The Bond of Works to Grace, Pt. 1

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December 14, 2024

Today we're going to begin a new series that is directly tied into the last one that we just completed that was entitled *Doing the Works of God.* In that series we focused heavily on the fact that we have works that we're to be doing every day, living God's way of life, striving to apply the things that we need in our lives, and doing it in a different manner in the sense of how the world sees such things in traditional Christianity when you talk about works. Because they don't grasp, they don't comprehend, they don't understand how God works. They don't understand the process for those of us who are called and begotten of God's spirit.

So, this new series today, it's a follow-up to that one, and is entitled *The Bond of Works to Grace.*

Again, doing the works of God is a different approach to some of this in the sense of understanding that there are those things we're to accomplish and we're to do in our lives day by day. But then when you start talking about grace and works and so forth the world of traditional Christianity is so messed up in that particular area.

I want to begin today here with the verses we left off with last week back in Hebrews 13 because, again, this is something when you talk about grace and works the world of traditional Christianity basically work to refute and destroy the truth of what this is all about. Because their concept is totally different in what's being taught, starting with that church back in Rome a long, long time ago and carried through today. There is so little understanding of what this is all about. They totally confuse the scriptures.

But anyway, **Hebrews 13:20** because everything in essence was summed up by Paul to the Hebrews, to the Jewish people that he wrote to at that particular time. It says here in **verse 20—Now the God of peace, that brought again from the dead our Lord Joshua, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work.**

So, we have to work. Again, a lot of this is just a matter of learning, of better balance in some of this. There are things going to happen in the future. You don't know who you're going to come across or who you're going to be talking to, and this is one area that is a giant stumbling block for the world. And if you can help them to understand some of this then things can begin to click if God's spirit indeed is working with them. We're getting close to that particular time when God's spirit is going to begin being poured out on the world, so we need to be prepared to be able to give an answer to things like this. And so, this is a part of it.

So again here, "that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work." We have to have work. The world of traditional Christianity as a whole, says you don't have to have works, "You're not saved by works, you're saved by grace." It totally puts a

cloud over everything then if you're thinking that way. "You're saved by grace." In other words, it's this concept you come before God just as you are. And the reality is, no, you don't, you have to change. That's a foreign concept to the world, that you have to change the way you're living. You can't just continue to come before God just the way you are. That's a false teaching.

So again, **make you perfect in every good work to do His will.** That's what it's all about. God has called us to change, to do His will, not ours. We can't do things the way we want to or just the way we want to or come before God the way we want to. When people begin to understand this that's a great change in life, it truly is. You have to change. We have to change. We can't remain the same. Now, we understand that as a whole, but the world doesn't. Some of these things sound very foolish to them because they don't grasp what God is showing us and teaching us.

…working in you. So, God desires to work in us. I hope we have that as a clear picture now. God desires to work in us, but we have to respond to that. So, God is working, He wants to work, He's desiring to work in us, He desires that we draw closer to Him, but He can't make us. He doesn't want to make us; He wants us to choose that because it's what we want, because we want to fight for it, because we want to become something different because we don't want to remain the same way we are in our thinking. We want change.

Again, **working in you that which is well pleasing in His sight.** That means we have to yield to that then, to ask God to help us to do the things, to do, to work the things that are well pleasing to Him, that honor Him, that are in agreement with Him.

…through Joshua the Christ. So, I love the way these things are always expressed in the scriptures because again, it's through Joshua. Why? He's our Passover. Because you can't have a relationship with God without being forgiven of sin, which means that we have to do something, we have to repent on a continual basis of the wrong we do, of the wrong we think, and ask God for help to cleanse our minds, to cleanse our lives, and so forth. **…to whom be glory forever and ever. Amen**.

So, we're able to see spiritually and able to know full well that works are required of us if we are to grow, if we are to produce spiritual fruit in our lives, in order to grow and become a part of Elohim. It's a beautiful picture.

In that last series, we looked at what it actually means, again, to be doing the works of God, and the true relationship between works and grace has been kept in darkness, again, by the world of traditional Christianity. Far too many are deeply confused by statements like "One cannot be saved by works, but we're saved by grace." That's a lie if you understand what they're saying. Because they don't understand what works you're talking about, is what it is. They make no distinction in scripture because they don't understand the truth. They're taught this phrase, "You're not saved by works, you're saved by grace," and that puts false concepts in the mind.

So again, the problem is they're just not taught the whole story, and they can't see it anyway until God begins to draw them and call them. But we need to see it and we need to see it well so we can help others and show others a distinction that God makes that's different from what the world has taught them, or traditional Christianity has taught them.

Let's turn over to Romans 11. So, they can't see what is true. We understand that. But the time is coming when they're going to begin to be able to see what is true as God begins to pour out His spirit on the world and give people opportunity to choose, where they've never had those opportunities in the past. Only those whom God has called at this time or in the past six thousand years have had such an opportunity.

So, the truth is that grace requires works. It requires works. But it's so simple because what they do not see and what we must see is that we are doing the works of God and not our own works. There is this false concept that has even been around God's Church at times because there is this process where we have to change and there's a present truth that we have, an ability to understand and see things. We've talked quite a bit about that period of Philadelphia as God began to give truth to Herbert Armstrong and he began to give it to the Church. It took a long time because very basic truths had to be restored to the Church.

Just the picture of the Holy Days, the fact that they're to be observed, the fact that the apostles kept those days, and that there are things in scripture about them. Just like in Corinthians when it talks so much about the Days of Unleavened Bread and Passover and so forth. And so, those things we had to become grounded in. That doesn't happen fast when you have no knowledge of things at all. The Church had no knowledge, Herbert Armstrong had no knowledge of these things at all until God began to give them to him early on, about the Holy Days, and he began to keep them (and his wife, Loma) for seven years. It took that long to become more fully cemented in them in their lives so that he could begin then to teach it to the Church because he had to grow in understanding.

Who did he have to tell him? Christ could have come down and taught him like he did Paul. Christ taught Paul for three years, for that period of time. We don't know exactly how, what took place, but he was separated from everyone else, had a time to go through and learn as Christ taught him. Whether it was by spirit, we don't know. It doesn't say. It doesn't explain those things.

God leads us by His holy spirit, and He led Herbert Armstrong by His holy spirit, but it was over a period of time, not fast, not quick, because there is a unique thing we need to always understand, that it is by doing that we learn. And so, he began observing that time and going before God during those Holy Days, observing them, keeping them, and God began to give him more understanding, more insight as to their meaning so that he could begin to teach the Church these things. To me, it's a beautiful picture.

So again, a lot of things had to be reestablished, if you will, in the Church because they'd been lost during the period of Sardis which was a long, long period. This was one of those things that began to

come to him to understand and a separation between the world of traditional Christianity. But it took time. It took time to come out of that just as it did with the matter of the trinity and to be able to show that the holy spirit is not a being, the holy ghost, especially if you have the King James.

We have all kinds of translations now, all kinds of Bibles. But there was a period of time where primarily the King James Version was one of the main Bibles being used by traditional Christianity. “Thee” and “thou,” you know, that kind of language that some still use as though it sounds almost, you know, a little more religious if you talk that way. And so, they had to break free from a lot of that because it’s not how you say certain words or whatever, or that you had this special language, like one group had for a long time, Latin, and nobody understood a word as a whole except those who did know Latin. But not many did.

So again here, these are things that we must see, that we are to do the works of God and not our own works because even within the Church then there was this concept that if you pray so much, if you study so much, if you do “this,” if you do “that,” you’re going to be more righteous, you’re going to be closer to God. Well, we grow closer to God by our own choices. But to be regimented and then to have a feeling that you’re doing good because you’re putting in so much time and there is this concept that if you don’t put in that much time you’re sinning. That’s a bunch of bull. That isn’t how God works. It’s not by the clock, it’s not by how much time you put into it so you can feel better about yourself as to how much you’re doing. That’s not what it’s about.

It's about a true genuine relationship with God because you have determined at this moment, whatever that moment is, you’re going to pray. It’s a personal thing. And to understand that it doesn’t have to be a regimented thing in the sense of three times a day and so much on all three times, you know, a half an hour, an hour. I’d fail miserably because that’s not my relationship with God. Never has been.

But we are to do it. It doesn’t mean we’re not supposed to do it. We’re supposed to do it. Fasting? We’re supposed to do it. We can draw closer to God through it. That’s with the understanding then. We don’t just go through it as a regiment, we do it because we know we need it. We set up certain times, whatever that might be. Everybody is different as to how they do it. That’s fine as long as it’s about a relationship with God and drawing closer to God.

So again here, within the Church I have experienced, I’ve heard it taught, I know of people that because of going through various motions, if you will, that they felt better about themselves. “Okay, this is what the minister is saying I should do so I’m going to do it that way, that long.” Then you can begin to feel good about yourself. No, we’re to feel good about the fact that God forgives us of sin when we sin. We’re to feel good about a relationship that we can have with God, that we can draw closer to God, but it’s not about a matter of having to feel better about ourselves because of what we do, because of our works.

That’s what’s so bad about some things sometimes when people get into this flow – which has happened in God’s Church – that just because we go to the Sabbath and just because we go to the Holy Days, and

just because we go to the Feast of Tabernacles, and just because we give tithes, and just because we send in offerings that somehow we're doing good. Well, we're doing what's right and we're doing good, but not in the manner that we often take it that that's all we have to do, that that's our works. I hope you understand what I'm saying.

Those are works, and they go along with the grace that God has given to us, which first and foremost at the front of that is Joshua the Christ, our Passover. That's what grace is. That's the beginning of grace. It's about a relationship with God. God offers us the opportunity to repent. He hasn't offered it to the world. That's an incredible thing to understand, that we can go before God every time we sin and ask for forgiveness and know we're cleansed. Beautiful. That's where it begins. That's the start, Passover. It's the first. Before the Holy Days even begin it's the first observance of a holy convocation that we have.

Romans 11:1—I say then, has God cast away His people? So, now Paul had to address a lot of things dealing with a very carnal world of people that were coming out of Judaism. Because they were scattered throughout the gentile world, if you will, and it wasn't just all gentiles all the time. The Church at Corinth wasn't just all gentiles all the time. There were also individuals that were around that had a Jewish background. They were throughout the entire regions of those areas and the Roman area as well. So, when he's talking to the Romans, he's addressing something for both, for gentile who have no understanding of the things about God and truth, and those of Judaism who have knowledge of certain things about God, but again, not in truth.

Paul is just stating some things here that are, again, about some history of Israel, of Judah, if you will, but he uses the word "Israel" a lot in that respect, but we know what it's all about. And for them, it was Judaism.

"I say then, has God cast away His people?" So, because of what he was teaching it's like, "Does this mean then that those who are descendants from Israel," if you will, "those who were taken out of Egypt, those who were of the twelve tribes, has God cast away His people?" Because of the truth, because of Joshua, because of what he was teaching.

He says, **God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.** So, he's trying to help them to understand something that they didn't comprehend.

God has not cast away His people whom He foreknew. Love that. How many understand that? "What do you mean, 'Israel, whom He foreknew?'" Well, it was part of the plan that there would be a people, that they would carry the name "Israel." It had to come to pass in time. Long before Adam and Eve were put on this earth. Again, these things go back to God's planning and preparing the most important part of His creation. It wasn't the vastness of the universe, it's His Family, and everything was determined by that. Everything, the universe was determined because of that plan. It had to be there to exist, to have human life, to have a means whereby a process could take place where people could be begotten and

eventually born into His Family. Beautiful! So, He foreknew them, and then when it was time, He blessed a family, descendants of Abraham who began to carry a name describing all the tribes.

…whom He foreknew. What? Do you not know what the scripture says of Elijah? How he makes intercession to God against Israel, saying, Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life. So, there was a point where he thought this is the end, this is the last, I'm the last one here.

But what was the divine response… given to him, in other words, from God. **I have reserved to Myself seven thousand.** Seven thousand! Now, what all that means, to what extent, were there seven thousand being worked with to the degree of God's spirit working in them? Don't know. Very well could have been. There may be larger amount. We don't know until God reveals that. But even if it's just on a physical plane and this being a physical matter, it says here, **who have not bowed their knee to the image of Baal.**

He said, "There are seven thousand out here, Elijah," to give him strength and courage, if you will. Because it has to be a pretty lonely thing if you think you're the last one standing, if you're the last one being worked with and nobody else cares and nobody else listens and look what they've done. They've torn down everything.

Even so then at this present time also there is a remnant. He was speaking of this particular time, whether it was the 50s AD, but telling them **at this present time also there is a remnant according to the selection of grace.** So, it's a matter of what God is doing. An election, an elect. God is selecting them. That's what it's all about, that there are those whom God is calling, and again, a matter of grace. So, "at this present time, there is a remnant according to the selection of grace." There are those with whom God is working. God has worked with people for the past six thousand years. But this is unique because it's the Church of God.

So again, understanding what grace is, the word, what it entails, things about forgiveness of sin, the ability to receive God's love. That's an awesome thing to understand, that when God calls us there is a love, again, that we can begin to experience that we've never experienced from God, with one another within the Body if a be a matter of the Church and congregation, patience from God, the mercy of God, which has to do with His judgment, favor from God.

Verse 6—So, if by grace, then it is no more of works. So, **If it's by grace then it's no more of works, otherwise grace is no more grace.** He talks about things here at times that even, I think it's Peter, made comment that there are some things that Paul talks about that are difficult to be understood. The way he wrote and the things he wrote and some of it difficult to be understood because it wasn't all to be understood yet fully in the sense of that which is spiritual.

Some things have been given to the Church at different times through time and Paul was given the ability to see various matters and did especially in this. So, when Paul talks, there are times he's talking about the Israelites, concerning Jews, if you will, that there is this concept of works by going through and offering up offerings to God or whatever it might be, but it's more of a physical plane and they tend to think in that terminology here.

So, he says, "So, if by grace then it's no more of works." So, for them, their works, and things that they were being drawn out of, if they were a part of Israel, a part of the Jewish people as a whole, they had this concept of what they were to do year by year in going and offering up sacrifice to God. And so, those are the works when you go through and read various things that God was doing away with.

When they say, "Works have been done away with," yes, they have been. Those kinds of works are no longer required for God's Church in that respect. The offering, the getting together, killing a lamb on Passover, not required any longer. Things changed. Now we take it by washing one another's feet, by taking wine, by drinking a little bit, by eating a little bit of unleavened bread that's passed around to us. That's how we observe Passover. But not by the other. The other is considered in some of his speech when he talks, works, the works of old, or the works before Christ came.

And so, you have to know the context sometimes of what he's talking about when he's saying something like this, "Otherwise, grace is no longer grace," again. **But if it is of works, then is it no more grace.** So, if we are able to, in essence, save ourselves by what we do then we don't need God's grace. That's what he's saying.

Hope we understand. If we don't, we really need to go through these things on occasion and think about them, and even the sermon here that we're giving and going through so that we do understand. There's a distinction made between things done of old before Christ and things done after Christ. There are different kinds of works. One, people did in order to stay a part or be a part of the family of Israel, the nation of Israel. There were things they had to do and go through, or they wouldn't be considered a part. They had to participate in various things as far as, especially, Judah was concerned.

But if it is of works, then it is no more grace, otherwise work is no more work. So again, just by the way he says it, it can be confusing. It can sound confusing.

What then? Israel has not obtained that which it seeks. So, he's showing here that all these things, all the works that they did, things that if we can think about the Levitical system and the Levites, and all the things they went through as far as going into the temple and that type of thing, but also there was a whole nation of people and on Holy Days they came together, they did various things, they brought in various offerings, they participated in the sacrifices, they'd bring in animals themselves to be sacrificed, and this was a process of works that made them feel better about, in a sense, their being a part of something unique with God.

But it was all physical, nothing spiritual in it whatsoever. But to be a part of Israel, to be a part of that nation, like when king David, when he was doing the things he did and what he taught and what he did there in the area of Jerusalem and the like and what he built up. At that time all of Israel was still together and people still came together on those Holy Days, and it was grand. On a physical plane, it was massive! Some of the things they did sometimes, some of the kings that came along, the thousands and thousands and thousands of animals they killed, mind-boggling! You read some of those stories and you think, "How in the world did they do that? How did they accomplish such a thing?"

And to them it was, when you talk about a Feast, it was very festive for them. When they participated in it, they felt good, and they had a God that fought battles for them. They believed in those things. They understood those things, that when they went to various wars and so forth and were given such favor and such odds, that they could accomplish. But it was all on a physical plane.

And so, Paul is trying to set this all straight, showing what it is like now, what it's like for the Church and those who are called out of the world.

So, **what then?** He says, **Israel has not obtained that which it seeks.** It didn't forgive sin. It didn't make them right with God. It didn't. By going through those physical motions and those things that they did they were able to stay together as a nation, they were able to have God who would intervene at various times if they did strive to obey and live a certain way of life themselves and how they treated one another within the country, and to come to the Holy Days and the like. And God gave them favor; intervened for them at times then and gave them plenty.

So, even in all that they didn't obtain what they had read about or what was given to them that was read out of the prophets. There was still something missing. That's what Paul is explaining here.

But the election… Selection, election of God, the calling of God, if you will, it's all in the same thing here that's being spoken of. There is something new now because of Joshua the Christ, because of the Church, and because of what God is doing. **…has not obtained that which it seeks, but the election has obtained it.** So, it's about the Church. We have obtained it. We have obtained the opportunity, the blessings of being able to be forgiven of sin, that which they never were.

…and the rest are hardened. That's what the word means. Not "blinded." It doesn't mean that at all. It goes with it, but the word is they were hardened. And if you think about that in one respect and what Paul was dealing with, especially because he had a lot of battles with various ones coming up from Jerusalem at times and interfering in the things he was doing. Sometimes even within the Church, they had some battles back and forth, Peter and Paul one time kind of had it out. And you think, "Well, how could that happen in the Church?" Well, it did. A lot of things have happened in the Church and sometimes it's going through various battles together and it's how you come out on the other end that counts.

So, it says here "the rest were hardened," or "are hardened." And if you think about that, those who are called, especially if you're talking about those of Judah, the Jews who were scattered around the region here, sometimes when people don't have things work out the way they want it, if someone is called, if someone is given ability to see and understand, they've been called by God, there are others who sometimes turn against those who are being worked with on a spiritual plane. And so, this is a bit of what's in here.

And people who don't understand, don't perceive what God is doing and what others in their family are doing now that they're being called and having their minds opened up, there are others who become hardened to what they've heard inside, against God, against the truth because they don't like it. Because their minds haven't been opened up. It's a part of what's being discussed here.

According as it is written, God has given them the spirit of slumber. So, if someone isn't called, they can't see what is true and they can't help it. Instead, they have something else, a different mindset that can't see, that can't understand. And even for those who maybe begin the process of seeing certain things and then they come to a point where it becomes too much for them and turn against it. Because this happens oftentimes before people ever come to the point of baptism.

There have been thousands and thousands and thousands of people, especially because of the broadcasts and the telecasts that went out, and *The Plain Truth* that went out, of people who came along and began a process of seeing certain things, God opening up the mind, and then they would get to a certain point where they couldn't go any further. It might be because of Christmas and Easter because this is the time the family gets together, and they can't give that up. It might be something to do with a mate who doesn't see and doesn't agree with it, and so they don't want to break up the family so they leave because of that or whatever it is, or because of the Sabbath, because they just can't see financially being able to make it if they quit working on the Sabbath.

There are all kinds of reasons why people in the thousands and thousands and tens of thousands never came on along, and so they have, indeed, a spirit of slumber. They don't want it. They are asleep to what has been given to them.

…eyes that they should not see. You know, when individuals are given that opportunity to see something and God gives them that moment in time to be a part of the select, the elect, those who are called to receive of His spirit, if they don't want it, they don't want it. God says if that happens and they're separated or they're kept back, they shouldn't see by their own choice.

…and ears that they should not hear, even unto this day. So again here, Paul addressing things a little bit differently but talking about grace and talking about works, and again here, so many not able to make a distinction because they don't know what kind of works he's talking about. The protestant world when they read this, it's like, well, it's this simplified concept, "Just come as you are. Grace is sufficient. How blessed we are. Just say Jesus." "Just say you accept Jesus."

I hear that on TV every once in a while. This one guy gets up there during advertisements that are on there sometimes now, and I try to switch it quick because I just can't even stand to listen to it. And it talks about, "If you will just say these words with me…" or "…say this little prayer with me…" And it goes back to this same thing here, "Just say you accept Jesus." What does that mean in a protestant world?

So, it should be clear that, again, no one is saved by their works. That's the whole distinction. We're not saved by our works, even if they're the right works. Even if they're the right works of things we should be doing – prayer, tithing. That's our life. But we can't ever be in a concept of mind that somehow we're being saved by that. It's required in order to have a relationship with God because they're the works of God. They're the works whereby if we do them God can work in us to change us, to help us to grow, to help us to produce fruit. Because without God's spirit we can't, we can't go forward.

So, there are requirements of how we're supposed to respond, and this is what the works are in the time of the Church. Not those that didn't do any good in the sense of being forgiven of sin and having a spiritual relationship with God. In the Church, we can be forgiven of sin and have a spiritual relationship with God. We understand the purpose of God and His calling.

It's an important distinction that has to be made and is being made in this sermon series in the matter of works and distinguishing between the two and understanding we're just blessed by having a relationship with God, being able to be forgiven of sin, and being thankful for that, and we want to do what God tells us to do because we want to do the will of God. Simple.

Going back now a couple chapters to Romans 9 to find the flow or to see more of the flow here of what Paul was addressing here in those previous verses or in these previous verses that lead up to what we just covered.

Romans 9:5—So again, breaking into a thought here it says, **whose are the fathers…** Speaking of what was given to the lineage of Abraham primarily after Israel was taken out of Egypt such as the law and the sacrificial system. It goes on to say here, **whose are the fathers, and of whom, according to the flesh, Christ came, who is over all, God forever blessed. Amen**. So again here, breaking into a thought, a flow here.

Going on here then in **verse 6—But it is not as though the word of God has not taken effect, for they are not Israelites who are of Israel**. What on earth is that? "They are not all Israelites who are of Israel." He's showing that Israel is a spiritual name. It's a spiritual family, it's not a physical family. He's showing here that there are those who are Israelites now in the Church who are not all from Israel. They're not of the twelve tribes. Again, we've gone through things like that in times past, but it's an important thing to grasp, to comprehend what God is creating. It's something on a spiritual plane. It's not about a physical family.

We had a lot of battles of things that kept us in the dark about some major things to the end-time that we couldn't grasp until God gave it about the 144,000. Because there was this concept that it had to be twelve thousand out of every tribe. We didn't understand, no, it's about a spiritual construction, if you will, of what God is building for the future, that everyone is going to be a part of that that's in the 144,000.

There are going to be those who are a part of that, the 144,000, who came from a time when Israel didn't exist as a people, and Paul makes that point in other places in part. So, if you go back in time before the name Israel even existed and you look at that, there are a lot of people we know in scripture who are going to be a part of the 144,000. Well, how is that possible? What tribe were they of?

It shows how blinded we are. God allowed us not to see it because it wasn't yet, it wasn't time yet to understand what the 144,000 was all about. But we had some battles in the Church because of that when that started to be taught, that everyone fits into the 144,000. He says it right here that Israel includes gentiles, in essence. It includes people who have no lineage from Abraham.

You think, well how come we didn't see it, we didn't think about that? Well, until God gives it there are things we can't see, and if He wants us to remain blind in a certain area there's a purpose for that. Then when He reveals it there's a purpose in that, in the timing, everything. Nothing happens by chance with God when it comes to what He's building. It's beautiful.

It's because we came to understand that the 144,000 are all Israel. They're all Israel, spiritual Israel, because it's not about a physical family. And so, those within the Church, candidly, when that began to be taught in PKG, were able then to begin to grasp the twelve tribes that were mentioned there—because there are twelve tribes mentioned, twelve thousand out of each tribe—then they could begin to see we're not all being put into the same place. We have different places where we fit in the Body, and they have names for a purpose. We don't know what all that is yet, but it's all a part of a construction, if you will, a creation of a Temple that God is building. Awesome!

But it is not as though the word of God has taken no effect, for they are not all Israelites who are of Israel. So, he's showing that there's a great transition between the way Israel was worked with in the past. And basically, the Jews were all that were remaining as a whole in Jerusalem and the various regions there that were scattered all over the place. He's addressing a lot of that because they have the concept of the Old Testament times. He's showing all these things have changed dramatically because God's revealing much more now to the Church about what the Church is all about, about what we're able to become now on a spiritual plane that we're able to see.

Those in the Old Testament, they had no concept that they were being molded and fashioned to become part of Israel. They didn't even hear the name, a lot of them, obviously, as I just mentioned.

Neither because they are of the seed of Abraham are they all children. Then you think about, well, the time before that then. **…but In Isaac shall your seed be called**. So, this was the promise that was given, Abraham, and then to Isaac, and then he's showing here about a seed. It's not just about the tribes. It's not about the tribes. It's not about a physical thing. It's about Christ, it's about what was to come out of that and then what was to emerge as far as a body was concerned, a spiritual Body.

That is, they who are the children of the flesh (Israelites) **these are not the children of God, but the children of the promise are counted for** or **of the seed.** So, we have what we have because of what was fulfilled in and through Christ and because of that which is spiritual, spiritual Israel that we all are to become a part of.

Verse 9—For this is the word of promise, At this time I will come, and Sarah shall have a son. Speaking of Isaac. **And not only this, but when Rebekah also had conceived by one, even by our father Isaac. For the children being not yet born, neither having done any good or evil, that the promise of God according to election might stand, not of works, but of Him who calls**.

The point being is God has a plan. He had a plan in what was taking place here. I think just the number of children that became a part of Israel, and then here the children that were born and one, as it says, it wasn't a matter of anyone doing any good or evil. They hadn't even been born yet. But God had already predetermined there would be a certain lineage, and certain things accomplished through this lineage, and the primary thing being a seed that would come in time as well.

So indeed, we're able to make a distinction between, again here as we go through this, our works, and get away from some of those concepts because sometimes it still happens within the Church we can get lifted up by certain things or think that we're okay because we go through the motions. The reality is it comes down to what we're living and whether it's true before God and whether we're living it faithfully before God or striving or seeking to live it faithfully before God.

We're going to return to some verses that we covered in the last series entitled *Doing the Works of God*, and it was in 2 Timothy 1.

I'm always inspired by, moved by the fact of how God leads us, how God works with us, how God builds because there is a purpose in why we went through the last series. It was so we could better understand and learn things here. It is so we can make a better distinction in things when we read about it that have to do with works, and understanding it's always about God working in us, that we need God, and that what comes out of us, what we live and what we do, if isn't moved and motivated by God's spirit what value is it? It's just ours.

2 Timothy 1:6—Therefore, I am reminding you to stir up the gift of God, which is in you through the laying on of my hands. Now, when he's talking to Timothy here, whether it was a matter of also of baptism, don't know, or a matter of just the ministry that hands were laid upon him to serve to be a

minister, but the principle is still true for all in God's Church that it's a matter of stirring up the gift that God has given to us. There are times we have to go before God and ask Him for help to stir up the strength of His spirit within us, that we be more fully focused that we want Him living in us, that we want to produce fruit, that we want to fight against what's in the mind, that we want our minds to be transformed and whatever is personal to us we cry out to God about.

So, that takes work. But not to be feeling better about it ourselves because we're doing it, it's just part of the process. I mean, it should become second hand after a time that it's just what we do because we know we need God and so we want to stir up His spirit. That's why you fast. You want to stir up God's spirit in you. We want to yield more to it. And what does that mean a lot of times? It's a matter of recognizing the importance of humbling ourselves before God and understanding how ugly pride is, that it gets in the way. So, a lot of times stirring up God's spirit is we have to start looking at some of the physical aspects of it first and foremost, pride, humility. God will work with humility – if we're looking to Him, seeking Him, and wanting to humble ourselves. So, we fast. There are times when we choose to fast because we want God, we want His holy spirit, we want that spirit stirred up inside of us.

It says, **For God has not…** And those are choices aren't they? We want to draw closer to God. Do we want to become more at one with God? Do we want to have more of the mind of God, to do the will of God, to do, to work the will of God in our lives? Because we can't do the work of God in our lives without God's spirit. That ought to drive the point home in ways that are awesome for us spiritually, really. We need God. We want God and His holy spirit living within us because if we begin to level off we can become lethargic.

We talked about in the last series. We can become as Laodiceans, lukewarm, going through the motions, and having a perverted peace about that, that we're okay. That's what happens when people begin to fall asleep spiritually because they're not stirring up God's spirit inside, not fighting what we need to fight.

For God has not given us a spirit of fear, a fear of timidity, if you will, **but of power, and of love** (agape). Where does that come from? It comes from God, agape, if we want to have more of that in our life in how we think about others, how we feel about others. Within the Church, to have that within us, it can only be there by the power of God's spirit. We can't live that. We can't live that kind of life toward others, that kind of love toward others. You can't decide "Today, I'm going to go out and I'm going to live agape." It's something in our minds, the matter of the power of God's spirit within us if we're asking for it.

…and of a sound mind. What an awesome thing to have, a sound mind. You look around the world today? I was thinking about that this morning. Here we are in Southern California, a little light. I'm not talking about outside. A little light here wherever we're scattered. The world has gone nuts; it's going crazier and crazier, more unsound all the time. And California came into mind because this is the place

where a lot of this stuff starts. You know, they used to joke about the land of fruit and nuts. You know, on a spiritual plane it's gotten that way.

You look at decisions that people make, the thinking. I used to get a little upset… See, I was born in Colorado—no big deal, but I have an affinity for Colorado because of that—and right next to the mountains. Beautiful, beautiful, beautiful. Then they started turning to the "fruits and nuts" because they're migrating out that way and they're starting to have that kind of a mindset in their government and cities and stuff, and you think, this stuff gets exported in different areas as people move and this kind of thinking begins to be taken on.

Now, be thankful you're not in that, that you have light, you have the truth in you, a soundness of mind, and you see the things that are going on around you. It probably tears apart inside when you see these things. It does me. You see these things happening and you think, how can they do this? But without God, that's where the world goes, it goes nutty, it goes crazy, it goes wacky. Things that you could think would never be, that people couldn't tell the difference between a man and a woman, male and female.

I love this one thing. I don't know if it was on YouTube or where it was, but it got passed around for a while. Maybe some of you saw it. And this guy, I think he was a preacher, but he got up and he was talking about how do you know? Don't you know your momma, that she was a woman? It's like, how could you ever forget these things? A woman is a woman. A man is a man. We live in a world where some don't even grasp that anymore. They don't want that. They want something different, and they want it on little children. Sick! It's sick, heinously sick.

So, inside us, that's why I think about when it said Lot vexed his righteous soul day by day. If you know where he lived, he lived in that kind of a sick, perverted, distorted world. It's evil. The thinking is evil when that becomes the power and the strength of a society, and they push it on others. They've ruined a promise of God by their stupid colors that they chose. You know, pick on the rainbow, something God said: "I'll never flood the earth again." Before that, there wasn't a rainbow on the earth. You think, well how is that possible?

How is that possible? People lived hundreds of years, up in the nine hundreds. You think, how is that possible? A lot of it has to do with the strength of a body that God created living in a certain environment that does have the ability to live that long if that environment exists. And the earth had that kind of an environment. The earth was not watered like we think today, by rains and thunder and lightning and so forth.

You think, well how is that possible? Well, it tells you. You can look it up. That which was on the ground, that which was there, that which had to do with God having a certain balance. He can create the earth any form or manner He wants. Anyway, it was different and there were no rainbows because there were not thunderclouds because there were no such things, because if there were they would have existed

because there are certain laws of physics and science, whatever, that when a light comes through at a certain angle and you have this in the air you're going to have a rainbow. God created that.

But He made a statement that "It's there now as My promise. My promise that I'll never flood the earth again." So, if it had always been there what would that mean? Well, what's different? Hope we understand such things, the power of Almighty God to do as He wills.

Yet now we live in a world that's like the one of Sodom and Gomorrah in some places, the way people think. I cringe inside, I hurt inside, I want so much, we want so much I am certain, when we hear certain things, God's government, God's Kingdom to be established on this sick, sick world. It's too late, man can't change it. I don't care who comes along, they can't change it all.

You want to talk about a swamp, it's deeper than that. Man cannot change it on his own power, it's gone too far and there is too much out there that's already distorted and perverted and sick. Truly! But when I hear of things like trafficking little kids, boys and girls, and you think of the people who engage in such things for profit, the people who engage in the acts. I look forward to the day of their death. I truly do! To be wiped off the earth.

And if they are resurrected later on, if their minds haven't gone too far to where it's nothing to be worked with – because some have. But even if they're brought up and live in a world there is going to be such a power of government in the sense of control of things in the world in the Great White Throne period that there are going to be things that people aren't going to be able to do without something happening quickly, speedily to it.

But there are a lot of people who are never going to change those kinds of mindsets if you will. Is that an evil that you can see that stirs you up inside that you loathe and you hate so much? Is it a bad thing to wish for a time that they die? Because they're hideous, their minds are hideous, their actions are hideous. They don't deserve life. But none of us do if we understand that. But that, when you go that far as a human being? Pshew! So, I look forward to the day that they're going to be dealt with very quickly in the Millennium and the Great White Throne. They shouldn't be around.

That's why when somebody chooses a different way of life, I always am thankful when the Body is cleansed more. I'm thankful. It doesn't need to be around. If it doesn't want God it doesn't need to be here because it's a danger. It's like a cancer. A little leaven can leaven the whole lump. Sometimes that's hard to see. And I choose God, and I know you do. We want God's way of life. We want it with all of our being, and that's the battle.

So, evil has to be gotten rid of. I think of this thing about a sound mind. I'm sorry I got off on a tangent on part of that, but I'll tell you what, this world does not have a sound mind. But how blessed are you that you're growing in a sound mind so that you can see those things and despise the evil?

You know, we have to learn how to do that in our own lives, to hate the evil. Because it's like I've mentioned many of times, even a small thing like smoking, it's not healthy. It's not a giant thing, but it's important. You do it or you don't do it. And if you love others and you do what the Church says you won't do it. And if you don't care, well, you'll just keep doing it. But you've got to learn to hate certain things in life, to hate evil, to hate things that hurt others, to hate things that go against the teachings of God Almighty to His people.

What a sick, sick world. So thankful, again, to be a part of the light. So, sorry I got off on California but it really is bad out here and it's spreading. I hope we can see how it spreads throughout the country and where it's spreading to. That's what leavening does. We think the world is going to all of a sudden start getting better? It's throughout Europe. It's going throughout the whole world. These things move and they can speed along even faster because of the sick, demonic world that's out there.

What a blessing to be called to help change all that, to help put an end to all that, to be a part of that which agrees with God, because it's getting real close now to God's time, no longer man's time. I am so thankful for that. No longer man's time to do his own thing that hurts people.

For God has not given a spirit of fear and timidity but of power, love, and of a sound mind. Of a sound mind. **Therefore, do not be ashamed of the testimony of our Lord.** It's kind of interesting how it's stated here, "Do not be ashamed of the testimony of our Lord," of the witness the testimony of what Christ came and lived, of what we're to receive, that we want to live that, we want to live what He spoke, what He taught, that we want that to be in our minds and our thinking.

And it says, "Do not be ashamed of the testimony of our Lord." So, again here, sometimes these kinds of things have happened, where people can be ashamed of what is true. What does that mean? Well, it could be because of that which happens as a result of family, friends, people at work, and the fact that we don't want to be different. If we don't stand up because we don't want to be seen as different it means it's because we're ashamed of something, we're not willing to take a stand for what is true and what is right. That's what it's talking about here.

So, not of fear and timidity, not a fear and timidity toward the world. We're to be seen. It's not a matter of how others receive it. Hopefully, they're going to receive the friendship, the kindness that we offer. Because that's the way we want to be toward people. But if they don't then we have to be careful that we don't back down from it or give into something to work an evening, Friday night, the boss needs you, whatever, it's not a real emergency, you know, and because we can't stand up to them? And if we didn't because of fear and timidity that means we're ashamed of standing up for Christ, God, God's way of life regardless of what happens to us. That's what it's speaking of.

…nor of me, his prisoner. I think there were some who were ashamed of the fact that "You are still with him?!" "You're still a part of *that* Church?!" Well, this wasn't any different. Paul, he talked about how a portion of Asia, they all left him. Incredible, things that can happen. But there are things that test us and

try us, what do we believe? How firmly do we believe it? Do we understand the truth and how we're able to receive God's truth in our lives and that's where it goes.

…nor of me, his prisoner. But share with me in the sufferings for the gospel according to the power of God. So, we have the power of God working in us to change and transform our minds, to have opportunity to become a part of something that we really can't fully grasp, to become a part of God's Family, Elohim, to be spirit in composition, to be at one always with God without any bad, wrong human, carnal, selfish thoughts coming into our mind – never existing anymore? I look forward to that one.

Because as human beings we just have things of our minds, I don't care from our youth up, that made us what we are. We're steeped in selfishness and they're just there. I hate it. I hate selfishness when it pops up. It's just the way we are, and that's the battle we have.

Verse 9—who has saved us. Well, we're not saved yet, but we understand what's being said. God, as far as God is concerned, when He calls us, we're saved. It's just a matter of our choices. When He opens up our mind, it's our choice, what do we want, how much are we going to fight for it. That's our choice. Everything is our choice from then on – whether we pray, whether we fast – it's our choice as to what we want and how much we want it. It's fully in our hands. But as far as God is concerned He has given us the power to be Elohim.

…who has saved us and called us with a holy calling. Sanctified, set apart for holy use and purpose to become a part of the God Family. To change, to be transformed – that's the purpose.

…not according to our works. It's not by how good we are. That's why sometimes it's easy especially in the beginning of our calling to begin to think, "Why was I called? Why not my 'brother' or 'sister' or 'friend'" that we know is a lot better? Well, that's not what it's about. It's about a calling and God's calling and God's timing. It's not a matter of how good we were or anything at all. It's just for whatever purpose. So, how thankful can we be? Just be thankful and rejoice in the mind, in the spirit before God that we have the opportunity now.

I mentioned it before, I'd hate to somehow go through my life where I'd have to be resurrected and live in a physical body again, and then knowing it's going to be for a hundred years. Really! To me, that would be torture and a half, and double-fold, and triple-fold, and quadruple-fold. Torture. Because I don't want in this anymore. You know, I want to go through the process that it takes, and then when death or whatever happens, a change comes, to go through that process whatever it is, but I don't relish being in this with what we know.

Isn't that an amazing thing? We get to the point where there are things we know and we understand that are far, far greater. This is just a means to an end so we can fight the battle, so we can choose to fight the battle. It's about the mind; it's not about the body. Awesome!

…who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace. God has a purpose, a plan, and it's about grace. Does that mean we don't have works in our life? Absolutely not. But that's not how God judges us, by how well we do something or how good or whatever we might think about a certain thing that we're doing. And there's where we have to make the separation in thinking.

So again here, **according to His own purpose and grace which was given to us in Joshua the Christ before time began.** Before this earth was ever created. Before the universe was ever created. Awesome. A plan that God has whereby we have to live a physical, carnal human life, we have to be in selfish bodies and then begin a process of choices, to choose God and to fight that fight so that this mind can be reprogrammed, transformed to be at one with God by choice. That's what we want. God doesn't force His will on anyone. It's a choice, and if we want it, we're going to embrace it. What a beautiful thing.

…but has now been revealed to us, again, **by the appearing of our Savior, Joshua the Christ, who has abolished death and brought life and immortality to light through the gospel.** It's what we've been talking about, the opportunity to become part of Elohim. Brought life, everlasting life, and immortality, no longer in a physical carnal body.

...to light through the gospel to which I was appointed a preacher, an apostle, and a teacher of the gentiles. He knew his calling. He knew what he was supposed to do. He knew who he was supposed to go to. Christ made it very clear to him.

Well, let's take some time to really focus on the matter of what is so often referred to as works, again, by the world of traditional Christianity. Even though I've mentioned these things it needs to be in our minds very much so because that kind of teaching that's in the world gives a totally false concept about what grace is. The more we appreciate what grace is the more thankful we can be to God, truly.

So again, traditional Christianity strives to give a concept of works as something no longer required. That's basically what they say. It's just done away with. It's like obedience is done away with. And you think, how did you make that leap? Well, they just don't understand. Which to them means that the law is done away as a requirement for salvation.

Now, if you ask someone, "You mean, it's okay to go out here and murder someone?" "No, no, no." Finally, you can go through a whole bunch of them and say, "Then we're supposed to keep the Sabbath." "Oh, no, no, no, that was done away with. That was nailed to the cross." That's their idea. You think, what a leap! I could say a lot more things of what it is, but anyway. So again, they can't help what they don't see.

What a blessing that we see these things. That's why we're not to take anything for granted. All the truths we've been given, do we understand how rich we are?

There are some shows I like that are about mining for gold, and then there is one for mining for opals down in Australia. I love opals. To me, they're beautiful, they're awesome, the uniqueness of the creation of it and how they're formed. Then gold up north there. I'm amazed sometimes by some of the shows. I don't know if you've ever seen it, *Gold Rush*, but anyway, it's one of my favorites. But I think of the tenacity of people who have to go through the things they do and a short time period to do it and all the expense, all the hardship. It's horrible environment and they go out and they work at these things. And then when they start pouring up the gold in some of these containers, one ounce, twenty ounces, a hundred ounces, two hundred, two hundred and fifty, three hundred, four hundred, you think, "Man! Awesome!" All that work that they did. I love it.

But you know, that whole pan of gold doesn't mean a whole lot. It's just some elements of the earth and the way we think. Nice to have, sure. If you have some, that's nice. But that's not what life is about. It's not about physical riches that we can have or accumulate in this life, it's about that which we already have been given. We have been given far more. We can't even make the comparison with the truth that we have. And if we see that, really see it, how rich we are.

That's why sometimes these sayings can kind of get to a point where they're just fluffy and don't mean anything. "The pearl of great price." That should mean something to us. Awesome! That's what we're talking about, something that's far, far more valuable than anything physical.

Let's go to Romans 3. So again, the world, they simply do not grasp the transition from keeping the law, the keeping of the law, which was primarily that which Paul talks about, and others talk about. It was what was in the Levitical system. That's what changed. The priesthood changed. The whole process changed. No longer about a physical temple but a spiritual one, all these things that were just a matter of a school teacher to lead us to the time when we could see and understand what God was doing.

Romans 3:9—What then? Are we better than them? No, in no wise. For we have proven before of both Jews and gentiles, that they are all under sin. So again here, it makes this comparison. Paul goes back and forth because he has this Jewish world part that he is working with, and he has gentiles he's working with. But he's primarily sent to the gentiles, and most are gentiles, and so he's teaching them to be able to understand these things that when others come along, especially Jews, that they don't confuse you. Because this happened a lot within that part of the world, not having anything to do with the Church but just Jews and proselyting and so forth in different parts of the world as they did even in the gentile world.

Verse 10—As it is written, There is no one righteous, no, not one. Who is righteous? We all have sin. So, Paul is teaching them something that is really foreign to them. It's hard for us to even begin to grasp the things he was teaching from such a different world than today. There was no such thing as traditional Christianity. There are a lot of different gods and so forth and there were those thing that came out of

Jerusalem that had to do with Judaism and the God of the Old Testament and so forth, but these people were being called out of a totally different society, a different world and different thinking.

There is no one righteous, no not one; there is no one who understands; there is no one who seeks after God. In spirit and truth, in what is the truth. **They have all turned aside; they have together become unprofitable. There is no one who does good, no, not one**. That's a hard thing for the human mind sometimes to grasp when they see different people out here doing what they think is good. And it's a good thing when people are striving to do in a physical way things that are good. I'm glad I live in a subdivision in a part of the country where people as a whole in large part try to do good from what they know, from what they understand. But they don't understand the good of God. They don't understand what is true.

But it's a whole lot better living there. I'm having a hard time staying out of California. But I think of some of the things of some areas and the kind of crime that exists when people are kicked right back out on the streets and don't even have to account for what they're doing. They go through the court system, and you think of the police that gets upset and frustrated and "Why even bother doing your job if they're going to go before a judge and then go off…" and you think, such insanity in this world.

"There is no one who does good, no not one." When it comes to God and God's way of life, we have to be able to see that, that people do things motivated, whether it be for good or bad, because that's what God said He created. We have the capacity for good and evil, for good and bad on a physical plane, not a spiritual one. So, people in this world, they can choose to do things where they strive to live in a decent society, a good society where they want law and order, where they appreciate the fact that there are police and so forth and they hope that all will do their job well. But in every facet of life, there are people who don't do it right and don't do it well and so, maddening.

But you think, what an awesome thing that people have the capacity. Then there are more people who just choose to do evil. I was in an environment for about three years where people, which I learned from, a lot of them get together, they learn how to do more evil, how to do it in a better way, because a lot of them were there because they did evil in a stupid way a lot of times, if you're talking about sense, common sense. That's why they're most often in those places because they weren't smart. But they go and study. There were even some amongst them – which to me was kind of astonishing – that even told some of them if you had put as much work into going out here and doing and working as you're putting into this, you'd do a whole lot better. But some people think it's the easier way or whatever. Of making meth, you know, and selling it and all the stupid things that happen there. And on and on it goes.

So, people have the capacity for choosing, even in a carnal, physical world, how they want the world around them to be. If they want to be liars, if they want to be thieves, if they want to be crooked, if they want to be whatever, they're going to succumb to that. People who want to have certain moral fiber, if you will, about themselves, of what they want society to be like.

Because, you know, you realize that it's nice when you don't have to worry about locking your door? You know, a lot of us, probably a lot of you grew up and never even thinking about locking your doors or your windows or your cars.

I remember when we lived in Houston, Texas, in the 70s, late 70s, and in through there, and we had this one nice mall that was built in town on the north side of the city there. All of a sudden they had warnings about people breaking into cars and you had to be careful when you were going out to your cars and people stealing vehicles and the like. And you think, there was a time even in Houston where you didn't worry about locking your car.

And I've heard that – I may be wrong, but I've heard this – some were telling me about the Oakland area, that there are some people who drive into work and they just leave their windows rolled down because otherwise they may well be broken, and you don't leave anything in there because they're going to be breaking windows to break into places. What a horrible thing. So, you go from locking car doors to rolling windows down. What a sick world we live in.

So again, the capacity for good and evil. But God says "there is not one who does good, no, not one." Not when it comes to Him. Not when it comes to the kind of life that God says we're to live. Because the way we live is a matter of the mind, of how we think about one another that takes God's spirit to do it right. Because we tend to think selfishly. God doesn't. So, to give in the way God gives, to love in the way God loves, to have compassion on others, to be willing to offer that to others in life, choices of things, to have peace in our life, to hate drama, to want to get away from drama and want peace to prevail is something we have to have God's help in, God's spirit in. We have to cry out for it. You can't just have it in your life.

If there's drama, we pray for peace. But what do we do? Just pray about it? Or do we pray about it and ask God for help so that we're able to live it so that we're able to do it and be able to spot it and how to do it? Because God says we're supposed to be peacemakers. How do you do that? Well, He shows us how.

Doing the works of God. That's what we're talking about. Those are God's works. God wants to work in us to do what is right, to do good, where He says as a whole if you look at the world there is not one that is good, not in what we're talking about here, not in what Paul was talking about. But we have the capacity to do that by God's spirit living in us.

Their throat is an open sepulcher. Think about that. The tomb. What's inside? Death. Dead bodies. Death. Because it doesn't produce that which is lasting. The peace of the world is not peace. It isn't! It's not God's peace. It's not good.

The United Nations, look at it. It's a joke. It's not even funny. It's a bad joke. It's sick. Look what it's become. They had desires in the beginning that never again, never again are we going to have a world war. We're going to come together in New York. That was a big mistake. Where do you put a United

Nations where it can be totally not influenced. And then if you pay the biggest portion do you think you have a little leverage in the beginning?

And now all the money, look what it's done, look what it's created. Hope you understand what I'm saying. People have misused it. They have misused it. Countries misuse it to their own end, to be a sounding board for stupidity and evil, and just plumb dumb.

That's why man can't bring peace to this earth, God has to. He starts in the Church and in us. We have to learn to live it. So, God is able to work in us to do His works and it starts small until we become part of Elohim. Then it gets really large really fast, really powerful, really mighty, to where when there are 144,000 who come with Christ they have power. This earth has never known that power. This earth has never experienced that kind of power, to where evil is going to be put down quickly, to where those who are destroying the earth are going to be destroyed quickly by those who are part, that come with Christ.

That's going to be their first job, to destroy those who are destroying the earth. That's not a pleasant thing in the sense of human thinking, but it's pleasant in my thinking because you think all the sick, perverted, evil that's out there, people who are willing to push a button, people who are willing to use a machine gun to mow down women and children. I mean, look at the human mind! So, they get to be destroyed. I'm for that. You know why? Because it's righteous, because it's from God, a time for death, a time for those who are destroying the earth to be put down. Rabid dogs. I'm sorry, but that's the way it is, human life.

You see, God has the power to resurrect and to let them know, "Look at you. You don't have a stitch of clothing on right now. Look what you were before you were resurrected here. What kind of life were you living? Look what you were doing. Look at the world the way it is now. Do you know why it's this way? Do you know the power that's there?" People are going to have a fear to do wrong in a manner that they have never known it. Those who don't respond, they won't be around for a long time. There is a lot we don't know about the Great White Throne yet, a lot, but God has it covered.

Their throat is an open sepulcher. We have to be able to see evil for what it really is and not to whitewash it like human beings tend to do. "Well, that's not so bad. They're trying." United Nations, I think, it'd be better just to get everybody out of the building and implode it. Really. Get rid of all the bureaucracy, all the lying, all the cheating, all the conniving that goes on there. That's a good start.

That's why even in this world today in this country there are people who can get excited about getting rid of things that are abusing power, getting rid of systems, just to be erased. That's kind of something that people wanted to get behind and they did because it makes some sense. Because there is some sense in it. It's better to get rid of some things that have such power to themselves that they're hurting, that they're not doing what its good, that they're not being helpful, that they're not contributing to the whole like they should. Instead, it's about money, and it's about power.

I hope that you're growing in a strength inside of wanting to see God's Kingdom established and wanting to see justice on the earth in a way that man can't bring it. This has a very close kinship then to what we're talking about in this series. We need God's spirit in our lives to live what God wants us to live. Without that, it's just all selfishness and not good.

Whose mouth is full of cursing and bitterness. Can we recognize the world that way, that that's the way the world is? Things that don't come out that aren't right because they don't know what's right.

Their feet are swift to shed blood. So, it's not always just that that's physical, it's that which we understand on a spiritual plane.

Destruction and misery are in their ways. I put down a word here in quotes here, "drama." It's drama! **… and the way of peace they have not known.** The world doesn't know what peace is. They think certain things are peace, but they don't understand God's peace. What an awesome thing that that's what's coming to this earth.

I'm going to stop there today.