

Today's sermon is entitled *Called of God*.

The series about the process of our calling was a part of this sermon here today, but I broke it up into just one sermon on this particular subject, and then it's going to continue on because one step follows another. And I'm going through some of that because of the book, doing some writing in Chapter Seven that's a little more extensive in the sense of a process whereby if the desire is there, people can repent and seek to become a part of God's Family.

So anyway, that's what that's about, but it's taking quite a bit of effort and work trying to state things in a way that the world can better understand it. Of course, always understanding you first have to be called of God in the first place to really begin seeing, begin understanding. And sometimes, it may be a process whereby God is planting seeds. But still have to be called to that; just not all the way into a process whereby God is going to give someone the opportunity of being impregnated with His holy spirit and growing and overcoming within the Church.

So, we understand that this is basically not a time for the Church to be growing in any fashion or form. On the contrary, we continue to become smaller over time. Every year, we have to announce things of a nature that are unpleasant. Just as today, we had another disfellowshipment. Those things are difficult, those things are hard, but everyone has choices. And God is cleaning up the Church, so people need to be sobered by that. No one, absolutely no one, if they're not genuine and true before God and living what they're supposed to be, striving to do that, and repenting in their lives, are going to be able to continue on as a part of the Body of Christ.

And if we understand that, we should understand what that means for Christ's coming, his return. It is the way it is. This way of life... One thing in writing this book that's even striking me more deeply, this way of life is absolutely owed to no one. You have to want it, be convicted of it, and desire it with all of your being. Those in the Millennium are going to have to want it and desire it with all their being. Not everyone who's going to live during the Millennium is going to do that. They are not going to be in God's Family.

There are many people who have been baptized with God's spirit who are not going to be in God's Family. There may be some that God will have mercy on because of where they were, their circumstances, perhaps the mind at that particular time, certain deception, or whatever. That's in God's hands. That's God's judgment. That will be in the Great White Throne. But as far as some of the thinking sometimes that people get, that "Once saved, always saved," like in traditional Christianity? Absolute lie.

You know, just like at baptism... I've been writing that part, part of it today, about the process of baptism and being able to be forgiven of your sins. And once that takes place, I've addressed a little bit of that saying, "This is not once saved, always saved." Because you have to continue repenting for the rest of your days in this human body. This is what we have to fight. This is what we have to have transformed, which is up here in the mind. And that takes a lot of time, and it's a matter of power from God because His ongoing creation is about the creation for His Family.

And so, those over the past 6,000 years who have had opportunity for this way of life, learning certain things, whatever it is, called by God, whether it be people like Noah and Abraham, Sarah, and so forth. But obviously, they weren't given what we were given, but they're judged nevertheless, and God worked with them.

And so, we see different circumstances here, and this period of time from the time of Christ on, and there's a big difference because we've been given so much more. And we're judged by that. The more that God reveals as time continues on... I think that, of when Christ returns, things are going to be opened up in such a massive way to the world of an ability to see, to understand, to learn, but it's still a personal choice. It's a matter of what do we really want? God isn't going to force it on anyone.

And yet it's free choice. But if we make that choice, it's something you really have to fight for because this is hard to fight. It's ongoing. It never stops. And so, repentance, in that respect, is not a one-time thing at baptism; it's an ongoing thing because we sin. We still have within us – that's why I love Romans 8 and other chapters (so thankful God inspired him to write what he wrote), because it helps us to understand a nature within us that we have both. We have our carnal human nature, which is by nature itself selfish; it's about self first.

And after that, we can receive of God's spirit, but then we have to make choices constantly, day by day, of what we're going to do, what self would like to do or wants to do that there's that in the mind as we learn and grow, that we know is wrong and we have to fight against that and say no. Ask God for help to say no because you can't do it all the time on your own.

It's an awesome thing. There's a lot of power in what God gave to us as human beings, a spirit essence. It's quite awesome. Something that, as a whole, the world doesn't know, something that Herbert Armstrong was given back in the early '70s to begin to understand. There is a spirit in man that makes us different from animals. That's awesome to understand.

They do things that God has, in essence (which we can understand better today because of computers), programmed in them. A certain limited ability to learn things, but not like the human mind that can think, that can reason, that can go through all the things that it does, in that respect, that God gave to us. And that's accomplished by that essence that He gave to us in the mind.

What an incredible thing to understand, that when people die, that's what returns to God. Not a being. But God has that. Like a scored... I should say a... Ever how He does it. Probably in Himself, obviously. But He has that spirit that He received back to Himself of that individual, that's everything in their life. Everything they've ever done, everything they've ever thought, it's in that. Awesome!

Everything about their body, the make of their body, everything else, to understand He's going to bring us back and we're going to have the ability in many cases, depending on what age, we're going to, what we're going to look like. Some have speculated it's going to be at of a young age. You're going to be able to have a body that looks young. I'm keen for that, even in spirit form. But, you know, there are so many things we don't know yet.

But what an incredible thing to understand the marvel of God's creation and that it's still going on, that creative process. Because there's power required for this mind to change. And so, when we're impregnated with God's holy spirit, that essence is given to us with the laying on of hands, comes together with the spirit essence that God gave us as human beings, and we begin to grow and change and make decisions. Awesome, the process.

But again, it all starts by being called of God. So, let's turn over to John 6.

So, as God draws us and works with us, we have the opportunity to be worked with by His holy spirit. We have to, as time goes on, we learn how to cry out for that help on a continuing basis because it isn't something that's just handed out to us day-by-day. It's something we have to ask for, we have to seek. We have to want and know that we need it because we can't make the changes without it.

But all this as a matter of our desire to be in God's Family, to be a part of something that... I'm not going to get into; I have a hard time not getting into it. But to think about the universe and what's out there and why it's there, it's mind-boggling. And it goes into time, into billions and billions and billions, if not trillions upon trillions. We don't understand. We don't know how God does that. He sustains everything anyway.

John 6:44—No one can come to me, Christ said, **except the Father who has sent me draw them**. So, God does the calling. What an awesome thing to understand. Then, as we're drawn, as we begin to be called, given to Christ to work with, to mold and fashion, to inspire things within the Church of what we need at particular times, and so forth, and on it goes.

So, he says, **No one can come to me except the Father who has sent me, draw them, and I will raise them up at the last day**. So, God's purpose has always been for those, this is speaking of like the time of Christ and on, it's been... The New Testament is basically written to and about the Church, the firstfruits. It isn't addressing, as a whole, things that are going to happen in the Millennium and the Great White Throne, although some of those things are touched upon, some of it, not all that much, really, in the book of Revelation.

Well, most of them never saw the book of Revelation. They were all dead. All the apostles had been killed, except for John. He was the last one. And he's the only one that's known to have lived and died of an old age. Incredible. Even Paul, as we talked about, beheaded in Rome. We have it a whole lot easier than they did. That was tough, the kind of life they had, the Church and what people had to live through, the persecution that was going on.

And to think you're being rounded up to be brought back (in very early stages), to be brought back to Jerusalem, to be put in prisons, to be beaten? Many of them would be killed. That's pretty tough. But it requires a pretty strong conviction, too, a strong conviction that this is true, you know that Joshua's the Christ, you believe the things that have been given to you, and you're willing to live them. You want to live them because you want to be a part of God's Family, and you do it to the end. That's our life. Awesome!

Sometimes temptations come along, and people don't value the calling they have been given. They don't realize – they really don't understand. They don't grasp what they have been given. Very few on earth have ever been called by God, and many of those who were turned away from it.

That's why I marvel of what happened within the Church and how Paul very early on said, "I marvel that you are so soon removed," in essence, "from the gospel, from the good news, the truth about Joshua the Christ, and the truth that God has given to us." They weren't in the Church very long, and they were already turning away from the truth. Awesome. Astounding. And yet it's happened over and over again.

So, the majority, since the time of Christ, have turned away. And it all boils down to what we value, where our values really are, what we really treasure, what we really count as riches. And if it's God and God's plan and God's purpose, well, our fight's going to be a whole lot easier because conviction is what it's all about. If you're not convicted, it's going to be easier to slide, to slip, to turn away, to turn to something else that's only temporary.

We don't live very long. Now, we think we do. When you're in your 20s and your 30s and your 40s, you're not really thinking about what it's going to be like when you're... When it's really hard to get out of bed, and maybe you can't, and things of that nature. And your eyes are going; your teeth are getting worse. Everything in your body is getting older, and you realize, "I'm getting older." I turned seventy... Was it yesterday? Yeah. See, I can't... I can't even remember. Seventy-six yesterday. Where did time go?

I think of how old I was when the Apostasy occurred, and it boggles my mind when I look at people the same age. Think, "Hmm, I was that age." It goes by quickly.

But God and God's Family goes on forever. And it's hard for us as human beings to grasp what's awaiting us. A world without drama, without all the human drama, without all the problems. All that's gone. And family, a family that is so close together, we... There's no way on earth any of us can understand that. To

have family so close, everyone that you come in contact with, you just come alive because of the friendship. It gives life. Incredible.

So interesting, the word for “draw” here in this "And the Father who has sent me draw them." So, if God the Father's drawing us, it's a word in the Greek that's only used this time, I believe, in scripture, is the word for “drag”. To drag someone. That's what it takes sometimes. Sometimes, it takes some dragging. We have to go through quite a bit.

I remember my calling, well, before my calling. That's when we start being, sometimes given a little bit of a drag along the ground, all the things I had to go through. Because if I hadn't gone through those things, if God didn't drag me a ways, I wouldn't have been of a kind of mind, a humble mind, to be able to receive what He was going to give. I know me; I know what I thought back then. I know how I lived back then. I know how my mind was. And it sure wasn't anything about God or Christ or anything that sounded religious at all, in any fashion or form.

But that changed, thankfully, by the power of God. Awesome, when we're called, and how God works with us.

Let's go back and read the entire context here. Let's go back to verse 38. Christ speaking – **verse 38—For I have come down from heaven.** So, you know, some people, if they go through and see what we believe and so forth, like, "See? I came down from heaven. I was God." That's what we used to... That's what we used to believe. We used to believe that Joshua was a God, along with God the Father and...

We didn't know any better. All that God gave Herbert Armstrong was to know that the trinity was a lie. That trinity that was established in 325 AD by Constantine and the religious leaders he gathered together in that part of Europe at that time, or the Roman Empire (better said), and that doctrine that was established, one of the primary doctrines. Trying to think of the term they used....

Anyway, the things that are repeated in a certain church over and over again, week by week by week. Some of it's in prayer, I think, and some of it's just quoted, comes from that, the trinity, the belief in the trinity. There was God the Father, there was Christ, and there was this Holy Spirit. That's why, especially in the King James Version, some of the old versions of English, it says “the Holy Ghost.” Because it's like this ghost type of thing. So, they put that in there. And yet a being. And yet all three are just one God. And they say it's a mystery that can't be understood. That is a mystery, how such a thing could be.

Well, the reality is, it isn't. But what was given to Herbert Armstrong was the fact that the trinity was a lie. He knew, God gave to him the fact, the truth, that the holy spirit was the power of God. The power of God, God's mind to communicate His truth, His ways. Now, He has spirit as well, this power, whereby He did creation and other things, but there is that which comes from His very being, in the sense of His mind, that reveals everything He is.

That's why if you love the truth, you love God. Do we grasp that? The more you love the truth that God gives to us, you know...you know that is the mind of God! That's how God thinks! That comes from God, His mind, to us. We get to know God that way. We learn to love...

I love the truth. It's exciting, it's inspiring. And the more that God puts things into place, the more exciting it becomes. And that means we love God that much more when we understand it. Awesome. Because that's Him; that reflects who He is. What we say, how we talk, the things reflect us, what's in our mind. And the same is true about God. Awesome. And so, the holy spirit, being the power of God to communicate His mind.

And so it wasn't until recent time that God revealed to us there was more about that that we hadn't known, the trinity. That neither had Christ lived forever, as God the Father has been eternal. That somehow, then, that there were two. And it was so steeped in the Church that when people read about Yahweh, Yahveh, Yahweh, whatever, the Eternal God, that somehow this was a matter of who Christ was.

And the reality is, no. We came to understand that he had a beginning. He had a beginning of life. He was born of Mary. That's when he began. There was only...

That's one thing the Muslim world and the Jewish world have such a terrible time with traditional Christianity, is because they believe there is one God. So, they have one truth. You know, yeah, there is one God who has eternally existed. Traditional Christianity doesn't believe that there's only one God who has existed for eternity.

So, we learn these things a little bit by little bit, and we embrace them. And so, incredible what God gives to us in our mind to comprehend, to understand, that strengthens our life, strengthens our understanding of all these things.

And so again, it wasn't given until Herbert Armstrong, until later on. And so, talking about the '70s there where certain things were given to him. And he had different periods of time where God just revealed more and more truth to him. This is one, backing up here just a little bit, about being called, that began to be ceased to be taught in God's Church during Laodicea. As a whole, it wasn't being taught anymore that you first have to be called. Pretty basic.

People can't just decide for themselves they're going to join because they like the telecast, or they like *The Plain Truth*, or they like something else. They have to be drawn by God. Their minds have to be opened up to see the truth. So, it's good for us that we always remember that, where it all started, how our life started, how we began to see and understand. And thank God for it, because again, not many have ever been called to receive what you have.

Anyway, I'll come back to some of this.

For I have come down from heaven. So again, here, understanding he's talking about his origin. It came from God, obviously; that's how he came down from heaven. God gave within Mary this, a formation of a child to begin growing. So, it came from God. God created that within Mary. The sperm, whatever, and the process began.

Again, we can't comprehend things like that, but unique in human life because he was born uniquely with a different, a stronger mind, if you will, than what we were in that regard. Still had to go through various things in his life. But again, we may come back to some of that.

But again, **For I have come down from heaven not to do my own will.** So, he's showing here, talking about here, Christ is, that there is that which he desires to do, but he doesn't want to do his own will. He wants to do God's will. And so, again, **not to do my own will, but the will of Him who sent me.** So again, everything that he did was about that mindset, that "I am from God," and he had a job to do. He had to become our Passover. He wanted to give his life as our Passover.

This is the will of the Father who sent me, that all that He has given me I should lose nothing, but should raise it up at the last day. So, what this is reflecting is God's will, but it doesn't reflect man's response. It's God's will, but not all yield to that, do they?

And so, God's will is, God's desire is that when a process begins within any of us, that it's able to be completed. That's God's will, that it be completed. He called us to become part of His Family. That's what it was about. And so, by our own choices then determines the outcome of that. We have choices to make. He doesn't force it upon us.

And so, he's saying here, in essence, **This is the will of the Father who sent me, that all He has given me, I should lose nothing, but should raise it up at the last day.**

And verse 39 here is a little...kind of poorly translated in many ways. It really does not say specifically **"that I should lose nothing"**. I'm going to read it as it is. **This is the will of the Father who sent me, that of all He has given me, not to be destroyed, but to be raised up.** That's really the context of it. Although we understand or can understand what it's actually saying by the context, and what I was talking about there, but it's literally saying, **This is the will of the Father who sent me, that of all He has given me, not be destroyed (or perish), but be raised up in the last day.** So that's God's will. His desire is for us to be in His Family. That's what that's about.

Thought it'd be good to notice how some of these words are used. Let's turn over to John 11, just a few chapters. This thing about "the last day" because it has different usages and so forth. But anyway, just to see again here.

John 11:21—Now Martha said to Joshua, Lord, if you had been here... So, this was the occasion of Lazarus, and when he died. And he was traveling down from the north in the last couple of weeks of his life there, and went through this area, went to their home. And they had sent out to have him return

sooner, but he continued on his journey down, but not with the kind of urgency that they had in their minds while he was yet sick before he died, Lazarus. And then he died.

So, she's saying to him, **Now, Martha said to Joshua, Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give it to you.** Pretty strong; very, very confident. **Joshua said to her, Your brother will rise again. And Martha said to him, I know that he will rise again in the resurrection at the last day.** So again, here we know when these periods are and what the last day is about, because again, this is a term that's used in different ways at different times, but it all depends upon the context and the truth.

If you know the truth, you know what it's talking about. If you know the process of resurrections and when people are judged, and whether you're talking about the Great White Throne or if you're talking about a first great resurrection of firstfruits when Christ returns, and so forth.

Again, here, then in 2 Timothy 3. So, what resurrection will be for him? Well, we know it's in the Great White Throne. He hasn't been given that opportunity yet.

2 Timothy 3:1—But know this, that in the last days perilous times will come. Well, this has a bit of a duality to it. Again, we should know what this is by the truth. So, it's not a matter of people debating when the last great day might be or what this is talking about, or the last day, I should say, that might be spoken of in different places in scripture, because they have and sometimes people do. But when it's talking about perilous times coming, this is in a context of the end-time here, in the sense of just before Christ returns.

It's going to get bad out there. It's going to get horribly bad. I think the scripture that talks about death, and basically, it's in a context, if we understand the truth and we know what happened toward the end of this age, the end of the six thousand years of man's self-rule, which we're right at that point, and we look at that period of time of what it's talking about and we're talking about the last days, we know the context here that horrible times are getting ready to come.

We are in a time where thinking about death, there's a scripture that talks about that and says, "Not considering when someone dies." More so in the context of the Church, if we understand. "Not," I'm paraphrasing part of this, but it's in the context and it says in essence, "Not considering" in essence "that they're saved from what's about to take place," from what's coming. So, it's good that we understand that.

This is not going to be a pleasant time, and for people who have gone through a lot in the sense of overcoming, and they're already... We have, we have people in the Church that are already sealed by God, the 144,000. It's just a matter of timing. God knows what they're going to do and what they've already chosen. They've been tried and tested already to this point in time, and yet if some die in that case, it's not a bad thing.

We tend to think of death as being an end of something, and it is an end of our own physical life, and sometimes we mourn that or whatever, but if you know the period you're in, what we're getting ready to go through is going to be difficult. And it's not going to be easy. Not to be feared, because if we're desirous of God leading, guiding, directing us, and helping us through this, then we're going to be taken care of. But in other cases, perhaps that's not given because it can be swift, and why have to suffer? It's hard enough when you get old and suffer without adding that to it. Don't want to go into that here, but that's life.

So sometimes things may look horrible, they may look bad, but they're a blessing. They end up being a blessing.

John 6:40, going on from verse 39 that we were in earlier. So, for us being raised up in the last day, it's different for different people. God's desire for those He called during the first, or the past, I should say, two thousand years, has been in the context of, most of the New Testament is in the context of the first resurrection. Everything that's written is very much about the first resurrection and the coming of Joshua. That's what the focus is. And so, we understand that.

That's for us, for many of us, that's the day we look to. We understand it's coming. We look forward to his return, his establishing God's government on earth. For others, it's a resurrection in the Great White Throne, to live again in a physical human body.

And that one's challenging to write about – to try to explain in a way that people might be able to see aspects of it, as the scriptures talk about a second death. And yet traditional Christianity won't address it, because they don't have an answer. What do you mean a second death? It's like Lazarus. Not Lazarus, Nicodemus, when he was talking to Christ, wondering, "How can he be born again?" It's like...? He asked, "Do you have to... Back in your mother's womb? How can you be born twice?" He couldn't understand it. And the same way with that expression there.

John 6:40—Now this is the will of Him who sent me, that all who see the Son and believe in him may have everlasting life. I so hate traditional Christianity, what it's done, because there's this idea about just saying that you accept Joshua (they say Jesus) as your Savior, and everything is fine. There are other expressions similar to that. And you realize that's so shallow, because it's not true.

You believe he came; you believe he lived. Is that all there is to it? It's about believing everything. And the major thing that he represented and stood for at that time, he was our Passover. That's what he came for. People don't believe that. They don't believe in that. They believe in Easter. They don't believe in keeping a time and observing a time that reflects who he was and why he died, and the purpose of his death, and on and on it goes. Sad.

We're so close to that being given to them, though. Can you imagine a new age when God gives everyone the ability to see that and understand that? And obviously, so much more? What you know,

what you understand, when He opens up their minds. All over the world, they'll have the ability. They may not choose it, but they'll have the ability to see what's a lie, what's false, and they'll be able to see what's true. Then it's up to them what choices they make.

But the first time, first time that God reveals Himself to the world. He has not revealed Himself to the world ever yet. Never. He hasn't. Incredible to understand that. It's not His purpose.

So again, **Now, this is the will of Him who sent me, that all who see the Son and believe in him may have everlasting life.** So again, God's will. ...and I will raise him up in the last day.

Then, **verse 41—The Jews then complained.** Means “grumbling, murmuring.” ...**about him because he said, I am the bread which came down from heaven.** Awesome, to understand that, isn't it? Unleavened bread of life, the truth. That's what he was, the Word of God that came down from heaven. That's who he was. He was the Word made flesh.

At 12 years old, the Feast of Tabernacles, he dumbfounded scholars around him and different ones around him who were supposed teachers. And they were in awe of him, of what he had to say. Incredible. But that mind was in him. There were things he knew. Just as much as when you see a truth for the first time and you... It's not a matter of proof; nothing you can prove about it, in essence, it's something that God has to give in your mind. And then you see it, and then you know it; you know it's true. It's just a knowing that God gives. Awesome.

I am the bread which came down from heaven. So, they said, Isn't this Joshua, the son of Joseph, whose father and mother we know? How is it, then, he says, I have come down from heaven? You can see how they were. The Jews had such a horrible time grasping certain things because they had lost so much already by this time. And obviously not spiritual in the first place, just a physical mind and rituals and the temple and things that they went through, and they couldn't grasp what he was saying, and it was foreign to them. And so much so, it showed what was really inside, carnal human nature. It's the way that the world is.

How is it that he says, I've come down from heaven? Joshua, therefore, answered and said to them, Do not grumble or complain among yourselves. No one can come to me... So, it's in this context. **He says, No one can come to me except the Father who has sent me, draw them, and I will raise them up at the last day.** Which, obviously, did not meet cheers and cheering, because they couldn't understand what he said.

Verse 45—It is written in the prophets, Now they shall all be taught of God. So again, this is referring to the fact that God has to begin communicating His truth to the mind at some point for everyone. So, in time, everyone's going to have that kind of opportunity to have the truth communicated to them. Not that they'll be able to receive it. Even at that time, obviously, not able to receive it.

Therefore, everyone who has heard and learned... It's not just a matter of hearing something. "And learned," meaning you, there's something you see that you couldn't see before, **comes to me**. Because we see something we haven't grasped. We see who he is. He's our Passover; he died for our sins. We know we have sins, we know we have selfish human nature, and we have to repent of our past sins. And if we want to be forgiven, there's a process, he says, we have to go through.

Not that anyone has seen the Father except he who is from God. Again, we think you have to see through the eye, and it has nothing whatsoever to do with that. Nothing. That's why Christ said in John 14 when he was talking to them on that night of Passover, to his disciples, he said, "If you've seen me, you have seen the Father." And they didn't grasp that. They couldn't understand it. How can you understand? Because all you can understand by your carnal... By your human nature, by your mind, physical mind, and thinking, is by the eye.

"How, how can we see the Father by seeing you?" So, it was a spiritual thing. It was a matter of what we see, what we understand, what we grasp, what we know, whether we see God. We see God in an incredible way. Everything that has to do with His truth, that's how we see Him. That's who He is. That's what it's talking about.

So again here, "Not that everyone has seen the Father, except he who is from God. He has seen the Father." So, to this point in time, he's the only one that saw, that knew the truth.

Most assuredly, I say to you, Those who believe in me... Again, what does that mean? That he is the Christ, that he is the Passover. And if people don't believe... That's why there is no Passover observance in traditional Christianity. Because they don't see that; they can't grasp that. They don't believe him.

That's the most basic thing to believe about Joshua that there is. He came to be our Passover Lamb, to die for our sins, every one of us. Incredible.

Most assuredly I say to you, those who believe in me have everlasting life. Meaning, in essence, that if we're able to believe that, if we're able to see that, it's because of a calling. Because God has drawn us to Himself and given us to Christ. Because of what they can see, they've made that choice. Because of what they believe, they've made that choice to continue on that course.

And then, obviously, after baptism and the laying on of hands, the impregnation of God's spirit, that's what's living in them. There's a portion of everlasting life living in them if they will continue and allow God, yield to God, to create a different mind, to help transform that mind. It's what this is about, everlasting life.

I am the bread of life, he said. **Your fathers ate manna in the wilderness, and they're dead. This is the bread which comes down from heaven, that one may eat thereof and not die.** Meaning, a second death. Because we all have to die once, but a second death, that's another matter. That's the penalty of unforgiven sin. And so, this is what he's talking about, in essence.

"I am the living bread which came down from heaven. If anyone eats that bread," which is from God, it is the word of God, it is the truth from God. It is the unleavened bread, truth. No lies in it, in other words. Everything that's right in it that we're able to have in our lives, in our thinking, in our minds. And if we continue on that course and don't turn away from God, that's what's waiting us.

We already have it in us. It's a matter that it can just continue on. And so, everyone who turns away from that puts their life, eternal life, in jeopardy. And some will be judged exactly that way (it is not owed to them), depending on how far they've gone, whether they have seared, ruined their own mind. That's what sin can do.

Once you're baptized and have the impregnation of God's spirit in you, you can mess up your mind. That's what Lucifer did on his first thought to turn against God. Because from that point on, because he thought about it and chose it, from that point on, because he was composed of spirit, that's who he was. There was no turning back.

That's why God made us physical. I hope we see that in a powerful way. Because in our minds, the way our minds are made, is in physical matter, and it has that spirit essence in it, we can change. God has provided a way, made a way because of the very way we're created, that we can actually change the way we think with God's help. Awesome!

If anyone eats of this bread, they will live forever, and the bread that I will give is my flesh. He's going to die for us so that we can have that ability, so that we can be forgiven of sin, so that he can dwell in us. That's why he died.

So many just don't understand why he died. That's mind-boggling! Because they don't understand that God chooses, wants, and desires to live in us. Because only by dwelling in us can this take place in the mind. A constant supply, God, the mind of God, coming into our minds. Because if we become weak and we sin and cut that off, what do we have? Just our physical mind.

The bread that I shall give is my flesh, which I shall give for the life of the world.

Let's turn over to 1 Peter 2. So again, it's God who calls us through the power of His holy spirit, again, communicating with our mind.

So, I think of times past when people came along, or sometimes after a long time of people being in the Church, sometimes they would talk about how they came in the Church, that "I learned this," that "I studied this, and I started keeping the Sabbath," and whatever it might be. And they don't recognize, no, God drew you, called you, worked with you, maybe even had you go to a lot of, let you go, and maybe even was a part of that to open up doors for you to be able to have the mindset to go into different churches to see what's out there, to learn some lessons.

But if He started a process of calling you, you know, it's not just always a matter of at the last minute. There are things that God does sometimes with people that He's going to call and draw and work with that has gone on for a long, long time.

I think of the early apostles, the disciples. As young people, they were in their late teens, early 20s when God, when Christ brought them along and started working with them very young as apostles. Awesome! God gave them those minds, the minds to be able to accomplish those things. But they were worked with much earlier, molded and fashioned to be the type of individual that could be drawn to that point.

I think of Paul. We've talked about that. Look at the change and how fast that took place, and the kind of training that he had. And to the point that he was so zealous in it, he gave his approval to kill people in the Church. Incredible! And yet, God had worked with him and called him and brought him to that point in time.

Things are hard for us sometimes as human beings to grasp and comprehend the power of God and how God molds and fashions and how He prepares a family and works to accomplish those things. So, if we have that opportunity, it's precious – so precious, truly. So valuable.

So again here, **1 Peter 2:5—You also, as living stones.** So again, it's that life that's in us, that can be in us. Living stones. Now, sometimes we have a lot of stone; pretty thick-headed. But anyway, thankfully God shows us, no, we have the opportunity of being different, a living stone and strong, solid in that respect.

...and are being built up a spiritual house. It's a temple of God, a spiritual house. **...a holy priesthood.** We all are. That's how God looks upon us, and tells us this is what we have the opportunity to be a part of. You have the truth, you have a calling from God, you have things of the mind of God working within you, you are within the realm of a priest, a priesthood, if you will. And we need to see that, what God has placed upon us, a responsibility that's in that and our relationships with one another, if we grasp that.

So, it says here **to offer up spiritual sacrifices.** So, each one of us has that responsibility. Spiritual sacrifices. Every time you say no, every time you ask God for help to fight a battle, to fight your one, two, three, whatever, you're acknowledging this and you're offering up a spiritual sacrifice. That's what's pleasing to God. Because you're willing to sacrifice your own will, your own wants, what your nature wants to do, or whatever it is that pulls at us at different times, and we strive to bring it into subjection under God, asking for help to accomplish that, because you can't do it on your own.

...acceptable to God. If we think that way all the time, what is acceptable to God, we'd be a lot more careful.

...through Joshua the Christ. Therefore, it is also contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes in him will by no means be put to shame. Again,

strength, power that God gives to us, the ability to know and understand things about Christ, and a relationship there that we're able to have.

Therefore, to you who believe, he is precious. But to those who are disobedient, the stone which the builders rejected has become the chief cornerstone. Wish I had some of the other chapters out there. This would mean even that much more to you, in that respect, of what this is all about and what we have been given, truly, and to understand this. Because the reality is, so many, and they can't help it. "The carnal mind is enmity against God." It fights against God. What an incredible thing to say. It's the truth. But for people to believe that, they would say, "No, I don't think that about God. I'm not against God." And yet you show them Passover, you show them the Sabbath, you show them all the truths that have been given, and they're against that. And they don't understand.

Verse 8—And a stone of stumbling, a rock of offense to those who stumble, being disobedient to the world, to which they also were appointed. So, God had a purpose and a plan for letting mankind go his own way for six thousand years. Choose his own ways, his own religions, make up whatever. And we see what mankind has done.

I mean, you look at the world, and almost half of it has no belief whatsoever in anything about the God of Abraham. None! None whatsoever. Weird religious ideas and beliefs. Almost a half of the world. Then there's a large portion that's Muslim. And then there's traditional Christianity and Judaism, which make up just a little over half. Even in that, that's astounding, the way the world is gone and what they have formed and chosen to believe.

Because God hasn't been in it. It hasn't been His plan and purpose. It's to let us see what we've done to ourselves. We live in all the problems with governments and everything else because of what we are and our kind of thinking that can never be resolved. No election, nothing will ever make things right and lasting. It's impossible. Human beings can't do it. So, God lets us experience everything.

People of all time, there's going to be such an incredible witness to that in the Hundred-Year period. "Look what you did. Look what lives you lived because it was without God." Now, they have a thousand years to look at what has been done on the earth and see a difference that, for many, is going to be quite incredible. For others, because they still don't like the truth and don't like God, they're going to reject it.

But you are a chosen generation. So, we are unique in that respect as a generation. And anyone who has been called in 6,000 years, unique within our generations.

...a royal priesthood, a holy nation. Holy. It's the way God looks upon us. Israel. Not physical Israel. What an awesome thing that God has revealed to us in a very powerful way, that the word Israel is not about a nation of people in the sense of that which is spiritual, and what is being talked about as far as the future. It's the word. It's about persevering. It's about that mindset. It's about the way of thinking, and that that's what we have to do to be part of it. A spiritual Israel, not a physical one.

Used to be, very early on the Church, because of where we were, we didn't know any better, we couldn't understand, that too often things were looked upon as being, well, you're of Manasseh, you're of Ephraim, you're of Judah, you're of whatever. All the different... Issachar, Asher, whatever. And you look at different ones there, and that's not what it's about. It's not about our lineage. It's about what we can become. That's beautiful. Everyone, everyone in the world has that opportunity in time to become part of Israel. But not with the stain of what they have done as carnal human people, because all people have been the same way.

...His own special people, that you should show forth. Now, this is important. Look at what he said. Because we see this, because this is what we've been given, that we "should show forth." It's the word "virtues" in essence. Not praises. But that's the word that's actually being used here, is virtues. **...that you should show forth the virtues of Him who called you out of darkness.** So, in other words, it's a matter of by how we choose to live, by the help we are asking for God to be able to live, as we live it, then we...

That's what we should reflect in our life, that we should show forth those things that are about God, that are godly, that are godlike in how people should treat one another, how they should think toward one another. That's what we should be like. To learn how to love others. And that people are able to see that and other qualities – that we should be gracious to people, kind to people, patient with people.

I get on the freeway, and I lose all that. I have to fight. It's just the way our current human nature is. And you know why so often I know so well what's going on out there around me? Because I've done it. That's what I've done too often in my life, and probably still often do as well, that I shouldn't. You know, somebody cuts right in front of you, and they don't think about your life and what could happen and how horrible that is to be like that, to do such things. People who ride on your bumper? Have you ever been guilty of that, being on someone's bumper? See, I have. And I know... I can just tell by how they're driving when they're going to try to whip in front of you. It's just human nature. And you get... Because you're so good at it yourself, you know that's what they're getting ready to do.

So, as human beings, it's very difficult sometimes for us to do things in a right way, to indeed want to show forth the virtues, the right thinking, the right attitude towards others.

So again, here, **who has called you out of darkness into His great light**, "marvelous light; admirable light," if you will. **...who once were not a people but are now the people of God.** What an awesome thing to look around the room and realize you're the people of God. We're the people of God. Do we have problems? Yes. Do we have things we have to work on and overcome? Yes. But we're God's people and we're blessed in that, and we're a family. Awesome!

...you are the people of God who had not obtained mercy but now have obtained mercy. Thank God. None of us are here because of how good we were. It wasn't because of how much we studied. As I was mentioning earlier about individuals, for a time there, early on, that I knew of, that they thought they did

so much of it on their own. And they didn't. And then, when they were brought to the truth, and had all the error in their minds and their lives began to be exposed, then they were able to embrace that.

So, from time to time, it's good to remember our calling and how God worked with us, and how at certain times we were able to begin to see things that were true that we couldn't see before.

1 Corinthians 1:26—For you see your calling, brethren. So, everyone should be able to see that, how God has blessed us, how God works with us, the steps we are able to make in our lives. And we can't do any of those progressing forward without God's help.

...that not many wise according to the flesh. Just the way God has chosen to work with us, because He wants to work with those with whom He can work. Those who are so lifted up in their own lives, this isn't their time. God doesn't call people like that as a whole. It doesn't work that way.

...not many mighty. Because they don't want to give up what they're mighty in. You don't see senators, presidents, representatives, bankers, well-known lawyers. On and on this could go of people who have been highly educated in various things as a whole, and that type of thing, that are able to continue forward. And yet, there are those who have a humble spirit, who have gone through those things with a humble spirit, with whom God can work. Awesome! But not many.

Why is he saying it this way? Because the human mind. When you look back in time, you look back at the beginning of the Church, there were some mighty people called, but not very many. But there were important people in government and different places, lawyers, different ones who have been called. Incredible. But they could be worked with because of a humility of spirit, and a willingness to have a humility of spirit. And that not so filled with...

When you're so filled with pride, this is not the time to try to work with and break through that incredible barrier. Because it's hard. Now, if God wants to break that, He'll break that. But most of that's going to happen on the Great White Throne, when people realize they've been dead. And all of a sudden they're there in their altogether, standing, healthy, strong, and being told, "You've been dead for 3,500 years," whatever it is, you know? This is the world now. It's going to be quite an awakening.

Not a whole lot to be puffed up about, proud about. Everything that you were before, you can't be now. You're not going to be a king. You're not going to be a senator. You're not going to be this; you're not going to be that. That's not what you're doing now. Those things just aren't available. People have to be humbled.

For you see your calling, brethren, not many wise after the flesh, not many mighty, not many noble were called, but God has chosen the foolish things of the world. In the sense, in that respect of how the world judges. That's what this is talking about, of how the world judges things. They judge things by what we just talked about. Who is a king? Who is this? Who is that? How much education? Did you go to Harvard? Oh, that's the last place. Some of the places that people go nowadays, it's like people would be

ashamed of that today. A lot of people are, I'm sure. And some of the things some of these universities are doing, you think, "Phew, I don't even want to mention it." I wouldn't want to mention it in a crowd, especially of MAGA's. Anyway. I'm just kidding.

Anyway, going on.

"The foolish things of the world." So, how the world judges. I mean, "You're in the Church? You're in the Church of God? You are God's people, and other churches are wrong? Well, how big are you?" And then, if they don't break out in hysteria when you tell them, oh, we have about twenty meeting here. We have about forty meeting here. We have maybe sixty meeting up there. "Churches, every town, several churches or something?" "No. They come in from hundreds of miles to make up that number." And that's how the world judges. Foolishness to them, you know? So, that's what God has chosen.

He has chosen the foolish things of the world to put to shame the wise. And so, there comes a time when people have known you, or people who learn who you were, when they're resurrected, they're going to learn and they're going to admire what God has done and what you yielded yourself to, to become part of Elohim, the God Family, to be a God. That's hard for people. That's a hard one for people to swallow, that God is reproducing Himself. That's what it's been about from the beginning: a family. That's what that word means – Family of God.

...to put to shame the wise. And God has chosen the weak things of the world to put to shame the things that are mighty. And the base things of the world, and the things which are despised, God has chosen. And the things which are not, to bring to nothing the things that are. Beautiful. **...that no flesh should glory.** See, it's about haughtiness and pride, or humility and meekness.

...that no flesh should glory in His presence. But of Him, you are in Joshua the Christ, who became for us wisdom. What an incredible thing to say here, that Christ has become wisdom for us, to us, in that respect, because of that life that can live in us and because of what we can see and what we can know and what we can live by, that there is a wisdom now that we are able to be blessed with in that regard, that we didn't have before, and that others don't have.

...and righteousness. He's made righteousness for us. Because we can be forgiven of sin. And we're able to believe what is true, we're able to see what is true. And because we make the choice to live what we believe, that's what God attributes as righteousness to us. We're not righteous. We have sin in our life every day. We have selfish things that we do or think. And we have to fight against them, and we ask God for help in those things. But what an incredible thing because of what we continue to live, and because of those who continue to fight, God attributes that to you, He sees you as righteous. Awesome!

...and righteousness, and sanctification, and redemption; that as it is written, those who glory, let them glory in the Lord. Not in oneself. Because that's the way the world is. We tend to lift up self and want self to be important and to be seen by others as important. And that's not what this is all about.

Ephesians 4:1. Again, here, Paul reminding them, telling them what he's living. **I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called.** Well said. That's what we should strive to do; that's what we should want to do. We should want to bring honor to the name of God's Church, honor to God, honor to God's family by how we live. Not shame and dishonor.

...with all humility. That attitude because we know who we are, what we are, and we know God is the one who's raised us up and lifted us up. We're not to do it on our own because when we do it on our own, we'll lose things that God has given to us.

...meekness. Which has to do with a teachable spirit, a willingness to learn, to listen, to change, to consider.

...with longsuffering, bearing with. Sometimes that's a word that has "to suffer with; to bear up under," if you will, to hold up one another in love. So, the primary thing is here to understand is, we're to love one another. But this isn't just normal human, this is beyond human love. It's God is love. Agape: it comes from Him. And the only way we can have that in us is of God's spirit.

And that's the kind of mind we should have toward each other. There should be nothing in our minds against anyone in God's Church. What an incredible thing to know and to understand. And instead to see... What God wants us to see is that we are a family, that we should be indeed close together, bound together, powerfully so, by the power of His holy spirit. That when we look upon one another, we pause at times, if you will, and remind ourselves, "You belong to God. You're God's."

That's why God condemns and chastens in scripture those who would dare judge His, meaning even one another. That we dare judge in the sense of condemning one another. Should be a fearful thing, indeed.

...that we should love one another, endeavoring to keep the unity of the spirit. We could have used that big times in Laodicea because it wasn't there. "Endeavoring to keep the unity of the spirit." But to have the unity of spirit means you have to have the unity of belief and the truth. And that began to go down the tubes, truly. We had to fight. And God blessed us in it, to get those things back, and then God gave us more because of that.

...a unity of the spirit in the bond of peace. There is nothing more beautiful than an atmosphere, an environment, if you will, of peace. Most of our hardest times are in the opposite kind of environment. Most of our most challenging and difficult of times in life are in the other kind of environment, where there's just drama. Peace, it's a beautiful thing. Truly is. That's why it's called Jerusalem – City of Peace. Awesome. It's what God is building.

There is one Body. Not thousands and thousands and tens of thousands and actually hundreds of thousands of different beliefs, and the supposed Christianity and whatever. There's one. **...one Body, one spirit.** That's one mind. It comes from God. One spirit. One thing to be unified about. It's the truth.

...just as you are called in one hope of your calling. We're so blessed. We have so much that we're able to hold onto and be strengthened by, truly.

...one Lord, one faith. Which means one belief, one truth, again, one thing to live by.

...one baptism. Got to a point where sometimes people had to be baptized over and over again. And some were doing it, even within God's Church. Like, no, once was quite enough. What have you done with it? That's what it boils down to. It's what are you living? You've been baptized, and yet some would want to go under the water again and again. I don't know if there was another again after that, if they quit after the fourth one, or not. But anyway.

...just one baptism, one God and Father of all, who is above all, through all, and in you all. Beautiful.

Matthew 22:1—Now, Joshua answered and spoke to them again by parables and said, The kingdom of heaven is like a certain king who arranged a marriage for his son and sent out his servants to call those who were invited to the wedding, and they were not willing to come. In many ways, some of these things are just like what has happened in people who've been called and drawn. And I think of times we've gone out and visited people, especially when the Church was at a point in Worldwide, in Philadelphia, where there were a lot of people asking for visits and the like. And there would be people we'd go visit at times whose minds, they were so open. They'd learned so much truth.

But they couldn't make decisions to progress further because of something else, perhaps a job, oftentimes because of a mate, because of family, or whatever it is. They couldn't make and take that next step to even get to the point where they were able to be invited to Sabbath services. Incredible. So, this is in a similar fashion, but in a parable.

And call those who were invited to the wedding, and they were not willing to come. Again, he sent out other servants saying, Tell those who are invited, look, I have prepared my dinner. My oxen and fatted cattle are killed, and all things are ready. So, even in a time sequence, in a sense of we can relate to some of this in a... A parable is a parable, and it can be applied in different aspects, different places spiritually.

But again, thinking about when things are ready, I think about now. You know, you think about the time period we're in now and realize we're so close. We are making ourselves ready because we realize this is the last part of it before Joshua returns. And so, he says **...everything's ready, all things are ready, come to the wedding. But they made light of it and went their ways. One to his own farm, another his business.** See, sometimes it's a matter of job, it's a matter of decisions that have to be made about the Sabbath and so forth, and people don't come along, whatever it might be.

And even happens within the Church sometimes, that certain things get to a point where people choose something else besides what God has given to them. And it's the same thing.

And the rest seized his servants and treated them spitefully and killed them. And when I read that, I think of people in the 2007, 2008, 2009, 2012, 2013 period. This is what they did on a spiritual plane towards others in God's Church. It's amazing how people can so turn against others to justify themselves in what they're doing and become exceedingly ugly and evil in things said, in things done. Sad it has to be that way, but it's part of a process.

Verse 7—But when the king heard this, it says, he was furious. Then he sent his armies and destroyed those murderers and burned up their cities. Then he said to the servants, The wedding is ready, but those who were invited were not worthy. So, there's truth in this in the sense of, again, realizing there comes a time when not everyone is a part, and the things that await some, far too many, in the future, is not a pleasant thing.

...therefore, go into the highways and as many as you find, invite to the wedding. This word “invite” is the word “calling; call them”. Same word that we've been looking at here. “To be invited,” that we've been hitting on, it's the same word as “call”. So, they're being called to have this opportunity.

So, those servants went out in the highways and gathered together all that they found, both good and bad, and the wedding was filled with guests. So, this parable is a type of parable where you learn from it what you can in the sense of the time period you're in, because different things have happened in God's Church at different times. And yet there are things that apply, and we can learn from it; we can benefit from it.

Because this is on a physical plane. This is something that happened physically. How much worse when there's something similar in part is done spiritually? Far, far worse. And that's the whole point.

But when the king, it says, came to see the guests, he saw a man there who did not have on a wedding garment, and said to him... In essence, that would be one who hadn't changed, who still thought they could continue on.

And this is kind of a part of what I mentioned earlier today. No one, absolutely no one who is not putting on a wedding garment, if you will, which has to do with God's righteousness, because we desire to live this way of life, because we desire this way of life with all of our being and we're praying about it and crying out for it. And if not fighting against our carnal, fleshly, fleshly lusts, and things that we do as human beings, if we're not fighting against those things, not going to be a part. Doesn't have on a wedding garment. Doesn't belong.

So, he said to him, Friend, how did you come in here without a wedding garment? Then he was speechless. Had no comeback. Had no answer. How can you answer that?

Then the king said to the servants... What excuse can be made? He knew better. ...bind him hand and foot, take him away, and cast him into outer darkness. There will be weeping and gnashing of teeth. For many are called, but few are chosen. That's the way it is even in God's Church. Many have been

called. When it's all said and done in the past two thousand years, few, in that respect, have been chosen out of all that. It's a very sobering thing to understand.

This parable brings up something that I do want to mention that has to do with something that's on a physical plane with us, but we need to realize that there's also that which is... And I just happen to be here, and I'm not looking at anyone and judging anyone about this. This you have to judge yourself and decide. But it's how do we come before God on the Sabbath? How do we come before God on Holy Days?

Directives that I've given in the past have been watered down a lot, and it's got to change. Our clothing, just how we dress, should be done with the greatest, of most respect and love to God Almighty because we're coming before His presence. It's not just a meeting that we come to leisurely, easily, physically. It's about coming before God. That's what we're doing in a way that we don't the rest of the week. You can go before God in prayer in your underwear. I don't care. God doesn't care. He wants to hear from you, you know, if you're in your altogether, because God knows you inside and out, and that doesn't matter. But when you come to a Sabbath service with other brethren, we should have a respect and an awe of what we're doing.

So, along those lines, I want to say no more T-shirts, if there are T-shirts that you just wear that looks like a T-shirt, men. If it looks like a T-shirt, it's a T-shirt. If it's white, it's a hideous T-shirt, because then it really looks like a T-shirt. But today they make colored T-shirts. Now, I have worn things that you might say look like a T-shirt, it's made like a T-shirt. But it has color in it. And if I put this on it, it's going to look nice. It's going to look nicer because it's dressed up.

Do you understand? Do you see the difference in that? It's how we dress it, what we have. And so, in that case, it's fine to wear them. But wear a sports jacket. Wear a sports jacket with something like that. Is it hot? Well, you can take it off when you sit down. But if we're together with one another, we should want to honor God. And so, we need to get back to some of that thinking.

I think of different ones on different TV shows. You can go to different stations; you see different ways people dress. Some go too far to the right in one respect, and that's fine, and that's good, you know, in that respect for them. But it's not the way the world's been going. And others go way too far to the left.

But again, there's something that we need to consider just on a physical plane of how we come before God. And so again, as we go through this Pentecost season, and the next time is the Feast of Tabernacles, the Feast of Tabernacles should look like, even in appearance, a better Feast of Tabernacles in how we appear before God. No T-shirts.

And so, women and men need to think about some of those things, about what they do. You don't have to wear a tie. Like I said, I have a green T-shirt in the closet back here at the hotel, which, if I put it with this, I'd look good. But if I don't wear this, it's going to look like a green T-shirt.

Now, this is a bit of a mock turtleneck here, and that's even a little more dressier than a T-shirt. But again, a colored shirt like that with a jacket looks nice. It's a matter of how we dress up.

I think of Texas. To be really candid with you, for somebody to have cowboy boots and blue jeans and a nice jacket and a shirt would be fine. I have no problem with that in Sabbath services, as long as they're not blue jeans that have holes in them in the knees (and you paid a lot of money to have those). That's not what we're talking about. We talk about appearance and what it looks like. Down here, that's dressy, isn't it, in Texas? I actually like it. Next time I might come, I might not have the cowboy boots, but I think I'm going to do that just to show you this is fine. Because you go to places where people dress up, and that's, that's the Texas thing.

It's in Arizona. It's in California. It's in these southern states over to here. I don't think it goes on over into Alabama, and maybe it does. It probably... Yeah, I'm sure it would in some of those areas. Same sort of thing. It's kind of in the South. But it looks good. I like the look. It's dressy. They know when they're dressing up. They're not going out in the pasture to bring in cattle, they're going to look special that night, you know, wherever they're going. And that's good.

So, there's a difference in some of these things of how we do it and what we're doing, but it's all about what's in the mind and why we do it that's important. I could probably give a couple of different examples, but I think there's probably enough said.

But as much as this person in a spiritual plane came before God in a wrong way, we need to think about what's on our mind, because what's on our mind should be spiritual about how we're coming before God. And I've been thinking about addressing this for probably a year now, at different times, because sometimes I see such a letdown in some of those things that makes it a little more difficult.

Now, do you always have to wear a sports jacket? Not all the time. Sometimes there are certain shirts that are very dressy. You know, if it's a dressy... If it's a type of dress shirt and slacks, that's fine as a whole. But even that can stand sometimes a little dressing up with just a sports jacket, some kind of sports jacket. They're light. It's comfortable. Doesn't have to be a suit.

So, what do we think when we're coming before God on the Sabbath? Because see, that's the most important consideration of all.

You know, God addresses things like this. Even hair. You know, talk about a man not supposed to have long hair. So, appearance is an important thing, and God wants us to appear before Him in a way that shows we know who we're...what we're doing, we know who we're appearing before.

Romans 8:28—Now we know that all things work together for good to those who love God, to those who are the called according to His purpose. This is an awesome scripture, really, because it has so much to do with understanding that when our lives are in God's hands, there are things that happen to us in life that God will work with to help mold and fashion us to learn lessons from. So, all things,

because of God, has the ability, the potential, as we pray about them, to work to the good. There can be bad things that happen to us as we look at them physically. We can say this is a horrible... This is horrible to go through. This is bad, what's happening.

The Apostasy was bad. It was horrible what was happening. But incredible good came out of it. It truly did. It stopped all the stupidity, all the evil that was fuming and growing, and brought things back on track.

...for whom He foreknew, He also... And the word is here **“predetermined”**. In other words, what was determined long, long ago, before anything was ever created. That's the context that's always used. **...He also predetermined to be conformed to the image of His Son.** We've already gone through and talked about things like this, how that Joshua was Passover and the Christ, were the focal point of the plan God had, and why the creation of man then would be there. The universe had to be created first because it's for His family.

Then, much later down the line, you see mankind was made. And within that plan, God had a way that we could be conformed to the image of His Son. That's to become like him. Incredible.

So, He predetermined. That's what he's talking about, a process that we have to go through. Acceptance of Passover, repentance of sins, baptism under water, coming up and walking as a new person, having the impregnation of God's holy spirit through the laying on of hands, and then our journey begins.

...predetermined to be conformed to the image of His Son, that he, Joshua, might be the firstborn among many brethren. Moreover, whom He predetermined, these He also called. He invited. So, God already had a plan of numbers—that's incredible—and of places He was going to fill even at different times within that plan. So, if some, different ones said, "No," others were drawn into it and given opportunity. That's what happened to us in that period of 2012, 2013... 2008, actually, started some of this, where some didn't like what they were hearing. They gave up their crown.

They didn't like the idea that Christ was going to return on Pentecost instead of the Feast of Trumpets. They didn't like that truth. And on and on it went, different things that people did. So, others who had been called had the opportunity to take their place. Awesome! That's why God says, "Don't let anyone take your crown." It's a precious thing when God calls us and gives us the opportunity we have. And yet it's happened over and over in the last two thousand years.

But there is a certain set thing that God has given, even numbers. Because it's like materials for building something. You have a certain amount needed to do a certain thing, and if some of that drops off the truck on the way to the site, you've got to go replace it. So, whatever it might be, you have a certain amount of things at that time you need right then and there.

And that's the way it has been over the last two thousand years as well. There have been different people who had to come out of different periods of time because of their experiences, so they could be molded and fashioned through those unique experiences for that time to fit into a certain place within the temple. God does the building. Incredible.

And so it is at this time. So, all this predetermined by God, this structure. It doesn't just happen by accident, and God, you know, you look at a building and you're out there building and think, "Oh, let's add on a room over here now." That's how mankind thinks. God doesn't. It's all been planned out, and it's all going to come about just exactly as He planned it.

Whom He called, these He also justified. Because that's part of the process. We have to be justified. If we're called, we have to go through that process in order to be conformed to the image of His Son.

Whom He justified, these He also glorified. He started a process in calling us, knowing what we were, bringing us to the point of repentance. And then we go through that, and then we have the impregnation of His holy spirit. You are a begotten son of God; you are a begotten child of God at that point in time. You're glorified. That's what this... This is the beginning process of what scripture talks about, about being glorified.

The ultimate of that comes when you're finally born, literally, a spirit into His Kingdom. But it begins when you're impregnated with God's holy spirit. You're glorified then. You have a glory in you that you didn't have before that all other human beings as a whole do not have, except those in God's Church.

What then shall we say of these things? If God is for us, who can be against us? Awesome. Remember that one when you're going through things in the future. We're in God's hands. We belong to God. We're precious in His sight if we address that. That means a lot, doesn't it?

He who did not spare His own Son, but delivered him up for us all, how shall He not with him also freely give us all things?

Well, we'll stop there today.

Well, let me read one more. Revelation 17:14. Talks about the end here and things that are going to take place, and a great war that's going to take place, and the things that lead up to Christ coming. Talks about, **Revelation 17:14—These will make war with the Lamb and the Lamb will conquer them, overcome them, for he is the Lord of Lords and King of Kings. And those who are with him—144,000—are called...** That's where it begins. Then you successfully go through that, you're chosen. When you're sealed and faithful. That's what we have to live, being faithful to God, to all the truth He's given to us.