

OBTAINING A DOUBLE PORTION PART I

Lachlan Perrin, Presbytery Word for week commencing Sunday 20 April 2025
Transcription of recording, slightly edited

Good morning, everyone. What we are going to do today, in a broad way, is have a look at the final chapter of the publication called *New Creation*. This is the one we received at the NBS last year. This chapter is particularly focused on three dimensions of a double portion of oil. We will take a Bible study approach and try to cover these three dimensions of a double portion of oil.

By way of revision, when you hear that phrase, 'double portion of oil', we immediately think about the parable of the wise and the foolish virgins. Is that where your thinking goes? Excellent. We are going to revisit the parable of those 10 virgins now. Could I say this before we read it? Let this register this morning: the five foolish virgins in this parable do not know that they are foolish. Now that might be an obvious point to state, but they do not know that they are foolish. It is not like they are sitting around and saying, 'Yep, I am a fool. I am pretty happy being a fool. I would like to stay a fool.'

No one sets out to be deceived into folly. No one sets out to be a fool. The trademark or the fundamental description of a fool is (and this is all the way through the book of Proverbs) that they are deceived into thinking that they are *not* a fool. You have five foolish and five wise. If you were to say to all ten, 'Hands up the wise virgins', they would all put their hands up. If you were to say, 'Hands up the foolish virgins', not one would put their hand up. Now the fundamental characteristic of a fool is that they are deceived into thinking that they are not a fool. As I said, there are heaps of proverbs that spell this out. Proverbs 12 verse 15: 'The way of a fool is right in his own eyes.' We set out each day to do what is right. But just because it appears right to us, it does not necessarily mean we are not a fool, and it is not a foolish way to go.

Let us say it this way, all 10 virgins believed that they were citizens of the kingdom of God. They all believed they were citizens. As we will see, it is not until the midnight hour that the foolish virgins recognised that they were foolish. It is not until the midnight hour that they were made aware of their folly. So, as we read in Proverbs, 'The way of a fool is right in his own eyes, but a wise man is he who listens to counsel.' 'A wise man is he who listens to counsel.'

Let us go one step further. Jesus Himself gave us the definition of a wise person when He talked about the fool who builds his house on the sand (or on the earth) with no foundation. When He talks about the wise man who builds his house on the Rock (this is Jesus Himself, the chief Cornerstone of the church), He defined a wise person for us by saying, 'The wise person is the one who *hears* My counsel and *acts* upon My words.' Hearing is not enough. We have to hear and act upon the word. This is exactly where Dave encouraged us through the song service this morning. The word is coming, and we would all readily say (and for some, this is your biggest problem), 'This is where the words of eternal life are declared.' We become complacent because we agree with the word. Now as we are going to see in the parable of the wise and foolish virgins, if you are just an agreeer with the word and you say, 'Absolutely this is the place where the words of eternal life are proclaimed', but you are not giving yourself through the week to know exactly how that is the word of your sonship and obtaining a testimony, you will be like the fool who has oil in your lamp, but no oil in your vessel. Oil in your vessel is the oil that you have been personally accountable for obtaining and putting in *your* vessel. It is unique to you because it is your testimony.

Now you could take any example of this. [We could] talk about the 2300-year prophecy we heard about last weekend at the Bible school. We heard about the corruption of offering in the Most Holy Place. We learnt that because the priests in the days of Malachi were not guarding the sanctification of the Lord's house, and because they were allowing corruption into the Lord's house, and they had access to the heavenly places, Satan, who works by advantage, gained access to the third heaven. He gained access to the heavenly places. Now we would all say, 'That is amazing. We understand the theology of it.' That is like a bit of light in your lamp. You can go and proclaim, that until the church deals with the uncleanness that is in the Most Holy Place, we cannot cast Satan out and Michael cannot stand up. This is what we need to do. But the question is, how are *you personally* dealing with *your* uncleanness? Do you see the thought? We can all talk the talk of the light that is coming from a lamp because that is proclaimed to us every week. The oil that is in your vessel is your personal testimony of 'this is the corruption and uncleanness I was allowing into *my* house by which Satan gained advantage, and I am dealing with that uncleanness, so he is cast out.' That is oil in your vessel. This is the oil of a testimony by which you will be able to endure through the time of the end because they overcome 'by the word of their testimony'. Can you see the difference between grabbing a bit of oil, shoving it in your lamp, lighting it up and saying, 'This is terrific, I agree with the word?' I hope you do, but there is a big difference in the oil being your personal testimony in your vessel.

We will read this as we go. I am really encouraging us this morning. The Lord does not want any one of us to be revealed as a fool at the midnight hour. Do not forget, the foolishness of the fool is not revealed until the midnight hour. How do we know that that is not us? Because we hear the word, and

we act upon it. What does 'acting upon the word' look like? When you go out to *agape* this morning, you have a testimony. That is as simple as that. Hear the word and act upon it means you are obtaining testimony, and you are sharing that in *agape* fellowship.

All of us who belong to lampstand churches are being exhorted to take heed to ourselves in this season. This is a season for renewed commitment as individuals, households and congregations, and we are renewing our commitment to the culture of fellowship that belongs to the kingdom of God. A wise man, as I said, is he who listens to counsel.

Where I really want to encourage us today in these three dimensions of a double portion of the oil of the Spirit, [is that] we are going to talk about headship order. That is where we are going to go, and I am encouraging you to obtain a testimony concerning what the Lord is saying presently about the restoration of headship order. Now before anyone who is single here shuts off, as I talk about headship order today, in the first case, I am talking about you individually. I am not talking about marriage, because the first dimension of the oil of the Spirit (which we will talk about) is your personal connection to God the Father. Now you do not need to be married to have a relationship with God the Father. You need to be a son of God to have a relationship with God the Father. He is relating to you with the knowledge of the glory of your sonship that shines from the face of Christ. I will substitute in there today, the knowledge of the glory of your sonship shining from the face of Christ is the command of His headship to you. It is the lordship and fatherhood of the Father coming through Christ about you individually. This is the restoration of headship we are talking about.

Having put that disclaimer in, I am also encouraging every married couple to your testimony of headship and the repentance of your understanding of headship. This is a

subject in my 20 plus years at church that I have written about it; I have preached about it; I have heard about it, and it is continually being revealed to us by the word of present truth. Our understanding is changing. As the word is coming and bringing further illumination, we should be obtaining a fresh testimony. Let us say it this way: 'The wise man is he who listens to counsel.' Are you listening to the word of present truth and the testimony of others as they multiply that word? For example, are you listening and taking heed to yourself and obtaining a testimony concerning the reformation of your marriage, if you are indeed married? Or are you listening to others testify about gaining understanding concerning headship and you are saying something like, 'Gee, it sounds like they have a lot going on in their marriage?' Could I say it this way? If you are married today and you do not have a lot going on in your marriage, you are not listening to the Lord, because He is speaking to every marriage. If you are sitting there resting on the laurels of the years invested in your marriage, and you have no testimony concerning the word of present truth, you are not listening and you are at risk of being a fool.

I am encouraging you all, and if you have not done this very practical thing in this season, talk with your spouse and ask each other, what is our testimony of reformed headship order in our marriage? What is the Lord saying to our house about it? How is it affecting you, dear? I will tell you how it is affecting me, love. Can we be any more practical than this? This is what the Lord is asking us to do.

Now let us revisit the parable of the ten virgins. I can see I am going to go way over time here, so we will just pick our way through. Matthew 25 verse 1, 'Then the kingdom of heaven will be comparable to ten virgins who took their lamps and went out to meet the bridegroom. Five of them were

foolish, and five of them were prudent [or wise]. For when the foolish took their lamps, they took no oil with them, but the prudent took oil in flasks along with oil...' We could say, '...with oil in their lamps.'

Let us keep in mind that these women represent communities of Christian households. We heard that phrase earlier about an elect lady in that place. We read some of the books in the New Testament and they are written to the 'elect lady'. Why is that? It is because there is a corporate bride of Christ that is being made ready for the marriage (or for the consummation of the marriage - the marriage feast we would say) with the bride - the bride and the bridegroom. When we talk about an *elect lady*, we are talking about worthy households that comprise a community in a geographical area. When we talk *church*, the word 'church' means 'a people called out'. There could be lots of people meeting in a community on Sunday morning who are *not* part of the church, *not* part of the elect lady, because they are not given to obtaining a testimony of being made ready and blameless. The principle of wise and foolish applies to individuals, to individual households and to whole congregations.

The point I am making is it is interesting to me that the foolish Christians (all these foolish women) still take their lamps out despite having no oil. They have had a season through the church age and at the end of it they just presume, 'Yeah, we are part of the in-crowd. We will take our lamp, and we will march out.' I was thinking of it this way: I do not know about you, but I have given presents to our children over the years, and I have been pretty excited, probably like these foolish virgins. It is time. Let's go. Let's let them open the presents. I have wrapped the presents up. I have had excited anticipation as the kids opened them only to discover those three dreaded words, 'Batteries not included'. There is no oil in the toy. There

are no batteries. These are the foolish [virgins]; they are so excited. They have probably been glossing up their lamps and trimming the wicks, so they burn nice and brightly. There will be no smoke - just pure light burning, pure oil burning. Then suddenly there are not enough batteries. It is like, 'Oh, I have been collecting triple A's, and I needed double A's' or something.' They are not even with the program. Yet they were excited to go out and meet Him. You see the thought? They were not aware of their folly.

The fact that the foolish virgins presumed to go out to meet Christ tells us that they do believe in their Christian position. Would you agree with that? They believe it. They believe they have a right to go and meet the bridegroom. I want to go after this question of Christian position. Is that you today? Do you just have a Christian position? We heard through the body ministry time, the danger for our teenagers and for our young adults is the flood of ungodliness and the flood of alternative options, choices and voices that are berating them in the world. If they are not clearly strengthened to stand in their sanctification, they can be at risk of these alternatives leading them astray.

What is the risk - not for the teenagers and young adults - but for the middle-aged and the older? It is complacency because you have a Christian position. What do I mean by that? It means you hear the word, and you apply yourself to it, or you do not hear the word, and you do not apply yourself to it. You participate in an *agape* fellowship by sharing your testimony, or you do not participate in an *agape* fellowship by sharing your testimony. At the end of the day, none of it matters, because you identify as a Christian and you are going to go out and meet the Bridegroom, no matter what. You see the foolishness of the fool? They are going to go out. They are going to charge out, whether they are actually obtaining testimony this week or not, as we were

encouraged through the songs - then next week, then the week after. I love the way Dave [put it], 'Do you just not have time to obtain testimony? Do you just not have time to make sure your flask or your vessel has oil in it?' That is a pretty simple question. I hope today you are not trusting in a Christian position. The response of your testimony last week, the moment that becomes your position, you become a fool. The moment your gospel becomes positional - 'No matter what happens, I am in the saved group,' the moment you say that, that is the testimony of a fool.

Foolish virgins believe that they are part of the kingdom of God because they identify as Christians. They believe that they have obeyed Christ, that they are walking on the pathway of sonship, and that their marriage is blameless and that the culture of their home is worthy. They believe that they are ready to meet Christ and that He should receive them. Let us keep reading. Verse 6, Matthew 25, 'But at midnight there was a shout: "Behold the bridegroom; come out to meet him!" Then all those virgins [this is all ten], they rose and they trimmed their lamps. The foolish said to the prudent, "Give us some of your oil for our lamps are going out." ' What a moment this is! This is the point of realisation. 'I have spent too long preoccupied with the cares of the world and not enough time stewarding the life of God within me. I have not availed myself of the process of regeneration and I have not obtained testimony.'

We talked with the young adults recently about the proverb, the beginning of wisdom is to '*get* wisdom...' - obtain wisdom. '...and with all your getting, get understanding.' This is one of, I am sure, your favourite proverbs. What does that tell you about wisdom? No one starts wise. What is the beginning of wisdom? Go and get some wisdom. The beginning of wisdom is, concede that you do not have it and go obtain wisdom. The

beginning of wisdom is *obtain* wisdom, and with all of your getting this week (tomorrow the 24th of March, 25th, 26th through to next weekend, with all of your getting this week), are you getting insight into your testimony? Are you getting understanding? Or are you too busy? Are there other things happening? Other priorities?

The wise, those with oil, those with the testimony of sonship, they are those who have continued in their pilgrimage by listening and obeying the counsel that Christ is giving the church. Verse nine, 'The prudent answer, [the wise answer], "No, there will not be enough for us and you too. Go instead to the dealers and buy some for yourselves." ' Remember, we have to sell all to buy the word of our sonship. These are verses we have looked at a lot the last couple of years. 'While they were going away to make the purchase, the Bridegroom came, and those who were ready went in with Him to the wedding feast; and the door was shut.' There is a big theme on the door being shut. They went into the wedding feast because they were sanctified. The door is closed to everything that is mixed, everything that is not sanctified, everything that is not cleansed and purged.

'Later, the other virgins also came saying, "Lord, Lord, open up for us!" But He answered, "Truly I say to you, I do not know you." ' Again, just to draw this parallel, 'Lord, Lord', and His response, 'I do not know you.' It takes us immediately to Matthew 7 verse 21, 'Not everyone who says to Me, "Lord, Lord", will enter the kingdom of heaven.' This is exactly what happened to the foolish virgins. 'Lord, Lord, it is us! Open up for us!' And the door is shut, and He says through the door, 'I do not know you.' This is Matthew 7:21: 'Not everyone who says to Me, "Lord, Lord", will enter the kingdom of heaven. But he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, "Lord, Lord, did we

not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?" And then I will declare to them, "I never knew you, depart from Me, you who practise lawlessness." '

If you have read the parable of the wise and foolish virgins and thought, 'Gee, those foolish virgins must have been a real bunch of duds', could I suggest today they were probably working miracles, just like this group? Casting out demons, running church meetings, prophesying, leading in prayer, singing songs in worship. They did all of these things by some sort of invocation of the Lord's name, and they finally come to the Lord at the midnight hour. They had done all of these things in the Lord's name, but they had never obtained their testimony of reformation and regeneration.

The biggest work that we need to focus on is not all of the activity. That activity of offering - that activity of serving - flows out of us understanding who we are. We are not finding ourselves in that sense. We are not looking for verification through all of our service. That would make you a benefactor. 'I will do this to help them. I will do this to help them. I will do this to help them. That makes me feel like I am a somebody.' That is often the activity of someone who has no idea who they are. It is great to help people, but do it because it is your name, and it is the obedience of your works for that day and there is grace to do so.

You can verify your identity in the most holy place of prayer. We will talk about that as we get to the 'secret counsel of the Lord' and 'praying in the secret place'. These are foolish virgins, let us not underestimate them. They could have been exceptionally high-profile leaders, Christians, who walked with the Lord for all of their life, whatever it is. The question is, does the Lord know them and do they know themselves? The foolish were probably doing a great many Christian-looking things - attending the church

program, doing all kinds of things in the name of Jesus - but never finding deliverance or repenting from their carnality.

The parable of the wise and foolish virgins concludes in verse 13. 'Be on the alert then, for you do not know the day nor the hour...' That is true. Those times remain in the sovereignty of the Father. We do not know the day nor the hour when the Bridegroom will return, but we certainly know the day and the hour in which we currently live. We certainly know the day and the hour in which we currently live.

The Lord is restoring the ministry of Elijah to the presbyteries of lampstand churches. It is being recovered by those presbyteries, congregations, households and individuals who, through mourning and repentance, forsake their old gospels and denominational ways and walk in obedience to what the Spirit is saying today. What is the evidence someone is walking in obedience to what the Spirit is saying today? They will be obtaining a testimony.

Let us have look at these three dimensions of the oil of the Spirit. A person who lives by the Spirit, learning and honouring the lines of their sanctification, has received a double portion of the Spirit. This is the double portion of oil that we must possess if we are to enter the wedding feast hosted by the Father in the time of the end. I will say this another way: we require a double portion of oil to keep our lamps burning. The wise virgins possessed a double portion of oil because they had already received it from the messengers of Christ. They had given themselves to obtaining that oil across the course of their lifetime. It is too late at the midnight hour. We are being encouraged likewise in this season to buy oil. Sell the other things that are stopping you from obtaining a testimony — sell them. Let them go. You will not get much for them. You will feel like you are losing a lot, that they are worth a lot, but if they are stopping you from

obtaining a testimony, sell them, buy oil instead.

Having oil in both our vessel and in our lamp represents the testimony that we have obtained which will enable us to overcome during the time of the end and to shine as a light in a dark place. To shine as a light is to reveal the glory of the Father like the sun shining in its strength. Without re-covering all the ground as well, we know that in the life of Elijah and then Elisha (who took the mantle of Elijah's ministry), for them, a double portion represented the capacity of the Spirit that was necessary for them to fulfil their mandate. That is another helpful way of saying it. A double portion of the oil of the Spirit, is the equipping you need so that you can fulfill your mandate.

The key point we are making is that a person is a recipient of this double portion of oil because they are joined in one Spirit to the fellowship of headship. That is the key point in this sermon. A person is obtaining a double portion of oil because they are joined in one Spirit to the fellowship of headship.

There are three dimensions of the double portion that we are considering. The Father and the Son is the first one. This is the first dimension - a double portion of the oil of the Spirit - the Father and the Son. The second is Christ and the man. The third is the man and the woman in a marriage. We are encouraged... (many of you will have read this chapter and you will remember this as I say it), but we were encouraged... It was written in chapter seven of *New Creation*. If we do not understand these three dimensions, then we may find ourselves 'bereft of grace and then vulnerable to Satan'. There is a fellowship of headship that we are joining. We are understanding three dimensions of it: the Father and the Son, the Son and the man, the man and the woman. If we do not understand these three, we will be at risk of being bereft of grace, because remember the grace of life is flowing through

the order of headship, through the fellowship of headship. If we do not understand these three and appreciate them, we will be at risk of being bereft of grace and lacking capacity. At that point, Satan has access.

We are hearing about headship in this season because God wants every Christian household to have unimpeded access to the grace and power that is necessary to resist Satan. We know that Satan specifically targets individuals and households that are disconnected from the headship of Christ. I will say that again: Satan is specifically targeting individuals and households that are disconnected from the headship of Christ. This principle we know was first illustrated in the marriage of Adam and Eve. As Eve entertained an alternate word apart from her submission to her head, Adam, Satan gained access to her household. It is a pretty clear picture, but it is good to be reminded of that. As she was busy about doing her own thing, not calling her husband lord, not submitted to him, Satan gained access to the house. She opened the door.

Equally, the principle can apply to the relationship between Christ and His bride. For example, Paul warned the entire church in Corinth saying that they were vulnerable to Satan's devices because of the carnality that was in their presbytery and the mixture and loyalty to alternate gospels that were within their congregation. He talked about coming out from that mixture, coming out from the world, touching nothing unclean. Then God the Father will be a Father to you. That is, you will be connected to an order of headship. From that, Satan will not have advantage over you. You will not be beguiled and led astray from the simplicity of devotion to Christ. 1Co 6:17-18.

This first dimension of the double portion of the Spirit is the Father and the Son. When God the Son emptied Himself and was begotten as the Son of God by the word of the Father, that word was, 'You are My Son.

Today I have begotten You.' That established the order of headship. I will say that again. We have God the Father, God the Son and God the Holy Spirit in Their offering and counsel before the creation of the world, God the Son offered and emptied Himself to be begotten, no longer as God the Son but as the Son of God. He is now Son of Yahweh. We know that to be true because the Father declared, 'You are My Son. Today I have begotten You.' At this point, the order of headship was established. The Son of God, in whom the fullness of the Godhead was committed, reveals the fatherhood of the Father by revealing the Father to be the source from which everything comes. The other way of saying that is that the secret of the Son of God is to reveal the Father. The first dimension of sanctification that we are given comes from the lordship of the Father in Christ.

We have been appreciating this particular point in relation to the steps of new birth. When a person first responds to the gospel message... (the gospel message is proclaimed by Christ's messengers and as they are proclaiming the word, it is proclaimed by the Holy Spirit) ... when someone hears that word, they are responding to the commandments of Christ. The Son: what is He commanding or what is He proclaiming? He is proclaiming God the Father's desire to be a Father to that person. He is also proclaiming God the Father's desire to extend a process to that hearer by which they can be born again of the life of God. This is why John summarises the point saying, 'No one can come to the Father except through the Son' because the Son is revealing the glory of the Father. Joh 14:6. Having been born again of the life of God and placed in the body of Christ just as the Father desires... (We were encouraged around this today to do with the first dimension of baptism - the Father placing each member in the body just as He desires) When we have been placed in the body of Christ just as the

Father desires, we must be proactive to hallow the Father's name. We must worship the Father saying, 'Holy is He; holy is He, holy is He.' This is how Jesus taught His disciples to pray. They had to pray by the Spirit of adoption because they were sons of God. They could not cry out 'our Father in heaven' until they were a child of the Father. They had to pray as Jesus said, 'Our Father in heaven, hallowed be Your name.' This is firstly reverence and appreciation for the holiness or sanctification of the Father. This would need further explanation, but I have summarised it this way: we will revere and appreciate the sanctification of the Father when we are illuminated to the unique treasure that is *our* sanctification. We will just leave that for today.

'Our Father in heaven, hallowed be Your name. Your kingdom [we know the kingdom of the Father is the fellowship of the Yahweh which fills all in all] come.' We pray in this way, so we are joined to the Father's lordship from whom we derive our name. This is what James wrote to us. This is James 1:17 and 18: 'Every good thing given and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shifting shadow. In the exercise of His will, He brought us forth by the word of truth so that we would be a kind of firstfruits among His creatures.' This is a new creation.

It is the word of the Father; it is the will of the Father; it is the word of truth proclaimed by the Son. To hallow the name of the Father is to demonstrate godly fear and reverence for Him for He is the source of our sanctification. This is what the Psalmist said. This is Psalm 25 verse 14: 'The secret of the Lord is for those who fear Him, and He will make them know His covenant.' The secret of the Lord is your sanctification, and the secret of Lord (or your sanctification) is being revealed if you revere, if you fear the Lord; if you hallow the name of the Father. As you do, He is making known to you the

Everlasting Covenant and your inclusion in it.

In the secret place of prayer, as the Holy Spirit teaches us to pray, we meet the Father through the Son. This will be a revision for you. This has been in our devotions the last two weeks - this fellowship of prayer. Our spirit is illuminated by the Holy Spirit, and we learn who we are and what our name is. Our name is part of the secret counsel or covenant of God. This is our connection to the fatherhood of God through the Son. This is every individual deriving their name from the Father of lights.

Can you see that when I am talking headship, this has nothing to do with marriage in the first case? The Lord in this season is asking you about your connection to the fellowship of headship and He is really saying, 'How is your prayer life?' Is the Holy Spirit bearing witness in your heart and is your spirit bearing witness in the Holy Spirit that you are a named, sanctified son of God? That is your faith, and you are building yourself up in that most holy faith as you pray in the Spirit.

There is a big connection between our fellowship in the order of headship and prayer. Wives today, you will not be connected to the fellowship of headship without an adequate prayer life. You cannot impose on your husband to be the source of your name. That is the Father. You need to meet the Father in prayer every morning and build yourself up in your most holy faith, so you have a sense of what your obedience is for that day. This is why through the New Testament, Paul is admonishing wives who are married to an unbelieving husband. He is affirming them saying, 'You can absolutely be connected to headship, even if your husband is a bit of a goose.' You have every opportunity to receive faith in the word that is proclaimed directly to your heart when you come, and Christ's word is proclaimed to His church. You can hear that word and pray.

Build yourself up in your most holy faith. Then if you are married to a bit of a wombat, you will receive grace in the fellowship of prayer with the Father, Son and Holy Spirit so that you can submit to him in the fellowship of headship and possibly win him without a word. Isn't that what Paul says? That is amazing that you can be so secured, so secured in the obedience of your sonship. You do not need to nag your husband. You do not need to badger him. You can get on with full confidence to do with the obedience of your works for that day. If he gets his eyes open and sees your chaste behaviour without a word, your gentle and quiet spirit may win him back to Christ. Talk about dignifying a woman's connection to the fellowship of headship. This has to do with this first dimension - knowing the lordship of God your Father, meeting Him in a secret place.

In the secret place of prayer, as the Holy Spirit teaches us to pray, we meet the Father through the Son. Our spirit is illuminated by the Holy Spirit, and we learn who we are and what our name is. Our name is part of the secret counsel or covenant of God. If we are connected to the Father in this way, then we can be established in our sanctification. Importantly, the term that we use to describe both this connection to the Father and the process by which He equips us with grace to walk in our sanctification is the *order of headship*. That is the one sentence I was keen to highlight in my notes. What is the order of headship? It is our connection to the Father and the process by which He equips us with grace to walk in our sanctification. That is what we are calling the order of headship.

As I said, with regards to this first dimension of obtaining a double portion of oil, I am talking about headship today and it has nothing to do with marriage in the first case. It has everything to do with your personal relationship with the Father. Can you rejoice in that? It means if you are not married here

this morning, the Lord is still talking to you about headship. He is talking to each and every one in this season.

The Scriptures state very clearly that our sanctification is eternal life. One of the reasons that we are hearing about the steps of new birth at this time is to properly know what it means to obtain our sanctification. Without appreciating new birth, we will stall somewhere in the process and level out at some kind of carnal, legalistic, positional Christian. That will be our understanding of salvation. That gospel understanding will cause a person to presume to know how they ought to pray as they ought. This will be without godly fear or without a heart to hallow the Father's name. Their prayer will not benefit them because they will not verify their name and identity through that kind of carnal prayer. A man and a woman individually are able to know, meet and connect to the fatherhood of God through Christ when they are established in the order of headship.

Rightly connected and submitted to headship, a man is able to pray without wrath or doubting. That means he is not seeking identity verification through alternate sources. Likewise, a woman rightly connected to the lordship of the Father through Christ in the secret place of prayer, will profess confidence and godliness through the works that belong to her sanctification. I will read this verse. We are out of time, so I will not go on to the other two today. 1 Timothy 2 and verse 8, 'Therefore I want the men in every place to pray, lifting up holy hands without wrath and dissension [or without wrath and doubting]. Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness.'

I think that what Paul is writing to Timothy about here with both men and women is that the identity verification we find is through the prayer and relationship we have in prayer with the Father in the secret place. A tendency for married couples is to look into each other's face for approval. Paul is writing against that backdrop, saying that the works that you are doing, you should be doing by faith, having built yourself up in your most holy faith. Then the works that you are doing are an obedience to Christ and an offering within the context of your household.

As I said, we will not have time to get to 'Christ and the man' and 'the man and the woman' today to continue unpacking the order of headship, but we are registering (and I hope you are registering as I am speaking) that when a man thinks about headship, he should firstly be thinking about offering himself for his wife and serving his wife and children in the home.

I will finish on this point, because I did want to state this today. There is a unique work of headship that a man is called to, to do with fostering a culture of word and worship in his home. Men today, do not leave that to your wives to facilitate that with your children. I want to encourage all the men today to be proactive towards fostering a culture of word and worship in your home. I said a couple of weeks ago, the word is running swiftly at the moment. In my twenty plus years rejoicing in the word proclaimed by this presbytery, I have never seen it running so fast. I do not know if I quoted Isaiah 43 verse 19 when I was leading songs. Here the prophet talks about the Lord causing 'rivers to run in the desert'. Those rivers, that are the rain of righteousness of the former and latter rain, flowing and raining so heavily that there are rivers of the word springing up in the desert. Isaiah begins that verse by saying, 'The Lord is doing a new thing', and there are rivers of the water of the word running.

I guess my question or my challenge, men, today is if we are bearing witness to the Lord doing a new thing in terms of the pace at which the word is running, are you doing a new thing in the culture of your devotions, the culture of your prayer, the culture of your family discussion in the word? Are you teaching your kids to be excited about the word? I was praying that way at prayer meeting on Friday, that we would all be refreshed in the excitement of illumination, teaching our kids to use a concordance to say, 'This verse, it links to this verse in the book of Revelation. You get your Bible; I will do it with you.' Sitting with your kids until they catch the excitement of the illumination of their spirit - not just the stale cabbage - we have to get through the devotions, a quick prayer and off we go. Can you men be excited yourself at the richness of illumination that is coming? Can you study the word as we were encouraged through the song service today?

We would all readily say that this is the place where the words of eternal life are proclaimed. But are you given to digesting, to obtaining testimony, to have oil in your vessel? And are you teaching your children to do the same - to be excited at the word? There is a unique work of headship in a marriage and with children that a man is called to. It is, as Paul said to the men in Ephesus, 'Husbands love your wives in the same way that Christ loved His wife.' That is a pretty good instruction. Men, how are you going to love your wife? Well, let us do it the way that Christ loved *His* wife. What did He do? He offered Himself. He gave Himself for her so that she might be washed and sanctified through the cleansing of the water of the word. This is the unique work that the Lord is calling every man to.

I want to conclude with that today to hopefully inspire you towards the excitement of the word. I know that when I became a Christian, that single-handedly for me was

the greatest witness - that I could open my Bible and the Lord would meet me by the Holy Spirit and lead me from this verse to this verse to this verse - and I still love it. I love it. I read the verse, and the Holy Spirit brings to my remembrance, 'Remember when Jesus said this?' I quickly find it. It is made a lot easier now with e-Sword. It is exciting. Is this the culture of your house? Seek first the kingdom of God in prayer, in word and in worship. Is this what you are teaching your kids? Is this how you are laying your life down for your wife? I will leave it there. Praise the Lord.