

We are continuing today with *Part 3* of the series entitled *Healing & Trust in God*.

In *Part 2* we concluded the series by covering some of the verses in John 12, and we're going to return there as a reminder of what we were focusing upon, and we're going to build upon that a little bit more because sometimes digging into some of the scriptures and the like it really is interesting when you begin to understand more of really what's being said, what's in context, and sometimes things that have been translated not so well into English or other languages out of the Greek language or out of Aramaic as some of these things were written in in the first four gospels here.

So in John 12 Christ was speaking about how his hour had come and stated to God his Father what is recorded in verse 27. So we will go back to that. He said in **John 12:27— Now is my life troubled; and what shall I say? Father, save me from this hour.** Now, in actuality this isn't exactly what he was saying at the other time when he said, "Father, take this cup from me," although that sentiment was a part of his life there and part of what he was feeling. This is a little bit different in what it's saying in actuality of what he's saying where he's mentioned this comment here about, "Save me from this hour." The word "save" here has to do with "from out of" this hour."

Basically, he knew what he was getting ready to go through, and he's talking about the process of what he has to experience, and so he wasn't asking in this case specifically that this is going to be removed or should be or he wanted it to be removed from him. He said, "Save me from out of this hour," all he was going to experience, all he was going to go through, he knew what was ahead of him and so he was just asking his Father to help him, to save him, to intervene for him, to give him strength, in essence, all the things you would say when you want to be saved out of a particular matter that you're going to experience that you know is very difficult that's in front of you. To be able to go through it, in other words, successfully; that's what he's asking for.

Then it's followed by **verse 28** and it says, **Father, glorify Your name.** It says, **Then there came a voice from heaven, saying, I have both glorified it and will glorify it again.**

Then **verse 29** went on to say, **The people, therefore, who stood by and heard it said that it thundered, and others, An angel spoke to him.** So there was this sound, they weren't sure what it was, what was taking place and **Joshua simply answered them and said, The voice was not for me, but for your sake.** All the things in that 3½ year ministry leading up to this point in time that different ones experienced, especially the disciples or the ones who became the apostles later, those individuals and others who had been following him, they experienced a lot of things, but now it's coming down to a point in time where he's getting ready to go through all that he's going to experience in order to be our Passover and so he states this for them.

In other words, he didn't need this. The things he spoke, the things he said, the things he prayed about when they were present, it was always for them. It was always for their benefit. Even the voice that was heard here that they didn't grasp or comprehend exactly what it was, again, he told them, "This is for you." And it's, candidly, for us; those things are written for us. They're here for us to be inspired by, to see how God worked with those whom He was calling, speaking of the disciples, and His own Son.

He went on to say, **Now is the judgment of this world: now shall the prince of this world be cast out. And for me, if I am lifted up from the earth...** So again, showing how he is going to die, that he is going to be lifted up on a pole. This is what his reference is, what he's talking about, and he said, **If I am lifted up from the earth I will draw all unto me**, in other words, all that will receive him, because all won't receive him, even once people are called. In some cases they're not even going to be called because of what they've done, because they've corrupted their minds so much. So not all are going to be given that opportunity but the vast majority of all human life will be given that opportunity. He makes the comment here that he has to be lifted up in order to be drawn to him.

That's the point. The reason he's doing this is so that we can be forgiven of our sins, and the only way to be drawn to him is if an individual is able to be humbled by God, by the things they go through, by whatever they hear or whatever they see or whatever they experience and then they choose on their own, once God begins to draw them, meaning He's communicating to their mind, giving them understanding, and then they have to make that choice. But the choices have to do with and the reason this is even being offered to them is because of God's mercy and because of God's grace and because of what He's saying here, that individuals in that respect can go to Jesus Christ or can come to him and can receive what God is offering them if they will repent. So he has to be lifted up first, and that's how people are going to be drawn to him, through that process, because there is no other way. He has to be our Passover first and foremost.

Then, **This he said (verse 33) signifying what death he should die**. So again here, not saying it out specifically, that this is what's taking place, but this is what he's talking about and what he's revealing here.

It's amazing the things he said to them at different times and they still didn't get it. Even once this took place they didn't know what to do. And whether they thought he was going to come down from the pole, whatever it is they thought, whether they thought God Almighty was going to intervene at that time, don't know. But they still didn't get it that he was going to die and that he was going to be put into a tomb, let alone that he's going to be dead for three days and then be resurrected. They didn't know these things even though he told them over and over in different ways - but not real specific because he spoke to them a lot in parables as well. It just wasn't given them to understand all those things that he was telling them.

Anyway, it's interesting to look at those things and see how God worked with them, to see how Christ worked with them at that time.

So in verse 34 it says, **Then the people asked, We have heard out of the law that Christ (the Messiah) abides forever.** Again, it's not eternally, not meaning he has abided forever, but that when he is manifested, when he comes he continues or he abides. Because that's what the word means. It's the same word having to do with God's spirit coming into our life and remaining in our life or we're continuing in the spirit, abiding in it, abiding in God and God abiding in us, dwelling in us. It's some of the same expression here being used. So it's like saying "remains" or "continues" or "dwells forever."

**So what do you say about this, that the Son of man must be lifted up? Who is the Son of man? Then Joshua said to them, Yet a little while is the light with you.** So again, breaking some of this down here in what he was telling them about what was taking place. "The light is with you." Some of this is partially immediate in the sense of what he's saying to them, "it's in your presence." They didn't understand that. But most of it is prophetic and most of it has to do with something that's going to take place later on. That's the way he was speaking here.

So in a proper translation from the Greek it would express it a little bit differently. But they didn't understand what he was saying either. People who translate, unless they know God's truth, don't know what's being said. They don't know the truth about God's way of life. They don't know the truth that God has given to us in the Church and has to His people throughout time.

So as we really didn't have time last week I think it's good that we take a little closer look here, a little more closely at what Joshua has actually, had answered them. **Verse 35**, because again, part of what he was saying was for the present but he did it in a manner that focused upon the future. Again, it was prophetic. **Then Joshua said to them, Yet a little while is the light with you. Walk while you have the light.** Now, he was the light; the light to mankind was going to come through him. The life that God gave to him, that the Word that was made flesh, that was manifest, again, that which is the difference between light and darkness, that we are able to come out of darkness and move toward the light, it's about God's word. It's about God's truth. Only with that are we able to then begin to see. So it has to do with being able to see things in the light. You can't see things in the dark. You can't see God's way of life in the dark.

People who begin to get themselves cut off from God's spirit begin to go back into the dark and they can't see clearly. We have too many people out here that don't see clearly right now! I hope through this Feast of Tabernacles that there are a lot of people who begin to repent because this is basically your last chance. If you desire to go into the Millennium, if you desire to continue to grow, this is basically God's last word to you. I don't care how much time there is. If it's 2019 or if it's beyond that, because we don't know, but we believe, the present truth is it's 2019 and that's what we're working toward. But God's making it very clear by the message He's sending out right now through the Church and by what He's inspiring to be said is this is it. This Feast of Tabernacles is it for a lot of people.

A lot of people out here are still playing games. I'm not talking about a few; I'm talking about far too many, quite a lot, candidly. If changes aren't made and if individuals don't repent speedily

through that Feast of Tabernacles period, it's done, it's over with as far as God's relationship with you. Now, those are some strong words and I'm going to talk more about that during the Feast. But this is the time to quit playing games with God. We have the light! God has blessed us with the ability to see things! And by making wrong choices and wrong decisions, by playing around out in the courtyard you can't see! You can't see until you come into the temple and stay in the temple!

Anyway, I'm going to give a few examples of some of this during the Feast, of some things that have taken place before the Feast here that are absolutely appalling. It blows the mind, of all times, after all that's been said for the last couple of years, because, candidly, God has been hitting this really strong. I've been dumbfounded by how strong it is because there are a lot of times I get up here and start preaching about something and I don't intend to say certain things, but they're coming out and I know where they're coming from. God loves us and God's warning us, but boy, oh, boy, we have to make the choices to respond.

**Then Joshua said to them, Yet a little while is the light with you. Walk while you have the light.** Now, it wasn't for them! They weren't yet able to see it! Even the disciples couldn't fully see it. They were being drawn, but they weren't yet in the light in the sense that they could see. They weren't in the light until Pentecost and then all of a sudden God's spirit was in their mind very powerfully so, of what was taking place, and all of a sudden, they could see and understand the things that Christ had been telling them for the previous 3½ years. Now they were in the light! So the message here is, "When you have the light walk in the light!" When do we have it? When we're called. When God calls us and draws us to Him we have the opportunity to be in the light.

He's just simply saying here, prophetically so, **Walk while you have the light;** in other words, walk in it lest darkness come upon you: for he who walks in the darkness does not know where he's going. I'm just going to candidly say there are quite a few of you out here right now listening today, you don't know where you're going. You're groping around in the dark. You have a little bit of light and it's pointing toward the temple and the door into the temple and that's where the light is coming out of, but you've got to get in there if you want this way of life! You've got to go into the temple. You've got to make the effort and quit playing games.

You know, the Feast of Tabernacles is not a suggestion from God! Amazing! The Sabbath is not a suggestion from God, that we obey it. The holy days, the high days are not a suggestion! Now, there are situations that come up in people's lives, where they're sick and so forth and, you know, not able to drive or whatever it might be and don't have transportation, whatever it might be. That's a different matter. But those who have the ability, shame on you! Disgusting! That's all I've got to say. Shame on you and what you're doing is disgusting.

And a lot of you know exactly who I'm talking about today. Blows my mind! Well, now is your time to repent and that means you've got to change, you've got to stand up to whatever it is. Your

employer? Who hasn't had to stand up to their employer in God's Church who's been around for any length of time?

First time I was called, the first week after beginning to see some of these things, driving to work, working in an elevator that summer, working 60-80 hours a week in an elevator; getting there early, staying there really late at night, getting just a little bit of sleep and then going again. But that was seven days a week and I knew something had to change. So it did. I had to talk to an employer. First experience. After that it got easier and easier because it's just a reality. That's what you do. For the high days, for the holy days, the annual holy days of God you just tell them. You ask; you try to be nice about it. Sometimes that doesn't work as well. You still have to be nice about it. But you just have to be assertive if it comes down to it. If they threaten you, or whatever, "I'm sorry, but I don't have a choice in this matter. I must obey what I believe and I will not be here from 'blah, blah, blah,' to whatever." It's just a reality. We trust in God!

What has this series been about? We trust in God. We place our trust in God. We believe what God says, that God will see us through this. Just as Christ was saying, "Father, save me from this hour, through this period of time," in other words. Sometimes we experience that in our lives. Our lives are placed in God's trust. It doesn't mean it's going to be easy! Look what he suffered! Look what he was praying about and still went through. So sometimes it's not easy, is it? Sometimes we lose our jobs—that's just the way it is—for standing up to what is true. Because our trust is in God not in ourselves and not in man, okay? It's in God. That requires unwavering obedience.

So sometimes we have to stand up to a mate. Sometimes we have to stand up to an employer, whatever it might be, because this is what we're going to do. A lot of times people run into the thing of, "Well, you're not going to tithe to this group and our money is not going to go there." "Well, mine is. I'm tithing on what I make. 10% is going in and another 10% I'm saving aside." So they get a little bit of an education whether they like it or not. And hopefully they will choose to dwell with you in peace. Hopefully they're pleased to dwell with you in who you are and what you believe. And you know what? If they don't, you may have to make some choices in your life. Are you going to stay in that environment and give in to those things and not send your tithes in? Then you're just in the dark and you're going to stay in the dark because God requires obedience. It's a simple thing. This isn't hard. But it's where our heart is.

We do it not out of constraint. "Oh, I have to... The Church says I have to do this." I used to hate that as an argument. People say, "Well, the Church made me do this." Well, where was your conviction you yo-yo? What are you doing here? I could say a whole lot worse, but I won't. What are you doing here if you don't believe this with your whole heart and being? That's why you obey, because you love God, because you love what He's revealed to you. Not out of constraint because, "Well, I have to do it because the Church says I do, and if I don't I might get disfellowshipped," or whatever. That's a really good reason, isn't it?

If we don't do this out of conviction we might as well leave today. Quit playing games! If so many of you that I'm talking about today, and it's not a few, it's far too many! What if there are a third

of you out here who are playing this game and fooling around and still out in the courtyard after all that's been said? Just leave. Unless you want to repent. Unless you do love God. Unless you really love God with your whole heart, that you've committed yourself to Him.

Because you did that at baptism! You promised God, "I'm Yours. Whatever You require, whatever You say, I'm Yours. Whatever I have to go through, whatever hardship, whatever job I have to lose, whatever mate I have to lose, whatever it might be in life. Whatever family I have to lose." Because who doesn't have to give up family? Who hasn't given up family in the Church of God? What I'm saying by that is because you're not going to go their course and do what they want you to do, they have cut you off. That's what they do.

Friends that you used to have. You don't desire to be around them anymore. I think about college friends I had and the kind of lifestyle I had when God called me. I wasn't going to be in that environment anymore. I wasn't going to go to those places anymore and drink to where you get incoherent you don't even know what's going on, putting the booze away because that's what college life is like in a lot of cases. They even rank different colleges by how much booze they put away. They know! They know how much is sold in a particular region. "This is a party town because this is how much they put away per student a year." Well, that's something to really be proud of, but that's what takes place in this 'ole world.

So because I didn't choose to be in those places anymore they cut me off as friends, which is basically what I wanted anyway. I had to leave for six months because I knew if I stayed there I would give in. I had to leave and I had to go to another area and quit college for a time because I knew I couldn't do it unless God strengthened me.

So sometimes you have to make some tough decisions. I had to go out and find a job, a different place to live. That's what you do when you want God's way of life. You ask God for help and intervention in your life to make some changes. So what happens? Is your family happier that you're keeping the Sabbath; you're keeping the holy days? They want to ask you a lot of questions and spend a lot of time with you from now like they used to? No, they don't want to much be around in a lot of cases because they know what might come out of your mouth. If you're like I was and I let them know the excitement I had and what I believed and how deceived they were by what was in the world. The Sabbath and the holy days and Easter and Christmas - at first their ears kind of perked up, like, "I've never heard anything like this." And you could tell, you know, there was this sense of being in awe. But that kind of disappeared because if you start believing any of that you're going to have to make some changes about Christmas and Easter and the Sabbath and the holy days, if this happens to be true.

So what does human nature do? "Well, you're just a lunatic. You're a religious nut. You have really gone over the edge." They basically don't really want to spend time around you anymore.

Sometimes you have to give certain things up in this world, and those of you who won't stand and give certain things up, you've got to stand! You know, if your mate doesn't love you for who you

are, is not pleased to dwell with you because of who you are, because you are who you are (well, you should be) because of what you believe and the changes you've made in your life in living life better? Anyway, I don't get it. I do and I don't. It's so frustrating seeing some of what's going on. Because it's been a good two years, it's been a good two years that God's been crying out about cleansing the temple and about being out in the courtyard playing games. Whether some have been in the dark for so long they just can't see the reality that they're in the courtyard? That happens a lot. If you're out there and you're in the darkness for so long after awhile that's your norm, that's what you get used to and so you really don't see what you need to see in yourself. You have kind of made excuses and you kind of continue to do what you do and you kind of continue to cheat and lie to God and God's Church and God's people because you're living a lie.

Don't save your second tithe, used it for something else, whatever it might be? Well, what do you deserve? You deserve the grace and the mercy that God gives you? You deserve to live on into a millennial period and that God has given you such understanding of things ahead of time, to give you opportunity of things that are so great?

I didn't intend to go into this but I'll tell you what, I know that God's crying out right now and this is it. This is it for a lot of you. It may be a fourth, a third of you; you're not coming through this if you don't start making some fast changes. Let's call a spade a spade, okay? Let's call a lie a lie. If you're living a lie you're deceiving no one but yourself.

So he said, **Walk while you have the light, (verse 35) lest darkness come upon you. For he who walks in darkness does not know where he is going.** We have too many right now groping around in some dark.

The word "while" here is used twice here as a translation from Greek into English, but they're vastly different in the actual meaning of what Christ was saying here. Sometimes it's just a simple word they pick out of English because they don't understand. So they throw something out there and it gives the wrong thought, the wrong idea of what's really being said.

When he stated, "Yet a little while is the light with you," the word does mean here "for a short time." In this one here it does mean "for a short time." But they didn't understand what he was saying because he was talking about himself and about something they couldn't yet see. They couldn't see that light. So he was saying, "for just a little bit longer the light is with you," as he was referring to himself physically being with them.

Then the next word for "while" in this same sentence is different. **And Joshua said to them, Yet a little while is the light with you. Walk while,** this is a different word, **Walk while you have the light.** This word here translated, again, has a different meaning and really is translated, better translated as "until," not "while," not "for a little bit longer," not "for a short time." Specifically here in the actual context of what Christ is saying here, the meaning is "when the time comes," until, "when the time comes," "when it comes that time that certain things take place, that you're basically even able to walk in the light, then do so when you have it. When the

time comes that you have the light then walk in it.” So it’s prophetic. It’s a prophecy in that respect about a calling and about what you can do, what you can live in life. It’s not something that takes place over a short period of time.

So again here, he uses words that they don’t grasp and comprehend, telling about himself and they didn’t see that, and then he looked into the future and said, basically, “When that time comes,” until, “When that time comes, when this does take place and you have the light, walk in the light.” So every one of us understands when that comes. When God draws us, opens up our minds we begin to see things that we couldn’t see. It has to do with seeing and understanding that we didn’t have before and all of a sudden we have some light. Then we have to make choices that lead up to baptism, commitment to God, going under the water, desiring to bury the old man, giving our life to God and saying, “It’s Yours to use as You desire.”

Then we pull back in some cases because we desire some other things in life, whatever that might be, that works against God’s way of life, that’s really antichrist. It works against God’s purpose in our life. It works against the purpose of Christ having died for us and our ability to be forgiven because we’re not repenting of those things, we’re just kind of continuing in some of those things, and because of that we go into deeper darkness and not walk in the light. After a time we’re off by the wayside and we sin, not just on a spiritual plane and putting things ahead of God and before God, which is the very beginning, and that’s spiritual.

A lot of people just don’t get that sometimes, especially when they start walking around in the darkness. But that’s what we do, we commit spiritual idolatry, we start raising something else up, worshiping that because we place it before God, whatever it might be, something simple or something “great” in our minds, or in reality of physical life, and so we place it before God. Then it manifests itself in time in physical things, not something spiritual like spiritual idolatry, because you have to be of a spiritual mindset to grasp what that is, to be fearful of that, to not want that, to cry out to God for help to not do that, to commit that sin just in your thinking. Because it starts in the thinking.

But if that happens and a person gets weaker and weaker in time it just manifests itself generally in the last six of the commandments. That’s where it really manifests itself big times. Sometimes in some of the others when it has to do with the Sabbath, because after a while people begin to let down with the Sabbath. Not the weekly Sabbath oftentimes, but even there people do.

You know, they have an opportunity to be together with others that meet in their area and they don’t go. For how long don’t they go? Is it sin to stay at home? Well, there might be something happening. There might be. You might be sick. Your car may be broken down. I don’t know. Maybe after working really hard or something that week it was an unusual week, not a norm (because if it’s a norm you need to change something), to where you’re so worn out by the time the Sabbath came that you’re not going to be able to stay awake anyway at Sabbath services. Anyway, that’s something you have to decide, but it should be very, very rare indeed.

Sometimes individuals begin to back away from the weekly Sabbath. Then they begin to back away, and maybe even do this first, actually, from the annual Sabbaths, like the Feast of Tabernacles. Then it begins to manifest itself more and more because it's not a big thing in some people's minds. It's not a command...or not seen as that. Or if it is, its like, well, this is an exception and I heard this or I heard that, and so people misconstrue things that they've heard in the past and they don't understand the context or really what's being said on a spiritual plane. Anyway.

So again here, "Yet a little while," in other words, "for a little longer indeed is the light with you. Walk..." So walk how? "With or in the light." That's how you're to walk, "until or when it comes to that time that you have it." That's for us being called and drawn and being able to receive of the light then and understanding what that light is. "...until you have the light, lest darkness come upon you. For he who walks in darkness does not know where he is going."

So again, this is for those who are called. This is for those who have the opportunity to receive God's spirit, who have opportunity to walk in the light. Those right then and there, they weren't walking in the light yet. They hadn't been baptized. They hadn't received the impregnation of God's spirit. Now, some were being drawn to the light and they didn't fully grasp everything they were receiving, but it was a process that was taking place.

So Christ continues in this same theme in chapter 12 **verse 36**. The same word again here now: **When it comes time that...** This isn't about a short period of time now; this is that other word. In essence, **When it comes time that you have the light, believe in**, in other words, "to or toward" **the light**. The Protestant world totally messes this stuff up. It's about what is the light that you're given to see? Believe in what you're given to see. Hold on to it with all of your being. It's a miracle. If you see certain things of God, God's truth, God's word, God's way of life because now you have the light, what an awesome blessing from God. The only way we can see it is because God has given us the light and He's opened up our minds and all of a sudden it's like, "Wow! Ah-hah! I can see Sunday isn't being kept, the Sabbath is, the seventh day Sabbath. Easter and Christmas aren't to be kept." You see it! Your relatives that cut you off, they can't see it. Others around you and perhaps your own mate, they can't see it because they haven't been called.

That's a tough thing sometimes, but people can work through that if both parties have a desire to. The one in the Church should obviously want to, that's their mindset, that should be where they are, but sometimes the other party doesn't want to and so sometimes tough decisions have to be made then, in some respects, physically. Because, really, God is first. We are tried over and over again in our lives, is God first? It's the same way of saying what we're saying in this sermon series and the one before, trusting in God. Is our trust really in God or is it somewhere else? Is it misplaced?

Because this is a matter of putting God first, and if we can think that way, if we can see that way then nothing else should get in the way, come in between us and God. What is going to come in

between you and God? A lot of you are letting things come in between you and God by your own stupid decisions, because you're allowing it, because there is something else you want that isn't good for you spiritually and because you don't take a stand. If you don't take a stand you're not putting your trust in God. If you don't take a stand you're not putting God first. That's really a simple thing when you really come down to it, putting God first, if it's absolute, there is no cheating and lying and robbing from God in tithes. There is just absolutely none.

There is no cheating and lying to God when it comes to saving up second tithe so you can be at the Feast of Tabernacles where God places His name. If you can't be there, that's a different matter, if you can't because of age, physically, not able to, certain things of that nature. Perhaps things through the job the previous year, whatever it might have been, because it was an exceptionally hard year. Perhaps if you don't receive help, perhaps you'd have to stay back and then God will take care of that. Or if at some Feast we determine in order to learn certain things that God is going to teach us, that we would go for half the Feast and the other time, because God's going to place His name in certain areas, and then the other half we stay at home and God will be there and you'll learn from that as well, so be it. But God will let you know. But if you make your own choice not to do something that God has placed before you that you can know then what comes between you and God?

**These are the things Joshua spoke, and then departed, and then hid himself from them. But although he had done so many signs before them, they did not believe in him.** They did not believe what he said. They didn't believe all the things that were coming through him even though they saw incredible signs, miracles taking place, healings taking place, whatever it might be, some risen from the dead. **That the saying of Isaiah the prophet might be fulfilled, which he spoke, LORD, who has believed our report?** Unless someone is called and worked with by God nobody ever has. No one ever has believed God, hasn't listened to God, unless God begins to humble them like He's going to do in a very short order here.

When we're called, as a whole, so often we go through different things that help to humble us, whatever that might be, so that we can receive what He gives to us when He begins to reveal His truth to us if He has a purpose in calling us.

**Who has believed our report? And to whom has the arm, the power, in other words, the might of God been revealed?** Well, it's only to those who are called. They're the only ones who have really believed. They're the only ones who can believe because God Almighty, His power, His arm has been revealed to them because it takes God to open up the mind. It takes God to call and to draw someone to Him. Awesome!

**Verse 39—Therefore, they could not believe, because Isaiah said again, He has blinded their eyes and hardened their heart.** How? By creating us the way we are. God did it. He made us physical for a reason. He made us subject to carnality, to "the lust of the flesh, the lust of the eyes, and the pride of life." That's how He made us. He did it for a purpose. We've had sermons

on that. God revealed that in a very powerful way at one Feast of Tabernacles, how God created evil. He doesn't force evil. He doesn't make it. We do it by choice.

It's like Pharaoh. Look what happened to him. His heart became hardened even more and more as he went along. It was already hard, but it got a whole lot harder because he was Pharaoh. He was the ruler. Who was going to do this to him? He was the god of Egypt. Amazing. God revealed to him: "You're far, far from it. Take away everything you have, and your life also, if it has to be that. Took your son." So his heart after a little while of thinking about it physically, what did he do? He wanted to go out and destroy Israelites. That's really what he wanted to do first. Especially Moses, he wanted to get his hands on Moses because of human nature.

"Therefore, they could not believe," because that's the way we're made. **Because Isaiah, said, again, He has blinded their eyes and hardened their heart.** Again, not forcing it upon us. We have choices. As human beings everyone out here in the world has a choice and they're all making the wrong choices because they're carnal because they don't have God's spirit because it takes God's spirit to live a right life, to live the way of give. So they have chosen to live the way of get. That's what we lived. Too often we still do it, the way of get, because that's the way, that's the battle inside of us, isn't it?

So we have to make choices once God begins to draw us. So everyone is responsible for the choices they make. It is such a beautiful, awesome thing that God made us this way. It really is so that we can experience in this physical life what it's like to live like that, to have that control in our minds and be subject to it, "lust of the flesh, lust of the eyes, and the pride of life." We're filled with pride! It doesn't matter what people have and don't have, there is incredible pride.

I've seen these stickers on the back of vehicles, "Poor and proud of it." Okay. Some of them are receiving only a government check because they don't want to go out and work. Societies are filled with a lot of that because they don't want to work. Work is good. God says to work and there is enjoyment and fulfillment in work, productivity. People who aren't productive they don't really enjoy life like they could or should and they want someone else to take care of it and they just kind of lounge around and take life easy. They're missing out. But that's human nature.

So a person can be proud about anything. I don't care what it is in life people are filled with pride at every level of life, at every facet of life, at every race, every educational level, or lack of education, whatever it might be it doesn't matter, people are just filled with pride because that's the way we are. Sick. God has to humble the heart and then we can begin to make choices once we're in the light.

So it says here, we're made this way so **that they cannot see with *their* eyes, nor understand with *their* heart, and become converted so that I would heal them.** There comes a time when God says, His desire is, overall is to heal us. But He has a plan for that and how He's going to accomplish that if we will yield to it, if we will make the choices when the time comes our way.

So there is that process that we can become converted and we can become healed when it's God's time.

**Isaiah said these things when he saw his glory**, the Messiah's, in other words, speaking of that because God was giving him, telling him various things here about the Messiah; he was writing certain things that were about the Messiah and what would take place in his life, and that was exciting. It was exciting to the people of old who were given a glimpse of something about God's Kingdom and about God's purpose in life and about a city He's building and about a Messiah.

Let's turn over to Acts 28. **Acts 28:23—And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God** (this is Paul that it's speaking of), **persuading them concerning Joshua, both out of the law of Moses, and out of the prophets.** So again, things about Joshua, things about the Messiah that were written there and he was expounding that to them. He was showing how these things were recorded before but people didn't understand. **...from morning until evening.** That's that same word there "until." You know, "when the time comes that evening is there," in other words, it's over a period of time. It's not talking about a short time. So, again, how that word is used that we looked at earlier.

**And some believed the things which were spoken, and some did not believe. And when they did not agree among themselves, then they departed, after Paul had spoken these words.** So some didn't believe to this point and some did believe as far as what they were hearing, to a point, to a level, and then Paul said this. **The holy spirit did speak well through Isaiah the prophet unto our fathers, saying, Go unto this people, and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive.** So he's talking about something here - physically some believed, some didn't. "But that which is spiritual, you don't have. You're not going to grasp."

**Seeing you shall see and not perceive, for the heart of this people has become dull, and their ears are hard of hearing, and they have closed their eyes.** Sometimes in life that's worse than others. Just like right now and in the world, that's far worse because of technology and because of things that are taking place, the hardness of mankind, the heart, the mind, attitude toward anything about God. There's not much out there even in a physical world. Some believed and some didn't physically.

Today we see a world that doesn't even want to hear of the word God. Not even in Europe where most of us came from that direction, and not in other countries like Australia and New Zealand, or wherever it might be that reap the blessings that God gave to two nations at the end-time, two great peoples at the end-time. Incredible! More and more to the point they don't want to hear the name, the word. It's uncomfortable. If you use it and talk about that then you're kind of a religious fanatic, aren't you? You're just way out there, especially in what you believe.

**Verse 27—For the heart of this people has become dull, and their ears are hard of hearing, and they have closed their eyes, and lest they should see with their eyes, and hear with their ears...** So he's showing here there's a matter of choices, things that are written in the Old Testament and Paul is telling them this and saying, there are certain things here that are just physical and you're just getting worse and worse and you're not really seeing with your eyes. You don't really care to hear with your ears nor **understand with your heart, and lest you should become converted and I should heal them.** "Unless they should become converted and I should heal them." So over and over again different ones went back to this expression about what Isaiah had to say, because it's an incredible prophecy that God gave about healing. It's how we started this series, "and I will heal them." It has nothing to do with physical healing, but physical healing can teach us about those things and lead us to deeper understanding of those things.

**Let it, therefore, be known unto you, that the salvation of God is sent unto the gentiles, see, this is really what got them. ...the salvation of God is sent unto the gentiles, and that they will hear it.** "Well, okay." Well, they didn't react well to that and basically didn't want to hear any more from Paul, none of them.

I need to speed forward here a little bit more. I took a little more time in the beginning on some things that hadn't planned on, but we are going to finish this series today.

So our being called by God, begotten and then given His spirit to dwell in us, is equated with what Isaiah said and what was recorded here as a process of being healed. That's what it is. We're going through a process. We're living it, a process of being healed. We get to experience that. What an incredible thing! It's a healing of the mind. What's more important, to have a physical body healed or a spiritual mind, a mind that is spiritual healed, spiritually by God? Because the body is going to die, the body is going to disappear. It's going to return to the dust of the earth and only what's in the mind can God work with at another time, will God work with at another time, put it in a different body, a new body, spirit or physical. Incredible, the power of Almighty God to heal human beings, to heal the mind.

Again, it's a process of being healed as it's a spiritual process that we're able to experience. We experience it. We get to live it. I've been living it since 1969, a healing of the mind. I still have a lot of rotten human nature in me. As a matter of fact, the more you grow, the more you'll be able to see that spirit, that mind that you're battling. It doesn't end. As long as you're in this body there are things you're going to see, but you're going to see them on a plane that you couldn't have five years ago or ten years ago or twenty years ago because it's a growing process.

Healing is a process. So we get to experience that process, we get to live it. We can look back and we can learn and be encouraged by "God's working with me. Things are changing up here; maybe a little slower than I'd like but they're changing." We're thinking differently, thinking differently than what we did ten years ago, twenty years ago, thirty years ago, a whole lot differently, and He's shown us so much more because it's a growing process.

The matter of being healed is a growing spiritual process, awesome indeed. It's a spiritual process of being able to experience, to live, and to be actively engaged in what God is doing. But we have to choose that, to be actively engaged in it.

See, people want to stay out in the courtyard and do their own thing when they feel like it, hold back or just not throw themselves into it and kind of be a little lethargic, Laodicean in spirit, lukewarm, not really with it, not really driving one's self, not really wanting quick change and desiring change and crying out to God for help to change because we see ourselves, not crying out to God to reveal our rotten attitudes to us. Because you have to be of a mindset, if you pray for that, you want to see it, and then when He shows it you better be willing to say, "I hate this. I don't want this." Repent and say, "Father, forgive me and then help me to change, to be healed, to think differently."

So, again, physical healing is indeed a physical tool that can be used to teach us and lead us to better understanding of this process of being healed by God on a spiritual plane. That's why it's there. A large part of it, that we're going to read toward the end here, has to do with calling upon the elders of the Church. Because that's not a suggestion, it's a command. It's a matter of responding to God that when we are sick that we obey and we obey God's government and we look to God's government because we realize how God works with us. We understand the order of it. There is a process and a means whereby God teaches us and works with us and helps us to be healed up here.

Because I've known a lot of people (I'm talking about hundreds of people), ever since the beginning, I've seen them go by the wayside in droves over that one subject, government. They weren't fearful of speaking against it. They weren't fearful of talking about it in the sense of what they were hearing and didn't agree with it, and so they would talk about other things they did believe and did agree in. When people make those choices and go in that direction and don't understand how God's spirit is coming into their life and how God molds and fashions us primarily through the Sabbath and the holy days and things written, and so if we reject those things or don't agree with those things then we make judgments here about being healed. We don't want a part in it. We don't want to participate in it anymore. Because we learn that's how God works. There really isn't any other way.

Because I've seen in times past in the Church where people got lifted up, too many people, by what they thought they could do in a *Strong's Concordance*. Now it's nothing compared to the computers later on and what you could do on a computer and how much you could go through there and learn and look at. But people talked about these Strong's Concordances and what they were learning and what they were finding out and they came to conclusions that were different from what the Church was teaching, what Mr. Armstrong was teaching. You think, didn't that give you a clue that somewhere you've gone off, you've misinterpreted something you're reading? Because that *Strong's Concordance* is not the Bible. The Bible is the Bible and you can't even understand that without God's spirit so how can you understand something in *Strong's*

*Concordance* of what really is taking place in here unless God shows you? You can't, see, it takes God's spirit.

So it's amazing how many people have gone by the wayside through time, that I've seen in God's Church, as a matter of government because they reject God's government, of how God works in life. They don't agree with it. "That's his idea." "That's his choice." "That's what he believes." "I don't believe that." Okay. Does that mean the ministry was perfect? Not by any measure. But we were judged by it. We were judged by how we dealt with and handled things that came our way, whether we became divisive or not because that's what God addresses. On and on it goes.

We know this, but let's turn over to 1 Corinthians 1. The transformation of the mind; what an awesome thing! Because it's a healing of the mind that's taking place and we should want that with all of our being, to be transformed, to think differently. That's why I love the word "repent" because that's what the word means. It doesn't mean "change." To be converted means change. When you read it in Acts and you read the word "converted," means to change. But the word "repent" literally means in the Greek language "to think differently." You've got to desire to think different than what you do because that's the healing process. That's a transformation process that takes place in the mind, and it's done by the power of God that we read about when we went through Colossians 2 and some of those things that we read about there, and about the operation of God, without hands; not circumcision of the flesh but circumcision of the spirit, if you will, by what God does spiritually in our lives, circumcision of the heart and how we think toward God.

There are some listening today that need some strong circumcision of the heart because you're not convicted, you're not committed to God's way of life. You're holding back. If you're putting other things between you and God you're holding back. You're not convicted! You're not committed! You're just wandering around in the courtyard and sometimes with other friends who are out there together with you. Birds of a feather sometimes just flock together. They're drawn to each other like magnets. It's always been that way in God's Church. Sad. Pathetic. Disgusting.

**1 Corinthians 1:1—Paul, called to be an apostle of Joshua the Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to those who are sanctified.** Beautiful. So he's writing to those who are there, to those who are set apart by God's spirit for holy use and purpose. That's what sanctification means. It means individuals who are set apart by God, because God's in it, involved in it. ...**who are sanctified in Christ Joshua.** That's how we're set apart for holy use and purpose. It's through Christ.

First of all it begins with him being our Passover and our ability to be forgiven of sin when we repent, if we will repent and really want God's way of life and not our own. ...**called**, and interesting here how this is used in the King James. It says, "**to be saints.**" The word is saying called, sanctified, called holy or to be holy because it's a process. A calling is, again, sanctified in Christ, through him as our Passover and our High Priest and the life that can dwell in us. This is

why we were called by God Almighty, to be set apart, to become holy, to be sanctified. That's what God does when He calls us.

When God calls an individual, they're given special blessings; sanctification, grace, an opportunity to come to repentance because we have things to repent of we don't even know of. You know, it's a lifelong process to come to see things in our being that we don't even see. It starts out that God begins to help us to see things in ourselves and we start repenting. That never changes and it just gets deeper and deeper on a spiritual plane as we grow. So it's a part of being sanctified, being set apart by God because He wants us to be in His family. That's the objective. That's where it's leading. That's what it's all about. That's why we're set apart for holy use and purpose by God, to transform our minds, to heal us. It's all about healing.

**...with all who in every place call upon the name of Joshua the Christ, our Lord.** So that's what we do. When we pray to God Almighty it's through Joshua the Christ. We call upon that name. That's what it means to call upon that name. It doesn't mean you're praying to Joshua. It means you're praying to God Almighty knowing what you receive through your elder brother, through your High Priest, through your Passover, the means to have access to God Almighty because our prayers are always to our Father through/by that name. There's an incredible power there then that we have opportunity for. So when we pray that's how we end our prayers, "in the name of Joshua the Christ."

**...who call upon the name of Joshua the Christ.** That's how we call upon it. **...both theirs,** their Lord, in other words, **and our Lord.** So talking about those who are going to be called and drawn, and especially when you're talking about the gentiles. **Grace be unto you, and peace...** Isn't that what it said back in Isaiah? "Peace, peace to him that is near and to him that is afar off, and I will heal them?" Awesome! That's what God wants to give us, a new mind, His mind—Incredible!—to be in unity and harmony with that way of life.

**Grace unto you and peace from God our Father;** that's what He gives us, grace, mercy. He's very patient, longsuffering. If we can learn that from God, to understand how He's been so longsuffering with "this" (that means each one is to point to this: "me," "I," "me") and He's been so patient with this, then hopefully we can learn from that to be more patient with others, and on and on it goes. To be forgiving, God's ready to forgive always. We just have to repent. We should learn that because that's a part of grace - forgiveness, judgment, righteous judgment that God gives to us, the blessings, the favor, everything that He gives to us.

It goes on in **verse 4—I always thank God concerning you, for the grace of God which is being given to you through Joshua the Christ; For in everything you are enriched through him, in all words, it's logos, and in all knowledge.** You are enriched through him in all words, the Word of God, the Word that comes to us. So through Jesus... Joshua the Christ. I hope in time here I'm able to get way past that one just by habit. Shows the battle we have sometimes in life by habit. The longer you've had it, whatever habits you have in life, whatever things you do as a carnal

human being, you don't just shake them off. Sometimes they come back to bite you in the you know what. You have to be on guard constantly.

**For in everything you are enriched through him, in all words and in all knowledge.** In other words, it's talking about the knowledge that comes from God and the word of God and how blessed we are in that. ...**even as the testimony/witness of Christ was established in you: so that you come behind in no gift; waiting for the coming/revelation of our Lord Joshua the Christ,** always being focused upon those things as people have been from the beginning of their calling. ...**who shall also establish you to the end.** You know, it's amazing; God has given us the ability to start a process and to complete it. It's a paved road. God has paved it for us with great riches. It's only because of our carnal human nature that we get in the way, that we can stop that process, that we can hurt that process because from the moment of our calling to the moment of our making a choice that we want to be baptized, and then the process of receiving the impregnation of God's spirit, we have everything we need. But it's always going to come down to choices we make. It's a simple process in so many ways.

So, again, **who shall establish you to the end,** until it's finished, until it's complete. God has that power and He's given that power to us, ready to give it to us, wanting to, **that you may be blameless in the day of our Lord Joshua the Christ.** So that's happening and has happened through time for 6,000 years, for all whom God has worked with that are intended to be in the first great resurrection, of those who will be in that Kingdom to rule and reign on the earth for a 1,100 years. Then we live in a unique time because we live at a time when some are going to live on into the Millennium who are going to be governed by that government when it comes, and are able to participate and see things on the earth that have never existed on this earth - God's government, God's Church.

There won't be any other churches. There won't be any other religious beliefs that are going to be allowed out here. They're going to be taken care of. There aren't going to be governments that pop up that resist God. God's going to reign. Joshua the Christ is going to reign with His government. So there are those who have been given an opportunity to go on into that new age. That's what they've been called for, not a lot. But some have been given incredible opportunity to continue on.

I think, how awesome is that? To think that you're called in this age and you are able to live on into a new age. For all who ever come in contact with you for the rest of your life they're going to know that God called you before the coming of Joshua the Christ. They're going to say, "You lived then?" They're going to want to hear more. They're going to beg of you to hear the stories. They are! They're going to raise you up. But you have to be of a mind where you don't allow yourself to be raised up because God will take care of that if that happens quickly. But we have great opportunity and that's an awesome thing; opportunities that we can't even begin to imagine because there are going to be those who are part of that government that you personally know and they're going to have a special affinity toward you. It's just the way it is.

Now, all the rest who are a part of that government, they're not going to have that until the Great White Throne. What an awesome thing when that takes place and people through all time then, there are going to be people who know. Not all in the world, obviously, by any measure, but there are going to be some there, and that's going to be a unique experience for them, people who knew them: "Oh, now I understand. Wow! This is how I treated you." Awesome!

I think what a horrible shame God has given us the ability to continue on and some are rejecting it right now by rejecting obedience to God, by rejecting what God is offering. "This is what I'm offering you." "Well, I can stay at home and I can hear everything at home." Yeah, what a thing. I wonder if you're going to spiritually be able to receive what you hear, or if you're hurting yourself so much spiritually you're not going to get a thing out of it on a spiritual plane that's going to move you to greater growth and repentance and change and being healed. See, I know the answer. You don't, evidentially.

**Verse 9—God is faithful, through whom you were called into the fellowship of His Son Joshua the Christ our Lord.** God is faithful. It's just, sadly, over the past 2,000 years many have been called and many have been unfaithful to what God offered them. It's true! The vast majority has been unfaithful to what God offered them. They didn't value it like they should. They didn't hold on to it with all of their being, because few have been chosen; many have been called and few have been chosen. That's the way it's always been. It's sad that it is, but that's the process written there in history for a purpose, written through time.

**Now I implore you, brethren, by the name of our Lord Joshua the Christ, that you all speak the same thing.** It's so important. I remember when God was giving that as a very strong message to the Church because there was just far too much division and there were those who weren't speaking the same thing, and people were tugging in different directions, and some of the things we went through in PKG. I remember different times when God hit that really hard, strong, in essence saying there should be no division. We should be of the same mind. We should all be in agreement. We should be in agreement with the truths that are given to us. Because if we don't believe all of them then go out here and find something else you can agree with. Generally, they primarily agree with themselves because "this is the way I see it. This is what I believe." Okay. Go build your own whatever it is you're building.

**Now I implore you, brethren, by the name of our Lord Joshua the Christ, that you all speak the same thing and *that* there be no divisions among you.** We can't have division in the Body. It's contrary to God's spirit. We can't be against each other in the Body, let alone not be in agreement with the truth that God gives to us. "Let there be no divisions among you." And candidly, that's all I've ever known since I've been in the Church - division - in the sense of people who are willing to stand up and speak out against things they're hearing. People that literally spoke about Mr. Armstrong and what he was saying, in a negative way, in a divisive way. Awesome what has taken place.

And *that* there be no divisions among you; but *that* you be perfectly joined together in the same mind and in the same judgment, because that's how God's healing our minds. The more He gives to us it's so that we can be of that same mind and that our soundness of mind and the judgments we make are indeed just that, sound, balanced. That's why we've gone through some of the sermons we have, so that we can be sound minded and balanced in life. Because without God's spirit we just aren't - we come up with all kinds of crazy things in life.

**1 Corinthians 1:23**—but we proclaim Christ who was nailed to a pole, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto those who are called, both Jews and Greeks, Christ, in other words, showing what is revealed to us by and through him; Christ the power of God, and the wisdom of God. So again, that Christ, in essence, is revealed to us by and through those things that God gives to us, through the wisdom of God, through the power of God. **Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.** So who are we to rely on ourselves and not be ever so humble and placing ourselves before God and asking for help and forgiveness and that He have mercy upon us and continue to work with us and continue to mold and fashion us and to help us to hold fast to what He has given to us?

**Verse 26**—For you see your calling. What a horrible thing that some begin to lose that light and they don't even grasp the purpose of their calling and what they went through when God was drawing them, and what they committed to when they went under the water, and what they were telling God then when they had hands layed upon them, "I am Yours! Do with me as You will. And I am thankful for that, whatever that might be. For whatever plan and purpose and molding and fashioning you're going to do, thank You. Thank You."

**For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen, chosen to call the foolish things of the world to confound the wise.** So God calls us out of this world; not well known, not the great and the mighty in education or in government or whatever it might be, or in business as a whole, and He begins to change us. One day then to give us what we have and what we're able to receive from God through the healing process that's given to us, a transformation of the mind and how we're going to be able to serve Him, it's going to dumbfound people later on, whenever that time might be, some who live on in the Millennium and others who are in the Great White Throne that knew you. They're going to be dumbfounded at what God molded and fashioned.

Sometimes it's hard for us because we can't grasp what we're going to become, what God is actually making in us and through us. **God has chosen the foolish things of the world,** things that are oftentimes looked down upon and not recognized by others because that's the way human beings are. You know the higher up in the business world they might be, whatever it might be, government, you know, people in government get to a point where they know, they know what is best for you. You don't really need to have a say in it, we know what's best for you. And if you don't do what this party says we're going to take control of certain things because by taking

control of those things we can give you what you really need. Because you don't need that over there and you don't need that over there, you need what I have or what we have for you.

This country right now, it's sick what's taking place, incredibly sick. What we're seeing and what we're witnessing is mind boggling. I hope we can see a portion of it. Because it's big, it's really big what's taking place. God's bringing it all to the surface. Some refer to it as the swamp. Well, that swamp is big—it really is—and it doesn't want to give up. The lengths it'll go to, it's scary. We haven't seen everything yet take place that's going to be manifest.

**But God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and the things which are despised, not esteemed, not looked up to in any fashion or form; looked down upon. People like to feel better about themselves, that they're better than anyone else. That's just rotten human nature. We learn how wrong that is.**

**...and has chosen the things which are naught to bring to nothing the things that are.** God is going to destroy the ways of this world. When it says Babylon has fallen, it's not about a location. It's not about one nation. It's not about whatever, in times past when we didn't grasp what it was really about, it's about an entire system. It's about everything about man governing himself that's wrong. That's Babel, Babylon, and God is going to destroy it, thank God, by bringing His government, by bringing the truth of His way of life and His Church and His Son to govern this earth. Awesome to understand what's in front of us. So He's going to bring to nothing those things that are. The things that exist right now aren't going to exist much longer, thank God.

**Verse 29—so that no flesh should glory in His presence. But of him, or “from out of” is what it literally means here, for from out of Him you are in Christ Joshua, God's made it possible. A lot has gone into every one of us who has been called and how do we receive it? ...who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.** He's paved the road. That's what's amazing in all this. God has made the way possible from beginning to end if we'll just yield to the process, if we'll just hold on, if we'll just cry out and thank God for His mercy and His patience and help to continue to see where we're failing, where we're letting down, where we're lacking, and help to change in that so that this can be healed, transformed more. **...that, according as it is written, He who glories, let him glory in God.**

So indeed, as it was stated earlier our being called by God, begotten, and then given His spirit to dwell in us is equated with what Isaiah had to say there about a process of being healed. It's all about a process. it's said in so many different ways throughout the New Testament, throughout the Old Testament, in sermons. God just helps us receive the message over and over and over again but in different ways, in different words, with a different focus. It's really quite basic and quite simple when it's all said and done, but it takes a lot to get through in the mind and so what can change this mind and help convert this mind and heal this mind, it's a continual struggle, and so much of it because we resist.

If something can spark something in our mind, help something to be enlightened that we couldn't see before then that's an awesome blessing, opportunity to grow, an opportunity to change, if we see something additional in our lives that can draw us closer to God. So again, it's a spiritual process that we're able to experience, that we live it. This is what we're living. We are experiencing this process and we're to be actively engaged in it.

That's the problem sometimes; people aren't actively engaged in it. If we're not obeying God we're not actively engaged. If we're being pulled off in the world by our job, by family, by whatever it might be, to make excuses of why we can't stand for God and God's way of life or whatever it might be and we excuse different things because we're giving in because we're too weak to stand.

That should be elementary in our life - God comes first. And if someone doesn't like that that's not your problem, it's theirs. If they don't like you anymore for who you are there is not much you can do about that. Are you going to give in to that? Are you going to water things down because of that? Because, see, that's happening a lot right now, and it's happened ever since I've been in God's Church, where people have done that. I just think of all times, why is it happening now? Well, it just goes to show it's going to happen all the way to the end. Amazing. Amazing that someone would stay out in the courtyard all the way to the end.

Because, you see, you, if you are in the darkness and you've made choices to where you can't see right now and you can't grasp that you're out in the courtyard, until God brings it to the surface one way or the other and addresses it in your life, you're just going to remain that way. Because you can't escape it unless you feel that, "Hey, I think this is about me. I need to get on my knees and I need to cry out to God for help, for help to see it, for the light so I can change it because I want to change, because I want God first in my life."

It always kind of blew my mind when God inspired that to be said, in essence, that there are going to be those all the way to the very end. He's not going to let them live on, but all the way up to the end they are going to be messing around in the courtyard. Wow! You think that would shake and startle someone to change. No, it's a spiritual thing. If you get spiritually weak and you're in the darkness and you're out in the courtyard, unless you can be shaken to a point of repentance that's where you're going to stay because you have no power to change that. Only God does. You've already made choices that put you out there. You've already made choices to grapple around in the darkness. That's what Christ said earlier. Sad.

But God offers repentance. He offers a solution. It's up to us whether we'll do it. Spiritual healing, healing of the mind - only God can give it.

Let's turn over to James 5. So God gives us something here that is very physical to teach us things that are spiritual, that with His spirit we can come to see them more clearly, more deeply. I thought about bringing some things and reading what some elders have said when they send in their reports, a certain one that this last week that brought up some things that they're learning

through this physical healing thing, this physical process of asking for anointing and desire to be healed physically and drawing some very astute spiritual analogies because God is opening up their mind to see those things that are spiritual more deeply than what he could before. Incredible.

So there are things that happen physically to us that with God's spirit we can come to see what's more important, what's deeper.

**James 5:13—Is any among you suffering? Let them pray.** What is prayer? It's a matter of trust. It's a matter of looking to God. When people back away from prayer and they're not praying as much then they're not trusting in God as much in their life, they don't recognize the value. It's not seen like it should be.

So we can go through a lot of things in life that we suffer through as physical human beings. There's a lot of suffering that exists around us all the time. Suffering on the job. If you're dealing in a physical world, there's suffering out there. You can be suffering when you drive down the highway, you know, the things, simple things in life all around you. I am amazed how we're being bombarded and people are reacting to that more and more within the Church, where God is giving the sense it's really bad. Human nature is really exceedingly selfish and evil and it's hard to keep a right mind and attitude sometimes towards others because it's so bad, it's getting so bad, so much worse than what it has ever been.

So sometimes that puts a prod upon us of how we're going to react to that and whether we can really say like Christ said, "Father, forgive them. They don't know what they're doing." They're caught up in something. Thank God you're not.

**Is anyone among you suffering? Let them pray.** Again, it's a matter of trust, looking to God.

**Is anyone cheerful? Let them sing psalms.** Now, this, it doesn't mean you just go out and you start singing and you're out here singing the hymns or whatever it might be, you know, and driving people nuts. It's about what's in your heart. It's a spiritual thing. And it might be, even, as you're driving down the road and a song comes to your mind, you know, and you're singing it up here because of how you feel. I've done that. It happens every once in a while, because we know certain songs in the book. Anyway, but it's a spiritual thing it's taking about. It's talking about that which comes out of us that's like thanking God, praying to God, being grateful to God because of what we're going through, what we're experiencing, what we can see.

**Is any sick among you?** So every once in a while, in this human life, we're going to get sick. You may catch the flu, whatever it might be to where you can't go to work. You may have allergies and you get headaches, whatever it might be that affects you and you can't function properly, you can't think straight. Your back may get out of whack and you can't be comfortable and it hurts and it's harder for you to work, it's harder for you to do your job. There are all kinds of things that happen to us in this life. For those who are getting older you know more what I'm

talking about. Things just don't work as well anymore. Your body starts decaying. It's not getting younger; it's getting older. It starts to fall apart. So they transplant things from one area to another. You may have to go through that. If you're so blessed to be able to continue on then that's awesome.

Because of where we are as far as what man is able to understand because of what God has given to us in knowledge, it's awesome what human beings can do now. On and on it goes here. But there are all kinds of sicknesses that come along and some are exceedingly serious, cancer's and so forth, whatever it might be, and there are some people out here carrying some horrible sicknesses and it's a very humbling thing for everyone who sees it and who knows it and to recognize we suffer a lot in this human life. We really do. And often times that can affect our thinking towards others and then toward God, too. Incredible, the experiences we have as human beings.

But it simply says here, **Let them call for the elders**, in other words, the **ministry of the Church**. It doesn't mean here, in essence, if you feel like it. It's showing you something you should be doing. I appreciate the fact that hearing from ministers that they're doing more in the last few weeks than they have in the last couple of years in the area of anointing. That's good because we're hearing what God is saying to us and we realize we've let something maybe slip and slide a little bit, or maybe didn't even know what it was to the degree and how important it really was in our life. But even those who have been around for some time it's easy to sometimes let something basic slip.

So again, this isn't a suggestion, this is something we're supposed to do. It's a matter of looking to God of how He works in the Church. The bigger thing here really is government. It really is. It's about God's government. It's about how God gives His spirit to work within the Church, and He does it through this matter of anointing as well.

Sometimes I've seen it where God intervenes just like that. I've seen it where individuals have had to wait a few days or a few weeks. I've seen it where God just says no. In all those times you can learn and you can grow because of God's spirit and because of God's purpose in our life. At no time can anyone say to God, "Why are you letting me suffer?"

I think of Paul when I think of things like that, when he was bobbing around out there in the Mediterranean. It wasn't like, "Why me?" Now, Jonah got real close to all that. He tried to escape. But he repented. Anyway, it's amazing here of things that have happened in people's lives and how we can think and how amazing it is sometimes when people turn on God. "Why are you letting me suffer?" Not too bright.

So it says, **and let them pray over them**. So we understand then that a minister is actually going to pray for them, maybe directly over them in anointing them with oil and laying hands upon them is how it's done, or as the example in Acts with Paul and a cloth that can be cut and oil put on it and then given to someone or sent to someone, in other words, because you're not able to

do it immediately with them. It's not a matter of having to wait for it to be delivered by snail mail, or something like that; it's a matter of when you ask. It's a matter of your trust, your trusting in God, your looking to God, your obedience to God from that moment.

It's a very physical thing. **So let them pray over them, anointing them with oil in the name of the Lord.** That's about authority. That is about government that God has set apart for this purpose. ...**and the prayer of faith shall save the sick.** Awesome! Now, does that mean that every person who's ever anointed is going to jump up right then and there? I've already mentioned I've known of individuals who it could be, you know, sometimes immediate; sometimes it may be a few days, sometimes even a few weeks.

I've seen situations in peoples' lives, which I think is really awesome, of how at the beginning God intervened just like that, quickly, and for children, of families and stuff. This is where it manifests itself a lot more sometimes because a parent can feel so helpless. What can you do? You know, a child hurts and doesn't even know, can't even tell you sometimes what's ailing them but you know that they're sick, they're not feeling well. Then other times where it might take a few days, and then other times a few weeks. Then other times later on as they've been growing, the answer is just no. And how do we deal with that? Does it shake our faith? Does it shake our trust? Does it shake our trust in God and God's way of life, in our calling and knowing who we are, that God has drawn us and called us? Because nothing should. Sometimes the answers in life are simply no.

Just like when you come to death. Sometimes the answer about living on is going to be no. And everybody dies; it's just a part of life. So that individual who was old and at the point of death, wanted to be healed and God let them die, were they lacking in faith? Well, you know, what do we think? How is our mind? Is it in God's hands? Do we trust in God? Because, you know, when a person dies you don't know it. When you take your last breath, that moment on you don't know a thing, you just wait a resurrection. You don't even know you're waiting.

But that's what happens and we trust in that, we look to that. It's either going to be the first resurrection or for most that are in the Church today it's going to be later on here in that respect if it were to go on, if things were to happen, we talk about the Great White Throne. Things come to that when we get older.

So we know that God for whatever purpose and reason in calling is going to work with us. There are no guarantees. There are no promises that everyone is going to be part of the 144,000. Not by a long shot. There is no promise that anyone is going to live in the Millennium. So if someone dies and is resurrected at the Great White Throne did they do something wrong? Is there something? Was there something bad about that? Or were they just really, really awesomely blessed at the time that they were able to receive God's truth and begin a process of living it ahead of time and that God's going to mold something within them that is unique to them that can't be molded any other way.

The glory is Almighty God's. He is the master builder. He is the one who is placing us in the Body where we're going to be the most fulfilled. But as human beings, what do we want? Well, it's like a couple that kind of wanted the best seat beside Christ. It's like who's going to be on your right hand and who is going to be on your left?

And you think, that's just human nature. Those things aren't owed to anyone. Being in God's family, what greater thing could we want? God knows where to place us, but as human beings we always want something different or want it more, as a whole. That's the human nature part.

So it says here, **And the prayer of faith will save the sick.** It doesn't say when. You just put yourself in God's hands. That's what you do. "I'm Yours. If You do it now, I'm blessed. If You do it a little bit later, I'm blessed. If You don't do it until a resurrection, I'm blessed, because I'm in Your hands." Shouldn't change anything about faith and trust in God. Our lives are in His hands.

**...and the Lord will raise them up.** So sometimes as physical human beings we just look at the physical part and think, "Oh, we're going to be healed and we're going to raise up and if we don't have enough faith something is wrong with us." That's kind of the way it was for a long, long time, that people thought that way. Guilt was carried by so many that didn't need to be carried by them because it's like if you go to a doctor, if you take a pill, that somehow you're not trusting in God. You think, foolish, totally foolish, stuck in the physical.

"And the prayer of faith will save the sick." Do we believe that? Yep, we just understand there's a process and whenever God chooses that's the best. It's going to be the best for us. It's going to be the best for me. It's going to be the best for you. Do we trust in God? Do we have that kind of faith?

**And the Lord will raise them up; and if they have committed sins, they shall be forgiven them.** Our whole life is about asking for forgiveness, and healing is a process of being forgiven of sin and being given something better, something changing in our mind and in our thinking, a healing process that's far more important than a physical thing happening to our bodies. So it's wonderful when we can be healed of something physical, but that's not the big thing. The big thing is what's going to happen spiritually, on a spiritual plane.

**Confess...** It's a word that means "in order to agree." It's not like we're to go out here and do what some religions believe, that you kind of get in this booth and there is this kind of a screen thing and how many of these beads am I going to count and so forth and you tell what you've done that week or that day or twenty years ago, or whatever it might have been. So they tell you to go off and do something, whatever it might be. It's not what it's about. It's not about that kind of confession. That kind of confession is between us and God. It's between us and God.

Now, sometimes, in order to ask for help we might acknowledge certain things that we're battling in life and that might be shared with someone, might be shared with someone in the ministry or whatever as well if we're seeking help, but primarily we go to God with those things. We have to

be careful of those kinds of things and not take something like this in a plane that think we have to go around and confess because some have read this this way.

So it says, **Confess your trespasses...** It's interesting how this is written. It says, **to one another.** Now, that's not what it's saying. So that would be tough. That would be foolish. That would sometimes create a great stumbling block with others because they can't, they wouldn't be able to deal with that, whatever it might be, whatever your sin is. See? God can deal with it because He's dealt with everything, and if there is true repentance there before God He'll forgive us. Now, it doesn't mean you're not going to pay a penalty. Sometimes you're going to have to pay a penalty that goes with it. Sometimes God won't take away the penalty. There's going to have to be penalties to pay. That's just a part of life sometimes in making things right.

So just because we go before God and ask for forgiveness of something doesn't mean the penalty is taken away. Not by any measure.

So, **Confess;** and again, this word is unique, "in order to agree," to be in agreement with God; to be at one with God is what this is about. ...**your trespasses of/concerning one another.** What is that all about? Well, it could be a lot of things but oftentimes within the Church it's about our relationships and things we've done wrong, things we've said that are wrong toward someone else if this is our primary area of fellowship, of relationship. Now, sometimes it's in the world too so we have to apply this with those around us in life as well. Maybe on the job. There may be times it's wise for you to go back, if you've done something, said something wrong about someone, to someone, or whatever, to make things right, to be in agreement with God. Because if you don't make things right you're not in agreement with God and you can't be in agreement with somebody else then if you're not in agreement with God. So you have to do things the right way. That's what this is talking about. Acknowledge your mistakes. Acknowledge your errors. Strive to make things right in your relationships. There are times to say, "I'm sorry, I was wrong in what I said or what I did." That's what this is about.

So again, not "to." It's not the word "to." It's the word, "of" or "concerning one another." In other words, where there is a need to be open with someone else in order to come into agreement. That's what you're striving to do when you go to someone else, you're striving to make things right.

...**and pray for one another.** So that should be our attitude of mind, rather than holding things against someone else. If we know someone is doing something wrong or whatever it might be, we pray for them. We want them to receive help. But we want to be right as well before God because if we're not right and trying to make things right and striving to be at one with God and be at one with someone else, to reconcile, to make things right, then God won't forgive us and we won't be at one with Him.

That's what a lot of these things are; they're about the healing of the mind. There is a process to be actively engaged, of things we're to do and how we're to live toward one another. That's what

it's talking about here in James. So this is very easy to read in a kind of a Protestant way because of how it's been translated because it was done by people who thought in a wrong way because of that big church. So when they use the word "confess" that's what they meant.

**...and pray for one another that you may be healed.** You know what it says in the anointing letter? When you are asking for God to intervene in your life it talks about praying for others. There are times to pray about others when they're going through hardship and even physical things in their life. How often do you pray for others around you? I know we, a lot do, but there are those who don't, too, who fail to pray for others. How does our heart go out to others?

We suffer. Do we know what suffering is like when someone else is out here suffering, carrying something for a long, long, long time, maybe to the time they die? Do we pray for them that God give them strength, that God help them through difficult times and hard times? Do their names come to our minds from time to time as we're praying because we're concerned for others, not just for ourselves, that we feel better?

You know, if we just want to be healed and feel better where is the Body? Where is our love and care and concern for others in the Body who oftentimes and generally are suffering a whole lot more than we are. There are a lot of people out here who are carrying things in their life, their physical life, that are hurting, that carry pain with them all the time. Now, that's amazing. So to go through something and ask for anointing and not think about them I think, to me is pretty bad because we really should care for the Body.

Sometimes that helps us to put things in perspective, different ones that are going through things and they're holding on, they're staying strong, they're positive. You can call them up and talk to them - I've talked to different ones who have talked to some who carry some of the worst of sicknesses and they lift you up. You go there to visit them or call them, or write them to lift them up, and when you hear back from them they're the ones lifting you up sometimes...oftentimes for those who are really suffering.

So again here, it's about a mind. It's about how we think and how we think towards others in the Body and whether we're just a little more selfish and just thinking about ourselves, because "I'm hurting. I want God to heal me, and I expect it," basically, "of God to heal me," or whatever we go through.

There is a lot of healing to take place up here in order to get that right. Someone who will blame God, who will sass God, "Why are You letting me suffer? Because I've done this and I've done that, and blah, blah, blah, so why are You letting me go through this," is missing the mark and it has to do with the healing of their mind. This is what needs it a whole lot more than their physical healing. Heal the mind first. Get your thinking right toward God.

Anyway, it's awesome here. There is so much more that could be said about this but it's about trusting in God. It's about placing God first in our life.

**And pray for one another that you may be healed.** And I love this part: **The effective**, which is what it is, **The effective fervent prayer of a righteous person avails much.** Man or woman. It says “man” here but, you know, it’s both in the Body of Christ.

So this is really an awkward, a sloppy translation, if you will, and the two words, “effective or effectually fervent, or effective and fervent” are from a single Greek word that basically means “to be at work; to be active; to do” something in order to bring about change. So you do something, you act upon something to effect change. That’s what it’s about, to effect change. In this case it’s about the kind of prayer that actively works to bring about or effect change.

So it might be about others, it might be about our desire for others; it might be about our desire to see others, God intervene for others. It might be about a need to reconcile to others, to make things right with them and be right with God. So we’re actively involved to effect change, the healing of this mind. If we don’t engage in that then the change doesn’t take place.

So that kind of prayer where you’re actively engaged in doing the things you’re supposed to by the word of God, before God, then it produces what it’s all about. Not a physical healing but a spiritual one, because you’re actively involved, because you want not just something for yourself and God just to intervene for you, but there are things you desire for others. There are things you desire to be at peace with others. You want to make things right with others. You have hurt someone, you have offended someone. They shouldn’t be offended, but they are, so strive to make it right and hopefully they will be healed in the mind so they’ll come to understand, “I shouldn’t be offended. I shouldn’t take this personally.” But we’re human beings and people do within the Church. There have been times that I’ve had to cry out. Even during a Feast of Tabernacles here, more than once, about things that are happening in some places because people can’t get along because people have hurt each other.

This is what this is about. It’s about a healing process that needs to take place in their minds to be right toward others, and if we’re not praying for others and wanting what’s best for them?

Anyway, to me this is a beautiful scripture in what it’s really saying, a desire to be a part of something that effects change, to effect change, if you will, that kind of prayer, because you pour your heart into it, because you’re thinking right, because you want to think right towards others and you want to think right toward God.

So “it avails much.” That word there too is just “very strong; of great strength” for you spiritually up here.

So a more accurate translation of this into English is as follows and I’ve given this several years back. It’s probably been eight or nine years ago now. **Verse 16—Confess your trespasses of/ concerning one another**, in other words, in order to be in agreement with one another and with God because you’re doing the right thing, **and pray for one another so that you may be healed.**

It's not about physical healing here in what it's saying: "Pray for one another that you may be healed." You've asked for anointing, or whatever, and it takes us a step further and it's showing the real way that we're healed. It's up here; it's how we think towards others. It's all about that which is spiritual in the mind. "Pray for one another that you may be healed."

**There is great strength in the prayers of a righteous person who works to affect change.** In other words, you're actively involved. I've said that over and over again in the sermon. I don't know if we picked it up or not, but we have the ability to be actively involved in what God is doing in our lives and this healing process and how we're obeying God.

Just like some that are out in the courtyard, they're not active. They're not actively involved in obeying God. Hopefully they'll wake up.

So to conclude all that we've covered in this series we're to ever be growing in greater soundness of mind. We've been talking about that. Balance, soundness, it comes from God. You can't make that up. You can't decide, "This is what balance is." It has to come from God. A lot of times in God's Church people think they're doing something that's sound or balanced and it's not; it's off to the far right or off to the far left or just way off.

The way we get really on target and sound and balanced is by God's spirit, by the process we go through of the mind being healed. So we're to be growing in greater soundness of mind; and that soundness and true balance in living this physical life comes from learning to more fully place our trust in God. Over and over again it's about putting God first, placing your trust in God not in yourself, not in others, not in your own ideas, but in simply obeying God, putting God first. He is our real strength and our real power in life to effect change.