

## The Bond of Works to Grace, Pt. 2

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Today we're going to continue with the series entitled *The Bond of Works to Grace* with this being *Part 2*. We're going to pick up from where we left off a couple Sabbaths ago. That was in Romans Chapter 3, so we'll just pick up a little bit of that and then continue on from there in Romans 3.

**Romans 3:10** says – **As it is written: There is no one righteous, no, not one.** And really, everything in many ways hinges off of that right there. Because the reality is, understanding *works* as they're being talked about here is unique in understanding the process whereby God works with us. And sadly, obviously, the world doesn't understand that and that's why they're so confused on this subject and say that “you don't have to have works” that “you're saved by grace.” This concept of narrowing it down to a phrase, “just come as you are,” and “God accepts you the way you are.”

Well, we know that's not true. We have to begin repenting. We have to begin a process of change, and then if God is working with us, obviously, we understand that process where the world doesn't. If God's working with us, then we can go through that process, having our sins forgiven us, being able to be baptized and continuing that battle the rest of our life, repenting and seeking to become at one with God.

But again, the world doesn't understand that. So, the series we've had previously in talking about works itself it's kind of been a preparation for some of this and understanding there, there is work that comes from God. God works and we're to enter into those works, what he's told us is a part of a process whereby we can be saved, whereby we can conquer or overcome our carnal, selfish human nature. And again, the world doesn't have this ability to understand that concept at all, and sometimes in God's Church, we haven't really understood it, and the more we really understand this process of what grace and works is all about, it is a process. If we understand that process, then scriptures come alive in a sense that they're not confusing, it's easy to understand.

It's like so many things when we come to understand what God is doing and how he's doing it. We read through the scriptures and we understand. There's a context there that we grasp and we comprehend. But this has been one that's been a little more difficult for the Church over time.

Anyway, it says here, **There is no one that's righteous, no, not one.** And that's the problem. We all have sinned. No one can live by God's way, by God's law, on their own ability. It's impossible. That's where the Old Testament and some of the teachings of the Old Testament are confusing then to the world of traditional Christianity. They don't understand the process here of God's law and the purpose of it and the spirit of it, and what we're to be living. The works being spoken of in the New Testament have to do with that idea, that concept basically of the Old Testament, of the Levitical system and of striving to obey

God's law on your own, keeping the Sabbath, whatever it might be, other things in the way that you think or that you understand to the degree you do on a very physical plane, not a spiritual one.

So anyway, going on here, **There is no one who understands.** God has to give that. God has to give the truth. God has to give us understanding, and that's a part of the process. **There is no one who seeks after God.** The world kind of thinks, "Well yeah, we do, we seek after God," and the reality is, uh, no. You can only really understand a matter of seeking God when you have the truth, when you're drawn to the truth. Then you can begin to work with that, otherwise, it's all carnal, it's all physical as far as the world is concerned. A lot of that has existed within the realm of God's Church as well.

**There is no one who understands, there is no one who seeks after God. They have all turned aside.** All mankind, it's just a natural thing because we're selfish. **They have altogether proved,** or have altogether become, **unprofitable; there is no one who does good, no, not one.** Now, a human kind of good, yes. Mankind is capable of doing things that are in the category of good and evil, helping others, giving to others, learning to serve others, being outgoing. That's the beginning of learning to do good towards others rather than causing harm or doing bad toward others. But again, it's a very physical thing. It's not of God because it's not motivated by God. Doing what is right is not motivated by God until you're called of God, until you have God's spirit. Otherwise, it's all because of what benefits self. Not, well, how can we put this? Living in a community that believes people shouldn't murder each other is a good thing. People can come to agree with that, and that's a level of man's good.

It's not stealing from others, not going into their houses and having to worry about locks and everything else. That's a good thing. We can look at that and say, that's great, that's good. On and on it goes. But again, it's to our own benefit that we understand that, not a matter of God's law and God's way and the spirit of God's law at all. Sometimes that's hard for people to distinguish, even in God's Church. **There is no one who does good, no, not one. Their throat is an open sepulchre.** It's death. Well, again, it goes back to God revealing to us what we are, our human nature. It's selfish, and selfishness is not good. Selfishness of itself is evil, truly is. **With their tongue, they have used deceit...** And people don't understand they're deceived, and so they speak things that aren't true. They speak things that are deceitful, and they learn the way of deceit. That's just the normal carnal human way.

**...the poison of asps is under their lips; whose mouth is full of cursing and bitterness...** Now most people don't see themselves in that way, they don't look upon their nature in that way. And yet that's the reality. That is the bottom line when it comes to understanding the spirit of God's law.

**...their feet are swift to shed blood.** I think of how difficult it was after the Apostasy to come to understand certain things being said in the Old Testament concerning, basically, the ministry and the blood that was upon their hands and the murderous spirit, if you will, that was there. And thinking, well, no one has killed anyone. It's not murder, but when you come to understand it's on a spiritual plane, and that the death of someone's spiritual life, if you will, is far, far worse than physical.

Murder is an ugly thing. Killing someone else is an ugly thing. But if you're responsible for, or a part of, if you will, of working with, or causing, or leading others into sin and away from God, it's a heinous thing. In God's Church, that becomes even more heinous because that's where God's spirit is to work. It's to work through the Church, it's to work through the ministry. In that period of time, during Herbert Armstrong's time, it was to work through him and to the Church, out through the ministry. And those who were faithful to that process and teaching the things that were given to them, you know, then, people could grow and be blessed in God's spirit.

But to those areas which happened, and it happened a lot, as time went along, especially later in the seventies on into the early eighties until he died there obviously, that process whereby individuals began to teach other things, began to teach things that weren't true like 14, 15 Passover. If you teach someone something like that when they have believed the 14th and they've seen the truth of God, to lead them away from the truth to the point where they're sinning now because of your influence, and they begin to observe something else, the 15th, whatever, disobeying God in the most basic command about the beginning in Leviticus 23 of coming before God in a commanded assembly, that is sick, it's perverted, it's heinous.

I think of the evangelist at headquarters who did that for years and years and years. He mesmerized, as a whole, the students because they looked upon him as being a very intellectual, brilliant man. Well, he had a certain intellect on a physical plane, but again, nothing to be mesmerized by. The truth is the truth. And if you begin to move away from that and begin to teach others to do the same, then those you might have influence over because they look up to you as a professor, an evangelist or whatever, and begin to listen to some of those things that are different from what was written in literature and what Herbert Armstrong taught, you become the worst murderer of all. The worst murderer of all.

It's worse. It's worse than what Cain did to Abel. He killed his own brother. You think, how could someone kill their own brother? But it happens throughout history. I think especially when it comes to power and kingdoms and kings and so forth and people who would go in and wipe out, in the Old Testament, wipe out entire families in order to have power, in order to have control. Horrible, horrifying things.

But when you're begotten of God's spirit and you have God's spirit working in you and someone comes along and is instrumental in moving you away from that, their judgment? Now the others made the choice. They made the wrong choice. The literature was there before them, and they should have known. It was their responsibility to remain true to God, to strive to do what was right, to hold fast to the trunk of the tree, to the truth that had been given to them. But at some point through different influence, they began to move away from some of those things.

So, ultimately, they are responsible, but nevertheless to have that influence over them and to move them away from, in the sense of deceiving them or whatever. I hope you're seeing a little bit of what I'm

talking about here. This spirit then, of murder, that is far, far worse what's happened in the Church with the Apostasy and so forth, than what's happened in many, many wars of mankind, of people who've been killed. Because they can be resurrected later on and start where they were, without any knowledge at all, but when you've had the truth, that's a different, different thing.

Anyway, **Destruction and misery are in their ways, and the way of peace they have not known.** The world doesn't know the way of true peace and we are able to begin to learn it in the Church. That's where you begin to learn what true peace really is. **There is no fear of God before their eyes. Now we know that whatever thing the law says, it says to those who are under the law.** Meaning, those who are striving to live by, Jews or whatever at a particular period of time here when some of these things were being addressed, and that influence that was coming out of Jerusalem into some of the Gentile areas, because there were Jews living in all those areas anyway. Some of those who were called, and some of the battles they had to fight, was to overcome this, being saved by your works.

They had to learn, you can't do that. You can strive to live the best you can by your own physical ability, but the reality is you have sin in your life. The more they began to understand those things spiritually, as we have had to do in the Church, the more we begin to understand spiritually, we all have sin. We have sin. You can't go through a week without having sin and having to go before God and repent. You cannot do it. And yet there are people who have deceived themselves in God's Church, but they can't. The truth, you can't. Go lock yourself up in a corner or somewhere, so you have no contact with anybody else and your odds might be better, but sin is there. That's because we're selfish. Selfishness produces sin. It's just the way it is and that's something we have to address in our lives.

So this, when you see these things, it's not so hard. It's easy to understand "those who are under the law." Well, everyone is under the law, they just don't understand it. But under the penalty of the law, if you will, if they're trying to save themselves by their own ability, their own works, and the Jews did that in a very strong way. **So that every mouth may be stopped and all the world may become guilty before God.** So, just making it clear here that everyone is under the penalty of the law because all have sin, that's what Paul is going through in discussing here. So, let's continue on here in **Verse 20 – Therefore, by the deeds,** it's the same Greek word for "works." **Therefore, by the works of the law, there shall no flesh be justified in his sight.** So there is no justification, there's no ability to be righteous or to be looked upon as righteous, justified by how well we can keep God's law, by how well we keep the Sabbath and tithing and holy days or whatever it might be, how often we pray, how often we fast, how often we do the various things that we do. That's not the process, that's not the right motivation, whereby we're able to be saved, that's what's being discussed here. And especially if you look at the Old Testament and the things that they did, the Levitical system and some of the things they tried to bring on into the Church, as some did, to go through various works and feel better about themselves. You can't do that in God's Church. It's spiritual.

**...no flesh will be justified in His sight, for by the law is the knowledge of sin.** It reveals to us what sin is. That's why it's such an awesome thing to understand what Christ did when he came along and began to show the spirit of the law. That was an awesome thing that was taking place, preparing the Church to be able to have a beginning, to show that the law is spiritual. They hadn't understood those things before. They didn't understand that in the Old Testament. They didn't grasp those things in the level that we are able to of God's spirit in the Church because Christ came along and began to show murder that begins in the mind and how we think towards others. Incredible. Adultery begins in the mind. It doesn't have to be the physical act. It begins with how the mind thinks and how people think toward each other.

**But now the righteousness of God, it's not without, it's apart from,** is the right word, expresses the righteousness of God, apart from **the law, is made manifest.** Paul is showing here how we're able to attain unto righteousness, and he's making it clear here, but now **the righteousness of God, apart from the law,** so there's something here that they haven't understood and the world can't grasp, **is made manifest, being witnessed by the law and the prophets.** Even **the righteousness of God, which is by,** or through, a better word here, **through faith of,** or in, **Joshua the Christ.** So it's about faith. Now we understand this.

What an awesome thing to grasp and comprehend what this means then. God gives us the ability to see the truth. We make the choice of believing it as he's opened up our minds. If we grow up in the Church, we're able to learn those things. At some point we have to make the choices about it, whether or not we are going to hold on to it, whether or not this is our belief now. God gives us the ability to believe and see what is true. The Sabbath, the holy days, Passover, all the meaning that's contained in those things. We hear them, but it's up to us to choose to agree. "I believe that. It's so clear."

Then you begin to live by it. You begin to do it. That's understanding. That's where the understanding comes from. That's what faith is. That's what faith is. Faith is doing what God has given us the ability to believe and so we tithe because we believe that this is what God has said that we're to do and the purpose for it, for the Church, for being fed, for the ministry, for the work of God, for whatever God is doing at any moment in time in the world, which has varied at different times in the world through time, in the past 2,000 years.

**Even the righteousness of God, which is through faith of,** or in, **Joshua the Christ.** I think of how the world looks at this and they get so messed up, faith in Christ. All you have to say is, "I accept Jesus." If you do that, if you say that, "I accept Jesus," and you do whatever that means to them and what they're being taught, then that's all that's required. That's not what this is talking about.

What does it mean to have faith in Christ? You believe him. You believe what he taught. You believe what was revealed through him in the Church, you believe what God says about him that he's our Passover, that we need him in order to be forgiven of sin, we believe that. That's what it means to believe in Him. It's not just some nice warm fuzzy feeling that "I believe in Jesus. I've accepted Jesus." "Yes, I'm the same

as the rest of you. I've accepted Jesus." You come in that church now and be one of them or whatever, and as long as you just say that, basically, you're okay. And it's empty, it doesn't mean anything; it's sad. I look forward to the day that those minds are going to begin to be opened up, or have the ability to be opened up. Whether they will choose it or not, that's their choice.

**Even the righteousness of God which is by, or through, faith in Joshua the Christ unto all and upon all those who believe.** It's just stating it in another way, expounding upon it in context here. It's about believing. Believing these things, the truths that God gives to us; the Sabbath, the holy days, on and on it goes. Passover. **For there is no difference: For all have sinned.** He gets back to that constantly through this. Everyone has sin, all has sinned. Before they're called and after they're called, we all have sin. There's nobody better than anyone else, you know, because of how righteous we are, how well we keep the Sabbath, how well we keep the holy days, how well we tithe, how well we, whatever it might be in our minds that we think we're doing that's good, praying five, 10, 20 times a day, that's not what it's about. Now, if you do pray that much, that's between you and God. It's a private thing. **...for all have sinned and come short of the glory of God.** So sin cuts us off from the glory of God, the glory that comes from God, the power that comes from God, the strength that comes from God, the spirit that comes from God. That's why we want to repent quickly.

**Verse 24 – Being justified freely by His grace.** What is contained in Grace? Well, first of all, the favor He gives to us, to begin to love us, to begin to show us what is true and what is right, the blessing of being able to be drawn to and see the importance of repentance and being able to be forgiven of sin, so that indeed He and His son can dwell within us and we can dwell in them, consequently, in the Body of Christ, in the Church of God, on a spiritual plane.

So grace is about a favor. It's about the love of God. It's about the forgiveness He grants us of our sins, the ability to have Him dwell within us. **Being justified freely by His grace through,** I love this word because in the Greek it's a word that means like the channel or the conduit through which something runs. So that's what it's showing us here, like the conduit. **...His grace through the redemption that is in Joshua the Christ.** That's the most important part because this is all about human nature. It's all about carnality. It's about the need for grace. It's about the need for redemption. It's about the need for forgiveness of sin because we all have sinned, and we're all under the death penalty unless that's taken care of. What an awesome blessing to be free of all that and to be able to grow, have God's spirit in us so that this mind can be transformed, changed.

**...whom God has set forth to be the propitiation.** Again here, speaking of Joshua the Christ, to be the propitiation. In other words, the One through whom the Atonement comes to us, the way we can become at one with God, the way we're able to be forgiven of sin, to be able to have that relationship and fellowship with God Almighty. This is the word, the same word that's translated in another place in Hebrews Chapter 9 as mercy. It's propitiation. It's the process, that's what it's about. It's not about the word, common word, we have today about mercy. It's about propitiation. It's about our atonement being

Christ and what that means to us. It's the process that God wants us to understand, the process that we go through to become part of His Family. Awesome!

Again here, **...whom God has set forth to be the propitiation through faith in His blood.** That's a matter of faith. So it's a matter of believing God. "I believe this is where it starts, that with baptism, I was forgiven of all my sins." That's what God says, believe it. "...and that through a continual process of repentance, that I'm able to be forgiven of sin." What an awesome thing that we're able to have through faith in his blood. So again here, understanding the process here, believing what God says about his blood, about Christ's blood, that it's because of what he suffered for us that we're able to be forgiven of sin. What an awesome thing.

**...to declare His righteousness,** Christ's righteousness, the righteousness that comes from God, if you will, through His Son, **for the remission of sins that are past.** That's why sometimes we go through a process in our spiritual lives of beating ourselves up after we've sinned and repented. We should beat ourselves up when we sin, but how we deal with that is to go before God and acknowledge ourselves, our own responsibility, that I have sinned and I want to change. I want to conquer, I want to overcome the wrong thinking that leads to that, and I need help. It's an understanding that we have to have help from God, God's Holy Spirit living in us. The works of God working in us. So part of that process for us is to go before God, believing what he says, and understanding that we're able to be forgiven of that through Christ, through his shed blood. That's what we believe in, so that's what we live, and what an awesome process, and then we're cleared. We don't have to beat ourselves up anymore.

It takes time to grow in that, to where you don't have to carry that around, where you don't carry the rocks back there anymore behind you. You can start getting rid of a few. The more you're able to do that, to believe yourself, there's a belief in that, and a faith. "I believe that when that's repented of, whatever it is, it's gone." God doesn't hold it over us anymore. We may not feel hunky dory about ourselves and what we did, and we shouldn't because of sin, but we don't have to continually beat ourselves up either. Sometimes people go through that process. No, you're to lift your head up and be thankful that God, rejoice before God, that you don't have to have that anymore and that you're to move forward now fighting against that and wanting a mind to where you learn to hate sin, and God will help again, help you in that. It's what we all go through.

That's what this is discussing here in Romans. **...to declare his righteousness for the remission of sins that are past, through the forbearance of God.** God's patience, the time God gives us, what He's allowed for us to be able to do through His son. Then it's gone, it's wiped clean, incredible. **To declare, I say, at this time His righteousness.** Because see, we're not. We need help. We need God the Father and Christ living in us through the power of the Holy Spirit. We cannot conquer and overcome sin on our own. We cannot change this mind on our own. We cannot transform the mind on our own. We can't do it. So we look to God for help of His spirit, so we're able to go through that process properly. Awesome.

**I say at this time his righteousness: that he might be just, and the justifier of all who believe in,** or from out of, as the Greek word is here, **Joshua**. What's given to us? The ability to believe that we can be forgiven, but he paid the penalty of sin. **Where is boasting then?** Taking glory in something is what it's talking about. When people, especially at this time here, think that they feel better about themselves because of what they're able to do. They look down upon others who can't do the same as what they do, they can judge. This happens in God's Church from time to time and people have to be knocked down in their haughtiness or pride because they're looking to themselves and their ability of what they're able to do. You can't even do that. You're not supposed to do that with the truth.

And yet it can happen with the truth because we begin, if we're not careful, to look at what we're doing and how we're doing and how well we're doing it, and why can't someone else do it that well and blah, blah, blah, because we think we're doing it really well, whatever that might be, and why can't so-and-so be like that? And they've got to become like that. Well, if you have grown in a certain area of your life and you see that someone else hasn't yet, that's the time in your mind to think properly toward them that you have a desire for them that they're able to conquer and overcome whatever you had to overcome and conquer to get where you are. We don't all get there at the same time and we grow in different ways and stronger in some things and weaker in others.

It's a matter of understanding we're all going through this process together. But how we look upon each other, there's a lot there. How we look upon each other. And if there's anything of haughtiness there, of people thinking they're better than someone else, this happens a lot when people are ordained in God's Church. I've had people say, they make comments, they should have been ordained: "I should have been ordained an elder in the Church," "I should have been ordained a pastor in the Church before so-and-so. I know them." Like, you're missing a mark here a little bit, aren't you? That's what God would say to them, obviously.

Don't you understand? That's not what it's about. It's not about how good you think you are, that you deserve something that you're of certain abilities over someone else. Maybe you do have certain abilities over someone else. But if God doesn't place you in that position, there's something else you're to be learning and growing in, whatever that is. And it may be that you need to be able to see that flaw in yourself. You can come to understand there's a flaw in that thinking that needs to be repented of. Maybe you couldn't have seen it except for that. We've had a lot of that in God's Church over the years. We've had it in PKG. It's been in Worldwide long before, because why? Because of carnal human nature.

I think of this area here, Cincinnati, those of you from this area. Some of you moved in. But there were five churches at one time here. There were battles between ministers and some who felt that they were better off and doing things better than the other ministers, what they were doing was better, how they were doing it was better. And you think, "that's a concept of your own works that you're doing better than others, and you're kind of lifted up by it." God isn't impressed with those kinds of things. I hope you understand what I'm saying, there's a huge difference between humility and pride. Pride is in people

who have the problem of works, being saved by their own works, how good they think they are, rather than judging by God's judgment. Those are sermons in themselves.

So, just because we're looking at something here on a physical plane that Paul was dealing with because of Judaism that had to come out of the past and things were changing dramatically, there was no more Levitical system, there was no more process of offering up sacrifices and they had the problem of circumcision and all the physical things that you could do to feel right with God, to be right with God. Then Paul comes along and said, "No, those things aren't needed anymore." He had problems in the Church because of that and dealing with some of the apostles even, some of the others, because they weren't ready for this, and then finally, God had to show Peter that Paul was right, in essence, and on and on it goes.

So they had to come out of this concept, this idea of doing things on your own ability and feeling better about your relationship with God. They had to learn to live by faith because of what is true, because of what God is giving to the Church to believe. He was giving it through the apostles and things that Peter wrote and things that Paul wrote, far more in what Paul wrote, because Paul wrote more than any of them. Awesome, how God worked with him.

**Where is boasting? It is excluded. By what law? Of works? No: but by the law of faith.** So again here, there's this thing that's coming out here through Paul to the Romans and giving an understanding here of what faith is all about and what the works of God are really all about. **Verse 28 – Therefore we conclude that a person is justified by faith, apart from the deeds of the law,** or the works of the law. So, we're justified by faith. That's what God says. That's what God shows us in the Church. We're not justified by how great we are and how well we're able to do things on our own ability, but through the process of faith, believing God and living it. Understanding we have to have God living in us, understanding we have to have Christ and God the Father living in us through the power of the Holy Spirit, understanding that we have to continually repent of sin so that God will continue to abide in us and remain in us, because that's how the process works. That's how we grow.

**Seeing it is one God, who shall justify the circumcision in faith, and the uncircumcision through faith.** So again, those who've been circumcised, they're not better than the uncircumcised. They're both to be saved through the process of faith, of believing the truth, and of going through the same things in their own minds, fighting their own human nature, but coming to understand the difference. **Do we then make void the law through faith?** You think this is quite a simple thing. It's really a simplistic question if you know the truth, but to them it wasn't, and to the world of traditional Christianity, it isn't. It's confusing because they don't understand any of this. They don't understand really what faith is. They don't understand what it means to believe in Christ. They don't understand that it means believing what he said, everything that he wrote in the New Testament and so forth, or what he gave that was written.

And so it says there, **Do we then make void the law through faith?** We live it, we believe it. We strive to live it. We strive to live and think right towards others within the realm of God's law, and if we understand the Ten Commandments, we understand the spirit of them, then that's the mind we want to have on a spiritual plane. And if we're doing it right on a spiritual plane, we're doing really well physically! Hope you understand that.

Anyway, yes, **we establish the law**, because that's the heart and core of it all. It's the spirit of it all. We establish the law because we believe it. We're in agreement with it. We want this mind to be in agreement in every action, in every thought, every thought. And when the thoughts are wrong, you have got a fight on your hands, and you can't change that kind of thinking without God's help. That's why you have to go before God and cry out to God, "I don't want such things in my mind. I want to be at one with you and agreement with you and hate evil so much that as those things pop up, they're shut down immediately." That's the goal. That's what it's all about. That's a process we go through.

**Romans Chapter 4**, it goes on here, in essence. **Verse 1 – What shall we say then that can be found through Abraham our father, as pertaining to the flesh?** So again here, he goes back to Abraham, why? Isn't this to the Romans, gentiles? No, there were Jewish people constantly within these areas. He's addressing some of these things, and there were those who actually came out of Jerusalem at times and teaching some of their own little twists and turns and Paul had to deal with some of that at times. An incredible influence of Judaism that had a hard time changing, just as they had a very hard time in the Church changing this mind when it came to gentiles. They had battles. They had battles, incredible, eating with one another. There was a time when they were getting together and some, Peter and some others, wouldn't sit down at the table of the gentiles, and some were influenced by that and went and sat down with some of them as well, of the circumcision because they were better and they had a concept in their mind about gentiles that they hadn't quite grasped yet that if God calls someone of circumcision or uncircumcision, one is not better than the other and both have to be saved through the same process. That's what he's teaching.

The world reads this stuff, and it's gobbledygook to them. They take the wrong thing from it all. You know? All you have to do is believe in Jesus, and it's empty. It has no meaning to it. What an awesome thing we can understand, and I hope we understand through this, the process that God wants us to comprehend, the process whereby we're able to be changed. Because if we don't grasp the process, we're not using it properly, we're not believing properly what God has given to us. That we need God constantly to be forgiven of sin. We need Christ constantly because we believe that that we can repent of sin and that's put away and then have God's help in us to change. To literally begin thinking differently or become more convicted of thinking differently. More convicted of the battle we have to fight and what it is we're fighting, more convicted of what is wrong and what is evil, to where we learn to hate it.

Would you go out and work on the Sabbath? You went through a process whereby you had to become convicted: "I will not cheat on working on the Sabbath day. I will never yield to an employer who tells me

I have to work 15 more minutes. I'm out the door." "Sayonara, auf wiedersehen, bye-bye, because I'm not doing it. I told you a long time ago." Now, you can't tell it that way, but I'm telling about what you should see in yourself. "I'm not doing it. If the job goes, so be it. God will bless me and God has blessed me far above and beyond with riches that this job can never give me. And I'll get through it." You know what? You will. May not be immediate, but God helps and God intervenes and God molds and fashions things within us and sometimes by going through those kinds of things is how we grow and become closer to God if we yield to the process properly.

It doesn't matter what the sin is. That's the kind of conviction we have to have in our life. That's why there's certain convictions we should have had from the beginning. "I will never use first tithe for myself." If that's solid in your mind because you know the seriousness of it just as much as working on the Sabbath, but how many have we had in the past year, and the year before that, and the year before that, and the year before that, robbed God, disobeyed God horribly in something that is so basic. "I will never steal..." What does the person think they're doing if they're going to do that and not give to God what is God's? How can we deceive ourselves into thinking somehow we're in the Temple? I'm sorry, but I'd beat my head on this podium right now except it would hurt. But that's what I feel like, bang, bang, bang. Don't we get it? And yet, over the last 10 years, the majority of people have gone out because of that. Liars, cheaters, stealers, from God Almighty, mind-boggling, that that can happen in the environment of God's Church.

Anyway, so I don't care what sin it is, if we haven't addressed the big ones in our life in a relationship with God; tithing, Sabbath, holy days, not going to work, going to do it. You know, "I'm going to be gone this long." I don't want to say, "take this job and shove it," but you know, that's basically what you've got to do. I'm going to do what I've got to do, you know. Because it's not about the job, it's about my relationship with God. It's about being true to God in the mind and fighting the battle. Then God will bless you. God will mold and fashion things in your mind that otherwise couldn't develop there, and what is more precious? That's what people have to judge. Getting that extra money to pay for something else that we need or want, generally, that we shouldn't have done in the first place, and poor decision-making financially, and blah, blah, blah, and there we go. Blame God. Or, we don't blame God, but that's basically what happens.

Anyway, so when we can get the point where we're not just fighting the big things, it's a growing thing, isn't it? Those big things should have been taken care of in the beginning of our calling. The conviction that should be there is at the beginning of our calling, and if we're fighting them 5, 10, 15, 20 years later, give me a break, give me a break. And then all other sin, they can't even be seen. If the big things aren't being addressed, the refined things of life are definitely not being addressed. The things that need to be addressed for us to grow spiritually aren't being addressed because God's spirit isn't there because we haven't really repented to some of the most basic of things. I hope you understand what I'm saying.

Either God's spirit is there working in us or it is not. The more God's spirit is working in us, the more refined we become, the more transformed this mind becomes, moving away from what is carnal and selfish to that which is God-like, of God's love, of God's ways. We establish the law by how we're living, by our agreement with God. The law isn't done away with, but how we address it in our lives, how we're able to live it, that comes from the works of God. That comes from God's works. We have God to glorify and thank, not to glorify self because of how well we think we're doing and looking down upon others because we're so good and we're so much better than others. We're on the same boat. We all have this stinking, rotten, selfish, carnal, human nature that we're battling, and that's a battle. I know it's a battle; I've got the battle. Do you have the battle? If you don't have the battle, you're not a part. Anyway, because we all have to be part of that battle.

**Verse 3 - For what do the scriptures say? Abraham believed God.** He chose. It wasn't just that he believed, he chose to believe what God gave to him. You have to make that choice. God reveals something to you that's true, you've got to make the choice! Christ's name is not Jesus, it's Joshua; you had to make a choice! The truth was given there in the ability to believe it, but the choice was ours to embrace it. That Joshua didn't pre-exist until he was born of Mary, that he didn't eternally exist. And not this confusion of, well, "if he gave up his power and he made that choice, then how can he call that other God being the Father?" It doesn't quite make sense, does it? No, there is a Father who gave of himself inside Mary in order for Christ to be born physically and spiritually in his life, a beginning.

But we had to make the choice whether we believed that or not, and I think of the number of people who have left since that time and gone back and gone and done other things. What was it last week? Got a little letter from somebody that, "Bye-bye, no longer part of PKG. We're with one of the other groups. Haven't left God," basically "...have gone to another Church of God group." Well, you think, what happens to the thinking that you can get to that point? Not even gonna send it out. Not gonna bother. What do you think, what on earth? Where'd that go wrong? Or was it really ever even there? I don't know. I have my doubts.

Anyway, so people make choices. Do I believe it or not? And if we believe it, that's the beginning. My choice is, I believe it. So, as we grow in those things, we become more convicted of them, and God gives us the ability, he gives us the ability to live by that then. To apply it to our lives, whatever it might be, and we become stronger and stronger in whatever truth he gives to us, on a spiritual plane, in the mind.

**Abraham believed God, and it was counted unto him for righteousness.** I love that, how that was revealed and shown that Abraham was before the Levitical system. He was before Judaism ever came along and they like to go back and talk about "but our father was Abraham." They like to throw that one out. That's why Christ and even Paul and different ones threw it back at them and saying about Abraham, "Who descended from Abraham?" and "What existed before?" I don't wanna get into all those, but you think, "Here it is, going back to Abraham." It's showing here how he was able to go through a process, and it was because he believed. It wasn't because he was righteous, that's what he's

telling him. It was not because of what he had said in his life, but he believed God. And because he believed God, God counted that to him, accounted that to him as righteousness because he received it from God. He believed God and he began to live by what God gave him then. Beautiful.

The glory belongs to God, not to self, and how well we're able to do things, or how well Abraham did things. This isn't what it was about. He'd just believe God. When God told him to get up from his kinsmen and move to a different part of the world, one of the shortest verses, he went. He did it! He got everyone together, took off. It went exactly where God told him to go because he just believed God and things that God told him, whatever God gave him. Not understanding what it was all about, what the purpose was, where it was going. Then look what God did, through time, because of those who believed him! It was counted to him for righteousness.

**Verse 4 - Now to one who works, the reward is not counted**, as it is here in the Greek, not *of*, but *according to grace, but according to debt*. And the reality is no one can do this. No one can change, no one can live God's way of life, especially on a spiritual plane without God's spirit, without the ability to see it first of all spiritually anyway. Then to believe it and then cry out for God's help of His Holy Spirit to give us the ability spiritually to do it because we weren't born with God's spirit. We were begotten of God's spirit, but there's that flow of God's spirit we have to have on a continual basis, otherwise we can become separated from God.

Anyway, Chapter 4 verse 10. So again here, **For we say**, as it says here, **Blessed is the person whom the Lord will not count sin. Then does this blessedness come upon the circumcision only, or upon the uncircumcision? For we say that faith was counted to Abraham for righteousness. Going on to verse 10 here now, Then how was it counted when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. Even he received the sign of circumcision, a seal of righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all those who believe.**

Now, awesome, and trying to reason with someone who was a Jew, those of Judaism with this kind of reasoning, and taking them back to what they like to throw out. First of all, "I've descended from Abraham." Okay. Then how was Abraham able to do what he did? How was he recognized by God? How was he accounted as righteous before God? He wasn't even circumcised and you're still trying to hold up this thing of circumcision, that everybody needs to be circumcised within the Church, because that's what happened at the beginning, because people didn't understand the spirit. That's why later on they had to be taught, circumcision is of the heart, which is also in the Old Testament, but they didn't know that. They didn't grasp it, because, anyway, circumcision is of the heart, not of the flesh. It's what God wants; it's what's in the mind. It's the way we think.

It's not the physical things of a Levitical system, the sacrifices that had no purpose and meaning, except to be like a schoolmaster, to teach us of things later on when they came, finally to understand the spirit

of it and how the temple and all those things, they picture something physically that are to be fulfilled and accomplished spiritually. Just like the name Israel, it's not about Israel of old. It's about the Israel of new that we're all being able to be able to become a part of, if you will, spiritually. Because it's a spiritual part of it. That's important, the name and so forth, anyway.

**...yet being uncircumcised: that he might be the father of all those who believe...** Not everybody believed what he had to say, but Abraham did. Beautiful. **...though they have not been circumcised, that righteousness might be counted unto them also. And the father of circumcision, to those who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.**

Believing God and living by it, then God will reveal other things as time goes on to understand more clearly, but there's a process and a beginning and we all have to go through that. It's not about ourselves, it's not about how good we are. It's about how good and how great God is to give us the tools and the means and the teaching and the instruction and the belief to live what we need to live so we can go through this entire process in a right way, in the battle that we all have to fight.

Let's turn over there. Galatians chapter five. Digging a little more deeply into this matter of grace and what Paul has to say here and how works are bound to it because the works, the difference is whether they're of ourselves or that it's a matter of coming from God, to understand that we're not able to do the things we need to do without God's spirit. It's not by our ability, it's by God's that He gives to us through the power of the Holy Spirit to accomplish things, to see things more clearly, to have the drive, the motivation, as Paul talked about to Timothy, to stir up that spirit inside you that was given to you from the very beginning. To stir up God's spirit.

That's what we should all be striving to do on a continual basis, never to be getting to a point where we're kind of lethargic or after we've seen the period of Laodicea and what happened there, becoming lukewarm and understanding the danger of that, but that's our human tendency, especially in a world of plenty. To understand that's kind of a battle. Sometimes people may have to fight as well, can't afford that. You've got to stir up God's spirit, meaning you're crying out for God's spirit, to stir you up, to keep you focused, to keep you on fire, to keep you on guard, to keep you alert spiritually.

**Galatians 5:1 - Stand fast, therefore, in the liberty wherewith Christ has made us free.** That's a matter of faith. That's a matter of believing what God gives us as instruction, that it's something we have to do on our part, choose to do, not because we're trying to do it on our own ability, but because we recognize God is saying, "This is what I need to do as a carnal, selfish, physical human being. I need to stand fast in what has been given to me and what He's given me to see and to understand." We have to stand fast in the truth.

I think of that, I think it was in *Time is Running Out*, the booklet and that big giant sequoia and talking about holding on to the trunk of the tree. We didn't do that well, God's Church. We had to go back and learn how to hold on to the trunk of the tree of what was given to us, all the truths that were given to us through God's apostle, Herbert Armstrong, and strengthen them once again, reinforce them once again in our minds and our being.

**Stand fast therefore in the liberty and understanding what God has given to us.** The truth, the way of life, how we're to live, how we're to think, and there's a liberty and a freedom in that that comes from God, a peace that comes from God. We can't have true peace and true liberty without God's Spirit and without this mind being worked with on a spiritual plane. **...wherewith Christ has made us free**, to know we're forgiven of sin. That's incredible freedom. And to know that whenever we do sin, what we have to do is go before God and repent of it, and we continue on, and it's all behind us, and we just keep fighting that fight day by day.

**...has made us free and do not be entangled again with the yoke of bondage.** So we should be alert to such things. How do people get entangled in things that lead them out of the Church? How do we get entangled in things in the world? How do we get mixed up in, or begin to imbibe too much of whatever the world has to offer? And realizing it's not in the world, it's in God's Church and God's truth that we're able to come through this process and change and wait for a time when will be changed. To go through the process, to realize it's not until you die. And you do it faithfully, believing God, going through what you should do of the works of God in your life, yielding to that process and crying out to God continually for help and for repentance of sin. And God is there, and we'll come through it, but you can't ever quit. You can't ever give up. You can't go out and do something different. That's a choice. And the majority who've ever been called, make that choice, horrible.

**Behold, I, Paul, say unto you that if you are circumcised, Christ will profit you nothing.** In other words, if you're looking to that, it's saving you. So, he was talking to that world mixed into the gentile world, in this case, in the area of Galatia. He was telling that this is not required. This is not how you're saved. This is not the process. It's not something you do physically and lift up yourself in pride and haughtiness about who you are and look down upon others. To look down upon the gentiles, whom God is calling into the Church. Isn't that a horrible thing? This was a going on in the Church that there were those who were looking down on the gentiles who were being called. And yet God was calling them the same thing, exact same thing, to be called out of the world, to receive of His spirit, to receive forgiveness of sin, to be His begotten children, and yet they were judging His children. This is an ongoing problem that's existed for 2,000 years then, because people can't fight those fights sometimes, which is a fight we need to have if it's a battle, and how we think about others.

**Christ will profit you nothing.** So if you're looking at that, then what are you doing here because he's telling them Christ isn't profiting you profiting you a thing. Why are you here? **For I testify again to every man who is circumcised, that he is a debtor to do the whole law.** So if you're looking to that to save

you, that that's a part of the process that God is requiring, then you've put yourself under the law and we know where that ends. In other words, you're gonna do it on your own, without God's help, without God's spirit. You don't get it, spiritually. **Christ has become of no effect unto you.** Where's Christ in the picture then, because they had to be forgiven of their sins. They're not acknowledging they need help. This was a problem that they were looking to themselves.

Do we ever do that? Look to ourselves, our own ability, or do we realize what we are and realize we need help constantly? We need God's spirit in our lives to transform the way we think. **For I testify again to a man who is circumcised, that he is a debtor to do the whole law. Christ has become of no effect unto you, whoever of you are justified by the law; you have fallen from grace.** They don't understand what grace is. That God has given us the blessing, the ability to be able to be forgiven of sin. That's where it starts. God, it starts, first of all, with God drawing us, with God giving us the ability of His love in our lives, ability to see truth. But then a big, big part of that is to be forgiven of sin, to realize that we can repent of sin. We have to repent of sin that's offered through grace.

**For we through the Spirit, wait for the hope of righteousness by faith.** So again, by what God gives us to believe and the power of God's spirit to be able to hold on to that belief, because you can lose it. We can lose what God has given us to believe. There are people who lost the ability to believe that Joshua had a beginning in life. He was born to Mary. People have lost that. Where do you go to find that out there? That his name is Joshua, not Jesus. So where do you go? To another group who still believes in Jesus? What did that value you?

You know, what does it value you that you don't recognize that God is allowing and blessing and giving favor to women at the end of this age to be a part of the ministry, if you will, and to be on a plane that's the same as men. Not different, not lower, not men higher, and them down there. All that kind of garbage that God wants to get rid of and how people judge matters within the Church. So, people go back to that. And other truths, whatever they are, that have been given. Go back to, going back to some other group that believes that the Apostasy hasn't occurred, that Joe Tkach wasn't the man of sin, the son of perdition? You talk about high tailing it backwards and having no, no comprehension whatsoever. So, where is the process of change and growth and conquering overcoming? It's gone, sad.

**...for we through the Spirit wait for the hope of righteousness by, or through, faith,** meaning we know we need help. We know we need God's Spirit to hold on to these things through the power of His Holy Spirit, not something that's inherent within us. **For in Joshua the Christ neither circumcision avails anything nor uncircumcision...** It doesn't matter, it's just a physical thing. That's what he's saying. It doesn't matter whether you are, whether you aren't. There's not greater value in one over the other when it comes to God spiritually. And so they had to deal with that in the early Church. Amazing.

**...nor uncircumcision; but faith which works by Agape.** Faith, which works by, through, God's love. Faith, the ability to believe what is true, the ability to hold on what is true, the ability to live what is true, which

is what faith is. Your choice to live by what is true. Your choice to refer to Christ as Joshua. That's faith. To me, that's an awesome one! To not use that name anymore that has so clouded the minds of the world, of people in the world, and even in the environment of God's Church until God revealed it more powerfully, if you will. I truly thought for a long time that was something that he would give when he returned and yet, no. Made it clear this is the time and those are things we go through and what God gives to us.

Let's turn over to 1 Corinthians 15. So we're talking about things here that we can see on a spiritual plane, that God gives us the ability, I should say, to see on a spiritual plane about the process whereby we're accounted as righteous, and the more we can grasp and understand it in a spirit of humility, never with pride, because pride cuts off the flow of that spirit. Pride restricts God's spirit to come into our life to see various things. Wherever there's pride, it has to be conquered. We have to go through various things for that to happen.

**1 Corinthians 15:1 - Moreover, brother, and I declare unto you the good news which I preach to you, which you also have received, and wherein you stand...** So, good. Talking to Corinth in this manner, this is what you have done, you've received it. The good news about everything that is in Christ that was given through Christ and the establishment of the Church, and you have received, and you stand in that. **...by**, or through, if you will again here, as the channel or the conduit, through **which you also are saved**, it's through this process. We have to see the process. And the more we see the process and how it works in our lives, the more we grasp. The more we grasp on a spiritual plane, the more we rely on God on a spiritual plane.

**...If you keep in memory what I have preached to you**, so pretty strong, pretty bold, but true. If you keep in memory, that's why I talk about the truths so often, all those truths that were given to the Church, through Philadelphia, nothing through Laodicea, and then finally in PKG again, and things that God has given to us. That's our present truth, and that's what we live by.

**...if you keep in memory what I preach to you, otherwise you have believed in vain.** That's what happens. Sometimes people just they believe certain things in vain; they can't keep it any longer. They're gone. It's like that person that's gone, a long time ago, quit believing certain things whatever it was. Cut off because of slumber and sleep and then, yourself to choose that, it's hate. It's horrible. That's why I don't know, was God's spirit ever there? What happened in the meantime to where that couldn't be seen, because things like that should be very clear to all of us if we understand the process of what God has been doing in the last 30 years. Isn't that amazing, 30 years? Wow.

**For I delivered to you, first of all that which I also received, how that Christ died for our sins, according to the scriptures.** So Paul was saying, "I had to go through this. This is what was given to me. This is what's been given to you." **And that he was buried and that he rose again the third day, according to the scriptures.** Think, what an amazing thing, the world can read those things it's like, doesn't that mean

anything? Friday sunset to Sunday morning? Where's your math at, man? What's wrong? Why can't anybody address something like that? But they can't until God helps them to see it.

**Verse 5 – Also that he was seen of Cephas, then of the twelve: After that he was seen by more than five hundred brethren at once; of whom the greater part remain unto this present, but some have fallen asleep.** Isn't that amazing? The very beginning, he's talking about the very beginning, of what happened, what took place, and here there were five hundred it says, "seen by them, all at once," within that period of time, after he was resurrected.

And as it talks about here, many of them were being worked with. Many of those who came into Pentecost, that's how the Church began because many were being drawn to that. Not just the disciples, and not those who had just been with Christ at different times there, but who had heard him at various times and believed that he was the Messiah and came together at Pentecost, then God opened up the minds of a lot of these here, if you will.

It says, **of the greater part who remain into the present of those 500, but some have fallen asleep.** You think that soon? After witnessing something so incredible to know that someone had been put to death on a pole. They died and they were in the tomb for three days and three nights. Then he appears to them and then disappears before them, and they see something that can't be explained in any other way. But this is of God, and they came into the Church and they got baptized and they stayed around for several years and then at some point fell asleep. Amazing! Became antichrist!

That's why it's a battle, and it's a war and it's a fight to fight against self first and foremost and to understand the process, to understand how much we need God. How much we need to be forgiven of sin, to understand the horrifying danger of allowing sin into our life and not addressing it and repenting of it speedily and fighting against whatever that sin is. Constantly fighting whatever it is. And if we don't fight that fight, we begin losing. We begin losing the ability to hold on, because God will not dwell on sin. Amazing. Simple things, in so many respects, on a spiritual plane too.

**Verse 7 - After that, he was seen of James, then of the apostles, and last of all, he was seen of me also, as one born out of time.** The word, the phrase literally means not being born at the normal time or manner. In other words, others were dealt with in the very beginning in a unique way, yet for him, he had to go through something pretty drastic. He'd given his authority to have Stephen killed, put to death, and then Christ struck him down, blindness, and some things he had to go through and then be taught by Him directly for a period of time, long period of time, and began to work with him to teach him various things that he's written a lot about in scripture, because of what God gave to him in the mind and he had a very humble spirit because he knew what he'd done. He was he was different and unique amongst the apostles because of that. He knew who he was in a way that they didn't, couldn't, to the same degree if you understand what I'm saying. God was working with him in a different manner to do more, to accomplish more for the sake of the Church, for the sake of the truth that went out.

Look at the books he wrote and all the things that were given to him. There's a lot there for purpose and for obviously, so much on a spiritual plane, because when the disciples were being worked with, they became apostles. They remember back on various things that had been given and so forth. But now Paul came along at a particular time when all that was accomplished and Christ was resurrected, and Paul was able to see this in a different light, in a different way, and had him to teach him directly now on a spiritual plane. But really the apostles never had the same opportunity. They remembered back to certain things and God gave them that, but Paul was able to grow in that and do that in some big ways because it was God's purpose for that to happen.

**And last of all, he was seen by me also as one, not being born at the normal time or manner, for I am the least of the apostles.** He believed that with all of his being. And that's a great thing, humility. He had an incredible humility, and God works with that. He was able to work with that in a very powerful way. Now the others had humility, but not of the same level as Paul did, candidly. They were still holding on to things for some time. Their battles were things of coming out of Judaism, and making that switch, that change.

That's why it's so hard, has been hard, will be hard for those who are scattered, to come out of what they will be given opportunity for in time. When their minds are being opened up to see what they did, and seeing what God did and to accept it. It's that kind of change that sometimes it's very hard. Sometimes the smallest of things, doesn't matter what it is. Certain things being changed is hard for people. I think of Pentecost, 1974. You know, thousands left and all the things that happened at different points in time, and how difficult it is to make certain changes because of what people hold on to in the mind.

And so, this is some of this being explained as far as he's concerned. **...for I am the least of the apostles, so that I am not worthy to be called an apostle.** He believed that and yet he knew that that's what God had made him, that's what Christ had made him, an apostle. **...because I persecuted the Church of God.** The rest hadn't, but he knew he had. And so he believed, and it was true, in that regard, he caused great harm to God's Church in the beginning. It's why Christ asked him, "Why are you kicking against stones?" You know, "and fighting against that, which is from me?" He had to come to a point of being able to see and repent in the level that is quite incredible and really see himself.

**But by the grace of God, I am what I am.** That's what we all are. **But by the grace of God,** and that's what counts. By what He's given His favor of, His love, His patience, everything that he gives to us, the ability to be forgiven of sin for **...by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain.** The majority of those who've been called, it has been in vain and that's a sad thing to think about not a pleasant thing to think about, but it can happen to any human depending on choices and how much we are set in this way.

...but I labored a great deal more than they all: yet not I, but the grace of God which was with me. So he is acknowledging here, "I had battles to fight that were greater than all of them, but not I." He knew where it came from. He knew that the ability to accomplish that, the ability to fight that, the ability to come through that and be where he was, the glory went to God. The power was of God. He knew where it came from, and we have to know where it comes from. And if we're deeply convicted of that, we'll cry out for that. That's why we're told to cry out for God's Spirit, for a relationship with God, and crying out that they dwell in us and never come to a point where they're not in us.

**Therefore, whether it was me or of them, so we preach and so you believed.** So he sees the product of it, of what God did through him and what God's doing through them, and people have believed then because of what God is doing. God has given that ability for people to believe what is true. Jumping on down here to verse 53, part of something we addressed not too long ago. **1 Corinthians 15**, finally in **verse 53**, it says – **For this corruptible must put on incorruption.** So often in the past, we've looked at this as being at that change, at that time when our bodies are changed. No, this is about the process. The first part of this is about the process. This corruption must put on incorruption. That comes from God, and that's a process that takes our entire physical life, whatever that is. It's a battle, it's a fight. We have to acknowledge what we are, recognize what we are, repent continually of what we are, and ask God for His spirit, His power to transform this mind to become that which is not corruptible, if you will.

...**this corruption must put on**, something you have to do. It's the work of God. You can't do it on your own. We understand that. It's the works of God. It's what he wants to do in us as we yield ourselves to the process. It's so beautiful, really is, the process! **And this mortal must put on immortality.** That's what it's going to come to in time. You keep fighting. You keep doing this until you are dead, or until, for a very few, whoever they might be, which will be the only time that it will ever happen, that a few have the ability to be changed in the moment in the twinkling of eye, to leave this body to be in spirit. Sounds pretty good! Don't know who they will be, but they're going to be some, maybe just a handful. I don't know, but this is going to be fulfilled.

**So when this corruptible has been on incorruption and this mortal has put on immortality, then**, so we have to go through the process. We have to go through the process of fighting until we're dead and then, in God's time, he'll resurrect us into immortality, **...then shall be brought to pass the saying that is written Death is swallowed up in victory.** It's a battle. It's a fight. Victory comes as a result of a fight and battle. **O death, where is your sting?** No more sin, no more sin over us, free of it all, forever. Incredible. Can't fully comprehend all that, believe it, and I know why and understand that part, but it's so far from us yet because we're just not there, but I know it'll happen. Awesome! **O grave, where is your victory?** Meaning through sin, because that's a result of sin, human beings, and the reality of knowing what's over us. And speaking of that, in this case here, a second death, has no power anymore, it's gone.

Let's stop there today. I've got another section we're going into next, in Ephesians, but we'll wait till next Sabbath for that. But anyway, what an awesome thing to understand the process on a spiritual plane

that God has given to us, and we're able to grow in, even in these sermons, to understand even more deeply what this process is all about. And hopefully, to grasp even more fully, and become more convicted, how much we need God and need his spirit living in us. Awesome.