

Welcome, everybody, to this Sabbath.

The title of today's sermon is *The Narrow Way* and this will be *Part 2*.

Last week we looked at the narrow way (or the narrow path) which God has called us to walk on. There are two ways of life to be lived, one way is for God and the other way is against God. One way leads to life, the other way leads to destruction. And it requires a calling by God the Father for us to be able to walk on this narrow path which leads to life, because the natural carnal mind leads to death (leads to destruction).

We asked the question: What path is it that we are on? What is the way or the direction we are heading in? We looked at Deuteronomy 28 which covers the blessings for obedience to God, which is “the blessings and cursing’s chapter.” We established the need to listen to God’s word and to be a doer of the word; so we’re not to be just hearers only, but doers of the word of God.

The purpose of this sermon series is to look at how we can walk on this narrow path, which is God’s way of thinking. We have been called to walk on this narrow path, which is difficult in this present age, because it’s this present *evil* age, because Satan and the demons *are* loose and they broadcast to the minds of mankind. Well, they do the same to us, they broadcast to us. So this is a difficult or narrow path (or narrow way) which we are now heading on, because we have been called to it. We have been called to choose between two different ways of life; we are either for God or God's way or against God, against God's way.

We can learn much from the account written in the events that took place in the Garden of Eden, if you'd like to turn to **Genesis 3:24**. **So He (God) drove out the man; and He placed cherubim at the east of the Garden of Eden, and a flaming sword which turned every way—why?—to guard the way to the tree of life.** Now, we understand that Adam and Eve rebelled against God by choosing the way *they* wanted to live their life. They made a choice. Now, because of this choice, access to God and His way of thinking was now cut off from man, from all mankind. Mankind was now left to himself. He was left to himself to work out what was right and wrong based on his own reasoning (on his own thinking). So he's going to now use his own way of judging. He would make judgments on matters based on the way *he* saw it.

The impact of this rebellion is still in effect today. Mankind works out what is right and wrong based on his own thinking, his own reasoning, on the way *he* sees it. Hence, we see all these different laws (manmade laws) that are contrary to the way that God thinks, contrary to this narrow path, this narrow

way that God has called us to walk on. Mankind is on the broad path and it does lead to their destruction. Well, they don't have much choice because they can't see on a spiritual level. Now, they could walk on a narrower path than they're walking on because of simple obedience to the physical components of the law, but at the moment they reject God's law. And the one they reject the most, of course, is the seventh-day Sabbath.

Now, we only have access to God's way of thinking because of a calling. John 6. This is a well known scripture, but it is worth just commenting here because it's a base understanding that we have that actually has been lost by much of the Church that is scattered, because they've forgotten that it's God that calls people, and that going out and proselyting to get a following, to increase numbers, is not what God intended for His Church.

John 6:44; this was Jesus Christ speaking here. **No one** (that's "nobody") **can come to Me**, come to Jesus Christ and have a relationship with Jesus Christ, **unless the Father who sent Me draws him**. Jesus Christ was the Word made flesh. We cannot walk on the narrow path unless called to do so. By nature, we walk on the wide path, the way of selfishness. Well, that's natural. And then Christ continues, **and I will raise him up at the last day**.

Verse 45—It is written in the prophets, 'And they shall be taught by God.' Therefore, everyone who has heard and learned from the Father comes to Me. It requires God's spirit to hear and understand what God teaches. It is God's spirit that opens our minds to see spiritually and then to follow Christ. This is why we should never try to get others to hear or see spiritual matters. And we've all tried that when we're first called. We actually go out, and in our excitement in the truth, our excitement of the truth we tend to go and tell others of this way of life, this narrow path that we're now choosing to walk on. And of course, they can't "hear" us. They may put up with us and listen for a while but they soon turn against us because they believe we're kooky. They can't "see" what we "see." So that's the reason why we should *never* try to get anyone to "hear" or "see" spiritual matters, because they can't. They haven't been called to it.

They cannot "hear" or "see" because they do not have God's spirit at this time. They are not called at this time. They haven't been called to "see." But once called, they will then be able to "hear" and "see." So once called we then can come to Christ and "hear" His voice, which is in fact the voice of God.

Verse 46—**Not that anyone has seen the Father**, that's talking about something on a spiritual level, "seeing" the thinking of God. So if we are to say we've "seen the Father," well, Christ is saying that He has "seen" on a spiritual level the very mind of God, the thinking of God, and that's when we "see the Father" on a spiritual level. It's not talking about something physical. **Not that anyone has seen the Father except He (Christ) who is from God; He has seen the Father**. We understand He's not talking physically; it's something on a spiritual level. Christ was the Word of God in the flesh. Christ has "seen"

the spiritual thinking of God *and* lived it! Christ has "seen" the very character of God. Now, we "see" aspects of God at the moment because we have been called and have God's holy spirit. So when we "see" God, we see God's character. It's not physical, we don't see Him physically, but we do "see" aspects of God's character. We understand from Galatians 5 that "God is love," for example, that "God is patient." Well, we see elements of this; we don't see it to its greatest depth. But we see components of it, so we do "see" God. We "see" God's character in part.

Verse 47—Most assuredly, I say to you, he who believes in Me (in Christ) has everlasting life. Now, the reason for this is anyone that believes what Christ said, which requires God's spirit in the person, has God's spirit dwelling in them, which then enables them to believe. Now, this believing, this having God's holy spirit, we then have everlasting life, or age-lasting life. We're going to be able to enter Elohim. We actually have life because of this belief. And we can only believe because of God's holy spirit living and dwelling in us. So it's God's holy spirit *in* us that enables us to believe, and *it* is life. God's spirit is life that dwells in us.

The carnal mind cannot believe God. So of and by itself mankind cannot believe God. Now, they'll demonstrate aspects of what they believe they see and they may try to live aspects of it, but it's all natural and it's from their human reasoning. It's from their thinking. So this carnal mind cannot believe God, it cannot believe the truth. Now, we understand that. All the more reason why there is no point trying to debate or discuss or try to prove anything of God (of God's way) to another person because the natural carnal mind cannot believe the truth on a spiritual level—absolutely impossible.

The outcome of God dwelling in a person is that at that point they will then be able to believe, because of God's holy spirit, and also, because they'll be able to come to see the truth, live a life of truth (walk on this narrow path), and then because of this spirit dwelling in them, God's holy spirit living and dwelling in them, they will be able to be changed to spirit at a point in time.

We have been called now to have access to the Tree of Life, God's thinking on a matter. Isn't this incredible? Because we understand that Adam and Eve were cut off and mankind was cut off, but we've been called by God the Father to come into unity of spirit with Him so that we can have access to this Tree of Life, because it's God's spirit living and dwelling in us that gives us *true* life. Now, because we have this life of God living in us, we have God's thinking on a matter living and dwelling in us. This access to God's spirit is what enables us to be able to choose to live God's way of life. Because we're either going to be choosing to walk on the narrow path, this narrow way, or we're going to be choosing to live on the broad path or the broad way of life which leads to destruction.

Now, God's desire is to share His thinking with those He calls into a relationship with Him. That's what He desires. He desires to share His thinking with us, to place His thinking in our mind and then we have the choice to *choose* whether we're going to yield to that thinking or not.

Genesis 18:17—And the LORD said ("Yahweh Elohim said"), **Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and the nations of the earth shall be blessed in him?** Because of Abraham there were going to be blessings because this is what God had promised.

Verse 19—For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD... So what is that way? ...to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him, what He has promised. So there are blessings for obedience, this keeping of the way of the Lord, the ways of God, and they're outlined in the Commandments. Now, there are blessings for obedience to the Commandments, and the cursing (which is a disadvantage) will apply to those that are disobedient to the Commandments.

The "way of the Lord" means a direction of life based on God's thinking. Now, Abraham had been called for the purpose to walk in this way, to keep the ways of the Lord, to do righteousness. Now, the only way that we can "do righteousness and justice" is to have God's spirit in us, which is to have God's thinking in us, God's thinking on a matter. So this "doing of righteousness" was God's spirit living and dwelling in Abraham so that God could do justice and good works (righteousness) out to the benefit of others.

The way we live towards others should be based on God's thinking, and that's the key point. This narrow path is about the way we think and it's the way we live. So we can think a particular way and then choose to yield to that thinking, and therefore, we can *live* righteousness out to the benefit of others, which is God doing the works in us.

Now, we had seen previously that Paul had set out to destroy this way of life; once the Church had been established, that he actually set out deliberately to destroy this way of life. Acts 9:2. And we understand that Paul was going around (which his name was Saul at this particular time) and he was actually trying to destroy this way of life. **Acts 9:2**—And he asked letters from him (who was the high priest) to the synagogues of Damascus, because that's what he wanted to do. He wanted to go there and to find people, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. So, anybody that had been called by God the Father and that was walking on this narrow path, this narrow way of life, well, Paul was against them. So he was out to destroy them and he was going to bind them, and some he actually did murder. So this narrow path that we are walking on is based on the obedience to the Commandments of God.

1 John 2:1—My little children, these things I write to you... Why? What was his desire? What's the purpose of this writing to them? ...so that you may not sin. And if anyone sins, which is to break the spirit of the law, we have an Advocate ("we have a Comforter") with the Father, Jesus Christ the righteous, because He was our Passover sacrifice. So the purpose of why John was writing here was that people would learn to *choose* not to sin, that they may not sin. Now, we all do sin, but the point of

it is the greater knowledge and understanding we have, and the more that we yield to God's law and live the spirit of the law, we don't sin. So we understand that if we do sin, we still can go to God the Father because He has provided a covering for us.

Verse 2—And He Himself (Jesus Christ) is the propitiation for our sins, which is the atoning sacrifice, and not for ours only but also for the whole world. Once they are called to accept Christ's sacrifice for sin, they will then have this propitiation; they will have this atoning sacrifice applied to them. It is through His sacrifice (Jesus Christ's sacrifice) that makes it all possible for us to live a life to choose righteousness, which is to live God's way of life in us. Now, it is through this sacrifice that makes it possible for God to dwell in us, because it was through this that we understand that Jesus Christ died for our sins, and therefore, because He died for our sins, our sins were covered. We can come into unity with God, and therefore, God can live and dwell in us, therefore, righteousness can live in us, therefore, we can fight sin.

Verse 3—Now by this we know we know Him... So how is it that we know we know God the Father? ...**if we keep His Commandments.** So this is the knowledge that we have, which is we know we are of God because we keep His Commandments in spirit and truth. **He who says, "I know Him,"** so anybody that says they know God, they have a relationship with God, and they are keeping God's way of life (they say they know God and they know His thinking, because to know God is to know how God thinks about a matter), **and does not keep His Commandments,** in other words, is not obedient to the 10 Commandments, which means they would be Sabbath keepers and they would be loving their neighbor as themselves in spirit and truth. If somebody says they know God and do not keep the Commandments in spirit and truth, they are liars. ...**is a liar, and the truth,** which is the Word of God, God's thinking, **is not in him.** Now, this is quite straightforward for members of the Body of Christ because we understand that obedience to the law, obedience to the 10 Commandments *is* required because it's the only way that we can know God because it's God's thinking on a matter. So we understand that obedience to Leviticus 23, yielding to Leviticus 23 in spirit and truth, is keeping the law, keeping the statutes and the commandments that have been outlined by God for the benefit of mankind.

Now, anybody that says that Leviticus 23 is done away, that the 10 Commandments is done away, God here clearly says that they are liars and they are *not* in the truth, "and the truth is not in him," because they don't have God's thinking in them. So one of the proofs that we have God's thinking is that we understand Leviticus 23, all of Leviticus 23. We understand it in spirit. We understand Exodus 20, the 10 Commandments. We understand *why* they were given and that we have to take them on board spiritually, that it has to be within the mind and that we have to be hearers and doers of the word.

Verse 5—But whoever keeps His word, a hearer and a doer of the word (is obedient is another way to put it), **truly the love of God ("the agape of God") is perfected in him,** because it's the thinking of God being developed or matured within a person. **By this,** by this obedience to the spirit of the law, **we**

know that we are in Him. We have God's spirit and are in unity with God's thinking. Isn't this amazing to come to understand? That we can say we know God; we understand aspects of God's thinking.

Verse 6—He who says he abides in Him, in other words says they have God's spirit, God's word dwelling in them, has God's spirit abiding in them, has God's thinking, **ought himself also to walk just as He (Christ) walked.** Now, how did He walk? How did He live?

1 John 1:10—If we say we have not sinned, we make Him (God the Father) a liar, and His word is not in us. So "if we say we have not sinned," that we don't sin... Now, what is sin? Sin is the transgression of God's law. So how did Jesus Christ walk? Jesus Christ walked in the law. He was obedient to His Father. So we can say, brethren, that we know God because we are obedient to God's law. In 1 John 1:10 it says, "If we say we have not sinned," if we haven't broken the law, well, "we make God a liar, and His word (His thinking) is not in us," which means His spirit is not in us. So it requires God's spirit to be obedient to His law, and it requires God's spirit to be able to *walk* in truth, walk the way that Jesus Christ walked. So we require the abiding, the dwelling of God's thinking in our minds. And by this we know that we are sinners. It's by God's spirit that we *know* we are sinners because God's spirit is what reveals sin to us. So if we say we don't sin, well, we actually don't have God's holy spirit living and dwelling in us.

1 John 2:22—Who is a liar but he who denies, and this is by the way they live, **that Jesus is the Christ?** Now, this is a question, "Who is a liar but he who denies that Jesus Christ is the Christ?" **He is antichrist who denies the Father and the Son.** Now, this is denying of the Father and the Son, which is not allowing or *refusing* to allow God and Christ to live and dwell in them. They are actually against Christ. Now, to be antichrist means that they would have had to have been called into a relationship with God, to have God's spirit at some point in time to live and dwell in them, and it is then the person becomes a liar because they *deny* Christ and God the Father to live and dwell in them. They become against Christ. Now, this is a choice that is made. They refuse to allow, they deny God and Christ to dwell in them. Now, this is denying Christ's very sacrifice because the sacrifice of Jesus Christ was for the purpose of God the Father and Jesus Christ living and dwelling in them. So by denying them, by refusing God and Christ's spirit, they actually are against Christ. They become antichrist. Now, that is when somebody becomes a liar. They are denying *why* Christ died, which was to cover sin. Because it is all about sin, the fact that we *have* sin. And the scripture clearly says we have sin. Anyone who says they don't have sin, well, they're actually a liar because they denied the very purpose, they deny why Christ died, which was to cover sin. So we *are* all sinners and we have sin every day because of the intent of the heart because that's the way we are, because we're not open and honest, we're not genuine all the time. We have pride. Everybody has pride. Jesus Christ came to pay the penalty for our pride, what we actually are. So we can be *for* God, *for* Christ by allowing and yielding to God's spirit living and dwelling in our life.

1 John 4:20—If anyone says, I love God, and hates his brother... Now, this "hating of the brother" is "has ill will towards them in the way that they think." They have this ill will towards them in their

thinking. It's the way they think. Now, they may act out a role and give the impression that they love their brother. ...**he is a liar.** Well, why is that? So anyone who says, "I love God, and I'm for God, and I'm walking on this narrow path," but has ill will in their thinking towards anybody at all, they're actually a liar. Why? Why is it that God calls them a liar? **For he who does not love his brother whom he has seen,** something physical, **how can he love God whom he has not seen?** Because love is the fulfilling of the law. So we become liars because we're acting out a role... we're acting out a role. We say one thing, "Oh, well, I love God. I'm keeping all of this. I'm keeping the Commandments," but really we have this ill will towards anybody, well, we're actually liars. We're living a lie! We're hypocrites! Because? We don't love our brother whom we see. We can see who they are; well, they're physical, and we understand who they are. They all have a natural carnal mind. They all are the same as we were. Well, how can we say we love God if we say we hate our brother? Well, it's impossible, because we're living a lie.

So to love God is to have God's holy spirit living and dwelling in us. And God's spirit is love, and it's God's spirit that powers our thinking. So if we say, "I love God and I have God's spirit," and we hate our brother, well, we're deceiving ourselves. We're actually liars, because we can't have God's spirit and hate our brother—it's impossible, because "God is love."

1 John 5:10—He who believes in the Son of God has the witness in himself. Now, anybody that believes Jesus Christ is the Son of God (which we know) "has the witness in himself." What's that really saying? The evidence is in the way they walk, the way we live. The way we live our life, that's the evidence. So we believe God. We believe Jesus Christ. We believe the truth. Well, from that, if we do, the evidence should be revealed to others by the way we live. **He who does not believe God has made Him (God the Father) a liar.** Hmmm, that's interesting. Why? ...**because he has not believed the testimony** ("the evidence" or "the record") **that God has given of His Son,** which is to believe the Word of God. Because Jesus Christ lived righteousness, therefore, we should be able to believe the Son of God, believe Jesus Christ, what He did, that God lived in Him, He was the Word of God, and therefore, everything that He did was righteousness.

And He "had this witness in Himself," the evidence was obvious. The way that He lived in obedience to the law of God. He obeyed God in spirit and truth. He obeyed the Commandments in spirit and truth. So anybody that says they believe God and doesn't walk in the way of truth is a liar. We, brethren, can become liars by pretending to believe and not believing, "because he has not believed the witness ('the testimony') that God has given in His Son (or 'of His Son')." So we need to be able to believe God and Jesus Christ, what is written in God's word. The evidence is obvious to anyone that has God's spirit that this is the way to walk, to walk on this narrow path. So obedience is the key to walking on the narrow path, or on this narrow way of life.

Romans 5:19—For as by one man's disobedience (which was Adam) many were made sinners, so also by one Man's obedience (Christ) many will be made righteous. So we understand that death has entered into the world because of Adam, because of sin, what he chose to do, what Adam and Eve

chose to do. But also, "through one Man's obedience (Jesus Christ) many will be made righteous." Well, that applies to us. We have this potential after a calling to live righteousness because of the obedience of Jesus Christ and His death, which paid the penalty for sin. And because of a calling, receiving of God's holy spirit, we can then be made righteous; we can live righteousness.

Psalm 18:30—As for God (that is "El"), **His way is perfect.** Now, that word "perfect" is "without blemish." So "His way," His way of thinking, "is without blemish." **The word of the LORD is proven.** And that means it's "tried and tested." It's been refined. It's actually perfect; it's *proven*. **He is a shield to all who trust in Him.** Now, that is the key to life, trusting in God.

Verse 31, there's a question: **For who is God, except the LORD?** "Who is God, except Yahweh," **And who is a Rock**, which is symbolic of protection, which is the word "Petra" there, **except our God**, ("except Elohim"). **It is God (El) who arms me with strength and makes my way perfect**, which is "without blemish." God is the one that forgives sin. So it's all done through God. God is our "Petra," God is our protection. And He is our strength because of His holy spirit. And He makes "my way," "our way" perfect, "without blemish." Why? Because of the sacrifice of Jesus Christ, because through that, sin can be covered. We can come out to be at-one with God and our sins can be forgiven. So God is the one that forgives sin.

Psalm 25:9—The humble He (God the Father) **guides in justice, and the humble** (the meek) **He teaches His way.** So we must be teachable and remain teachable and humble in our thinking to hear the words of God. Pride is our greatest enemy because this humble, "the humble He (God the Father) guides in justice." He will guide our thinking because of our ability to remain teachable. Because the moment we become unteachable, pride has entered, we're lifting ourselves up. So we have to remain humble, teachable, and with that He will guide us on this narrow way, this narrow path, and it'll be done in justice, which is Godly thinking. "And the humble (the meek, the lowly, the teachable), He teaches His way (His way of life, the narrow way of life)," which is God's thinking. So God will teach us by the power of His holy spirit His way to live life.

Psalm 86:11—Teach me Your way, O God; I will walk in Your truth; Unite (join) **my heart to fear Your name.** So, "teach me Your way." We must be taught God's way of life, the way to live life. And God does that through the ministry and He does it through the power of His holy spirit because it's in the hearing which is the most important thing. We have to be able to "hear" God's word. So when a sermon is given everybody "hears" things differently, what's normally relevant to them, an aspect in their life, maybe. All of a sudden a sermon will be given and one part of that sermon may mean so much to an individual, where another person may not get the same out of it because it's all about the spirit. It's about God's spirit living and dwelling in a person that convicts a person to "see" an aspect of God's way of life.

Now, here it is David is saying, "Teach me Your way, O God." Well, that's what we require. We require God to teach us His way of life, His way of thinking; we're open to it. And as we saw before in Psalm 25, we need to be teachable, remain teachable. We have to be humble to "hear" the words of God. And

then once we "hear" them we then have to be a doer, we have to implement it. So God will teach us His ways (which He does). Through Leviticus 23, through the 10 Commandments, through sermons, through posts we are being taught His way, God's way of thinking. And it says, "I will walk in Your truth." So once we "hear" the word of God we then have to implement it into our life so that we walk on a particular path, we walk in the truth, in God's truth. "Join my heart to fear Your name," or "Unite my heart to fear your name." Well, what's the fear of God? It is to obey God, to hate evil within ourselves. Because if we hate evil... How do we know evil? Because of the Commandments.

The 10 Commandments reveal what evil is because obedience to the law shows us we love God, disobedience to the law means we don't love God, we don't fear His name. So disobedience and fear are connected because if we fear God we'll obey, and if we don't fear God we will not obey. We'll disobey God's law. "Provide me the inner thinking so I will obey You," is another way to look at that. "Give me the single mindedness to follow You." Now, we should learn to obey God. We should learn to fear to disobey God.

Back to **Psalm 37:34—Wait on the LORD, and keep His way, and He will exalt you to inherit the land. When the wicked are cut off, you shall see it.** Now, back over this. "Wait on the LORD." So be patient on God; God will work with us. As long as we remain humble and teachable God will deliver His promise. So we're to wait on God for the hope that lies within us. "And keep His way," we're to keep His way of life, we're to live this way of life (God's way of life) in yielding ourselves to God's spirit. "And He (God) will exalt you to inherit the land." Now, this is talking about something physical but actually points to the spiritual. So "God will exalt us ("lift us up") to inherit the land," to inherit the Kingdom of God, to inherit Elohim. "When the wicked are cut off," so when the wicked are destroyed in a second death, "you shall see it." It says here that those in Elohim will see the destruction of the wicked.

Psalm 119:1. Now, we understand Psalm 119 covers much to do with David's thinking and obedience to God's law and how he loved God's law. And he loved God's law because he *saw* God's thinking in the 10 Commandments. He saw it. And all the precepts and *all* of God's word that David had access to, he could "see" more of God. Now, that's our potential, brethren, that we are called into the Body of Christ, the Church of God to "see" the truth. Now, as we "see" the truth we see more of the very thinking of God. So we can turn around and say, "Well, we know God." We know aspects of God because we know God's character. Well, this is what David was focused on and he was rejoicing in the fact that he could "see" God's way of life; he could "see" God's thinking. And it is very exciting when we "see" the aspects that God reveals to us of His Word, of His thinking. And it's often when we get a post we become excited because we "see" more. We "see" more of the truth. We "see" more of God, more of God's way of thinking.

Psalm 119:1—Blessed (happy) are the undefiled, and that is "without blemish," in the way. So we'll be happy if we walk in an unblemished way, which is without sin, in the way, in the way of God's life, the way God lives. **Blessed are the undefiled ("without blemish") in the way ("the journey") who walk in the law of the LORD!** So this is the answer to being blessed, to be happy. So on a physical level, if

mankind was simply to yield (on a physical level) their minds to God's law and just simply keep a seventh-day Sabbath, for example, as a rest day, well, they'd be happy. They'd be blessed in it. Because God says there are blessings and cursing's, which we've read in Deuteronomy 28. We've read some of them; we've read the blessings part.

So here it is it's saying we'd be blessed if we were to "walk in the law of the LORD." Now, the law is the directions or instructions from God. Not using our own reasoning, what God says about a matter is the law. God's way of life is the way that we should walk. So we should "walk in the law." We're to walk in God's way, which means we will not walk in sin. We will walk living God's way, which requires God's holy spirit. So we are to "walk in the Law." Now, we, brethren, have this potential. Mankind doesn't have the potential to walk in the spirit of the law, but they could walk in the law. Well, we are called to walk in the spirit of the law, the intent of the law, which is the intent of a matter. And we know that Christ outlined in detail and magnified the law by giving us the intent of the law, which was not just about not murdering somebody, but not having any ill will towards anybody, which is all about what goes on in our minds.

So somebody in the Old Testament may have ill will towards a person and may not actually physically kill them, whereas now we have this inner thinking to manage. We have to overcome this inner thinking. We're to have *no* ill will to anybody in our thinking. And if it's not in our thinking, it will not be manifest as ill will to others. Because if we have no ill will in our thinking, we desire the best for others in our thinking, therefore, our words and actions will all reveal what's going on in our mind, which means we'll be walking in the law of God.

Verse 2—Blessed ("happy") are those who keep His testimonies, who seek Him with a whole heart! To "keep," this is "to observe, preserve, to watch our thinking." "Testimonies" are "witness or spoken evidence." "To seek" means "to consult, inquire, to search." "The whole heart" means "inner thinking, sincere in effort." So we'll go back over that. **Blessed ("happy") are those who keep ("those who observe," watch their thinking) who keep His testimonies, who seek ("inquire or search out") with a whole heart,** ("with their inner thinking," sincere effort). They seek it out because they are looking to find out more about God's way of life. They're desiring to understand God, to have more of God's holy spirit living and dwelling in them.

So, "Blessed are those who keep His testimonies," who keep His Commandments, "who seek Him." We seek Him "with a whole heart." It's genuine. We put in effort. We desire to know more about God.

Verse 3—They also do no iniquity. They don't sin. **They walk in His way.** So it's referring to somebody now, that if they are diligently seeking the truth (their inner thinking), they're desiring to obey God, they also do no sin because of this righteousness that lives in them, because of God's holy spirit living and dwelling in them. "They walk in His ways," in God's way of life. They're on this narrow path. They're on this narrow way because they are working on self; they're fighting against themselves, their natural carnal mind.

Verse 4—You (God) have commanded us to keep Your precepts diligently. So this is a command from God, that we are to watch and guard our minds, and we're to put effort into it, to "keep Your precepts diligently," which requires effort. It requires effort in the mind. It won't just happen naturally. God knows that anything that is against His way will bring suffering *and* could lead to death. So we know, brethren, that if we are to disobey God, it leads to suffering and death. There's a penalty, there's a curse for breaking God's law, and that is suffering. So the curse that applies to breaking God's law, to disobedience, is suffering, and unless repented of it will lead to death. God's way of life brings peace and leads to peace, life-everlasting or age-lasting life, because it's life that will not end.

Verse 5—Oh, that my ways were directed, which is "prepared," or "fashioned," or "established," **to keep Your statutes!** So David knows that his ways, his natural carnal mind are not directed, are not established to keep God's law, "Your statutes," because "the natural carnal mind is hostile against God, not *subject* to the law of God, and indeed, cannot be." It requires the gift of God's holy spirit. It requires a calling from God first. And then, upon repentance, we are then baptized, and then, if God honors us with His holy spirit, we then have the power to direct our thoughts towards keeping God's statutes, God's laws, God's commandments. So David is saying they are *not* because of this natural carnal mind that we have, a mind of putting self first to please the self. So "my ways," "your ways," all our ways are about putting self first. That's the natural carnal mind. It's all about pleasing self. Now, we may not see it to the degree that it's *in* us but it's actually the truth. And as we stay longer in God's Church, in a relationship with God, in unity with God, God's spirit will convict us more of our own selfishness, the way that we please ourselves. Now, it's in little things, often in little things that it takes place. But we do it, and therefore, it requires God's holy spirit to change direction.

This is the point of human existence. We are to *choose* to fight against the self. We have a choice in this. So, this is why we have been called now into a relationship with God. God will direct our paths based on His holy spirit given to us, but we still have to choose. So David is saying here, "Oh, that my ways were directed to keep Your statutes," because he knew that his ways, by nature, weren't.

Verse 6—Then, if we did not have this selfish nature, **I would not be ashamed,** "I wouldn't be disappointed," **when I looked into all Your commandments.** Because when he looks into the law, into God's commandments, "into all Your commandments," he could see himself because the law reveals sin. So when we look into the law we can "see" sin in our thinking. That's the beauty of the law. That's why the law exists. And this is something that mankind has lost track of. The reason the 10 Commandments exist and God gave them was for the purpose of revealing a way to live life, a way to walk on this narrow path, this narrow way of life, *and* to reveal sin. So how do we know sin unless we have the law? Now, man's done away with the law, and by doing away with the law they have justified the fact that in their thinking they don't sin; they've done away with sin. Because once you get rid of the law, which reveals sin, well, if you can't see sin, you don't sin. That's the justification in the human mind.

Quickly (you can hold your place there), if you'd like to turn to 1 John 3:4... You don't have to turn here. I'm just going to refer to a few scriptures quickly. But hold your place in Psalm 119. **1 John 3:4—**

Whoever commits sin also commits lawlessness, and sin is lawlessness. And "Whoever commits sin also commits lawlessness," because we've broken the law, "for sin is lawlessness." Sin is the transgression or the breaking of the law because we can break the law in spirit.

Romans 6:23— Now, this breaking of the law, this lawlessness which is sin, what does it earn? What happens? **For the wages of sin is death.** So what we're going to earn, what we're going to get paid for this lawlessness, this breaking of the law, the spirit of the law, is death. It will be leading to death, which can be overcome by the sacrifice of Jesus Christ, accepting of the sacrifice of Jesus Christ. **But,** which is the opposite, **the gift of God is eternal life** (age-lasting life) **in Jesus Christ our Lord.** So we understand, brethren, that if we sin we then come under the penalty of the law. The penalty of the law is a death. We're going to have to pay a penalty. Well, we understand that Jesus Christ has paid that penalty for us if we are willing to repent of the transgression of God's law, this lawlessness that has taken place within our thinking.

And when that happens, "the gift of God is eternal life (or age-lasting life) in Jesus Christ our Lord." So we have, then, the potential to have eternal life given to us, or everlasting life, or age-lasting life given to us because of this repentance.

1 Corinthians 15:56—**The sting of death is sin, and the strength of sin is the law.** The point is the law reveals what sin is, and without a law, we can't see sin. If we don't know the law, we would not know what sin is. Now, that's what mankind has done. Mankind does not know the law; therefore, they do not know what sin is. The law reveals God's thinking. The Commandments, the statutes, and the judgments all reveal God's thinking. Now, mankind has gotten rid of it, therefore, they've "got rid of sin." They don't understand that the law reveals what sin is. They're not interested in the law. They don't even believe that "the wages of sin," the breaking of the law "will provide death" or leads to death. They don't believe in lawlessness because law has been done away. God's Commandments have been done away by most religious groups by mankind. Now, the majority of the religious groups that say they are of God, they've done away, in particular, the 4th Commandment. They've just simply got rid of it. Now, "Anybody that says they know God and does not keep the Sabbath is a liar." Which, we saw that before. "They who say they know Me and do not keep My commandments is a liar." So it's the same thing. Anybody who says they don't sin, well, they're just simply liars. They don't know the truth. They're not agreeing with God, therefore, they're lying. Because God can't lie, therefore, if God says "the wages of sin is death," if God says that "breaking of the law is sin," and if God says that "the sting of death is sin, and the strength of sin is the law," well, that means it's all made for mankind, and if anybody disagrees with that *they are liars* because God cannot lie. But they're calling God a liar because God says one thing; they're saying another. They disagree with God.

And out of all of this we can see, brethren, that the key of it all is that *obedience* to God's law is required. And that's what's going to happen in the Millennium and in the last Hundred-years, that man is going to be shown the law. God is going to reveal to them the law. He is going to advise them in their thinking, by the power of God's holy spirit, that they are selfish by nature and that obedience to God's

way of life, to walk on this narrow path (this narrow way) *is* required. And if they're not going to choose to live this way of life, if they're not going to *yield* to God and agree with God and stop calling God a liar, well, the outcome is death: "The wages of sin is death."

Back to **Psalm 119:7**—**I will praise You**, talking about God, "I will give You thanks," **with uprightness of heart**, which is "right thinking," **when I learn Your righteous judgments**. So this is that learning or coming to see God's righteous judgements, which is, this learning means "to teach" or "to be exercised in." So we can praise God. We can give Him thanks from our inner thinking (from our right thinking) when we learn of God's righteous judgments because God is righteous and all His judgments are righteousness.

Verse 8—**I will keep Your statutes; Oh, do not forsake me utterly!** For us, we desire that God dwell in us and not leave us. So here, David is saying, "I will keep Your statutes." He's going to strive to obey God's way. And then he says, "Oh, do not forsake me utterly," because he knew that he sinned and he didn't want to be cut off from God. Well, the same principle applies to us, brethren. We desire that God lives and dwells in us, and if we do falter, if we do make an error or we miss the mark, in disobeying God's Commandments in the spirit of the law, we know that we can repent, and therefore, God will not forsake us utterly. God will not withdraw His holy spirit totally from us; He will not leave us.

Now, this is a dangerous matter. Unrepented sin will mean that God will withdraw His spirit *utterly* from us. It'll be taken away from us. That's why whenever we have any ill will in our thinking, that's why if we have any wrong thinking that transgresses God's law in the spirit of the law, we need to repent quickly...repent quickly. Because without God's holy spirit, we don't have life, we can't have life, and yet we want life, we want to think like God. That's our desire. We want to think like God on every single matter in life. This "thinking like God" takes time. Although we come into the Body of Christ, the Church of God through a calling, through baptism and the laying on of hands, we then begin to think like God. But it takes a lifetime, this process of continual change and growth. And God says because He loves us, He'll correct us and He will adjust our thinking—because He loves us! Because the *only* way to change the natural carnal mind, the only way to have this transformation of the thinking to take place is through correction. And through this correction we then can repent. And then when we repent God can live and dwell in us, therefore, God will not forsake us utterly, God will not withdraw His love from us, because of our humility, because we are teachable and humble and yielding to God. Therefore, God will provide His holy spirit to us as long as we remain repentant and teachable. Now, they're connected. Because if we're unteachable, we're not going to be repentant because we're just simply not going to "see" sin within ourselves. We're not going to be able to "see" our selfishness.

Now, if we can't "see" our selfishness, if we can't "see" our pride, we're not going to repent of it, therefore, we're going to have more pride, therefore, God can't teach us because we're not willing to listen. So it's so important to remain humble so that we can keep God's Commandments, so that we can

keep God's law, we can keep His statutes, so that we can yield to God. So obedience to God's law *is* a matter of life and death.

Verse 9—How can a young man cleanse his way? So this is the question, "How can a young man/woman cleanse his way?" **By taking heed according to Your word.** So there's the answer provided for all mankind, for all of us, brethren. How can we cleanse our way, which is this natural way of thinking, this way of walking, which we walk in selfishness and sin and pride? Well, how is it that we can change this way? How can we have our way cleaned? "By taking heed," which is "listening to," "according to Your word," because God gives us the answer. If we desire to clean up our thinking, start by learning obedience...start by learning obedience. We have to learn to obey God. Obedience to God's way of being is the start of living righteousness, or living God's way towards others. So we have to clean up our way by obedience, listening to God, heeding what God has got to say, and then implementing it into our life.

You like to hold your place there in Psalm 119, turn to **Matthew 5:17. Do not think that I came to destroy**, which is "to get rid of," **the Law or the Prophets.** So everything in the law, and what the prophets had spoken about God's way of life, was not going to be done away as mankind thinks. **I did not come to destroy but to fulfill.** And that word is "render perfect" or "magnify." So Jesus Christ didn't come to get rid of the law, which is what the protestant churches teach, and even the Catholics teach, which is Christ came to overrule His Father. Now, how insane is that, when Christ clearly says, "Me and My Father (I and My Father) are one"? They're in total unity. And yet all these religions of the world will say, "The law is done away," and that "Christ came to overrule His Father." And yet they're at one. They're just so ridiculous. It's so contrary that you could say that, "Me and My Father are one and yet I've come to do away with the Father's law, you know, to get rid of it." He came to *magnify* it. "I did not come to destroy," which is "to get rid of," the law, but to fulfill, "to render perfect, to make it complete," by magnifying it, by revealing the spirit of the law. And Christ clearly outlines the spirit of the law in Matthew 6 and 7 (I believe it's in, also), where the magnification, the intent, the heart is what it's all about. It's not just about the keeping of the physical law in the way of doing it physically, like keeping a physical Sabbath, but it's the spirit behind it. It's what's going on in the thinking; it's the magnification of God's law.

Verse 18—For assuredly, I say to you, till heaven ("until heaven") **and earth pass away** (well, they're still here now), **one jot or one tittle** (which is "the smallest stroke with the writings"), **will by no means pass from the law till** ("until") **all is fulfilled** ("all has come to pass"), the end of mankind's existence. So heaven and earth still exist so the law, not one aspect of the law, has changed or been done away at all. It hasn't been fulfilled. The law will be done away when *all* have entered Elohim and there is no longer mankind because the law exists because of mankind, because of the natural carnal mind, because the natural carnal mind needs guidance to walk on a narrow way. The natural carnal mind walks on the broad way, down the broad path. Well, God provided the law to show which way to walk; therefore, the law will remain while mankind will exist. And it's only once Elohim is complete (is

fulfilled) and all of mankind have been destroyed (those in rebellion against God, those that have committed the unpardonable sin and they suffer a second death), well, once that is completed then there is no need for the law, because the law exists for mankind, the way to walk, the way to walk in life to enter Elohim, which is in obedience and yielding to God.

Verse 19—Whoever, therefore, breaks one of the least of these Commandments, now, the breaking "of the least." What's "the least of the Commandments?" Which is about intent. So whatever a man might think is "the least of the laws," out of the 10 Commandments (but they all have the same outcome, "the wages of sin is death,"), so no matter which one we are to break we earn the death penalty and it needs to be repented of. But if anyone breaks what they consider "the least of the Commandments," which is about the intent, it's about the motive, what goes on in the thinking, **and teaches men so...** Now, how would somebody "teach men so?" By words or by the way they live.

Now, this is key, brethren, because somebody can break the law by the way they live. For example, let's just use the Sabbath because it's probably the most classic one to come to understand that man's just completely rejected and done away with. Let's look at that. So a man teaches that the law is done away by the way they live. They not only speak against it, but they *live* against it. They worship the sun on Sunday. They keep "the day of the sun," which is Sunday, which is the first day of the week. Now, "they teach men so," by the way they live it, by doing it. They don't have to say anything. Just because of what they do they teach their families and they teach their children of the transgression of God's law. They teach it openly and they do it by the way they live. So they're teaching others to break "one of the least of these Commandments," by their intent. And they "teach men so," by the way that they live. These people **shall be called least in the Kingdom of Heaven**, by the spirit realm, **but whoever does and teaches them**, which is somebody who is now a doer, so they hear it and they do it and they teach others. How do they teach others? Well, it can be done by words, but also by the way they live. So we, brethren, can be doers and teachers of God's law, by doing it. We are to yield to God's law. We are to do God's law by living it in our life. **...he/she shall be called great in the Kingdom of Heaven.** They'll be called "great" because they are obedient to God.

Only a natural carnal mind would say that the law of God is done away. Now, that's a fair indication, brethren, of whether someone has God's spirit or not. Because anybody that says that God's law is done away, and they live another way other than the law, the 10 Commandments and Leviticus 23, they are actually living the natural carnal mind, and by doing that they're calling God a liar because God says something different. So *they* are liars because they are living the wrong way of life; they're walking on a broad path.

This thinking is filled with pride, selfishness, and evil. So the natural carnal mind that says, "The law of God is done away, the Sabbath is done away," and any other aspect of the law (like the 1st Commandment), if they say it's done away or it doesn't exist, or it's anything contrary to the way that God states it, they are filled with pride, the natural carnal mind is at work, they are totally selfish, and they are living evil. But they may not know it...they may not know it.

Now, we've been called into a relationship with God because God has said clearly that the law stands, because it reveals what sin is. And we understand what the penalty of sin is. Now, we understand the magnification of the law. It's about the intent. It's about the heart. It's about the inner thinking (what we think). It's the way we live and *why* we live what we do, why we do what we do.

Now, we can't look out and judge others and condemn others about God's law. We have to look internally, to look at self, to judge the self. We're not here to judge anybody but ourselves. We're to worry about how we are keeping God's law, whether or not we are breaking God's law through our intent, whether or not we're teaching others to break God's law by the way we live. And we need to be on guard all the time, brethren, to make sure that we are teaching others God's law. And we teach others by *living it*, not through words but through actions.

Matthew 15:9—And in vain they worship Me, so this "worshipping of God" is all a vanity because **teaching as doctrines the commandments of men**, which are these traditions, to teach or accept any of man's traditions that are religious in nature, or have a religious intent, is a vanity. Because God says, "No lie is of the truth." This worshipping God on, for example, Christmas or Easter or Sunday (the day of the sun), is teaching the doctrines (the commandments) of men. So they're teaching as these doctrines that this is the way they should do it. Now, they not only preach it in words, but they do it by actions. They live it. Well, it's all a vanity; it's all a waste of time, because they're not worshipping God in any way. They're not worshipping God in spirit and truth. Because, "No lie is of the truth." Now, this is a good measure for us to us, brethren, when it comes to God's way of life. We're either living the truth or we're living a lie. We're either keeping all of Leviticus 23 and the 10 Commandments and other elements of God's law as outlined clearly by God in His word, we're either keeping that (which is the truth, because "God's word *is* truth"), we're either keeping that or we're not. Now, we're keeping it not just in words, but in actions. We're doers. We're living it!

To accept anything to do with Christmas, Easter, Halloween is idolatry because we're placing something before God. So we have to worship God in spirit and truth. And the great measure we can use is, "No lie," anything that is contrary to what God says in His word, "is of the truth." It's all a lie. And therefore, anybody that keeps anything other than what God has outlined (not adding to or taking away) is vain. They're worshipping God in vain and "they're teaching as doctrines the commandments of men." They are manmade traditions. They are manmade ways of worship.

Matthew 19:17—So He said to him, Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the Commandments, all 10 in spirit and truth, which is in intent and truth, which is according to God's word. So we are to keep the 10 Commandments in spirit and truth.

So this was the young man asking God, "Well, how do I have eternal life?" or "How do I have life-everlasting?" "How do I enter Elohim?" is another way to put it. And here God is saying, "If you want to enter into life," now, if you want to enter into Elohim, we are to keep the Commandments in spirit and

truth—all ten of them. We're to keep Leviticus 23, all of them, in spirit and truth. We're to be doers of the word not just hearers. Because we can hear these things and say, "Oh, that's all interesting, exciting." But doing it, living it is the most important thing, to implement it into our life. Now, as we read previously in scripture, in *Part 1*, it's about "people will one day glorify God" because of what God does *in us*. Because we have to be doers. They might think we're weird now by keeping the 10 Commandments in spirit. They might think we're really weird by the things we do, but it's irrelevant, because in the end all the glory will be given to God, because it's God in us that does the works. So we have to yield ourselves to keep God's law (the 10 Commandments) in spirit, which means we are to live it in our life. We're to implement it.

I often used to think we used to get dressed up going to church on a Saturday morning, and I'm sure all our neighbors used to think we go to the races every single Saturday. Because often it was in the morning we'd pack up, we'd have suits on, and we'd be all dressed up to the nines and we get in the car and drive off and then we'd come back home often 6:00 at night maybe, sometimes a little later, and people, I'm sure, used to think, "Wow. They go off every Saturday to the races!" Because they didn't realize that we were going off keeping the Sabbath holy as God commands. Assembling together where we have the opportunity, when we could, that's what we would do. Well, one day they will glorify God because of what God did *in us*, which was this transforming of the mind, which is this yielding to the 10 Commandments, yielding to God by living it.

John 14:15. It's incredible, really, that mankind says that he reads the Bible, and that out of this he can do away with parts of the law. He doesn't necessarily do away with all the law. For example, he believes that "Thou shalt not kill." Most cultures would have that as one of their laws, the laws of the land. But when it comes to the Sabbath, well, that's a bit different. When it comes to "Thou shalt not commit adultery," well, there's no real penalty for that anymore other than maybe a divorce. You know, mankind through fornication, all the other things, they've done away with the law, and therefore, in their own thinking they're justified. But it's quite incredible, because just through these scriptures that we're looking at today, it's very clear that Jesus Christ and God the Father have made it clear the law is *not* done away. And it's actually such insane thinking that mankind could come up with the idea that the law is done away, that we're no longer under the law. Now, we understand we're not under the penalty of the law in the sense that we can repent. We are going to pay the penalty if we remain unrepentant. But we are no longer under the penalty because of repentance, because of the sacrifice of Jesus Christ. So to say the law is done away is just really human reasoning of selfishness and pride.

John 14:15—If you love Me, keep My commandments. "If you love Me, you *will* keep My commandments." So how clear can God get with regards to keeping the law?

John 14:21—He who has My commandments ("has My instructions"), **and keeps them**, which is "to keep," which is "to do," **it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him**, which is "to show, reveal" spiritual knowledge and

understanding to them, to the individual. God will grant us wisdom. We will be able to love God and our neighbor. So we'll be able to keep all the law. So, "he who has My commandments," so we have these instructions from God, "and keeps them." So it requires the doing, not just the hearing. It requires the doing. "It is he," somebody that's doing the law, living the law, "it is he who loves Me," because they're demonstrating the love of God by the way they live. So anybody who says they don't have the law and they're not keeping them clearly is not showing love to God. They do not love God. In actual fact, they are simply saying they love themselves more.

Now, this is much more relevant to anybody that has been called into a relationship with God, because the world cannot love God, because they haven't been called to love God. And they don't have God's commandments because they haven't been called to "see" the commandments. They can't keep the commandments because they haven't been called to keep the commandments. So this is relevant to us, brethren: "He who has My commandments." Who's that? That's us, members of the Body of Christ, who have been called into the Church of God, into a relationship with God and Jesus Christ. "He who has My commandments and keeps them," which means we have to be doing them, "it is he/she who loves Me." So *this* is how we demonstrate we love God, because we're keeping the commandments in spirit and truth. It's about our inner thinking; it's *the way we think*. "And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him," which is live within him. We will be granted God's spirit living and dwelling *in us*, and therefore, we will "see" God. The manifestation of God's thinking will be revealed to us, we'll gain this spiritual knowledge, and we'll gain spiritual understanding of *them*, of the law. How exciting is this? We'll be granted God's wisdom, which is God's thinking. And we'll be able to live love to God because of our thinking. And as well, we'll be able to love our neighbor as our self. We'll be able to love our neighbor because of the power of God's holy spirit.

John 15:10—If you keep My commandments, you will abide (dwell) in My love, just as I have kept My Father's commandments and abide in His love. Now, it's very hard how the churches of the world can go over this particular scripture and get rid of the law. Christ says clearly, "If you," if us, brethren, if we, "keep My commandments," which is the instructions of Jesus Christ, "you will abide (you will dwell) in My love." Well, how is that possible? Because it's God's holy spirit living and dwelling in us. We will dwell in Christ's love, agape. "Just as I (Jesus Christ) have kept My Father's commandments." He was a Sabbath keeper. He kept all of God's law in spirit and truth. "And abide in His love." He dwelt in God the Father. He dwelt *in* His love.

So, brethren, we have to be Commandment keepers, and if we are Commandment keepers in spirit we will abide (dwell) in God the Father and we will keep God the Father's Commandments, which is the law, which is the 10 Commandments in Leviticus 23, just as Jesus Christ kept the 10 Commandments and all of Leviticus 23. Jesus Christ was a Sabbath keeper. He kept Passover. He kept Unleavened Bread. He kept Pentecost. He kept the Feast days, Trumpets, Atonement, and the Feast days, and the Last Day. Jesus Christ kept Leviticus 23. And now, if Jesus Christ kept Leviticus 23, that's why we keep

Leviticus 23, because it's His Father's Commandments, therefore, we follow God, we follow God's Commandments. And by doing this we will abide in His love.

It is God's spirit that enables a person to believe the truth. 1 John 3. This may all seem very basic, brethren, but the reality is that obedience to the Commandments is walking the narrow way, walking on this narrow path.

1 John 3:22—And whatever we ask, on a spiritual level (and we have to ask this in truth), according to God's will, we receive from Him, we receive from God the Father. Why? ...because we keep His commandments and do those things that are pleasing in His sight. Now, what is "pleasing in God's sight?" Obedience. Obedience, humility, yielding, being teachable, that's what's pleasing in God's sight, because it's the spirit of a matter. So if we remain humble and teachable, God is well-pleased with us, because then He can pour out His spirit and we will yield to it because we will become obedient to His law. So we will receive more of God's spirit, more of God's thinking to our thinking because we are obedient, we are keeping His Commandments. And we will be doing those things that are pleasing in His sight, which is living the truth. We'll be living righteousness out to the benefit of others because we become a vessel or a vehicle for God to do good works.

1 John 3:24 (just another scripture down)—Now he who keeps His commandments, which is love, abides in Him ("dwells in Him"). If we are to "keep," we are to be hearers and doers. We are to "keep His commandments," which is the spirit of the matter. Love "abides in Him." We are to love God and love our neighbor. And if we do that, we dwell (abide) in Him, and He (God the Father) in us, because it's God doing the works. **And by this we know that He abides in us, by the holy spirit which He has given us.** So God dwells in us, therefore, we will be keeping the law in spirit and truth. And the moment we break the law it's because of our natural carnal mind because of our selfishness.

1 John 5:2—By this we know we love the children of God; we love the brethren. How? ...when we love God and keep His commandments. We have no ill will towards our neighbor. So this "love of the brethren," is a demonstration, is the doing of the law. We are keeping His Commandments.

Verse 3—For this is the love of God, that we keep His commandments. So if we love God we will be keeping His commandments. If we love God we'll be demonstrating this love by keeping His commandments. **And His commandments are not burdensome,** they're not "a weary," they're not a burden we have to carry around and say, "Oh no, I've *got* to love my neighbor *as myself!* It's all so hard!" It's the opposite to that. It's actually a joy. Because when we love our neighbour as our self, when we love God and love our neighbor, we're thinking like God...we're thinking like God. So we are to love God, and we demonstrate it by keeping His commandments. "And His commandments aren't a burden." They're not burdensome; they're not wearisome.

2 John 1:6—This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it. So we're to walk in the truth, we're to walk in the word of God. So this is the way that we live, brethren, we walk on this narrow way, this

narrow path, and this narrow path is obedience to the law of God. And "this *is* love," this is the demonstration of love, when we yield to the commandments, we yield to God's thinking about how we should live our life, we yield to God's word in our life. And we "should walk in it." This is the way we are; we are walking in God's way of life.

We're just looking at this from aspects of keeping God's law, keeping the Commandments, because God's word has outlined very clearly that obedience to God's law in spirit is required. The law, by no means, has been done away.

Revelation 12:17—And the dragon (Satan) was enraged with the woman (the Church, Church of God), and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. They have the witness or the evidence of Jesus Christ living and dwelling *in* them because of the way they live. They demonstrate that they *are* obedient and they *are* of God because they live a particular way of life. What is that life? They keep the Commandments of God and they have the witness of Jesus Christ in their life by their obedience, by the way they live. They live love to God and love to their neighbor.

Revelation 14:12—Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus Christ. So it's very clear in scripture that keeping of the Commandments *is* required.

Revelation 22:14—Blessed *are* those who do His commandments... It can't get much clearer than that. Between the blessings and cursing's chapter, it would be, "Cursed are those that do not do His commandments." Here it says, "Blessed *are* those who do His Commandments," which means hears them and does them. They're a doer of the word. ...**that they may have the right to the tree of life**, so it's only by the doing of the commandments that we have the right to the tree of life, the right to God's holy spirit, **and may enter through the gates into the city**, into age-lasting life or everlasting life in Elohim. So to enter through the gates, to walk on this narrow path, this narrow way and go through this narrow gate into the city, into eternal life (or life-everlasting) in Elohim. So it clearly says here that anybody who is a doer of the law has the right to life-everlasting, has the right to God's holy spirit and the right to enter into Elohim because of their obedience to God's law. They are continually repenting of the transgression of God's law, but they are, by intent, doers of His Commandments.

Back to **Psalm 119:10—With my whole heart**, which is this inner thinking, **I have sought You**, which is "sought God," which means he has put in effort. It takes effort. **Oh, let me not wander from Your commandments!** Now, not wander off in our own thinking, thinking there is a better way or a different way to do something. Because that's exactly what happens. When we wander from God's commandments we let our minds go to the point of human reasoning. We think there's a better way or another way of doing it, but there isn't. God has clearly outlined for mankind the right way to walk, and that is the first 4 Commandments (as we know) is the only way to worship God in spirit, which is the truth, which is through the first 4 Commandments. That's the only way. There *is* no other way. Now,

if we wander off and establish some other way, it's all done because of pride, because of human reasoning. So we are to stay with God's way of thinking. The last 6 Commandments are how to have love for our neighbor. Now, we're not to wander off and think there is another way, another way of thinking or another way of loving our neighbor. There's only one way and it's done through the spirit of the matter, which Jesus Christ magnified, which is about the way we think. It all comes from within our thinking.

Verse 11—Your word I have hidden in my heart, "Your word I have hidden in my inner thinking," in the mind, it's there. So this is what we are required to do. We're to take God's word, God's way of thinking and place it into our inner thinking, meditate on it, and make judgments based on God's spirit, God's thinking. And the reason he has done this? Why? **That I may not sin against You.** Because all sin is against God. When we sin we break *God's* law, God's law of love. When we sin we have raised ourselves up against God. Only God *can* forgive sin. Now, this is an important matter of life to understand for us, brethren, to take it on board, that when we sin, we sin "against You," we sin against God! That's where our sin is. We've broken *His* law, His law of righteousness. He established the law to guide us, to show us what sin is. Now, if we take God's word into our heart, into our inner thinking and measure our intent every day, measure our mind, make judgments against ourselves, judge ourselves and no one else, just judge ourselves using God's word—and the reason we're doing that?—so that we might not sin against God. Now, if we do, we know we have the gift of repentance, that we can repent quickly. And God has promised He will forgive because it's only *God* that can forgive sin. When we break God's law it's only God that forgives.

Verse 12—Blessed are You, O LORD! Teach me Your statutes. The only way we can receive the truth, be taught by God's way of life, is from a calling from God. Because that's what we've been called into it. Now, God will teach us His statutes, His law, His Commandments by His holy spirit. Because it requires God's holy spirit to come to understand God's law and the spirit of God's law.

Verse 13—With my lips I have declared all the judgments of Your mouth. So he's spoken God's way to others. Now we, brethren, may have the potential to do that in the future. At the moment we've not been called to do that, at this particular point in time, because there is no point in going out and trying to explain something spiritual to a natural carnal mind because it can't hear. But there *is* going to come a time when we will have to open our lips (open our mouth, use our words), that we can declare all the judgments of God "from God's mouth," which is God's words to others. Now, that time will come when God opens the mind of others to become hearers of the word. And then from that hearing, God will require that they become doers of the law.

Now, the best way that when somebody asks us a question, if it's open and honest in with regards to their *intent*, well, then there is a time to explain whatever the question is to them based on God's word—not adding to, not taking away. So we will have that time to explain to others, to declare to others God's word. And another way of doing that is by now it's actually living it, that we don't have to speak

about it, we just simply do it, and then one day (we understand) that God will be glorified from what we do because it's God that's doing it in us. It's God that called us. It's the power of God's holy spirit in us that enables us to live righteousness.

Verse 14—I have rejoiced in the way of Your testimonies, as *much as* in all riches. So he valued God's way of life (God's thinking), more valuable than anything physical. Now, this reveals an attitude. This is something for us to stand back and just to think about on a physical level firstly. What do we value? What do we value the most? Well, the best way to look at it is, where do we spend our time? What do we put as the highest priority? That's a fair indication of what we value the most. Well, here it is David is saying, "I have rejoiced in the way of Your testimonies." Well, we should be able to rejoice, brethren, in the narrow way, this narrow path, "in the testimonies," in the Commandments, in the statutes, in God's word. We can rejoice in it because that is our future, rejoicing in God's thinking. Because in the end the only thing that's going to exist is God's thinking.

Now, he has done that "as much as in all riches," it's more so. He's got his priorities right. So when we "see" God's word and it's expounded to us, and we "see" something, we can rejoice that God has revealed it to us. Because riches are temporary and they're passing, and all these physical things, yes, they're necessary (we have to have jobs, we have to earn a living), but it's all about balance. It's about viewing these things the right way. It's about honoring God *in* them, because all riches, all money, all income, all physical things come from God, and therefore, we must honor God in them.

So we can rejoice in God's law and we can do that more than anything physical. Now, when we get these physical things we can rejoice before God by honoring God in them, which is referring to tithes and offerings.

Verse 15—I will meditate, which is also to think about, but also to talk about. **I will meditate on Your precepts, and contemplate,** which is "to consider" **Your ways.** So God's law requires thinking. Because we can just read God's law, we can read Leviticus 23 and the 10 Commandments and other things that God and Jesus Christ have expounded and just read them. Well, that's not enough. We have to contemplate; we have to consider them. We have to dig into them and think about it, and the most important thing is to think about the way that we think about a matter. How are we living this aspect of God's law to others?

Verse 16—I will delight myself in Your statutes; I will not forget ("ignore") Your word. Something we can do, which is we can delight in God's law, because we've been called to it and it is exciting, the fact that we are different, the fact that we have God's thinking, and not to ignore God's word on any matter in our life.

Now one of the ways to consider, are we walking on the narrow path, is whatever we face in life, are we looking to see what God says about the matter? Are we looking to God's word to see what He says before making any response or taking any action? How does God see it? What is God's purpose for us?

Will this affect "my" spiritual life? Will this affect "my" spiritual condition? So our decision-making should be based on referring back to God's word and not ignoring God's word.

Well, brethren, I think we will finish *Part 2* there and we will pick up *Part 3* next week.□