

Last Sabbath we didn't get through all the material that needs to be covered on this particular subject of what it means at this specific time to be watchful. So this sermon is *To Be Watchful, Part 2*.

So God is making it clear to us that we need to focus more fully on being on guard ("watchful" is what the word means), concerning our relationships with one another in the fellowship of the Body of Christ. And it's always good to review these things from time to time anyway, but this is a specific purpose that God has given to us at this time to focus upon this specific need, to grow in it, and also to correct things that maybe we don't recognize. Sometimes familiarity can breed contempt. Sometimes we can become lax. Whatever. So it's always a good thing from time to time, in it's proper season, and that is known by what God gives to us through the power of His inspiration of His spirit, to know what it is we need at any particular time within the Church. And so God's revealing to us this specific need now.

So today we're going to complete this specific subject, if you will, although it's going to carry over a little bit into next Sabbath because it is tied in directly with the subject that's going to follow this concerning how God has worked with us as a Church in the matter of ordinations, in the matter of things that have been ongoing changes within the ministry that have helped to reveal the need for this specific focus. And it'll all become clearer as we go along.

So, again, it's been manifested that this has occurred, in other words, that God has worked with the ministry, worked with this in a different and a unique way within the Body over the past many years, four to five years, four years at least, and much that we can learn from it. But it helps to manifest other things that we need to recognize. And these things will tie in very much so as we will find out next Sabbath.

So let's do a little bit of review - not too much - but a bit of a review here. You don't need to turn there. First of all, I just want to read to you once again **Revelation 16:15** where Christ has said many times over, **Behold, I come as a thief**. And we went through to discuss what that means for us, that we're always to be on guard, always to be alert spiritually. And that's the way it's been for the past 2,000 years. Not a specific matter of his specific timing on a specific day, but all people in God's Church over the past 2,000 years, have had to be on guard, to be watchful spiritually in their lives. **Blessed is he who watches and keeps his garments**. So we're turning to this for a specific reason. It was mentioned last week about garments, those that are given as an example in scripture, of being white, of being, striving to live by righteousness, being cleansed of unrighteousness and the examples that God gives of garments that we wear. **...lest he walk naked, and they see his shame**. So, again, I mentioned last Sabbath about the importance of additional things we're to wear - not

just a specific garment, per se, but that which concerns armor that God says we're to wear on a spiritual plane.

So let's turn over there and read that today beginning there in Ephesians 6. Because, again, we're very familiar with scriptures like this but there are times when we review specific things with a specific purpose in mind that it carries a whole lot more meaning (or should, at least), and we're able to glean from it over and over and over again, because what we go through in life is a process of growing.

**Ephesians 6**, where Paul says [verse 10]—**Finally, my brethren, be strong in the Lord**, and that's what we're talking about in large part. That's where it begins. The way we're strong in any regard has to be in God, God in us, Jesus Christ in us, God's spirit living and dwelling in us and we in Him. And much of that is determined by how we live our life. It isn't just a matter of what we know. It isn't just a matter of what we understand. And it isn't just a matter of living by faith in the sense of recognizing who we are and believing what God says and the like. It's a matter, then, of what we do with what He's given to us and how we live. And this is really what this subject is very much about, as a matter of a specific focus. So, **Finally, my brethren, be strong in the Lord, and in the power of His might**. Something we always need in our life. We learn that over and over again. You learn that every time, or you have it reinforced in your mind every time you fast. Every time you fast you're reminded of that, that we're weak as physical human beings. And it's a good reminder then when you go without food and water for a period of time that you're reminded of just how weak you are physically. And that's to teach you or to remind you, at least, of that which is on a spiritual plane - that we, without God, are incredibly weak. The only way we're strong is by the power of His might, by the power of His life living and dwelling within us. That's the only way we can "see" as we need to see and stay on guard and be watchful in the way we need to in life.

So, again, **Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God**. It's something that God blesses us with being able to have on a spiritual plane. It comes from God. The source is God. We have to look to God to receive it. And that has a great deal to do with even what Paul talks about a little bit later here, about what we pray for. You know, God tells us there are things we're to pray for and He will give it. I think of different scriptures along those lines. And sometimes people think, well, you can pray about anything and God is going... No. Think about the world and what they say and how they interpret various things. It has to do with what He says He wants to give to you. And what He wants to give to us is His life. He wants to dwell in us! Jesus Christ died so that God could dwell in us as human beings, and so that process of begetting could begin and He could *continue* in us, living in us, through us.

So, **Put on the whole armour of God, that you may be able to stand against the wiles** (the strategies) **of the devil**. And he's always going to be there for us until Christ returns. He's going to be there until that particular day when Christ stands upon the Mount of Olives and finally Satan's going to be put aside. He's going to be restrained from having any influence over mankind, along with all

the demonic world, for a thousand years. They're not going to be able to be here to influence mankind anymore.

I very much look forward to that time, because that one thing of and by itself causes so much misery, unhappiness in this world. It truly does. Such a sick, sick world. What is it, one of the campaigners, just as an aside here, I was thinking, what a horrible thing that one of the things they're having to address this year in a particular area, one state that they're focusing a little bit more on... Was it... it's heroin use, wasn't it? Wasn't it heroin? Almost like where it's an epidemic in a certain region? You think, what an incredible thing in politics. We've come to a point in time where now they need to focus upon that because it's so bad, it's so rampant. And it's a lot... things like that, the drugs that are out there that hurt people, that affect the mind, that infect the mind, that lend toward bad behaviour, that lend toward crime, that lend toward the kinds of things they do.

One of the shocks to me, about three years ago, was receiving so much information from individuals about how prevalent these things are in small communities, farming communities. What you would think would be, or what should be the framework, in essence (that's not the proper word I'm looking for), but the backbone, as it were, of a nation, of a people. And to think that these things are rampant now a days. And it doesn't matter what kind of individual, what kind of person it is, it's in every kind of occupation you can think of. And it's out there. Sick, sick world. And Satan is right there behind it all, as a whole.

So again, we have to continually be on guard, because just of that one being alone and the things he throws at us in different ways through society, through everything that's being misused because of him. **For we wrestle not against flesh and blood, but against principalities;** in other words, it's not on a physical plane of battles that people have in the sense of fighting and so forth, and yet sometimes it comes close to that in society, in the world. **...but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high.** So again, power that they have that sometimes we don't grasp to the level that we should or keep in remembrance to the level we should.

**Wherefore take upon you the whole armour of God,** in other words, it has to come from Him, **that you may be able to withstand in the evil day, and having done all, to stand.** Well, that evil is going to depend upon - because it's evil, it's an evil world. It's a sick world, and as to how much we are a part of it, how much we may participate in it, how much things come at us from this world, maybe depend on some of this, as to whether or not we stand when a trial comes along, when a difficulty comes along, when you're challenged with something.

**Verse 18**—Just dropping on down to verse 18, not going through all of these. You can do that on your own in prayer. **Praying always with all prayer and supplication in the spirit.** So it's a matter of recognizing even there that when we go before God we are to go before Him in spirit and in truth (in our prayers even), in spirit and in truth, that we desire God's spirit. We should always be asking, every time we pray, that His spirit dwell in us, that we repent of our sins, for help to repent of things

we don't understand or don't see or that we might be presumptuous of and for Him to continue to dwell in and through us and to help us conquer and overcome the things that we need to conquer and overcome in our life, so that He will continue to come in our life, to live and dwell within us. **Praying always with all prayer and supplication in the spirit, and watching thereunto**, that matter of being on guard, being spiritually alert, **with all perseverance**. You know, you persevere. You don't give up. You keep at it! You keep doing it! You never give up! You never quit! You never let down! You recognize your need for God in your life. You recognize the need for His help. You recognize the need for His spirit to live in you to fight the battles that are there in self alone, let alone against the strategies and so forth of a demonic world out there. We're a big enough battle just looking in the mirror, looking at ourselves. Human nature! I *loathe* human nature. I *loathe* selfishness. And yet we all have a big, whopping amount of selfishness because that's what we are as physical human beings. That's what we tend to do first in our thinking. That's a constant battle! Now, that can... we can grow in our ability to deal with those things and various levels of it, because it comes in all sizes and shapes and levels. And the more we grow and the more of that we can overcome. But it's always going to exist! Always! Always! Always in this physical life.

I look forward to being spirit. I don't know what that's going to be like, but I know I'm not going to have this anymore as far as a physical body is concerned that tends toward that which is physical in the sense of how the mind thinks. Because it gravitates toward selfishness. It's just the way we are! I don't fully understand how that's going to fully change. I know it will because it has to do with so much of the physical makeup as well, but I also understand God shows us that it's a matter of being totally at-one with Him when that comes, in the sense of His power living and dwelling within us forever after that - or into age-lasting life. Awesome!

Verse 19—Paul went on to say... Oh, notice this. I should have...I don't know... I should have mentioned this, but it's **...with all perseverance and supplication**, because it doesn't end there. It's not just about ourselves is it, at all? That's the point of this. **...and supplication for all saints**. In other words, a word that is used to describe those who are part of the Body of Christ who have God's spirit dwelling within them. And so we're to have great concern, be watchful and alert and praying about this very thing! For one another in the Body! To be aware of. And the way we're aware of things that people go through in life is through fellowship and we come to know and understand various battles, and we pray for them then. We intercede for them. We have a desire for them, our heart and attitude and mind. And you know what? That's an awesome thing when you work to pray in that regard, when the genuine desire is there for people to be able to combat and go through the various things, the battles and so forth they might have in life, whatever they might be, whatever they might be, whatever the struggles are that might be there, something happens in your mind and in your spirit (if you understand) that is pleasing in God's sight. Yet you grow in that. You will grow in that. And it has to do with how you feel, how you think about others, how you think about one another within the Body, how you think about *God's* people.

We belong to God and Christ. We belong to them. And then we have opportunity in the Body to be with one another as a body. And how we then think toward one another is exceedingly important to God because that has everything to do, if we understand it, spiritually with how we think about God, toward God and toward Christ and toward that which is *His*. See? And the more we see that and the more we believe that and the more that we *live* according to that... It's not just a matter of having faith in that in the sense of understanding and recognizing, "Yes, I believe God and I believe that we're a part of that," and so forth, but then how you *live it*, that becomes a challenge. *That* becomes the thing that determines where we are spiritually on a spiritual plane. And that is what God wants to see within us. It's how we live then according to that in everything in our attitude toward one another and the love that we're able to have then toward one another that surpasses human love, that surpasses selfish human love. Because human love is selfish! *Philia* is still selfish by its very nature! But that which comes from God is not selfish! And that's what we want in our life, we want to attain to that more and more. We want to practice that. And the only way we can practice it is if God is in us because it comes from God!

You can't work at it, in the sense of making it up. Now, you can work at it, in the sense of proving it, which we'll come to in time, hopefully in this sermon more, but this is maybe a good place to put it. You know, when you're to prove various things in life - like the oxen, to test them, to put them to the test? God shows there's a way of life to live toward one another and that when we live that you may not feel comfortable in the beginning because it's not you! Because it's not the way you are! And so the more you practice the way God says to do it, and the more you live that, and the more you do it, then with His spirit it *can* become more a part of you because He'll help to transform your thinking and your mind toward one another.

And so I've heard people say in times past, "Well, I don't want to be hypocritical. I don't want to be hypocritical because..." Duh! To practice God's way of life, you think that's hypocritical? Because it's not you? You don't want to be hypocritical in how you treat someone else because really deep down inside your attitude and your mind toward them isn't right and that's what you should be repenting of? So, yeah, you should be! And that's not the definition of how hypocritical should be used in this context at all! To be hypocritical would be to ignore what God says we should do and not live according to that and then come to church and be a part of a body here in fellowship. That's what hypocritical would be! It's not a matter of practicing something that isn't you! Obviously, we all have to practice something that's not us! Because *this* is not us! ...except for what has been transformed into us to this point in time, if you understand what I'm saying. I'm holding up the Bible, for those who can't see out there. God's word. God's word is not us! God's Word has called us so that that will become us! That's what we're being transformed into, the mind of God, the Word of God. "The Word of God became flesh." What an awesome thing! That mind that was in Jesus Christ from the very beginning. Incredible! But we are partakers of that mind. We're not born with that. And we're begotten of it and we begin a process, but it's still not us because we're just a lot of physical up here, a lot of grey matter. And a lot of that matter is just not good. So God is blessing us with being transformed in our thinking.

And so, yes, we have to practice things. That's a part of proving it. You've got to put it to the test to find out how good it is. How you treat someone - and we're going to read scriptures that talk, and God says how we are to do it and how not to do it. And so when you work against not practicing and living in a way that God says, indeed, we should not do, than by proving it in time you come to understand, "Now I understand why God says we shouldn't be jealous. I understand why God says we shouldn't be puffed up. I understand why God says we shouldn't be envious of someone else. Because of how I respond then, of how it makes me feel like inside and how it hurts and affects my thinking. And I enjoy...it's better when the mind and thinking toward someone is right without prejudice."

We are so prejudice as human beings. Every facet of life! We generally think of certain specific things as human beings as far as prejudices we have and so forth. There are just... I've brought out in sermons in times past how we're just incredibly prejudice when it comes to just male and female! That's just the way we are as human beings. Just in that area alone. And we don't have a full handle on that even though God has given us great opportunity to see in on that particular page of life. He's giving us the opportunity to begin to "see" that and how it's affected society and the world for 6,000 years. And it's been highly abused and still being abused, misused. Not the way God intended from the beginning at all! I'm excited because of the way it's going to become through time, and as we go on into the Millennium, and as people learn the right way for family, for husbands and wives, for male and female, and for people, how they treat each other on the job and in community and so forth. And not in the perverted, distorted, sick, upside down way that it is today that is not of God but fully of Satan! It's *not* God's way! It's not God's world. And yet the world embraces it and they don't realize how prejudice they are. Incredible! Makes me a little upset when I start thinking about it and realizing how these things infect and hurt family. And that's why it has to be changed, because God wants to change the family for the future, and it begins at the very foundation of the family - mom and dad, husband and wife. That's where it all begins. And if we can't think right in that particular area then we're not going to be able to think right in that in every other facet of life. Anyway.

Yeah, so we should get a little worked up when we think about those things because we need to see how wrong it is in the world. So we're learning to prove those things within the Body more and more. We're learning. We're able to see things. We come to see something that maybe we haven't seen before (well, we definitely have), and then we have to address them. And the more we put it to practice (proving it), the more we come to "see" how good it is, what God's revealing and what God's showing, the way it should be.

**Praying always with all prayer and supplication in the spirit, watching, being on guard, being alert to spiritually, thereunto with all perseverance and supplication for all saints.** That's what it's about. It's about how we live. And what we're talking about here is about how we live toward one another. So every once in a while God lets us be reminded of this, that we need to examine this and grow in it. And where we're a little off, or a lot off, those things need to be repented of and

changed. And to realize that we can always grow to a higher plateau of understanding and practice and living.

**Verse 19—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds.** That means a lot more to me than it used to mean, you know. Because that's where he was when he wrote this book - in Rome. And people look, I've looked at these scriptures often times in times past and basically focused in on the thing of where he says in essence here that he is in bonds, he's a bondservant to Christ. And he uses that as a spin off to show the positive aspect of what it is of what he's going through in order to teach something more powerful, that yes, that's what it is, but nevertheless, in a physical way he was in bonds, you know, for a purpose.

Anyway, **for which I am an ambassador in bonds. And therein I may speak boldly, as I ought to speak.** And I appreciate and I understand people pray about that for the ministry, especially for me and the things about the book and things that are going to come out in interviews later on again. We're going to go through that routine probably once again, and then things that will happen later on and God gives what is needed for a particular purpose. But the more we're a part of it and share in it and are able to participate in it we're a part of it as well, and God gives more power to accomplish that work then. And He's working with us in order to do that.

**Verse 21—But that you also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister of the Lord, shall make known to you all things.** So again, he had various ones that were there with him that he sent out, that he communicated with and various ones who had various work to do then in various regions, **of whom I have sent to you for the same purpose.** So again, he sent him to them to encourage them, to teach them, and so forth, **that you might know our affairs.** So in this particular case, just like in my life you were kept posted as to my affairs, to what was going on in my life in a very physical way. And my wife doing a great job of that from what I've heard. And, see, everybody's shaking their head. So, you know, a way that God had to inform the Church of what was going on and what was being experienced, and used that in a very powerful way to strengthen the Church.

So, again here, **whom I have sent unto you for the same purpose, that you might know our affairs, and that he might comfort your hearts.** So again, we're a family. We're a family. And whatever we go through and whatever we share, then we grow in that, we grow closer together. That's what it's all about.

**Peace be to the brethren.** Peace. That's God's desire, that we have peace, that we live in peace, that we have a unique peace that is unique to us that the world doesn't have, because of what we know, because of what we understand, because of what we "see." And especially, then, of how we live then ourselves amongst ourselves. **Peace be to the brethren.** How we should strive to live within families. How we should not only just... that isn't just a part then of fellowship, but how we live within our own physical lives.

**Peace be to the brethren, and love with faith.** But the greater of these, brethren, is love, isn't it? It's what you live. It's what you live when it's all said and done. This is what really counts. This is what has all the meaning. "With faith." So we should be motivated in these things because of what we believe, because we believe God and believe God in these areas as well. So it isn't just a limited area of belief but everything that God says as far as a way of life.

**And love with faith from God the Father and the Lord Jesus Christ.** So again, that's where it comes from. These things come from God. They come from Jesus Christ. They desire that we have them. But we have to pray for them. They're not just going to be given to us. You have to *want* what He offers, and you have to *fight* for what He offers. You have to *work for* what He offers. That's the way it comes. We have to pray for it. That's a part of the work we should invest in as well, besides the practicing of what He gives to us as a matter of instruction. We have to work to fight against our carnal human nature, etcetera, etcetera, going on and on here.

Galatians 5. Let's turn over to Galatians 5. **Galatians 5:13—For, brethren, you have been called unto liberty; only do not use liberty for an occasion to the flesh, but by love serve one another.** So again here, admonitions like this throughout the scriptures, of how we are to think toward one another, of how we are to understand that so much of what we live is a matter of service. And the reason it's about service is because when you use the example of service it helps you to focus on the fact that this is not about self. It's about someone else. It's about others.

When a waiter serves someone else food, whatever it might be, or serves at a table, when you look at service, whatever kind of service it is, it's not about self, getting something that they want, it's about helping others to receive what they need, see, what they need. And so that's the way of thinking. It's the way of our mind. It's the way our minds should think toward the Body as well. Service is sacrifice. True service is a matter of sacrifice, primarily of self, self's desires, self's wants, and so forth.

**Verse 14—For all the law is fulfilled in one word, even in this; You shall love your neighbour as yourself.** So, again, those that we have the opportunity to be the closest to are those that God brings into fellowship. Verse 15. Because this is written to the Church, this is about something that can be applied spiritually to the Church. Because, in reality, you can only go so far as to how much you are able to serve the world around you or love the world around you. Not until they're drawn or called, as a whole, but where we have opportunity by the right example and so forth there should be service there as well, a sense of self. But this is very much about the context of the Church in our relationship with one another.

**But if you bite and devour one another, take heed that you're not consumed one of another.** Thankfully, as a whole, within the Body nothing like this is happening in any big way whatsoever. Not even in moderate ways, as a whole. And compared to the world they would have to be in a plane that is a matter of something that would take God's spirit to really grasp and comprehend. In other words, there are things, yes, that we need to conquer and overcome, ever to grow in, to do better,

that the world, really, wouldn't even understand. They couldn't even understand it if you sat down and talked with them about things you're striving to overcome, about certain things in relationship and how you think. Because it's not even in their minds to do such a thing. That's way, way away from them.

So again, fulfilled in one word, **You shall love your neighbour as yourself. But if you bite and devour one another, take heed that you're not consumed one of another.**

Now, I do want to back up a little bit and say here that this has occurred within the Church in big ways in times past. Everything that led up to the Apostasy, when the Apostasy finally hit, boy, the devouring and the biting was extensive. It was horrible! It was horrible. And on a spiritual plane the kind of things that were taking place, the biting and devouring, the hatred that was being practiced, the love of many that had waxed so cold that this was easy then for them to do, to participate in, for people to participate in. It was bad times. A lot of you didn't have to experience that. A lot of you were too young to know it who listen today. Others, well, not a pleasant time to go through.

**Verse 16—This I say then, Walk in the spirit;** so, always to be something we can always grow in. **Walk in the spirit and you shall not fulfil the lusts of the flesh.** So what an awesome thing. God says "walk in the spirit." What does that mean? Well, stay close to God. Be watchful. Be alert. Do the things that it's talking about here. Seek God's life to be living within you. And that's how you combat this carnal selfishness, the lusts - "the lust of the flesh, the lust of the eyes, and the pride of life" that have it's, has it's hold, I should say, on every human being. Because that's what we are physically. That's how we're, first of all, motivated in life. And we're to fight against that on a spiritual plane. It takes God's spirit to combat it and we grow in that. But it's *always there* to one degree or another. We just grow in our ability to combat it and fight it, and it becomes more and more refined the more we grow, as we yield ourselves to God and God's spirit living within us.

**For the flesh lusts against the spirit.** They're not compatible. And yet that's a crazy thing, isn't it, how it works? They're not compatible. That's why we have battles. That's why we have to choose to fight against it. You have to make the choice to fight against it. Because the human mind desires something else. The human mind, as a whole, desires to not have a constant battle. Lies within the Church. There are times that the mind would tend to, has a desire to begin to relax a little bit, take a little time off or just rest a little bit. And that's a common thing. That's just the way we are as human beings, even on a spiritual plane. But it's something you have to constantly battle - self. **So this I say then, Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh.** They're...incredible, they're just not compatible. They're totally opposites. **...and these are contrary one to the other, so that you cannot do the things that you would,** in other words, otherwise, as far as maybe choices and desires and the like. But again, it takes God's spirit to fight against the flesh. It's a battle.

**Verse 18—But if you are led by the spirit, you are not under the law.** Now, it's amazing how the world can look at this and try to say, "Well, see, the law's been done away with." I don't even want to

get into it, about some of the reasoning and the thinking is so obnoxious, so backward. But they can't help what they don't see. **But if you are led by the spirit, you are not under the law**, because you're fulfilling it. You're not under what of the law? The penalty. It's the context. It's the true context. If you read it in other places in scripture that's the context of what it's talking about. In essence, those things will not be upon you because you're repenting of sin, you're striving to conquer and overcome sin, you're walking in the spirit. To walk in the spirit means you're repenting of sin. It means you're yielding yourself to God, you're seeking God's spirit to live and dwell within you. So you're not going to be under the penalty of the law in that regard because you're being forgiven of your sins because you're constantly repenting. You're fighting against your own carnal nature.

**Now the works of the flesh are manifest.** So what are those things you're repenting of as human beings in life? What do we fight against? ...**which are these**, whether it be on a physical plane or on a spiritual plane, it says, **adultery, fornication, uncleanness, lasciviousness.** You know, there's a long, long list of the way human nature is. ...**idolatry, witchcraft, hatred, variance.** And sadly, a lot of times what has happened in times past within the Body, within the Church even on a physical plane, people look at things like this and say, "Well," they'll look at it just on the outward part. "Oh, I don't hate anyone. I don't have hatred toward anyone." I'm going to mention some things after a while here today about being angry. And people say, "Oh, I don't get angry. I'm not..." And they don't realize sometimes something that they're fighting or should be fighting in their thinking. That, yes, it really is anger. Yes, it really is resentment, deep resentment. You can call it resentment, but it really is a form of anger that you're fighting against, about, whatever, someone else. And so how you deal with that determines how far it will go and how it's going to manifest itself, but as far as the spirit is concerned there are those things that we have as human beings that sometimes can raise their ugly head. And the less control we have the easier it is for it to raise its ugly head and to be manifested in ways we don't want it to be manifested. And so the quicker we're able to catch it and bring it under control the better it is, isn't it?

And so again, all these things we're reading here. "Idolatry." And that's a sermon in itself. I've given them. In the very beginning of this in particular, if you want to talk about the... it was even before that. It was before we even got started, you know, as a part of a matter of a time there from the time of the Apostasy, even after that up to the point in time before we actually began as a part of a body in Pentecost. What was it 1998? Even before that. So even after the Apostasy things that we went through as a body talking about spiritual idolatry. I remember giving a series of sermons on that. Because we don't tend to think that way a lot of times in understanding what it's talking about when it mentions idolatry. We tend to think physically.

...**witchcraft, hatred**, I read those ...**envyings, murders.** That's for sure farthest thing from people's minds that people would ever think. "We're not murderers. I wouldn't be... I'm not a murderer. I wouldn't think that way." Let alone hatred. "I don't hate anybody." But if there's that spirit, that spark, that anger, that resentment towards someone else, that's what God calls it. That's what God calls it. All the things that happen. All the prophecies that were fulfilled, I should say, during the

time of the Apostasy and things that the ministry did and what they were guilty of, God said, "You're guilty of the blood," basically, "of the Body, of the people, of those you betrayed." You go back and read Ezekiel; that was their condemnation. Because God calls it what it is on a spiritual plane.

"Envyings." You know, some of these things people can begin to see. Sometimes there are different levels of it, envying. Something that we all should always focus upon in all these things here, whether they be spiritual idolatry, hatred - well, hate. Is there some kind? Is there some little form of resentment toward someone? Why? Why is there some resentment toward someone else? Where is that coming from? What is the ground? What are the grounds for any of that? What is that based upon?

**Heresies, seditions, let's see, envyings.** Envy. It pops its head every once in a while. Jealousies? It pops its head every once in a while. Those things exist within the Body. We have to be on guard against such things in our relationships. ...**murderers, drunkenness, revellings, and the such like; of the which I tell you before, as I have also told you in time past, that they who do,** which has to do with practicing such things shall not inherit the Kingdom of God. Well, we understand that. And so we have a great desire that that not be a part of our life. And so that's what we battle. That's what we fight against. But ours is a refined thing, isn't it? We refine it. We're continually growing. Just like the ability to see self, the ability to see selfishness, that should be a refining process we go through. It's still there and it will always be there until you're changed. But the level of selfishness that's there should be becoming weaker and weaker, or smaller and smaller as time continues on, because there should be more and more of God's mind and God's spirit and God's word and unity and oneness and practice and agreement and the ability to then live what God says we should live growing within us.

**But the fruit of the spirit (verse 22), yes, But the fruit of the spirit is love.** That's a fruit of God's spirit. That reflects where we are spiritually - truly does - in a very powerful way. Love. It's something we can... it should be able to be seen and we should be able to grasp, very much so, within ourselves and within others. ...**joy, peace.** Because that's what it produces. God's spirit produces peace. I think of the word itself, "Jerusalem," that city that God is building. What God gave up and sacrificed when He created the angelic realm. What He knew He was going to give up. He knew that peace wasn't going to continue. He knew that. He knew that there would be those who would not choose His way. He knew that. It was a part of His plan and purpose. He knew what would happen as time went on - maybe millions (we don't know), billions? We really don't know the amount of time that went on before some things began to take place.

**Verse 23—Meekness,** again, fruits of the spirit, teachable spirit, **temperance,** "temperance," moderation, the ability to be moderate in things even in the world around us and society and we see things that are out here and we strive, we don't want to go to extremes on either side to make us look like wacko weirdo's. By holding on to something where we don't have buttons on our clothes because we think somehow that's more righteous. I mean, I'm sorry, not zippers. I guess it's zippers, wasn't it? You'd have buttons. And colors! Certain things have to be dull and they can't be bright. Could never have a tie like this! You'd have to be embarrassed to wear a tie like this. I'm wearing a

very bright red tie today. Anyway. So, temperate, moderate in how we do things. Is this moderate? Maybe... For me this is moderate. There you go justifying again. ...**against such there is no law.**

**Verse 24—And—notice—they that are Christ's have crucified the flesh with the affections and lusts.** So again here, notice, you put to death. I hate that word again, even though I still say it when I come across it. I hate that word so much. **And they that are Christ's have,** in essence, again, **put to death,** is what it's talking about, **the flesh with the affections and lusts.** So it's a process we go through on a constant basis. You have to bury the old self. I love that example of, you know, when we come up out of the water we come up in newness of life. And any time the old self tries to raise its ugly head you put it back under, drown it, destroy it, kill it. That's what we want to do, the old self.

**If we live in the spirit, let us also walk in the spirit.** So again, it's going to be reflected in how we're living our life. And again, we know these things. But, brethren, for us, it's something we can always grow in, grow in more. **Let us not be desirous of vain glory, provoking one another, envying one another.** So again, it's never about self. It's never about stature, how we're seen by others, trying to please others. You know, that's an amazing thing of human nature, how people will do various things. And it's like, "If somebody will see me doing certain things..." a person may be out here working, and the vanity, the mind, the way it is, it doesn't matter what it is, somebody coming along, and then, basically like... That's how the mind thinks. Do you see that? Do you realize that? That people think, that the human mind tends to think of if someone else sees us what do they think of us, what kind of blah, blah, blah, blah, blah. Anyway. Because it's all about self. I could give more examples, some specific examples, but I'll stop there for right now.

Again, **let us not be desirous of vain glory, provoking one another, envying one another.** These things should never exist. Never. Never. Never.

After services last Sabbath I heard there was a lot of conversation about the four different types of behaviour that we addressed. And that's good that we're able to talk about it. Because we start thinking in a certain line, along certain terms, if you will, and the more we think about it then we can begin to see certain things that we may have a proclivity toward. We may begin to see something in a different way that we haven't been looking at it in the same way. And then we can begin to ask for God's help and begin to address some of the things we don't want and some of the things that we do want, like this thing of being assertive. Let your yes be yes, and your no be no. And you don't have to apologize for it.

You know, we always... we tend to so protect and guard self that it's difficult sometimes for us as human beings just to say no to something, you know, without giving a long explanation of why you came up with that choice. Do you ever think that way? I hope you see you do a lot. Okay. You do. That's just the way we are. And sometimes in the Church we tend to do that more. It's like, "Well, I don't want to hurt their feelings so I have to give this long explanation why I'm going to have to say no this time." And, you know, that's just a natural thing because generally what we're doing it's not always about them, it's a lot more about ourselves. That's what it is a lot of times. It's about certain

protective mechanisms that we have and how we want people to think of us or see us, and so forth. And so we have to be careful how we do those kinds of things.

That's why I love that example, you know, that expression, "Let your yes be yes, and your no be no." It's all it has to be. Just be genuine and true, and if there's a purpose and a need to explain something else, then fine, but it still has the same answer. But we don't tend to think that way as human beings. We really don't.

So, anyway, last Sabbath I heard a lot of good conversation coming back about people talking about some of these things, in some cases joking about some of these things and so forth. And that's good, because we can grow in and learn in it and begin to see things. And so I thought it'd be good to review a bit of that again and maybe add a little bit more today. It is an area that as you grow spiritually that's good to focus upon because a lot of these kinds of things we can begin to see that we may have certain tendencies and we may tend to (because we do as a whole) fit into one of these four categories. We truly do. We tend to fall into, as a whole, one of these four categories as the predominant thing that would reflect how we think and how we live our life, truly does, whether it be the example of being passive, aggressive, passive-aggressive, or assertive.

And now we may, obviously, as we talked about, have a mixture of all of these. That's why I love the example there of the seven eras of God's Church. Those seven eras, the things that are talked about in there, all those things as far as traits have existed in God's Church for the past 2,000 years. But one has always been the predominant overriding matter that reflected the Body, the overall Body. But all seven have all existed as a part of traits and characteristics that people tend to have, or battles and so forth that we as humans tend to have. So they exist.

And so it is with this as far as behaviours are concerned. We may have all of these as a part of our life, obviously, all four being practiced or done at certain times. And sometimes some of them, sometimes, as I mentioned last Sabbath, sometimes it's good to practice something that might be passive in the sense of dealing with something that's aggressive, see, as to how you deal with it. And there's times to be aggressive about a matter because it may be the only way to get something through. Now, how you do that and to what degree you do that is another matter. But it might be one that would come across as being maybe more aggressive, especially to the one on the other side receiving it. But how you do it then becomes very important because it should be practiced in a way that's God-like, that is a matter of a way God deals in life with us.

So there are times to be aggressive in a particular matter maybe in dealing with something that is not right. I hope.... I don't want to get bogged down on a lot of these. So, we're not looking at that as much as we're just trying to identify what we may have as something that is predominant in our life. And if it's not assertive, because assertiveness is something that really is a term used by the world, in part, of being able to recognize certain things that people should strive to do and have right relationships. But we in the Church, it's just a matter of God's way of life, of how we should live life toward one another. Let your yes be yes, and your no be no. Be truthful! Be honest! Be honest with

yourself! Be truthful in how you deal with one another! No games, just outright truthful and open. And that's something we have to work at because we don't tend to do that as human beings. We tend to be very protective of this, of us, of self and what we want others to see. And if we're doing that and practicing that, that's not being assertive at all in that respect or living God's way of life to the degree that we want to be able to.

So again, balance in these things as well. So, again, for what we can glean from them, good.

So I'm going to go back through this again just as a reminder here. Passive behaviour is characteristically recognized by a pattern of avoiding expressing one's opinions or feelings. Those expressing such behaviour generally hide and conceal their true inner feelings when it comes to situations that are harmful or giving rise to anger or resentment, or whatever it might be. So they tend to hide those feelings and not made manifest. So, generally, hide or conceal them. Instead, they allow grievances and annoyances to mount, build-up internally, inside, and are usually unaware of the build-up which can often result in explosive outbursts that are totally out of proportion to the incident itself. So again here, that's what can happen if a person is leaning toward this kind of behaviour, more toward this kind of behaviour, being passive, letting things well up inside to a point that a person can explode. So again, how this is manifested in a person's life can vary a great deal. But again, this is just a general overview of this kind of thinking or behaviour.

After such reaction, again, an outburst, or something of this nature from someone who tends to be more passive, they often feel ashamed, as I mentioned last Sabbath, and carry guilt, and feel confused so that they return to being passive again. No outbursts. Backing away. So, again, if a person's able to recognize that may be more of a tendency in their life, then they know what to combat.

Aggressive behaviour. Again, just by its very description or name should be something that we'd be able to recognize a little more easily. It's characteristically recognized by a pattern where one clearly and often strongly, if you will, express their own opinions, feelings, and needs, or wants in a way that generally ignores or disregards the rights of others. Such often rides roughshod - and I don't know if that's an expression used in other countries. I started thinking about that when I thought of the word "roughshod." But "riding roughshod over others" basically means "to treat harshly or in a domineering manner, to override, to crush" - that's basically the objective - "someone else's opinion, desire, will, or whatever it might be in order for one to have their own will, opinions, and so forth be recognized," to be accepted, to be lived, whatever.

So again, such often rides roughshod over others or what we should recognize as being a sheriff. That's what sheriffing is. To me, aggressive behaviour. Because it pushes its own ideas and beliefs. I think... I should... Someone showed me a picture of a tree again here today. I won't tell you what they named the tree but it was basically this thing, an old gnarly tree, one minister at one time said would never be in the Millennium. People are going to go cutting around ... And you think, you're going to push that idea? Something that's not balanced and so forth, and push it upon others to where

others begin to believe gnarly, ugly trees, they shouldn't be out there. We should beautify the world and only have straight (I guess) trees. I don't know. So to push your ideas upon others in an aggressive manner. And sometimes such things come across in a very domineering way, very forceful. It's an opinion that's not an opinion. It's what it is. It's what you should believe. You should believe what I'm telling you.

And so often that has happened in times past, especially when people have or have opportunity for serving others, but to have power behind that. And too often power can go to the head, as it can in families as well. In times past I think of when I started recognizing and understanding what this was, this matter of what we were told at headquarters, what sheriffing was, realizing first and foremost most of the ministry weren't even beginning to acknowledge that or accept that as something that might be real in their life. Because God was showing me something - not that I was better - but God was preparing me for something and helping me to see something that He was planning for later on, to be able to be used within the Church to teach in the Church. And so again, coming to recognize those kinds of traits, recognize what they were, recognize this isn't just a matter of what was happening in the ministry back in the 80's and up into the 90's. It's been very much a part of family life in people's lives oftentimes.

That's why even in this relationship between man and wife, oftentimes many men have been sheriffs and don't even know it as far as how they worked with their families. So again, that's what we're talking about here, aggressive behaviour.

So again here, going on, it's people, in other words, people who practice such behaviour are often verbally and/or physically abusive. Not just verbally, but even physically. We can recognize that in the world around us and see that kind of thinking, but I've seen it within the Church in times past. And I hope that it doesn't exist - and if it does it's very minimal. And where it isn't, this is something that needs to be addressed, if anyone is this way in their families, in their family life or on the job, to where they're verbally abusive. It wasn't that long ago, I was saying, I've seen some pretty bad situations of people being verbally abusive. And as a whole those people aren't with us any longer. Verbally abusive to others, tearing down. It's basically your way is not right and they're going to force their way upon you. That's horrible. It's a horrible spirit.

So again here, it's aggressive behaviour. It's generally about control and dominance. The person feels that they must control the situation, that they must be right and/or must win. And to do that - in other words, their way. They want *their way* and they push it and they try to force it upon others. To do that they use aggression to feel powerful and within control of themselves by feeling in control of everyone around them. That's something that has to be conquered as fast - ASAP. And if we tend to do that, then, you know, again, it's something that a person has to fight, fight, and fight and conquer completely.

Then there is passive-aggressive behaviour. And I mentioned that this is the most deceitful of all behaviors, passive-aggressive. It's not a good combination and it's a powerful, manipulative tool to

get one's way. Because now it's not just a matter of something that's easily seen as being aggressive, and not just a matter of one who might be passive in part by some of... but it's a combination of the two in a very cunning, deceitful manner as to how it's used. And I love some of the descriptions here of some of this that express what that is, because there's a lot of deceit involved in it, more than what might be described in the other. Something that's aggressive, there is no deceit in that. It is what it is and it's easier to see. It's easier to recognize. And should be easier, really, for one to acknowledge and admit, but again, it's a matter of a person's desire to change. And as in the Body, we do desire to change, and if we don't, then God will take care of that.

So again, then there's passive-aggressive behaviour that is most deceitful, the most deceitful of all behaviours and often the hardest for people to come to address. This is where behaviour appears passive on the surface, gives the appearance of being passive, but where anger or strong resentment is acted out in very subtle, indirect, and a “behind the scenes” manner.

People who practice such behaviour often feel powerless, stuck, and/or are resentful toward another person because they often feel incapable of dealing directly with the object of their resentments. They generally express their anger, resentment, and/or disagreement with others by subtly undermining them as they behave in a manner that smiles while setting booby-traps wherever they can for that person. That's kind of how it takes place, how it works as a basic description here.

Passive-aggressive individuals have a difficult time recognizing, let alone acknowledging their anger and resentment. They often use forms of sarcasm and practice subtle sabotage to get even. They often smile - in other words, appear pleasant - or cooperative when actually they're angry, resentful, filled with disagreement internally, while purposely doing things to annoy, disrupt and/or create confusion and division as they work against the plans or the purpose or the ideas of another.

So again, tough, tough, tough. But these are human behaviours. And you know what? God calls us out of the world and we bring in this mixture of all these things. And we work to overcome them. We work to conquer them, and we grow.

Then there is assertive behavior. It's characterized by individuals clearly stating their opinions and feelings. So this is something to strive for. And basically it's a description of how we're supposed to be living life. It's how one should work to have healthy relationships or how to practice healthy relationships.

Finally, there is assertive behaviour. And it's characterized by individuals clearly stating their opinions and feelings and who firmly advocate for their rights and needs without infringing upon or working against the rights of others. Such behaviour is simply respectful of the rights of others.

Again, it's like that spiritual admonition, again, let your yes be yes, and your no be no. For us this is how we should recognise it.

Assertiveness allows one to acknowledge, to express their own thoughts and desires in a genuine, honest, and truthful manner without the expectation others will give into them. It's not trying to force anyone. It's not trying to get someone to go against their will. It's not trying to get your own way at all. It's different, in that respect, in how it's lived.

I want to read that again: Assertiveness allows one to acknowledge or to express their own thoughts and desires in a genuine, honest, and truthful manner without the expectation others will give into them. Assertiveness is the most difficult behaviour to learn of all the behaviour types. Assertiveness takes constant practice. It is a process of change over years of constant self-evaluation.

So this is how the world sees it in studies of human behavior. How much more for us? We recognize this on a spiritual plane. It takes years to grow, doesn't it? It takes years to get rid of wrong behaviours, whether it be a passive type to get one's way, or to not even addressing one's way. It's just a messed up way of trying to deal with life itself. And anyway. Aggressive behavior, something that definitely has to be conquered and overcome. And then the passive-aggressive. So whatever it is in life that we have to conquer and overcome we work at it. We work at it. But the more we can "see" who we are and what we are and what we tend to do, then the more we can deal with those things and learn to live more the way God says to in the first place. Let your yes be yes and your no be no. Don't worry about protecting self. Just be open, truthful, and honest as you can be. Ask for help so you can even do more in that right way.

So again, more to think about. Boy, it sure got quiet in here. So again, it's good for us to see ourselves. Whatever stage of life we're in, that never ends. You know, it never ends where we see things about ourselves. And though we become more refined on a spiritual plane, we still see certain things that pop up from time to time because we tend to be a certain way, as a whole. And sometimes those can even change into other ways. And so we go through a lot in this process of being transformed by God's spirit. We truly do. And that's exciting. It's good! And the more we see and recognize, the more we're able to deal with. And the more we deal with it in our own lives, you know what? In time, the more you can help others.

Do you realize that? The more you can conquer and overcome in your own life, the more you can see, the more ability you're going to have to be able to help others in the future, in certain things in their life, in dealing with things in their life, to help them in various ways to come to see what they're dealing with and how to deal with life. For them to come to see how they think and what they're doing. There's going to be a lot of this in the Millennium. Truly is.

So the more we can learn about ourselves, the more we can learn about human nature itself, the more we can help others. Been there, done that. There's a lot to that when you have experience in things, when you know, when you have the experience because you've lived it and you know what it takes. And then when you recognize it in others, you know what? You're more equipped, better equipped to help them when they have something come up in their life. *IF* the door opens that gives you the ability to say something to them. *IF* they might come to you seeking certain help. Maybe an

example in your life, whatever it might be, something, something that opens up in a conversation because someone trusts in you, or entrusts certain things to you. You never know when an opportunity comes along to help someone else in various ways of life. They might seem really small to you, but sometimes they are... You know when they build up, when they add up it means a lot more because it can happen so many different ways with so many different people. And it's a constant growing process we go through. And it's a beautiful thing especially in the Body of Christ, in the Church of God.

Let's turn over to Ephesians 3. Now, all these behaviours we've gone through we've experienced those in the world. We experience them in the world. But in the Church, again, please understand that we are being refined. And we may see something that isn't to the extreme of some of these things, but we maybe see a little portion of it and recognize this needs to be addressed. Because even a little portion of something that isn't balanced, or isn't good, or that's not right needs to be conquered and overcome, doesn't it? And so it's ever being refined and growing.

**Ephesians 3.** It's good to go back and look at some more scriptures regarding some of this matter of how we think. Breaking into the flow here of chapter 3, **verse 9**—it says, **And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things through/by/through Jesus Christ.** So again here, it's talking about this mystery that Paul talks about in many different areas here, but especially in this book. But other places as well where he makes it very clear that this mystery is something... He talks about it very powerfully in chapter 2 of Corinthians, 1 Corinthians. Something that's hidden from the world. And it's about God living in us, about God's spirit dwelling in us as human beings and we in Him and how that we compare spiritual things with spiritual and how that which is physical in the world around us, they can't grasp those things. They can't "see" those things. But we can. We can "see" that which is spiritual because of God's spirit that He gives to us and enables us to see something. So it's that mystery because for the very fact that other people can't "see" it. It's just like the truth. People can't "see" it until God gives it to them. So let alone the fact of God's spirit dwelling in you that gives you the ability to "see" these things, to understand whatever is true and right.

So again, this is what he's talking about in large part here as a matter of a context, that it's about God's spirit living and dwelling within the Body, within the Church, and we in God through the power of His spirit. It's been hidden in God and God has only revealed it to those whom He has called through time and worked with. And again, created through Jesus Christ because he died to enable this process to take place. That's why he died. He died so we could be forgiven of sins, yes, but the greater purpose of being forgiven of sins is so that God could dwell in you. God does not dwell in sin. You have to be able to be forgiven of sin for God to dwell in you.

**Verse 10**—**To the intent that now unto the principalities and powers in heavenly might be known by the Church the manifold wisdom of God.** So again here, talking about the mind, the Word, the power of God that is able to be made known to us in our thinking. **According to the eternal purpose which He purposed in Christ Jesus our Lord.** So again here, "eternal purpose." Something that was

planned so very long ago and that for the past 6,000 years, to one degree or another, is being lived, especially within the last 2,000 years within the Church. **In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that you faint not at my tribulations for you, which is your glory.** So again here, going through and talking about a process here of God's spirit living within us, of we dwelling in God, and something that's been purposed from the very beginning of time, if you will.

**For this cause I bow my knees unto the Father of our Lord Jesus Christ, (verse 15), of whom the whole family in heaven and earth is named.** So again, this process of becoming a part of God's Family, of His whole purpose for all of mankind in time, **That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man.** So again, this term, "the inner man," the spirit that's been begotten, this mind that God is working with to transform. And so again, he's talking about that you might be strengthened. So, again, what an awesome thing that we can grow stronger in spirit and in our thinking, in our mind that God has given to us. **That Christ may dwell in your hearts, in your minds, in how you think, by faith.** So because of what we believe, we practice it even as a matter of God's way of life, of love and how we think toward one another and how we treat one another.

Again, **strengthened by might, by His spirit in the inner man, that Christ may dwell in your hearts by faith (through faith), that you, being rooted and grounded in love, "rooted and grounded in God's love," may be able to comprehend with all saints what is the breadth, and length, and depth, and height.** You know, this is what's greater. It's about God's love, which is the greatest of the things that God has given to us to grasp and comprehend, which is His mind, which is His thinking, which is how relationships are to exist, how they will exist in His Family, the only way they can exist in His Family. **And to know the love of Christ, which passes knowledge.** So we're given knowledge about it. We believe it. We have faith that this is right. But again here, this is something it says that "passes knowledge," "to know the love of Christ which passes knowledge," **that you might be filled with all the fullness of God.** That mind.

And so how he lived, how he thought even while he walked on this earth as a human being. If you're truly open and genuine and honest and being able to spiritually on a spiritual plane put yourself in that environment, try to think about those things in that environment, we fall incredibly short... incredibly short, don't we? We don't have that. We grow in that. We're growing in that, our ability in our thinking and how we think even toward others.

**Now unto him that is able to do exceeding abundant above all that you ask or think.** Now, what is this all about? What is the context? **Now unto him that's able to do exceedingly abundantly above all that you think or ask according to the power that works in us.** So again, it is about God's spirit. It is that power. And the primary thing above everything that God wants us to have, that God wants us to receive is this word here, agape (ä'gə-pā'), ever how you want to pronounce it. People argue about how to pronounce it. It's God's love. It's what comes from God. It's how we think. It's how we can think towards God, how we can think toward His plan and purpose, how we can think toward His

**To Be Watchful, Pt. 2**

Son, and how we can think toward one another that comes from that power, that mind, by His dwelling in us. And that's what we're to pray about, that we have more of that thinking, that we be able to see more of the things and patterns in our thinking that are wrong toward one another, of how we might be trying to protect self, of things and ways we react or speak that come from some of that, that are motivated by perhaps matters of being passive or aggressive or passive-aggressive or whatever it might be in life that aren't right, that need to be changed so that we can do it better.

And I think we can ask... I can think about and ask a lot. But the primary thing here, it has to be a matter of that which is a matter of God's will. And the greatest thing that is a matter of God's will, again, is this matter of love. So those are the things you should have incredible confidence in praying about and asking for. But when you do, and when you open yourself up before God, please understand, He's going to show you. He's going to show you more of this - and I'm pointing to self. He's going to show you more of your mind, and have opportunities and occasions arise that are going to be something that He's going to help you to "see" on a higher plane. Because, you see, that's what a lot of it is about. We go through life doing things out of habit. It's just the way we are. We respond, basically, out of a pattern of habit. And all of our behaviour is because of a matter of just the way we live. It's a matter of a response that you can count on, as a whole. As a whole. And some of those are not good. Some of those need to be changed. Some of those need to be refined. And so when we go before God and pray to Him with our arms stretched out and say, "Holy Father, please help me to 'see' any of those things in self." And you know what? Things are going to happen in your life. Not that they aren't already happening, but now He's going to help you to "see" them. And there may be some situations happen that maybe are even brought about by His intervention to be a blessing to you that aren't going to be... because it's going to be certain things that come at you, that are going to be allowed to come at you in such a way to bring out something that's a pattern in your thinking already. I hope you understand what I'm saying. Because then you have to address it because He's going to help you to "see" it. He's going to help you to see something that's not good.

The response, the reaction, the thinking of what's going on up here, it isn't good. Something happened to bring it to the surface so that now you can do what? Go before God and cry out before God and cry out and say, "I hate this. I don't want this. Help me to change this." And the more you come to hate and to loathe something that is wrong, the more, as a whole, you're going to tend to incorporate and desire to do what is right. And through time your behaviour in that matter can change. That's how we grow, isn't it? We see things we don't want. We see things we don't like. We cry out to God for help to change it.

And the clearer we can see it and the more we can see it, the *uglier* it becomes. That's the way it is with any sin. The uglier sin can become in your mind and you ask God for help that it be ugly to you, the easier it is to continue to go before Him, never give up and continue to go before Him in praying for help to overcome it and the easier it is to spot it the next time, and the next time. And each time addressing it and refining it a little bit more. That's where growth comes from. That's where change comes from. It's a beautiful thing.

So we're ever becoming refined in these things if we're yielding to God's spirit. But be prepared when you ask, when you ask for help, because if you're genuine and truthful before, with God, you know what? He's going to show you. Because that's what He wants you to do! He wants you to come before Him and ask for help in these various things we're talking about.

So again, don't think that you can't conquer and overcome certain things in your life. Yes, you can. May be a lifelong process and a lifelong process of continuing to refine it, but you get better and better and better as you grow.

**And to know the love of Christ, which passes knowledge.** Something that God has to give through the power of His spirit. It's something that comes as a matter of experience, that you experience in your life where you're able to distinguish more clearly between what is wrong and what is right, where those things become clearer in your mind. **That you might be filled with all the fullness of God.** That's what God's purpose is in our life isn't it? That we might be filled with more of His fullness. And that fullness, above all things, is love. That's how we live. It's all about relationships. It's all about family. It's all about the family He's creating and how we're going to live within that family.

And so we can do these things. We can pray about these things, **to Him that is able to do exceedingly abundantly above all that we ask or think.** God will bless you above and beyond what you ask or think if you yield yourself to the process, **according to the power that works in us.** Again, **Unto Him be glory in the Church by/through Christ Jesus throughout all ages, without end. Amen.**

Going on here, [Ephesians] 4:1— **I therefore, the prisoner of the Lord,** again, that same kind of expression, **beseech you that you walk worthy of the vocation wherein you are called.** So again, that's our desire, to walk in this way of life according to the calling, and recognizing the awesomeness of it, **with all lowliness and meekness,** humility. Humility is always needed, the ability to see self and want to conquer and overcome things and just to admit what we are, to see those things when God shows them. That's the tough part. That's the tough part, when you begin to see something and we see what's wrong, that has to be changed. "And meekness." In other words, a teachable spirit, **and longsuffering.** We have to have patience. It's not going to be overcome... We don't overcome anything overnight, do we? It's an ongoing battle. Never giving up. **...forbearing one another in love.** I love that expression, "forbearing one another." That can be taken in wrong ways sometimes, because it can be made like, "Well, they're wrong and I'm going to bear through that with them in love." Well, you know what, in some part, sometimes we may recognize somebody has a battle and they may not be where you are in a certain area in thinking about a particular matter and there may be certain reactions at times that you are willing to overlook, or whatever, if you understand what I'm saying. Not in a wrong... If there's sin, there are things that have to be addressed. You have a responsibility in that. Okay? To acknowledge that. To say something. But there are times that maybe the reaction, maybe it isn't perfect, maybe it isn't just what it should be or how you might do it, so you bear with that in understanding the hope and desire is they're going to conquer it just like I've overcome some of the garbage and junk and swill in my life.

And so we love each other with that kind of love in recognizing we're a part of a family and none of us are perfect. We have baggage! We carry it around! Was it Johnny that talks about this big bag, the rocks, different things we're dragging along? You know, uses that expression about the baggage we carry. That's the way we are as human beings. It's just a part of a process. And the more of that baggage we can get rid of, that's great! But we all have it - our past, what we're coming out of. We're all unique and different and so we grow, we change through time.

And the longer you've been in God's Church and the more you're able to grow spiritually, you know what, the more you're able to "see." Oftentimes, not just in yourself, but in others, see? And how you then think toward them is important in your relationship between yourself and God. We have to be very careful of that, then, of how we think about one another within the Body. Because we're very much aware of baggage. Sometimes we aren't as aware of our own baggage as we should be, but you know what, it's always easier to see the baggage of others. It's always easier to see the baggage that others are carrying around.

Well, anyway, it's an ongoing battle, isn't it? And always, always, always fighting, conquering, seeking to overcome.

Again, **with all lowliness, and meekness, and longsuffering, forbearing one another in love.** Takes God's love. Takes God's spirit living within us to live right toward others, each other, and thinking right toward each other, and to embrace each other as brothers and sisters, or whatever it is, family within the Body of Christ. It's a beautiful thing, truly is.

**Endeavouring to keep the unity of the spirit.** Because that's our desire, to have a unity of spirit, to be at-one with God and with one another. And that means we understand that we're not perfect. I recognize I am far from perfect. I understand that *none* of us are perfect. It doesn't excuse sin ever. It doesn't give excuse for those things ever. But we recognize we're on a journey and we understand that this spirit mind that God gives to us, and this flesh, that they are at war with each other. And we always will have that baggage in our life, whatever that physical part is. Every one of us. Every one of us has physical baggage. Every one of us has sin to deal with. Not a *one of us* is perfect in how we think toward one another or toward others in the world around us. We're still being perfected in that. But we're a family. I love that. I love that expression. The more I come to "see" it, the more I come to understand it, how important it is that we receive one another as a family with all of our imperfections... with all of our imperfections.

We all have them. You'll never be perfect. But every one of us, each and every day, can go before God and say, "Father, forgive me," for whatever it is you have, you do, you think. And if God forgives us, who are we - *who are we* - to hold anything against *God*. Because when we do that, that's who we hold it against - God - not the individual. Because we each belong to God. And I hope we understand that. It is against God and it is *against* His holy spirit if we do such things. So indeed, we need to recognize that each and every one of us has baggage, has sin, and we're fighting to conquer and overcome it and we're praying for forgiveness and God forgives us, meaning what we're wearing is

*white* because it's been cleansed by forgiveness. We are cleansed by forgiveness from God. Awesome to understand that and how it works. See? And awesome to understand what it is, then, if we don't think of each other in such terms.

So we should see each other very clearly *as family*, to really love each other, to want to see each other succeed, to want to see each other to be able to go through the trials and the hardships - and they are - and be successful in it on a spiritual plane.

**Endeavouring to keep the unity of the spirit in the bond of peace.** That's a good place to stop. That's it. Nobody is getting up.