

Today we'll be in *Part 3* of the series entitled *God's Work Through Paul*, and we're going to pick it up where we left off in it in Acts 18 a couple of Sabbaths ago.

Acts 18, we'll read a few of the verses there before we continue on just to get a little bit of the context of what was taking place. This is at a point where Paul was in Ephesus, and it says here then in **Acts 18:20—****When they asked him to stay a longer time with them, he did not consent. He took leave of them, saying, I must by all means keep the coming Feast in Jerusalem; but I will return to you again, in essence, God willing.** So, it's a good thing he said that because things changed in his travels from one time to another as to where he was really going to end up and where he was going to be going for certain. So, he understood that if there was something else he was supposed to do that God was going to work it out and let him know one way or the other.

Then it says **Then he sailed from Ephesus.** Which, again, it's amazing how they could do that back then because you can't do it now. It's all silted in. There is nothing there. Eight miles from the sea. Incredible. But at that time it was a port.

It says, **Now, when he had landed at Caesarea...** So, Caesarea is in the region of modern-day Israel. It's down below Lebanon and above what today would be Tel Aviv, so right on the coast there. It says, **When he had landed at Caesarea,** it says, **and then gone up...** So, by ship coming all the way from Ephesus. It isn't like it is today where you have a lot of choices of how to get from one place to another by ship. So, if you found one that was going in a certain direction you would try to catch it if you could get on, and this happened quite often with them.

So, basically they went quite a ways down because it says here **and gone up and greeted the Church.** Perhaps Tarsus, most likely. It doesn't say. But Tarsus is where he was from and very likely it's where he went back to because then it goes on to say **he went down to Antioch.** So, he went all the way down to Caesarea, all the way back up to probably Tarsus, because wherever he ended up coming down south again to Antioch he had to go back and forth. And most of this was done over land so that's probably why he went around in order to go back to the region he was from originally.

It says **And after he had spent some time there, he departed and went over the region of Galatia.** So, quite a distance there again on your map, going up into the region of Galatia, several cities up in that region. Then it says, **and Phrygia...** I don't believe it's on any map. It's to the west of Galatia. It's a region to the west of Galatia there in that where most maps it says Asia there. But there's a portion there that is this area of Phrygia.

And it says, **strengthening all the disciples**. So again here, preaching to all the areas of where he had been and where others had gone out to up to this point in time. This is still very, very early in the Church for the gentiles, if you will, in the gentile regions.

Then **verse 24** it goes on to say, **Now a certain Jew named Apollos, born in Alexandria, an eloquent man, mighty in scriptures, came to Ephesus**. So again here, there are things that he most likely had memorized. It says he was good in the scriptures. He knew how to quote various things. He had to know that because they didn't carry around tablets like we do today, computers, and so forth, iPhones. They had to have it in the mind. Most things were passed along that way. To have scrolls and so forth in many cases was very impractical. Generally, they went to a synagogue and that's where they were when they spoke on a Sabbath or whatever. But otherwise, a lot of it was done this way.

This man, again, had been instructed in the way of the Lord. Again, it isn't really specific here whether this is referring to God in the Old Testament scriptures. Obviously, it had to be Old Testament anyway, but the point being whether it was a matter of speaking about God or whether he knew things about Christ. And it seems like he knew some things about Christ and was talking about them by some of the context in these areas.

It says, **being fervent in spirit, he spoke and taught diligently the things of the Lord, though he knew only the baptism of John**. So, it kind of reversed back here. He didn't know about baptism for those in the Church, receiving of God's spirit; it was only this repentance, baptism to repentance, if you will, that John taught and performed. That was all a matter of looking to the Messiah to come.

So again here. **So he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained to him the way of God more perfectly**. Awesome! Because they had been taught by Paul now for some time and they were able to pass on so much more to him.

Now, when he was intending to cross to Achaia... That's the area of Corinth and Athens. So, he was going to go back across the sea in that respect, as it says here he was going to cross over, **the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace**. He turned out to be one who was able to preach in that respect, knowledgeable, God was using him. He was able to go back to the area. Paul had already been there and different things that happened in that area. So, he's able to go back and give support to it.

Anyway, it says, **for he strongly refuted the Jews publicly, showing from the scriptures that Joshua is the Christ**. Again, this thing continues to come up where Jews, the Jews had a very hard time – obviously in the synagogues in the Old Testament – but this was a different kind of transition that was taking place, and they had to wade through a lot.

So, you had all kinds of responses from those who were Jewish at that time and it's hard for us to put ourselves there because we live in a world that knows about Christ today, although they don't know the

truth and understand it. It's the same thing in the Old Testament, there are those who didn't really grasp things of the Old Testament. But again, a transition being made here of explaining things about the Messiah.

Again, "Showing from the scriptures that Joshua was the Christ." So, he understood these things and was able to preach them now.

Now going on in **Acts 19:1—Now, it came to pass, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus.** So again, he's back on the other side there traveling back up to the area that Apollos had left, and it says he's going back to that particular area. ... **came to Ephesus. And finding some disciples he said to them; Did you receive the holy spirit when you believed?** So again, he was led to make this comment because of conversation with them of certain things that he was able to perceive, and they hadn't even heard of it. That's what they said.

They said, We have not so much as heard whether there is a holy spirit. Incredible! All the things that began within the Church and they didn't have knowledge of these things and how God worked and how God was working in the Church – basic things.

Then he said to them, Into what then were you baptized? So they said, Into John's baptism. Then Paul said, John indeed baptized with a baptism of repentance. So again, it was a matter of their accepting the sins in their own life, saying they wanted to repent, they wanted to change, and they wanted to accept the Messiah that was coming. They wanted to look forward to that; that was what they believed in because they believed John's words. And so, he baptized them only in water. It was a matter of repentance. ...**saying to the people that they should believe on him who would come after him, that is, Joshua the Christ.**

Verse 5—When they heard this, they were baptized in the name of the Lord Joshua. So, when Paul laid hands on them... So, even when we are baptized the first portion is the baptism to repentance. It's a matter of burying your sins in a grave and it's coming back up. It means to be immersed in the water. That's what it's about. It's about repentance, it's about desiring the forgiveness of sin, and then we are immersed in the holy spirit when hands are laid upon us. That's what the word is about, these words. When hands are laid upon us that's when we receive the impregnation of God's spirit and it's a baptism, but it's, again here, on a spiritual plane.

So, it says, **When Paul had laid hands on them the holy spirit came upon them, and they spoke with other languages and prophesied.** In the past this is given a wrong concept even within God's Church. It's like individuals begin to prophesy about things in the future. That isn't what they were doing at all. That has nothing whatsoever to do with the word. We've had to go through a long transition to get to this point in time by experiencing various things and coming to understand how it's used in the New Testament as a whole. Because this concept of a prophet or to prophesy is the matter of things in the future that have to do with the future. And this is not the case.

The word is used in the New Testament, again, which I hope is deeply cemented in our minds now, or at least getting there, to where it's a matter of being able to speak about the truth and God's way of life. We're able to speak the same things with one another. Everyone with God's spirit should have this ability to speak because we understand and we know the truth of God, the ways of God, the truths that God has given to us, and we can converse with one another about them. Others on the outside can't. They don't see what we see. They don't grasp and comprehend so they can't have that kind of conversation. That's what this is about. It's exciting when God gives us that kind of fellowship, if you will, or that kind of ability because of what's in the mind.

Now, the men were about twelve in all. And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the Kingdom of God. So, what does that mean, "things of the Kingdom of God?" It's all about the Messiah still. It's about Christ and it's about what he was doing and the process he was going through to accomplish it and that he was going to return, and that when he returned that's when he would begin to fulfill by action being the Messiah. Because he hasn't been fulfilling those things yet if we understand.

He is the Christ, he is the Messiah, but he had to come in physical form and die for us as our Passover. That's the first portion. Then he comes back later as King of kings. That's awesome! That's when he fulfills completely and fully the meaning of Messiah. Because it means "the one anointed." It means "the one anointed to be king." And he is not yet in that place. He comes as King of kings, and he establishes God's Kingdom at that particular time. It hasn't been established yet on earth. Awesome!

When going through this, I wish you had the first chapter already, because that even becomes more exciting, what we're talking about here and how it fits together, because part of this is being covered in some of that.

Verse 8—But when some were hardened and did not believe, but spoke evil of that way... This is used a lot in Acts, "that way" or "the way," because it's about this way that was being taught of Christianity, of following Christ, of him being the Messiah, and how to live your lives toward one another and toward God in a way that they had never comprehended, hadn't even begun to comprehend in times past.

So again, **some had become hardened and did not believe but spoke evil of that way before the multitude he departed from them.** This is what happens over and over again. It doesn't matter whether it was in Judaism in this case or in the world, people become hardened when they learn too much sometimes in the world about what you believe. They begin to have a disliking for it. Everyone has different kinds of reactions to it. Some, it doesn't bother them much, others it starts to. But if they have a religious bent of some sort, which the Jews that went to the synagogue did and this was interfering with what they believed, then they would become hardened inside and have to find fault, find something wrong. This has happened in the environment of the Church even. Incredible.

...when they spoke evil of the way before the multitude he departed from them and withdrew the disciples reasoning daily in the school of Tyrannus. So, he left speaking in the synagogue, teaching in the synagogue. And because of the uproar of the Jews in this particular area over and over again and it growing to the extent that it was, he just left that environment and went to this particular location now. Still in Ephesus, the school of Tyrannus.

And they continued for two years so that all who dwelt in Asia heard the word of the Lord Joshua, both Jews and gentiles. So, it really opened the door more even for other gentiles to come in and have that safety, if you will, and that environment, a better environment in which to be taught, guided, and directed by Paul as he was doing.

Now, God worked... The translation is rather more like **unusual miracles** if you will. They weren't common as to others that had been done before that the Church had experience with or in if you will. So, it means "no common works of power or not the usual." So, anyway, so some of the unusual things were done through Paul, **by the hands of Paul.**

Thought I'd mention at this juncture that while he was in Ephesus, again, within this period it hit in the years of around 54-57 AD. But again, this is twenty-three to twenty-five years after the Church began. So again, for the gentiles over these regions here, even less time. Because by the time Paul went into these areas they hadn't been around that long.

And so, this is where Paul wrote from Ephesus both 1st and 2nd Corinthians. So, we're going to spend a little time there just picking out a little bit here and there as highlights to fit into a format here to show some of the things that affected him in his travels and what he was addressing with the people.

1 Corinthians 1:1—Paul, called an apostle of Joshua the Christ through the will of God, and Sosthenes our brother, To the Church of God which is at Corinth. So, this is going to be sent across to Corinth in Greece, **to those who are sanctified**, so those who are set apart. A part of God's plan for holy use and purpose, that's what it's talking about. **...in Joshua the Christ, called saints.**

So, "those who are sanctified in Joshua the Christ, called saints," again, defining those who are God's. When you think about what the world has done, this thing about "Saints" and how ridiculous and how far off in the nether regions, if you will. You think, how crazy some of these things, what saints are. You think just by reading in context of things in scripture you should be able to understand this—it's even on a physical plane, not a spiritual plane—what a saint is by definition, and it was someone in the Church. It wasn't someone dead and it wasn't someone that later was set apart to be a "Saint" to be looked up to or even prayed to in some occasions or whatever goes on in some of the different groups that are out there.

...called saints with all who in every place/who all in every place they call on the name of Joshua the Christ our Lord, both theirs and ours. So again, all in the same Church, all in the Body of Christ.

Grace to you and peace from God our Father and the Lord Joshua the Christ. It's pretty bold in what he had to say. "This is where it's coming from." Reminding them over and over again what they were receiving, where it's coming from. It's coming from Joshua the Christ and from God the Father.

I thank my God always concerning you for the grace of God which was given to you in Joshua the Christ. This was awesomely exciting. This was the first that they'd ever heard of such things that were being given to them and what he was living and what he had gone through and all the things he had experienced and then God having given him the blessing, Christ working with him, and the grace that was poured out upon him. He had a personal experience that was far more dramatic than most anyone ever.

So he says again here he was thankful for the grace given to others then and how people were being worked with because he understood this is the only way you can become a part of the Body of Christ. This is the only way your mind can be changed.

Again, **so that you were enriched in everything in him in all utterance and all knowledge, even as the testimony of Christ was established in you.** So, what does it mean "the testimony of Christ is established in you?" It has to be established in all of us, the witness of Christ. He's dwelling in us. That's how we're able to do, see, understand, grasp, be a part of what we are through the forgiveness of sin that he's in us. And if we're continuing to be able to have this kind of conversation with one another because we see the truth then it's because of, for that very reason. And so that witness, that is the witness. He's doing it. We're not. We're a part of it and we cry out for help that that continues in our lives day by day, that power and that life.

...so that you come short in no gift, eagerly waiting for the revelation of our Lord Joshua the Christ, who will also establish you to the end. What an awesome thing to understand. They had no comprehension of when he was going to return. I'm sure they did, as we do and others do, believed it was going to happen in their lifetime. But it wasn't to be. There were going to have to be seven Church eras first to fulfill the things that were given about them later on when it was given to John.

So he says, "who will also establish you to the end." God is faithful in that; Christ is faithful in that. There's a purpose why we're called to become a part of Elohim. And so, they're working to help us to become fully established until this is all complete inside of us, inside of our being.

...blameless—blameless—in the day of our Lord Joshua the Christ. So, at his coming that we're blameless. Well, they didn't know they were all going to die. But it's the same end that has to be there. They have to become part in the point of being purified and cleansed, their minds transformed, and then go through that process. They didn't understand a sealing and what takes place in the mind and then when they died, then they're going to be resurrected because that process took place in them, and they were faithful to the end. Awesome!

So, blameless. That's why the Church now before he returns, before Joshua does return, that it has to be cleansed. Because we live in a different time, not at one that everyone is going to die and another generation, two generations whatever in time is going to go on. "Blameless in the day of our Lord Joshua the Christ." Because of the kind of Church he's going to return to, one that has been cleansed. That's a specific moment in time.

God is faithful, by whom you were called into the fellowship of His Son, Joshua the Christ our Lord. So, what an incredible thing here to understand. Again, always going back to this thing God has to do the calling, God the Father. He's the one that gave us to Christ. We're His and we're Christ's, because that's what God did. It's a part of His plan and purpose. It's a beautiful thing. We're able to have a fellowship with them and with everyone else whom God calls.

Verse 10, he went on to say, **Now I plead with you, brethren, by the name of our Lord Joshua the Christ, that you all speak the same thing.** So, it had already been happening. Some weren't speaking the same thing. And so, this is beginning to pop up more and more already in the gentile world. It didn't take long. We already addressed that where Paul was amazed at how quickly some were beginning to turn after they had heard, after they had received the word in the gentile world there that he was going to. And so, he's admonishing people, "Speak the same thing," because people can go off base. They can get something in their mind and begin to teach something different than what they've been given. This was happening.

And so, Paul is warning them about this, **that you all speak the same thing and that there be no divisions among you.** We're to be a unique body. And so, he was preaching something very, very basic.

This has been one of my great desires ever since the Apostasy, something I have cried out about over and over and over again, that we all be in agreement, that we all be of the same mind, that we speak the same thing when we're talking, when we're visiting, because of what's in our mind, because we're in agreement with the truth God has given.

And if we're not, then we need to look into it and ask why. And if we don't do that then we're going to be gone. That's the way it goes. You can't be in disagreement in the Body. God will allow it to go on for a certain time, but after a time (and that's in God's hands), He says no more time. And especially if there is divisiveness or division being caused God will bring it to the surface and have it dealt with because it's against God, it's against Christ, and that's against everyone in the Church, divisiveness is, a different mind, different ideas.

And we have gone through that to an extreme since the Apostasy, we really have, because of what led up to the Apostasy and all the different ideas that people had then, all the things they all wanted to share with one another, and there was a need to bring the Church back to agreement, to very basic doctrine and truth. And that's how God has blessed us in this process. And those who haven't agreed? Wish you would have stayed, but goodbye. It doesn't fit in God's Church.

...so that there be no divisions among you, but that you be perfectly joined together in the same mind.

It doesn't say halfway, three-quarters. "Perfectly together in the same mind." That's in a unity and agreement with God, with Christ, with what God and Christ have given in the Church. Awesome!

...and in the same judgment. So, that can have something to do with something as basic as make-up. No. Yes. No. And we say, "Okay." "Okay." "Okay."

A shot.

So, God gives us things at time to go through that are very physical, but if a judgment comes down of something we're to do in order to be in unity and oneness within the Body, it's about the unity and oneness. That's what it's about. It's not about the make-up. It wasn't about the shot per se at all! It's about the unity and the oneness and being of one mind and being tried and tested in that way. And some couldn't handle it. And the make-up, there were thousands that couldn't deal with it.

And you think, what a dumb thing. To leave the Church, to turn against Christ, to become antichrist because of make-up? Whether you do or don't, some were judging those who did, some were judging those who didn't. Absolutely massive, insane what took place toward one another in the Church because it works against one another then within the Church. You think one way, another thinks another way, and then they start judging each other. That's what happens, over something so stupid.

I mean, that's one to go down in the history of the Church, it really is, the make-up thing, to show how dumb human beings can be and what we'll raise up to be an idol, so important to us. That's what happened! That it be so important? It really is hard to grasp.

Lack of soundness of mind really can't be fully grasped, why such a decision is made. The reality is through the power of God's spirit you can hold on to the trunk of the tree, you can grow in the truth that God has given to you, and that's where your strength is. But to understand why anyone else out there tries to do something different or wants to do something different or makes certain decisions, you can't help that; you can't change that. Only by the power of God's spirit can such a thing be done. And if one isn't looking for it and asking for it, it isn't going to happen.

For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, I am of Paul. So, this is what he was hearing. He heard it from not just one witness, he had to have received it from at least two and from God. And so, he made judgment, and he made comment about what they were doing.

Some of you say, I am of Paul or of Apollos. This was already happening in Corinth. Apollos hadn't been there too long. But he's saying, "This is what some of you are saying! Now you've taken a liking to Apollos so much so you're raising him up. He's the one who's with you. I'm not. Apollos is there and some of you are looking up to him in such a way that you don't get it. It's not about who baptizes you." That's part of what he has to address here, "and so forth. Or who did this or who did that, or who taught

me what.” It’s like, “Well, I sat at Paul’s feet, and he told me those things. I heard him in such and such location when we were out there.” In other words, you’re in the know.

This is what he had to say. Whether it was or not, you know, who knows. You know, people hear all kinds of things. In other words, their interpretation. And so, this is puny what he’s dealing with—amazing—but it shows the carnality of the human mind, and candidly, what we have experienced in God’s Church forever. That’s the way it is. I’m so thankful as a whole that is gone.

Now I say this, that each of you says, I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ. See, so if others say certain things, “Well, you might be but I’m of Christ.” Boy, if you can pull that one out of your bag of tricks and have it out there and it was like what could anybody say of that one, you know? “You got me there!”

I am of Christ. Is Christ divided? Was Paul nailed to a pole for you? Or were you baptized in the name of Paul? So, he’s showing how foolish this thinking is. Now, whether everybody would receive it or not, I don’t know, it doesn’t say. I can see very easily how some might not have received this because of carnality, pride, haughtiness. Pride is the biggie because we raise ourselves up and think we’re important. And so, if we can have ammunition of that somehow and make ourselves look bigger then that’s just sick. That’s what he’s showing them. What you’re saying, what you’re doing, it’s all wrong, you’re missing the mark, you’re missing the point of it all.

I thank God that I baptized none of you except Crispus and Gaius, two people in Corinth. And hopefully, they’re not a part of that. He didn’t say that, but you know, he was thankful that that’s all he baptized, just two people. So, others in the Church that were there with him at different times, whether it be Timothy or different ones that had come into the area.

Again, **so that no one might say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. And moreover,** it says, **I do not know whether I baptized any others.** He’s been around a lot. He’s been doing a lot. He doesn’t remember who was baptized and who wasn’t.

For Christ did not send me to baptize, but to preach the gospel. That’s what he was kept busy at. There were others who traveled with him. So, whenever he was around people he was teaching them because they didn’t have what we have, they didn’t have the ability to read documents like we did when we first came in the Church. If you came in in Philadelphia and you wrote in and you got answers back and leaflets or a little magazine or a pamphlet or whatever it might be, and you could read up on those things or whatever or listen to *The World Tomorrow* or whatever on the radio.

So, he spent his time preaching day in and day out to anyone who was around, who wanted to hear, except when he was working. And he worked a lot because he was a tentmaker and that’s what he did wherever he went as a whole.

For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words... In other words, not because of being able to put together words in such a manner that you are impressed. That's basically what he's explaining here. In other words, it's not by crafty arguments and so forth. That's what he goes on to say in essence. So, he says, "Not with the wisdom of words," meaning, "the wisdom of this world." Because by the context that's what comes out; it's the way people think. You know, there are certain ones who maybe can speak better or come across better, they're more likable or they seem to have more knowledge.

I think of one evangelist in the Church who was — not the one in California who was looked up to by the students in an unbalanced way, but of another one who was from Big Sandy. And he was smart, he was sharp, and for whatever reason it got out (I don't know who put that out), how high his scoring was in university. And I don't know if it was different kinds of SAT tests or whatever back then but anyway, you think? So you should scratch your head, why is all that information out there? Why?

And he was eloquent in what he had to say, and he would mesmerize people. And he could give a sermon going through three-fourths of it and everything being right down the line and then the last part is the part that drew you in and he switched, turned it around, and hurt people's minds, scarred people's minds, ruined people. Incredible, what happened within the Church!

For Christ did not send me to baptize, but to preach the gospel, not with the wisdom of words unless being nailed to a pole Christ should be made of no effect. For the message of being nailed to a pole is foolish to those who are perishing. So again, "people who are perishing," in other words, people who don't have God's spirit working in them, people who are just living a physical life. And so, this is all they have at this time, a physical life, and that's why that word is used there.

...foolishness to those who are perishing, to those who have no knowledge or reject the knowledge or don't like what they hear (they fit into that). So, **the message of being nailed on a pole is foolishness to those who are perishing, but to us who are being saved** because of God's spirit working in us (that's the process we're going through), **it is the power of God.** So, we're able to recognize that. It's by the power of God's spirit that these things happen, that these things take place.

For it is written, I will destroy the wisdom of the wise. So all the kinds of arguments, all the kinds of twisting and turning of whatever it might be to get a point across, to try to mesmerize people with what you know isn't what it's about. It's about the truth; it's about the power that's in it when it's given. And that becomes obvious, God's spirit becomes obvious where it's working because it's going to be true and so forth here as it's talking about. So, he's saying, "This is what I have, this is what was given to me to preach to you."

So, it says, **For it is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent.** People look up to, and we've had that in the environment of God's Church, where people were looked up to, they were held up to, in that respect, people having awe if you

will toward them, that they were so intellectual and the like and able to talk about things. I remember certain ones that would go in circles and it's like, what are you saying? What is the point? Where is it going? But sometimes people are mesmerized by arguments, reasoning that goes back and forth.

Where is the wise? Where is the scribe? Where is the debater of this age? In other words, the eloquent speaker. Is that what it's all about? **Has not God made foolish the wisdom of this world? For as much as in the wisdom of God, the world through wisdom, speaking of mankind's wisdom, did not know God, it pleased God that it be through the foolishness of preaching to save those who believe.**

And so, God uses the process, a way that is not a matter of how much you know. It isn't a matter of how eloquent you are. It isn't a matter of one's ability to put together whatever it might be to schmooze people over or to impress them. It's not about that; it's just about the truth and the truth that comes through the power of God's spirit that people are able to receive. And then if they're being drawn by God's spirit that's what they're going to receive, is God's spirit.

For Jews request a sign, and the Greeks seek after wisdom. So, the mindset among Greeks, they're impressed by the wisdom, if you will, of the world, the knowledge that people have, how smart they come across, how intellectual they come across, how polished they come across. The world does that a lot today in how they judge various situations. Then the other is the Jews; they just want a sign. "Prove to us!" I keep wanting to get back into the book here and preach some of that, but I'm not going to. Because some of these things fit together so well!

Verse 23—But we preach Christ nailed to a pole. So, where is the sign in that? And the reality is it's a big sign and the world can't see it. Judaism can't see it; Christianity doesn't see it. Awesome! But you are able to see it and understand it.

We preach Christ nailed to a pole, to the Jews a stumbling block, and to the Greeks foolishness. Because it wasn't just about being nailed to the pole, it's also about the fact that he died and was resurrected. **But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.** So again, something we can grasp and understand. What was given to him, it's all from God. That power, the authority, everything that's in the truth that comes through him as a part of God's plan, as the cornerstone of everything else that's being built and constructed as far as a foundation is concerned.

Because the foolishness of God is wiser than men. Now, that shouldn't even have to be said. There's not even a comparison that can be made. We're so puny and so small. Our minds, our thinking compared to God? There is no comparison as human beings. There really isn't. It's like for us being impressed with ants and watching them, or a rat, or a mouse or whatever. God is so far above us and we're so far down, it's not even funny. That's a matter of humility on our part to understand that.

We become something because of God. The mind that can change, it's about the mind of God. Because He'll give us a different body in time, one that is spirit, one that has power, a mind that would blow your mind, that we can't even begin to grasp such things. We can't be given that; the mind won't contain it.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. I mean, that kind of a statement it seems so lacking yet he said it to work with people, to teach people. And you think, "The weakness of God?" Is there such a thing? And to compare that with mankind, the God that has created, that sustains everything that exists? Just the earth itself and the life on it, incredible! And man can't do that. No way. That's totally impossible. He tries to understand it and can't even grasp it.

For you see your calling, brethren. So, that's what we're supposed to do, be able to see our calling. Because that's what it's about. God has given us everything we have, everything we see, everything we grasp. He's reminding the Corinthians of this.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble... We need to look at that word "many" because it probably isn't even there. Think, because that's not what it's about within the Church. And those who do think that they're really something in a physical plane in the world, this is not where they come. This is not where they're attracted to or drawn to even by God's spirit. It's rejected. That's why, as a whole, it doesn't happen unless God has a very specific job.

Just like with Saul or the one who became Paul here that we're going through, he was sharp. He had an incredible education in his time and yet that isn't what it is about. It was about what God had trained and taught him in to even have that so that he could fulfill the position that was going to be given to him. Incredible what and how, if you will, that God works with us.

Verse 27—But God has chosen the foolish things of the world to put to shame the wise. So, it isn't something that has to take place in this age, it's what's going to take place later on. And that's what it's about. Because the world and those who might know people within the Church, who do know people within the Church, again here, people are not attracted to that. Because you have to be drawn by God's spirit to be drawn, to be attracted to it. You can't do it on your own as a physical human being. On the contrary; it's going to be a problem, as a whole.

But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty. In other words, in the world's sight, what the world looks up to.

So, as God works with us nobody is impressed with this. Look how small we are. Even more so, they're not impressed with this. You look at a church, you look at a church out here that has two, three, four, five, six, seven, eight thousand people going to it, what do we look like? "Where do you all meet?" We

meet in a hotel. We rent places across the country. This could have been the time of Worldwide or now, it doesn't really matter.

But now this even becomes more pronounced because this is what the comparison is being made to – us and what we're like. We're not the attractive religion of the world, or amongst the religions of the world that people are attracted to, whether it be in this time or then. Because the ones who were brought along had to be brought along by God's calling because it was a beginning of the Church so God was calling thousands in the beginning and then kept calling people from area to area so that the areas would grow, and the gentile world would begin to grow as far as the Church was concerned. But it was never really very, very large.

Because you look it up and see how many people are in traditional Christianity today and the different groups that are out here, we're puny. So, this is what this is talking about. Who are you? Who do you think you are? You know the less we are the more that attitude is there. And this is what God is saying, or Paul is saying: "God has chosen the foolish things of the world." Anyone looking at this, and especially if they look at a little bit of the history: "You're with that group?"

"But God has chosen the weak things of the world to put to shame the things that are mighty." Those who are lifted up. So, it's a comparison between a very carnal, physical world and how people think and what it is in the sense of God's people who have God's spirit and the mind of God, the mind of Christ, the mind that God is working with.

...and the base things of the world and the things which are despised God has chosen. So, it doesn't mean in the beginning of our calling as much as it is in the sense of what He is working with when He sets us aside and how we're looked upon then by others in the world. That's what it's comparing it to. Because it's a matter of choosing a process here as we yield to that and continue to yield to that until we've gone through the entire process. So, it's not just a one-time calling at the beginning that we were chosen then to be called, it's that which God desires to continue on so that we are amongst those who are chosen for the purpose we were chosen, to become part of Elohim, until we're sealed.

So again here, "And the base things of the world and the things which are despised God has chosen." It's just like today within the scattered Body. I know where I stand in the scattered Body. I know how different ministers talked about me in the very beginning let alone later on. That's just the way it is.

...and the things which are not, to bring to nothing the things that are—Awesome!—that no flesh should glory in His presence. So, it's not about what we do like the one minister who was raised up because he talked about how many churches he raised up. No, he lost sight of something very basic. You're taking it to yourself. You should never, never, never have spoken such words. You should know better. It's all of God and Christ. And if people don't think that way then God can't use it. Incredible!

“And the things which are not, to bring to nothing the things that are.” In the sense of that which is produced by the world, it’s going to come to nothing. That which is being produced in God’s Church, that’s where it’s all going. That’s where everything is going to be ruled from in time. Awesome!

...that no flesh should glory in His presence. But of Him, you are in Joshua the Christ. This is our life. This is what it’s about. That’s what’s important, he’s saying here. **...who became for us wisdom from God.** We can have a different wisdom, a different mind that comes from God.

I hope we understand that’s what’s happening in our minds. Our minds are being transformed. The more convicted we are of truth, the more we live by faith, practice the things we’re given the ability to believe and that becomes not just a matter of knowledge or maybe even understanding when we come to understand many of those things in depth, but it becomes a way we live. It’s a matter of wisdom. It’s a matter of God. It’s a matter of God dwelling in us. Awesome!

But of Him, you are in Joshua the Christ, who became for us wisdom from God—and righteousness. We’re not righteous, but because we believe and because we live this it’s accounted to us for righteousness. **...and sanctification and redemption.** What an incredible thing the process that God cleanses us by and helps us to grow by.

...that, as it is written, He who glories, let him glory in the Eternal. In other words, look at what God’s doing. Give God the thanks and the honor. Never try to take any of it yourself. Because they were trying to take things to themselves. “Oh, I am of Paul.” “Oh, I’ve got one better, I am of Christ.”

It’s amazing the things that God gave to him to help establish things within the Church. This is what’s happening here, from area to area to area different things are being addressed that are a part of writing, whether it be Corinthians, Galatians, Ephesians, and on and on it goes, the different letters or epistles that he wrote and what was being established in them, that God has given to the Church, that we’ve had for the past two thousand years nearly now and that works to change us. These words that come alive in our minds and in our being. Awesome!

1 Corinthians 9:24—Do you not know that those who run in a race all run, but one receives the award?

I can understand that. **Run in such a way that you lay hold on it.** It’s not a matter of going across the finish line first, it’s a matter of doing it in this manner, that you’re putting your entire being into it.

When you run a race and you’re trying and you’re striving to cross that line and you’re trying to do the best you can – and if you can be first, that would be awesome, but if you come in last, that’s awesome – if you finish it and you put everything into it. Because it’s hard. It’s hard to work on this body. It’s hard to work with the mind. Because many people stop or do other things or “This is too much,” because it’s too much in the mind.

And so, he's giving this analogy "Do you not know that those who run in a race all run, but one receives the award? Run in such a way that you lay hold on it." How is "that way"? In other words, with the same desire, work, effort that's put into it.

It goes on to say, **Now, everyone who struggles...** It says "in striving or working or fighting within oneself" in the Greek language here. That's what it's talking about. **Everyone who struggles or is striving...** If you're striving in a race as an example, or you're striving in the Church of God to do, to accomplish, to make it with that desire to cross the line, not to quit.

Think, how many quit the race? If they could just have held on to this one area alone, all the hundreds and hundreds and hundreds that we know personally, probably well past a thousand to two thousand or whatever it probably is who have left through time. What happened to being in a race and wanting to finish it, putting everything into it? So, if you let down anywhere along the line, what happens? It's easy to quit the race. You know, if you stop in a race and you start walking it's so easy to say, "This is it then." Do you pick it back up and get going again and catch yourself and say, "This isn't the answer."

Now, everyone who struggles exercises self-control. So again, this word "temperate" isn't there. It's about exercising self-control. Yes, you do. You have to exercise it. So, when we're called, it isn't a matter of praying to God and asking Him to do it all. Asking for His holy spirit isn't asking that He do it for us, that He makes everything in front of us okay, that we don't have to do much. No, we have to do a lot. We have to fight for it. And a part of that fight is that very process of asking for it and then knowing you have to apply it. And where do you apply it? Well, in those things you realize that you come short in that are problems or weaknesses that you have to fight against, weaknesses of the human mind and things that need to be changed, things you want to have transformed in your thinking.

And so it says, "Now, everyone who struggles or is striving exercises self-control in all things." So, whatever it might be. So, if it's a race you have to exercise self-control because it's very easy to stop in a race. It really is. It's easy to quit running, period, because it's hard, it isn't easy. Some of you that run, have ran, you know what that's like. Or whatever it might be, some other sport that requires a lot of you where the mind has to battle.

I love the example of racing because it's a little different than other kinds of sports. You can go out and play softball or baseball or even football or whatever, but running in a race, you don't do it partway. You don't have moments to rest like you do in basketball or whatever, or baseball when you're not running the bases. You have moments to rest. But in a race, in running, it's all out and how to control that pace and what you're doing.

He's saying that is what this is about. Our life is like that within the Church. We need to think in those kinds of terms. It's a constant battle. It's a striving. It's a fight against our carnal human nature that wants to let down, take it easy, whatever it might be. That's what happened in Laodicea.

Now they to obtain a perishable crown, like the wreath. It's basically a type of thing that they were given. **...but we an imperishable. Therefore, I so run.** You think, what's the comparison there? Think of what we're running for in this way of life and what else is there? That's so hard to understand sometimes, the human mind once it receives God's way of life and the holy spirit and so forth and what would we trade for this? What is it we don't want, or we don't like?

Therefore, I so run, not as uncertainty. In this manner I fight not as one who beats the air. Like over boxing or whatever, you know. He's in a race. He's running. **But I discipline my body.** And we have to discipline ourselves. He's showing there's work involved in this process. It doesn't just happen. You don't just go over in a corner and pray to God and He does everything for you. It doesn't work that way, but He'll give you the help to do what you need to do.

But I discipline my body and bring it into subjection. To this way of life. There are battles we all have to fight. To grow, to change, there are things you have to fight. We have to fight against selfishness, and you always have selfishness. I always have selfishness. It's in us. Every one of us has it and we have a lot of it. And sometimes it's hard for people to acknowledge that "I am a selfish person by nature." We are! But thank God we have His nature that's working in us, and we can cry out and ask for more of that mind and being to be in us, one that is outgoing, one that doesn't suck in like we do as human beings. So, you have to fight against self.

If you don't see your selfishness, ask God to show it to you. Pray, "Please, show me when I'm selfish." It shouldn't be hard to see. It shouldn't be hard to understand. It should be something that we become expert in. Can't you see it in others when they're selfish? And that's the key, looking in self. It's not about looking out, it's about looking in. And we all have it. As a whole, that's going to be our first response in the mind when things happen, selfishness. But to do it God's way, to judge it according to what does God say, to what God has given to me, how am I to do it, that's another matter.

"But I discipline my body to bring it into subjection." To God's way of life.

Unless, when I have preached to others, I myself should become rejected or unapproved as the word means. So, he can see this, what a horrible thing. And yet there were others he had to call out later who were ministers who did that very thing. We've known tons of them in the end-time here who have done this very thing, turned away completely, gone back to what they were called out of, to the protestantism. Teaching God's way of life to teaching protestantism. I mean, how the mind can change. But when you don't have God's spirit you don't have God's spirit and that's what you know. That which you had before.

1 Corinthians 10:1—Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud. Isn't this amazing how this wasn't even understood until PKG? ...and passed through the sea, all were baptized unto Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

So, this has been proof in times past, though part of the trinity had been done away with, rejected, the holy spirit being a person. It was still the concept, the idea that Christ has eternally existed, and so he was there with Moses. That's what was taught because we didn't know until God brought us to a point of being able to take care of all the trinity and saying, "No, only Yahweh Elohim is the Almighty Self-existing God. There is no other," as He says over and over again. Incredible! Beautiful!

And so, we're able to see those things now. When we know the truth, we're able to look at something like this and have a better understanding. They didn't grasp anything spiritual. So, what do you mean they had a "spiritual drink?" "They drank," it says here, "of that spiritual Rock." They didn't have a clue! They didn't have a clue that this is what was happening. They were a part of a process of a plan of God that is about the Rock, that is about Christ. Again, I'll tell you what, this first chapter is mind-boggling compared to what we're going through right now. It really is. It's just to me it's incredible!

It's about the Passover. That's where it all starts. This is how they were able to leave Egypt. This is why this is important, and that spiritual Rock was all about Christ. This is what they were drinking of on a physical plane to teach something that's spiritual. You come out of sin in this manner, through our Passover. That's what this is all about. When you're blind, when you don't see it, you can't grasp it, and it says what it does here, then people tend to think Christ was there, he was following them – let alone the scriptures that say they were being led out.

The Israelites pictured a need for a Passover. That's what they were picturing. They were being baptized unto Moses because they were able to walk through on dry ground. That water that was above them and around them doesn't mean they were immersed in it, but it was like a baptism unto Moses. That's what it's talking about here. The way that they were going to be following that would come through Moses to them as time went on. But they wouldn't grasp it, they wouldn't understand it for what was being given, except for a few whom God was working with.

But something on a spiritual plane? It wasn't there. That's why they did what they did, murmured as soon as they got across on the other side, murmur, murmur, murmur, murmur. We found out in God's Church people can murmur too. I was murmuring before services started because that podium was up here. So those of you can't see it but there was a little plastic podium, a little podium they purchased that is so flimsy that if I touch it, it went all over the place, and then you see my whole body. It's like, "I don't want to be seen!" So, it's just flimsy, and I couldn't get all my papers out there and work with them because it's so small. It's like, I wasn't a happy camper.

Verse 5 goes on to say, **But with most of them, God was not well pleased**, that's an understatement, **for their bodies were scattered in the wilderness. Now, these things became our examples to the intent that we should not lust after evil things as they lusted.** There is a lot to be learned from the Israelites, and one of the biggies is they didn't have God's spirit. They didn't have God's spirit. That's why they did the things they did. A lot of people look up to what happened to Israel sometimes, especially in the past

in the Church and so forth, and they came out of Egypt, and you think, they were so carnal and we're to learn from that. Even with God's spirit, we're still carnal, but at least we have God's spirit so we can fight against that carnality.

So again, we're to learn there's a right way of life, and if you don't live that right way of life then things are going to happen. They experienced a lot that wasn't good because of their disobedience over and over and over again. Sin results in suffering. It always does. And the greatest of the suffering is right up here in the mind, even if it doesn't happen physically that you can see something.

And do not become idolaters as were some of them. Already he's already addressed this. Different ones looked up to different ones. Idolaters. You know, "I'm of Paul." "I'm of Cephas." "I'm of Apollos," or whatever, you know. Something is wrong with the mind when those kinds of things happen.

As it is written, The people sat down to eat and drink, and rose up to play. It hasn't changed much. Look at the world. I mean, it's the same world, the same. It doesn't matter where you are in the world, that's just human nature. Rise up to play. It's more important than God. That's more important than serving God, than obeying God. We want to do it our way. People can become really hostile if they begin to think that you're judging them because they're doing something wrong.

Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell. So, good examples here; you're going to suffer if you disobey God.

Nor let us test Christ, as some of them also tested, and were destroyed of serpents. So, we know the example here, the serpent that was put on a pole and if they'd come and look upon it then they'd be able to survive, live if they were bitten by a serpent instead of dying. Incredible, thousands and thousands died. This crazy little pole with a serpent.

Isn't that amazing how something like that can happen over thousands of years and then all of a sudden it's in vehicles, it's on buildings, and it became something as a sign of healing, not just being bitten by a snake. The human mind is not good.

Now all things happened to them as examples, and they were written for our admonition. We're to learn from these things. **...upon whom the ends of the age have come. Therefore, let any who think they stand take heed lest they fall.** So, having a mind of haughtiness and pride, warning against that. Don't let it happen.

1 Corinthians 4:14 going back a ways. He goes on telling them, he says, **I am not writing this to shame you, but to warn you as dear children. Even if you had ten thousand instructors,** in other words like school teachers or whatever **in Christ, you do not have many fathers; for in Joshua the Christ I have begotten you through the gospel.** So, he's saying here this is a process by the truth that comes to you. And he says, this is a process then we're able to receive into the mind after we hear it or read it, or

whatever it might be, but once it comes into the mind he's showing here the power of God, of something that takes place.

We come to a point of baptism, having hands laid upon us because we believe it and we want it, and this is how the process begins, by receiving the truth and the ability to believe, and then acting upon that belief and living by faith. And so, this is what he's telling them.

Therefore, I urge you to be imitators, or as the word is, **followers of me**. And I think of what took place in the Church toward the end of Laodicea and then on into PKG and different groups out here and different people rising up and using the comments if they disagreed with you, "Well, no man is going to tell me what to do!" So, it's like uh, okay, then how are you going to know if some truth comes along, if something else is given that comes from God? And where is it going to come from?

This is what we had to go through as a Church. Incredible, what we had to go through as a Church, to go back to that.

Those things were said—I've heard them—during the days of Herbert Armstrong, "No man is going to tell me... I have this connection with God, with Christ. I can read my Bible, and I know what's true." That kind of garbage came out of people's mouths. Incredible! They didn't understand how God worked, or they didn't want to know or they forgot, whatever it might be.

I think of within PKG and some ministers. I think of one minister in particular, "No one is going to tell me, no man is going to tell me that I can't have fellowship with someone that's been disfellowshipped." Okay. Auf wiedersehen, dasvidaniya, bye-bye, sayonara. Any other ways I can say goodbye? Because you're out of here! Because I can tell you that or at least put a seal upon it, "You're no longer with us, period. You're out. You're disfellowshipped." Incredible. That's the way it has to be.

He says, **For by this, I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my ways**. Well, what are those? **...that are in Christ**. Because that's what it's about. If they're not in Christ then it's not coming from Christ. If he wasn't living the ways and teaching the ways that were coming from Christ, of how to live, what to do, and how to do it then there is no need to listen. But if that's where it's coming from? So, that's what he's saying here.

...and he will remind you of my ways that are in Christ, even as I teach everywhere in every Church. So, Timothy would go out and faithfully teach what had been given to him through Paul. **Verse 18—But some of you are puffed up**. I love that about Unleavened Bread, you know, puffed up, inflated in your thinking, pride, haughtiness, that which God hates, that which God can't work with. Whenever it enters into the Church in an individual, that person can't be worked with by God's spirit. They're cut off.

Because God's spirit doesn't work in that environment. It requires an environment of meekness and humility, a teachable spirit. Meekness, humble, not raising ourselves up with great self-importance that we understand something in scripture or whatever, we have this secret thing we're holding on to, we're

just not in agreement because we don't think that that's the best way of doing it or whatever it might be that comes into the human mind.

But some of you are puffed up as if I were not coming to you. But I will come to you very soon. So he was saying in essence here it was in his absence that they felt a little more puffed up, that they could get by with some of these things and they could have a greater influence within the Church. This is what was happening. So, it's a dangerous thing.

He was saying that **I will come to you very soon if the Lord is willing, and then I will know, not the words of those puffed up, but the power. For the Kingdom of God is not words**, in other words, in words alone, that's the context of it, in what you say and how you say it, how convincing you might sound in what you believe and what you see that are different from what has been given. That's basically what he's addressing here and dealing with with the Corinthians. So, already this stuff was creeping into the Church, and he had to address it.

He says, **but power**. In other words, when it's a matter of God's spirit then it's obvious the unity, the oneness, the soundness of mind. That's what's beautiful about God's word. When you know truth, there is a soundness in it. And when you stray away from it you can see how unsound everything else is, truly. That's how those things are exposed more and more.

What do you desire? I love the way he talks about this, says this. **Should I come to you with a rod of discipline, or should I come in agape and the spirit of gentleness?** I think I'd like the gentle part. If you're smart. Some of them may not have been, I don't know.

1 Corinthians 5:1, because again here, the thought continues on in the next chapter. **I have heard there is actually sexual immorality among you, and such sexual immorality as is not even mentioned among the gentiles—that one should have his father's wife!** So, this isn't very long into the length of time that Corinth, that the Church has been there, when Paul was there and helped to get it started. Not much time has gone by and here already!

The Corinthians, more than other regions around that he went to, there was a big problem of how they worshipped different gods and the practices that involved sexual relationships and so forth that were part of their religious beliefs. So, they had a battle on their hands in working with some of them and helping them to be free of that and to recognize the need to fight against that. And so, here is one that was in the Church who it wasn't his mother but evidently his father remarried—that's why it says his father's wife—and had her.

But you are puffed up. He's talking to the entire Church now. He's saying, "You're puffed up," basically, "because you allowed this to continue. You didn't stand up. You didn't say anything to them. You didn't address it. And this is not done in God's Church. It's not to be a part of God's Church! So, by your condoning it," in essence he's saying, "you're as guilty." That's basically what it comes down to, "You

condone sin, you allow it to continue on, and if you don't stand for what is right that comes from God, then you have sin to deal with because you're not obeying God."

This is one thing that Paul taught very powerfully so that I feel has been given to us at this end-time in a very powerful way as well. It's about unity and oneness in the Body of Christ, the Church of God, that we're to strive to be of the same mind. That which is not of the same mind does not belong in God's Church. Paul had no gumption, no problems, no nothing to hold him back from making sure this is gotten rid of within the Church. It does not belong in God's Church and so he's addressing this.

But you are puffed up and have not rather grieved. That's what should have been there. The word "mourned" isn't as good. But it's a matter of grieving because you realize how this hurts the Church, and how it's hurting them, and how it can hurt others, and how sin can spread within the Church.

...that he who has done this deed be taken away. In the Greek, it means, "put away; removed. That's what it means in the Greek language. "This one is to be removed, needs to be put away because of what he's done." **...from among you.**

For I indeed, being absent in body — "Doesn't matter if I'm not there or not, if I'm there or not," that's what he's saying here — **not physically present but present in spirit.** In other words, this is from God. This isn't a hard thing to judge. **...have now judged as if present.** So, he was showing that he had a judgment as an apostle to the Church, and this was his judgment. **...to him who has done this deed.** So again, it was a matter of judgment that he was to be put out.

In the name of our Lord Joshua the Christ, when you are gathered together, with my spirit, with the power of our Lord Joshua the Christ, deliver up (yield up/give up) **such a one to Satan.** Because that's what happens when someone is fully disfellowshipped from God's Church. They're back out in the world without God's favor, without God's grace, without God's protection, without God's help. And when that happens, bad things will follow it because there is no help there anymore. It will be cut off. And so, this is what he's warning them about.

And basically then, this being, he can't hurt you in God's Church. He has no power over you. Though he tries to come at you, he may broadcast at you and try to come at you through different ones, but he has no power as long as you stay close to God, as long as you cry out to God for help, guidance, and direction and you're continually repenting and asking for God's spirit in your life, and you're seeking to grow and overcome. He has no power. But if you don't have that power, he does. He does. And people in God's Church have always been at the top of his list for those he wants to see fail. He hates, more than anyone else in the world, those whom God has called. It's the way it's always been.

So again, **such a one to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Joshua.** So, in other words, it's going to be difficult, it's going to be hard, and hopefully

something can be learned through this when a time comes of a resurrection and hopefully be able to be brought to repentance. That's what it's about.

Because no longer can a person deceive themselves about God's Church. No longer at that point in time can anyone make easy excuses of why something else, or "I heard this" or "I heard that, and I think this is more right." Not when you've been resurrected. You've been dead and all of a sudden you've been given life again and you're standing there in your altogether and you're being told "This is how long you've been dead, and this is what you were given to believe and to know has come to pass. You're in the Great White Throne."

Anybody who was a part of God's Church is going to know that right away. Can you imagine? It's going to help some come to repentance. I believe there are going to be others that are never going to be able to be brought there. But that's another matter. Because of some things that have happened in the Church through time here.

So, it goes on to say, **Your glorying**, your boasting, as against God in other words. "Your glorying." In other words, it's not a matter of glorying in God, it's people raising themselves up and doing whatever it is that's different from what God gave. It's lifting ourselves up. **Your glorying is not good. Do you not know that a little leaven leavens the whole lump?** So basic!

Here we are heading toward the Days of Unleavened Bread, Passover, and yet these are some of the most important things to grasp in the beginning of our growth, in the beginning of our calling and to hold on to through our calling. A little leaven, it causes a lot of damage. "A little leaven leavens the whole lump." In other words, it can hurt the entirety of the Church. It can spread. This is our history. Because this has happened, repeated itself over and over and over again, and some things have not been dealt with.

Therefore, purge out/cleanse thoroughly the old leaven. So, that's our job. That's our work. That's what we have to apply ourselves to. **...that you may be a new lump.** It's not a one-time event at baptism; it's an ongoing process for the rest of our life in this physical body. **...since you truly are unleavened.** In other words, this is the period of Unleavened Bread, so this was what they were going through. They were obedient to that, of getting rid of leaven, not that they were unleavened spiritually. That's not what it's talking about. It's talking about the process of what we do during Unleavened Bread.

For indeed Christ, our Passover, was sacrificed for us. So, what everything always goes back to.

Now, 1 Corinthians 5:8, this is what we're coming up to. **Verse 8—Therefore, let us keep the Feast, not with old leaven, nor with the leaven of depravity and wickedness, but with the unleavened of sincerity and truth.** What a beautiful thing, that which comes through Christ, the unleavened bread of life and we're able to have that life then within us, getting rid of sin, being filled with that which comes from Christ and God.

I write to you in my epistle not to keep company with sexually immoral people. Yet not by any means with the sexually immoral people of this world. In other words, this is about the Church, it's not about the world. Because you can't separate yourself from the world because that's just the way the world is. **...or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.**