

The Children of God

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Welcome, brethren.

We understand that we are begotten sons of God, desiring to be born into Elohim, which in itself is an incredible thing that we generally just simply underestimate, what God has called us to, which is for the purpose of being part of His Family. But at the moment we are now begotten sons, which means we have a portion of God in us. We've been begotten by God's holy spirit.

So, what does that really mean? What does it mean to be a begotten son of God? Once we have repented, then baptized (we're baptized by a true minister of God, by the immersion of water), and we have received the gift of God's holy spirit (which is done through the laying on of hands of a true minister of God), we then become children of God, begotten sons of God.

So, we are children. Now, whether we're male or female is irrelevant because we are just simply begotten of God and God calls us sons of God. In the Bible, we see often it's referred to as begotten sons or sons of God. We are now begotten children, sons of God, now heirs, heirs of a promise – the promise is Elohim and eternal life. Everlasting life is another way to put it – and we have not yet inherited. So, that in itself is an amazing thing that people of the world would not understand if we said these types of things.

But the reality is we are heirs of a promise, and that's an incredible thing. To be an heir of something, which means we're going to inherit at a point. We know that point is when we are changed to spirit, when we actually enter Elohim.

We now have the potential to inherit what God has offered His children. Now, that's an important aspect. This hasn't been offered to the world, but it has been offered to God's children. So, we are children of God. Incredible thing that if we just stop and meditate about that we can see what an incredible thing it is. Here we have the Eternal God, Yahweh Elohim, who has called us at this time for something, and that is that we will fight this selfish, carnal mind that we have, the natural mind that we have which is totally selfish. We've been given this, the spirit in man, which is selfish, and yet God has called us so that we can fight against it.

Now, that's a personal choice. Once called we then begin to see spiritual matters; by the power of God's holy spirit we see. Now, the truth and unity are the two aspects of something that is

just absolutely amazing, that we must fully come into unity of spirit, unity of the truth. We must agree with the truth, believe the truth, and make that choice. It's a personal choice we have to make.

So, we have this potential to be in Elohim. Absolutely amazing if we really stop and meditate on what we've been offered. Because this world is passing; it's all going to pass away. And in the end, human existence won't be here and there is only going to be Elohim, and then Elohim's Family. It's just amazing, all of this, begotten sons of God; we will become true sons of God as spirit beings.

Unfortunately, we as humans don't always remember that we are the children of God or act like we do. Now, we are, we've received God's spirit, we are begotten sons of God, but we don't always act that way. We definitely don't think that way because we have a natural carnal mind. But we don't actually act that way; we don't act like children or begotten sons of God.

The purpose of this sermon is to look at the fact that we are now begotten sons, the children of God, and what that should really mean to us in our lives individually. Because it should mean something, should mean something special to us.

The title of today's sermon is *The Children of God*.

Once a person is called – and we know that is a calling from God the Father. He is our Father, and we are now children. So, we're called to be children. God the Father calls us, we receive the gift of God's holy spirit, in other words, we are now in God's hands and God will treat us like children. Because that's what we are, we're begotten sons. We have a potential.

God will do everything for us to enable us to enter something He has offered. But we, of course, have this mind that we have to choose to fight. Now, this mind, if the fighting stops, this mind will wander off into just total selfishness.

Now with God's holy spirit and this choice that we make, we now can think differently, which is we can now repent of what we are. We repent of the lust of the flesh, the lust of the eyes, and the pride of life. We see it.

Now, we all fail in this. I know personally I've failed many times in aspects of my life with regard to pride. It's a very subtle thing. It's not about being openly vain, but it sometimes comes out in words, comes out in actions that afterward get to thinking about and you think, "Ah, why did I

say that” or “Why did I do that?” And what it is really, it’s about pride. It’s a minute thing that we have to come deeper and deeper to understand.

Most pride you can see when it’s open pride. But inwardly, we still have pride, and it comes up in different ways. I know personally I’ve started to see things where I’ve said things and I’ve had to examine the motive and realize that was just stupidity, to say that was absolutely stupid and it was motivated by pride. I can repent of it and God will forgive me because God’s allowed me to see it, to identify it, and therefore, I can move on. We can move on because once we’ve acknowledged it we can then say, “Ah, now that I’m more aware of it,” we can fight it and get more involved with God directly through prayer, of course.

A person, once they’ve received the gift of God’s holy spirit, can think differently. Then they become a child of God, a begotten son of God. Children of God, sons of God. It’s an incredible thing, really.

We’re going to look at John 3:1. We understand this is the true story of Nicodemus. And Nicodemus, which means “conqueror,” was actually someone that was of the Pharisees, and they were in charge of a lot of things. Nicodemus here is acting confidently or quietly, or behind the scenes really, because he does it so that others within his organization that he was associated to wouldn’t know what he had done.

John 3:1—There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Joshua by night and said to him, Rabbi, which means “master; teacher,” we know... Now, this in itself, “we know.” So, it wasn’t just him, it was others within that group that said, “We know.” Now, **We know that you, Joshua the Messiah, are the teacher or are a teacher come from God. How? For no one can do these signs that you do unless God is with him.**

Now, there is a principle in here, that there are certain things that we can do, we can do because the gift, the mind of God is in us, the power of God’s holy spirit. So, there are certain things that people could identify us as God’s true Church because of what we believe, what we do. Now, what we do is, of course, we fight this natural carnal mind, therefore, our behaviors will be different. Sabbath keeping, tithing, name Church of God, there’s many other things associated to it.

But yes, there is a way to see someone that is of God. And the first part is, of course, love of the brethren, and then it’s unity, and then there is the truth, they believe the truth. Which are all

signs that someone is of God, which is part of God's potential Family, which is a begotten son. Because they do those things. One of the main things there is they believe the truth and they're in unity of spirit, which is a highly important thing. Unity of spirit. There's a bond that is there, which is about love.

This spiritual principle about, you know, we know we can't do these things, we can't do spiritual things without God, without God living in us. Otherwise, it's just a ritual and it's from the natural mind. And so, we can do spiritual things because of the gift of God's holy spirit.

We can do spiritual things because of God, but without God, we can't do spiritual things. So, we cannot do spiritual things by ourselves. We cannot "see" spiritually, we cannot believe God, and we can't repent, we can't think differently about sin. We cannot love God or the brethren the way God desires unless we are begotten sons or begotten children of God.

Verse 3—Joshua answered and said to him, Most assuredly, I say to you, unless one is born from above (some scriptures say, "born again,"), in other words, God's spirit must be there first, **he cannot see the Kingdom of God.** They cannot be changed to spirit. So, we've got the spirit of man. Unless somebody has God's holy spirit and this fight has gone on and there's some conquering that's taken place, nobody can be a part of Elohim. They can't "see," which is spiritual, which means "be changed to spirit," is another way to see it.

Nicodemus said to him, How can a man be born when he is old? I'm old. There are many in the Church that are old. Well, how can we be born, born from above? Well, we can because we can be changed to spirit because of God's gift, which is the opportunity that we now have, which is to inherit eternal life, or life everlasting, which is in Elohim.

Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Joshua answered, Most assuredly, I say to you, unless one is born of water... Baptized. So, all our sins to that point in time are gone, then we receive the gift of God's holy spirit. And it says, **and out of the spirit.** In other words, we have the impregnation of God's holy spirit so that we can continue to repent, we can fight selfishness. And every time we sin, we can see spiritually, and we repent because we know our intent, we know that our natural carnal mind is selfish, and those three main dominant parts of our nature are always there, and we'll work against it all the time. **...he cannot enter the Kingdom of God.**

So, unless a person has the gift of God's holy spirit – baptized and received God's holy spirit, which is the ability to see spiritually, spiritual things (about sin and the self) then, of course, without that we can't enter the Kingdom of God. But with it, we have the potential to enter the Kingdom of God. But it's a potential while we're still human and haven't been changed. It's a potential; we are yet to inherit something.

Verse 6—That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

So, there's two different things. We're flesh but there is a spirit realm out there, which is Elohim and Joshua the Messiah, and then the angelic realm which have stayed faithful to God.

Do not marvel that I said to you, You must be born from above. The wind blows where it wishes, and you hear the sound of it, but you cannot tell where it comes from and where it goes. So is everyone who is born of spirit. So, to be changed to spirit, you can't see spirit. We have no idea where it is and where it's moving and what's really going on in that spirit realm. We can't see it. Unless we are baptized and receive the gift of God's holy spirit we cannot be born into Elohim.

Romans 8:12—Therefore, brethren, it's because we have been called that this principle applies to us. **...we are debtors—not to the flesh.** We don't owe the flesh anything, the carnal mind and it's lusts. Therefore, we don't owe it anything. We know that all humans have this. Joshua the Messiah was the only one who didn't. We have it and we have to fight against it.

...to live according to the flesh. So, we don't owe this natural carnal mind anything. It will operate just naturally being selfish. It's the way it is. So, we don't owe anything to it, to live a selfish lifestyle. We're not debtors to it.

Verse 13—For if you live according to/after the flesh, which is using the natural carnal mind of selfishness and not sacrificing its desires, because they're natural. They're just there. They're always going to be that way. **...you will die.** We will die. If we're not willing to fight self, if we're not willing to fight those lusts, those desires that are in us, and they are very refined.

At the beginning of our calling, we see things in, very much, black and white manner. We see things virtually spiritually, but there is a physical component to it, and we see it as pretty basic. It's not until much longer in the Church that we realize that when the thought enters and what we do with it, and it becomes quicker and quicker and quicker and there's no dwelling on things, therefore, we learn to fight much quicker. We're much more aware of what's going on around us

on a spiritual level, that there is a demonic world and there is Satan there broadcasting. These lusts that are here in the spirit of man, are susceptible to it, open to it, but we learn quickly what to do with it.

Therefore, the longer we're in God's Church, it's a lot more subtle. Things are a lot more subtle, therefore, we should live differently. As we're in the Church, the longer we're in the Church, we should be more refined about what we do. I've been in the Church for a long time now overall, but there are still a lot of things that I need to work really hard at, and I know there are things that are wrong.

But you've just got to keep working and keep working and keep working. And yes, we'll all make mistakes, and yes, there are times when we win a battle, and there are times when we lose. But that's fine. Losing; I say that's fine, but it's not really. But losing a battle, the gift that God has given us is we can repent, we can think differently about it, and we can go before God and ask for forgiveness of that sin.

...but if by the spirit, powered by God's holy spirit, **you put to death the deeds of the body, you will live.** That's an incredible statement. That's what we are. We are now putting to death the deeds of the body, the thinking, those three main headings which are very subtle. There is more to them. But those things we are putting to death, and we are setting out to conquer them, to overcome them. And if we do, if we stay in the fight and get more refined about all those things Christ says here, "You will live." Isn't it incredible? We will enter Elohim and have life everlasting.

Now, we understand that faith, believing something without works, in other words without doing something, it's dead. Scripture talks about that. So, when we hear things and God reveals it to us, and we see it more refined and we look and go, "Ah, that's very sobering, that aspect of it," well, unless we do something about it it's dead. We have to actually do something. So, not just hearers of the word but doers. We have to actually do something. We must live what we believe. So, we believe something, well, we have to live it. We have to actually do it. We must live the truth. We must fight self, deny self. We must work against our selfishness.

Now, that's an ongoing process and people can get tired of fighting self. The reality is we can have ups and downs in this battle at times. But the most important thing is to be in the battle, to be aware of it, and to stay strong in the sense of always battling, no matter what. No matter how many times we make the same mistake—we shouldn't be making the same mistake on an

ongoing basis—but as we do we should be more aware, more aware, more aware, so at a point we become conquerors of that issue, and then God will reveal other things to us. Because we have a natural carnal mind, and it will never stop. There is always more to be seen and more to learn about self.

Verse 14—For as many as are led, which is a choice, which is to “bring forth.” So, when we’re led by God’s spirit it’s about bringing forth something, which is the fruit of the spirit. We have to bring something forth. But it is a choice because we can deny it, we can squeeze it and cut ourselves off from it.

As many as are led by the spirit, which is to bring forth something, **by the spirit of God,** God’s holy spirit, God’s thinking, **these are sons of God.** So, no matter what sex we are it makes no difference. We are called by God, children of God, sons of God, because this is God’s dwelling place. God dwells with us.

Verse 15—For you did not receive the spirit of bondage again to fear. Now, if we are in fear we trust self. So, we’ve not been called to trust self, we’ve been called to trust God, to make a choice to believe God and trust God’s word.

...but you received the spirit of adoption, which is about a relationship which God has chosen to have with us because we didn’t really choose to have one with Him in the beginning because we weren’t aware, whereas now, we’ve been called. So, God is pleased to have a relationship, establish a relationship between Himself and us. That’s what a calling is about.

A calling is about God desiring a relationship with us so that we are now come into His Family on the earth, as far as a physical person, which is the Church, the Family, the Church of God, sons of God, brethren. We’re all connected because we have God’s holy spirit. We believe the same thing. We’re in unity because we have God’s holy spirit. The moment we cut off God’s holy spirit and start to go at to self-reliance and thinking about ourselves rather than what God says, we’ll cut ourselves off. There’s been many who do that in the history of God’s Church.

...by which we cry, Abba, Father. Which is, “Father, Father,” because God is a Father and we are sons of God no matter what sex we are, nationality, whatever. Makes no difference. Because God has desired a relationship with us, and He calls us sons of Him. Isn’t that incredible?

Now, we look to God the Father for answers to guide us in life. That’s what a spiritual relationship with God is about. A calling is an invitation to have a Father/child relationship. God

desires to have a relationship with us individually. So, as an individual, we have a personal relationship, but it's not separate from God's government or God's Church.

We can't just go off by ourselves and say, "I've got a one-on-one with God, and I don't need the Church." Because God teaches, God corrects, God guides through the ministry. We have an apostle. We are so blessed. And therefore, God teaches us each Sabbath, each Holy Day this way of life, what He desires. We can't just run off and say, "I've got a relationship with God now. I'm individual." No, we're individuals, but we're a part of a Body. But in the end, it's our choice whether we have a direct relationship with God our Father or not, and that relationship is about prayer. It's about a reliance on God.

Now, a person can pray often just going down the street, where we might be coming into a situation, and we can pray about that situation. We can be doing anything and just pray about that situation. Or we may sit down in a more formal way and pray to God and ask for things. We can ask for the gift of humility. We can ask for love. We can ask for the fruits of the spirit. We can be very precise about it because God as a Father wants to give us something. And that's the important part of life, that God wants to give us something. And it's spiritual. That's not physical. It's not even a house or a car, it's all spiritual. It's an amazing thing!

But in the end, it's our choice whether we have a direct relationship with our Father or not. It's our choice whether we want to pray. Once called, it's our choice and our decision. So, God's made a decision to call us, to have this relationship, but the reality is it's up to us, we have to really desire that relationship with God, that dependence on God, the trust in His word, to come to realize that self-reliance (and the natural mind is very self-reliant), that that is wrong and that we have to fight against that. That's something that each person has to individually make that choice.

Verse 16—The spirit itself bears witness with our spirit that we are children of God. So, that's what separates us from the world, God's holy spirit. A child is teachable. So, these are things that we need to stop and think about. Being called, have God's holy spirit, so are we teachable? Are we teachable? Really teachable? Well, if we're teachable, we're humble.

A child only exists because it has a father and mother. Now, when we look at that, yes, we realize we're a child of God, therefore, we have a Father. We understand that. But also a mother, the Church, the mother of us all. So, that's where the guidance comes from also, is God the

Father through the Church. We have a mother and Father. God the Father places us in the Church, the mother of us all. God the Father teaches us once we are in the Church.

And of course, there are aspects of that, which we are aware. One might put it, not everybody that's in the church is in the Church. Because really saying that is not everybody associated to the church is in the Church. In other words, fighting self and have God's holy spirit active in their life.

Christ is the head of the Church. He is our elder brother. So, we have a brother that has already gone through this, fought a fight. Which we understand that battle that he had with Satan and the temptation that took place there, that testing. Because Christ really is not tempted that way. It's a test to see what would happen. Well, he had already set his mind about what he was wanting to do, just like we can. We can set our minds about things, and therefore, with God's holy spirit as our guide, we can make decisions that are in unity with God's word.

Christ is the head of the Church. Christ is our elder brother who has gone before us. He has already inherited which is something that we are promised as a child of God.

God the Father and Christ work in the Church to bring many sons to glory. Now, that's our potential! Christ is working, God the Father is working, and that word really is about bringing many sons (which we are) to glory. That's our potential. Amazing scripture that scripture in (I think) it's in Hebrews.

We are family. We're all children of God no matter where we are in the Body of Christ. We are all needed. We are all sons of God, hence we should all love one another. That in itself will take work because natural carnal mind will make rulings and guidelines within the mind. But God says, no, if we trust in Him we'll love one another, we'll want the best for one another. Which is, the best thing that can happen to anybody, is to be called, receive God's holy spirit, repent all their life, and inherit Elohim. That is the best thing that could happen to anyone. Now, that's what we all want for one another, and for others in the world when their time comes.

We are Family. We have the same Father, and we have the same mother. We are brothers and sisters. We have an elder brother. It's incredible, really.

Romans 8:17—and if children, which we are, **then heirs—heirs of God**, heirs of salvation. We'll never be equal to God, but we will be in His Family. We'll be Elohim. **...and joint heirs with**

Christ, who has already inherited, if indeed we suffer in order that we may be glorified together.

Now, we've been called to suffer. Now, this is not a physical suffering. We've been called to suffer physically. But we will because of choices and things happen in this life. But we've been called to fight our selfishness in our thinking. That's the suffering. Because as we go against ourselves and our desires we have to sacrifice it. We have to put it aside and say, "Well, I don't really want to do that, but I'll give up what I really want to do, and we'll do that." There's lots of ways that can apply in our life.

The suffering is denying our desires and the lusts that are in us. And we all have them. We must come to choose to have a Father/child spiritual relationship with God as our Father. Now, that's a choice. We are tested in that choice. Often situations or environments come around where we are affected more ways than another with regards to what choices we will make. But that's the whole purpose of life, is to be put to the test. We understand the story about the new tractor, that we'll be tested, we're going to work it out, see what happens. That's what God says, "Well, choose Me."

Now, one of the things in life that we learn is that we can pray about something and ask God to intervene, but it may not be instant, it could be six months, it could be a year. It's not until maybe a year or two years later that we realize and go, "Ah, what I prayed about is gone; it's no longer there." Often we fail to give credit to God who worked patiently with us but listened to His children and what may be best for them. But it may not be best for us to take that trial away. It might be the best thing for us to continue in the trial so that we conquer self, so that we can inherit something He wants us to have.

Matthew 7:7. Now, this is really about a Father/son/child relationship. **Verse 7—Ask...** Now, this is something spiritual. This is not about asking physically. **Ask** our Father in prayer, **and it...** What is God's spiritual character, what is God's thinking about the matter, God's way of thinking, which is holy? **...and it will be given to you.** Isn't that amazing? So, if we ask for something spiritual, like one of the fruits of the spirit more so than another (we want them all), but we may ask for the gift of love, to love the brethren more. Well, God will give it to us. We just want to work at it and realize that when we see certain things that we're going to make choices and sacrifice. We've been called to suffer.

...**seek**, which requires time and effort, **and you will find; knock, and it will be opened to you** in the mind, what is holy. Spiritual understanding, wisdom will be given with fruits of the spirit. So, what were those things that are God's character, which is what our life is all about, putting on the thinking of God versus this living and believing the selfishness that's in us. We're not to live that way, we're to get rid of it, to fight against it.

For everyone who asks receives. Now, that is incredible. Now remember, this is a child's relationship with a Father. Now the Father, all those who have been fathers and mothers, we know what the children, what you will do for them. But there is incredible sacrifice that will be taken for the benefit of the child. Well, God's the same.

We've been called into a relationship and **everyone who asks receives, and he who seeks finds, and he who knocks it will be opened.** If we ask for spiritual things that God knows is for our benefit. Because asking for a lot more money may not be the best thing for us. It could be our downfall. It could destroy our spiritual potential. Because there are lots of other trials that we may not be able to handle because we have too much money. So, this is all about spiritual things which is about spiritual food, what is holy, what comes from God.

For example, greater spiritual understanding of a truth would be one thing to ask because we only see the surface of many truths. They're all, yes, they're written down, and each one of us depending on where we are on a spiritual level, what God has given us as far as gifts, we see certain things. But whether we fully understand them the way we really should? They're incredible, really. All the truths come from God. What great understanding that we need to desire of all those things.

So, we could pray about 57 Truths, and we could ask for a greater understanding of those, let alone the fruits of the spirit.

Verse 9—Or what man (physical) is there among you if his son or a daughter asks for bread, will give him a stone? That's not going to happen. Not all families. Some are not that well, but generally within humans if a son asked for something that is a benefit to the child we would give it. So, Christ is just simply saying here, well, this is what happens on a physical level, you would give it if it's asked for. We would not deny giving something good or healthy, clean foods for example, to our children. We just wouldn't.

Or if he asks for a fish, will he give him a serpent? Something that is clean, the fish, and based on God's word that would be. Then give something unclean, would harm him physically or her physically. Well, we wouldn't do that.

If you then, being physical, being evil, selfish by nature, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those, us, His children, begotten sons, who ask Him! So, the issue really comes back to will we ask, and do we ask for the right things?

So, we can ask for spiritual food, we can ask for spiritual gifts, and God says, if it's good for us (which it is), it'll be given to us. And therefore, we need to be asking. That's the issue.

Psalm 34:11—Come, you children, listen to Me. This is about wisdom and God, really, speaking. **I will teach you the fear of the Eternal.** Now, this is about obedience to God's word. So, to fear God is to hate evil. To fear God is to listen to God and implement what God says.

Who is the man who desires life and loves many days? Well, you can look at that physically, but what about spiritually? Well, we look forward to something. We love many days. This is something that we're looking forward to, many days in the future. "Who desires life." That's what we want. **...and loves many days that he may see good?** Well, physically we know, but spiritually we desire a life in Elohim which only God can give.

So, it's something we can't earn, but God desires us to put work in to make sure that we have this mind that we are fighting against. You know, we can see it. So, the mind that God wants us to have is His mind, His thinking, so that we can be part of His Family.

Verse 13—Keep your tongue from evil, which is no ill will spoken. Boasting is pride, we understand that. Well, we want to keep our tongue from that, keep our mind from it, for a start, let alone our tongue. **And your lips from speaking deceit.** In other words, not being sincere about matters. We should be sincere and genuine about everything.

Depart from evil. Well, how do we depart from evil? How do we depart from evil? Well, we depart from evil, we can do that physically, but we can depart from evil by simply repenting, going before God, and admitting the evil that we have committed.

Now, we don't often look at sin as being evil, but it is. It's the mind of Satan that we have, which is evil. So, we are evil by nature because that's what we will choose. Selfishness, it's evil.

Selfishness is evil. So, we actually depart from it. How? We simply repent. If we ever do something or say something or think something that is evil, and we dwell on that, well, we should repent.

...and do good. In other words, repent and live God's word. That's what we need to be doing. **Seek peace and pursue it.** Unity with God and His Church, that's the only way. We ought to depart from evil. It's about unity of spirit. We listen, we hear, we implement, we come into unity with God, which is unity with God's Church.

The eyes of the Eternal are on the righteous, which is those who practice God's thinking. **And His ears are open to their cry.** God hears when we cry out to Him for help. God hears us when we repent, as long as we're genuine about it. This is about prayer.

The face of the Eternal is against those who do evil. Those who practice sin. It's about "practice" sin. We all sin, but practicing it is something different. That's what the world does. The natural carnal mind practices sin. It's all it can do. **To cut off the remembrance of them from the earth,** which is talking about a second death. They willingly choose their own selfish ways rather than choosing what God has offered them.

Verse 17—Cry out, and the Eternal hears and delivers them out of their troubles. So, forgiveness of sin is there if we are willing to repent. **The Eternal is near to those who have a broken heart,** which is about this humble spirit. We talked about different aspects of humility, but there is a humble spirit that we should have. It's a gift from God to be humble, not to elevate ourselves. Any part that comes into us that sees whether we're thinking of elevating ourselves, we should be ashamed of that. That's evil, that is sin, and we need to repent of it quickly. We have to become God-reliant. A humble person is God-reliant. A person with pride is self-reliant. Those who lift themselves up can't have a relationship with God because they're lifting themselves up which is not what God says. God says we're to humble ourselves.

And saves such as have a contrite, which is a **crushed spirit.** They are not self-reliant before God. **Many are the afflictions,** which is **Many of the tests and trials of the righteous, but the Eternal delivers them out of them all.** So, God will deliver us. How? By giving us the spiritual understanding of that test. Because we can go through a lot of tests, but if we don't look at it on a spiritual level, what's really happening here? There might be a physical test, for example, manifested, but really deep down it's spiritual, there's something going on spiritually. We've just

got to come to understand that it's actually spiritual. We can be delivered by repentance of our selfishness because then we start to see the problem is "me." That's what we're saying. "The problem is me. That's what's wrong in situations, it's me, it's the way I'm thinking." We should understand that we are the problem.

1 John 3:1—Behold what manner of love the Father has bestowed on us, which is by calling us or in my case and others, an awakening, that we've been awakened from a spiritual sleep to once again see the truth and come to love God. It's difficult to talk about that when you've been through that as an awakening. I know it affects me, personally, when I think about it because it takes you to a different level of thinking about not being worthy. I mean, "Why am I awakened when there are a lot of other people that would probably do a much better job than me?" But I've been awakened. Really, what do you say? I don't deserve it in any way. There is just no way after what I had lived before that I've been awakened to see. What a blessing. What a blessing.

...that we should be called children. Behold, what manner of love the Father has bestowed on us (being called) **that we should be called children/child/daughter/son of God!** What sort of a blessing is that that we're called a child of God, children of God?

Therefore, the world does not know us. That's true! We don't want to know much about the world, one that is just so polluted. I was just saying to someone the other day we don't fit. We don't fit into any aspect of anything. They've just gone so crazy about everything. In the end, you think, we just don't fit anywhere anymore, it's probably a good thing.

Therefore, the world does not know us because it did not know Him. We can see the world because it's carnal and has those lusts and pride, but it can't know us. Because here we are fighting it. We're lowering ourselves. We're trying to fight against those three most dominant aspects of our life. But the world isn't, therefore, they can't know us. They can't know God. They can't know Christ. Not really. It's all wrong. It's totally, totally wrong about everything that they believe.

One of the beautiful things that has come, that God has granted His Church, is to see the true name of Joshua. That's separated us completely from the world. The world doesn't know us at all. We talk about Joshua, and they don't know what we're talking about. See that God is separating us from the world.

Beloved, now we are children, sons of God, children of God, now we are. This is what we are. We're children of God. **And it has not yet been revealed** (appeared) **what we shall be, but we know that when he is revealed**, talking about Christ at his return, **we shall be like him**.

So, our elder brother is there, and he is working with God the Father to prepare, to finalize 144,000, so that when Christ appears, he returns, there is going to be 144,000 like him. Not in appearance but in spirit—this incredible thing—and have that same thinking, which is what our life is about, this mind of God, this thinking of God. Totally reliant because everything that He does, Christ does, I don't want to use that word "natural," but it's what he is. He thinks that way. That's the way he is. He just thinks that way.

That's what our potential is, to think that way. There's no more fighting. Once we're changed to spirit there is no more fighting selfishness because selfishness won't be there, it's just a way of thinking, it's just that's the way we think. That's the way we think in God's Church now about unity and the truth. It's the way we think.

Well, that's our future. Everyone will think – everyone in Elohim – they will think this way, which is that's the way we think, total unity, total understanding of what God is doing and what we are. It's going to be a marvelous thing.

But we know that when he is revealed we shall be like him, Christ, same spiritual body and thinking, **for we shall see him** (Christ) **as he is**. It's talking about the 144,000, that we will see him as he is, we.

We are to be conformed to the image of God's Son, Joshua the Messiah. Father/Son relationship. Well, we're to be conformed, which is to be transformed from what we are, to something different. We can find that in Romans 8.

And everyone who has this hope in him (Christ) **purifies** – that means fights selfishness, to make clean by repentance. **...purifies himself**. So, that's what we're doing. We're about working and refining ourselves with God the Father and Joshua the Messiah's inspiration, God's holy spirit. **...just as he is pure**. There is no sin, pure in thinking. That is something that we can't fully achieve while we have the natural body that we have, but once we're a spirit body and we are changed that's our potential. Well, we'll be pure in thinking; we will only think righteousness.

Verse 4—Whoever commits, which is **practices sin also practices/commits lawlessness**. So, if that's what we did... The natural carnal mind, the world, they practice sin. That's all they can do.

They practice lawlessness. **And sin is lawlessness**, transgression of God's law, God's word, the breaking of the intent and motive. Because a lot of people will say, well, they keep a Sabbath, for example. But they still can be carnally minded. We see that in the world now.

And you know that he (Christ) **was manifest to take away our sins, and in him there is no sin.**

Now, these are things that as begotten sons of God we should be practicing. We should be practicing righteousness because that's what it's about. We're actually working continually at fighting self. That's what a child of God should be doing. That's what this sermon is about. A child of God, the son of God, the children of God, heirs of a promise have to be now practicing righteousness. We're not to be practicing sin, therefore, our behaviors will change.

...and in him there was no sin. Whoever abides, which is dwells **in him does not practice sin.**

That's what it's about. We don't practice sin because we have God and Christ living and dwelling in us, therefore, we're fighting against sin.

Whoever sins or practices sin has neither seen him or known him. Now, this is not about a physical sight but spiritual. So, we know God on a spiritual level. We know Christ on a spiritual level. We haven't seen Christ on a physical level or seen God the Father because we can't see spirit. But we see God on a spiritual level, in the sense within our minds. Not as an image, no, but the way He is, His thinking, His mind. So, that's why we're children of God because we have God's holy spirit

Little children... It puts a perspective, "little children." We're only beginners really. We're learners. We're little children because one day we'll be in God's Family as children. **...let no one deceive you. He who practices or lives righteousness is righteous, just as he** (Christ) **is righteous.** So, that's what our life is about. A begotten son of God will practice righteousness. They'll live it. That's what they'll do. They'll believe the truth; they'll be in unity of doctrine.

He who practices sin is of the devil, which is like Satan, is in rebellion. They practice it. They're happy to practice it. **...for the devil has sinned from the beginning.** He has no desire to change.

For this purpose the Son of God was manifest, talking about Joshua the Messiah, **that He might destroy the works of the devil.** "He" which is God, is going to destroy the works of the devil through Christ.

Whoever has been born, which is really **begotten in Elohim...** Because there are two ways to look at this scripture, which we'll look at. This is the first way. **Whoever has been born of God,**

in other words, they're in Elohim as a spirit being, **does not practice sin**, does not sin. They just don't sin. Different mind. ...**for His seed**, talking about God the Father's seed **remains in him; and he cannot sin, because he has been born of God**. So, if we're being born we're in Elohim, we've inherited.

Another way to look at it: **Whoever has been begotten of God**, which we have, **does not practice sin**. We don't practice it; we fight against it. ...**for His seed**, God's holy spirit **dwells in him**. So, we don't practice it because God's called us, we've made the choice to fight sin. ...**and does not practice sin**, which we don't. ...**because he has been begotten of God**. So, once we've been begotten of God we have to make the choice not to practice sin. We have to make the choice to fight self. In other words, the person is repenting and fighting sin in self.

Verse 10—In this, in this practicing of sin, **the children of God and the children of the devil are manifest**. In other words, they're revealed. So, we should be able to tell whether or not we are doing the right thing because it's what we're doing. So, are we practicing something? Well, if we're practicing sin, we're of the devil. If we're practicing righteousness, we're of God because we've made the choice personally that we have to come to the conclusion that we don't want to practice sin; we want to practice righteousness.

Whoever does not practice righteousness, doesn't practice the thinking of God, **is not of God, nor is he who does not love his brother**. We are required to love one another. We are brothers and sisters in Christ; we are Family. Therefore, we should love one another, we should desire the best for one another. We shouldn't put stumbling blocks in front of others.

For this is the message that you heard from the beginning, that we should love one another.

Now, that's a great thing to pray about, brethren. If we have issues in life where we find that we're struggling with certain matters that we have with other brethren, well, that shouldn't enter our minds. We should examine ourselves and examine ourselves carefully and why we think that way, and why would we put a stumbling block or have any ill will feeling toward another member of the Body. Surely! And if we do, we go to God the Father and pray about it and ask for God's love in our life so that we can see clearly that this is a child of God.

Now, that's often the case, that we don't see clearly within our thinking. If we saw everyone in the Body as sons, begotten sons of God, sons of God, well, who are we? Who are we to criticize somebody that God has called for the purpose of entering Elohim, and here we are being

judges? That's what we're being, we're being the judge. Rather than judging self, we're judging God because we're criticizing one of His sons, His begotten sons.

Our natural carnal minds, they're so polluted. We just often don't think clearly. So, the most important thing to remember out of all of this is that we are begotten sons, and we are all begotten sons, children of God, and we all have the same potential. We are heirs of a promise, a promise to enter Elohim.

1 Peter 1:13—Therefore, gird up your loins of your mind. So, this is about the mind, it's not about clothing. This is about the mind, the way we think. ...**be sober.** It's not about drinking, it's about be sober-minded. We shouldn't take our calling casually. We should take it dead serious because this is a matter of life and death. A calling from God where we have been called by God and He now calls us begotten sons, children of God, children of Elohim, begotten sons of Elohim. It's a staggering thing. Here we are with a choice in our life. So, we're to be sober-minded. We're not to take our calling lightly. This is serious. This is a once in a lifetime chance is another way to put it.

We have this life, and this is the chance that we have to make a choice to fight selfishness, and this is the time that we have. Millions, if not billions of others, we know billions, eight billion in the world, ever how many there is now, haven't had this opportunity. But we by God's great mercy decided to call us or awaken us, well, we should be very sobered by it all and we should take it all very seriously, very seriously.

...and rest your hope fully upon the favor that is to be brought to you at the revelation of Joshua the Messiah. This is an amazing thing. We have such potential. We have such a promise laid before us. But all too often physical things get in the way, and we just don't see and comprehend on a spiritual level how serious this really is and we take it all so lightly. It's easy to become lukewarm.

Verse 14—as obedient children. So, this is what it's about. It's about obedience to God the Father and we are children of God. Obedient to the spirit of the law, obedient to God's law, intent. When there are so many things in life that we don't really stop and examine ourselves about, our intent of doing something, we often just operate automatically. It's like it's just automatic. We do it. We do it because of habit. But we don't stop and think about, "Oh, why did

I do it that way? Why am I doing it this way? Why have I done this? Why have I done that? Why are we doing this?" It's about the mind. It's about stopping and thinking about it.

So, this is about obedient to the spirit of the law, obedient to God's law, His instructions, obedient to Church government because often people come to other conclusions. But really, the first thing that should come to our minds is "This is God's Church. This is God's government. God is saying this through His government; therefore, I'm just going to do it." It's a no-brainer so to speak. It's just that's it. Simple. Don't stand there and debate it and argue and think. No, that's what God says, that's what I'll do. It's simple, really.

...not conforming (fashioning) yourselves (ourselves) to the former lusts. Selfish desires. We don't fashion ourselves like that, we're going in the opposite direction. **...as in your ignorance.** So, once before we were called, we were totally, totally ignorant. Now, we've been called we're not ignorant. We are not ignorant. We know what's going on. We know what we have in us. We know everyone else has got it. We know what God's intent is – "to bring many sons to glory." We know about a calling. We know we're begotten sons. We know the truth, what has been revealed to us as truth to this point in time. We know about unity, unity of doctrine. We know these things. We know about Church government. We know all this! Do we fully understand it all? Maybe not. But we know of it.

Verse 15—but as He who called you is holy, you also become holy in all conduct. That's what we're to do. Now, the only way to do that is of course, which is about actions, is it all starts in the mind. It's actually in the mind because the mind produces the action. It's not the action and then think about it. **...because it is written, Become holy, for I am holy,** which is pure thinking, which is all about going back to the reliance of God's word as our guide.

If Church government says, for example, an apostle says something, well, that's the instruction. Well, is there any debate? What is there to talk about? What is there to debate? Let's do it. There's a Church fast, for example, so what's the debate? There's a Church fast, there's a fast. That's it. There is no discussion of that. What's the point?

So, we are to become pure in our thinking, therefore, our speech must change. Now, I take that personally because I know mine has to change. I have to stop and think about what I'm saying, therefore, over time we see more, we see more, and we change, we become more like God.

Verse 17—And if you call on the Father, who without partiality... Which means is no respecter of persons. He's called us. We are all begotten sons and we all fit in the Body. **...judges according to each one's work**, each one's doing, each one's thinking process, each one's effort, what fight we're putting up really. **...conduct yourselves**, be busy or busy oneself is another way to put it, **throughout the time of your stay**, which is not long, **in fear**, which is under government.

So, we are now here as strangers. We are sojourners because we're strangers in this world. We're here for a short time. It's not very long in the scheme of "was and always will be." I say that because there's a saying here with the community that were here before. They call them "indigenous" or "Australian community," or "aboriginal community" and they've got a slogan that says about land, "Always was and always will be." Now, when you read into that you realize what they're really saying. They want it back because they call it "invasion day."

But change that word and put God – "Always was and always will be." Isn't that staggering? That God always was, and He always will be. But we won't. We were never "always," and "always will be." No, we are temporary. We are temporary and there is a point in time where we didn't exist and God created time, of course, so there is this point that we never existed, no consciousness at all. There could be a point where there is none at all again in a very short time. But the potential, the promise is that it's going to go on forever after this point, which is our change, that we will never have to worry about those things again ever, having a lasting life.

Verse 15—But as He who called you is holy, become also holy in all your conduct.

We'll drop down to **verse 17—And if you call on the Father, who without partiality judges according to each one's work** (doing) **conduct yourselves throughout your time, your stay here in fear**. In other words to fear God, which is to listen to God and follow what God says about matters, not what we think about matters.

Matthew 10:28—And do not fear those who kill the body, which is physical, **and cannot kill the life**, the spirit life that is promised. So, it can't be taken from us. The only thing that can go wrong is us and our choices. **But rather fear Him**, fear God, **who is able to destroy both life** (physical) **and body in gehenna**, which is the second death because of our choices. So, that's why we really need at this point in time to take our calling seriously, be sober about our efforts, and to put in the effort now while there is time. Because time is short for us – for some of us, anyway. God has the power to resurrect. God has the power over life and death.

Verse 29—Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But every hair of your head is all numbered. So, we underestimate God and God’s creative power. We underestimate God’s abilities. We limit Him to a human often. But God knows the numbers of the hairs on our head. God knows everything we think. God knows everything we do. God knows every intent of the heart.

So, why would we want to, you know, wander off? Why would we want to have our own thinking about a matter? We should really come to see with God’s holy spirit, come to see the seriousness of our calling. Because our calling is very serious. How blessed to be awakened and have a second go at it, so to speak.

Do not fear, therefore, you are of more value than many sparrows. Well, we’re begotten sons. So, the purpose of the sermon is to come to the conclusion, well, do we always act like begotten sons of God? Do we always fight the fight, really, to represent God on this earth at this time? Because there is a limited number of people doing that at the moment.

Therefore, whoever confesses me (Christ) before men... And that is by the way they live, the way they speak. It’s about things they do, that it’s all about God’s motivation, in accordance with God’s word. Because you could say, well, we confess God, and then go on and live your own life any way you want to do with all those lusts and pride, but this is not about this. This is saying we confess it by the way we live, that Christ and God the Father are living and dwelling in us because we’ve changed our thinking. We have changed our thinking to represent God on this earth, and therefore, we have a life to live in obedience to God.

...him I will also confess, which is **acknowledge before My Father who is in heaven.** The point is we must reflect in our words and actions that Christ dwells, abides, lives in us. We must reflect the same thinking, the thinking that is God’s word, that we have the same thinking as God.

Because of time, I’m going to move just a bit further along. There are many scriptures I could go to in relation to sons of God. One of the things I was going to go into was the matter of father/son relationship on a physical level and to do with correction. There’s a scripture that talks about that if a father really loved the child (the son or daughter), they would correct them.

It’s like these days they turn around and say you’re not allowed to discipline your child, basically, and as the two-year-old runs out on the road where the semi-trailer is coming down you’re to talk to them about it. No, you’re to intervene. It’s for the benefit of the child, that the child is

then disciplined and taught the correct way. But there's a penalty. They have to learn there is a penalty for wrong behavior, there is a penalty for wrong actions. Man knows that through the law.

So, we also as children need to be corrected. Now, we're corrected by God, and the way we're corrected is through sermons. So, we see that on a Sabbath and a High Day that God often gives us instruction to correct the way we think. Now, that choice to take that correction – sometimes it's not easy – personal correction from the minister is not that easy because of pride. We bristle up and say, "Well, now, how dare you!" That's the wrong attitude. It's talking about having humility to take correction properly.

We're going to look at Proverbs 19:8. So, correction is important, and God will correct His sons because He loves us. So, correction is done by God in love. That's something we fail as parents. Those that are a mother or a father often it's selfish correction that we do because it doesn't suit us that the child is behaving that way or whatever. It's not about training the child the way they should go because it's an ongoing process. It's not just now and again, it's ongoing. The child learns from the parents.

Proverbs 19:18—Chasten... Now, that word "chasten" is "chasten with words to instruct, chasten, chastise, correct, instruct, punish, reform, reprove, teach." All of those things which God does to all of us ...**your son**. Well, God does that. He puts it in Proverbs, which is wisdom. That's what we should do on a physical level. Well, God will do that spiritually to us, and we all need correction.

When you look at our calling, what is it about? Correction. A calling is about correction. We're to be corrected. We think a particular way – selfish. Now, God is going to correct us in His mercy. He will call us out of love and show us a different way to think, and we have to make that choice to fight, to think differently, to repent on an ongoing basis about our motive and intent.

So, that's why God calls us, to correct the thinking so that He can give us something, that we can inherit something that Joshua has inherited – live everlasting in Elohim. That's what it's all about. And if we could only remember that twenty-four hours a day or every day, life would be simpler for all of us.

Chasten your son while there is hope. That's what we want. God will correct us while there is hope because there is still hope for all of that that we can enter Elohim. Well, God knows that.

While there is hope God will keep working and correcting. Now, the issue here is will we take the correction, do we take it in humility? Do we take it in the way that we should? Which is to lower the head and go, “Yep, that’s me. I’m guilty. I’m guilty of many things.” This is actually done out of love. Now, most parents don’t discipline out of love. They discipline because it doesn’t suit them.

So, we’re being disciplined out of love, that God wants something for us. God wants to give us something. That’s what it’s about. God will chasten us as sons, children of God, while there is hope. “While there is hope” is while we’ve been called, and we’re now working on a spiritual level to defy and deny self.

And do not set your heart on his destruction. That’s a physical intent. Well, God hasn’t set His heart on our destruction. God has set His heart on us entering Elohim, to inherit something, just like He has given to Joshua the Messiah.

Hebrews 2:10—For it was fitting for Him, for whom are all things and by whom are all things, talking about God the Father, **in bringing many sons to glory.** It’s amazing things. We are children of God, we are sons of God, and God’s intent is to bring us to glory, to be in Elohim. **...to make the captain of their salvation,** talking about Christ, **complete through sufferings.**

We are to honor our mother and Father. The Church is God’s government on this earth so we’re to honor God and respect God and to think like God, and we are to respect the Church and to listen to the instruction given by the Church. The Church is the mother of us all. We cannot do it by ourselves, and we cannot have a relationship with God separate from the Church.

Now, there are people who have left the Body of Christ and think they’ve got a special relationship with God, and therefore, they will do it with God. Deception. Total and utter deception. That is not true. The only way to have a relationship with God is through His Church at this time. Because that’s why in 31 AD the Church started on Pentecost. It’s about a relationship with God through the Church.

We can talk to God directly, but we yield to God’s government. It’s God that appoints an apostle. It’s God who appoints the ministry. It’s not done by humans, it’s God, and we need to believe that. And if we believe that, we will respect that. As children of God, we’ll humble ourselves to understand that God the Father is working with us to bring us to glory. He’s going to give us something that we can inherit, which is life in Elohim.

1 John 5:1—Whoever believes that Joshua is the Christ is begotten of God. He has God’s holy spirit. **And everyone who loves Him who begot also loves him who is begotten of Him.** So, they’ll love the brethren because it’s God’s Family. It’s God doing it. It’s God that makes us children of God, sons of God, not yet heirs – well, heirs, but not yet inheritors.

By this we know that we love the children of God, we love the brethren, when we love God, we’re obedient to the instructions God gives us, **and keep His commandments,** keeps His instructions. Our intent is to yield to God, to fully yield—humble ourselves—yield to God and what God tells us we need to do.

Verse 3—For this is the love of God, that we keep His commandments, keep His instructions, **and His instructions and His commandments are not burdensome.** No, it’s the way to live life so that we can inherit and be brought to glory. “Many sons to glory” – that’s God’s purpose.

So, brethren, we have the need to really work on ourselves because we are the problem. We are the problem. We are begotten sons of God, and therefore, to the world we need to live differently. We don’t think like the world. We have nothing to do with the world. So, God will bring many sons to glory, and yes, we are now the children, sons, begotten sons of God.