

Welcome, brethren, to another Sabbath.

Some time back when I was employed with a particular ladies fashion company one of my roles was to employ people for the role of store manager, and what I have learnt from another person who had experience in employing people was that the interview itself told you certain things but it didn't tell you everything, and that was because people had come to learn that when you ask a question like, "When it comes to retail, what's the most important thing?" And the first thing, "Customer service!" It was like a ritual almost. So in the end you learnt that asking those types of questions didn't really pay off; you really couldn't get to understand the person or to work out what the person was really like. And also, the different types of people would have different types of education, some would come in with a lot of education, a lot of training, and *expect* to be employed. And when you talk to them you could find that they did not have the skill that we were looking for, which was female to run a store. It was around 200 stores in total and it was difficult because the pressure on the store manager was intense; they weren't paid a lot and they worked long hours.

One of the things I learnt was that during the interview I would ask more personal type questions to try to establish what the person was really like and their behaviors, and then from that one of the things that I learnt most was that after the interview – we used to interview people in a particular location – when the person left I would always get up and go to the window and watch how the person walked. Now, you might think, "Well, that's weird!" Well, what I learnt was that if a person walked with *purpose*, in other words, with a purposeful action, which was rather quickly, with a purpose, you normally could employ them. And the reason was *because* they had purpose in life, they were focused about what they were doing and they wouldn't be slow.

Over time, over a couple of years, I ended up with a group of people in stores that were purposed in their way they walked and in the way they did things, so that if you gave them a task they were focused on it and they got on with it. Whereas what I found that if a person came out of the interview, walked very slowly and lacked a little bit of purpose, if I had employed them (and I had at different times) I found that when you gave them a task in the store – because they were all remote and I didn't have direct control over them, so to speak – that you found that they were a little bit slothful, they were slow in responding, they were slow to respond in reporting. Whereas someone that had purpose and walked with purpose reacted differently; they were very focused and got straight back to you. Now, I learned something from that in a physical level in life.

The title of today's sermon is *Walk in the Spirit*.

We understand that Jesus Christ came to magnify the law of God, the law of His Father, Yahweh Elohim. Christ revealed to His disciples that the law was spiritual and must be kept in spirit and in truth. To just keep the law in a physical way, in a physical outcome – which is just keep the Sabbath on a physical level – by our own human efforts is not what God requires from those He calls. What is required from a person that is called out of this world into a relationship with God and with Jesus Christ is that they keep the spiritual intent of the law.

So just taking time off and keeping the Sabbath is not what God requires; God requires more, it's about the way we think. What God desires is for us to practice and establish in our thinking right motives, the right intent, Godly thinking, and the answer is that we establish Godly attitudes. That's what we have to have in our life.

So what are those Godly attitudes that we have to establish? Well, let's look at Galatians 5:22. Now you may wonder why I started off about the way people walk. Because we should be able to tell whether a person is a true follower of God the Father and Jesus Christ by the way they walk in their life, the way they live their life, which is the same as they walk, what they do.

**Galatians 5:22** – So these are the attitudes or the way that God thinks: **But the fruit of the spirit is love**, so what is produced from God's thinking is love, agape, a way of sacrificing, giving up something. That's what comes out from God. ...**joy, peace, longsuffering, kindness**, being gracious, **goodness**, upright, **faithful**, that means trustworthy, can be believed, honest.

**Verse 23** – **Gentleness**, which is meekness, humility, **self-controlled**, which is moderate or temperate; **against such there is no law**, there is no penalty. God and Jesus Christ are not under the law.

**Verse 24** - **And those who are Christ's have impaled the flesh**, put to death or destroyed their selfishness. So that is the task we have undertaken. We will be actively fighting wrong thoughts in the mind, and that's what our calling is about. That tells us whether we're in the battle or not, whether we are actually battling. We desire, or we battle against its passions and desires. It's not about what we want, it's about sacrificing for others. We should care for others needs before our own – it's another way to put it. We will not think any ill will to others but desire what is best for them, and that's how we love people.

Now, it is a difficult task on a human level to love everybody because the natural carnal mind has selective love. That's the way humans are, that's the way human thinking is, we choose who we love. And if someone we count as not being worthy of our love we don't love them to the degree we love somebody else. But God loves all. Now, that's the task that we have undertaken, is to learn, through the power of God's spirit, to love everybody under every circumstance. Now, that is a big challenge, and that is the task we have entered into and it's something we learn to achieve through the power of God's spirit.

**Verse 25** - **If we live in the spirit, let us also walk in the spirit**. This is talking about that God dwells in us, we will be checking our intent, we'll be checking our motive towards people the way we think towards people. And then, because we're checking it, we will now walk in the spirit, we will live love to God and towards others in our actions. And that's what it's about. A way of walking is about the way we live our actions towards others, how we live to them. Others should see whether we care for them or have concern for them by our attitudes, the way we live in our actions towards them, the way we talk, the way we talk *with* them or *about* them (is another way to measure that), the way we respond to them. In other words, if somebody says something to us the way we respond back tells us or tells them also, it should tell us also whether we *really, really* love somebody using God's spirit. And we fail in that all the time. That's natural human minds that we have, natural human nature. We struggle with those things. When we are reviled and put down our nature wants to defend itself, that is normal, that's the natural mind. But our calling is to fight against that and now learn to love everybody, which is what God does.

Back up to **verse 16** - **I say then, Walk in the spirit, and you shall not fulfill the lust of the flesh.** If we *are* walking in the spirit, walking with God's mind *in* us we will not fulfill, we will not satisfy this natural selfish thinking. If we walk in the spirit we will not sin because God does not sin.

What does it really mean 'to walk in the spirit'? We're going to look at that in a bit more detail in Romans 8. Now, we have covered Romans 8 a few times in times past; there is always something to learn more in a little bit more detail when looking at scripture.

**Romans 8:1** – Because this goes into a little bit more detail about walking in the spirit or *living* in the spirit. **There is now, therefore, no condemnation**, which is 'sentence of death' **to those who are in Christ Jesus**, and to be *in* Jesus Christ we are in unity, God's spirit dwells in us, like Christ said, "I in you, you in Me," we are in unity of thinking. To be in Christ is to have God and Christ dwelling in us by the power of God's spirit. We will be at one, one way of thinking, with God. It continues on there... **who do not walk**, so it's about the way of walking; **we do not walk according to the flesh**. So we no longer are occupied or live by our fleshly selfish desires, **but walk according to the spirit**. So there are two ways of thinking. What it's really saying is we have a choice in life, we're either living selfishly, fulfilling our own desires, or God is living in us and we're denying ourselves and God is living through us to the benefit of others. So that's the way we walk, it's the way we live towards others.

This is what Paul had written to the Galatians, walking and living in the spirit is what is required. If God's spirit dwells in us we *can* walk in the spirit. Anybody that does not have God's spirit, it's impossible to walk in the spirit because it requires God's mind, God's thinking, God's power *in* us to walk in the spirit. This scripture also tells us that we must live God's way of thinking towards others. It's righteous thinking.

**Verse 2 - For the law of the spirit of life**, which is righteous thinking, **in Christ Jesus has made me free**, set at liberty, **from the law of sin**, from the dominion of sin, **and death**. So there are two laws, there are two ways of life, there are two ways of walking, and there is not three, there is only two. One is we walk in life or we walk in death – it's very simple. There's two ways of walking, one we walk in life because God the Father and Jesus Christ live in us, or we walk in sin and death. They are the two outcomes, we either walk in one or the other.

What is the law of the spirit of life? It is a law – firstly, it is a law established and set by God. So God has established this. This law of the spirit was *in* Christ – God's mind in Christ. This law of the spirit produces life; it's the only way to have true life. The law of the spirit is God dwelling in someone which produces true life, righteous thinking, which ends up in spirit life. Life comes from God, God's thinking. That's the way we can have true life.

So we have life now on a physical level with a carnal mind; the way we can have true life is that God dwells in us for the point of that God will change us – physical to immortal – for the purpose of having true life. So it's God that produces life in us.

What is the law of sin? It is a law established and set by God, just like the law of life. This law of sin produces death – that's the outcome. If we live in sin it's going to produce death. The law of sin is if we transgress or rebel against God we produce, by those actions, we earn death. So there are two ways.

**Verse 3 - For what the law**, the Commandments, now it's talking about the Commandments, **could not do**, it was impossible, **in that it was weak through the flesh**, the carnal mind. It's not the law that is actually weak; it, the law, does not make us change. So we might have the knowledge of the law – well

what good is knowledge? The scriptures say that although we have all knowledge we're just like a sounding brass. So we might know about the 10 Commandments – well, that's wonderful, it's great to know about them – but what does it do? Nothing. It doesn't change us. We have to choose to obey the law. So the law is weak by itself, it's just a direction, or points, or instructions, the way we should live. And there are people out in the world that have knowledge of the law and can recite the Bible, can recite the 10 Commandments – what good is it? It's weak in the flesh. So with the knowledge of the law we are still selfish, carnal, and earn the death penalty. That's what it's really saying.

**God did by sending His own Son in the likeness/similitude of sinful flesh, on an account of sin**, so that's why Jesus Christ came, because He was going to pay the penalty that we earn by our nature. ...**He condemns sin in the flesh.** Why? **That the righteous requirement of the law**, the righteous requirement of the law is faith, we believe God, **might be fulfilled in us who do not walk according to the flesh.** So this is the opposite. We've been called to walk in the spirit, we've been called *not* to walk in the flesh any longer, **but walk according to the spirit**, the intent of the law. And that's what we've been called to do, walk in the intent of the law.

Now, this is only able to be done by the power of God's spirit. So what a reality of life is is that we can get into a situation in life and then we need to be checking our motive, and it's only by God's power in us that we have the ability to understand sin and the ability to stop our thinking, the path of thinking. The natural carnal mind *won't* stop it's natural path of thinking, it can't, it's only by God's power.

When it comes to sin, *if* we are not aware of sin – if we're not aware of it, how can we fight against it? It's impossible! It's actually impossible. If we don't know what sin is, *why*, or how, could we fight against it? If we don't know what pride is in the inner thinking how can you fight against it? Now, it's only by the power of God's spirit that we can actually understand sin, and it's only by the power of God's spirit that we can actually *fight* sin.

So an awareness of sin is the beginning of a calling. God grants us repentance so we begin to see our self the way we really are. It is a wonderful blessing to be able to have the knowledge of sin in its spiritual intent. Now, when God talks about in scripture, "You shall not kill." The carnal mind goes, "Well, I don't kill anyone! I'm justified! I'm keeping the law." Whereas God's saying, "Well, no, it's about whether you wish any ill will to anybody, because ill will leads to, in the end, murder." So it's the same spiritual intent. The intent of the law is 'don't kill', the intent is 'don't have any ill will – none, zero, don't be prejudice in your thinking and think that well, I can love this person but I can't love that person – I'm justified in that thinking.' God's saying, no, we're to walk in the spirit of the law which is no ill will on *anybody*, including what we would consider enemies. None at all. We don't wish any ill will on *anybody*; *that's* walking in love. Now, that requires the mind of God. The natural thinking can't. The natural mind just cannot do that, cannot achieve it because we've got these biases and prejudices in our minds because of our upbringing and the way communications are today about whether you're right or whether you're wrong, whether you're one race or you're one color, or whether you're one height or whatever colour your eyes are. There is always a prejudice of some type. So the mind, the natural mind can't do it.

Christ came to pay the penalty for sin so God and Jesus Christ could live in us. God's spirit enables us to walk in faith, which is now the *requirement* of the law. We no longer live according to the natural carnal mind's desires, we now fight and sacrifice ourselves to the benefit of others. Now, that is a big task! That is a big task to undertake, but that's what our calling is.

The purpose of life is to one day be changed into spirit where we can truly walk in the spirit forever. Isn't that incredible? What a blessing to know *that!* Now, who knows that? Only God's Church, 'PKG'. The Church of God that's scattered, they don't comprehend this to the spiritual intent of it. The reason we are in this battle striving to live the spirit, walk in the spirit, is so that one day we as spirit beings can walk in the spirit intent forever, we can live love forever. Isn't that incredible? That's the purpose of life! ...to learn to live love to everybody.

**Verse 5 - For those who live and walk according to the flesh**, and that's exactly what we did before we were called, and we *still* do aspects of that now, we still do it in our natural thinking, it's the way we are...**set their minds on the things of the flesh**, what is best for us, what we think is best for us, our own carnal desires will be satisfied, **but those who live and walk according to the spirit**, the intent, truth in the inner man, **the things of the spirit**. So what we think about day by day, what we dwell on, what we strive to live reflects whether we have God's spirit. If we just live our lives naturally, which is what we did before we were called, not thinking about disciplining the self, not thinking about what is the best for somebody else, not willing to sacrifice, we are walking in the natural carnal mind.

*Proof* we have God's spirit is that we are willing to discipline ourselves; because God has revealed sin to us, now we see what sin is, *now* we're going to fight against ourselves.

**Verse 6 - For to be carnally minded is death**, this natural selfish thinking will only lead to death. It's a law that God established. The natural carnal mind sins and the penalty of sin is death. It's a law that God established for mankind. What one has in the mind, the thoughts and purposes, reflects what we are, how we're walking. **...for to be spiritually minded**, what's in our mind, **is life and peace**. The end result of living according to our selfish desires is the second death but to live by the power of God's spirit is everlasting life in Elohim and peace.

**Verse 7 - Because the carnal mind is enmity against God: for it is not subject to the law of God, and indeed cannot be**. So what is the law of God? To think and live agape to all. So God's law points to the way to live, the way to walk. God thinks love to all, and that's what we have to strive to do in our life, to implement in our life by the power of God's spirit. We, by nature, will not fight against sin, we just won't. We, by nature, resist God by the way we live, the way we think. By nature we will not submit to authority – particularly God's authority – by nature we resist government. Now, by human reasoning, we don't like to be governed, we just don't. We don't like having people over us or telling us what to do, especially when we disagree with the instruction. That's a big problem to the human mind, because that's just the way it is. But God gives us the opportunity through His spirit to govern ourselves.

Often it's said, "Are we under government?" When you really analyze that we either have God's spirit or we don't. *If* we have God's spirit we strive to govern ourselves, we allow God to govern us. But without God's spirit are we under government? It's impossible. We can't govern ourselves because the mind is against God. So to be under government is to allow God's spirit to *govern* our thinking, and then we can govern ourselves, we can then bring our thoughts into check, we are then governed by God.

**Verse 8 – The result of this carnal mind is, So then, those who are in the flesh cannot please God**. It's just impossible! The natural mind cannot please God because it's hostile against God, it's motive is selfish and God is not, God is love.

**Verse 9 - But you are not in the flesh, but in the spirit, if indeed the spirit of God dwells in you**. That's the solution to life. Now, that's why we've been called by God the Father into the Church, the Body of

Christ, is because God desires and Jesus Christ desires to live in us so that one day we can enter Elohim. That's the purpose of the Church. People of this world do not know this reality, they cannot see themselves on a spiritual level. Now, that doesn't make us better than others but it should give us a lot more wisdom in dealing with others. People in the world *cannot* check their discipline when it comes to sin. Now, they can monitor and change their decision making and they can change some attitudes to a degree, but they can't bring their attitudes into check in accordance with the way God thinks about a matter, it's just not possible. They cannot see themselves on a spiritual level, their true motive or their true intent, it's just not possible. They don't know why they do the things they do, and if they do something they'll justify why they did it, they'll have an excuse of why they did it that way. They do not understand their own thinking, their own motives.

If we have been impregnated with God's spirit and then remain in a state of repentance God dwells in us. *Now* we have the power to live and walk in the spirit. So to walk in the spirit requires God's spirit.

If you'd like to turn to **Matthew 19:16 - Now behold, one came, which is a rich man, and said to Him/to Christ, Good Teacher/Master, what good shall I do that I may have eternal life?** Now, 'What good 'thing' the Bible says,' but the word 'thing' has actually been added, and what he's saying is, **What action do I have to do to have everlasting life?** So it's a fair question, "What is it that I have to do to enter life?"

**Verse 17 – So Christ said to him, Why do you call Me good?** He's asked a question back to the person, so He's answered the question with a question, **Why have you called Me good? No one is good but one, God** ('that is' has been added there)...**No one is good but God**, God's the only one that's good. Jesus Christ corrected the person's thinking from the very outset, because when you look at the human mind, which this person had, he didn't have God's spirit, he's asking a question which has spiritual implications but he's asking it from a carnal mind's perspective. So when somebody comes up and says, "Good Teacher," what is that all about? Well we know because we've all done it in times past and hopefully we don't do it anymore, we can stroke somebody's ego. "Good Teacher..." it elevates somebody. So Christ has put him straight back in his place in saying, "**Why do you call Me good? There is only one good, that's God.**" You can't stroke Christ's ego because He doesn't have one, He's got the mind of God.

So you can see this young guy's motive in the beginning is already wrong. Did he really say, "Good Teacher" to try and gain credit with Christ? Well, you know, in the natural carnal mind that's more than likely what he did. That's what the natural mind does. People from the world know they can stroke a person's ego or their vanity...you know, the reason they do it is to gain credit with them. Christ did not take the credit to Himself, He'd rejected this comment.

**...but if you want to enter life**, so here's the answer, so don't call Me good, **but if you want to enter life, keep the Commandments**, keep all the Commandments, keep all 10 Commandments. But God requires us to keep it on a spiritual level.

**Verse 18 - He said to Him**, he said to Christ, **Which ones?** ☺ It's like, "Which ones do you want me to keep?" **Jesus said**, so now Christ is going to outline them to him because he can't understand the spiritual intent of the Commandments; he can look at it on a physical level. **You shall not murder**, the 6<sup>th</sup> Commandment, **You shall not commit adultery**, 7<sup>th</sup> Commandment, **You shall not steal**, the 8<sup>th</sup> Commandment, **You shall not bear false witness**, You shall not lie, the 9<sup>th</sup> Commandment, **Honor your father and your mother**, which is the 5<sup>th</sup> Commandment: **AND**, so there's more, because now Christ is going to reveal to Him the spiritual intent. This is the spiritual intent of it, this is what's really required.

So you can do those things on a physical level, Christ now magnifies the law... **You shall love your neighbour as yourself.** Whew! Umm, I've got to love *everybody*? Now, that's a big 'ask' for any human!

**Verse 20 - The young man said to him, All these things,** he's talking on a physical level, **I have kept,** I've observed physically **from my youth: what do I still lack?** So he's saying, "Well, I've *done all that, NOW* what do I lack? What do I fall short in?" So he's got a wrong view of himself because he can't understand the spiritual intent of the law, he just sees the physical part. He's done all those things so "Now what's missing that I can have eternal life? I'm obviously very close to gaining it because I'm doing all these things from my youth, it's the way I've been brought up."

**Verse 21 - Jesus said to him, If you want be perfect,** which is full or spiritually mature, **go,** it's the first thing, **sell what you have,** your possessions, your goods, your wealth, and your property **and,** number two, **give/deliver to the poor, and** if you do this physically, if you do this physical act in the right attitude **you will have treasure,** something that is stored for you **in heaven: and,** number three, **come, follow Me/Join Me as a disciple!** So there has to be an attitude or a willingness to sacrifice everything for God, that's what Christ is saying. You've got to be willing to give up everything. Now, the natural carnal mind, that's a big 'ask', that's a big 'ask' for somebody to give up everything to follow God.

Now, with a calling we can do it, but without a calling, whoa, going to have to think this through a little bit... Sell *everything*?! 😊 ...give it to the *poor*?! "Define poor!" You can see the carnal mind saying, "I can sell everything... define poor for me!" 😊 ...because you'd be thinking, well, I've got to work out who's poor here. ...**and come follow Me.**

**Verse 22 - But when the young man heard this saying/that saying, he went away sorrowful:** he was grieved **for he had great possessions,** he had a lot of wealth. He could not really understand the value of what Christ was saying. He could not see the value of His calling. Because that's what it requires. We are required, with a calling, to be willing to give up everything in life – every single thing – and put *God first* no matter what we think the cost is. That's the calling. This young man couldn't even grasp what the beginning of it, willing to give up anything, really.

**Then Jesus said to His disciples, Assuredly I say to you, It is hard/very difficult,** or with difficulty, **for a rich man to enter the Kingdom of heaven.** Oooh, it's pretty hard for him to start a calling *and* to continue to endure to the end and then be given life. It's going to be very hard. Why? Because the rich person, because of his attitudes, could only see his worth in what he possessed, in his possessions. His attitude is that he trusted in his wealth rather than trusting in God. And that's what a callings about: There is a point where we have to be willing to sacrifice everything to follow Jesus Christ. A rich person's possessions is what gives them their value in their own thinking, in their own eyes. They do not see the value of what God is offering them.

And that begs a question for us. Do we see the value in what God is offering us? Now, *if* we do, if we comprehend it on a spiritual level we will be willing to give up *everything*! And what's the one thing we have to give up most? Possessions are nothing. After a while in God's Church you realize that giving up possessions, well, that's easy, that's nothing, who cares...giving it to the poor, doesn't matter. What do we have to give up? The self. Now, *that's* the battle, to give up the self, the selfish desires, the selfish opinions, the selfishness, we have to sacrifice it and give it up. Now, that's the battle of a calling. Now, Christ never got to that level with this young man because he couldn't get past the physical part!

The rich people, in what Christ is referring to, think that they have more value in what is physical than what is spiritual. Now, that's human reasoning. Can we see and handle the physical? We see it and handle it. We can do that, yes, we do, we see it, we see its value. So we can see what it gains, what it gives. But can we see the spiritual? Now, that depends on what we value, depends on our faith. Because when you look at it we see and handle the physical every day, it's called income, money, possessions; we see it, it's real, it's physical, we know it. But what God offers is *spiritual*, and we live by faith. We can't *handle* it, we don't *physically see* the Kingdom of God, we don't *physically see* things but we 'see' things in our mind through the power of God's spirit. So that is the choice we have, we're either going to use human reasoning and walk in the flesh or we're going to use God's thinking and walk in the spirit. And we live by faith, we believe God, what He promises us, but we can't see it with the physical eyes.

Now, we should 'see' spiritual things in ourselves to reassure us. I was only saying the other day to somebody, "I fear what I could have been." I've been in God's Church for 30 years, "I fear what I could have been if I hadn't of been called." I 'see' I'm a different person. I'm not really 'me' anymore. ☺ I hope you understand what I'm saying. I'm not really me, because by the power of God's spirit God has changed my thinking on a lot of things, so therefore I'm not really me because the real me is back there and over time God has changed me from the way I thought about things to the way I think today, and I think differently – *thankfully!* Thankfully I think differently, and I can't go back in my own mind to the way I thought before, in justification of sin. Now sin repulses me, I repulse me, my own thinking, what I'm capable of repulses me. I'm scared of what I'm potentially capable of. So I'm not really me anymore and I rejoice in that.

Now, if we can see that in ourselves, the desire to change from the way we thought to something new, it's exciting! It's exciting to be able to think we can change by the power of God's spirit. But without God's spirit we can't do it.

**Verse 24 – Then again I say to you, It is easier for a camel, just picture this in the mind now, the disciples hearing this: It is easier for a camel to go/pass through the eye of a needle, ☺ Whoa! This is difficult! ...than a rich man to enter the Kingdom of God.** So it's something physical that Christ is explaining to them to show that it's physically impossible – on a physical level can't be done! Christ is really explaining here about priorities, what's a priority in our thinking.

**When His disciples heard this they were greatly astonished, saying, Who then can be saved?** Well, on a physical level it's impossible. You can't squeeze a camel through the eye of a needle, this is impossible, this would be disheartening. In other words, if you've got wealth you can't enter the Kingdom of Heaven, it's easier to put a camel through the eye of the needle than to enter the Kingdom of Heaven. And the first human reasoning would be, "I'm not going any further, this is impossible! How difficult is this!" Another way they are saying it, **The disciples were staggered, Then who has a chance in all of this?** Who's going to get through? Who's going to enter the Kingdom of God?

**Verse 26 - But Jesus looked at them and said to them,** and remember, they're thinking physically, Christ is thinking spiritually: **With men this is impossible, but with God all things are possible.** Why? Because what I was talking about before, the way I was thirty years ago to the way I am now. It's possible! It's possible to *change!* God can change a person's thinking by the power of His spirit. *Everything* is possible by God's great power. God *could* put a camel through the eye of a needle if that's what God wanted to do, but it's just using a physical example of something spiritual. It takes God's spirit to change the way we think, to change the way we *value* things. It takes God's spirit to change *our thinking about* God's ways.

**Verse 27 - Then Peter answered and said to Him, See, we have left all and followed You;** now, Peter's thinking still on a physical level, "Well, what about me?" ☺ **Therefore what shall we have?** Peter's thinking very carnally here, really. "What do I get out of it?" is another way to put it.

**Verse 28 - So Jesus said to him, Assuredly I say to you, That in the regeneration,** this is talking about the renewal, the Millennium. This is talking about when he and others in the 144,000 are changed, **when the Son of man sits in authority,** which it's talking about, sitting is about authority, **on the throne of His glory, you who have followed Me,** in spirit and in truth, **will also sit on the twelve thrones judging the twelve tribes of Israel.** So it's going to take God's spirit to change their thinking. So the way the disciples *were* to the way they ended up was a complete transformation, it was called conversion, they ended up thinking differently, they had the thinking of God. And that's the beauty of a calling. And if we could keep that in our own thinking, that we are transforming, we are *changing* the way we think.

And we covered in a previous sermon about death; we think about death *differently*. I was only watching a program the other day about when somebody died and the way that people were talking about where the person was –and of course you know now there is good news because if you go now and follow the pope on Twitter you'll be able to spend *less time in purgatory!* And you think, well, that must be exciting! Insane thinking when you think about it! Isn't it insane thinking - the natural carnal mind and how the natural carnal mind just follows thinking there is something in it? So the only reason you would follow the pope on twitter was what? You're going to get something out of it! "I'm getting less time in purgatory!" ...which doesn't exist of course.

So just think, how do we think differently? Right, I was laughing then but they're caught in the captivity and the bondage of their thinking. I'm not laughing *at* them, but the doctrines and things of men are stupid. But it's proof that where we were at the beginning of our calling to the way we think now, we have changed. Isn't that great? Isn't that exciting? We have changed! In so many ways we have changed, and we should look at those changes in our own life to realize we are changing, we are transforming by the power of God's spirit. And the reason is we are in the Body of Christ, we're in the Church, and it's God changing our thinking.

So the twelve disciples were offered to sit in the Millennium governing Israel, the twelve tribes. Christ explained it on a physical level and that was for the purpose of explaining it on a spiritual level. The reality is if they understood that statement at that point in time what was really being said? And this is difficult for the human mind to grasp – on a spiritual level they, the twelve disciples, will be the greatest *servants* in God's plan in creating Elohim. ☺ Greatest *servants*. Greater servants in the Kingdom of God on this earth during the Millennium; they will *serve* the Church of God on a spiritual level, they will serve God's people, they will serve in the Millennium. Remember the scripture where Christ talks about, "Whoever serves/sacrifices themselves the most will be greatest in the Kingdom of Heaven?" So what we are learning to be is to learn to sacrifice the self for the purpose of serving others so that we can be changed so that in the Millennium, as a part of the 144,000 *or* during the hundred years after a resurrection, we are going to be able to serve others! So the purpose of our life, our calling in the Church, is to learn to sacrifice ourselves for others, to be the greatest servant. And that's what Christ was saying, but the disciples didn't understand at that point of time, comprehend something spiritual.

**Verse 29 - And everyone who has left homes,** some of us have done that, **or brothers,** some of us have done that, **sisters, or father, or mother,** some have done that, **or wife, or children,** anyone physical. Because we are called into God's Church we run into relationship issues with people because they think differently, we think differently, **or lands,** might have to leave a particular country, **for My name's sake,**

for the sake of being part of the Body of Christ, **shall receive a hundredfold and inherit life everlasting/eternal life**. So that's what the promise is if we are to come out of this world and take on this challenge that God has put before us, which is to think differently over a period of a lifetime. This is what our calling is about, sacrificing to serve. We leave our past relationships of selfishness and follow the lead of Jesus Christ in His Church, we deny the selfishness in us and put others needs before our own for the rest of our physical life. That's the challenge. Now we live and walk in the spirit of the law. It's a wonderful spiritual understanding to have.

When I was explaining at the beginning of the sermon about people walking with purpose I was outlining that for the fact that we need to walk with purpose as well. We're to walk in the spirit but we're to walk with purpose. We have purpose, and what I just outlined is the purpose of life. We have been called by God the Father, what a blessing, to be placed in the Body of Christ for a purpose, and that is to serve, to sacrifice ourselves to serve others now but a greater serve in the future. Now, we can't have more purpose than that! What could be a greater blessing than to serve others in the future? How exciting is that going to be?

**Luke 14:25 – And a great multitude/Now great multitudes went with Him: and He turned and said to them, if any one comes to Me**, which requires a calling, **and does not 'hate'**, and that word really should be 'love less by comparison', and it's talking about a priority here, what we put as a priority, **his father and mother, wife and children, brothers and sisters**, it's about all relationships, **yes, and his own life**, himself **also, he cannot be My disciple**. He cannot be a student. So this is about a priority. What are we willing to give up? Well, God is saying you've got to be able and willing and desiring to give up everything if that's what it takes, and to walk away from everything. The relationship that we can have as brothers and sisters is in the Church, because they're the only people that can understand us.

If we were to step back and just look at this situation in a realistic way the reality is as we change our thinking, as God changes our thinking for us, we can't draw closer to others on a physical level – it's not possible – they are over 'there', because that's where God has chosen to leave them, we are over 'here' going in a different direction. Now, if we're drawing back to the thinking of what they think – WARNING! WARNING! – (it's like the 'Dalek's' in Dr. Who) – WARNING! WARNING! – because it's a big problem. We're supposed to be transforming by God's power for another way of thinking, so our relationships are going to be more difficult, they're not going to understand us in the end because as we move further away in our thinking they remain the same in their thinking, we move further away, it's more difficult to have a relationship. But what we do with that thinking is we sacrifice ourselves for them – that's what our thinking does.

So they'll see we're odd, and as we move further away we don't mourn like the world mourns. So our thinking is different, but we still have compassion towards them and we do feel for them and the suffering they're going through, but we do it with understanding, we understand what they're going through, they can't think anything different. We think differently.

So we're either drawing closer to them in our thinking or further away. Now, that's what a calling is about, thinking differently. We're further away from the way we used to think, and that's the lifelong process. But in that we have more love to them, we have more compassion, we have more meekness, we're more forgiving because we're living love to them. It's a different way of thinking, but they can't necessarily see it. 😊 They think we're a bit strange but they can't quite work it out. We're different but they can't really work it out, we don't run with the world, we don't run with their thinking.

We actually cannot follow Christ unless we give up this life, the priorities of life. What are we going to put first? God first or ourselves, that's the choice, it's one or the other. Two things we must do when called: If we refuse to, 1. Let go of all physical relationships as a priority and not put God first there is a problem. 2. To let go of our selfishness, fight our selfish thinking. They are the choices. So we're either going to hang on to those physical relationships and put God second...and that has happened to a lot of people in God's Church. Physical things tend to crowd us in and we forget our priority. Our priority is God first in everything, obedience to God in our thinking is our greatest priority no matter what effect it might have on somebody else in our family or in other relationships. It's their problem, not ours; our priority is God first.

If we want to look at that we can say, what we value or place first in our life will be our priority. So what is it we put first in our life? ...the satisfaction of the self or pleasing God?

Another way to look at it if we look at reality... *all* physical relationships will end in death, so why would we want to put it before God? When you think about it it doesn't make any sense on a spiritual level. Spiritual relationships will last forever and never die. So if we think about it on a spiritual level it's insane to put something physical before God. One is temporary, passing, going to pass away.

Do we know who was looking after parts of Victoria, for example, 327 years ago? Physical! Who cares! It's temporary, passing, they're all dead, every one of them, it doesn't make any difference. But the relationships we have in the Church with each other have the potential to last for *eternity*! We should grasp hold of them. Our relationship with God is for eternity! Surely we would put that first and fight for that relationship? Well, that's what a calling is, and it's really about a perspective, about how we view things, whether we put the physical before God. It's about *how* we establish our priorities. Our spiritual intent must be to put God first, put His ways first at any physical cost. We must walk in the spirit of the matter. So all our decisions will be based on spiritual outcomes.

I remember some time ago in the Church of God – I can't even remember the exact time but I do know it was in the 'Worldwide days' time – that there was a chart (which I might have talked about in times past) that was developed about decision making principles, and it was a matrix of how do you make decisions in life. For example, it was about a priority of how a decision affected our relationships and it would talk about a spiritual one and a physical one. And often when I was offered a new job in another location out of the town that I was in, and then I would have to work out, well, was it worth taking it. And you could list all the physical things; you say, well there was more money, we could then send the kids to a slightly better school, we... and did all these physical things. But on the other side were all the spiritual things, and *if* we are spiritually minded that's the priority, this is the priority. And some of them were, just to help in the decision making, "Would this decision about taking the new job in another town affect my relationship with God?" Now, if the answer is yes, I wouldn't take the job. Simple. Why would I, my priority is God first. So it was things like, "Would this new job in this new town affect my Sabbath keeping?" If it did, I wouldn't take the job. "Would it affect my fellowship with God's people?" If it did, I wouldn't take the job. "Would it affect my tithing?" "Did the decision of changing jobs in another location affect my prayer because the new job was so demanding that I was getting up at 6:00 in the morning and getting home at 7:00 at night and I was always tired – did it affect my prayer life?" If it did, I wouldn't take the job. "Did it affect my study?" If it did, I wouldn't take the job. "Did it affect my family, my relationship with my wife and my children?" If it did, I *shouldn't* have taken the job. ☺ Now, you might have noticed I did change that. ☺ I made wrong decisions. Oh, that's a shock isn't it! ☺ I made a lot of wrong decisions when I first came in the Church, even though I had this matrix. I made wrong decisions, because although I strived to put God first I must admit I neglected my wife and my family

because I have a tendency to be a workaholic, and that's what I did. And it took me *years*, and I mean years, to learn to get my priorities in life.

And Mr. Armstrong used to always say, "God first." I got that part right. "Health" was second. And the reason health is second, look after our health, was without health what good can you be to others? How can we serve others if we're always sick and at home all the time? How can we serve others? How can we fellowship? We can't. How can we pray if we're always sick? How can we study? Because you can't concentrate, and when you have illness it's difficult. Looking after health was a high priority. Then I believe – I can't remember exactly, don't quote me here – I believe the next priority could have been service in the Church. "Would this decision affect service in the Church?" Serving brethren, serving, serving the Church in administrative ways or other ways. And then family, "Did it affect the wife and children?" If it did...shouldn't have made the decision. But I made wrong decisions. Not once 😊, not twice 😊, ...more than that, and it wasn't until a long period of time that I learned to say "No." I learned to say no about a lot of things, that, "No, I can't do that," because I needed to spend time with my wife or children. And the penalty of that – that's what happens, it affects relationships.

So it's about learning priority, and often we only learn those priorities by living it, by doing it, sitting down and making decisions.

**Verse 27 - Whoever does not bear his stake**, the burden, handle the spiritual tests and trials of conversion, **and come after Me**, follow behind, **cannot be My disciple**. So we're going to have to take up this burden of a calling – in some ways it is a burden on a physical level, there are decisions to be made, but we have to take up the responsibility of the calling. The spiritual principle is we need to follow Christ wherever He leads; He leads us in His Church by God's spirit, and that's the important part. We follow Christ where He leads. Jesus Christ is the head of the Church inspiring an apostle, a prophet, to lead us! Now the choice is ours, do we want to follow? Will we follow? Is our priority following where God leads? We should follow in faith and without complaint. 😊 Now, if you look back at the Israelites, what did the Israelites do? They followed Moses, they followed the cloud, but with complaints! 😊 ...always griping and whining about something.

The secret of a converted mind is to learn not to complain but to take on board what God is providing although we may not understand it all or necessarily agree in the first instance of our thinking about it. But with the power of God's spirit, go to God with humility, we can take on what God is trying to teach us, because our mind, remember, resists new things, generally. If we do not humbly follow Christ, His government in the Church, we cannot be His students, we can't be His disciples. If we don't follow the lead given by the Church we are not following Jesus Christ. If we have God's spirit dwelling and active in us we are His disciples, and by that power we can walk in the spirit.

The next part of the scripture goes on and talks about counting the physical cost of establishing a right relationship. We have to be prepared to give up everything. I know, brethren, that we have that motive, if it's necessary we will give up everything.

**Verse 28 - For which of you intending to build a tower**, it's talking on a physical level, **does not first sit down, stop, and count the cost, consider whether he has enough to finish it?** Am I going to be able to complete it? We're to work out the expense, the cost, of following God. Now, it could mean that the marriage that we are in may not be able to be maintained even though we are living life to our partner, our wife or husband, they may decide that they can't cope anymore. They just can't cope. But have we counted that cost? Well, normally at baptism we're asked to count the cost. Now, we think we count the

cost... ☺. "Have you considered..." "Yes!" Zealous, "Yeah, I've counted the cost!" Reality – haven't thought about it! ☺ Reality. We just don't know how to count the cost. We don't really understand what counting the cost really is. Although it was talked about by the ministry, about sitting down and analyzing it and are you willing to endure to the end, "Yeah, Yeah, Yep, I'm willing to endure to the end!" Big trial comes up, your wife/husband turns on you and hates you with passion, "You're in this cult!"...and all your friends turn against you trying to convince you to leave this cult. Have we counted that? Well, normally we don't, we don't think people are going to turn on us at all. We don't think they're going to turn, some of them, bitterly. Others don't. We have to count whether we're going to finish it.

Now, this is actually a process. This counting the cost is a process, and as the trials come up in our life we are then challenged, will we continue in the faith? Will we continue to be led by Jesus Christ? Will we continue to follow? It's an ongoing process.

There is a spiritual principle that's worth considering, and it's worth considering in all relationships really, 'Two cannot walk together unless they agree'. It's a spiritual principle. Now, we can walk together with them to a degree in unity because we love them no matter what they say or do, but the spiritual principle is we can't walk together because they're over 'there' and we're heading in a totally different direction. We're walking *away* from the way they think, we begin to think differently.

I remember when God awakened me in late 2005 and that one particular principle was in my mind, and when I had to ring up the minister and say to him that I was leaving he was trying to convince me to stay. And I remember this scripture, this is what God placed in my mind, I said to him, "Two cannot walk together unless they agree, and I don't agree!" To me it was pretty black and white. There's one mode of thinking here...my thinking's changed and I'm walking in this direction. He said, "I know, it'll be all right, it'll be fine, that doesn't really matter. You can still come..." but that doesn't work, *it can't work, we don't agree!!* So how much longer can we sit at the table when we don't agree. What are we going to talk about? What *are* we going to talk about? We can't talk about politics because we don't agree. We can't talk about religion because we don't agree. What *are* we going to talk about? "The weather is nice." "Well, I don't know, down where I live it's not that agreeable..." ☺ You understand what I'm talking about. We can't agree because of the way people live, we think differently.

So we shouldn't be shocked. We shouldn't be shocked that people turn against us, we should just accept it. Not much we can do. That's what we've been called to because we think differently.

If we start our calling we should have the character to finish it, to endure to the end. **Verse 29 - Lest after he has laid the foundations**, started in a calling, **and is not able to finish it**, "It's all just too hard, all these people turning against 'me', all these things I'm required to do; 1<sup>st</sup> Tithe, 2<sup>nd</sup> Tithe, go to my boss and ask for time off for Sabbaths, go to my boss and tell him I'm taking 8 days off – in actual fact I need 10 by the time I travel... it's all very hard all this living God's way." And if we fall back and we don't finish it, it's all too hard, **all who see it begin to mock him**. People turn around and say, "Well, you started off in this cult; I told you! I told you!" Now you've pulled out of it, out of God's way of living, "I told you." They're justified, they're right. *We mock God by that decision, really.*

I remember also just small things at the beginning of our calling, what we thought was almost like important because of the zeal. I remember one time my wife, we were in a restaurant, and she turned around and said to the person that came up... a particular fish, trying to find out whether we thought it was clean or unclean. Now, they don't understand that thinking. My wife says, "Does the fish have scales

and fins?" And they say, "Oh yeah, it's got scales and fins!" So, "Okay, I'll have it." ☺ Well, when they delivered the fish the whole fish came out – with scales and fins! Head and all! ☺ ...because of the way we think, we think, "Well, is it clean in God's eyes?" Therefore if it had scales and fins it's going to be clean, therefore, "That's fine, I'll have that." Well, to them, they don't know about this clean and unclean, "She obviously wants the fins and the scales!" Well, they cooked it with it and sent it out because they don't think the same as we do. They're just physical things that we start off with, and in the end we realize they're only minor compared to the battle of the thinking that we have to undertake.

**Verse 30 - Saying, This man began to build,** began a relationship with God's Church, **and was not able to finish it.** He's left the fellowship, he or she.

Another way to look at it, continuing on in **Luke 14:31 – Or what king, going to make war against another king, does not sit down first and consider,** and that is to deliberate with one's self; you know, think about it, **whether he is able with ten thousand to meet him who comes against him with twenty thousand?** So the odds are a bit against you, you'd think, "Whoa, Oh, I don't know whether this is worthwhile." We should count the cost of our decisions, can we continue in this?

**Verse 32 - Or else, while the other is still a great way off, he sends a delegation,** an ambassador or representative, **and asks conditions of peace.** In other words he says, "Oh, I don't want to go into this battle, let's establish peace. Let's keep things safe." We back down from our first intention. Are we going to walk in a battle of the self? That's a question for us. Our battles are against spiritual powers that affect our thinking.

Now currently, of course, we have Satan and the demons broadcasting in this world so our battles are magnified because it's just not the carnal mind and negative thinking and wrong thinking, it's demonic forces broadcasting attitudes to us that we can sometimes out of the blue come with a thought, and you think, "Why am I thinking that just out of the blue?" Well, a lot of that is spiritual power broadcasting. In the Millennium that will be removed. What a blessing, a beginning of blessings; the removal of Satan and His demons is the beginning of blessings.

**Verse 33 – So likewise, whosoever of you does not forsake,** and that is **separate from all,** forsake all **that he has;** we're to be separated from it. If we're not willing to do it... **cannot be My disciple.** The truth is there is nothing worth holding on to in this world, nothing physical, not even our nature, that is worth hanging on to, if we understand it on a spiritual level. Now the world couldn't understand that statement, that there is nothing worth hanging on to, because the world is you're a success if you die with the most toys. That's the world's concept, that's the way they look at it. For us, if we die with less of our nature and more of God's spirit we win! ☺ It's not about the most toys, it's about having God's mind, that God can then change us to spirit to live in Elohim, to walk in the spirit for eternity.

We either now desire to live and walk in the spirit or we don't. And that's the choice. And I know, brethren, that that's what we strive to do. We strive to think differently. We *want* to think differently.

An example of walking in the spirit: **Luke 10:25 - And, behold, a certain 'lawyer',** and this one here is 'a religious scholar, an interpreter, or teacher of the mosaic law'; so the law of Moses, the first five books, he is someone who is a teacher of it and he expounds what he believes is the interpretation of that book, **stood up and tested,** and he did that to *prove* Christ, to **prove Him,** or tested Him. So he's asking a question to see whether Christ knew the law and could understand it the way he did, **saying, Teacher, what shall I do to inherit/to obtain eternal life/everlasting life? And He, Christ, said to him, What is**

**written in the law?** So He's answering again with a question, **Well, what's written in the law? What is your reading?** What is your interpretation of it? Christ is answering him with a question, "So will you tell me how you see it, what's your interpretation of the law?"

So it goes on and says, **So he, the lawyer, answered and said, You shall love**, and that word is agape, **the Lord your God with all**, which is everything, **all your heart, with all your soul/all your life, with all your strength, with all your mind**, all your understanding, all your ability, **and love your neighbor as yourself**. That is a rendition of God's law, the 10 Commandments. We have to be spiritually focused, motivated, and always striving to obey God in our thinking, our thoughts, in the way we live and walk, the way we *present* ourselves to others – in the sense of our attitudes towards others – and it's all based on the understanding we have.

It's like Abraham and Isaac and Jacob had a level of understanding and God required for them to live a particular way of life based on their understanding. Just like Mr. Armstrong lived a way of life based on his understanding. Well, we have a level of understanding which will increase and increase, and as we go on into the Millennium will increase and increase and increase. It's about the present truth, our present understanding.

**Verse 28 - And He said to him, You have answered rightly: do this**, love God with all your heart, your whole mind, your whole being, put in the effort, and love your neighbour as yourself, **and you will live**. Christ is referring spiritually, he's thinking physically. **And He said to him, You have answered rightly; do this and you will live**. To achieve this we need God's spirit living and dwelling in us.

**Verse 29 - But he, wanting, intending to justify himself**, so it's like the other one, he's saying, "Well..." sort of a justification. **...wanting to justify himself** – and justifying is showing one's self as being right or being righteous, **said to Jesus, And who is my neighbor?** ☺ So who is it that I have to love? If I've got to love my neighbour as myself, who is it? Who is my neighbour? Because he's already made up in his mind... he's got prejudices, he's already worked out there are certain people he's *not* going to love because he just can't! If he's Jewish how can you love an unbeliever, for example? Another way of putting it, **"Who do You say I have to love? Who do I have to sacrifice for?"** The lawyer had prejudice in his thinking, he had opinions on who he thought deserved his love. "Define my neighbour." It's another way of putting it. "Who is it You say I should love?"

**Then Jesus answered and said to him**, Christ then gives him a parable to explain to him on a physical level who it is that is your neighbour. **Then Jesus answered and said, A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his clothing, wounded him, and departed and left him half dead**. So he's laying on the side of the road.

**Verse 31 - Now by chance, a certain priest**, now that would be an Israelite, **came down that road, and when he saw him**, so he's physically made contact with seeing him, he knows he's there, **he passed by on the other side**, we're going to avoid the situation. "Whoops! I'm not going to go down there, I'm going to go around." So he goes on the other side and avoids him. He avoided him, he revealed his attitude of prejudice there on the spot. He revealed his selective love because he's certainly not going to love that person in the gutter. Now Christ also says in other scriptures if we don't love, we hate. It's a matter of the spirit.

**Verse 32 - Likewise a Levite**, being an Israelite, **when he arrived at the place came and looked**, and that word there was 'when he saw him', it's the same thing, **and passed by on the other side**. So he also avoided him and this revealed *his* prejudice, his selective love.

**But a certain Samaritan**; now the Samaritan, of course, is a gentile, an unbeliever, **as he journeyed came there where he was: and when he saw him, he had compassion**, he was moved to help, **so he went to him, bandaged his wounds, pouring on oil and wine, and he set him on his own animal**, so he then puts him on the animal and he obviously walks with him, takes him to an inn, **brought him to an inn, took care of him**. Here it is he took action. He was a doer of the law, he lived love. Because that's the principle. We can have all this knowledge about God's law, we can have all this knowledge about the 57 Truths, but if we don't live it what's the point of it? What's the point of knowledge if we don't live love? It's all as a wind, a sounding brass, it's all a waste of time. So we might be able to recite back the 57 Truths and understand them to a degree, but if we don't live love and concern, no ill will to our neighbour, what's the point of it? It's just *knowledge* – 57 Truths.

For example, the way we treat a woman, or a husband and wife treat each other – now, we have the knowledge that we are equal and that men should treat women equally, love them and respect them as a human like any other man or woman, but if we don't do it...we've got that knowledge but if we don't do it what's the good of the knowledge, what's the point of it? It has to be implemented. And that's what Christ is going on to say here, it's about how we live life, it's not about what knowledge we have.

Then he stayed at the inn that night, then **verse 35 - On the next day when he departed he took out two denare**, which is two silver coins, **gave them to the innkeeper and said to him, Take care of him, and whatever more you spend, when I come again I will repay you. So which of these three do you think**, Christ's saying to the lawyer, **was your neighbor?** Which one is your neighbour? **...to him who fell among the thieves?** So which one is the neighbour out of those three. **And he said, He who showed mercy/kindness on him. Jesus answered and said, Go, and do likewise.** "Whoa! Whoa, I have to love the gentile! Whew... I have to love my enemy. This is tough!" Natural carnal mind can't do it. We are required to live love to others – everybody – without prejudice.

Words are not enough, thoughts are not enough; actions speak louder than words. We must give ourselves and of ourselves to benefit others. We are not to walk or live with a prejudice in our thinking. Unfortunately we do, that is our natural carnal mind...is prejudice. But through the power of God's spirit we can change that prejudice in our thinking.

**Matthew 5:43 - You have heard it said that You shall love your neighbor and hate your enemy.** Well, that really is saying 'refusing to love your enemy', or love less. In other words, you can love one person but you don't love the other person to the same degree at all. In actual fact, if you don't love you hate.

**Verse 44 - But I say to you, Love/have concern for your enemy**, now, this is difficult; **bless**, and that word 'bless' is 'do right to, speak well of' **those who curse you**, *that* is difficult on a human thinking; **do good**, by actions, **to those who hate you**; those who hate you in attitude, in words, and in actions. We are to do good to them, we're not to think about what they've done to us, we're still to love them even though they hate us... **and pray for those who spitefully**, which is with ill will **use you and persecute you**: So, we've been granted repentance, they haven't. That should be the first understanding we have. So no matter what is said or done to us, whatever thoughts or words are projected to us, whatever actions are projected to us, God says we are to have an attitude of forgiveness, we're not to hold it against them, we are to have a forgiving attitude.

Why? **That you may be sons of your Father in heaven: for He makes His sun,** God's sun, **rise,** talking about the sun, **rise on the evil and on the good, and send rain on the just and on the unjust.** God is not prejudice. God is not biased. He provides for all. He is not selective in who He loves, is what the principle is.

**Verse 46 - For if you love those who love you, what reward have you? None. Do not even the tax collectors do the same?** So now spiritually if we're going to have selective love we're the same as the Pharisees, we're making prejudice decisions.

**Verse 47 - And if you greet your brethren only,** just in the Church here and we say, "Hi everyone!" and we greet you and we love you... **what do you more than others?** If we only just love the brethren and not people in the world, we're the same as them. **Do not even the tax collectors do the same?** Now, tax collectors all get together, they love each other, they're of the same mind. ☺ That's what they do. But if you're not a tax collector, hey, you're on the outer, we're against you, we're biased, you know, tax collectors, we're fine. Well, members of the Body of Christ, if we just love each other and we don't love people in the world, what difference are we than they? None. Because it's carnal thinking, we're exactly the same.

**Therefore, you shall become perfect,** and that word really is, **We shall become as God, pure in motive;** so we're to become pure in motive, pure in our thinking. We're to be like God, think no ill to anybody, **just as your Father in heaven is perfect.** He is a perfect motive, His intent is love, and that's what we should have.

**James 2:1 - My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality;** this is referring now to respect of persons. Now, respect of persons is selective love, it's making a decision of what we see, somebody deserves our love and somebody else doesn't. This attitude is one of judgment; we deserve who deserves our love, our mercy, and our forgiveness. Based on our judgment we favour one person over another, and God has said that's not what we're supposed to be doing. By being a respecter of persons we lift ourselves up and make ourselves superior in our thinking, because we're allocating our love based on our decisions. This favour in thinking perverts our judgments. This bias in our thinking, our judgments become perverted. It perverts our thinking, our decision making. We cannot have righteous judgment because we're holding a prejudice or a bias.

**Verse 2 - For if there should come into your assembly,** into the congregation, **a man with a gold rings,** he's got plenty of wealth, **in fine apparel, and there should also come in a poor man in filthy clothing;** this is now talking about a judgment, a decision we make in our thinking.

**Verse 3 - And you pay attention,** in other words, we look with respect **to the one wearing the fine clothes and say to him, You sit here in a good place;** "Oh, come here!" (See, you've got a lot of money and there is probably something in it for me. I'll look after you because you might be generous to me and I might end up with something)" Come and sit here, come sit in the front row, sit in this good chair – special one just for you!" So we elevate the person in our thinking because we're making a decision. **...and say to the poor man, you stand there,** so one is sitting, ☺ "You – *hey* – stand over there!" **...or sit here at my footstool:** (You can sit but it's down under here, see, you can be my footstool, you're a bit lower than me.) So we lower them in our thinking – we judge by appearance, and Christ said He didn't judge by appearance, He judged using righteous judgment which is not by the eyes. We should not make decisions based on our own carnal thinking, the eyes, what the eyes see, because what we see is not

always real. Because we can't see intent, why people do the things they do. We learn to judge our own intent, why we do what we do.

Another way is, **"Sit here, Sir, this is the best seat in the house!" Then we ignore the other person and say, "Better you sit in the back row, or go and stand right at the back where no one can see you."**

**Verse 4 – Have you not shown partiality...respect of persons?** And this is all about a way of thinking... **among yourselves?** We've segregated God's children. So if that was to happen in a congregation we are choosing who to love! But God loves everybody. God loves everybody. God loves the brethren – all the brethren! Who are we to choose who to love? We've segregated God's people, we've lifted ourselves up above God in doing that, **and become judges with evil thoughts?** Don't think favour to one person over another, is another way to put it. We are *all* begotten sons of God. God loves *all* His children! We need to make decisions without prejudice, without personal bias. We should live love, walk in love, live mercy to all; and that's not only in the Body but outside of the body, we should have no prejudice to people.

I was saying to my wife the other day when you go through scriptures – and I don't know whether we're going to get time to cover it, we might – certain names of people. Imagine if you were called a certain name today in today's society: Rahab is called 'Rahab the harlot', so imagine if you were called something. Imagine that! Imagine if you were called 'Such and Such of such and such' that portrayed something derogatory. Would you cope if that was your reputation? Rahab walks in, "Ah, yes! Here, I want to introduce you to Rahab the harlot!" Beg your pardon? "Let me introduce you to 'John the Murderer'." Because those words change our thinking, don't they? See, we start to measure, "What do you mean 'John the murderer'? Murderer? Who did he murder?" Well, guess what? We're all murderers; all of us. We all hate, we have prejudice, we have biases, we have ill will. Christ says if you have ill will in your thinking you're as good as a murderer. Same thing. But the way the mind is... true? That's the way the mind is, the way the mind thinks, carnal mind. We then start to allocate people, people with wealth, people are poor, 'John the murderer', 'Bill the righteous person'. "Sit at the front, Bill." The murderer, "You sit at the back, we don't want to really talk to you." See how we make judgments by sight rather than spiritual intent?

The truth is, brethren, we are all sinners. God's Church is a place for sinners. We are all sinners. All different degrees of all different sins, all different attitudes, we are all sinners. This is the best place for us, God's Church, because God's Church, through the power of God's spirit, calls in sinners to think differently. Isn't it a great understanding to have? I rejoice at the fact that I'm different than what I was 30 years ago. In some things ☺ I'm not a lot different, which I'm still battling with. But I am different, I'm a different person. I rejoice that I'm a different person and I'm really looking forward to being completely different. ☺ At some point I'll be changed and I will never think sin ever again. Fantastic! ...Fantastic!

**Verse 4 – Have you not shown partiality among yourselves, being judges with evil thoughts? Listen, my beloved brethren, Has God not chosen the poor of this world to be rich in faith, to live the truth, and heirs of the Kingdom which He promised to those who love Him?** But why are we making these decisions? Aren't we all sinners? Aren't we all being called in here? ...and haven't we all been promised the Kingdom? Aren't we all heirs?

Now, if we look at it on a physical level versus spiritual, just to try to help our thinking, if somebody out there, one that's relative or not, came up to you and said, "By the way, I want to let you know, Wayne, that I'm probably going to die in about five weeks time and I'm going to leave you 16 million. I've got 10

houses, 400 horses, I've got all this wealth and it's all going to be yours." Now, would you be *excited*? Would you be? Well, the natural carnal mind... *you'd be excited!* Because the first thing is you go to spend it ☺ - before he's dead you start spending it. "16 million...well, I'm going to go do this..." You would spend it all! But you'd be quite excited – you'd even rejoice in his death! "This is *good news!*" ...for you, for Wayne.

Shouldn't we be excited that God the Father and Jesus Christ has promised us everlasting life in the Kingdom of God? Wealth beyond imagination! *Why aren't we excited? Why aren't we zealously fighting?* Because we've got a wrong thinking! We should be excited about God's way of life because it leads to wealth – spiritual wealth! Elohim! It's a time to be excited! We, as God's people, should be motivated, walking in the spirit, walking with purpose because we see the outcome. This physical wealth would only be temporary, it would pass away, I'd blow it! ☺ I'd blow it, I know! Because the reality is we have to learn to trust in God. God is our provider and the reality is we *should* be excited, not about the physical things of life, but the spiritual things of life. Truth that God gives us! The promise of life that God gives us! The promise of the return of Christ! The promise of the Millennium! The promise of the removal of Satan! *That's* what motivates us! *That's* why we should walk with purpose. This *IS* God's Church, God is working here! I know that in me; we should all know that ourselves! We are *different!* From the day we were called, we'd all have to admit, we all are different, we think differently – all to the glory of God! God is changing us!

**Verse 6 - But you have dishonored the poor man. Do not rich oppress you and drag you into the courts? Do they, the rich, not blaspheme that noble name by which you are called?** And that name was 'Christians'. Don't the rich out there and people that are rich in physical knowledge blaspheme God's Church, the Church of God – PKG? Don't they speak against us? So why are we now trying to respect these people for what they've got? *Anybody* that is physical and carnal has nothing...*nothing* compared to what we have! What we have is a possession that God has given us. There is no comparison to the gold that they think they have versus the spiritual wealth we have. And that is about having an eye to see it, to believe it, and to live it, to walk in the spirit.

**Verse 8 - If you really fulfill/perform the royal law, which is the King's command according to the scripture, You shall love your neighbor as yourself, you do well:** So we, brethren, set out to serve others, to sacrifice ourselves, we do well before God. **But if you show partiality,** and that is all coming from our thinking, **you commit sin;** so if we show partiality towards people in the Church or out of the Church we are committing sin. We are commanded to *love* everybody. ...**and are convicted by the law as transgressors.**

**Verse 10 - For whoever shall keep the whole law and yet stumble in one point, he is guilty of all.** And that is something for us to consider. We may keep 9 of the total 10 Commandments, but if we break one it's the same result, you might as well have broken them all, we've earned the death penalty, we have sinned. Now, a lot of people think they do really well in life because they keep a certain level of the commandments. They may keep 6 of the Commandments on a physical level, and they keep three others, but they don't keep holy the Sabbath day. God says, you're guilty of them all! And in time, when it comes, we're going to go through the 10 Commandments and look at this principle that if we break one we're guilty of all of them, because they're all connected, because it all goes back to a spiritual intent, it goes back to a way of thinking and what that thinking is, of why if we break one in actual fact we have broken all 9 of the others...and are all connected through a spiritual intent of the law. And we may have time to get to that, we don't know, we'll have to wait and see.

**Verse 11 - For he who said, Do not commit adultery,** have an unlawful physical or spiritual relationship, because it's physical adultery but also spiritual adultery, **also said, Do not murder.** Don't fail to love! **Now if you do not commit adultery, but you do murder,** we have ill will to anybody, **you become transgressors of the law.** So sin is sin and it carries the same penalty whether we break one or all ten of the law. **So speak, and so do,** by actions, **as those who will be judged by the law of liberty.** Now, this law, of course, sets us free in our thinking. God's law is a law of freedom, it points to sin, tells us what sin is, and by the power of God's spirit we can be free from the penalty of the law.

**Verse 13 - For judgment without mercy,** without forgiveness, **to the one who has shown no mercy;** what it's really saying is that we have to live mercy to others. How can we expect God to be forgiving and show mercy to us if we won't be loving and show mercy to others. Mercy is a way of thinking, a way of living towards others. If we desire no ill will to others we will live and walk in an attitude of forgiveness, because no matter what is said or done it doesn't matter, we'll walk in the attitude of forgiving, "Father, forgive them, they don't know what they do." Now, in the Church it's the same thing, we forgive, we are forgiving and we walk meekly and humbly before other people no matter what is said or done. We are to show mercy in our judgment to others, because if we don't we are setting our self up as judges and we have a condemning attitude. If we refuse to act kindly to others we can hardly expect God to treat us kindly, is another way to put it. Why would we expect something from God, something that we refuse to do.

**Verse 14 – For what profit, my brethren, if someone says he has faith,** believes God, **but does not have works?** So now what it's going into is it's saying, If you've got faith, If I've got faith, I should be able to see it by what I do. Because I can just have faith and say, I have all faith, but I don't live love to others, what's the deeds? They don't connect, there is something wrong here. ... **can faith save you?** No! We must walk and live God's way of life, which is sacrificing the self to the benefit of others. We must live justice, mercy, and faith towards all. We are to *demonstrate* our faith by the attitudes and actions in our life. We are to walk in the spirit because our actions should reveal our faith.

**Verse 15 - If a brother or sister is naked and destitute of daily food, and one of you say to him, Depart in peace,** their words, **be warmed and filled;** "I hope things go well for you," **but you do not give him the things which are needy for the body, what profit is it?** What profit is it? We have to live love by our actions, by what we do.

Now, I know people who are listening to this in different places that are not in the Church are probably going to misunderstand a lot of that, but that's life, because it's about the spiritual intent on what we're doing, why we're doing what we're doing.

So if we say, **depart in peace, be warm and filled, and we don't give what is needed, what good is it?**

**Verse 17 – Thus, also faith by itself, if it does not have works, deeds, is dead,** because we're not living it. Works demonstrate what we believe. Works are the application of justice, mercy, forgiveness, patience, longsuffering, gentleness, meekness, and love – the fruits of the spirit. We have to demonstrate them in our life towards others by the way we think but also by our deeds.

**Verse 18 – But someone will say, You have faith and I have works: show me your faith without your works,** without your deeds, the actions that reveal what you believe, **and I will show you my faith by my works,** by what I do, the fact that I do love all, I'm not selective in my love. **You believe that there is one God, you do well – even the demons believe and tremble.**

**Verse 20 - But do you want to know, O foolish man, that faith without works is dead?** So having faith without works is dead, it is useless. The reality is, brethren, we cannot separate faith from our deeds, from the way we live, the way we walk. We are to walk in the spirit.

If you want to just drop down to **verse 26 - For as the body without the human spirit,** so it says, **For the body without the spirit,** so the physical body without the human spirit **is dead,** so you have a body without the spirit of man in it, it's dead, **so faith without works is dead.** It's the way we live, it's the way we walk; we are to walk in the spirit.

God requires that we believe Him, we believe the truth, but He also requires that we live and walk in the spirit. We should live love, no ill will to anybody; and that is what our calling is about.

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