

Expose 63 K27

New Covenant Fasting

It is good that you are here and together we are going to understudy the subject of prayer. As you already know this is Expose 247 and on this platform, there is illumination, there is enlightenment, there is enrichment, there is discipleship and training in righteousness.

And so we are trusting the Lord that we will be faithful stewards and we will not hold back whatsoever that is profitable for you. And we've been on this subject of prayer for a long while. I think we have fourteen episodes now. And so we are still going to dig deeper and explore further on this subject of prayer. I hope we can carry you along.

And if you have missed any of our episodes, you can just run to our page Expose 247 page on Facebook, and we have some episodes on youtube as well, so that you can really familiarize yourself. And not only get familiarizing yourself, you really need to sit down with these things and explore further some Bible references.

Should you have any questions and comments you know where to go, on our page, we welcome comments, we welcome your questions and anything that need clarification. And if is a personal message, you know there is a personal box for sending of message.

We will do appreciate it, if you are bless by this if you will shared it among your contacts so that other people will be blessed. So last Sunday, we stopped at the book of James. And there was a lot to start to talk about there. And today I think we want to kick off from there, or you have something to say about it?

Thank you again for joining us on this Knock Out series on prayer. It is great to be able to come into whatever you are at the moment, into your household or wherever you are located.

As she has actually said, we are currently on a Knock Out series on prayer. And what we actually done in the last episode is how to drive out this unbelief by tool of fasting according to what Jesus talk about in Mark Chapter 9.

And currently we are looking at the book of James Chapter 1. And looking at the insight that the book of James has to give us into knocking out this unbelief. And that is where we actually stopped.

We actually did stopped at James Chapter 1 verse 15. Before we actually go there, and I think we need to make something quite clear to our viewers. You see the subject or the notion of unbelief has so many stakeholders. For example, God is the main stakeholders in unbelief because Jesus told them in Mark 9, this kind would not go out except by fasting and prayer. And that, this kind, he was talking about was unbelief.

And God is very much interested that we don't operate in unbelief so that it doesn't nullify out faith. And one thing we did see from the previous episode, having gone through 1Corinthain Chapter 7 verse 5, we began to see another stakeholder in the issue of unbelief, and that is the devil. Well, we did not know that the devil was actually a very interested party in we, walking in unbelief.

In fact the book of 1Peter Chapter 5 from verse 7 to 9 also told us about the fact that Satan is very much interested that very Christians should be dragged into unbelief. If you notice what 1Peter said, you can check the last transmission. Please do check it. You will understand that the enemy of our soul, is so much more interested in this issue of unbelief.

Most Christians think when Satan want to attack them, he is going to attack them with lots of things. But the Bible tells us in that 1Peter 5:7-9 that if the devil attack a Christian, he will do it by trying to drag the Christian into unbelief. He says resist him standing in the faith. So please you can understand this is a very important thing we are talking about. There are so many stakeholders in this thing.

So we stopped James Chapter 1 verse 5. Like I said, there is an unfinished business in James 1. James 1:15 was where we stopped, and where we stopped is the insight that scriptures has to give us in driving out this unbelief. It's an insight we look at in James Chapter 1 verse 15.

Now see what he says, this is where we stopped. And I think for clarify and understanding, we want to read from verse 13 again, so that those who are joining us can actually understand the background.

You can read please,

James 1:13

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Now again, we've actually clarify in previous episode, this temptation as it were in this place, the temptation to be drag into unbelief. It is not a temptation as it were just into anything. James clarify in context, is the temptation to be dragged into unbelief.

You can actually listen to our last transmission to get a better picture of that.

Go on please,

for God cannot be tempted with evil, neither tempteth he any man:

14. but every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Well, so thank you for that.

What the scriptures shows us now is the connection or you might want to call the procedure that actually exhumes when a man is to be dragged into unbelief. And how we can stop it in its track.

Well, what it tells us. They say being tempted in this case, which is the temptation to walk in unbelief. He said is simply this, he said, the enemy has a strategy and the strategy is that there is a desire, there is an enticement, so it means as it were, there is an enticement on the Christians. And he said this enticement which he call lust, he said when it has conceived. This is the word we are going to zero in on, is about conception.

Now, you and I know whether in terms of plants or animals or humans. Conception only happens when you have a seed going into the egg. So unless the seed penetrate the egg, fertilization happens, we don't have conception. So the problem as it were, is not just the seed. The problem as it were is not just the egg, what actually leads to conception is actually that the egg and the seed have to meet up. So James used this illustration to tell us as Christians how we can stop being dragged into unbelief in its track.

He said what simply happens is this, as long as the seed does not enter into the egg, definitely conception, now if you watch this, it tell us what that conception is, he said when is fully conceived, he said, it leads to sin.

Now, again and again, of course every time we fall into temptation, it is sin. But let us clarify that the sin in question, you have to read the Bible in context. The sin in question in this place is ultimately if the person fall into unbelief. Now if you want to

wonder why, he told us in previous verse up to verse 12, he tells us if any man actually doubts he is like a wave of the sea toss to and fro. He said, a double minded man is unstable in all his ways. We've actually clarify this is unbelief. So James is telling us how a man can eventually fall finally into unbelief.

Now, if you are wondering, is unbelief then a sin or what are we talking about? Of course it is. Please do check Hebrews Chapter 3, we read this in previous episode. Where he simply says to whom was he angry with for forty years, was it not those who have sin? And then the last verse says, they fell and they could not enter in because of their unbelief.

So go and read Hebrews Chapter 3 the last few verses, did connect sin and unbelief. And again, if you read Romans Chapter 14, it tells us that everything that is not of faith, he said it is sin. As long as a man falls into unbelief, the Bible states categorically that is a sin. Now we tend to categorize sin as big sin, small sin. The Bible says every time we walk in unbelief in the place of prayer according to the scriptures, it is sin.

So what we are trying to say now is, in the context of what James is talking about, he's addressing unbelief as a question. And James says to fall into unbelief, is as the same thing that happens when there is a conception.

So it means then, the question you want to ask is, how do we stop conception? If the same analogy then happens in the natural. To stop conception...you see, having the seed of the man, or the seed of the woman is not a problem. That doesn't automatically lead to conception. Having the seed doesn't lead to conception. There has to be an impregnation. It means the seed of the man has to go into the seed of the woman before you can have that. So what does that mean for you and I, in terms of driving out this unbelief?

So it simply means then, for the fact that things happened around us, that we can see things, or that we can feel things or that we can actually hear things which are the sources of unbelief. That is not the problem. If you have the seed. The seed is there, **what leads to the conception is those very things encroaching in and taking roots, that is where there is a meeting point.** James says you don't fall into that sin of unbelief unless there is a conception. There has to be a meeting point.

So for you and I, we engage this world, we go about every day, you pray for one thing in the morning, what you see after the prayer seem to be contrary to what you are praying for. You are believing God for a deliverance, you are believing God for something, you are petitioning the Father for something, and once you finished

praying in the place of prayer, you look outside there and everything seems to be contradictory. Now the problem there is not what you see, because just having seed doesn't make a conception. That is not a problem. He said the problem is, there is often a meeting point between what you see, and how you respond to what you see.

And if that meeting point takes place, James says that is the conception. And that is the falling into the sin of unbelief. So it means, it all goes back to enduring. Enduring means can you keep looking at it? Can you keep hearing it? Can you keep feeling what is contradictory to what God says about your life? And yet, you are not allowing those things to encroach in, into your senses. That is what he's talking about.

You see, you have to stop the conception. You can look at it, but you cannot take it in. that is what James is saying, that is the way he says we can drive this unbelief out of our life. You can't pray away the cares of the world around you, you cannot pray away the things that are happening. But what you can do is to make sure you stop every conception from taking place. And that is what he's talking about in this place.

So if you understand that passage well, and the illustration, the analogy well, you see that you have a place where you can disrupt and interrupt the process of conception and see that it will not come into germination. And now equip with all those points with which you can terminate it. Just like you cannot stop the birds flying over your head. So you cannot stop the cares of the world. You can't stop circumstances, as long as you in this side of eternity. You are going to have your full dose at different times, in different variations and varieties as long as you are on this side of eternity. As you cannot stop that. But we are showing the leak for you and where you can interrupt. You can say, you are not going to come into fruition. You are not going to come into fruition. So you have the power here to interrupt with this understanding.

And I do hope that you are going to take advantage of that knowledge. The knowledge that the Lord is opening our eyes to in that passage and interrupt and see that there is no fruition.

Now, thank you for that.

Now, the question you are asking is, how do we get to this place? Jesus said again in Mark Chapter 9, this kind cannot go out except by fasting and by prayer. It will mean then for somebody not to allow a conception, for somebody not to allow whatever is coming from out there to plant a seed into our senses, it will mean then the person is in charge. It means, the person has gotten to a point he determines what goes in and what didn't go in.

And you can see then, you cannot stop a conception if everything is allow to penetrate your soul. Is just not possible. You can't stop it, because as soon as they come, they encroach in anyway. It means then that this all goes all the way back to what is in Mark 9 and what is in 1Corinthians 7:5 where it simply says we must get to a point where our senses are kept in subjection. It means we can say well, you! you! you! You cannot go it. You can't go it. There is no conception going to happen in this place.

And that is what James is saying that we can stop the conception. And we cannot really, unless we are taking charge of our senses. And that is what we see in this place.

There is a place where the Apostle Paul did say something and in 1Corinthians 9 where he says, I myself, I bring my body under subjection so after I preach the gospel I will not be a cast away (1Corinthians 9:27). Well, people think about Paul was talking about the fact that he was going to heaven or miss it, he doesn't want to miss heaven.

Well, if you read this place in context, he wasn't even talking about heaven anyway. In fact, he relates it to an athletic. You know what athletics do, the reason why they bring their body under subjection, they do that majorly because at the time of the actual event when the athletic tells his body, I want you to go at a higher speed, I want you to go faster, the body will listen because why? that particular body has learn to listen to the athlete in the place of training.

So the Apostle Paul says I train my body, I pummel it, I bring to subjection. So I determine what gets conceive and what doesn't get conceive. I can tell my senses, even though you are looking at it, you cannot take it in.

And I think something comes to heart in this particular place, you know for example, you cannot stop the things that you listen to in this world. I mean, you cannot stop the things that come from TV, so much unbelief comes from the internet, comes from the TV, comes from every means possible. But as they come in, you can't stop them from coming or at you, but what you can stop is saying, no conception is going to happen here, and that is what James is talking about.

And if you notice, Jesus said in Mark Chapter 4, Jesus said something, he said be careful... you know there is a place he said, be careful what you hear, also in another place, he said be careful how you hear. It means he's simply saying of course, you can't stop the things coming at your hearing faculty. Don't forget we said hearing is one of the sources of unbelief penetrating our life. You can't stop the hearing from coming, but Jesus said of course, you can be careful how you hear, it means you can determine how you process it, which means you actually stop the conception from

taking place.

You made a side reference about... when you are talking about what Paul wrote about that... pummeling his body and saying it wasn't about heaven. For the sake of our viewers who might have thought it is heaven, since is a side reference, we really need to clarify for them.

Ok, let's quickly look at that.

Let's look at that, which means that same 1 Corinthians Chapter 9, let's look at that quickly.

And then again, don't forget we are talking about driving out this unbelief. That is where are talking, that is where we are all about. And James has brought out another insight. James say we can stop the conception.

Now, you can read 1 Corinthians Chapter 9, you can actually take it from verse 19 so that people can get the context.

Look at 1 Corinthians 9 from verse 19.

19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.

21. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23. And this I do for gospel's sake, that I might be partaker thereof with you.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Now, please if you take not from verse 19 to 23, in context what the Apostle Paul was simply saying is, I am able to adapt myself. It means, he says, I can present the gospel to whatever kind of ethnic group, whatever kind of people. He said, to those who are like Jews, I can actually present the gospel on the basis of speaking from the Law of

Moses. I can introduce Christ starting from the Law of Moses, if those people are people that are Jewish in origin.

And for those people who have known nothing about the laws of Moses, who have no sense of this ordinances, and all this tabernacle, if those people are just gentiles which most people, if you are not a Jew, if you are not an Israelites, of course you are in that category. Paul said, I am able to present the gospel to them who are without the law like somebody without the law. Paul says am flexible. Am able to move from one party to the other and still present the gospel with clarify.

Now that is the context. That is why we cannot take the scriptures out of context. This is the very thing that Paul says is actually poise to do and is able to do.

So let's now see what he has to say from verse 24. Don't forget that context now, there is nothing about heaven. There is nothing about going to heaven after he dies. He's talking in context about the fact that, am able to present the gospel to different categories of people. Paul said am able to do that.

Now watch this!

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown;

Now, the question you are asking is, what kind of mastery is he talking about? If not for time, if we have read it from, this Chapter 9 from verse 1, and I will encourage you to go and read it from verse 1 all the way, is the same context about the fact that he is presenting the gospel to different classes of people. That is the context of Chapter 9.

There is nothing about heaven in Chapter 9. Its about the fact that I can preach the gospel to anyone. You of course know some people cannot. In our 21st day century, some people their gospel is so streamline and so narrow that is only relevant to a particular culture, and that's what is common in our days. Gospels that is so based on culture, ethnic, location or social class or gender.

In fact some gospels are gender based, is not even relevant to some other gender. So Paul said, well for me, I have a capacity to win between classes. And see, if you go and read from verse 1 of Chapter 9, this is all the whole context, so there is nothing about talking about heaven here.

So the mastery is talking about is, well my capacity to be able to present the gospel to different class of people. Paul said, am aware that some people cannot do it. Before you go on please, I want this to be clearer to our listeners. You see, even Peter could not! I mean, Peter the Apostles he struggled in the case of presenting the gospel to the gentiles, because he was so entrenched in the Jewish of doing things.

And Paul said, you know what, I have the capacity to do things that Peter couldn't even do. I could preach to the Jews, preach to the gentiles and is telling us that if you want to strive for mastery, if you want to get to that point where you are able to present the gospel to all classes. The mastery he is talking about has nothing to do with about going to heaven. You have to read it in context.

Go on please,

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown;

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway

Of course, you can see what he's saying. He said...Can you see that after preaching to others, Paul said well, after I have preach... now this how people interpret it today, people said well, Paul said after I have preach the gospel to others, I don't want situation where God will says even though you preach the gospel to others and they are saved, you yourself you will not make it, even though you have preach to others, what you preach to them actually saved them, you yourself will not make it.

Well, that will not run in the same line of what he was talking about, Paul said well, I want to be in a shape. I want to be in a good shape that if I preach the gospel to others, I will become irrelevant in assessing other people or in a way which is what happens in our days. We preach so much to a class of people and then we become so irrelevant to addressing other class of people.

So Paul is simply saying here, I don't want to be disqualified from being all things to all men. The disqualification in Chapter 9 of 1Corinthians is about him, being able to be all things to all men. Now we said, it happens, I mean, is just human nature. Where we become so used to some people to others, and then we just find out that we are disqualify or we are not able to assess some other sects of people. This happens in our days and in our times.

And again, I was talking about the judgment seat of Christ. Not even about going to heaven. The judgment seat of Christ. So you will not get to be cast away.

Yeah, you are right, of course what we are simply talking about in this case, what you said is actually right, but let's look at it in this context. Because if you read from Chapter 10. Of course, viewers you know the scriptures were not writing in verses and Chapters it was for the sake of accessibility for being able to pick those verses easily for our reference. That is why they put it in Chapters and verses.

And like we said, what you just talk about now from Chapter 10 did talk about...

1Corinthians 10:1

Moreover, brethren I would not that ye should be ignorant, how that all our Father were under the cloud,

Now all that he is talking about, he was simply saying I've gotten to a point in my Christian journey where I had pummel my body, I bring my body under subjection. So I don't have to listen to what my senses have to tell me to know where to go or what do. I can actually move in a dimension of what God want me to move in.

And you see, one thing for sure is, if we as a Christians are not able to operate in those dimensions, what actually happens, we are able to short-circuit our destiny not even in the by and by even in the now. That is why Paul was saying, well, if I don't pummel my body and bring it under subjection even I will not able to assess some men. And you see, when it comes to the judgment seat of Christ, when we are getting reward for the things we have done in the flesh, there will be something, that he as Paul would have be able to achieve, as he has achieved if he had brought his body under subjection.

So of course again, we are simply saying is not about going to heaven. It's deeper than that. It's about destiny. And what is destiny? Paul had a destiny. A destiny to reach both the Jews and the gentiles. And Paul said I know there is a problem if my senses are the one dictating to me. I will not be able to achieve this. I will be disqualified from achieving this. And that is the very thing he is talking about.

And this is qualification in achieving this both in the now and in the hereafter has implications. But of course, we say is not about going to heaven. To go to heaven, the only requirement that a man needs is to put faith in the Lord Jesus for qualification. The Bible say in Colossians 1 that God has qualified us. Its not that we will be qualified if we spend 20years in the church or as Christians in ministry. No! God has qualified us. Who has qualified us to be partaker of the inheritance of the saints in

light. Our qualification is not of ourselves or what we do or don't do, is of our faith in the finished work of Jesus Christ.

If that is the case, it will mean then the qualification that the Apostle Paul is talking about in this case, is not that qualification in Colossians 1:12, 13. It's a different qualification. It's a qualification that makes you to be able to walk in the very destiny that God has called you into. It means, if he wants you to preach to the Jews, your body or your senses are not dictating to you to limit you. If he wants you to minister to the gentiles, your body or your senses are not the one dictating to you. So it means, you are available for whatever God want to do with you. That is what Paul is saying.

And hereafter, of course at the judgment of Christ, the Bible says we will give account for the things we have done in the flesh. But that is the judgment of Christ. That is not about going to heaven. And that is why we need to clarify that. But of course, thank God we have come to this particular verse of the scriptures. Of course, what we see again, it is our senses again. Our senses they have the capacity to limit how we operate in our faith. It drives unbelief into our life. And Apostle Paul said, how I deal with it is not by declaring more of faith, is not by trying to hear more of the gospel. I do that by bringing my body under subjection.

I do things, now he didn't tell us what he does or how he does it. But we can look at insight from other part of the scriptures like 1Corinthians 7:5, like Mark Chapter 9 that Jesus talk about how to deal with this unbelief. So we know Paul must have incorporated the tool of fasting.

And of course, if you take your time out to read places in the scriptures, Paul talked about the things he does as an Apostles that actually were signs of the Apostles. He said one of the signs he gave was fasting often. He said I do that often. I bring my body under subjection. So as Christians, it would mean then, we need it to drive this unbelief out by being in charge of our senses by bringing things under subjection.

Yes, initially this verse look like a side attraction. Well, I just feel like the Lord wanted to magnify this. And he is actually bringing what we are talking about, bringing our body into subjection into the light. Even verses like this that we never even talk about.

Then we can see that for you to be effective in thereafter, you need to be effective now. The body that you cannot bring into subjection now, in which you can pummel it and it can be shaped to fit the purpose of the Master even here now, what will you be able to do in the judgment of Christ? that means, you know the body that is not in subjection now, the results here at the judgment is like we get the works that get

burned. Because you have not been able to control. You have not been able to put all the demands that you need to put on your body so that you can be available and do all that the Lord would want you to do.

Because in not putting your body into subjection, like Paul was doing makes you to do some works, labour that are going to be get burnt because you are just going to do anything anyhow. And so we need this subject, what you are discussing is so important for now, even thereafter, like we see Paul that he was suitable, he can walk in different cycles. He was able to use all the grace of God and was not limited even now and then thereafter in the judgment of Christ when we know we are going to get the crown that is incorruptible. Because he knows how to bring his body to subjection. So he is not going to do fruitless labor and works that will get brunt.

Most people that will get end up with works that will get burnt is because of lack of discipline in the body, lack of discipline so that they will be able to build according to the pattern. They allow the body to go weird, they allow the natural senses to override, to respond to everything out there. Senses of hearing, senses of sight, senses of feeling, everything just encroach in and just impregnate and there is conception. And it affects the quality of the works at the judgment seat of Christ because the body is not in subjection.

So we really need to know this subject. We need it to understand these things. We need it for our destiny now, so that we can fit in to wherever the Lord wants us to fit in. We be a mould. We can fit it in to whatever he wanted us to fit. Just like Paul was able to minister in the capacity, all the capacity so we will be able to fit in into whatever he want us to be. But the body that you are going to stretch into all that, is a body that must be in subjection. And then you see fasting is part of it, even Paul said I fast often.

He said he speaks in tongue more than those people, more than all of them all. So it takes a lots of discipline, lots of prayer just like praying in tongue and fasting, we see here it here. This is how to deal with the body, this is how to bring the body into shape. That is the endurance and fitness we talked about on Sunday morning. This is it. I hope you got it.

Now, thank you for that, as you can see Paul said I fast often. But we've said this before, but let's highlight that again, that is not Old Covenant fasting. You know the Old Testament fasting is the fasting to convince God or to get God's favour. That is not what we are called to do. No! No! You don't gather credit points with God. You don't even get much more qualify to go to heaven because of the more you fast. That

is not New Covenant fasting. The New Covenant fasting as we see, is a means to drive out unbelief.

So Paul said, I bring my body under subjection, I dictate to my body and tell him what to do. Even though I pray a prayer my body want to respond based on... I tell my body you know what we pray, you can't respond that way, I bring my body under subjection. So this is what we are talking, New Covenant fasting is primarily and fundamentally a channel of driving out unbelief in our lives. And that is what that says. So thank God for bringing us into this particular verse.

And then again, quickly let's go on, with what we are talking about in James. So James has actually told us about how to drive this unbelief out. James says simply we cannot stop what we look at, we cannot stop what we hear outside there, neither can we stop the things that are coming at our feelings. We can't! We can't stop the seed. The seed will be there. The seed and the eggs are there. But what we can stop is the thing actually penetrating and encroaching in and taking their sit in our heart. He said we can stop that. He said we have the capacity to stop that and that is one thing there.

Yes, that is what we are doing here, we are trying to introduce us and let us know how to stop these things that it doesn't take root. Don't allow the process to go all through, and that is the avenue of what we are sharing on Expose 247. And you know in some places in the scriptures where he says washing of the water by the Word. Because all these things we come, you know all those confusion and unbelief, all those situation will arise as long as you are on this side of eternity.

But you need to come to the place of where you are washing in the water of the Word, like what we are doing now. You go into private study yourself, going to places of prayer that it does not settles on you. So when they bring those news to you it doesn't settle down, you know, you wash it away, you don't want it to take root and get it implanted like fertilization.

You begin to watch out for points where you are going to be disrupting the process of conception, where unbelief want to take roots and give birth inside of you and say no! You are going to use the instrument of God's Word, the washing of the water of the Word, the feet washing that is the symbolical, the feet washing of the saints, so the gathering with the saints, looking into the scriptures, praying and fasting and say no! there is no place for you. So we are going to dispel doubt by faith, we dispel this doubt. It will not settle in us. And so we are going to disrupt it.

Thank you for that, now before we go to other verses, let us highlight one thing. When we come to this fasting, predominantly New Covenant fasting is denial. You might

want to say intentional denial like we read it in 1Corinthians 7:5, please check our previous transmission where it talks about the couple coming together to agree, to intentionally deny themselves.

New Covenant fasting is intentional denial. Why? It means is just a way of stopping the conception of every seed of unbelief being planted. For example, if you perceive that watching a particular program or listening to a particular thing on radio or watching it on TV or on the internet, on your social media or youtube, whatever it is. If these things are constantly coming as... constantly trying to feed things into your heart, to cause a conception to take place. You are at that point to disrupt the process and he says, what you could do is denial, that is where fasting come in. Because when we talked about fasting, in most cases, we end up thinking is about food! Food! Food! Well of course, it includes food but is more than that. It's deeper than that.

If you notice in the ministry of Jesus, the reason why there was so much manifestation of the grace and the glory of God in his ministry, he was such a man in the flesh that was actually fully fasted. I mean for example, you will notice there are times Jesus has to send the crowd away. When he was going to minister to Jairus daughter, to raise her from the dead, He asked the father, the mother they pushed those people away, now that is a disconnection. That is a denial of what comes...

We have to consciously not just trying to build up faith in our Christian life, we take conscious steps to deny things that feed unbelief to disrupt the conception process and that is what he is saying. Unless we do, we would be praying, believing God and at the same time, allowing unbelief to take root and be conceived. And as we said before, unbelief type 2 is the type of unbelief that actually mitigate and nullifies faith. So that is what James is saying, he's seeing the whole picture as conception.

Let's go quickly to Mark Chapter 4 and see more insight into how to drive this unbelief out. So James says as long as we can disconnect, you know that thing from taken root in our heart then everything will be fine. That is what he's simply saying.

Now Mark Chapter 4 you can read from verse 18.

And let's see this procedure again of how to drive this unbelief out with the tool of denial, the tool of fasting.

Mark Chapter 4 from verse 18 please.

Now, let's take that slowly and see another insight in the scripture to driving out this unbelief.

Mark 4:18

And these are they which are sown among thorns; such as hear the Word,

So that we can get the summary of the backdrop. It is Jesus spoke the parable of the sower who was sowing the seed. Now, if you notice the parable talks about the sower who sow on four different grounds. And then there was one of those ground where he says that when the Word was sown, some people he says they actually heard the Word, but because they didn't understand the Word, the devil came and took that which was sown. I think we probably read it, so that people can get the insight.

You can read from verse 3.

Mark 4 from verse 3.

3. Harken; behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it has not much earth; and immediately it sprang up, because it had no depth of earth.

6. But when the sun was upon it was scorched; and because it had no root, it withered away.

7. And some fell among thorns and the thorns grew up, and choked it, and it yielded no fruit.

8. And some fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty and some sixty and some an hundred.

9. And he said unto them he that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

Now listen to verse 13. Verse 13 is quite very interesting. He says what?

Look at verse 13.

13. And he said unto them, know ye not this parable? And how then will ye know all parables?

Oh Jesus said, this parable is the parable of parables, if that is the word. He says if you don't understand this parable, you will not understand any other parable. This is the parable that unlocks other parables. And you want to listen to what this parable has to

give us an insight into how to drive this unbelief out of our lives. This is the parable of parables.

Now watch this,

Verse 14.

4. The sower soweth the word.

That is the word! The Seed is the Word, this is very clear.

Now go on please,

15. And these are they by the way side, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness

Now because of time, if we read the references in Mathew of this same particular story, he told them that by the way side are those that hear the Word, and because they did not understand the Word that they heard, and the enemy came and actually took the seed away. So it means every time we heard the Word, and we don't understand what we are hearing it gives ground for demonic activities in their life. Satan comes to take that which was sown, because they didn't understand what they heard.

But that is not what we are interesting it. We are talking about the ones that actually went into their heart.

We are going to look at that,

Go on please,

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended.

Now, it means the first two categories are those who didn't understand. That was the first category. Which means the Word has not even sank down into their spirit, so the enemy came to take it away. The next category were those that, they heard it but the Word didn't take root in them. So you can see there are different situations. Now look at the third situation which is where we are going to for insight on how to drive this unbelief out of our life.

Verse 18,

18. And these are they which are sown among thorns; such as hear the word,

This is why this third category are different from the first two category. Now the reason we've gone through the previous categories so that we can compare and contrast. The first two categories, even the Word did not even have time to take root anyway. The first one, they didn't even understand what they heard. I think people says, most Christian might not probably fall into... there are some Christians in that category.

In fact if you've been on our previous episode, please go and check our transmission that we titled "Unbelief type 1. "They are the people who have not heard the Word. They didn't understand what the Word is saying. And because of that ignorance, it is enough ground for them not walk in the benefit of the cross. Ignorance! Now this is the people in the first one, they didn't even understand what we are talking about.

So like we said, we are trying to focus on unbelief type 2. That is the unbelief that sits with belief in our lives. So that is why... and the second category are those people that actually they heard the Word, but there was no time for the Word to go deep down into them and again that is problem for them.

And again this third category which is the one you might want to be interested in, they are the one that actually heard the Word. They heard the Word, that's wasn't a problem. They heard what was been said.

Now look at it,

Verse 19

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Now be counting now, now is going to tell us that even they heard the Word, the Word is being sown in them. Now, the cares of this world, and the deceitfulness of riches and the lusts of other things, entering in choke the Word.

It means the Word was there, it means the Word was in them already. So it choke the Word, you don't choke what is not there, you don't choke empty space. It means these people were different from the first two categories. Because the first two categories, even the Word did not even have time to go in anyway, they don't even understand what is being said, the thing didn't even take root. But these one, the Word was there, and it took root.

For example, think about it, if the Word wasn't there, going deep down, there is nothing for the thorns to choke. They have to choke something that was obvious there. So the Bible says these one heard the Word and we know according to Romans Chapter 10 verse 17. He says that **faith comes by hearing and hearing by the Word.** So is talking about these people who heard the Word. These people have faith. You might want to say, they did have faith. But he says even though they had faith, there was something that grew alongside the faith.

This is what we've been talking about in the past transmission about this unbelief type 2 that grows simultaneously with faith in our lives. So it means as the Word was being sown in them, they heard the Word, they believe what God said, they believe in the power of prayer. They believe in the potency and the efficacy of prayer, but as the Word they heard was growing in them in faith, simultaneously something grew alongside the faith they actually receive by the Word.

Now that is why we are interested in this third category which is where we said the majority of Christians are in, in terms of our spiritual life, in our prayer life, now you might be listening to what Christ does suggest in this particular parable.

Now go on please,

and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Now, those things enter in, does that not sound to be in the same way as what Apostle James trying to say about the fact of conception? James says is not the problem with what is there, is not the problem with those things, is the fact that those things, they actually encroach in and the conception is taken place. So he says, look at the word encroaching in. Can you see?

What does it say next?

entering in, choke the word, and it becometh unfruitful.

It means there is a type of unbelief that can nullify faith. And that is why Jesus told the disciples, the reason why you couldn't cast out the devil is not because you have not heard the Word. I gave you the power, I give you the Word. I told you to go and heal the sick and raise the dead, you have the power. That is not why you couldn't cast out the devil out of the boy. It's because something grew alongside the Word. Something was growing simultaneously. That thing choke the faith. And that thing limited the faith. And that thing make the faith of no effect. That is why you are so powerless and useless when it comes to casting the devil out of that boy.

So here is Christ simply saying there is something growing in you simultaneously. Now it tells us, it gives us insight to what those things are, and those things we are going to place an ankle on now. He classified them into three categories.

Now, again he called one of them, he says the first one is the **cares of this world**. Have you noticed we read 1 Peter Chapter 5 verse 7 that says, **cast your cares upon the Lord**. It means how are you responding to your natural circumstances? How are you responding to your situation?

Watch it, he said when you respond to your natural circumstance, the way your senses process your situations, that thing has a capacity to encroach in.

Now, you see the word encroach in, is very important now. It is not the circumstance that is the problem. Jesus said, encroaching in, if there is was no encroaching in, there will have been no conception according to Apostles James, and then the thing would have been aborted right there. It is not those things, it is the encroaching in of those things that Jesus Christ said come to stifle the faith in us.

So here we have those three things, the cares of this world, so the question we are simply asking is when you come to the place of prayer, when you come to the place of exercising the faith of Christ in the place of prayer, did anything encroach in? The concerns, the cares of this world, how do you see them? How do you feel them? or how do you listen to them? He says, the way you listen to them determine if they encroach in or they are just merely cares of this world. So the cares of the world is not the problem, is the encroaching in that is the problem. And that is what we can see.

We have the cares of this world, the deceitfulness of riches..

The cares of this world, talks about the concerns of this world, he said watch it. And we know what that is. And Jesus told us what those concerns are, if you noticed in Matthew he said, do not worry because that is the same thing as concerns or cares about what you eat, drink, what you put on. He said all those things they are there, they are natural situations as long as we are humans, and we are still in this flesh. There will be times we will have to think about what will I eat tomorrow, what will I drink or do we secure this in the future. I mean, there is nothing wrong with those things.

People preach about the fact that even if you ever consider the cares of this world, it means you are doing something wrong. Well that wouldn't be true, because Jesus said the cares of this world was the problem, he said encroaching in, here comes the problem. The conception according to what James said. Encroaching in is the issue. I mean they can be there, you can look at them, but if there is no impregnation of the

seed, with the egg there will be no conception. You can look at them as just merely cares of this world. That is what they are, and he said how you see them, be careful what you hear and how you hear. That is where the issue is.

So we have the cares of this world which Jesus broken to three section, what you want to eat, what to drink and what to wear. And again, he goes on to the deceitfulness of riches. That is also very important, because of course, we have said in our previous episode, when we said deceitfulness of riches, people will always think is talking about rich people.

Well, deceitfulness of riches can affect any class of people, whether you are rich or poor. And what does he says? He says they are deception. He said, riches lie to us, they lie to you and tell you about the fact that if you don't have me, it means you are poor. It gives you an identity.

And for example, we read in James Chapter one in previous... that says a brother of low degree should rejoice in that he is exalted. How can you be of low degree and rejoice over being exalted? It means he must have been rejoicing in a status that was imputed to him that has nothing to do with what he can come up with in this world. And that's status is imputed on you and I by Jesus Christ. The Bible says we are sitted, can you see? In the heavenly places with Christ Jesus far above principalities and powers. There is a status that Christ gave to you. And he says you can rejoice in that status don't let riches lie to you. Don't let riches lie to you and tell you that you don't have me, you are nothing. You don't have me you are a nobody. Or you have me, then you are the highest person.

Riches lie to us. Riches are not our identity. And that applies to both the rich and the poor. It means as long as riches can confirm an identity on you, whether you are rich or poor, he said that particular mentality has the capacity to encroach in again.

We say is not about the riches, is not about the concept, is about do they encroaching in into our mentality? He said once they come in, they will create a conception. There will be a conception now and that conception is completely unbelief.

Unbelief is the conception, we said it in James Chapter One. So here we are simply saying the Bible says when we have such a mentality of being lied to by riches, he said it has the capacity to encroach in and then create unbelief.

Now you see, Jesus didn't talk about unbelief as a word here, but he said that thing comes in and choke the Word. We've established by so many scriptures, that thing that has the capacity to choke faith and we said is unbelief. So we know is unbelief in this place.

And the third one, he talks about lust of other things. He said whatever those things are, those desire of other things. He is not saying we shouldn't have desire, what he is simply saying like I said, all these things are legitimate. They are things that we encounter in our walk. There is nothing we can do about them. We can't pray them away. But James 1 tells us we can stop any conception from taking place. And the conception is unbelief. Because... is unbelief, he said we can stop the conception. And that is what Christ is simply saying here.

And it is interesting to know that, that riches that we were able to clarify that the deceitfulness of riches can affect. It's like a double pang thing that can affect the rich and the poor, so deceiving both classes. So is not that deceitfulness of riches to the poor, deceitfulness of riches to the rich. That is why Jesus didn't put any class on it.

So you it can deceive, and let the rich one, the wealthy one, trading the confidence and getting the security from the wealth and so begin to acquire more and feel important because of what he acquired. And it can deceive the other one at the lower rung of the ladder thinking that he need to get things. Even though he is no in that stage already to become somebody, so that thing gives him a false identity, he begin to fight against you know, because he is not already secure. So we see this covering and so we see the lust of other things is just a blanket covering anything you can think of. As long those things are the very things that drag us to unbelief. I mean what you perceive, what you feel or see or hear.

Like we said, they are things that prevent us laying hold on what God has for us. And you see there is something that you did talk about. And I think our viewers might be interested in this.

Let's look at 1Timothy 6, and I think we need to quickly clarify that. Now why does it says deceitfulness of riches? Again like we said, the problem is not the fact of being rich or being poor, is the fact that he said something can encroach in. That is the word.

You can read from verse 17.

Now watch this,

1Timothy 6:17

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

That is the word! Now, he simply saying that... Paul was telling Timothy, he said, you charge those that are rich in this world, he didn't say to stop being rich or not to

get more money. But he is trying to say for those that are rich in this world, let money be money to them. Let not money speaks some other things into their senses. That is what he's saying.

For them, if they make more money, they make money. If there is less money, less money. Money is money! But if money begins to speak, people says money speaks. That is the problem. It's the speaking of money that he's is talking about. That is why he says deceitfulness of money. It's deceiving. He is talking and what he is saying is a lie.

So Paul is trying to tell Timothy, tell those who are rich in this world, don't let money speak.

He says **that they be not highminded**. How did they get highminded? Something is telling them. Money is speaking to them. He said, no! don't let money speaks, is deceitfulness of riches

He said don't let money speaks nor trust in uncertain riches. Don't let it confer a level of confidence on you.

Now the question you are asking is, why is Paul saying it shouldn't confer a level of confidence? What is he driving at? Watch what he is driving out.

What is the next thing?

nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

That is the problem. In the living God who gives all things. There is something that can encroach in, into the heart of people that they are not able to lay hold upon what God has to offer.

He said tell them not to trust in uncertain riches. He didn't stop there, he didn't tell them not to trust for not trusting sake. He said this is the reason, if they actually trust in uncertain riches, if those things encroaches in, the deceitfulness of riches, they will lose the capacity to lay hold upon the trust in God, the living God who gives us. They will miss the real deal. That is what he is saying. They will miss the real deal.

So it means if somebody can be rich in terms of financial capacity or resources and yet the person knows there is a real deal. Paul said well, this is not address to them, is not for that kind of rich person. This particular verse 17 doesn't apply to such a rich person. That is what am talking about. So this verse doesn't really apply to everyone. It only apply to those who think something encroaches in now, they've lost the desire

or the drive to lay hold upon the real deal. He said for the living God who gives us all things richly to enjoy.

So this is what he is actually attacking. That's is the very thing. There is something that comes in, to the mind of somebody that encroaches in, whether rich or poor that can actually make the person lose, the desire or the drive to lay hold upon the very great deal that God has to offer.

Yes it is very comforting to read this Chapter 6 verse 17 that charge them that are rich in this world, he did not say that they should not be rich anymore or go and sell like he said to that... is very comfortable and am responding like the way Peter responded to Jesus when he tell him about it, it was going to be hard for a rich man to enter into the kingdom of God. Is just like just going through... camel going through the eye of the needle. And he responded and say what about us, how do we?

Is very comforting for people in any class to see that we just know where to place the trust. And so the money will not speak in them. If the money is speaking in them, they will become highminded, they have their focus and trust in that uncertain riches, taking their trust away from the Father who gives liberally. So you begin to have the confidence in the account, in their institutions. And so they feel like they can get all those things, they don't even understand that the Father is the source anymore. So they allow these things to rule them, they allow these things to talk out of them. That is why highmindedness. Its money speaking in them. That is the thing. And so they are missing out of the real deal.

You know there is one thing that actually comes out in this particular verse. It's just like a taste test. You know people are advertising then you can put a particular drink and then you tell people, you can taste and see which drink is better.

You see the apostle Paul is saying something here by the Holy Ghost. He said, tell the rich people, there is a greater deal. He said God who gives! You think you have something. There is somebody that can actually give you in such a way it will blow your mind from the very thing you think you have available at the moment in your hand. You've not seen real giving. You have not actually seen real possession.

The Apostle Paul is introducing the fact that well, you don't want to lose the capacity to lay hold on what God has to offer you and don't allow anything to encroach in to choke your faith in what God has to offer. And that is what he is saying. And again, if you notice if go to Mathew 6 where Jesus was teaching about not worrying, Mathew 7 and all those places, about you not worrying and anxiety.

You see, again, we see theses affect all classes of people. But some people, to them they think well, you know what, I am poor because I don't have money and I think nothing else matters and am not significant before the presence of God and am not even significant before men because I don't have these things. That is a lie again coming from riches. **So it can lie to any class of rich as long as we take our identity from whether we have or we don't have.**

He says that very thing if it encroaches in into our mentality, if our senses take them in. The Bible says in this Mark Chapter 4 that we read, that those things can go in and they will choke faith, so it means, how then do we stop them in their tracks? What does that gives us?

I want to just read verse 18 that says. Verse 18 was saying,

that they do good, that they be rich in good work, ready to distribute, willing to communicate

Verse 19

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

So is telling us that if they really have the trust on God and not on the money, they will be willingly to give up, to do good, to distribute. But if they have the trust on what they have, that is it is the source, they will really want to hold on, and feel like they are building on what they have. But if they have the trust place in the Father who gives liberally, so they know that it came from the Father so they can open their hands and heart to people, they can do good, they can communicate, willing to distribute because they know God is the source.

But it shows where the trust is, and the symptoms, the signs showing. If you actually have the trust in the money, or trust in the Father, and that is why he is telling them they should not take their eye off the Father. That should need to trust the Father so that they can show and by trusting the Father they can show by their good works, communicating, willing to distribute, ready to release at a point because they know it comes from the Father and the Father is able to give liberally, he give them richly to enjoy.

Then thank you for bring that Mathew Chapter 6, and most of the time, we actually thought that, that Matthew Chapter 6, do not care, do not worry, we thought is only for those people in the lower class, the poor again, and that, that is the verse for them. We see that it affects all sphere, all strata, all classes, even for the rich. That verse is

talking to them too, that they will not even the care in the midst of all their possession and acquisition, they don't allow the care to choke, to encumber them, you know. Luke was talking about we should not be encumbered with these things, they come unaware. Don't allow the cares, so is still watching out for this thing care. And it affects all humanity, all homosapiens, that we don't allow these things to come into us and we do this by training our body, training our senses, bringing it under subjection.

So we work on our heart. How do we work on our heart? We repel all these things. They are not going to stay. Is not going to stick on you. You know, as it comes on this side of eternity, you see all these things is in the atmosphere, and people are going to talk, you can't run away from people from saying what they say. You can't run away. You even look to TV for information. So you can't even run away. Some can be able to cut off, some can't. But you are going to work on yourself. What you can do is to work on yourself to repel. So you can work on your heart to repel this and say you will not stick on me. Unbelief will not stick on me whichever way is coming.

So you know, you have work your body to the extent, because sometimes it might not be through the popular means, it might even be in some place of worship. It's unbelief coming. It might be some people you refer to as friends, spiritual counselors. You get it from the, they are your friends, and even people you even believe in them, in their authority.

So your body is not even going to differentiate because you have work it all, you have work it in faith, in the place of prayer, in fasting and so is repelling whichever direction, whichever form, he is the one picking it up and throwing it back, so is bouncing back.

And that is what we are calling you for. And that is what we are opening you eye to, to see with this episode. To see the way of escape and what fasting need to do for you and how you can employ the instrument of fasting and pummeling your body, retraining your body, working on your heart. You can control that. It may not be able to control the society, but you can control this and stop the conception and say you will not go into fruition inside of me. Because you don't want it to make that work of God fruitless, like when the thorns came, he says they become unfruitful. You don't want something to choke in. Unbelief is so efficacious that it just nullify all of faith.

Now you see, there is something, there is an insight that I have been given in this 1Timothy 6, and is a very deep insight. If you noticed from that verse 18, that you just read, he said,

that they do good, that they be rich in good works, ready to distribute, willing to communicate

Now, that will really look like they should learn to train, they are trying to train themselves. If you notice, that verse 18 is a training process.

Let them train themselves and tell money that you see, you don't determine who am I. You are not in charge of my life. You are not in charge of my mentality. You don't dictate to me. He said this people should take conscious steps to train, can you see that? That is what... to show that they don't trust, you cannot just say I don't trust in money, God is my trust, how do we know that you don't trust? Then you show by your good work? Exactly!

This is where fasting come in. That is why we said before that we cannot categorically just limit fasting to food. **Fasting means, you can tell everything around your life and say you know what I can determine when to engage you and I can disengage you at will.** That is actually the psychology that fasting drives into our life even the fasting for food. The fasting for food means, you say, you know what, you tell food, I determine when I eat, and I determine when I don't eat. My body, my senses don't just drive me around and dictate when I eat.

Now this can be transferred as we can see into every aspect of life. It's the very thing that Jesus mentioned in that Mark Chapter 4, all those things are to be engaged by the tool of fasting because in this case, he is telling the rich men in verse 18, this is their own type of fasting if you want to put it in that context.

He says you know what, ready to distribute. I can do without you, I can decide when to take you on, I can decide when to release you. You are not my identity. You don't determine who I am. So he is trying to say, they should train themselves.

If you look at verse 19, he says ,

laying up in store for themselves a good foundation in time to come that they may lay hold on eternal life.

He said they will be able to really lay hold on eternal life, even whether they have money or millions or billions or they have nothing, they've gotten to a point where money doesn't dictate to them. They dictate to money. You have to dictate to money before you can be willing to distribute it. The point is training.

In a way, if you please you can say 1 Timothy Chapter 6 verse 18 is the fasting for those that have. I mean, they can say, I determine when it goes and when it comes, I

determine, it doesn't tell me anything. I tell him something and that is what is driving at.

So we have to see fasting in this context. It's a bigger picture. Fasting is not limited to food. It's a bigger picture. And of course as we said, Jesus said that is one to the tool that can be used to drive out unbelief.

On this note we are just going to draw the curtain. And I just want to reiterate this fact. We can see fasting in 1 Timothy 6 in a different context for somebody else's. So you are going to find out what is fasting for you, for your own destiny. Because what I need to fast from, might be different from what you need to fast from.

We can see what the rich people in 1 Timothy Chapter 6 were to fast from. So we know what in whichever class we see the Word of God is applicable to all people in every rungs of the ladder. All social classes and all tribes. To know that we need to train ourselves, working on ourselves using the instrument of the prayer and fasting and to know what and this fasting is so broad that it's beyond food. It's beyond things you need to know about, things you can work on greed and self-acquisition. There is so many things to fast from. You are going to find this out. You are going to look at yourself and look at it and find out individually. What is that thing that you need to train your body, to deny your body from? So you really need to work yourself. And I hope that you have seen light in what we have discuss today.

And so we hope that you will join us the same time Sunday 9am UK time so that we continue on this subject of prayer.

So we thought we are having a closure on this, but we just find it just spreading the tentacles and we are just following. We are just going to be following the leading of the Lord as he leads us into those verses. And we do hope that you are blessed with this episode.

If this speaks to you, please we want you to live the truth, we want to see the fruit. Because that is what gives us joy. Just like John said that it is my joy when I see my children walking in truth. So we do hope that you walk in the truth of this Word.

And so we see you Sunday 9am UK time.

So bye!!

Bye!!

Go and fast and pray!