

Begotten and Born Spirit, Pt. 2

Ronald Weinland

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We are continuing today with the sermon series entitled *Begotten and Born Spirit*. This is *Part 2*. The sermon prior to this series was entitled *Called of God*.

So again, we're going through this process of how God calls us, works with us, the process of being begotten that the world has so messed up, and the things that God has given to us to grasp, to understand about His plan and purpose. And some of those things, I've been writing about in the book, so I thought this would be good in this case here to go through this as a review for all of us as well.

And again, that particular sermon, *Called of God*, is that process, obviously, that we all have to go through because God does the calling. God the Father does the calling, and He gives us to Christ then to mold and fashion us.

We're continuing now by covering those things that pertain to free choice after we're called, as to whether or not to choose this way of life. Because so many who have been called in times past, even there, people's minds have been opened up, we've visited numerous people in times past that have had their minds opened up, but they can't take that extra step of committing themselves to this way of life because of all the pressure in either family, jobs, or whatever it might be. And then, of course, we see the other side of that as well, as when people are called, that so many go by the wayside. So, it's incredible what we go through.

Anyway, here is this process of what it means to be begotten of God's spirit. Next Sabbath, I'm looking forward to that sermon because we're going to touch upon something that follows this as well, but we really haven't hit in the same manner in times past, and a little new in that respect as far as adding to things that God has already given us.

But this Sabbath, we're going to go over to Acts 2 and pick up from where we left off a couple of weeks ago in *Part 1*, review a few of those verses that we covered in 1st John a little bit later as well, because we were covering some of those things. We covered some of 1st John about the importance of being begotten of God's spirit and how that begins to work in us then. And we're going to come back to that in a little bit here, continuing on from there.

But anyway, I thought I'd pick up here in Acts 2 first and go through a few of these verses, again, just as a reminder. Acts 2:29; a bit of a refresher here on some of this, verse 29, where this is on the day of Pentecost. This is on Pentecost 31 AD. This is where Peter is talking to the group and God is pouring out His holy spirit upon the disciples, and he speaks up then and says:

Acts 2:29—Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and in his tomb unto this day. Therefore, being a prophet, and knowing that God had

sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up Christ to sit on his throne.

So again, awesome here. Christ addressed some of these things himself about David, and then Peter addresses some of these things. So, right at the very get-go, some of the very first things that he's talking about is this very issue. Because in Judaism, there was a great deal of misunderstanding about king David and what was going to happen, how it was going to happen, and so forth. So, these things had to be addressed, different ideas and even teachings at that time that had crept into Judaism. And so, again, he's addressing this.

He says, again here, that **He would raise up Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of Christ, that his life was not left in hades, and nor did his flesh see corruption.** So again here, making it clear here about Joshua, that this was prophetic in that respect, that him, his flesh wouldn't see corruption. He was going to be in the tomb for three days and three nights, and that was it, and unlike David, whose body did see corruption and decay's as all do, turns to dust again in time, given enough time.

It says there then, **verse 32—This Joshua God has raised up, of which we are all witness. Therefore, being exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he poured out this which you now see and hear.** So again, he was saying that what they were accomplishing was by the power of God's spirit. This was new. This was something they had never experienced before, and that God, in a very powerful way then through Christ and what had been given to Christ, was pouring out this power to them, that they could speak the things they were speaking, give to them the things they were giving to them.

He goes on to say, **For David did not ascend into the heavens, but he says himself...** You know, what an incredible thing, you read something like that, and you think, why would traditional Christianity continue to ignore very basic scriptures that are right there in front of them? Even on a scholarly level? Because they come across in many cases as trying to be scholarly, but you think, how in the world can you address something like this and thinking that of all people, David, who is a man after God's own heart, and this is what it's saying? David didn't ascend to the heavens? You'd think that would cause you to do a little scratching up here in your head to ask, "Well, what does this mean?"

But anyway, they don't do that, because a lot of them, candidly, aren't even honest. We tend to think that they were all just deceived, but a lot of them do it out of dishonesty, not being true, because once they come across something like this and do question it, they have to drop it because it destroys some of the foundation of things they believe. And so, they're not about to touch it. A lot of times it's a matter of just not being truthful in the first place.

That doesn't mean their minds can be open to all truth. But there are certain things in scripture that you could come across as you study and as you see, and it would have, certainly, in many respects, just on a scholarly level, say, "Well, this is what it says." How do you deal with that? They don't bother.

It's like today, I was writing about Revelation 20, there, about a second death. They don't touch that one at all in any fashion or form. And the reason being is because they have no answers for it. "What do you mean a second death?" It means somebody has to live twice to die twice.

Verse 34—For David did not ascend into the heavens, but he says himself, The LORD said unto my Lord... What an incredible thing that we didn't even understand this in the Church for a long time, what this was, these verses. It's like there are certain things you can go so far with truth that God gives, and until God opens up the rest, there are things you can't see. Your eyes are just blind to it. And certainly, it's that way in the world, obviously, but even here, there are things that in the Church we can't see until God gives it to us.

And so, it's clearly recording something here that led us to grasp and comprehend things about Yahweh Elohim and who He was, and that He was not Christ. Because there was still this concept, and still is in the scattered groups out there, that Yahweh Elohim was Christ in the Old Testament. That's what they say. They have no other answers. Then if you corner them on some of these other things, there are no answers. "Well, God," like one person said at one point here, "Well, God can do whatever He wants to do." That's quite an answer.

So again here, "David did not ascend into the heavens," it's not about him, and this is what David said then, **The LORD said unto my Lord, Sit on MY right hand until I make your enemies your footstool.** David is saying, "This is what the LORD said to my Lord." David is acknowledging here that this other one that's calling himself the Lord, that he acknowledges being his Lord, which is about Christ, this is what it's covering here about God the Father, who is LORD.

Something, again, that hasn't been really clearly understood going way back in time within the scattered Church, and even before in that period of time, was that God Almighty has the title King of kings in the Old Testament. He is the King, and He has the title of Lord of all. He has given those titles to His Son, Joshua, as well to bear and to carry in the fullness of what he is accomplishing. So, in the New Testament, when you read those things, he's going to come as King of kings. He has not yet been established as King of kings yet; that hasn't come. That's yet to be established as soon as he returns to this earth. Lord of lords, at that particular time.

So, it's saying here, **The LORD said to my Lord,** that's what David is saying, **Sit on MY right hand.** In other words, Almighty God, the LORD, He is saying to his Lord. So, this is something we didn't even grasp in times past. **...until I make your enemies your footstool. Therefore, let all the house of Israel know assuredly that God has made this Joshua, whom you nailed to a pole, both Lord and Christ.** So, that title of Lord and then, obviously, of Christ, the Messiah – that He is the one who has made him thus.

Now, when they heard this, they were cut to their heart. What an awesome thing here to understand what it's talking about. The group that was listening, as a whole, that God had prepared for a long time there (it didn't just happen), there were individuals who were gathered together on the day of Pentecost, whom God was going to begin calling into the hundreds.

And so, there were people gathered there, as they were hearing this, and this is what he was telling them, and it says they were pricked in their hearts. Why? Because they came to understand something that God gave them at that moment in time, that they were all guilty of Christ's death. Every one of us is guilty of the death of Christ. Our sins make us guilty of his death. It caused his death. We all have to be forgiven of sin. He died for each one of us; he's our Passover. And so, it's an awesome thing to understand those things. Yet they're so clear to us.

...they were cut to their heart and said to Peter and to the rest of the apostles, Men and brethren, what shall we do? In other words, "What can we do now?" **Then Peter said to them, Repent.** I love this word because it means "to think differently." It's about the mind. We have to think differently. When God calls us, when He draws us, it's a beginning of a process where we have to learn to think differently than what we have in times past. We can now, through the power of God's spirit, begin to see things that are true and right, and a part of that thinking has to do with our actions then, what we're going to do and how we're going to deal with various matters in our life, and to understand what it talks about in Romans 12 where it talks about the mind has to become transformed. It has to go through this process of learning to think differently, to where the mind actually changes.

That's a marvel about our creation as physical human beings. The demonic world, angels can't do that. When they sin, they ruin their minds. Satan, Lucifer, when he became Satan, he ruined his mind because he was of full spirit composition. We are physical and we have a physical brain that has spirit essence that works with it, that, as long as we're alive, that part works. It's everything about us, that God has given us the ability to think and reason as human beings above and beyond the animal world. Awesome, to grasp and comprehend such things.

And so, we start this process where that mind then, when it's impregnated with God's spirit, when that spirit essence that we have been given, all human beings have, and it's impregnated with God's spirit, what an incredible thing to know that it actually begins to change, work on the way we think. We have to yield to it, we have to want it, we have to pray for the help to accomplish it, but God's made it possible that we can repent and we can think differently because our minds are created to accomplish that. Awesome! The way God makes Elohim, it starts this way.

Then Peter said to them, Repent, and let every one of you be baptized in the name of Joshua the Christ for the remission of sins. So, to be able to be forgiven you have to be baptized, come back out of the water to live a new life, and then to understand what it talks about later on and the process of laying on of hands of God's ministry to receive the impregnation of the holy spirit so that change begins to take

place permanently in the mind. **...and you shall receive the gift of the holy spirit.** So again, that's after baptism. That's what happens when we have hands laid upon us.

Verse 39—For the promise is to you and to your children, and to all who are afar off, and as many as the Lord our God will call. Now, with many other words, he testified and exhorted them, saying, Be saved from this perverse generation. Then those who gladly received the word, His word... What an incredible thing. Gladly received it. Want it. Want God's word. That's a choice. Not everybody wants it when they hear it, and their process of being called or drawn can come to an end. But if we pursue that, then, what God offers us, and we desire it, and we want to receive what He has given to us, that's a choice – to be baptized or not.

...and then to be baptized. It goes on to say, **and that day there were about three thousand lives were added** to the Church. One day! Awesome! **And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.** So again, we've gone through this recently, talking about a bunch of this and talking about the beginning of the Church and so forth.

And then, it says, **fear came upon every life** of those who were there, **even as many wonders and signs were done through the apostles.** So again, when they started seeing these things that they hadn't seen before and saw what God was doing through them, sobered them up, had an incredible effect upon them.

Now, let's go over to 1 John 2. We're going to go back to 1 John 2 and be reminded of a few verses that were covered in *Part 1*, because we have many other things to cover in 1st John here, so we're going to start here at the last part of *Part 1*.

1 John 2:18—Little children, it is the last time or the end time. So, what an incredible thing that this was said at the point of time it was, 80, 70, whenever this specific area was written by John. Revelation was written later on in the 90s. But we look at this point here and talk about some of this, whatever this specific period of time was, and he's talking about "it is the last times," the end-time if you will.

Well, everyone ever called in the last two thousand years has looked for the return of Joshua the Christ. God hasn't given them the ability to see, to know, to discern the timeframe of a seven-thousand-year plan, let alone six thousand years before God's Kingdom is established on this earth before Christ returns. God began to give more then through Herbert Armstrong and opened up that door of Revelation of many things that had to come to pass in this end-time, when we understand this is at that time.

But the past two thousand years have still been past the halfway mark. That happened long before. And so, if you look at six thousand years before everything would be established in God's Kingdom, two thousand years ago, and everybody that looked at it, for them that was the end. That's why I love scriptures that talk about that we're to watch and be on guard. Christ said in some of the parables you

look at, that we have to be of this state, of this mind, because you don't know when that hour is coming, which is about his return and about his coming in large part. But if people die, which they have in the past two thousand years in God's Church, then you don't know when those things are going to happen. Things happen in life that end life. You don't know when it's going to cease. You're to be alert and on guard until it happens. That's the whole point.

So, for them, he's already come. For everyone who's waiting for a resurrection, Christ has already come. They don't know it. But they've been maybe in the grave or in the ground or turned back to dust a thousand years ago or fifteen hundred years ago.

And so, it's talking about here where it says, going on, **Little children, it is the last/end time; and as you have heard that antichrist is coming, even now many antichrists have come.** So, we went through this a couple of weeks ago.

To me, it's an incredible thing, that as soon as people were coming into the Church, as I mentioned several times over and said it two weeks ago about the apostle, Paul, how he spoke of some of the gentile areas when he said, and he was dumbfounded by it, he marveled that so many so soon had turned away from what they'd been called to. Incredible that the human mind can do something like that. Once it knows the truth, to make a decision, a conscious decision to turn from it, to give it up.

Anyone who does has this label. Christ died for them, they were baptized, they received the impregnation of God's spirit, they received understanding that others around them never received. God put into their mind knowledge and understanding and truth that others of their relatives or friends, or people they worked with, they weren't given. But they were given that. Very few have been given it. And then to do what they did, to turn against Joshua, to turn against the very purpose of why he died? That's why they're called antichrist – "against Christ." What a horrible title or label to have to carry.

...and you have heard that antichrist is coming; even now many antichrists have come. So, by the time he wrote, he already saw a lot of people who had left the Church. John was the only one that really lived on past, as a whole, past the 60s AD. The rest of them were killed. So, different ones that had their head chopped off, different ones that were killed in a different manner, some evidently put on a pole as well, some of the apostles.

...many antichrists have come, by which you that it is the last time. So, for them, that's what they could see, that's what they understood, not understanding how long this was really going to go and that there would be many more antichrists as time went along. Many are called, very few out of that are chosen. To me, that's an extremely sobering thing.

They went out from us, but they were not of us; for if they had been of us, they would have continued with us. So, it doesn't mean they weren't at one time. Because they received the impregnation of God's spirit, they were able to visit and talk on the same plane because of their understanding. But when sin

came, when it comes along and people go back into the bondage of it, if you will, won't repent of it, then the mind begins to lose what was otherwise there before. Because God takes it away. Because God won't give His spirit anymore. At some point, He will, for a time, He will offer patience and time for people to change. I've seen some be around for several years before finally God removes them. Some who are given opportunity to repent and change, but don't choose to do so. God is very patient.

...they went out from us, but they were not of us; for if they had been of us... It's obvious, **they would have continued.** Something happened along the way. Horrible. Something to be sobered by because it's still going on. Wasn't it last week another letter had to go out? Someone else disfellowshipped from the Body of Christ – gone way out into left field. I won't go any farther, but horrible what can happen to the mind, how people can begin to think, how people can pick up things that – which I've seen over and over again – demonic world out there. Something you don't want to have a part of your life, truly, to screw up your mind. God has given us something so precious, truly, to hold on to.

But you have an anointing from the Holy One, and you know all things. God has given us His holy spirit. It's about the holy spirit, this anointing that's flowed through us in our minds and our being that God has granted us, the ability of His power. The things we know to that point in time, which we can call the present truth, whatever that is, all the things we know that are true in other words. It doesn't mean we know everything. That's not what it's saying, "And you know everything." Sometimes, pretty much how people think, though, in this world.

Hopefully, none of us are that way, that we have that kind of a mind. Because we know what we're like, we know what we are as weak, physical human beings. But sometimes when you talk to individuals in the world, it's like they pretty much know all things. That's why people have opinions. Watch people on the news. People will ask anything. I get so tired of this. You watch them interviewing someone. I saw someone being interviewed this morning, and it's like, "Who cares what he says! He's not an authority." He was just from another news agency, and because he was connected to another news agency, he must be in the know. That's how they treat him and that's what they want people to think, "These people are in the know. You're getting news. This is up to date and accurate."

I have not written you because you do not know the truth. So, we as God's people are so blessed. We know what is true to what God has given us to this point in time. We have that available to us. We can say that at any time in the past two thousand years, God's Church could. **I have not written to you because you do not know the truth, but because you know it, and no lie is of the truth.**

We're going to continue on from where we left off then a couple of weeks ago there in 1 John. Going on in **verse 22—Who is a liar but whoever denies Joshua is the Christ?** Now, this is not something that is stated. It's not something that a person has to say. It's by what they're doing. It's by what they're living that they deny Christ. What it's about is denying Christ to live in them. Sin denies Christ and God the Father to dwell in us. That's why Christ died. That's what's so beautiful about John 14. The reason he

died, and he gave us that knowledge in John 14 on Passover night, his last night on earth as a human being in that respect, was he was going to die so we could be forgiven of sin, so that he and God the Father could dwell in us.

That's what chapters 14, 15, 16, all that through there is all about that we read parts of on Passover night. Because it's about the ability, then, what has enabled God to live within us is that process. Awesome! It's beautiful. He died so we could be forgiven of sin, but if we invite sin back into our life and fail to repent of it and fail to fight against it, then that can stop that from happening, and we end up then denying Joshua as the Christ who died as our Passover.

They are antichrist who deny the Father and the Son. So, it's denying both, denying them to live in us. So few have ever had that ability in the past six thousand years. Obviously, those in the past two thousand years have had the opportunity of having Joshua dwell in them as well, that power of the holy spirit. It all comes from the Father but working through Christ because of the Church. But before that, it was a matter of faith. That first wave loaf, if you will, on Pentecost, is about the first group in four thousand years whom God called and worked with individually. But He had to dwell in them and live within them. They didn't understand that process; it wasn't given them to know that. But that's how they accomplished. Same way we accomplish what we do, God has to dwell in us. They did so by faith in the coming Messiah, and God granted them that then, that grace, if you will.

...whoever denies the Father does not have the Son; whoever confesses/professes... In other words, it's about what you live. It's not a matter of words. It's not a matter, like the world has it in traditional Christianity, that there are words you have to say. "Have you accepted Jesus?" "Oh yes!" It's meaningless. It's empty and has no meaning to it. But this is their concept. And so, it's not a matter of saying something, that this kind of confession, this kind of acknowledgement, is somehow a matter of saving you. It has nothing to do with that. That's totally empty. It's a matter of what you're living.

So, **whoever confesses**, professes by what they're living, if you will, **the Son has the Father also.** So, what is that about? What does it mean to profess or confess? Most all the time throughout the New Testament, it's about a willingness to repent of sin. That's how you do it. You acknowledge sin on a regular basis. You go before God and ask for forgiveness of sin, of things that come into the mind that you think about or act upon that are wrong. That's where to tackle it, in the mind and asking God to help to stop the very beginning of it, to nip it in the bud as soon as it's there.

Coming into the mind doesn't mean you sin. But if you dwell upon it and begin to think about it and act upon certain things in thinking in the mind in a wrong way towards someone, or whatever it might be, that can become sin in your mind before you ever do it, and that's where you nip it in the bud. Most often, as human beings, especially in the beginning of our calling, we're dealing with the actual actions because we can't deal with the mind yet. We're still dealing with the actions. Something blurting out of our mouth and saying things that we shouldn't be saying and talking about something we shouldn't be

talking about. Too late! We can repent of it, but the way to deal with it is to catch it in the mind before it ever comes out the mouth. That's the goal.

...whoever denies the Son does not have the Father; whoever confesses/professes the Son has the Father also. So, what we're doing there it's about repenting. And if we acknowledge that, that we are repenting and knowing that we have that opportunity and that ability through Joshua the Christ as our Passover, that's what we're acknowledging before God, we have sin and we have to conquer it and we have to fight against it.

Therefore, let that abide in you which you heard from the beginning. What abides in us? Well, God's spirit. We have that anointing. We want to keep it. We want it to stay there. We want it to continue to come into us. We pray about that. And whenever sin comes along we become quicker as time goes on and to nip it in the bud quickly and ask God for forgiveness because we want, we need (we understand that) His holy spirit to continue coming into us, His life, so that we can continue to be in them on a spiritual plane.

Therefore, let that abide in you which you heard from the beginning. So, along with that is not just a matter of repentance and the desire to remain and have God's spirit in us, but it is also a matter, then, obviously, of the truth. We live by the truth. And so, whatever truth that God has given us to any point in time, that's what we're to be faithful to. And if we're not faithful to those things, then that's obviously where sin comes in as well.

If what you heard from the beginning abides in you, God's word, God's truth, God's way of life, His holy spirit, because we're striving to live it, **you also will abide in the Son and in the Father.** It's a spiritual relationship. It's about true fellowship with God Almighty and His Son, Joshua the Christ, that enables us then to have true fellowship with one another.

And this is the promise... That's an awesome thing to understand. There is power in our fellowship, the opportunity we have of being together, the opportunity we have when coming together, the opportunity to share in things. Even general conversation is a unique thing that God has given to His Church because we have a unity and a oneness and a bond that is different than the world, than any other kinds of relationships out there.

The best that mankind can have is philia, a fraternal kind of love and fellowship. That's the best the world can have. That's the maximum it can achieve. It cannot have agape, God's love. That's something that God gives to us through the power of His holy spirit. That's a unique thing then that enters into our fellowship with one another, how we think about each other, how we see each other as God's children, how we treat one another, how we look forward to seeing one another, being with one another, talking to one another. It's awesome. We're a Family, God's Family.

And this is the promise that He has promised us—eternal life. So, we look forward to that time a well, but we know we have to get through this one first. And here is where the battle is. **These things I have written to you concerning those who deceive you.** It says “**try to**” here, but that’s in the world around us. There are beings out there who want to see you fail. We have to acknowledge that. We have to understand that and realize that. They are real. That’s what it’s all about, being on guard spiritually, close to God so they can’t affect us, so we brush it off. It’s not going to affect us in our thinking. We’re not going to give in to such things when they come our way. Not even recognize it at times if we brush them off, like, quickly.

Verse 27—But the anointing which you have received from Him abides in you, and you do not need that anyone teach you. So, there was a situation here not too long ago where someone began doing research out there about other religions to find truth. Now, how sane is that? To search into other religions? And the question is asked, basically, of the ministry, of me, why am I not doing that? Am I missing something out there about certain teachings, that we could learn some truth out there from some others.

You think that is about the most asinine, stupid, ignorant, backward, demonic thing that anyone could ever say! And I hope we all understand that, how demonic that kind of thinking really is, and spotting it for what it is. That doesn’t come from God. God has never had us go anywhere. Matter of fact, there are people in the Church who have gotten into big problems when they have put too much weight on religion that’s in the world. A lot of people—I don’t mean a few—a lot in the Church of God during Philadelphia, and especially during Laodicea, relied on Judaism. They thought, “Well, Judaism should know. I mean, after all, they were the people of God, and they’ve kept the Sabbath all this time, they kept certain Holy Days, they certainly should have certain understanding that we can learn from.” That was some thinking out there.

That’s where this 14/15 – I’ll call it what it is – crap came from. It came from Judaism. People, supposedly scholarly, even an evangelist at headquarters, latched on to that stuff. And you think, “What is wrong with you? You don’t go out there.” I’ve even mentioned this in times past, how that same evangelist invited individuals into his office one-on-one, knowing they were demonic and demonically influenced because he felt that he could reason with them and find out things from them. That is so stupid and so insane on a spiritual plane, it boggles the mind. So, no wonder he went off on a tangent in 14/15 long, long, long ago. God allowed him to stay there for a purpose – to try people, to test people, who would be faithful and who would not, who is going to see through the ignorance, who is really striving to stay close to God or not.

Because 14/15 is kind of a no-brainer because Herbert Armstrong addressed that very early on in the Church, has a booklet where just three scriptures prove. With God’s spirit, people are able to see it and be convicted of it. That’s all it takes to know with God’s spirit, what’s in those scriptures. But he didn’t. Why? And others who came along and listened to his garbage as he taught them at Ambassador College,

they should have known better. Because when you first come into the Church, I don't care what your age is, when you're baptized, you should have read that book. It's a very basic book, *Pagan Holidays – or God's Holy Days – Which?*

Everybody who came into God's Church back in those times that would be a booklet that you would have and read very early on because it's about Passover to the Last Great Day. And it reveals things about holidays, but most of all; it revealed things about God's Holy Days. So, who wouldn't want to know those things? Well, everybody in God's Church would want to know at the very beginning. That's what you hunger, you thirst. God creates that within you, a desire to know what they mean. Then people ignored it, turned from it, turned against it.

I'll tell you what, some of the things we've gone through, it's to teach some of the most important lessons, the greatest lessons you can ever learn. It starts with government and how God's spirit works in the Church and works in our lives. And if we know those things and we stay close to God, we'll not become tripped up at some point along the way. We'll be able to be on guard, like God says. That's not just thrown out there as a suggestion; it's something we have to do. We have to be on guard. And if we're close to God, we'll be able to see through things like that; there won't be a problem.

Of all things, I marvel at that one, I think, the most. Passover. 14th day. It's kind of a no-brainer in so many ways. But there are, I would say, thousands of people who have been tripped up by it, who aren't a part of God's Church anymore. Tripped up by it and went off on tangents. One organization out there, the largest one at the beginning, a large portion of the ministry believed it. And what are they teaching? By God's spirit? No, that was cut off a long time ago, as soon as they accepted 14/15, whether it be secretly or openly, it's immaterial.

Anyway, these kinds of things that have happened, we can learn from, and we can grow in character, and we can become far more solid in our convictions of what is true. And to see such things and the foolishness of it, that's a good thing, that's positive, that's powerful. The stronger we are in that, that's an awesome blessing, it truly is. And then, if we can apply that to many other things in our life, how blessed are we?

I have written these things concerning those who deceive you. So, that's always out there. **But the anointing, which you have received from Him, abides in you, and you do not need that anyone teach you.** So, I've heard of people using this in such a perverted way in the Church. There are things that have gone out at different times, and it's like, "Well, God's spirit teaches me. I don't need someone to teach me. I can study my own Bible and learn things." Sure didn't receive the same things I have.

Anyway, it's talking in a context here, teaching us something different than what God has already given to us. God gives us the truth, we just have gone through that, that God gives us the truth, He gives us the ability to see what is true. We understand how that power works in our lives to open up our minds. We know how God reveals truth to us, and we don't need someone else out there like that individual who

was trying to get me to, coerce me, talk me into going out there and researching some other religions out here. Not even those of traditional Christianity, but some in the Far East in the Orient and different places, “Because they might have some understanding in some of these things that we don’t yet have in God’s Church.”

How do you answer...? Well, you don’t answer it. I was going to say, “How do you answer that?” You don’t bother because it’s so far out, it’s so insane, it’s so crazy, it doesn’t deserve an answer.

...but as the same anointing teaches you, God’s spirit teaches us, concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. So, we know how it works, we know how God’s spirit works, and we’re thankful for it, and we yield to it, and we’re excited by it. We know how God works in the Church.

So now, little children, abide in Him. That’s always a choice, to abide in God, to abide in Christ, seeking them to live and dwell within us. That’s an ongoing part of our lives. **...so that when he appears, we may have confidence and not be ashamed before him at his coming.** So again here, understanding regardless of when he returns, that we have to be on guard, that we have to be ready.

If you know that He is righteous, you know that everyone who practices righteousness is begotten of Him. In other words, to live this way of life, to be able to live what is true, to be convicted of it, can only happen in one way. It has to be done because it’s true through the power of God’s spirit. And that which isn’t true, God will bring to the surface to be dealt with.

Let’s go back to the book of John now, or over to the book of John. We’ll come back to some in 1st John later. But over in John 3, because again, all these things having to do with being begotten, born of God, and what these terms are about, they all flow together in understanding how God’s spirit works in our mind and in our being, how we receive it in the first place, how we keep it working within us, and obviously, what it leads to and the process there. We’ve been so blessed to understand these things.

John 3:1—There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Joshua by night and said to him, Rabbi, we know that you are a teacher come from God. So, he’s acknowledging that some of those leaders, they knew that he couldn’t do this if God wasn’t giving him help. But they became, some of them, so hateful of what was being said that in time they turned so against him that that didn’t become an issue anymore. They were ready to put him to death. That’s what it led to. Incredible, how the human mind can work. Of course, they didn’t have God’s spirit drawing them and working with them; they’re just carnal human beings. But there was certain knowledge that they had that this is impossible unless God is in it. That’s basically what Nicodemus is saying.

It’s an awesome thing to understand that he came by night because he didn’t want anyone else to know amongst his peer group where he was and who it was he went to. And later on, though, when Christ was put to death, he was there with Joseph of Arimathea helping to put Christ in the tomb. Incredible. So,

doesn't talk about him later on as to what happened. Maybe good things. I don't know. In time, we'll find out.

This man came to Joshua by night and said to him, Rabbi, we know that you are a teacher from God, for no one can do these signs that you do unless God is with him. And Joshua answered and said to him, Most assuredly, I say to you, unless one is born from above... Now, this born again stuff, there are only a couple of places this word is even used, translated this way in the King James, and it's not even about "again," it's about "from above," "unless someone is born from above." Well, we understand. God has given us the ability to comprehend what that's about. We understand that it's basically in two stages of life.

Human life... You know, it's amazing how many things we are able to see and understand that God has given us in human life to learn from, physical things that we can see and learn. And so it is in reproduction in life itself and the process of begetting. That's why I love Herbert Armstrong's example there about the Church of God is the Church of God in embryo. It's like we aren't born yet, but we're begotten, we're in the womb waiting for a time when we actually are born spirit. But we have that working in us just as a child, a baby in a womb has blood that's circulating through it, helping it to grow and develop, and then in time it's going to be separated from that umbilical cord and have it's own life when it's born, actually born into physical life.

And similarities on a spiritual plane of God's spirit that's able to be in us, that we can grow without God's spirit. That's why I love the expression of not quenching God's spirit. To me, it's like you start squeezing off the umbilical cord of life, blood supplied to you, and that's insane. So, to quench until you start choking off that power that comes into us, that helps us to live and grow and be molded and fashioned, we don't want that to be quenched, we don't want that to be choked off in any fashion or form. We want Christ and God the Father coming into our lives as strongly as possible. Incredible.

And so again here, we understand where it comes from. It comes from God. We're begotten from above. God calls us, He draws us, the begetting of the holy spirit comes from God the Father and Joshua the Christ because God the Father is giving everything through Joshua to the Church. And so, that power and that might, that's where it comes from. That's what it's talking about here.

And so, "unless we're born from above," he went on to say, **we cannot see the Kingdom of God**. So, it starts on a certain plane and then it grows until it's able to be on a different plane, meaning the word "born" here or "begotten" is basically the same word in the Greek language. Only by the context do you know what stage it is. Then it's easy to see. We understand that stage on a spiritual plane within the Church. We are born, begotten of God's spirit, that portion within the mind whereby we can begin to grow. And we are, by example, in the womb waiting for a time when we actually are born. We have to have that life power of the holy spirit coming into us.

And so, we understand this comes from God, the impregnation of His holy spirit, first and foremost, and then the power and supply of that life coming from Him through Christ to us.

And so it says, “cannot see the Kingdom of God.” So, the reality is God will draw us by His holy spirit when we’re beginning to be called, but our choice depends on whether that will grow and mushroom and become stronger, and the choice is baptism and the laying on of hands. Because only through that process can we truly “see” on a continuing basis from then on. That is the guarantee that God gives to us, that guarantee when that power is there living and dwelling within us and we seek to feed it, seek God’s spirit to continue to keep it alive, that life in us. And so, that’s what’s being described here.

We see on a spiritual plane things that we otherwise cannot see. Only so much can be seen when you’re being called, when you’re being drawn. But to grow, to excel, to continue on requires the impregnation of God’s spirit. So, it’s a matter of seeing the Kingdom of God. What an awesome thing what we see. I’m in awe of that writing this book and seeing all the things we “see” about God’s purpose and God’s plan, the Kingdom of God, His entire plan from Passover to the Last Great Day and way past that...way past that.

I can say that’s kind of a small portion. There’s some in the book that I’m excited about it, about God, I think, has opened up a door there for us to think about, to see some of those things in a greater way than ever before, what He has planned for us. It is so awesome! To become a part of the God Family and what God has planned. To understand we’re not that far away from the end of civilization, of mankind. There will be no more mankind after the last final hundred years. No more human birth. Everyone will either be in the Kingdom of God or not. We’re not that far away.

When you think about time, 7,100 years, and you think about where we are at this stage, seems like it’s a long way away. It’s not all that far. I used to think seventy was a long way away. Now, I’m looking back and I’m getting farther away from that. Human life is short. But this life God offers us is so incredible, so vast. What He has planned for us? We can only see a little bit. But again, this ability to see on a spiritual plane is what this is talking about. When you’re impregnated with God’s spirit, then there are things you see, you know spiritually.

I think of John 14. I love that chapter. When Christ was talking to the disciples and telling them about things that they could not understand. “If you’ve seen me, you’ve seen the Father.” It’s like, “Just show us the Father and that’ll satisfy us. We haven’t seen Him.” That’s all they could think of, physically. It’s spiritual. We see Christ. We see God. We know who they are. How do you know? It’s about the mind. It’s about the mind. What is in your mind reveals who you are. How you act, how you respond, how you think, that’s who you are. You’re unique. You have unique proclivities. We all do.

God Almighty, we come to know Him, and we learn to love Him. Not because we see Him physically. And if we were able to see Him spiritually, that doesn’t mean you know someone. It’s because of the word. It’s because of the truth that’s put up here in our minds that we can see. We can see things of the

Kingdom of God, things about God Almighty first, things about Joshua the Christ that others in the world can't even begin to see on a spiritual plane. God the Father because of His plan. That reveals who God is, how much He loves us. The more you see and understand what God has given to you in His purpose and His plan from Passover to the Last Great Day and beyond, the more you learn to love Almighty God, truly—it is awesome—and His Son Joshua, and what is given to us in and through him.

Anyway, so that's what it's talking about here, as it describes some of this, this process.

So again **...born from above, he cannot see the Kingdom of God.** Now, Nicodemus couldn't understand this, and basically, that's what Christ told him, "You can't understand what I'm telling you." But this is the truth.

Nicodemus said to him, How can a man be born when he is old? I don't care what age you are, how can you be born when you are old? **Can he enter a second time into his mother's womb and be born?** So, that's all he could latch on to, was this matter of being born and talking here about "...from above? Cannot see the Kingdom of God? What does that mean?"

And Joshua answered, Most assuredly, I say to you, unless one is born water/of water and of spirit, and the word here "of" is really better translated and definitely means, can mean here "out of," **born out of water and the spirit, cannot enter the Kingdom of God.** So again, here, this matter of being born of water. This isn't about a physical life, it's about that which is spiritual, a spirit life that begins in us when we go under the water and come up out of the water. We have to be born of water; we have to be begotten of God's spirit. We're born because we chose to be baptized, and we know what goes along with baptism in God's Church, it's to have hands laid upon you to receive the impregnation of God. That's when we're begotten. So, we have to be born out of water, if you will, the first time, begotten. That's the first phase of being born. And the next is spirit when we're finally spirit, composed of spirit. And so, that's what this is talking about.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. So, when we're physical human beings and we're born of God's spirit, while we're in this form, we understand what that means. There's a beginning process in the mind that is unique and works within us. And then, when we get through the entire process, we can literally be born into God's Family. That really hasn't been understood real well in times past.

Do not marvel that I said to you, You must be born from above. The wind blows where it wishes, and you hear the sound of it, but you can't tell where it comes from and where it goes. So, that's the way it is with that which is spirit. We know by what God has given us here, but to see it? It's not a matter of seeing it. It's not a matter of seeing God the Father in spirit composition. That's not what it's about. It's about what's in the mind. **So is everyone who is born of the spirit.**

Before continuing on at this point, I think it'd be good to go back to the beginning of the book of John and read some things here. Back up to John 1. Incredible, what's being said through here. Hopefully, these things are deeply in our minds, and we understand it, we know it. But it's good to review it from time to time, just as we review Holy Days and so forth. John 1:1.

It's amazing how God works with different ones. He worked with John in a very unique way. And whether it be the book of John here and the things he went through with John 14 and what God gave him in the mind and then many years passed, a few decades evidently, and then he started writing more, 1st John, 2nd John, and 3rd John, incredible what God had given to him in that span of time different from what God gave to Paul, different from what God gave to Peter, but each one used in a unique way as to their abilities and so forth and what God gave to them for a purpose in the Church. John was worked with in an incredible way to reveal things about God that are spiritually, in that respect, in a deeper plane than all the rest.

So, although Paul was used mightily, as we've gone through and discussed, John was used mightily too, but for a different focus and a different purpose. It's about revealing Christ and God. It's about revealing things of the spirit in a way that surpasses everything else. It gets down to the most important part of it. And the most important part when it's all said and done, it comes out over and over again in 1st John, it's agape, it's about the mind, the way, the thinking of God that can become a part of us more and more as time goes on, to grow in that kind of a mind because it's totally opposite of selfish, human life. It's totally giving life.

So, it says here, **John 1:1—In the beginning**, means in the origin, **In the beginning was the Word**. I love this because it's about God, it reveals God, it's about the mind, as we were talking about a moment ago. "...was the Word." Logos. I love Herbert Armstrong's definition. It's the closest of anything that says it in a nutshell when it talks about the revelatory thought of God. The revelatory thinking of God. That's what it is. It's God revealing Himself.

And so, if we're able to receive the word, it's God giving us something in the mind to see that He's revealed to the mind that has to be done on a spiritual plane. It's an awesome thing.

In the beginning was the Word, and the Word was—as we've gone through in times past, starting in 2005—**and the Word was unto God**. It wasn't "with God." That's a mistranslation, and it gives the wrong impression. It makes it sound like it fits into this idea of a trinity, or in this case, the idea of two who have always existed, God the Father and Joshua forever and forever. Not true. It's about God the Father only, God Almighty only, Yahweh Elohim.

...and the Word was unto God. In other words, it was His and no other. Because there was no other. It was Him. It's who He was. It's who He is. It reveals everything about Him. It's His thinking.

...and the Word was God. You know, this is all that we take with us. We're going to be given a different body. It's not even the mass that's in us, our brain, because that's physical, but there's a little teeny, can't be seen spirit essence in there that God has given to us, and He puts that in a different body. Everything about us, everything that we've ever known, everything recorded there – and once spirit, it's all there in what we become, in what we chose, and what we lived. Everything about us. Everything we've ever thought. Incredible! Because that's who we are. And what we become, that's who we are. That's what we've chosen, then that's what stays with us forever and forever, plus everything else that's added to it from then on. That's who we are. God puts it in a specific body, and we are who we are, ourselves, us. It's all in the mind.

In the beginning was the Word, and the Word was unto God; and the Word was God. So, this revelatory thought of God was God, the only God, the only true God, and there was no other, as He says, over and over again.

It was in the beginning unto God. We can't understand that.

We, with all of our technology and understanding, can't even begin to grasp the vastness of this universe. We can't even grasp, candidly, the full measure and the magnitude of our own Milky Way Galaxy, let alone what's past that and all the galaxies that are out there. We can't even begin to touch it.

Oh, we can see part of it, you know, and we get all excited, and it is exciting to see the different things that are out there. But to understand it, to know it, there is so much we just don't have, and we can't as physical human beings. That's so far beyond us, just what's out there. There will never be a time, if human life were to go on past the one thousand and one hundred years, that human beings would ever have the capacity, the ability to deal with what's there. It's impossible! Impossible! But it's not impossible for the God Family. That's why it's there.

And so, same thing is true here. We do not have the ability as human beings with God's spirit to even begin to understand this, nor can we try. Always, forever, eternal, the Word – "and it was God."

It was in the beginning unto God. It's always been God. It's the way He is, the way He thinks. It's always been there. **All things were made by Him, and without Him nothing was made that was made.** Everything that He created came from that same mind. We can't comprehend that, how great a mind that that is, where it says when you look at all the stars, everything that's out there in the universe, and He calls them by name?

I went through this one time at a Feast of Tabernacles a long, long time ago, talking about the guesstimated amount of stars in the universe, and if you could name several thousands per second, several thousands of them, how long it would take you to name them all. We're talking about trillions of years. If you could speak that fast, if you could name them that quickly, it would take you trillions of years to name them all.

I can't comprehend that. I don't understand that. But He not only knows them by name, He planned it and brought it into being with the angelic realm that He created. We don't understand those things yet. One day we will. But they were there to serve and help in the creation of the universe. I don't understand that and the power that had to be there that God gave. But we believe it.

To believe we climbed out of slime? Have you ever seen the cartoon *The Far Side*? It used to be one of my favorites and still is. I was very unhappy when he retired. But anyway, some of the things sometimes brought up, it shows how silly, how foolish thinking is when it comes to evolution. It is so stupid.

What boggles my mind is the inability to acknowledge and to admit you don't even use science to believe what you believe. You don't use true science. Because there are laws to use of true science that you're supposed to follow in your analysing things. They don't bother. They don't bother.

I like that idea of The Big Bang. That gets us out of a lot. It just all went out there then. But they don't go back and tell where all that came from. I mean, can you imagine how big of a bang it would have to be to create a universe? And where did all that come from? Anyway. So stupid.

It was in the beginning unto God. All things were made by Him, and without Him nothing was made that was made. In Him was life, and the life was the light of mankind. So, it's going through a process here showing what comes from God and His purpose and His desire for mankind, to light up life, to give life beyond just physical human life or any kind of just physical life.

And the light shines in the darkness, and the darkness does not comprehend it. So, spiritually and physically. There is no comprehension of it when we look at those things, look at it on a spiritual plane.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light. So again here, it's going into and talking about John the Baptist and talking about a process here that he began to teach about specific things, and that which would have to come in time, a beginning.

...came to bear witness of the Light, that all through Him might believe. So, starting with Passover, that which ignites something in the mind, a light, a beginning, an ability to be forgiven of sin, the blessing of having a Passover, the blessing of having the impregnation of God's spirit, that which gives us light and life in our own being that goes beyond this temporary physical life that all comes to an end.

So, "he came for a witness, to bear witness of the light, that all through Him might believe." That all through God might believe. That's where it's coming from.

He was not the Light but was sent to bear witness of that Light. That was the true Light which gives light to everyone coming into the world. In other words, as a part of God's plan, this is where it all starts. It starts in the Passover. It starts with Joshua. Incredible!

He was in the world, speaking of God Almighty, **and the world was made through Him, and the world did not know Him**. There's never been a time that human beings of and by themselves have received God except those whom God has called, starting with Abel, the first whom God worked with. First preacher of righteousness, as it says. And then on through time, so few through the first four thousand years until the Church began.

He came to His own, and His own did not receive Him. Those He created, Adam and Eve, started right away in the very beginning, and they didn't receive Him. They went off to do their own thing. Right away didn't take very long. They turned away from Him quickly. Because it's all a matter of the carnal human mind that's incapable of receiving God unless God, through the power of His holy spirit, gives us help. Something we have to learn through time. Something that God has planned to offer more and more to all mankind.

Verse 12—But as many as received Him, to them He gave the liberty. So, it's about God the Father, and it's about what He gave through Christ to give and what comes through Christ.

"He gave the liberty," which is about the power of choice, the power to decide. That's what God gives to us when He calls us. When He opens up our minds, then it's all up to us. Will we receive it or not? So, literally here, the power of choice, the liberty to pursue, as it means here.

He gave liberty to become the sons of God. What an awesome thing! And the world doesn't see it. What an awesome thing when they'll begin to see it, when everybody can see that's what we're created for, to potentially become a part of God's Family.

Even to those who believe on his name. "Believe" is not a matter of just saying the name or that he came and died, speaking of Christ, or that His Father is God Almighty, but to understand the process, to understand who he is. He was the Passover for us all. That's a part of the belief in his name. To believe him is to believe who he is and his purpose.

...to those who believe on his name, who were begotten, as it is here, that's the first stage, **not of blood, nor of the will of the flesh**, it wasn't by human choice or decision, **nor of the will of man, but of God**. God's purpose for Christ and then for those who become a part, begotten of God.

Now, the Word became flesh and dwelt among us. Again, this is something we can strive to appreciate and we can grow in as time goes on, but to understand what is being said here, that this mind from God He placed into a human being, just one to be of that place in that position, one who could be the Passover, one who could be the High Priest of the Church, one who come become everything that is built upon him into God's Family. Incredible, the plan that God has.

But as many as received them, to them He gave power and the liberty to become the sons of God, as it says here, **not of blood, nor of the will**, in other words, of human beings by their choice of continuing of life of others, **but of God**.

Now, the Word became flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. So again here, a process that Christ went through to be begotten, a process he went through to be born. He had to go through the same thing. He set the way for us, the example for us. He had to be baptized. He had to receive the holy spirit, the impregnation of God's spirit above and beyond the mind that he had already been given from birth on, that grew and developed within him, that we can't fully comprehend. But he had to receive of that in order to receive the next, which was to be born into God's Family.

...full of grace and truth. John bore witness of him and cried out, saying, This was he of whom I said he who comes after me is preferred before me, therefore, he was before me. It doesn't mean in time. It's about the fact that God the Father had planned and purposed everything to be established upon His Son. That was God's purpose before anything was ever created. And so, this is the form or the way of speaking about it then.

Then, of his fullness, we have all received grace for grace. For the law was given through Moses, but grace and truth came through Joshua the Christ. I hate what traditional Christianity has done to this and hurt so many minds and makes it so much more difficult for people to get rid of that garbage when they're called and drawn into God's Church. But that's something that everyone can do in time, is to get rid of all that protestant past, all that garbage that's in the mind. Because it's garbage and it hurts the truth that comes into the mind. But that's the only way to combat it and to conquer it, and it's there for a purpose.

There are things to be learned and grow in through the power of God's holy spirit that can deal with those things. Nevertheless, I hate those things that are there because of what they do and the battles they cause and the battles they create for people, that they don't understand what grace is. They don't understand it's about the favor of God, the patience of God, the blessing of God to be able to be loved by God. Because that's the beginning of that process. God begins to love us when He begins to call us. The world hadn't been given that ability yet, to love God. They don't see Him. They don't know Him. They can't love Him until this process begins in them, when God begins to love them. He lets them go on their own to do what they will, and their primary time for most, through times past, is in the Great White Throne.

So, it goes on to say, **grace and truth came through Joshua the Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared.** In other words, declared the Father. And so, all these things that John wrote about, Christ gave to him. They were given to Christ to give to him just as so much in, obviously, what we read about in the New Testament. That's how God works. It was given through Christ and comes from God, but again, Christ is the head of the Church, and this is how the Church has been taught, led, guided, and directed.

Let's go back to 1 John 1. These are the kinds of things that it's good to pray about at times, to ask God to help us to have a deeper appreciation of the entire process whereby we are called and how He works with us. Because these things aren't understood by very many, and they are things not to be taken for granted. They are things to be cherished as all of God's truth is.

1 John 1:1—That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon... Awesome how he explains this. This is many years later from what he wrote that we were reading earlier. And so, he's going on and talking about Christ and what came from God the Father that was established before anything else was ever created.

"That which was from the beginning, which we have heard." They heard from Christ. That's what he's saying, "We've heard these truths. He's revealed things about his Father. He's shown us the Father." When he told them that on Passover night, they didn't grasp that. But later on, they came to grasp it spiritually. That's what we see in the mind through the power of God's spirit.

...which we have looked upon, and our hands have handled. It's not about touching Christ; it's about the words that he spoke. It's about what came from him that we have handled ourselves, that we are able to live ourselves, that we're able to apply in our own lives. We've lived it. John lived it longer than any other of the apostles.

...concerning the Word of life. God Almighty, the mind, the revelatory thought of God that John understood in a way that no one else really did to that point in time, or even before that.

The life was manifested, and we have seen, and bear witness, and declare to you that eternal life.

That's why I love when Christ said, "If you've seen me, you've seen the Father." Awesome!

...which was unto the Father, that same word there, "with." In other words, it's God's. He's the only one that has eternal life inherent in Himself. No one else has that. It's in Him, in that respect. That's what he's saying here, the scripture before this and through time, that eternal life is His. He gave it to Christ. But not from before. But He's the one who has it from Himself inside that He can give to others, that He gives to His Family.

That's why it's such a marvel what God gave us as well, that God the Father is going to dwell in us for all eternity. That makes us unique. The angelic realm never had God the Father dwelling in them. They never received of the holy spirit. They were told truth, they were told various things, they had certain knowledge, but to have God's spirit in them, they didn't have it. It wasn't meant for them. It was meant for His Family. And it's done and it's accomplished by God dwelling, and Joshua the Christ then dwelling in us, or the Church, if you will. What an incredible thing to understand.

"And declare unto you that eternal life." So, we experience that now in our minds, in our being, but we get cut off from time to time. People have to repent from time to time. Sometimes God's spirit is

quenched. But to understand where this leads, when we're actually born of spirit, that's an awesome thing because then it's with us forever. God will be in us forever. Incredible, the power.

...that which we have seen and heard we declare to you, that you may have fellowship with us; now truly our fellowship is with the Father and with His Son Joshua the Christ. So, it's about a fellowship that we're able to have with God the Father, Joshua the Christ, and one another in God's Church.

Now, these things I write to you that your joy may be full. So we can actually have an experience, a fullness in our lives on a spiritual plane that stirs us up when we hear various sermons, when we hear things at the Feast of Tabernacles, when new truth comes to us, whatever it might be. But there are times indeed that we should be inspired by things we hear because we're stirred up by God's spirit, we're excited by what God has given to us.

That's up to each one of us to pray about that before we ever come to a Sabbath service, before we ever hear a sermon, and during the week, whatever, to be praying about those kinds of things, that we be able to receive what God has for us, to be motivated by it, to be inspired by it. It's a powerful thing. But it's not a matter of just going back and forth from services. It's about a matter of God's spirit and God's power that we're crying out for so that we can feel it, truly, inside, the joy and a fullness and encouragement and excitement.

When I hear a sermon, if I don't hear that, that would be a horrible thing. We should always have that. I hope you understand that.

Now, these things we write to you that your joy may be full. This is the message which you have heard from him and declare to you, that God is light and in Him is no darkness at all. So, the more we have of that life, the more light we have, the less darkness we will have.

If we say that we have fellowship with Him and walk in darkness, we lie and aren't practicing the truth. Very simple. So, it just as happens from time to time and people quit practicing this way of life, they quit praying, they quit looking to God for help, they quit repenting because they're not even able to see the sin anymore. What a horrible thing to think you can go out and find truth in other religions, and you cut yourself off foolishly from God's spirit. God's not there anymore. What a horrible state of thinking, of being, of existing. Not able to practice living the truth anymore; it gets cut off. Horrible.

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Joshua the Christ is cleansing us from all sin. Because we're repenting. Because we're striving to stay close to God. Because we want to grow and we want God's spirit living in us.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. We have to be able to see sin. I hope we pray, all of us, that God help us to see the things that we can't see that need to be changed, that need to be repented of. Because as long as we're in this body, we have things to fight, we have things to conquer and overcome.

If we confess our sins... We go before God, that's what we do, and we acknowledge it. This is about acknowledging our sins and asking for forgiveness. ...**He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** When we understand that and live that, it gives a peace of mind that comes no other way.

If we say that we have not sinned, we make Him a liar, and His word is not in us. You know, incredible, straightforward verses here.

I'm going to stop here today.