from what we were originally created to be, that is flesh, to becoming spirit, in order to enter the kingdom of God.

Now, the term “born from above,” is normally translated to mean, “born again.” The Greek translation obtained from Bible-Hub, gives “born from above” to be the primary translation, while being “born again” is applied by implication. And this is very important for us to understand, because it goes to the central issue of what mankind was originally created to be. So, for those who believe mankind was created spirit, the preferred translation is “born again,” because for them, this is a simple re-creation of what mankind was originally created to be, not the fact of a new creation. And this limits the scope of what the Lord was seeking to convey to us. However, to those that believe mankind was not created spirit, the term “born from above” is preferred, because it addresses the need for mankind to be born from heaven in order to enter heaven, as well as addressing the need to be born anew. The main focus being, a change in nature, from that of flesh being and natural, to that of a spirit being therefore spiritual. So the focus is not only of the will of God, as in John 1 verses 12 to 13, but as it relates to the place of habitation, so just as the earth is below and belongs to flesh, heaven is above and belongs to spirits. As Paul said, “**The first man was made of dust from the earth; the Second man from heaven. As the one was made of dust, so also are those of the earth; and as is the heavenly one, so also are those of heaven.**” 1 Corinthians 15 verses 47 to 48. So, when the Lord said, “you must be born from above,” He was literally telling us, we need to be born of Heaven in the likeness of the Second Man, in order to enter the kingdom of God. And this is the fundamental truth the Lord was seeking to convey to us by differentiating between two natures.

So, we see here the Lord revealing the secret to entering the Kingdom of God to a Jewish man, who represented the Law, and served God in the flesh, by illustrating the difference between flesh and spirit. The point the Lord was making was that, the service of God which was according to the Law must be put to death, in order to serve God in the Spirit. As Paul said, “**Now we have been released from the Law, having died to that which we were bound,** in order for us **to serve in newness of the Spirit,** and not in oldness of the letter.” Romans 7 verse 6. That is to say, the qualification which was according to the flesh through the Law has come to an end in the death of the Lord Jesus Christ. And

this is a stumbling block to many Jewish worshippers, because it requires the casting away of holy flesh, which Paul sought to illustrate in Romans 9 verses 30 to 31, as well as in Romans 10 verses 3 to 4. And this is also evident in the resistance Paul received from his own nation in the time of his ministry, from both believers and unbelievers alike. [Acts chapters 21 to 22.] The point is to one who sees his qualification to be according to the flesh through the Law, the need to be born to a new state of spirit must be emphasised.

However, Gentiles by default are introduced to God through the Messiah in the gospel of truth, the outcome of which is spiritual birth. So in the next chapter, the Lord teaches the same point to a Samaritan woman, who in essence represents the Gentile world, that is one who is outside of the Law, to whom He makes the statement, **“the worship of God must be in Spirit and Truth.”** The point we are trying to illustrate is that, **“in Spirit and Truth,”** means exactly the same thing as the previous chapter, that is, **“to be born of Water and of the Spirit.”** Since in both cases the objective of the Lord was to reveal the means by which we are to know God, and enter into His Kingdom. And, how does the Lord present this truth to one who is outside of the Law? He does so using an integral point, He says, **“God is spirit.”** The question is, why does the Lord feel the need to tell this woman the nature and substance of God in respect to the worship of Him? Why should that have any bearing, God is God!

It is because it has to do with the same fact as He revealed to Nicodemus in the previous chapter, saying, **“That having been born of the flesh is flesh, and that having been born of the Spirit is spirit.”** So, the Lord was basically telling her, in order to worship God, you yourself must first become spirit as He is. And He makes His point, by negating the dictates of the Law, that requires a Jewish man to present himself 3 times a year before the Lord in Jerusalem, in order to worship in the flesh. [Deuteronomy 16 verses 16 to 17.] By saying to her, **“Neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is of the Jews.”** Then He says, **“But an hour is coming and now is, when the true worshippers will worship the Father in spirit and truth; for the Father also seeks such who worship Him.”** John 4 verses 21 to 23. In saying this, He puts aside the worship of God which He Himself established through the Law of Moses, which was practiced in Jerusalem through fleshly ordinances. And says, the worship of God must be in the Spirit as God Himself is Spirit, showing there must be a change of nature, from flesh to that of spirit, which He called the “true worshippers.” So, the same God was served by one in the flesh through the Law, and by another in the spirit through the Holy Spirit. So to a Gentile who does not know God, nor are they known by Him, as Paul says, the first instance of the knowledge of this God is not on the basis of the Law, but on the basis of the Spirit, through the Gospel of truth, in the death, burial, and resurrection of the Messiah. As Paul says to the Galatians, **“before whose eyes Jesus Christ was publicly portrayed as having been crucified,”** then he says, **“Having begun in the Spirit.”** Galatians 3 verses 1 & 3.

Now, the Lord is not abolishing the Law, but He has brought it to a higher and far-reaching standard. That is, the only way the Lord can negate this Law, is if in fact He surpassed it by a new way, whereby the requirements of the law are fulfilled in the worshipper. Paul writes, **“God, having sent His Son in likeness of sin of flesh and for sin, condemned sin in the flesh,** so that the righteousness of the Law should be fulfilled **in us not walking according to the flesh, but according to the Spirit.”** Romans 8 verses 3 to 4. So, the Lord having broken us out of the confines of the flesh that was ruled by sin, has made us the Temple of God, where the Spirit of God can make His dwelling in us, through which He upheld the Law to a far greater standard. So, wherever we are, and wherever we gather, our worship of God is acceptable to Him. [1 Corinthians 6 verse 19, Ephesians 2 verses 20 to 22.]

So, we are no longer required to present ourselves 3 times a year in the flesh to worship, but we are expected to live every waking moment in the presence of God. That is, every aspect of our life is to be the worship of Him, as Paul says, "**Present your bodies as a living sacrifice, holy to God, well-pleasing, which is your reasonable service.**" Romans 12 verse 1. God equates serving Him to be the same as Worshipping Him. When Paul says, Israel served God in the Law, he is not saying it just because they burned sacrifice for sin, he is saying they lived by His law, meaning they worshipped Him. [Romans 7 verse 6.] So in the New Covenant the Lord also says to us, "**Whatever you might do, work from the soul, as to the Lord and not to men,** knowing that you will receive from the Lord the reward of the inheritance. **You serve the Lord Christ!**" Colossians 3 verses 23 to 24. That is to say, when you are faithful with the work that you do, no matter how mundane, God counts that as service to Him, for which He will reward a Christian.

This concept of surpassing is an important point. The Lord said, "**Do not think that I have come to abolish the law or the Prophets. I have not come to abolish, but to fulfil.** For truly I say to you, **until heaven and earth shall pass away,** not even one iota, nor one stroke of a letter, shall pass away from the law, until everything should happen." Matthew 5 verses 17 to 18. The Lord is making this point in order to stress that no one should diminish the Law, or disregard it or teach others to do so. The law does not lose its moral authority, as Paul says, "**Do we, then, nullify the Law through faith? Never may it be! Instead, we uphold the Law.**" Romans 3 verse 31. This is where the Lord introduces a higher and far-reaching standard saying, "For I say to you that **unless your righteousness shall abound above that of the scribes and Pharisees,** you shall never enter into the kingdom of the heavens." Matthew 5 verse 20. He is saying your righteousness must exceed that of the Law that is served under the Flesh, for which the scribes and Pharisees who are strict observers of the Law are an example.

The Lord is taking us, from serving in the flesh to serving in the Spirit, that is the Spirit Himself will help uphold the law in us, by giving us a nature that is agreeable to the Law, that is of Himself. The Law which is spiritual is not contrary to the nature of God, since He Himself is the Author. But it is contrary to a person who is in the flesh and under sin, for which reason the Law of God is an expression of enmity to such a one. [Romans 8 verse 7.] That is why, Ezekiel prophesying of our day, says, "**I will give you a new heart and put a new Spirit within you;** I will take the heart of stone out of your flesh and give you a heart of flesh. **I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.**" Ezekiel 36 verses 26 to 27. Ezekiel is saying, God in giving us His Spirit to dwell in us, did not go against the Law, but instigated a means by which the Law is upheld in us. We are not speaking of the physical ordinances of washings, cups and foods and sacrifices, which were put away in Christ, as Paul said in Ephesians 2 verse 15. But in respect to the essence of the Law as the Lord said, "**The weightier things of the Law: justice and mercy and faithfulness.**" Matthew 23:23.

The main point is that, the entrance of the Spirit of God is purposed to make us walk according to God's statutes and judgements, not to negate them. Which Paul translated to mean, "**You are a letter of Christ,** having been ministered to by us, having been inscribed not in ink, **but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.**" 2 Corinthians 3 verse 3. That is, as the Law is spiritual, we are also now spirits. [Romans 7 verses 12, & 14.] We need to stress here, we do not uphold the law in the flesh, that is by our own effort and struggle, but by the Spirit of God through faith. Paul says in Romans, "For if you live according to flesh, you are about to die; **but if by the Spirit you put to death the deeds of the body, you will live.**" Romans 8 verse 13. The

Spirit always and only works through Grace by Faith in the knowledge of the truth. So Paul is telling us, it is God working in us to confirm us to His Truth. [2 Corinthians 3 verse 18.] The main point is that, because we have the Spirit of God in us, we have the desire to walk according to the nature of God Himself, which is of righteousness.

We find the application of this in Paul's confession, who himself was a strict Pharisee, saying, "**If any other thinks to trust in the flesh, I more [so]:** circumcision on the eighth day; of the nation of Israel, of the tribe of Benjamin; a Hebrew of Hebrews; according to the Law, a Pharisee; according to zeal, persecuting the church; **according to righteousness in the Law, having become faultless.**" Then he says, "But indeed, therefore, **I also count all things to be loss because of the excelling knowledge of Christ Jesus my Lord,** because of whom I have lost all things, and esteem them rubbish, **that I may gain Christ and be found in Him,** not having my own righteousness which is of the Law, **but that which is through faith from Christ, the righteousness of God on the basis of faith.**" Philippians 3 verses 4 to 6, & 8 to 9. Paul shows us here, what it means to choose the righteousness that is above and beyond that of the Scribes and Pharisees, as the Lord stated, which is by casting away the righteousness of the flesh which is based on our own effort, in order to obtain the righteousness of God Himself, that is given to us in the Person of the Holy Spirit, through faith in the Lord Jesus Christ, being joined as one spirit with Him.

What Does "the truth," in "Spirit and Truth" refer to?

John said, "Now we know that **the Son of God is come and has given us understanding,** so that we may **know Him who is true;** and we are **in Him who is true, in His Son Jesus Christ. He is the true God and eternal life.**" 1 John 5 verse 20. The point is, for us to see the significance that has to do with accepting the truth that is given to us in Word, through which we become partakers of the Spirit. That is to say, we are Born of the Truth that is the Seed of God's word and of the Spirit. We find this in the Lord's final prayer, saying, "**For the words that You have given Me I have given them, and they received them,** and knew truly that I came forth from You; and **they believed that You sent Me.**" Then He says, "**I have given them Your word,** and the world hated them, because **they are not of the world, even as I am not of the world.**" To which He adds, "**Sanctify them by the truth; Your word is truth.**" John 17 verses 8, 14, & 17. Please note the implication the word of God bears as it relates to the Lord Jesus Christ, in that while a person of this world is flesh, a person who receives the truth of God's Word is of heaven, that is spirit.

In respect to which, Peter also says, "**Having purified your souls in obedience to the truth** unto sincere brotherly love, love one another fervently, out of a pure heart, **having been born again,** not of perishable seed, but of imperishable, **by the living and abiding word of God, ... And this is the word having been proclaimed to you.**" 1 Peter 1 verses 22 to 23, & 25. This Word which was first proclaimed by the Son of God, after which was proclaimed by those who heard Him is the Rock on which we are built. Now, without confining the meaning of truth, which is the expression of the nature of God Himself, we need to focus on what "**obedience to the truth,**" means. As Paul also said, "But thanks be to God that you who were slaves of sin **have now become obedient from the heart to the pattern of teaching to which you were committed.** And having been **set free from sin, you have become slaves to righteousness.**" Romans 6 verses 17 to 18. In both instances the truth they are referring to is, the truth of the Gospel, as Paul said, "**The gospel that I proclaimed to you,** which also you received, in which you also stand, **by which you are also being saved,** if you **hold fast to the word I proclaimed to you;** otherwise you have believed in vain. For I delivered to you in the foremost what also I received: that **Christ died for our sins according to the Scriptures,** and that **He**

was **buried**, and that **He was raised the third day according to the Scriptures.**" 1 Corinthians 15 verses 1 to 4. So, the truth in this instance is referring to the means by which we are to be set free from the state of being in the flesh and under sin, which is the Gospel of the Lord Jesus Christ, in His death, burial, and resurrection. And this point is supported when we compare the statements of Paul and Peter, in respect to our salvation. Paul said, "God has chosen you from the beginning **unto salvation in the sanctification of the Spirit, and by faith of the truth**; to this also He called you **through our gospel to the obtaining of the glory of our Lord Jesus Christ.**" 2 Thessalonians 2 verses 13 to 14. And in the same regard, Peter said, "[To the elect,] according to the foreknowledge of God the Father, **by the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ.**" 1 Peter 1 verse 2. The point being, what Paul described as belief in the truth, Peter defined as, obedience and sprinkling of the blood of Christ. So, Truth in respect to "in Spirit and Truth," is referring to the Gospel by which we are saved from sin through the death of the Son of God. And this truth applies to the entire world, as Paul said, "**that One has died for all, therefore all have died.**" 2 Corinthians 5 verse 14. It was through a lie the whole world was made subject to sin and death, now it is also through the truth the whole world is now made alive.

So, the association we need to make between "the truth," in Spirit and Truth, and being "**born of the Water,**" which is in respect to the Gospel of the Lord Jesus Christ, is as it relates to our own death. Since, it is by death we are taken out of the bondage that came into the world through a lie. So, Paul said, "Are you unaware that as many **as have been baptized into Christ Jesus have been baptized into His death? Therefore we were buried with Him through baptism into death, so that, just as Christ was raised up out from the dead by the glory of the Father, so we also should walk in newness of life.**" Romans 6 verses 3 to 4. That is to say, we are set free from the bounds of the flesh through belief in the truth that Christ died for our sins. As Paul said, "**Our old man was crucified with Him, so that the body of sin might be annulled, that we are no longer enslaved to sin. For the one having died has been freed from sin.**" Romans 6 verses 6 to 7. And our obedience to the Truth of the Gospel gives entrance to the Spirit of God, as the Lord said, "**If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and will make a home with him.** The one not loving Me does not keep My words." John 14 verses 23 to 24. The Father and the Son make their dwelling in us through the Holy Spirit, which is the essence of being a New Creation, that is to be Born of the Spirit, as Paul said, "**Now you are not in flesh but in Spirit, if indeed the Spirit of God dwells in you.**" Romans 8 verse 9.

The point is, the statement "**in Spirit and Truth,**" has to do with our worship of God according to a New Way of living, that is of our new nature as God Himself is Spirit. The overall point being, it is the foundation of the truth of the Gospel that causes us to be a New Creation, by which our worship of God is acceptable to Him. A Person who worships in Spirit and Truth, worships God in spirit and in righteousness, not of flesh, nor of sin, but by His Holy Spirit, standing with all boldness in the presence of God having a clean conscience. And this can only be achieved if one has a change of Nature, from that of the flesh, to be spirit in Christ.

The Key to All Parables.

So in order to examine what it means to worship God, "**in Spirit and Truth,**" which is our reasonable service we will examine each component of that statement with a relevant parable, in order to address the root issue of nature, and the effect this ought to have on us. And the key to understanding this is given to us in the Parable of the Sower which is recorded by Matthew, Mark and Luke, so we will be drawing from each writer in order to gain a complete picture. Matthew writes, "You, therefore, hear

the parable of the one having sown: **Everyone hearing the word of the kingdom and not understanding, the evil one comes and snatches away that having been sown in his heart.** This is the one having been **sown on the path.** And the one having been **sown upon the rocky places,** this is the one hearing the word and **immediately receiving it with joy. And he has in himself no root, but is temporary.** And having come **tribulation or persecution on account of the word, immediately he falls away.** And the one having been **sown among the thorns,** this is the one hearing the word, but **the care of this present age and the deceit of riches [and pleasures of life,] choke the word, and it becomes unfruitful.** But the one having been **sown on the good soil,** this is the one **hearing the word and understanding,** who indeed **brings forth fruit and produces**—indeed, some a hundredfold, and some sixty, and some thirty.” Matthew 13 verses 18 to 23.

The fact that this Parable is meant to be the key by which we understand all other parables was taught by the late great teacher Derek Prince, pointing out the statement of the Lord that said, “And He says to them, **“Do you not understand this parable? Then how will you understand all the parables?”** Mark 4 verse 13. The Point he was making was that, how we perceive this parable will shape our understanding of the purposes of God. That is to say, this parable represents foundational truth, a synopsis so to speak of the intentions of God, as it relates to the complete Salvation of mankind. And it is vital for us to understand this, without which, all other parables portray to us partial truth, and we will miss the fullness of the truth which the Lord was seeking to convey to us. That is to say, the Parable of the Sower is an expression for the life of a Christian, from the moment of receiving the word, to the expectation to bring forth fruit to maturity, in between which are expressions for the pitfalls that await those who are not careful.

The first point we need to address is that, the Seed Sowed represents the word of God, as Luke pointed out saying, “And the parable is this: **The seed is the word of God.** And those along the road are those having heard; then **the devil comes and takes away the word from their heart, lest having believed, they should be saved.**” Luke 8 verses 11 to 12. The next point is the relationship between understanding and believing. The same point which Matthew makes in terms of understanding, Luke does in terms of believing. And this relationship is portrayed in the statement which Paul makes saying, “**But if indeed our gospel is concealed,** it is concealed to those who are perishing, **in whom the god of this age has blinded the minds of the unbelieving,** so as for not to beam forth the illumination of the gospel of the glory of Christ, who is the image of God.” 2 Corinthians 4 verses 3 to 4. So, the one who has hardened his heart from receiving the truth will not understand, and these are the ones that reject the word outright, for which reason the devil removes the word from their hearts lest it sprouts.

The second type of Soil is describing a wide range of Christians, incorporating those that are Christians by traditions and customs, and those that have not fully grasped the foundational truth of the faith. So these are portrayed as surface level believers, as to be sowed in rocky grounds without any depth. For which reason the Lord says, “**And he has in himself no root,** but is temporary. And having come **tribulation or persecution on account of the word, immediately he falls away.**” And Luke also states as, “**And these have no root, who believe for a time, and in time of testing fall away.**” Luke 8 verse 13. That is to say, because these are not rooted in the truth, they are easily swayed by the things of the world. So, the concept of understanding is very important in respect to these types of soil, it is like sending out roots down to the depth that will not be easily moved.

The third type of Soil is an expression of one that has grasped the word and has sent forth roots deep into the ground, and was able to bring forth shoots above. However, the word was not able to bring

forth fruit to maturity, because of the manner these believers have chosen to live, as Matthew says, “the care of this present age and the deceit of riches [and pleasures of life,] choke the word, and it becomes unfruitful.” And in Luke 14 the Lord elaborated what the cares of life are in the Parable of the Man and His Banquet, saying, one prioritised the ground he bought, another prioritised the five oxen, and another prioritised the wife he married. So, for the first two the deceit of riches took president over the word, the last one, the pleasures of life, as Paul says, “**the one having been married cares for the things of the world, how he should please the wife**, and is divided.” 1 Corinthians 7 verse 33. Now, this is not to say any of these things are bad by themselves, since we live in the world and must engage with the world, but when the pursuit of these things draws away from the word of God, then it becomes problematic. So, Thorns and Thistles are expressions of the pursuit of the things of the world that compete against the Word of God, against Prayer and worship, through which we are rendered unfruitful. It is important to emphasise here this ground will not obtain the inheritance, as Paul specified in Hebrews 6 verses 7 to 8, in respect to the ground that received the rain from heaven, yet did not bring forth fruit but thorns and thistles, for which reason the the end was to be burned.

The fourth and final one, is the Good Soil which is an expression of those that send forth roots deep into the ground as to understand it, and are able to withstand the elements of the world, and put forth shoots above ground that they may benefit from the sun and rain that they may produce fruit. As Matthew says, “**the one hearing the word and understanding**, who indeed brings forth fruit and produces—indeed, some a hundredfold, and some sixty, and some thirty.” To this Luke adds the perseverance of faith and says, “having heard the word, **keep it in a worthy and good heart and bring forth fruit by perseverance.**” Luke 8 verses 15. So, the first half of the Parable of the Sower, has to do with foundational truths which we understand, while the second half has to do with the fruits we bear through the practice of faith, which are the principle concepts that have to do with the Death and Life of the Lord Jesus Christ. [Romans 5 verses 9 to 10.] These are the basic principles by which we are going to explore the fullness of the salvation of God, in respect to the term “to worship God in Spirit and truth.” And we do this as it relates to the foundational truths portrayed in the Parable of the House and its Foundation, and also in relation to the expectation which God has in terms of fruit, as portrayed in the Parable of the Ten virgins.

The Parable of the House and its Foundation.

The first parable we are going to explore has to do with the concept of “Truth,” as it relates to “**in Spirit and Truth.**” And as stated above, the Truth has to do with the foundational aspect of the faith, that is the Gospel of the Lord Jesus Christ in His death, burial, and resurrection, which is in respect to sin. And it is precisely this concept that the Parable of the House and its foundation addresses, which the Lord told at the beginning of His ministry. And this parable was recorded by Matthew and Luke, and this is of significance because it goes to the root issue of nature that must be addressed. So, Matthew as a writer to the Jews, and Luke as a writer to Gentiles are addressing the fundamental concept of a changed nature from that of flesh to that of spirit, as portrayed above in respect to Nicodemus, a minister of the Law, and that of the Samaritan woman.

Now, before the Lord gave the Parable of the House and its Foundation as an example, He first taught on several concepts that capture the intent of the Lord. First the Lord begins by giving an analogy of the speck and the plank, the purpose of which was to show the need for everyone of us to deal with the root issue of sin. Now, many times people have used this verse as a defence when they feel their sins are exposed, but that was not the Lord's intention. The Lord is telling us, if we ourselves have not

come to the complete knowledge of our deliverance from the power of sin, in the knowledge of the Lord Jesus Christ, who has completely redeemed us. And we ourselves are not assured of this fact, in order to be rooted in Him, how could we possibly help another to be set free? That is why the Lord follows that statement with, **“First cast out the beam from your eye, and then you will see clearly to cast out the splinter from the eye of your brother.”** Matthew 7 verse 5. The point is, the eye is an object of reference used to mean understanding, as the Lord showed in Matthew 6 verse 22, saying, **“the lamp of the body is the eye.”** In respect to which Luke gives more insight to the teaching of the Lord and writes, **“Is a blind man able to lead a blind man? Will they not both fall into a pit? A disciple is not above the teacher, and everyone fully trained will be like his teacher.”** Luke 6 verses 39 to 40. The point being, a person who has not fully understood the concept of being delivered from sin, cannot help another to escape from the same bondage. And this is the basic foundation of the faith of Christianity, this is the Rock on which we are all expected to be established upon, through the knowledge of the truth.

And the analogy of Speck and Plank ties with that of Wolves in Sheep clothing, which also is addressing the root issue of nature. In essence a blind teacher, or a person with a plank in their own eye, is essentially a wolf. Because they have not addressed the fundamental requirement of a changed nature, through the knowledge of the truth. Remember, we ourselves were once wolves, which we were by the mere fact we were born flesh into the world of sin. However, when these blind teachers attempt to be ministers of God being engaged in all manner of religious practices, they may appear holy, but their lives do not bear the fruit of righteousness. For which reason the Lord says, you will know them by their fruits, and gives an example of a Good and Bad tree, as to illustrate different natures. The point being, when this engage in the work, they are essentially false teachers and false prophets, the outcome of which Peter addressed, saying, **“For speaking arrogant words of vanity, they entice to sensuality with the passions of the flesh those barely escaping from those living in error, promising them freedom, themselves being slaves of corruption.”** 2 Peter 2 verses 18 to 19. The fact of the matter is that they cannot bring freedom to others, since they themselves are slaves to sin, so they bring others into condemnation and all manner of fleshly efforts which are of no benefit. [Colossians 2 verses 18 to 23.]

The consequence of which is that, the effect that comes forth from such teachers will lead us to the wide gate, which is according to the course of the world which leads to destruction, and not to the narrow gate which leads to life. So, when the Lord asks, “do men gather figs from thistles?” The question He is asking is, do you find fruit by sitting at the teaching of these wolves? They are in the flesh, so they can only express what they know naturally, that is fleshly matters which only serves to blindside the one being entangled and fall victim to condemnation. So, the Lord is warning us, how we build this life of faith, be it in the Spirit to the manifestation of the Life of Jesus in our body, or that of fleshly observance propagated by blind teachers to the deception of themselves and others. This is the grounds on which the Lord told the Parable of the House and its Foundation.

Matthew writes, the Lord said, **“Not everyone saying to Me, ‘Lord, Lord,’ will enter into the kingdom of the heavens, but the one doing the will of My Father in the heavens. Many will say to Me in that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons and in Your name perform many miracles?’ And then I will declare unto them, ‘I never knew you; depart you from Me, those working lawlessness.’** Therefore everyone who **hears these words of Mine and does them will be like a wise man who built his house upon the rock.** And the rain came down, and the torrents came, and the winds blew and beat upon that house; and it did not fall, **for its foundation had been laid upon the rock.** And everyone **hearing these words of Mine**

and not acting on them, he will be likened to **a foolish man who built his house upon the sand**. And the rain came down, and the torrents came, and the winds blew and beat upon that house; **and it fell—and great was its collapse!**” Matthew 7 verses 21 to 27.

Now, the First point we want to focus on is the conjunction word, “therefore.” As the late great teacher, Derek Prince used to say, when you find the word “therefore,” you need to find why it is “there-for.” So in this case, the Parable of the House and its Foundation is used to explain why in the previous paragraph the Lord rejected those who called Him, “Lord, Lord,” and have done many mighty works in His name. So the obvious point here is that, this parable is not about the work we do for the kingdom of God in His name, such as prophecy, casting out demons, mighty works of miracles, which in fact are according to the command of the Lord, saying, “‘The kingdom of the heavens has drawn near!’ **Heal the ailing, raise the dead, cleanse the lepers, cast out demons!** Freely you received; freely give.” Matthew 10 verses 7 to 8. So, the fact that the Lord rejected those who are engaged in such effort should give us an idea that this parable is not about the service we rendered to the Kingdom of God in his Name, for which both the foolish and the wise are alike.

Here, it is important to explore how it is possible that those who called Him “Lord, Lord” and did mighty works in His name, yet can be apart from Him. We find the answer in the writing of Mark, “John answered Him, “Teacher, **we saw someone who does not follow us casting out demons in Your name**, and we were forbidding him, because he was not following us.” And Jesus said, “**Do not forbid him. For there is no one who will do a work of power in My name, and will be able readily to speak evil of Me.** For whoever is not against us is for us.” Mark 9 verses 38 to 40. The same can be said of these, that they are not born again members of His body by having His Spirit in them, yet they were able to perform the same work as the man Mark describes. The question we need to address is, why did the Lord not forbid him? And why would the Spirit of God perform the works of one who does not follow with them? Keeping in mind the Lord said, “**And if Satan casts out Satan, he is divided against himself.** How then will his kingdom stand? And if I cast out demons by Beelzebul, **by whom do your sons cast them out?** On account of this, they will be your judges. **But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.**” Matthew 12 verses 26 to 28. Therefore, we know they have performed the work by the Spirit of God through faith in His name.

Now, we find the answer in the writing of Paul, which states, “**The wrestling is not against blood and flesh, but against the rulers**, against the authorities, against the cosmic powers of this darkness, **against the spiritual forces of evil in the heavenly realms.**” Ephesians 6 verse 12. So anyone who has set themselves against the forces of darkness to do mighty works in His name will not be hindered. The Spirit responds to Faith, as Peter explained when he raised up the lame man by the gate beautiful, saying, “**And on the faith in His name, this man whom you see and know, His name has strengthened; and the faith which is through Him has given to him this complete soundness before all of you.**” Acts 4 verse 16. So, whoever this man was, and whoever these foolish workers are, they all have faith in the name of the Lord to do mighty works. So, the Spirit of God will not hold Himself back from setting free one who is oppressed by the devil just because the one exercising his faith in the name of Christ is not born again, and is still in bondage. We have to remember, even Judas worked miracles in the name of the Lord along with the 11, and of the 70. [Matthew 10 verse 1, Luke 9 verses 1 to 6, Luke 10 verse 1, & 17.]

The next common features to which both the houses were subject to are the rain, the torrents and the wind, which are a representation of the persecutions that come on the account of the word. We find

this in the parable of the Sower, in which the Lord explained, “And the **one having been sown upon the rocky places**, this is the **one hearing the word and immediately receiving it with joy**. And he has in himself no root, but is temporary. And **having come tribulation or persecution on account of the word, immediately he falls away.**” Matthew 13 verses 18 to 23. The basic fact being, in a world that is ruled by the prince of the power of the air, the word of God will provoke persecution upon those who accept it. The Lord said, “**If the world hates you, you know that it has hated Me before you**. If you were of the world, the world would love you as its own; **but because you are not of the world but I chose you out of the world**, on account of this, the world hates you. Remember the word that I said to you: ‘**A servant is not greater than his master.**’ **If they persecuted Me, they will also persecute you.**” John 15 verses 18 to 20. [2 Timothy 3 verse 12, 1 Peter 4 verses 12 to 13.] So, it might be as simple as being shamed, or ridiculed, or to that of serious consequences such as the loss of freedom, or even the loss of life, but it will happen.

This brings us to the point of the element that distinguishes the wise from the foolish, which is based on the statement “**hearing these words of Mine,**” either to do them or not, resulting in a house built upon the Rock or Sand. The main point of this parable is that, the only thing that distinguishes the wise from the foolish is not the house itself, but the foundation on which it was built. In respect to which Paul writes, “According to the grace of God having been given to me, **as a wise master builder I have laid the foundation, but another is building upon it**. But let each one take heed **how he builds upon it**. For no one is able to lay **another foundation, besides the one being already laid, which is Jesus Christ.**” 1 Corinthians 3 verses 10 to 11. So, the main objective of the Lord in telling this parable is to illustrate the importance of building our life based on the truth of the Gospel. And our understanding of this foundational truth is of paramount consequence. So, the point of contention is in respect to what we know and understand about the depth of this foundation that will dictate how we stand in this world. Through which, the weakness of the flesh will be exposed in times of persecutions and temptations, because it has to do with the nature of the flesh with its passions and desires having been put to death with Christ. [Romans 6 verse 7, & Galatians 5 verse 24.] So, in essence this parable is all about our understanding and belief of the concept of Justification from Sin, through the finished work of Christ as to reveal where we have truly based our trust on.

The House Built on the ROCK.

Now, in order for us to understand what the Lord meant in respect to, “**everyone who hears these words of Mine and does them** will be like a wise man **who built his house upon the rock.**” We will compare it to the writing of Luke that states, “**And why do you call Me ‘Lord, Lord,’ and not do what I say?** Everyone who is coming to Me, and **hearing My words, and doing them**, I will show you whom he is like. **He is like to a man building a house, who dug and deepened, and laid a foundation on the Rock**. And a flood having come, the stream burst upon that house, and was not able to shake it, **because it had been built well.**” Luke 6 verse 46 to 48. Now, Paul has declared to us, the Lord Jesus Christ Himself is the Rock upon which the house of the Wise was founded, that is the Word of God we have heard and believed. The Rock is the foundational truth on which our faith is based, that is the truth of the Gospel, that Jesus Christ died for our sins, was buried, and was raised back to life on the third day.

So, the question is, what is it about this foundation that we must dig deep to know, in order to be assured that we have set the foundation of our house upon the Rock? Now, it is evident both the foolish and the wise know His name, and called Him “Lord,” so they know He is the Son of God, and they know the might of His name to do wonders, but the difference arises when it comes to

discovering the substance of the foundation upon which they stand. And, there is value to the reason the analogies the Lord used when addressing this foundational truth are given in respect to the ground, so in this instance He gives the foundation of the house that is set deep in the ground, in another place, He makes reference of the Grain that falls to the ground and dies that it may produce much grain. [John 12 verse 24.] All of which are meant to be an illustration of the Lord being put to death, and buried in the ground, for which reason our comprehension of this truth will determine the foundation we stand upon. And the manner we practice our faith will reveal what we truly believe about this truth.

So, those that dug deep to set their foundation upon the Rock, are those who have once for all settled the question of Sin, in the death and burial of the Lord Jesus Christ, which is commonly called the Finished Work of Christ. As Paul writes, “Now He has been revealed once in the consummation of the ages for **the putting away of sin by the sacrifice of Himself.**” Hebrews 9 verse 26. And again, “By that will, **we are having been sanctified through the offering of the body of Jesus Christ once for all.**” And, “This One, **having offered one sacrifice for sins in perpetuity, sat down at the right hand of God.**” Hebrews 10 verses 10 & 12. The point of paramount importance for us to understand about these statements is that, how totally and unequivocally sin has been dealt with once and for all. So, when Paul says, “**we have been sanctified by the body of Christ,**” he is speaking about the Grace that came through the Man Jesus Christ, that delivered us from sin through the sacrifice of Himself.

We have to understand, sin came by one man, Adam, likewise now, sin must also be put away by one Man, Christ, and this is the simplicity of the Gospel of the Lord Jesus Christ. [Romans 5 verse 12, & 18.] No offerings to be given, no payment to be made, no equalisation to balance out our evil deeds, nothing to add, nor take away, but simple faith to receive this truth. We did nothing to incur being born under sin, and we can do nothing to escape from it, except believe. And this is where sin ends. [John 6 verse 29.] And the one who has truly grasped this truth has been set free from sin. As the Lord says, “Truly, truly, I say to you that **everyone practicing the sin is a slave of the sin.** Now the slave does not abide in the house to the age; the son abides to the age. **So if the Son shall set you free, you will be free indeed.**” John 8 verses 34 to 36. In respect to which Paul also says, “Knowing this, **that our old man was crucified with Him, so that the body of sin might be annulled,** that we are no longer enslaved to sin. **For the one having died has been freed from sin.**” Romans 6 verses 6 to 7. Please note, our deliverance from sin is as sure as Christ’s death, through which we are set free from it.

And it is precisely for this reason that the Gospel of the Lord Jesus Christ is called the Word of His Grace. Paul writes, “For if by the trespass of the one, the many died, how much more did **the grace of God and the gift in grace, which is of the one man Jesus Christ,** abound to the many!” Romans 5 verse 15. The point we want to illustrate here is that, **there is grace as it relates to death,** which came by the Man Jesus Christ, to deliver us from the kingdom of darkness in the forgiveness of sins. **And there is also grace as it relates to life,** in the gift of righteousness given in the Person of the Holy Spirit, for the purpose of inheriting the kingdom of God. As Paul says, “For if, by the trespass of the one, death reigned through the one, how much more will **those receiving the abundance of grace and of the gift of righteousness** reign in life through the one, Jesus Christ!” Romans 5:17. In which respect John says, “For **from His fullness, we have all received and grace upon grace.**” John 1 verse 16. That is to say, the foundation of our faith is set upon grace as it relates to the death of the Lord Jesus Christ, upon which the grace of the gift of the Holy Spirit is based, that is two aspects of grace are put together one after the other. So, the wise are built upon the Rock, that is the word of His

Grace, which is the foundation of the Gospel, for redemption from sin and the kingdom of darkness. Through which our body of sin is put to death with its passions and desires, the effect of which is that we are no longer under Law but under Grace. And it is precisely for this reason we are baptised in water, not as an aspect of a perpetual struggle against the flesh, but the realisation of the conclusive event that has set the body free from the dominion of sin, being buried with Christ, so we may be raised to a new life by the power of God. [Romans 6 verse 11.] So, to say, “to dig in deep,” is to say, to get hold of this truth, it is to know it, and it is to apply it.

Now, we have come to the events that test the genuineness of our faith, that is “the rain, the torrents, and the winds that beat upon that house.” In the Parable of the Sower, we pointed out that the first part of the parable had to do with understanding this foundational truth, on which account trials and persecutions arose. The point is our adversary is not flesh and blood, but the devil himself, who raises these events so that he may derail us from the path of truth. So, he seeks to deceive us, if by any means he could entangle us with issues of sin and Law, through which he could exercise victory over us, since his power is rooted in sin. Now, if we know the power of the devil is rooted in sin, as Paul writes, “**Now the sting of death is sin, and the power of sin is the Law.** But thanks be to God, the One **giving us the victory through our Lord Jesus Christ.**” 1 Corinthians 15 verse 56 to 57. [Hebrews 2 verse 14.] The effect of which is that, a person who knows the blood of Christ has delivered us from the power of sin, has complete victory over the devil, the result of which is that the storms and rains which the enemy seeks to bring are made without effect. As John says, “**And they have overcome [the devil] by reason of the blood of the Lamb, and by reason of the word of their testimony; and they have not loved their life unto death.**” Revelation 12 verse 11.

So, when the Storms of life come on the account of the word, the house that is built on the truth of His grace will weather the storm. Not because they are strong in themselves, but because they have trusted in God, so He will work mightily in them to uphold them through it all. As Hebrews says, “**For in that He Himself has suffered, having been tempted, He is able to help those being tempted.**” Hebrews 2 verse 18. And again, “No temptation has seized you, except what is common to man. And **God is faithful, who will not allow you to be tempted beyond what you are able,** but will also provide **with the temptation the escape, to be able to endure it.**” 1 Corinthians 10 verse 13. In respect to which Paul says, “**Henceforth be empowered in the Lord and in the strength of His might. ... take up the complete armour of God,** so that you may be able **to withstand in the evil day, and having done all things, to stand.**” Ephesians 6 verse 10, & 13. Please note, he says, “having done all things, to stand,” that is having dug deep in order to be assured of the truth.

Now, in respect to this, there is a teaching by Pastor Joseph Prince, that explains what Paul meant, when he wrote, “**Your feet shod with the preparation of the Gospel of Peace.**” Ephesians 6 verse 15. The point Pastor Joseph Prince was making was that, the Greek word “hetoimasia,” which is translated to mean preparation, should have been translated to mean, “foundation,” which he references W.E Vine’s expository of the verse. And he gives as example the verse, “Righteousness and justice are **the foundation** of Your throne; Mercy and truth go before Your face.” Psalms 89 verse 14. In respect to which he pointed out, the Hebrew word for, “foundation,” is the same as the Greek word which is translated to mean, “preparation.” The website Bible-Hub also gives the definition for this word as, **foundation, firm footing; preparation, and readiness.** The point being the gospel of the Lord Jesus Christ, is the means by which we have peace with God, as Paul writes, “Therefore, having been **justified by faith,** we have **peace with God through our Lord Jesus Christ.**” Romans 5 verse 1. This peace is also described as being reconciled to God through the death of His Son in Romans 5 verse 10, 2 Corinthians 5 verse 19, as well as Colossians 1 verses 21 to 22. So the implication to our

study is that, Paul in effect is saying to us, set your feet upon this firm foundation, build your house upon it, that you are reconciled to God through the forgiveness of your sins once and for all, through the blood of the Lord Jesus Christ. [Romans 3 verses 24 to 25.] In respect to which he also firmly admonishes us not to be moved from this truth, saying, **“If indeed you continue in the faith, established and firm, and not being moved away from the hope of the gospel that you have heard.”** Colossians 1 verse 23.

And in another place he says, **“Being strengthened with all power according to His glorious might, unto all endurance and patience with joy.”** Colossians 1 verse 11. That is to say, it is the Lord Himself who will help us to endure the storms, which is also the evidence for the presence of the Holy Spirit, who has come to dwell in us on the account of the Truth of the Word of God we hold. The point we are trying to make is that, when John says, **“of His fullness we have received grace upon grace,”** the implication is that, the power of His Spirit to work in us in order to strengthen us against the storms that come, is firmly rooted in our acknowledgement of our deliverance from the power of sin through the blood of Christ. As Paul says, **“We should come with boldness to the throne of grace, so that we may receive mercy and may find grace for help in time of need.”** Hebrews 4 verse 16. The main implication of which is that, a person who misses the foundational truth of Mercy that is given through Grace, by default has excluded himself from receiving grace to help in time of need. We have to understand, we do not weather the storm by any other means, but by the power of His might. So Paul says, **“He might give you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man, for Christ to dwell in your hearts through faith, being rooted and being founded in love.”** Ephesians 3 verses 16 to 17. So, how we approach God will determine what we believe about the Gospel of the Lord Jesus Christ, who has redeemed us from sin once and for all. Then, do you come with boldness knowing your sins are forgiven in Christ, or do you approach Him with myriads of mediators in an illustration of false humility?

We have to be assured of the ground we firmly stand upon and affirm with the confession of our mouth. So anyone that teaches the idea of sin to be addressed by any other manner contradicts this foundation, and if you do not stand with the death and burial of Christ for the putting away of sin once and for all, you in effect have excluded yourself from the life of the Spirit. Because the Spirit is given on the foundation that sin has been utterly forgiven, your conscience cleansed, and your body buried in water. Having died to your former state as flesh, to be raised to a new life by the Spirit of God. We have to bear in mind, if sin was not fully addressed as definitively as the day it entered the world, there cannot be any resurrection, meaning there is no newness of life by the Spirit. So when we teach sin to be a present reality we are negating the gospel, the very reason the Lord Jesus Christ Died. So people who engage in the work without first grasping this fundamental fact, is the main point of this parable as illustrated by a plank in the eye, the blind teacher, and the wolf in sheep clothing, that is to say, ones that are still in the flesh being under the bondage to sin. Christ's death is the foundation that marks the end of the covenant of sin, and establishes a new covenant of righteousness. So, if we seek to build without digging deep in order to root ourselves upon the foundation that has set us free from the bondage of sin once and for all then all our work is in vain.

The House Built on the SAND.

Now, in contrast to the House that is built upon the Rock, we have the House that is built upon the Sand, as Matthew says, **“And everyone hearing these words of Mine and not acting on them, he will be likened to a foolish man who built his house upon the sand.”** In regards to which Luke also says, **“But the one having heard and not having done is like to a man having built a house on the**

ground without a foundation, on which the stream burst, and immediately it fell, and the ruin of that house was great.” Luke 6 verse 49. Now, the House that is built upon the Sand, is a house that is built without a foundation as Luke stated, and this must be perceived from two different perspectives. That is in respect to the average believer, as well as those who are engaged in the service of God. The key point being, when saying foundation, the implication is to have depth of understanding in regards to being released from the dominion of sin and the flesh, upon which a person is expected to build their life. However, since those who lead, and those who are being led have not grasped the depth of understanding in respect to the foundation, the consequence is that they are both bound in a perpetual state of sin consciousness. The point being, the manner of life we lead, and the faith we practice based on the truth of the gospel of the Lord Jesus Christ we have heard, will show what we truly understand and believe.

As stated above, this is not about knowing the name of the Lord, nor even knowing that He is the Son of God, but for us to understand the reason the Lord died, as for us to set our roots firmly upon the truth, in order to send forth shoots above, that express His nature. So, the one who built upon the Sand, knows Him as Lord, meaning they have heard of Him, they have ideas of who He is, however, they have not sought Him diligently in order to be found in Him. So, these know the Lord at face value, and they may be engaged in all manner of religious practices, but they are not changed. What we believe about the truth of the Gospel of the Lord Jesus Christ matters and any deviation from this truth will compromise us. This mainly has to do with traditional, culture based Christianity, where the worship of God is a mere religious ritual. The main point of which is that since the ministers themselves are blind, they are unable to set others free, leading to the practice of a formal fleshly religion. The result of which is that they oppose the foundational truth of the faith, and bind people to a state of perpetual sin awareness, against an enemy that is already defeated. They believe in fleshly effort, so they see the work they do for the Kingdom to be their qualification, so they respond by saying **“Have we not done ... such and such in Your name.”** As described above, the issue the Lord is addressing in this parable as in almost all His parables is the need to have a changed nature, from that of flesh to spirit. What we need to stress is, no work no matter how great as given in the examples of, great prophecy, casting out demons, or even mighty wonders of miracle counts for anything, if the person is not founded on Christ, while the smallest acts of the righteous are not forgotten.

The next point we need to ask is, what does the Sand refer to? The simplest way to figure this out is by comparing it to the Rock. If the Rock is Christ then the Sand means we put our trust in ourselves. And if Rock means being rooted in Christ, as Paul says, **“Now you are not in flesh but in Spirit, if indeed the Spirit of God dwells in you; but if anyone does not have the Spirit of Christ, he is not of Him.”** Romans 8 verse 9. Then sand means they are still in the flesh, on which ground the Lord says to them, **“I never knew you; depart you from Me, those working lawlessness.”** And John describes what is meant by “lawlessness,” saying, **“Everyone committing sin also commits lawlessness; and sin is lawlessness.”** And he follows this with, **“Anyone having been born of God does not practise sin, because His seed abides in him, and he is not able to continue sinning, because he has been born of God.”** 1 John 3 verses 4, & 9. The point is, the Lord is saying they are still in the flesh and in sin, and they do not have His Spirit in them, therefore He does not know them.

So, how is the statement, **“to hear these words of His and not to do them,”** applicable to these groups of believers? Keeping in mind, if the explanation given above associated those who do His words are those who believe, then those who do not do His words must be those who disbelieve. So even though they know Him, they do not obey Him, as the Lord said, **“why do you call Me ‘Lord, Lord,’ and not do what I say?”** Luke 6 verse 46. So, we need to identify how this disobedience is

expressed in relation to the foundation of the faith. What is it that they put to practice that goes against the foundation of the death and burial of the Lord Jesus Christ?

Now as we have stated before, the effect of the house that is set upon Sand must be understood from two points of view, the first and foremost is the cause, that is the false prophets and false teachers, those who are disapproved concerning the faith, and are disqualified from every good work. The second is the effect these will have on those who are misled, those who are barely escaping, who are easily entangled as infants, and are being led into destruction. The Lord begins this parable as explained before by addressing the false prophets and the fruit they bear, saying **“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.** By their fruits you will recognize them.” Matthew 7 verses 15 to 16. In respect to which Paul also warned saying, “I know that after my departure, **grievous wolves will come in among you, not sparing the flock,** and out from your own selves, men will rise up, **speaking perverse things to draw away disciples after them.**” Acts 20 verses 29 to 31. And the effect of these workers is described by Peter as, **“But there were also false prophets among the people, as there will be false teachers among you also,** who will stealthily introduce destructive heresies, **even denying the Master having bought them,** bringing upon themselves swift destruction.” 2 Peter 2 verse 1. And Jude also says, **“For certain men came in stealthily,** those having been designated long ago unto this condemnation, ungodly ones changing the Grace of our God into sensuality and **denying our only Master and Lord, Jesus Christ.**” Jude 1 verse 4.

Here, it is important to clarify, to deny the Lord does not necessarily mean to become an unbeliever, rather, it is an expression of the rejection of His sacrifice by the works that are contrary to the purpose He died for. For which reason Paul says, **“They profess to know God, but in their works they deny Him.”** Titus 1 verse 16. [Philippians 3 verses 18 to 19.] The death of the Lord is intended to redeem us from sin, so when we live life in the practice of sin, or practice faith contrary to the truth of His sacrifice, then we are effectively denying the purpose for which He died. We need to consider the example of the Galatians, Paul said, **“I am amazed that so quickly you are deserting from the One having called you in the grace of Christ to another gospel,** which is not another, except there are some who are troubling you and **are desiring to pervert the gospel of Christ.**” Galatians 1 verses 6 to 7. Paul made this statement on the mere fact that the Galatians had accepted the teaching that tells them, they must be circumcised in order to be saved. Their acceptance of this practice went against the truth of the Gospel as to even be considered as another Gospel, for which he says to them, **“Now again I testify to every man receiving circumcision that he is a debtor to keep the whole Law.** Whoever are being justified in the Law, **you are severed from Christ; you have fallen away from grace.**” Galatians 5 verses 3 to 4. What the Galatians did not understand was that, they were no longer in the flesh, but in the Spirit. So, when they put their faith in an aspect of the flesh through the Law, then they went against the truth of the Spirit. In Christ, Sin is put away, the flesh is put to death with its passion and desires, and the Law is fulfilled.

We need to consider Israel in the wilderness, where having received the Law of God were on the verge of taking possession of the promised land. However, the Ten spies disheartened the people saying, **“We are not able to go up against the people, for they are stronger than we.”** And they gave the children of Israel a bad report of the land which they had spied out, saying, **“The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.”** Numbers 13 verses 31 to 32. These Ten leaders of Israel, through their words made the heart of the congregation to fail, and to mistrust the power of God. The result was they were unable to take possession of the promised land, so they made plans to

go back to Egypt. In respect to which God responded, saying, “**How long will these people reject Me? And how long will they not believe Me,** with all the signs which I have performed among them?” Numbers 14 verse 11. And this act of disobedience through disbelief became the cause by which the entire Generation of Israel fell in the wilderness because they heeded the advice of the ten. [Hebrew 3 verses 16 to 19.] The point is because of leaders, false prophets, or false teachers an entire flock can be led into destruction. So the Lord says to the flock, “**By their fruits you will recognize them.**”

So, how is one who comes to faith in the Lord Jesus Christ misled out of it? This is where we draw similarities with the analogy of the natural birth, as well as a germinating seed. When we are born of the flesh, a man and woman come together and a seed is planted, and through a gestation period of 9 months this seed grows to be a fully formed baby. Likewise, a seed is also planted in the soil, and coming in contact with water it starts to germinate and sends forth roots down, and shoots above, and over time it grows to be a fully formed plant. The latter is the one the Lord used to describe to us how the word of God is to be formed in us in the parable of the Sower. The seed is the word, and what we understand and believe about the word will determine whether it produces fruit or not. The main point is, the Lord gave us an example of how a seed may fail from achieving its full potential. Being spiritually born is not any different from the analogy provided, and there are many ways through which this process could be interrupted.

The first example is of the one who received the word in the rocky place, the Lord said, “And those upon the rock are **those who receive the word with joy when they hear; and these have no root,** who believe for a time, **and in time of testing fall away.**” Luke 8 verse 13. We see here the process of being born again being interrupted because its roots were not developed. This is where a surface level Christian is portrayed, as one that has not understood the depth of the foundation of faith, as a result it did not produce expected growth. Peter also says, “For speaking arrogant words of vanity, **they entice to sensuality with the passions of the flesh those barely escaping from those living in error.**” Then he says, “For if, **having escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ,** now **again having been entangled in these they are subdued,** the last state has become worse to them than the first.” 2 Peter 2 verse 18, & 20. Peter is saying how those who have received the word and were on their way to be set free, but were enticed by false teachers to fall back into their life of immorality, where the process of being born again is once again interrupted!

We have many such examples, the New Testament is filled with contending for the purity of the Gospel. In each case it is the young, gullible, and the unestablished whose roots are not strengthened that are made to fall. And Paul says, the ministry gift were given that the body may be established saying, “For the building up of the body of Christ, until **we all may attain to the unity of the faith and of the knowledge of the Son of God,** unto a complete man, to the measure of the stature of the fullness of Christ, **so that no longer we might be infants,** being tossed by waves and **being carried about by every wind of teaching in the cunning, in the craftiness of men with a view to the scheming of deceit.**” Ephesians 4 verses 12 to 14. The main issue being they were moved from the hope of the gospel because they were not built up and established in the truth. And there are two main methods by which people are misled into destruction, the first is by bringing a person under law, to draw their hearts away from the Finished work of Christ, and to set their hopes in their own effort, which leads to all manners of idolatrous practices. The second is to convince a person to disbelieve the power of God to bring a change, so that the person will live a life of unrepentance wallowing in Sin. All of which are rooted in the disbelief of the word of God’s Grace.

Now, there are many reasons why a person can be a false teacher, from the malicious to the ignorant. The Lord gave a detailed account of various types of servants tasked with serving His household in Luke 12 verses 42 to 48. But the main one we want to briefly touch is the one who has not taken care of the plank in his own eyes, and seeks to help take out the speck in another. The one the Lord calls a wolf in sheep's clothing, wolf on the account that he is still of the world. Remember, we are sent out as sheep among wolves, so a wolf is a person who is still in the flesh. These may be the disapproved, as 1 Timothy 4 verses 1 to 3, Titus 1 verse 16, 2 Peter 2 verse 1, Jude 1 verse 4, or the unestablished as Peter wrote in regards to Paul's letters, saying, "Among which some things are difficult to be understood, which **the ignorant and unestablished distorted to their own destruction, as also the other Scriptures.**" 2 Peter 3 verse 16. The result of which is that they all propagate false doctrine according to their own fleshly mind and destroy others in the process. As Paul says, "Because **the mind of the flesh is hostility toward God; for it is not subject to the Law of God,** for not even can it be. And those being in the flesh are not able to please God." Romans 8 verses 7 to 8. The New Covenant is spiritual, and a person who is still in the flesh cannot possibly comprehend its truth, as Paul said, "Now we have not received the spirit of the world, **but the Spirit from God, that we may know the things** having been granted to us by God, **which also we speak, not in words taught of human wisdom, but in those taught of the Spirit, communicating spiritual things by spiritual means.** But **the natural man does not accept the things of the Spirit of God;** for they are foolishness to him, **and he is not able to understand them, because spiritually they are discerned.** 1 Corinthians 2 verses 12 to 14.

So a person building his house on Sand may call Him, "Lord, Lord" but he does not respect, or understand His word, His word does not have final authority in his life. So even though they may appear to do good work, when it comes to confronting the word in issues that matter, their flesh, their own opinion, the dictates of the world will win each time. Despite the truth of God they will persist in their own way because he is not Lord to them, His word does not have precedence. So these Sand Christians, are moved by the storms of life, they are persuaded by the direction of the world, and seeking to be relevant, they have situated themselves against the purposes of God. There are two main ways these can be expressed:

The first is the Traditional Church, by that we mean the well established traditional churches, like that of the Catholic and Orthodox persuasion, which have firm rules and regulations through which they have set their hopes in everything else but Christ. That is in the work they do, the confession they make, the penance they pay, the credit of the benevolence of saints, the prayers to angels and Mary for mediation for sins. Through which they are moved from the Hope of the Gospel, and are dependent on the shifting sand of their own work, through which they have made the Grace of Christ without effect. The main issue, being they do not hold to the truth of the word, but to customs, traditions, laws and teachings of dead men whose word has no foundation in the Scripture.

The point is, what we believe to be true we will put to practise, and this will either draw us near towards God, or deceive us in perpetual acts that are contrary to the truth of God. For example, if a person offers an offering for sin in order to be forgiven, by that very act that person has declared he does not believe in the Gospel of the Lord Jesus Christ for the forgiveness of sins. Likewise, a person who perpetually offers prayer for the forgiveness of sins, and invokes all manner of mediators to that effect, is guilty of the same charge. It is not a mere act of wasted prayer, but an act of declaring what we truly believe about the Gospel of the Lord Jesus Christ, the consequence of which is that we deny Him by our works! Forgiveness must be received by faith, it is not to be sought or pleaded after,

because it is already freely made available in Christ Jesus. [Acts 2 verses 38 to 39, Acts 13 verses 38 to 39, Acts 26 verse 18.] The keyword here is “freely,” that is in His Grace, meaning it costs you nothing to receive, but it costs Him everything to provide, as Pastor Joseph Prince says.

Another prime example that affects a traditional, culture based Christianity has to do with the issue of water baptism. That is through the traditions and customs that are implemented contrary to the truth of God, Water Baptism of believers in the confession of faith, has been replaced by the Christening of Infants. Through which, many have been denied the opportunity to make Christ their own, and put to death the body of sin through faith. These are not just mere theological optional extras, they go to the heart of the foundation of the faith. Water Baptism is a symbol of death to the nature of the flesh that was ruled by sin, in order to be raised to a new life in the Spirit. It is a true expression of the foundational truth of the Gospel of Christ, and our practice or neglect of it reveals what we truly believe.

To this we must also add the communion cup that is withheld from the congregation. And this goes to the root of what it means to be a sand Christian, because through this one act they have revealed what they truly believe by depriving the flock the merit of this truth. The cup which represents the blood of Jesus Christ is an expression for the forgiveness of sins, not His body. The forgiveness of sins is the foundation in the purification of the heart leading to the burial of the body in baptism of water for deliverance from the dominion of sin. It is the expression for a clean conscience which is of paramount importance for the New Covenant, because it is the grounds by which the Holy Spirit makes His dwelling in us. [Acts 10 verses 43 to 44, & Acts 15 verses 8 to 9.] And nothing illustrates the failure to grasp the foundational truth of the faith, as to withhold the representation of the blood in the communion of the believers, it is a great disservice of inconceivable proportions.

The Lord, “**having taken the cup and having given thanks**, He gave it to them, saying, “**Drink of it, all of you. For this is My blood of the covenant, being poured out for many, for forgiveness of sins.**” Matthew 26 verses 27 to 28. Paul in his letters said, “**Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation through faith in His blood.**” Romans 3 verses 24 to 25. And again, “**In whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His grace which He lavished upon us in all wisdom and understanding.**” Ephesians 1 verses 7 to 8. And in Hebrews he says, “**How much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify our conscience from dead works, in order to serve the living God!**” Hebrews 9 verse 14. And there are many more verses, such as, Hebrews 10 verses 18 to 23, and Hebrews 13 verse 12. What we are trying to impress upon you is that, the New Covenant is established by the Blood of Jesus Christ. So, to be shielded from His blood is to be cut out of the New Covenant. So, these ministers through a fleshly mind, that is contrary to the laws of God, have established such traditions, through which they keep the flock in perpetual bondage, and make themselves indispensable. As Paul says, “To draw people to themselves.”

The body of Christ, has borne our sins, our sickness, our disease, our shame, and our curse, which He buried in the ground, that our body may be set free. But His Blood purifies our Soul, through which our conscience is cleansed from sin consciousness. We have to understand the sacrifice of the Lord addresses both aspects of body and soul, for which reason the bread and wine is given to address each part specifically. And it is this truth we hold with the confession of our mouth, as Paul says, “**We should hold fast to the confession of our hope, unwavering;** for the One having promised is faithful.” Hebrews 10 verse 23. So, a person that has not dug deep in order to discover the depth of

His forgiveness, will forever live under the shadow of sin through the practice of works that contravene the truth of the gospel. Faith is based on truth. Meaning, we have to believe the truth of the Gospel in order for us to worship God acceptably, on which account He gives us His Spirit, that we may live a life of righteousness. God does not want us to worship Him in the flesh, that has to do with sin, and law, but by His Spirit in righteousness.

The Second is the Progressive Church, by this we mean many national churches, of mainly Protestant persuasion, that are spread all across Europe, including the Church of England with all its subsidiary Anglican provinces. To this we also include other major denominations such as the Methodist, and reformed churches within the UK. Last of all we have the Catholic church, even though it is of traditional persuasion, under the last Pope Francis, they have shown some proclivity towards progressive ideology. The point of note about these churches is that, they, by association to national identity, are under political influence, or the rules by which they administer their service is determined by the vote of the people. So the overall perspective is, the view of the people that is being coerced by the state and direction of the world, are the basis that determine their theological stand point. These have sought to keep in step with the world, being more concerned with being relevant to the age of the world, in order to sustain their membership than be found conformed to the word of God. So they deceive themselves and others by bending the word of God to accommodate the view they want to hold.

Please note, to be progressive, you have to deny the absolute authority of the word, the word is not an anchor, the word is not steadfast, and it is not a plumb line. So, for these groups Scripture does not have final authority, it is simply a historical document that is out of step with modern life that must be left open for an individual's interpretation. Even though Peter said, "Knowing this first, that **any prophecy of Scripture is not of its own interpretation**. For no prophecy at any time was brought by the will of man, but **men spoke from God, being carried by the Holy Spirit.**" 2 Peter 1 verses 20 to 21. Regardless, to these churches public opinion drives policy. A church cannot be progressive, that is to say the unchangeable God the creator of the universe has Changed to accommodate us. So these churches can be best described by the Laodiceans church in the Book of Revelation, that is to mean a church ruled by the people. Now, even though we cover a wide body with a broad brush, the point is they are all facing the same direction, that is departure from the authority of the Scriptures.

That is even though the church of England was not quick to take up the baton as their European counterparts in matters of same sex marriage, and sex outside marriage, they have taken steps to firmly set their face towards the same trajectory. They presently toy with the idea, of blessing same sex marriage, while still trying to stand on the fence in regards to defining marriage to be between a man and a woman. They do this in order to boil the frog in small increments to the ignorance of the frog. So, they have set themselves firmly on the progressive route, even though at the moment it might appear to be a small step. In this respect we have the Church of Denmark as an example, which took steps to bless same sex marriage long before others in 1997. However, by 2012 they have fully implemented the churches to uphold same sex marriage by decree of the Danish Parliament, redefining marriage to include same sex union. And this has served to be a case study for other European churches that followed suit, and the Church of England will not be the exception. For example, the Church of England first opened the ministry to same sex attracted people, with the condition those who live in such partnership must be celibate. However, this is now open to the full acceptance of that union without any constraints. In the same regard, they have also accepted fornication, that is sex outside of marriage to be a normal practice, as long as it is respectful and consensual. In the process of which they have re-defined sexual immorality to mean, a process by

which one is demeaned in the process, not the act itself. It seems 1 Corinthians 7 is not part of their bible. So, the determining factor is always, what the world is doing, and how the clergy can navigate this surge without being unfair to the needs of the congregation, lest they miss out in life.

As with the traditional churches the issue stems from their failure to understand the foundational principles that have to do with the Death, burial, and resurrection of the Lord Jesus Christ. The issue is their perspective of sin as it relates to the foundation, the point being they do not see the Sacrifice of the Lord to be deliverance from the power of sin. As Paul said, "Our old man was crucified with Him, so that **the body of sin might be annulled, that we are no longer enslaved to sin.** For the **one having died has been freed from sin.**" Romans 6 verses 6 to 7. However, because they have not grasped this, the dictates of the body that is bound in sin is given precedence, that is through their own fleshly understanding, they have sought to justify the sin, rather than seeking deliverance from it. Through which they reveal they have failed to understand the purpose of the Sacrifice of the Lord.

The most obvious sign is the blessing of same sex marriages. That is, through this one act they have declared God is not able to bring change in the lives of those who struggle with the issue of same sex attraction, so they declare it to be acceptable to God. This is to deny the truth of His word, and to exalt the narrative of the world to be an unshakeable foundation. When we side with the dictates of the flesh, it is evident that we are not in the Spirit. Paul said, "**Once you walked according to the age of this world,** according to the ruler of the authority of the air, **the spirit now working in the sons of disobedience,** among whom **we all also once lived in the desires of our flesh, doing the things willed of the flesh and of its thoughts.**" Ephesians 2 verses 2 to 3. So, when these progressive churches seek to keep in step according to the age of this world, they are in fact declaring the leading force in their understanding of Scripture is not the Holy Spirit, but the god of this world. That is, they do not understand in seeking to be a friend to the world, they have made themselves an enemy of God. [James 4 verse 4.] As Peter says, "**For speaking arrogant words of vanity,**" that is to say words like "love, and tolerance," without being founded in the truth of the Love of God that was expressed through the cross. As a result they entice to sensuality with the passions of the flesh, while promising freedom, they themselves are slaves to sin. These are the ones that can adequately be described by the statement, "**having a form of godliness but denying its power.**" 2 Timothy 3 verse 5. That is to say, they do not believe in the power of God to bring change, yet they present themselves as godly and seek to accommodate sin even to justify it before God, relying on the shifting sand of their own understanding. [2 Peter 3 verse 16.]

The Lord said, "**For whoever may be ashamed of Me and My words in this adulterous and sinful generation,** the Son of Man also will be ashamed of him when He shall come in the glory of His Father, with the holy angels." Mark 8 verse 38. Here, the Lord is exposing those that side with the mindset of the world seeking to escape the persecution that comes from the world. Paul said, "**As many as desire to have a fair appearance in the flesh,** these compel you to be circumcised, **only that they might not be persecuted for the cross of Christ.**" Galatians 6 verse 12. And the same principle can be applied to those that seek to adopt the ways of the world, in order for them to ingratiate themselves to the world. So, the policies they adopt is in fact a declaration of being ashamed of the word of God. That is to say, they prove themselves to be an enemy to the Cross of Christ. [Philippians 3 verse 18.]

The devil works hard to make the issue of same sex attraction acceptable to the world, to be part of nature, and part of the identity of a person, so that by any means he may hinder anyone who seeks to repent and turn to God. And churches who affirm this by blessing such union do a great disservice to

people who struggle with this issue. These are comparable to the ten spies, leaders of the people who stand outside the gates of heaven, and usher people away into destruction. What we do not seek to be set free through the knowledge of the truth, God is not able to help us. Same sex attraction is the effect of sin that corrupts the natural desires men and women have to be united with one another. It is no different from, fornication, adultery, theft, or covetousness or any other sin that corrupts the affection of mankind be it toward God, or to one another.

Paul said, "Pursue peace with all, and **holiness, without which no one will see the Lord**, observing **lest any be failing of the grace of God**, lest any **root of bitterness springing up should trouble you** and by this, the **many might be defiled**, lest there be **any fornicator or profane person, as Esau**, who for one meal **sold his birthright**." Hebrews 12 verses 14 to 16. The great offence of Esau was that he despised the promise of inheritance, because he wanted to satisfy the hunger of his flesh, through which he was rejected. Genesis says nothing about Esau's acts of fornication, nor the words of his mouth, but the Holy Spirit through Paul wants us to associate his failures to the same condition that afflicts us, that is the words we speak, and the desires of our body. The point is, holiness is described against these two concepts, as Paul showed, in Titus 2 verse 11 to 14, and 1 Thessalonians 4 verses 4 to 7.

Now, when we see the Grace of God here, our immediate thought is, in regard to the Grace that is made available in Christ Jesus for the forgiveness of sins, but that is not what Paul is referring to. As we said above, there is Grace that came through the Man Jesus Christ, as it relates to the forgiveness of sins. And there is the Grace of God in respect to the Holy Spirit as it relates to righteousness. [Romans 5 verse 15.] And in this context, the Grace is in reference to the latter, hence in the previous verses Paul said, "And all discipline indeed for those being present, does not seem to be of joy, but of grief; but afterward it **yields the peaceable fruit of righteousness to those having been trained by it**." Holiness is the product of the Spirit of God working in us through Grace in Righteousness. [Romans 6 verses 19 & 22.] So, the main point is that a person can fall short of the Grace of God, when they fail to appropriate the help that is provided by the Holy Spirit to put to death the deeds of the body. And the progressive church absolutely fails in regards to this, because they seek to accommodate sin by denying the power of God to deliver. So, they encourage people to live in defeat, to the dictates and satisfaction of the flesh, through which they bring many to destruction.

So, in order to counter this Progressive ideology, we have to be like Caleb and Joshua, and preach the power of God to do wonders. That is, the Spirit Himself will do the work, He will set free and He will bring fulfilment. No one is asking anyone to suffer, or to miss out on anything. If God wants you to be celibate, he Himself will give you the grace for it, as He has done for Paul, for which you cannot boast of yourself. Paul said, "I wish all men to be even like myself. **But each has his own gift from God; for one has this, but one that**." 1 Corinthians 7 verse 7. If not, he will prepare a person for you to share your life with, after He has healed your desires. And this is not something you do by yourself, it is by His Spirit you put the deeds of the body to death. And His Spirit works by grace, through faith in the knowledge of the truth, not by you struggling in the flesh.

Now, if one founded on the Rock is a Good Tree, then one founded on the Sand must be a bad tree. And a bad tree will produce fruit according to its own nature that is of sinful flesh. [Galatians 5 verses 19 to 21.] Therefore, Sand is a representation of a life that is unchanged, unrepentant from the manner of sinful life they have walked before. [2 Corinthians 12 verse 21.] This is most likely because of false teachers who have bound an earnest believer into the bondage of works, or blindsided them into the life of immorality. Nevertheless, the advice of the Lord does not change, it is incumbent on us to dig

deep and to seek out truth, and recognise the deceit these false leaders are propagating, through the evidence of the fruits of their lives. [Hebrews 13 verse 7.]

The main point is, the traditional Churches have not quite grasped the sanctification of the Soul by the blood of Jesus Christ, so they live under a perpetual state of sin. They seek to subdue their body by their own might and fail. While the progressive, have somewhat grasped the sanctification of the Soul by the blood of Jesus in the forgiveness of sins, but they have not understood their deliverance from the body of sin. As a result they seek to make allowance for the body, according to their own fleshly understanding, and fail. And because both groups have not got the foundation right in the knowledge of truth, there is no Spirit to help. A person who is still in the flesh is in disobedience for which reason they will contradict the purposes of God. As Paul says, "**The mind of the flesh is hostility toward God**; for it is not subject to the Law of God, for not even can it be." Romans 8 verse 7. So, when the storms of life come, be it by persecution through a national political ideology, or that of mere temptation that is common to man, they are all overcome. Because they are not founded in the truth, there is no power of the Spirit to see them through. They have settled to a form of religious ritual that is according to the flesh, which is without truth and it is without power, as a consequence the enemy will overcome them, because they are still in his domain. The deeds of the flesh can only be put to death by the Spirit of God, and for that to be effective we must first be established in the truth of the foundation of the faith. [Romans 8 verse 13, Galatians 5 verse 16.]

The basic point is the Spirit of God directs the way we worship and live for Him. As Paul said, "**As many as are led by the Spirit of God these are sons of God.**" Romans 8 verse 14. Meaning, the Spirit of God will never lead you to worship Mary, or angels, or saints, or any type of idol. The Spirit of God will never tell you it is OK to live in adultery, fornication, or same sex relationships. [1 John 3 verses 8 to 9.] All these are warning signs that the Spirit has not been given a prominent place in us. The Spirit of God will surpass the Law, but He will never disregard it. [Romans 3 verse 31.] These signs ought to be a red flag to anyone, but we neglect it to our own detriment. Because we find solace in being part of a group, part of a denomination with an illustrious history, and we have turned a blind eye to every indiscretion, to the evidence of the fruit of their own works, through which we relegate our eternal soul to those that are blind. We do this for convenience's sake, why should we dig deep to find out, why should we give a portion of our day to read the word and prayer, when we can pay someone else to do that. Hosea says, "**My people are destroyed for lack of knowledge.**" Hosea 4 verse 6. And Isaiah also says, "**For the leaders of this people cause them to err, and those who are led by them are Destroyed.**" Isaiah 9 verse 16. The point is, if you cannot break yourself from the confines of your denomination in order to stand by His Word and Spirit, if your comfort is in the denomination you belong to, then you have built your house upon a sand.

So, in the Parable of the House and its Foundation, the Lord is conveying to us the importance of being born of the Seed of the truth of the Word, being founded upon the Rock that is Christ, and Him alone. So the Lord is asking us, are you founded on Me? Have you placed all your trust in Me? On the surface, when calling on the name of the Lord, Christians in general are indistinguishable from one another, but the truth we hold in respect to the foundational truth is expressed in the practice of our faith, through which we reveal the nature of our being. We make a grave error when we see works as qualification by which we enter heaven. Please note, good works are a natural response of the disposition of the Spirit of Christ in us, that compels us to love, to give, to teach, to exhort, whatever it may be it overflows from within us, and none would qualify themselves on it, it is freely received and given. It must be encouraged and cared for that it may flourish and bear fruit. But our hearts have to first be established upon the Grace of the Lord Jesus Christ, in the total forgiveness of sins, which is

the unequivocal condition by which the Spirit of God makes His dwelling in us, without which our faith means nothing. As Paul said, “**Anyone who does not have the Spirit of Christ is not of Him.**” Romans 8 verse 9. A spiritual house is built upon the foundation of the truth that the flesh is dead and buried to sin.

Here there is something we need to bear in mind in respect to this parable, these theological errors that seem to go against the foundational truth of the faith, are not a mere coincidence, but the work of an architect that has sought to systematically dismantle the truth of the gospel, in respect to the blood, in respect to the body, and in respect to the confession of our mouth, so that by any means he may ensnare many, and hold them captivated through a form of religion, that benefits nothing. The simple fact is when we turn ourselves away from the simplicity of the truth, by default we are given over to fables. It is either light or darkness, it is either the truth of God, or the lie of the devil, there is nothing else in between. [2 Timothy 4 verse 4, 2 Thessalonians 2 verse 11.] So our hope and prayer is that God will give repentance to the knowledge of the truth, that they make come to their senses, and escape the snare of the devil. We end this part with this, even if you understood nothing, in all foolishness in the simplicity of faith you ought to do as He says. He said, “If you believe you must be baptised,” then you ought to do it, for nothing else than because He said it. He said, “drink the cup for the forgiveness of your sins,” then you ought to do it, for nothing else than because He said it. And if those who claim to be His ministers stand in the way of these simple and plain truths, you have your answer, what you do next is up to you. Why should your denomination be your grave?

The Parable of Ten Virgins.

Now, we have come to the part that has to do with the concept of “**the Spirit,**” that is the Life of the Lord Jesus Christ, which ought to bring forth fruit according to His own nature of righteousness. As Paul said, “You also have been **put to death to the Law through the body of Christ**, for you to belong to another, **to the One having been raised out from the dead, so that we should bear fruit to God.**” Romans 7 verse 4. And it is this expectation of fruit which is according to the New Nature that is addressed in the Parable of the Ten Virgins, which the Lord told at the end of His ministry. And this parable relates to the second portion of the Parable of the Sower, in respect to those sown among thorns and thistles, which ought to give us insight to the hindrances to bearing forth fruit to God.

Matthew writes, “Then the kingdom of the heavens **will be likened to ten virgins, who, having taken their lamps, went forth to meet the bridegroom.** And five of them were foolish, and five wise. **For the foolish, having taken their lamps, took no oil with them; but the wise took oil in vessels with their lamps.** And the bridegroom tarrying, **they all became drowsy and were sleeping.** And at the middle of the night, **there was a cry: ‘Behold, the bridegroom! Go forth to meet him!’** Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘**Give us of your oil, for our lamps are going out.**’ And the wise answered, saying, ‘No, lest it might not suffice for us and you. Go rather to those selling, and buy for yourselves.’ And while they are going away to buy, **the bridegroom came, and those ready went in with him to the Wedding Feast. And the door was shut.** And afterward, the other virgins come also, saying, ‘Lord, Lord, open to us!’ And answering he said, ‘**Truly I say to you, I do not know you.**’ Therefore watch, **for you do not know the day, nor the hour.**” Matthew 25 verses 1 to 13.

Now, the first important point we need to establish is that, we have to be assured this parable is applying to the Church, otherwise, we will miss the warning contained in this parable, and it becomes ineffective. And the main point that proves this parable is aimed at the Church, is the fact that the

Bridegroom came to gather the elect to the Wedding Feast. That is to say, the marriage supper of the Lamb that is held in heaven, as John writes, **“The marriage of the Lamb has come, and His bride has made herself ready.** And it was given to her that she should be clothed in bright, pure, fine linen.” **For the fine linen is [the righteous acts of the saints.]”** Revelation 19 verses 7 to 8. So, when the announcement was made, **‘Behold, the bridegroom! Go forth to meet him!’** it is in reference to the shout of the Archangel, which Paul described in 1 Thessalonians 4 verse 16. The next point has to do with the term, **“watch, for you do not know the day, nor the hour,”** which is a statement that is used in reference to the day of rapture. As the Lord said, **“And concerning that day or hour no one knows,** not even the angels in heaven, nor the Son, **but only the Father. Take heed; watch; for you do not know when the time is.”** Mark 13 verse 32 to 33. Therefore, we can be assured the Parable of the Ten Virgins is referring to the Church. Then it is very important for us to know, why some are taken from the Church, and some are left?

Now, in contrast to the ground that is by the wayside, and the rocky ground described in the first portion of the Parable of the Sower, the grounds that are applicable to the Parable of the Ten Virgins are the ones described in the latter portion, as those that have established themselves in the truth of Scripture. And this concept is portrayed in the fact that both the foolish and the wise virgins held fast to the Lamp, which is a reference to the Word of God. As the writer of Psalms says, **“Your word is a lamp to my feet and a light to my path.”** Psalm 119 verse 105. This is to say, the Wise and the Foolish virgins have a sound understanding of the Gospel of the Lord Jesus Christ, as to set their foundation firmly upon the Rock. And this is also evident in the fact both the foolish and wise are described as virgins, meaning they are without fault, as Paul said, **“For I have betrothed you to one husband, to present a pure virgin to Christ.”** 2 Corinthians 11 verse 2. The next common feature we need to explore is the fact both the wise and foolish were asleep, and this is to signify the Parable of the Ten Virgins is not about the work we do for the Kingdom. Sleeping is a term that is used in respect to the work of the kingdom, which we can infer from the parable of the wheat and tares, when the Lord said, **“while men slept,”** and again, **“night is coming when no one will be able to work,”** both of which was in reference to being engaged in the work of the kingdom. [Matthew 13 verse 25, & John 9 verse 4.]

Now, the distinguishing feature between the Wise and the Foolish virgins was the Oil which the wise carried in their vessels. That is to say, the wise were filled with His Holy Spirit in their body, which is in respect to the Nature of God, through whom we know Him, and are known by Him. The point is, the wise from the beginning of their journey made a point to walk with the Spirit of God, so He says, **“the wise took oil in their vessels, with their lamps.”** Now, here it must be pointed out that, anyone who believes the truth of the Gospel of the Lord Jesus Christ, that redeemed us from sin once and for all has the Holy Spirit. So, the difference between the Wise and the Foolish Virgins is in respect to the pursuit of life by the Spirit of God through the knowledge of Him. So, even though both the foolish and the wise walked together in the truth of the Lamp, one was rejoicing in the forgiveness of sins, while the other made the practice of the pursuit of righteousness by the Spirit of God the primary aspect of their Christian walk. As Paul said, **“Therefore, having left the beginning teaching of the Christ, we should go on to maturity.”** Hebrews 6 verse 1. The result of which was that only the latter inherited the kingdom of God, while the former were left outside. We have to understand, there is a difference between being saved from the kingdom of darkness by the Blood of the Lord Jesus Christ, and the inheritance of the kingdom of God which is by the Spirit of God.

So, in the Parable of the Ten Virgins which is in relation to the second portion of the Parable of the Sower, the point of focus is no longer the Foundation, but the House itself. As Paul said, **“Now if**

anyone builds upon the foundation using gold, silver, precious stones, wood, hay, or straw, the work of each will become manifest, **for the day will disclose it, because it is revealed in fire**, and the fire itself will prove the work of each, what sort it is. **If the work of anyone that he built up will remain, he will receive a reward. If the work of anyone will be burned up, he will suffer loss; but he himself will be saved, but so as through fire.** Do you not know that you yourselves are God's temple, and the Spirit of God dwells in you? **If anyone [defiles] God's temple, God will destroy him; for God's temple is holy, which you are.**" 1 Corinthians 3 verses 12 to 17. The point Paul was trying to make was that, the house represents the manner we live life in the body that exhibits the nature of Jesus Christ, having been set free from the kingdom of darkness. That is, the main objective of God in saving us from the state of being in the flesh that was bound to sin, was that we may resemble His Son. Paul writes, "Those whom He fore-knew, **He also predestined to be conformed to the image of His Son**, for Him to be firstborn among many brothers." Romans 8 verse 29. And again, "**We all may attain to the unity of the faith** and of the knowledge of the Son of God, **unto a complete man, to the measure of the stature of the fullness of Christ.**" Ephesians 4 verse 13.

And the process by which this is to be accomplished is described by Paul as, "**You are to have put off, concerning the former way of life, the old man**, which is being corrupted according to its desires of deceit, and to be **renewed in the spirit of your mind, and to have put on the new man, having been created according to God in righteousness and holiness of truth.**" Ephesians 4 verses 22 to 24. And again, "**Having put off the old man with his practices**, and having put on the new, **the one being renewed in knowledge according to the image of the one having created him.**" Colossians 3 verse 9 to 10. That is to say, the foundation that is set in the death and burial of the Lord Jesus Christ, must be raised above ground in the manifestation of the life of the Lord Jesus Christ, which is through the knowledge of Him. [2 Corinthians 4 verses 10 to 11.]

So, the question now becomes, how is this life to be illustrated in our mortal body, be it by our own strength or that of the Spirit of God? And the answer to this question is illustrated in the material by which the house is built, which is divided into two categories, one is of incorruptible materials, such as gold, silver, and precious stones. This represents the work that is done by the Spirit of God through the provision of His Grace, in the knowledge of the truth which bears fruit, 30, 60, or 100 fold. As a result this will stand the test of fire, which is of proven faith. [1 Peter 1 verse 7.] The other is of corruptible materials, such as wood, hay, and straw, which represents our own efforts in the flesh, and none of these will pass the test of the fire of faith. The basic rule being, "**All flesh may not boast before God.**" 1 Corinthians 1 verse 29. The point is, the house has to do with what we have allowed our body to be used for, for which reason at the end of his statement, Paul said, "**If anyone [defiles] God's temple, God will destroy him; for God's temple is holy, which you are.**" So, the central point of Paul's statement has to do with the means by which we are to present our vessels to God in sanctification and honour. [Romans 12 verses 1 to 2.]

In which respect Paul said, "But if Christ is in you, **the body is indeed dead on account of sin, but the Spirit is life on account of righteousness.**" And then he follows this with, "the One having raised up Christ Jesus out from the dead **also will give life to your mortal bodies, on account of His Spirit dwelling in you.**" Romans 8 verses 10 to 11. Please note the process, our spirit is first given life in righteousness when Christ comes to dwell in us by His Holy Spirit. Then, by the same Spirit of God who has come to dwell in us, He now gives life to our body that was dead in sin, which Paul describes saying, "**If by the Spirit you put to death the deeds of the body, you will live.** For as many as are **led by the Spirit of God**, these are sons of God." Romans 8 verses 13 to 14. Paul is saying, the fruit of righteousness that is by the Spirit of God, that is to say the Oil in the Vessel, is the fruit of

Sanctification. Which he affirms in another place saying, “Now I say, **walk by the Spirit, and you should not gratify the desires of the flesh.**” Galatians 5 verses 16. So, the point becomes, either we build our house by the Spirit of God, and live, or we seek to do so by the strength of our own might and suffer loss.

As such, there are two main components that work together that explain the condition of the Five Foolish Virgins. The first and most important one is that, the Foolish virgins have put the goal post at the forgiveness of sins, as a result they have become neglectful of the pursuit of the new life by the Spirit of God in respect to righteousness, which has to do with being sanctified by the Holy Spirit through faith. That is to say, many Christians have the word, and they know of the forgiveness of sins, but this is where they stop, and have not given heed to the pursuit of a life of righteousness by faith. These are the ones illustrated in Luke 14 in the Parable of the Banquet, as well as the Seed sown among the thorns and thistles, in the parable of the sower. All of whom were busy in the pursuit of the things of the world, the cares of this life, the deceitfulness of riches taking precedence, the result of which was that the word was made without effect. So, on the account of their own neglectfulness, in failing to be actively engaged in word, prayer, and the worship of God, they fail to bring forth fruit. The consequence of which was that they missed out on the Marriage Supper of the Lamb, like the five foolish virgins,

The Second has to do with the process by which the house is to be built, in that, they understand the Grace of the Lord Jesus Christ when it comes to the forgiveness of sins, but when it comes to a life lived in the body, they have resorted to their own strength in the flesh, to the neglect of the Grace of the Holy Spirit. We have to understand, there is Grace when it comes to deliverance from the kingdom of darkness through the forgiveness of sins, that is Redemption. And again, there is Grace when it comes to the work of the Spirit in righteousness to sanctify our walk, and that is Sanctification. But if you do not understand the latter, and seek to build your house by your own might in the flesh, then you have failed the same way as the Rocky Ground. The fruit of the work of the flesh is no fruit at all, for which reason it is burned. In fact, we can even say, God hates the works of the flesh, because it is of self-righteousness. For which reason, Paul asked, “Are you so foolish? **Having begun in the Spirit, are you now being perfected in the flesh?**” Galatians 3 verse 3. That is to say, having set the foundation by faith in the Grace of the Lord Jesus Christ, are we now seeking to build the house by the strength of our might? And anyone who seeks to operate by the flesh brings himself under law. As Paul says, “**But if you are led by the Spirit, you are not under the Law.**” Galatians 5 verses 18. Then we can apply the inverse and say, when you operate in the flesh you are under the law, and anything that is done in the flesh, will produce pride and conceit. So, Paul speaking in contrast to the flesh, said, “**If we live by the Spirit, we should also walk by the Spirit. We should not become boastful, provoking one another, envying one another.**” Galatians 5 verses 25 to 26. That is to say, if the work is done by the Spirit of God then, we have absolutely nothing to be boastful about in ourselves, nor do we have cause to envy another.

So, the main underlining problem that affected all that failed in the parable of the Sower, is failure to know the purpose, and the means of the pursuit. The one sown in the rocky ground neglected the Word in purpose and pursuit, and was rejected. Please note, it was not that they did not know the Lord, but what they knew of Him, and how they applied the truth which became the problem. Likewise, the one sown among the thorns and thistles, neglected the Spirit of God in purpose and pursuit, and was left behind. So, we may know of the Holy Spirit, but if we do not know the purpose for which He has come, and the work He intends to do in us as we are led by Him, then we have a similar problem. There are two parts to the fullness of salvation, the first has to do with sanctification

by the Blood of the Lord Jesus Christ in respect to sin. The second has to do with sanctification by the Spirit of God in respect to righteousness. So, Paul says, “Therefore much more, **having been justified now by His blood, we will be saved by Him from wrath!** For if, being enemies, we were **reconciled to God through the death of His Son**, much more, **having been reconciled, shall we be saved in His life!**” Romans 5 verse 9 to 10. The issue that is illustrated in the Parable of the Ten Virgins has to do with the latter part of these verses. That is we do not give equal place to sanctification as we do to redemption.

As such, the point of concern in modern Christianity is that, we speak of the inheritance of the Kingdom of God to be a forgone conclusion, through which many are deceived to settle for the forgiveness of sins, and fail to see the importance of the pursuit of righteousness for Sanctification by the Spirit of God. The consequence of which is that many will be left behind. To the world, the primary message is, “**Christ Crucified,**” for which purpose the ministry that is aimed at the world is called, the Ministry of Reconciliation, as Paul says, “**God was in Christ reconciling the world to Himself, not reckoning their trespasses to them,** and having put into us the word of reconciliation.” 2 Corinthians 5 verse 19. And again, “**For if, being enemies, we were reconciled to God through the death of His Son.**” Romans 5 verse 10. Please note, reconciliation is in respect to the world, while we were still enemies of God. However, to the Body of Christ who are already reconciled to God, it is the pursuit of the things of the Spirit, which is by Grace in Righteousness, for which reason the primary message is, “**as many as are led by the Spirit of God, these are sons of God.**” Romans 8 verse 14.

Now, here is a statement that will shock many Christians. The New Covenant is not about the forgiveness of sins, but the Ministry of Righteousness which is by the Spirit of God. [2 Corinthians 3 verses 8 to 9.] Please do not misunderstand this, the foundation is set on the Ministry of Reconciliation, that is the death of the Son of God. However, the house is built upon the Ministry of Righteousness, and this has to do with the Life of the Lord Jesus Christ, that is the Holy Spirit. As such the primary goal of the New Covenant is not about the forgiveness of sins, which is already established in Christ, but the process by which the life of the Lord Jesus Christ is meant to be manifested in our mortal bodies, as we grow in His likeness through the knowledge of Him. Consider, when God delivered Israel from the bondage of slavery, He established His Covenant of the Law at Mount Sinai by the blood of calves and goats, so that Israel may walk according to the precepts of the Law in order for them to inherit the Promised Land. [Jeremiah 11 verses 4 to 5.] The basis of which was that, “**The man having done these things will live by them.**” Leviticus 18 verse 15. Likewise, the Ministry of the Spirit of God was established by a greater sacrifice, that is the blood of the Lord Jesus Christ, for the purpose of inheriting the Kingdom of God. As Paul says, “**He is the mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those having been called might receive the promise of the eternal inheritance.**” Hebrews 9 verse 14. That is to say, the Blood of the Lord Jesus Christ is the means by which the precepts of the New Covenant are established, that is to say, the Blood points us to the Spirit of God. [Mark 14:20, Luke 22:20.] So just as the Law was meant to direct the way Israel ought to live according to the flesh, now the “Helper” has also come to guide the manner we are to live according to the spirit in the worship of God. And this is the primary concept that distinguishes the wise virgins from the foolish. In that, the majority of the Body of Christ know the means by which the New Covenant was established, that is the Blood of the Lord Jesus Christ. However, we are sadly lacking when it comes to the central promise of the New Covenant, which has to do with the work of the Spirit of God, that is the Oil.

As such, the New Covenant, which is of the Ministry of Righteousness can be defined by this simple statement, “**And we all having been unveiled in face, beholding as in a mirror the glory of the Lord, are being transformed into the same image, from glory to glory, even as from the Lord, the Spirit.**” 2 Corinthians 3 verse 18. Basically meaning, the Holy Spirit works to transform us into the image of the Lord Jesus Christ we have come to know in His Word. Remember, the main objective of God in saving us from sin was that we may grow according to the image of His Son. And Paul describing the working of the Holy Spirit to this one objective, and says, “**For the grace of God has appeared, bringing salvation to all men, instructing us that, having denied ungodliness and worldly passions, we should live discreetly and righteously and piously in the present age, awaiting the blessed hope and the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all lawlessness and might purify to Himself a people specially chosen, zealous of good works.**” Titus 2 verses 11 to 14. Here, Paul describes three main components to the salvation of God. First, He redeemed us from Lawlessness, second, He purified us to Himself, third, He prepared us for good works. Now, the third part has to do with the work for the Kingdom which we will address in the next section. However, the point of our discussion has to do with the Spirit of God teaching us to deny ungodliness that we may live in the present age, discreetly, righteously, and piously. The point is, Paul describes the Salvation of God, making a clear distinction between the work of Christ in justifying us from Sin through His Blood, to that of the work of the Holy Spirit in sanctifying us according to His own Nature.

However, the issue we have is that we do not make a distinction between sanctification that has to do with the Blood, to that of the Spirit. Consider, why does God repeatedly say, He sanctified us by His Spirit, if the Blood has already sanctified us once and for all, what purpose does the Holy Spirit serve? And there are many verses that proclaim to us this truth, such as, 1 Corinthians 6 verse 11, 2 Thessalonians 2 verses 13 to 14, Titus 3 verses 5 to 7, 1 Peter 1 verse 2 and many more. We can even say, the overwhelming central message of the New Covenant is expressed as the work of the Spirit, be it directly or indirectly. We have to understand, the Blood sanctifies us from the world in the forgiveness of sins. However, the Spirit according to His own Nature, that we may be partakers of His Holiness, that is the Life of the Lord Jesus Christ may be manifested in our mortal body, which is the fruit of righteousness. [1 Peter 1 verses 13 to 16.] The error we make is that, we make salvation to be a product of the Cross alone, without giving due regard to the purpose the Holy Spirit was given. And if we do not understand the reason the Holy Spirit is given, as for us to walk in Him bearing His fruit of Sanctification, then our condition is not any different from those that did not understand the Word in respect to redemption and withered away.

Paul said, “Pursue peace with all, and **holiness, without which no one will see the Lord**, observing lest **any be failing of the Grace of God.**” Hebrews 12 verse 14. Now, if we know the fruit of righteousness is sanctification, as Paul said, “For just as you yielded your members in bondage to impurity and to lawlessness unto lawlessness, so now **yield your members in bondage to righteousness unto sanctification.**” Romans 6 verse 19. And again he says, “But now, **having been set free from sin, and having become slaves to God**, you have **your fruit unto sanctification, and the end is eternal life.**” Romans 6 verse 22. Then it stands to reason, we can read Hebrews 12 verse 14 as, “**without the fruit of righteousness no one will see the Lord,**” since, the fruit of righteousness is sanctification, that is holiness. And he reveals how this fruit is meant to be achieved by the working of the Spirit of God and says, “**Observing lest any be failing of the Grace of God.**” The main point we need to realise is that, the fruit of holiness which is by the working of the Holy Spirit is imperative to the inheritance of the Kingdom of God. That is, God expects us to submit our body to Him in order to bear the fruit of righteousness.

So, it is essential for us to know the central promise of the New Covenant, which is the Ministry of the Spirit in Righteousness for the purpose of the fruit of Sanctification. As such the substance of what we believe, and the outworking of the truth we have received, all of which will have consequences. Paul, when he admonished the believers, did not once argue with them in respect to the validity of them being delivered from the kingdom of darkness in the forgiveness of sins, not even once. However, he vehemently warned against their expectation to inherit the kingdom of God, based on their conduct in their flesh. As he said, **“I forewarn you, even as I warned before, that those doing such things will not inherit God’s kingdom.”** Galatians 5 verse 21. As well as in, 1 Corinthians 6 verses 9 to 10, 2 Corinthians 13 verses 1 to 5, Ephesians 5 verses 5 to 7, 2 Thessalonians 4 verses 3 to 8, and many more.

And it is in regard to this central issue Paul encouraged Timothy saying, **“But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, endurance, and gentleness. Fight the good fight of the faith. Lay hold of the eternal life to which you were called, and also did confess the good confession before many witnesses. I charge you before God, the One giving life to all things, and Christ Jesus, the One having testified the good confession before Pontius Pilate, for you to keep the commandment, without stain, above reproach, until the appearing of our Lord Jesus Christ.”** 1 Timothy 6 verses 11 to 14. The one commandment Paul saw fit to stress to Timothy, was to be diligent in the pursuit of the things of the Spirit, which he charged him in the presence of God and Christ, which he also saw fit to remind him in his second letter. [2 Timothy 2 verse 22.]

And Paul specifies two main components in respect to the pursuit of a life of righteousness, which requires us to be actively engaged. In his letter to the Ephesians he said, **“Do not be foolish, but understand what is the Lord’s will, and not to be drunk with wine in which is debauchery. Instead be filled with the Spirit, speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to the God and Father.”** Ephesians 5 verses 17 to 20. It is important to note here, Paul gives being filled with the Spirit in contrast to being drunk with wine, which dulls our senses resulting in all manner of sinful actions. The main point of which is that, we are able to hold our body in honour when we are filled by the Spirit of God. And in his letter to Colossians he writes, **“Let the word of Christ dwell in you richly, teaching and admonishing each other in all wisdom, singing psalms, hymns, and spiritual songs with grace in your hearts to God. And all, whatever you might do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.”** Colossians 3 verses 16 to 17. The Ephesians and Colossians statements are more or less identical with one exception, in one he says, “be filled with the Spirit” that is the Oil, and the other he says, **“let the word of Christ dwell in you richly,”** that is the Lamp. That is, Paul equates being filled with the knowledge of God’s grace to be the same as being filled with the Holy Spirit.

And he explains how the Word works with the Spirit to sanctify us, and says, **“Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water by the word, so that He might present to Himself the church in glory, not having spot or wrinkle or any of the such things, but that it would be holy and blameless.”** Ephesians 5 verses 26 to 27. After which he describes the same process from the perspective of the Holy Spirit and says, **“He saved us, not by works in righteousness that we did, but according to His mercy, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior, so that, having been justified by that grace, we should become heirs according to the hope of eternal life.”** Titus 3 verses 5 to 7. The point is, the washing

of the water of word is defined as an act which the Holy Spirit Himself accomplishes. And the inseparable working of the Spirit of God which is by the Word is expressed in the statement, “**Now I commit you to God and to the word of His grace, being able to build you up and to give you an inheritance among all those having been sanctified.**” Acts 20 verse 32. That is to say, the New Covenant is all about appropriating the Grace that has come to us in the Holy Spirit, for the purpose of inheritance. Meaning, there is an abundance of Help that is provided by the Spirit of God to the one who is submitted to the Word of His Grace, in order to live a life free from all manner of idolatrous practices, and immorality. [1 Corinthians 10 verse 13, Hebrews 2 verse 18, & Hebrews 4 verse 16.] As Proverbs says, “**God opposes the proud, but gives grace to the humble.**” Proverbs 3 verse 34.

The important point which we need to realise is that, the indispensable part the Scriptures play in the process of our Sanctification. The Spirit works by grace through faith in the knowledge of the truth. For which reason Paul says, “**Every Scripture is God-breathed and profitable for instruction, for conviction, for correction, and for training in righteousness, so that the man of God may be complete, having been fully equipped toward every good work.**” 2 Timothy 3 verses 16 to 17. So, we are expected to partner with the Spirit of God in order to bring forth the fruit of Sanctification, as John says, “**Everyone having this hope in Him purifies himself, just as He is pure.**” 1 John 3 verse 3. That is, the Spirit of God, will give us the desire for His word, the desire to pray, and the desire to give, but He will never force us. So, we either respond to the prompting of His Spirit to the fulfilment of His purpose, or we quench Him in the pursuit of the things of the world, to our own detriment. The Lord said, “**The kingdom of God is thus, as a man should cast the seed upon the earth, and should sleep and rise night and day, and the seed should sprout and grow—he not knows how. Of itself, the earth brings forth fruit—first a plant, then an ear, then full grain in the ear.**” Mark 4 verses 26 to 28. So, it is expected of us to sow the seed of the knowledge of Him in our hearts, that we may grow to resemble Him. As Peter said, “**Like newborn babies, crave pure reasonable milk, so that by it you may grow up in respect to salvation.**” 1 Peter 2 verse 2. Consider, the rain can fall in the richest fertile soil, but if there is no seed sown, the earth will produce no fruit. So, the Lord says to us, “**abide in Me and My words abide in you,**” John 15 verse 7. We reap what we sow, and if we sow the things of the Spirit sparingly, then we will also reap sparingly, and if we have abundantly encompassed ourselves in the things of the world to the detriment of the things of the Spirit, then from the world we will reap destruction. [2 Corinthians 9 verse 6, & Galatians 6 verses 7 to 8.]

The last point we will address in respect to the Parable of the ten Virgins is that, the importance of being diligently engaged in prayer. The Lord said, “**And take heed to yourselves, lest your hearts ever be burdened with dissipation and drunkenness and the cares of life—and that day would come upon you suddenly as a snare.**” Then the Lord says, “**Watch also at every season, praying that you may have strength to escape all these things that are about to come to pass and to stand before the Son of Man.**” Luke 21 verses 34 & 36. The one thing the Lord saw fit to warn the church as the day draws to a close, is the importance of an active life of prayer. The effect of which, He described in the Gospel of Matthew, saying, “**Watch and pray, that you do not enter into temptation. For the spirit is willing, but the flesh weak.**” Matthew 26 verse 41. The Lord is making the point that, it is through prayer that we draw strength from God, so that the things of the world will not have mastery over us. And Jude also encourages us saying, “**But you, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.**” Jude 1 verses 20 to 21. The Spirit of God, works by Grace through Faith in the knowledge of Truth, that we may bear the fruit of Sanctification. However, if we lack the diligent application of the truth of the word of God in His grace, and fail in our responsibility

to be active in the engagement of prayer and worship, then we render the Spirit to be without effect in our lives. That is to say, we are the foolish ones and we did not even know it.

The Importance of Profiting the Kingdom.

Finally, we come to the part that has to do with the work we do for the Kingdom, which is based on the Gifts of God. This is the third concept that is mentioned in the salvation of God, in Titus 2 verses 11 to 14, and also in Ephesians 4 verses 12 to 17. In respect to which Paul wrote, “Now in a great house, **there are not only golden and silver vessels, but also wooden and earthen**; and some indeed unto honor, but some unto dishonor. Therefore **if anyone shall have cleansed himself from these**, he will be a vessel for honor, **having been sanctified, useful to the Master, having been prepared for every good work.**” 2 Timothy 2 verses 20 to 21.

Now, the central theme of the New Covenant, from Redemption, Sanctification to the good works we do for the Kingdom, are all based on the Grace of God. The basic essence of which is that, God is the instigator of all things, that is God will never ask us to do anything for which He Himself has not first equipped us. Paul wrote, “**For by grace you are saved through faith**, and this not of yourselves; **it is the gift of God, not as a result of works, so that no one may boast.**” Ephesians 2 verses 8 to 9. As such, everything we do under the Covenant of Grace is also based on this principle. The New Covenant is called “the Ministry of the Spirit,” and on the day this ministry was established in Acts 2, the Holy Spirit came to mankind bearing many gifts. That is to say, the work which the Holy Spirit is presently doing in the world is based on the gifts He gives to mankind. As Paul said, “Now **there are varieties of gifts, but the same Spirit**; and there are **varieties of services, but the same Lord**; and there are **varieties of workings, but the same God** is working all things in everyone. Now **to each is given the manifestation of the Spirit**, for the common profiting.” Then he says, “Now one and **the same the Spirit works all these things**, apportioning individually to each **as He wills.**” 1 Corinthians 12 verses 4 to 7, & 11.

Now, as with the Rock and with the Oil, there are also some who reject the grace of God when it comes to the good works we do for the Kingdom. As such, they assert the gifts of the Spirit have ceased. However, they fail to realise, if the Spiritual gifts have ceased, so has the ministry of the Spirit. And the main principle that stands in opposition to such belief is the statement, “**For the gifts and the calling of God are irrevocable.**” Romans 11 verse 29. Meaning, the gifts which the Holy Spirit brought with Him to build His Church, are not something to be taken back. And we do not get to dictate which gifts are working and which are not, only God does. The Christian faith can simply be defined as the demonstration of the Power of God. [1 Corinthians 2 verse 4 to 5.] So Paul admonishes us, saying, “**Earnestly pursue love, and earnestly desire spiritual gifts.**” 1 Corinthians 14 verse 1. If the gifts of the Spirit have ended, then that statement is empty and without purpose.

Everything we do in the New Covenant is by Grace according to His Gift through faith. For which the **Parable of the Talents** in Matthew 25 verses 14 to 31 is an example of. In this parable, when the Master of the House leaves on a journey He first entrusted every member of the household with talents. In respect to which, Paul writes, “Now **to each one of us grace has been given according to the measure of the gift of Christ**. Therefore it says: “Having ascended on high, He led captive captivity, **and gave gifts to men.**” Then he says, “**And He gave some indeed to be apostles**, and some **prophets**, and some **evangelists**, and some **shepherds** and **teachers**, toward the **perfecting of the saints for the work of ministry**, for the **building up of the body of Christ.**” Ephesians 4 verses 7 to 8, & 11 to 12. Here, it is important for us to distinguish between the gifts that are given to the

members of the Household, to that of those that are called to Steward the House. So, we have 5 main gifts, which are aimed at equipping the body through the process of sanctification, to the fulfilment of the good work each was created for. Which Paul elaborates as, growing up into all things into Christ through the knowledge of Him, so that each part may contribute to the edification of the body. [Ephesians 4 verses 13 to 17.] So every member of the body of Christ has something given to them, by which they are able to contribute to the building and edification of the body of Christ. And it is based on what He has given that the Lord seeks to make an account.

The Stewards of the House are the ones represented as having received either 5 or 2 talents. And these are responsible for the manner they administer their gifts to the body, and are accountable for the souls under their charge. Paul said, **“Take heed to yourselves and to all the flock, among which the Holy Spirit has set you overseers, to shepherd the church of God, which He purchased with [His] own blood.”** Acts 20 verse 28. [Hebrews 13 verse 17, 1 Peter 5 verses 2 to 4.] In respect to which the Lord says, **“Everyone to whom much has been given, much will be required; and from him to whom much has been committed, more will they ask of him.”** Luke 12 verse 48. And James also affirmed the weight of this responsibility saying, **“Not many of you should be teachers my brothers, knowing that we will receive greater judgement.”** James 3 verse 1. So when a person entrusted with such responsibility is drawn into the world, saying **‘My master delays to come,’ and should begin to beat the men-servants and the maid-servants, and to eat and to drink and to get drunk.**” Luke 12 verse 45. The Lord will hold such a person responsible and they will have to give an account for the Souls they have misled at the cost of their own, as the Lord said, **“He will cut him in two and will appoint him a place with the unbelievers.”** Matthew 24 verse 51. [Luke 12 verses 42 to 48.] The point is, this is a great responsibility, one whose value is measured by nothing else but by the blood of the Lord Jesus Christ. [1 Timothy 4 verses 14 to 16.]

Now, the Members of the Household can be described as the ones who received the one talent. Remember, the basis of which is that everyone has a gift given to them. [Romans 12 verse 6, 1 Corinthians 12 verse 7, 1 Peter 4 verse 10.] The late great teacher Derek Prince, used to teach saying, the one who thinks his gift is of no importance is the one who is in greater danger. That is to say, the one who thinks his gift is of no value to the body, for which reason he does not think to do anything with it, as a result becomes unprofitable. The consequence of which is that to be cast out in the outer darkness, because such a one has turned a blind eye to the needs of a dying world. [Matthew 25 verse 30.] So, he pointed out the solution is to invest into the Kingdom of God, as the Lord said, **“It behooved you to put My money to the bankers, and having come, I would have received My own with interest.”** Matthew 25 verse 27. And the Lord showed what it means to invest, whereby He takes whatever the one talented person had, and gives it to the one that profited much.

So, the idea is that the Members of the Household are expected to be engaged in the work, through the act of investing in those who are tasked with greater responsibility. And Paul showed two main ways, by which the majority of the body can take part in the work for the Kingdom of God. The first and foremost is participating in prayer, Paul said to the Corinthians, **“You also joining together for us by supplication, so that thanks may be given for us by many persons for the grace bestowed toward us through many.”** 2 Corinthians 1 verse 11. And as an active part of the Armour of God, he said, **“Through all prayer and supplication, praying in the Spirit in every season and unto this very thing, watching with all perseverance and supplication for all saints, and also for me, that in the opening of my mouth, divine utterance may be given to me to make known with boldness the mystery of the gospel.”** Ephesians 6 verses 18 to 19. So, the Members are to be encouraged to pray for the Stewards of the House, so that the Body of Christ may witness greater measures of the

wonders of God, and the Kingdom of God may advance growing in depth of revelations. Prayer is of great value to the Kingdom of God, it is the means by which the will of God is performed on earth. It is the strength of the Kingdom, both for personal edification and the growth of the body. For which reason it is incumbent on every one of us to be actively engaged in.

The second is through the act of giving, Paul said to the Philippians, "And you Philippians also know that in the beginning of the gospel, when I came out from Macedonia, **not one church had partnership with me with regard to the matter of giving and receiving**, except you alone." Philippians 4 verse 15. And to the Corinthians he said, "**And God is able to make all grace abound to you**, so that in every way, always, having all sufficiency, **you may abound in every good work.**" 2 Corinthians 9 verse 8. [2 Corinthians 9 verses 10 to 13.] So, through the act of giving in supporting the workers, the Members become fellow workers in the Truth. [3 John 1 verse 8.] Then, the Members of the Body can meaningfully contribute to the kingdom of God by praying for the leaders, and by tithing, and supporting the various ministries that go out into the world. The desire to pray, and the desire to give is from God, our responsibility is to act accordingly. [2 Corinthians 8 verses 10 to 12.] And Paul calls this the work that accompanies salvation, and says, "For **God is not unjust to forget your work and the love that you have shown toward His name, having ministered to the saints, and still ministering.**" Hebrews 6 verse 10. [1 Corinthians 15 verse 58.] So, members are to be encouraged to be fruitful in every good work, "**To do good, to be rich in good works**, to be generous in distributing, ready to share, **treasuring up for themselves a good foundation for the future, so that they may take hold of that which is indeed life.**" 1 Timothy 6 verse 18. [Titus 3 verse 14, Hebrews 13 verse 16.] Even more so, since we believe we are the last generation.

We end this study with this: in every stage of the salvation of God, from redemption, sanctification to the good works we do, the common means of failure is, our failure to apply our faith in the knowledge of the Truth as it relates to the Grace of God. Everything we do is compounded one upon the other, from how the foundation was laid, to the building of the House, resulting in being useful for the Master, all are interrelated. We are expected to grow and be established in Grace, as Peter said, "**Grow in grace and in knowledge of our Lord and Savior Jesus Christ.**" 2 Peter 2 verse 18. And we do that when we see God working in every aspect of His Salvation. We have to remember, God takes no pleasure in the strength of mankind, and this applies to every facet of our life. Grace is not just the forgiveness of sins, it is the means by which the Power of God is released, that enables us to walk in a manner that is well pleasing to Him. **To worship Him in Spirit and in Truth.**
