

# THE NATURE OF WAYSIDE

---

Peter Hay, prepared for communion word, 10 July 2020

Transcription of recording, slightly edited

---

## Introduction

In today's session we will begin our consideration of the parable of the sower and the seed. Our subject over the next few weeks, coming out of the last session where we discussed the gospel of sonship, is *to understand the nature of the kingdom of God*.

What does it mean to be born to *see the kingdom*? And then, what does it mean to be born of water and Spirit to *enter the kingdom*?

## What is the kingdom of God?

The first question that we need to consider is, 'What is the kingdom of God?'

Simply, the kingdom of God is the *provision and context* for the sons of men to be *born of God*, and to *participate*, by the Holy Spirit, *in the fellowship of Yahweh* as part of the body of Christ.

The actions of the Father, the Son and the Holy Spirit are all focused toward the sons and daughters of men being born of God, so that they can be part of Their fellowship and can participate in Their life together.

That is the kingdom of God.

## The mystery of the life and culture of the kingdom

A person is unable to *enter* the kingdom of God unless they are *born again* as a son of God.

During His ministry, Jesus used parables to teach the *mystery* of the kingdom of God.

This is an important point to begin with. Jesus Himself called it a 'mystery', the point being that it is not something that can be *understood*, nor indeed *obtained* or *entered*, simply through the use of our intellect.

This is a *spiritual reality* that is resulting in a substantial change in us, and a substantial implication for the way that we live together.

Jesus used parables to reveal the *life and culture* of the kingdom. Remember that the life and culture of the kingdom is the life and culture of *sonship*.

Importantly, Jesus said that a person would be unable to *understand* His parables – unable to understand all of His descriptions and detail

about the nature of the kingdom and what it means to participate – if they don't understand the parable of the sower and the seed.

## His mystery made known

We will read from the book of Mark to see the context in which Jesus was making this particular point.

'But when He was alone, those around Him, with the twelve, asked Him about this parable. He said to them, "To you it has been given to know *the mystery of the kingdom of God*".' Mar 4:10.

This is beautiful, isn't it? He has come, and is making this mystery *known* to us.

And He is saying that we need to have a *spiritual ear* and *spiritual sight* to comprehend this mystery.

'But to those who are outside, all things come in parables, so that seeing they may see and not perceive, and hearing they may hear and not understand, lest they should turn and their sins be forgiven them.' Mar 4:11-12.

He said to them, 'Do you not understand this parable?' Mar 4:13.

He came to them, saying, 'I am coming to make this known to you. And, to those who are on the outside, I speak in parables so that they won't hear and won't see, and their sins won't be forgiven.'

And then He said, 'Don't you *understand*?'

## Understanding - continuing to ask and seek and knock

The point that I want to really drive home today is the fact that, in relation to 'understanding', *the accountability is with us*.

And this connects with what we said last week about the *need* for those who want to obtain the gospel of sonship to continue to *ask and seek and knock* as an ongoing reality of receiving His living and abiding word.

'And He said to them, "Do you not understand this parable? How then will you understand all the parables?"' Mar 4:13.

So He was saying that this is *foundational* to understanding all of the descriptions and detail about the kingdom of God.

### **Giving our ear to hear what the Spirit is saying so that we may see**

Given that Jesus said that this is the most foundational parable, and our focus is on understanding the nature of the kingdom and its life, let's consider the parable.

This will give a context to our discussion today, and will also feed into our studies over the next few weeks, as we consider the detail of this parable.

I love the way that Mark recounted this, because he recorded Jesus as beginning by saying, '*Listen to this*'. Mar 4:3.

Why is this important?

It is because we are to *have an ear to hear what the Spirit is saying*.

Jesus comes and ministers this word by the Spirit, and the *first* thing that we need to do is to *give our ear to hear*.

'Listen to this! *Behold*.' Mar 4:3.

Do you see that we need to have an ear to *hear* so that what we hear enables us to *see*? *Illumination* comes to us because we have *given* our ear to the word.

'Listen! Behold, a sower went out to sow. And it happened, as he sowed that some seed fell by the wayside; and the birds of the air came and devoured it. Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away.

'And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop. But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some 30-fold, some 60 and some 100.

'And He said to them, "He who has ears to hear, let him hear".' Mar 4:3-9.

### **The nature of the seed itself – it is the word of God**

We will gradually look at this whole parable, but today we will focus on the *wayside ground*.

And the first thing that we need to understand is the nature of the seed itself, and how it is sown.

Luke, in his Gospel, explained that the seed is 'the word of God', and that is quite straight forward.

'The *seed* is the word of God.' Luk 8:11.

As we considered in the last session, the apostle John opened his Gospel by making the point that Jesus, the only begotten Son of the Father, is *the Word*.

When He explained the parable, Jesus said that the *seed is the word of God*; and John opened his letter by saying that Jesus is *the Word*.

So that means that the 'Seed' is Jesus.

When Yahweh Son was begotten as the Son and Seed of the Father, before the creation of the heavens and the earth, the names of every son and daughter of God were written in Him.

Yahweh Father, Yahweh Son and Yahweh Holy Spirit are completely co-equal in Their fellowship.

Through offering, according to Their covenant desire to bring forth a multitude of sons to glory who would be in fellowship with Them, *Yahweh the Son was begotten* by Yahweh the Father as *the Son of God*.

And He became the *Seed* of the Father in whom *every name* of every son and daughter who would ever come to birth was named in Him.

The key point to note here is that the Father doesn't have 'a big bag of seeds' with each person's name in them.

Rather, He has *one Seed*, Christ the Word, in whom everyone's name is named.

There is not a multitude of seeds; there is only *one Seed*, Christ, who is the Word.

### **The gospel of God – the word of the Father, preached by His messengers**

The term, 'the gospel of God' - and this is one of the points that we have been considering in *The Steps of Salvation* Part 7 in Bible School - refers to 'the word of the Father'.

The gospel is a message; and, in the New Testament, 'God' almost invariably refers to God the *Father*.

'The gospel of God', then, is the word that is preached by messengers of the Father, who are sent by Christ.

How do we know this, beside the obvious fact that it comes from the Scriptures?

We know this because of the way in which Jesus Himself spoke about the means by which the gospel is proclaimed; which Paul also did.

'For you remember, brethren [Paul and those with whom he was in fellowship as part of a presbytery], our labour and toil; for labouring night and day, that we might not be a burden to any of you, we preached to you *the gospel of God.*' 1Th 2:9.

Remember that this is the word of the *Father!*

Jesus, speaking in relation to the ministry of this word, said, 'Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.' Joh 13:20.

Paul was saying, 'We are coming with the gospel of the Father, the gospel of God.'

So, messengers have been sent by *Christ*, because they are star messengers in His hand. If we receive the word that star messengers proclaim, we are receiving Christ, who is the Word; and we are receiving the Father, who is sending Christ the Word to us.

### **The Father is the Sower of the Seed**

This means that the 'sower', in the parable of the sower and the seed, is God the Father.

It is not the Son who is doing all of the sowing. He is the *Seed* that is being sown. It is the Father who is the *Sower* of the Seed.

### **The Seed, Christ, is sown into our heart**

When a person hears this word that is being proclaimed, Christ the Seed enters their *heart* - and the spirit, or heart, of a person is the *ground* into which the Seed is sown.

When we talk about the 'spirit' of a person, or the 'heart' of a person, we are referring to their *natural identity*.

It is into the *heart* that the seed is sown through the proclamation of the word.

This seed must 'germinate' in their spirit, causing them to be born of God, and giving them their name as a son of God.

The point here is that it is the Father who is sowing the seed. And He is doing it by sending the word through messengers who are in the right hand of Christ.

And they are proclaiming it by the *capacity* of the *Holy Spirit*.

But it is the *Father* from whom the word is proceeding.

That word is Christ, in whom every son of God is named; and that word is to come into the ground of our heart, which is our identity.

### **To be 'born' means that the seed has to germinate, to take root in our heart**

A key point today is that to be 'born', it is not enough for that seed simply to go into the heart.

Rather, *that seed has to germinate*.

And when it germinates, it means something has *taken root* within our spirit.

### **Wayside ground - lack of understanding**

Obviously, in the parable Jesus spoke of four grounds: the wayside ground, the stony ground, the thorny ground, and then, of course, the good ground.

Today, we are going to focus on wayside ground.

When Jesus addressed the subject of the wayside ground to explain what He meant by this particular dimension of the parable, He said, 'When anyone hears the word of the kingdom and *does not understand it* then the wicked one comes and snatches away what was sown in his heart.' Mat 13:19.

Do you see that the inability to understand precedes the taking away of the seed?

The fact that we don't *understand* is the reason why the seed is vulnerable to be taken away, snatched away, by the enemy.

It is important that we understand what it means to 'understand', so that the seed that is granting the kingdom to us is not taken away.

### **Understanding - the germination of the Seed in our heart**

It is significant that Jesus said that the Seed, Christ, is *received into the heart* of this person.

It is not that the seed didn't go *into* the heart; it is that it didn't *germinate*.

And Jesus said that the fact that the seed didn't germinate means they had no *understanding*.

### **Born of God to see the kingdom**

We also know that this person then has no *illumination*.

How do we know that?

It is because Jesus said, 'Whoever is *born* of God is able to *see* the kingdom.'

The seed *has* gone *into* a person's heart. However, it hasn't been *received*, and it hasn't *germinated*, because there is no understanding, which means that they are not able to *see* the kingdom.

That means that a person hears the word and may develop an 'imagination' of what it means to be a Christian and how to live as a Christian, and yet be completely other than what is true and real. That is extraordinary, isn't it?

In fact, a person can continue to live under a delusion of what it means to be a Christian - and never have that seed germinate in their heart.

### **Poor in spirit - crying out for sonship**

The process of germination begins only when a hearer's *heart* is broken.

The word needs to come, and our heart needs to be broken when we look on Him whom we have pierced.

Unless there is that *experience* where we have that interaction with Christ whom we have pierced, and our heart is broken, then that seed will not germinate in a person's heart.

The process of germination begins only when a hearer's heart is broken and they have become *poor in spirit* under the influence of grace and supplication.

In repentance, and by the faith that they receive as they hear God's word, they cry out to the Father to receive the sonship that the gospel proclaims to them.

This is a focal point, because our children have been born already having the divine nature - the blessing of Abraham that belongs to every family in Christ.

And it is our accountability to instruct them in the nurture and admonition of the Lord to see

repentance and faith established in their life as foundations.

### **Poor in spirit – turning to the face of Christ; giving an ear to His word**

Simply, that is the nature of one who is poor in spirit who, when they hear the word, have a demeanour to *give* their ear to the word. They are illuminated because they *turn to the face of the Lord*.

We need to have an ear that is *given* to the word.

And 'turning to the Lord' is the means by which the veil of the flesh is removed, and illumination comes to us.

When we receive illumination by the word, we obtain faith to then *believe* and to *speak*.

### **Repentance and faith – asking, seeking and knocking**

Faith is the evidence, or the precursor, to understanding.

In repentance, and by the faith that we receive as we hear the word of God, we cry out to the Father to receive the sonship that the gospel is proclaiming to us.

Can you see that when these realities of repentance and faith are foundational in our lives, we will continue to *ask and seek and knock* for the gospel of sonship.

### **The gospel of sonship is not a doctrine; it is a culture of life**

It drives home the point that the gospel of sonship is not a *doctrine*.

The gospel of sonship is a *culture*. It is a living reality.

### **Crying out by the spirit of adoption**

And we are crying out for that word, because we are crying out to be the sons whom the Father has named us to be.

Paul called this 'a spirit of adoption'.

When he wrote, 'For you did not receive a spirit of bondage again to fear', he was saying there is a condition that we can be in - he was writing to Christians here - which can be in bondage to fear. Rom 8:15.

And this bondage drives the way in which we hear the word and respond to it.

He said, 'You have not received *that* spirit, but you have received *the spirit of adoption* [the same spirit

of faith as Christ], by which we cry out, “Abba! Father!” ’

So, we cry out for that word to be ministered to us, and then to participate in it. This is the spirit of adoption.

### **Understanding is based in illumination**

When we obtain this word, we receive *sight*; and the word is also becoming the *culture* of our life - this is understanding.

Understanding does not simply mean that a person can rationalise or reason what is being said.

Understanding is not merely an intellectual capacity.

If a person cannot understand the message, it is because they are endeavouring to hear and see with their *natural* senses.

I will give you an example. When we began, at the start of this season, to consider the word of the cross - the word of Christ's body being established in the garden of Gethsemane and everyone being connected to it; the word of the journey of Christ - I received from parents, songs written by children, and pictures that they had drawn as they listened to the word.

These children are not able to rationalise the theology but, nevertheless, they *receive* the *message*.

Can you see that understanding has nothing to do with our cognition; understanding has to do with *illumination*. It is a spiritual reality that even the youngest are able to obtain.

They were understanding these amazing points. Yet there were others, who are quite intellectually capable, who could not connect with what was being said.

That is because they were endeavouring to comprehend, or to understand, through the faculties of their natural ear or their natural eye.

This is a completely fruitless exercise. Paul noted this.

### **Putting aside our intellect in order to receive the word**

And I am not saying that to indicate that anyone who has an intellect can't understand. Rather, I am encouraging us to not let that be the means by which we *receive the word*.

It is not that we put aside our intellect. Intellect is our *servant*, our 'members'. We do need to be given to searching these things out as a means of multiplying the word, not as a means of 'vetting' the word.

Paul said, 'But as it is written eye has not seen nor ear heard nor has entered into the heart of man.'

In a life lived on wayside ground, the word is *received*, but it doesn't germinate. And Paul was saying here that if you merely comprehend the word with your natural ear and your natural sight, that word is not going to enter in; it is not going to germinate.

'Eye has not seen, nor ear heard, nor have entered into the *heart* of man the things which God has prepared for those who *love Him*.' 1Co 2:9.

That is your sonship; your capacity to love Him, because you are *birthed* of Him, birthed of God, who is *love*.

### **We have received the Spirit from God**

'But God [God the Father, the Sower of the Seed] has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of man which is in him? Even so no-one knows the things of God except the Spirit of God.'

'Now we have received, not *the spirit of the world*'. 1Co 2:9-12. The term, 'the spirit of the world', refers to the spirit of Satan.

I am going to talk about this, because it is the same spirit which Jesus likened to 'birds of the air' which come and pluck the word away.

You see, we haven't received the spirit of the world. Rather, we have received 'the Spirit who is from God, that we might know the things that have been freely given to us by God'. 1Co 2:12.

### **Understanding becomes the culture of our life**

There is hardly anything more freely given than seed sown in the *heart*.

It is evident that a person has understanding, *not* when they can comprehend all of the concepts, but *when they have understanding*; when the word has become the *culture* of their life.

Understanding occurs when the word has become the culture of our life.

## **The culture of understanding; conversation and conduct**

The culture of a person is demonstrated through, or revealed through, our *conversation and our conduct*.

The Scripture bears this out regarding the way in which we talk and walk.

This is important, because we are talking about wayside ground, where there is the imagery of a *pathway* and a *way to walk*.

‘Culture’ describes the nature of our *conversation* together – literally, the way in which we talk with one another; and our *conduct* – the way in which we live with one another.

The culture of ‘understanding’ is walking in the light of the word, and maintaining fellowship with those who proclaim the word to us and with those who are of the same Spirit.

Simply, understanding means to first ‘give an ear to hear’. So, we are *asking*.

This is not us determining that we have a natural ear that is able to hear this. Rather, it is saying, ‘Lord, I can’t hear unless You *reveal* it to me.’

So, this is ‘asking, seeking and knocking’.

Understanding also involves *receiving* the word and *being illuminated*.

And it means *walking* in the light of the illumination that we have received.

It is the *strong compulsion of love* by which we desire to have *fellowship* with those who proclaim the word to us, and with everyone else who is of the same Spirit.

## **Fellowship - the grace of His word multiplied**

Now, the desire to have fellowship with those who proclaim the word is not that we are asking them to come and tell us how to live our lives.

It is, actually, quite the opposite.

The word is *already* proclaimed to us!

And, in fellowship, by offering, we are testifying back.

The *grace* of the word (remember that Paul called it the ‘word of His grace’) is being *multiplied* through fellowship.

In fact, as we will consider, the *fruit* of that of which we have been *born*, is actually *fellowship*.

## **Obtaining understanding**

A person who is obtaining understanding will desire to *walk in the word*, and to *have fellowship* with others. This is the culture of our life.

If this is not our culture, that seed which entered our heart will be plucked up and taken away by another principle of life.

The understanding belongs to us. *We* have to *give our ear*. *We* have to *give our eye*.

This is not according to our natural capacity – this is the motivation of *the spirit of adoption* within us asking the Father for His word.

And, because of that, that seed is actually being facilitated, and is growing and being established.

If this is not the mode of our interaction with the word, then we are vulnerable to the birds of the air, which is the spirit of the world.

This is why a person without understanding is on ‘wayside’ ground.

## **The wayside ground of a heart**

When I was growing up, I thought that ‘wayside’ ground refers to the people in the world who, for one reason or another, have heard the gospel, rejected it, and have continued to live their own life, being completely ignorant of the things of God.

However, this is not what wayside ground is at all. In fact, wayside ground refers specifically to people who are in a context *where the word is constantly being proclaimed* to them. That is amazing, isn’t it?

It is the ‘side’ of the ‘way’ that leads to life. That is why it is called ‘wayside’.

So, this person is on wayside ground because they have veered off the pathway that leads to life.

Do you see that the pathway that leads to *life* is the way in which you walk? It is your conduct, your culture, which demonstrates understanding.

The person on wayside ground has no understanding, because they are now off the path and are not walking in the *light* of the word. That is ‘wayside’.

Wayside does not, firstly, refer to those who are in the world.

Wayside ground refers to the hearts of those who are in a context to hear the word, but they do not

walk on the pathway of sonship that Christ pioneered for them through His offering journey.

### **Wayside; without understanding**

Without 'understanding', a person is unable to turn in repentance from the way of the flesh, and to receive the forgiveness of sins.

In this regard, we read earlier, 'Seeing they may see and not perceive and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.' Mar 4:8.

For the person without understanding, repentance and faith are not foundations in their life. Heb 6:1.

The apostle Luke recounted Jesus' explanation of wayside. 'Those by the wayside are the ones who *hear*.' Luk 8:12. To reaffirm the point, these are people who are in a context where the word is being spoken.

They hear, but 'then the devil comes and takes away the word out of their hearts, lest they should believe and be saved'. Luk 8:12.

Jesus said that the word comes, but is taken out of their hearts so that they won't believe, and they won't be saved.

A person who does not understand the gospel of sonship does not *see* the kingdom because they do not *believe*.

### **The culture of obedience and faith**

This does not mean merely believing 'about God'.

The evidence of believing is demonstrated in *obedience*. It is demonstrated through *culture*.

This means that a person who does not believe has not *obtained faith* in the word that they have heard.

A person who does not understand the gospel of sonship does not *see*, because they do not *believe*.

And they don't believe because they have not received faith, nor asked for sonship.

### **The same spirit of faith; the spirit of adoption**

We read, 'And since we have *the same spirit of faith*'. 2Co 4:13.

This refers, again, to *the spirit of adoption*. The spirit of faith comes by the word by which a person cries out for sonship.

'And since we have the same spirit of faith [the same spirit of faith of Christ Himself], according to what is written, "I believed and therefore I spoke".' 2Co 4:13.

We read in the book of Luke that the word is taken out of some hearts lest they should believe and be saved. They don't believe some things, which means that they haven't received faith.

### **We believe and therefore speak**

'Since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore *speak*.' 2Co 4:13.

So, what is the nature of our 'speaking'?

It is 'knowing that *He who raised* the Lord Jesus will also raise us up with Jesus, and will present us *with you*.' 2Co 4:14.

There are two elements of 'speaking' here.

One element of speaking is *connection* to the process through which Jesus was raised up. This is the fellowship of His offering and sufferings.

The second element of our speaking is that it is *not independent from the fellowship* to which the Lord has committed us.

Do you see that a person who is actually receiving the gospel of sonship will desire to be raised up with the people of God ('with you'), not independently of them?

### **The faith that comes by hearing the word works by love**

Those who have not received faith that comes by hearing the word will live by their *own* faith.

A person's 'own faith' is their own capacity to believe; and it is their own interpretation of who God is, and what it means to be a believer.

This is their commitment to their own understanding, or to a set of principles defined by others that they believe will lead to life.

Their conversation and activities will not be *the expression of love*.

This is because faith that comes by hearing works by love.

Therefore, the activities that are based on our own faith are not going to be the activities of love. Rather, they will be for the purpose of obtaining

some sense of security or assurance through our own self-righteous 'good'.

### **Living by the fear of death**

We are very happy to do whatever the Law says. And we may even make the word of God into a law. We may make it a 'standard' to which we try to attain, in order to give us a sense of security, such that, if we achieve it, we will have life.

Do you see that is driven by the *fear of death*?

That fear of death is the outcome of having the spirit of the world.

A person who has the spirit of adoption, which is the spirit of faith, is not in bondage to that way of living. Rather, they are living by a way that easily receives the word. In fact, they are entreating it.

They are not asking for a standard but, rather, are *speaking testimony* of the word becoming the culture of their life.

These ones who live by their 'own faith' will be motivated by the fear of death.

Some people will fear literal death. However, most of us are not proceeding through life, hoping that we don't die today.

Rather, we fear the *loss of control over our life*.

Remember that the lie which Satan sold to Adam and Eve was that if you pursue the desires of your own heart, and you define your own life, you can have life.

The fear of death is the fear of not having the desires of our heart.

We have to let that go, because that is an absolute delusion.

Driven by the fear of death, a person lets go of the word of truth that comes as a seed, allowing that principle to take the word from them. This keeps them in bondage to the principle that is being fathered by Satan.

They are motivated by the fear of death and, from day to day, this can be the loss of perceived control over their life, the loss of self-expression, the loss of direction; the loss of whatever they view to be good or to be life for them.

### **Grace in the Father's word proclaimed**

Remember that the word of God is ministered from the Father, who is the Sower. And it is the Word, which is Christ, proclaimed by His

messengers through the capacity of the Holy Spirit.

When that word is being proclaimed, there is prevenient grace inherent in it, which enables it to germinate within the heart of the hearer.

The point to understand is that there is nothing problematic with the seed.

The problem is that we don't allow the seed to germinate, because our *hearts are not broken*.

We are not *receiving* this prevenient grace. In fact, at that point, we are resisting the grace of God.

### **Lack of understanding - refusing Him who speaks**

For this reason, a person's inability to understand the word reveals that they have refused Him who speaks.

This is quite amazing, because people who are on wayside ground (and this can be all of us, and which we all are to put off) can appear to be extremely religious.

They may be extremely active, believing that the activities associated with the 'good that they hear' is the life that they pursue.

It conveys an appearance. However, it is not the appearance of someone who doesn't believe in God, as those in the world. It conveys a very 'religious' appearance.

However, as they respond in that way, they are refusing relationship with God. They are refusing *Him who speaks*, not just *what He speaks*.

Paul said, 'See that you do not refuse Him who speaks [this is the Father, who wants to have relationship with a son].'

'For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven.' Heb 12:25.

Those who are *obtaining understanding* are those who are *turning to His face*.

However, when He comes to us, if we turn away and revert to another principle by which we attempt to attain life, we are refusing Him who speaks.

### **We are receiving a kingdom, having grace**

I love this verse, which is the positive of the point.

‘Therefore, since we *are receiving* a kingdom.’  
Heb 12:28.

Can you hear that the gospel of sonship is being proclaimed, and that, if you are receiving that gospel, you are receiving *a kingdom*?

‘Since we are receiving a kingdom which cannot be shaken, *let us have grace*, by which we may serve God acceptably with reverence and godly fear.’  
Heb 12:28.

Do you see that if you are refusing Him who is speaking, you are driven by the fear of death?

However, if we are receiving the kingdom, as those who are asking, and seeking, and knocking for it – a kingdom that cannot be shaken – we have *grace*. This is evidence of a person who has come to the throne of grace.

‘Let us have grace, by which we may serve God acceptably [not motivated by the fear of death] with reverence and godly fear.’ Heb 12:28.

This is the demeanour of one who is obtaining understanding. They are moving, from wayside ground, to the *life* emerging from that word.

### **The principle of wayside ground – loyalty to alternative religious agendas**

Instead of living by every word that proceeds from God, in Christ, by the Holy Spirit, a person whose heart is wayside ground will remain loyal to some alternative philosophy of religion that is sourced from the spirit of the world.

The wayside-hearted person, who attends church, allows Satan to take Christ’s word from them. The birds of the air are coming and plucking out the seed. Jesus called them ‘the principalities and powers of the air’.

These believers are attending church, yet are allowing Satan to pluck out that seed.

How do they do this? It is by giving their loyalty to the religious agendas and fleshly theological positions of leaders and doctrines which deny that it is necessary for a person to receive God’s word so that they can be born of God at a personal level.

Any message, and any religious initiative that we become loyal to, that denies the need for us to

have a personal relationship with Him who speaks, and to then bear the fruit of that by multiplying the very fellowship from which the word has been proclaimed to us, we are giving our loyalty to a religious and fleshly theology that allows Satan to come and pluck the word from us.

This is the principle of wayside ground.

### **‘The synagogue of Satan’ – in bondage to fear**

It is an amazing thought that we can be in a church where some are proclaiming an alternative message (‘the messengers of the synagogue of Satan’) that makes the word a law by which we will live to attain the ‘good’ that will supposedly give us life.

All the while, the actual life of God is there, and we are rejecting it!

This is the confronting reality of wayside ground.

Jesus identified the leaders who deny that it is necessary for a person to receive God’s word so that they can be born again at a personal level as being part of the synagogue of Satan.

It is really an amazing term. ‘The church of Satan’ can be in the church that belongs to Christ.

We need to understand the distinction between the message that is being proclaimed by Satan’s apostles, who are teaching this particular way of living, and the true word, which is the gospel of sonship calling us to first love.

The wayside person gives their loyalty to the synagogue of Satan because they remain *in bondage to fear*.

They accept the suggestion that understanding and certainty can be found only in the catechisms and creeds that belong to the denominations.

Whatever it is that marks a denomination, and our association with that denomination, demands that we put our trust in the membership of that church.

That drive, and that message, is ‘a synagogue of Satan’.

That is completely the opposite to what Christ is saying.

### **God's church is the body of Christ, not denominational**

If we put our trust in our association and loyalty to those creeds, we will 'go out with them'.

Those catechisms and creeds that mark the denominations are what Paul was referring to when he said, 'Come out from among them.'

Do you see why it is so important for us to take time to explain the difference between the *church*, which is *the body of Christ*, and the denominations?

We must not give our loyalty to the denominations simply because we fear death.

We are to *die with Christ* because we have received the word, and because we are joined to the fellowship of His offering and sufferings as the reality and context of our life.

### **Making the word of present truth into a doctrine**

It is possible to make the gospel of sonship into a creed or a doctrine.

This is evident when we reference the current word (remember that we are believing for the word of present truth, the word that the Spirit is presently illuminating to us) with what we have formerly understood as being the gospel of sonship, and *judge* what is presently being proclaimed against that.

This doesn't mean that the word that was proclaimed then, or that the word that is proclaimed now, is a creed or a doctrine. It is that we have *made* it to be so.

### **Understanding – born as a son of God, being joined to the fellowship of Christ's offering**

Understanding that is given by the Holy Spirit when the gospel is preached eludes a person when they reject the word of the cross that calls them *to be born as a son of God*, and to be joined to the fellowship of Christ's offering.

### **Ministers of Satan provide an alternative to receiving Christ as the Seed of sonship and to the fellowship of Christ's offering**

Adherence to a church, and to its creed, is taught as the alternative to receiving Christ as the Seed of sonship into the heart.

In this way, the ministers of Satan, typified by Christ as 'the birds of the air', take the word of life from a person's heart.

Paul addressed this very principle. The obvious question is, 'Why would they allow that to happen?'

If the ministers are of the synagogue of Satan, and they are taking away what actually is life, why does the hearer allow it? It is because they are *afraid*.

It is because they don't believe that fellowship in the offering and sufferings of Christ is the way that leads to *life*.

They want to join an alternative that allows them to avoid suffering – that is taking them away from difficulties in life.

They think this will give them security, and will alleviate their strong anxiety. They are looking for certainty, and for assurance.

### **The assurance of sonship**

However, the only assurance that matters, and the only assurance that grants us life, is the assurance that the Holy Spirit gives when He says, 'You are a son of God.'

We have to give our ear to hear what the *Spirit* is saying; to hear that and to go where the Spirit is leading us.

And what does He lead us into? He leads us into *all truth*.

### **Being plucked away from the gospel of sonship, into bondage**

Paul said, 'For you put up with fools gladly.' 2Co 11:19.

Now, 'fools' are those who proclaim a word that is based on their *own understanding*, or on their *own rationalisation*.

As I said last week, it is not that these people are intellectually limited. Rather, these 'fools' are people who don't live in fellowship, and nor do they proclaim the word from a presbytery fellowship.

They proclaim the word out of the motivation of their *own* heart and sight.

Yet, Paul said to the Christians in Corinth, 'You put up with this gladly [happily], since you yourselves are wise!' 2Co 11:19.

He was explaining that we may think that, because of our capacity to reason with the word, and to engage with it from the basis of our natural

ear and natural sight, we are able to interface with what is being proclaimed by fools.

It is the symmetry, or the harmony, of a fool proclaiming to the natural senses.

It is not *spiritual* at all!

He said that the evidence that that happens is that a person comes into *bondage*. They put up with it even when one brings them into bondage.

Remember that the word of sonship doesn't bring a person into bondage. Rather, it *delivers* them from bondage, through fellowship in the offering and sufferings of Christ.

'If one brings you into bondage, if one devours you.' 2Co 11:20.

Do you see that this is like the bird that comes and plucks out the seed?

'If one takes from you, if one exalts himself, if one strikes you on the face.' 2Co 11:20.

### **The gospel of sonship – the living and abiding word**

Our hearts become 'fallow' ground, and we are devoid of understanding, when we cease from asking, seeking and knocking on the Door in order to receive the gospel of sonship.

This is why it is so important for us to understand that *the gospel of sonship is first love*.

It is not a 'doctrine', as in being a catechism or a creed.

It is a *living* and *abiding* word - an abiding word! It is where we are to *live*, and *walk*, and to have our *conversation*.

### **Break up the fallow ground**

The prophet Hosea called all of us to 'break up the fallow ground' - the tendency to find assurance through certainty, through a creed, or through connection to a person whom we believe is exemplifying the life that we want to have.

We do not follow a person's expression of life. It is possible to actually make someone who is living the life to which you aspire to, into an 'image'. That is the evidence of fallow ground.

### **Sow for yourselves righteousness – your sanctification as a son of God**

Hosea said, 'Sow for yourselves righteousness.' Hos 10:12.

Wherever 'righteousness' is recorded in the Scriptures, it refers to *the will of God* being done.

What is the will of God? It is your *sanctification* as a son of God!

The Lord is saying at this time, 'Sow for yourselves righteousness.'

How do we do that? It is by receiving the gospel of sonship, which is Christ the Seed.

### **Reaping in mercy**

'Reap in mercy.' Hos 10:12.

What does 'mercy' enable us to do so that we can reap?

'By the *mercies* of God, to *present your bodies a living sacrifice*, holy, acceptable to God ... but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and *perfect will of God*.' Rom 12:1-2.

'Sow to yourselves righteousness, reap.' Hos 10:12. That means to bring forth the *light* of that which you have sown through offering.

### **Continuing to seek**

'Reap in mercy; break up your fallow ground, for it is time to seek the Lord.' Hos 10:12.

Do you see that our hearts are being broken as we hear the word and turn to the Lord, and that this is the reality of those who are *seekers*?

And we are to *continue to seek*. If we cease from seeking, asking and knocking, our hearts will become *hard*.

'Break up your fallow ground, for it is time to seek the Lord, 'til He comes and rains righteousness on you.' Hos 10:12.

I love the thought that *the water of the word* continues to come and to water that seed so that it brings forth the very *fruit* for which the Lord has planted it in your heart in the beginning.