

Welcome, brethren.

The world does not understand what God has planned for mankind. And as we see Satan's system of greed and selfishness just totally implode in on self (because it doesn't work; only God's way works), we see that mankind just doesn't understand why they were created I suppose, the best way to put it, the purpose of mankind, what's it all about. They think it's have a life and then have an immortal soul.

So, the majority of religions, most of them, have some form of life after death. Now, we understand that there is a life after death for the majority, which is the Hundred Years, but they think that they've got an immortal soul, and other religions, they'll turn into some sort of creature or have some sort of existence. Well, that's actually not true. The only existence they're going to have is if God grants it during that Hundred-Year period.

The apostle, Paul, made a statement in his writings – don't turn there, but it's in **2 Timothy 1:1**. It says, **Paul, an apostle of Joshua the Christ, by the will of God, according to the promise of life which is in Christ Joshua**. So, we understand that God cannot lie, so therefore, this is a promise, this promise of life. Well, this life that is being referred to, of course, is spirit life. We look forward to a change. We look forward to a change from this mortal to something that's going to have everlasting life.

So, that promise of life is known by God's Church. And that's about it. Most other people don't realize it because they think they've already got it, they've got an immortal soul, and they're going to go off to heaven or possibly hell.

Well, we can see from that statement that God has promised those He calls spirit life that is everlasting, but only through Christ Joshua. So, there's something really important there, which is about Passover. So, without Passover, without the forgiveness of sin and then the covering of sin (there's ongoing repentance), there is no life, no promise for life, because it has to be through Joshua the Messiah.

Hebrews 9:15—And for this reason... And that reason is he offered himself without spot to God. **...he** (talking about Christ) **is the mediator of the new covenant** (new agreement) **by means of death**. So, that's actually taken place. That is the sacrifice that Christ offered. He offered himself.

...for the redemption of the transgressions under the first covenant, that those who are called... Now, that's a key to this sermon. It's about those that are called. Because not everybody is being called to this offer of the promise. That promise is there (it's a promise God has made to us), but first of all, a person has to be called. So, the world doesn't understand the promise; they know nothing about this hope that lies within us.

...that those who are called may receive the promise of eternal inheritance, which is everlasting life. So, we have an inheritance. We have the inheritance; it's there, it's a promise. God can't lie. So, He's promised something to those that He's called. Now, it's up to us to see what we will do knowing that promise. And that's why we strive to overcome self. Because that's what it's about. It's about overcoming self, to get rid of this satanic thinking that we have, and look towards God, God's word – live by every word of God.

We are heirs of a promise of everlasting life, but we are not yet inheritors. Christ is the only one that has inherited that promise. So, Christ is the forerunner of something that God has promised. Now, the only way that we can receive that promise is in the belief of our Passover. Because without it, if we jump straight to everything else, there's nothing because it's all based on Christ.

Christ is the only one that has inherited that promise. Soon, there will be 144,000 who will inherit this promise of everlasting life. So, there's 144,000 that we are aware of, that at the return of Joshua the Messiah, the Christ, the Messiah, that they will inherit what has been promised, everlasting life.

Now, if we just stop and think about that, here we are in this physical mortal body, and we think, and we live a life that almost projects that this is the most important thing about what we gain. And yet when we die, it all goes to somebody else. But that's our life, because we think so physically, and we surround ourselves with physical things because we think that's important. But the reality is that it's not. It's only temporary.

God is permanent. We are temporary. So, to be permanent, we're going have to give something up, because that's what God requires of us. He has made us a promise if (once we're called), if we are willing to choose His way of life.

So, there is a promise of everlasting life that has been made to us. Now, once called, we then have to fight to receive it, because it's just not automatic. We don't have immortal life inherent in ourselves. It's something that's a gift of God.

1 John 2:24. This is talking about the truth. **1 John 2:24—Therefore, let that abide in you.** Now, it's talking about the truth. **...which you heard from the beginning.** So, when we first were called, we heard the truth. Most of us heard the truth about the Sabbath, possibly, or even tithing. And they're the two keys to life within the Body of Christ, that that's a demonstration of our belief system. We believe in the Sabbath; we believe in tithing. Therefore, we are to dwell in that, what we've heard from the beginning.

If what you heard from the beginning abides, which is dwells in you, you also abide and dwell in the Son and in the Father. And this is the promise that He has promised us – eternal life (everlasting life). That is the promise that has been offered to us, and that's why we are called. Because we're called with the hope of receiving that inheritance.

Acts 4:1. And this is referring to Peter and John, who healed through Christ. **Acts 4:1—Now, as they (Peter and John) spoke to the people, the priests and the captain of the temple and the Sadducees came upon them.** We understand that they're Sadducees, and they're quite upset about what's being said because it's not their belief system.

...being greatly disturbed (agitated) that they taught the people and preached in Joshua the resurrection from the dead. So, that's what they really were upset about. Because this is something different than what they've been teaching, therefore, their authority is challenged.

And they were taken into custody and faced the high priest. So, we see Peter and John being taken into custody. Now they're having to explain themselves basically, because people feel threatened, they want to know what's going on here.

Drop down to **verse 8—Then Peter, being filled with the holy spirit, said to them, Rulers and people and elders of Israel, if we this day are judged for a good deed to this helpless man...** This was about the healing of the lame man that had been healed, and it was they did it through Christ – used Christ's name, pointing to Christ. Because that's what it was about, pointing things to Christ. But it was God who gave that authority, but it is through Christ. **...by means, he has been made well.**

Verse 10—Let it be known to you all, and to all the people of Israel, that by the name of Joshua, the Christ, of Nazareth, whom you nailed to a pole, whom God raised from the dead... So, it was God that has given this promise of life. **...by him (through Christ), this man stands here before you whole.** So, this is pointing to Christ. So, this is the authority.

And it's the same for us, brethren. For us to be healed spiritually, which is something in the mind, for us to be healed, we have to do it through Christ, through Joshua the Messiah. In other words, we have to believe in our Passover, Christ. We have to believe the word of God, which Christ expanded, and Christ gave it a lot about the intent. Well, we have to believe the words of God, the words that Christ used, which are the words of God. Because if we don't, there is no inheritance for us. There isn't.

This is the stone, which was rejected by you builders, which has become the chief cornerstone. So, this is the foundation, chief cornerstone. This is all the measurements. So, a building has a chief cornerstone, and that cornerstone gives all the measurements about what is going to be level and how it's going to be built.

Verse 12—Nor is there salvation in any other. So, we cannot be saved from what we are unless we believe in Joshua the Messiah, unless we believe he is our Passover. And if we don't, and if people don't, they cannot be saved, they cannot be given everlasting life. It's impossible. Because God has established this process.

...for there is no other name under heaven given among men by which we must be saved. So, Christ is our Passover. The only way sin is forgiven or covered is through Christ, because that's what the Passover was about; it's about a covering.

Repentance is an ongoing process. So, that's how we, when we make mistakes, which is daily through our thinking, through actions, or words, that's how we can be forgiven. When we repent, it is forgiven and forgotten, which is more important to most humans (don't forget things). But we can be forgiven, and it can be forgotten. It's put behind us because we look to Christ, who suffered for us.

To understand what God has planned, we need to review some of the 57 Truths that God has placed in His Church. Now, these truths are going to be something that is going to be taught in the Millennium, because it is about the word of God. And without this truth, and without the knowledge of this truth, people will go astray.

6 (3) God's purpose for mankind.

Isn't it incredible? We, brethren, understand the purpose of life. And yet there's a world out there, billions of people who have no understanding of the purpose of life. None, none whatsoever.

God is reproducing Himself...

It's staggering. This is a truth that we almost take for granted. We just think, oh, yes, it's common knowledge. It's not known. And within the Body of Christ, it's known, but really, is it kept in our forefront of our minds about the purpose of life?

God is reproducing Himself, and no other church knows or preaches this truth.

Now, this is a staggering thing and it's something we should hold in awe, that we live a life based on the fact of this knowledge, that God is reproducing Himself, and then we have the opportunity, something that's temporary, we have the opportunity to be permanent. So, God has always existed. It's permanent. That's another way I often think about it. That's real, and this is temporary.

So, that's real, whereas we often think the other way around, that we're real, and all this is real. Well, it is in one way, but in another way it's temporary, therefore, it's going to pass, and therefore, there will be no more human life. But there will always be spirit life because God has existed forever, and He's going to have a Family. We know that Christ is going to exist forever, and we know the 144,000 are going to exist forever. And we can't comprehend that forever, what that is. But that's real, and therefore, it sort of changes the perspective of things when you realize that's real, but this is really only just temporary, and it's going to pass away.

We are to be born of God and become God...

Become Elohim. Incredible! In the Elohim Family.

—in the God Family: Elohim.

So, we will be in Elohim. We will have life everlasting.

7 (4) Who and what is God. God is a Family...

...which we've been invited to. So, a calling is like an invitation. We're drawn and we come into the Body of Christ, but we have now the power of God's holy spirit, so we now have this opportunity to change. And the purpose of all of that is that...

God's spirit witnesses with our spirit that we are begotten children of God.

We're not born yet. But we're begotten children, we have that potential. Now, no one else in the world that is not called has that potential. But we do. We are begotten children of God.

So, we're waiting for an inheritance. And the only way you can receive that inheritance is through this, by becoming a begotten child of God. Then, and only then, can we have the possibility of inheritance. Because without being a begotten son of God, without God's holy spirit, there is no chance of ever entering Elohim.

8 (5) What is man? Man does not have an immortal soul.

Now, the Catholic world and many of the protestant world they believe that, that they have an immortal soul, that once they die, they will inherit something like hell, purgatory, limbo, or heaven, one of those possibilities. And that's what they believe. Therefore, they're going to live on. So, you can understand that deception that Satan has placed in mankind, believing they're going to live forever when they're not. It's only a gift from God that that's going to take place, that we're going to live forever.

Man is a temporary living, mortal being that returns to the elements of the earth at death and does not go to heaven or hell.

Now, that is a truth that's going to have to be taught because the majority that are resurrected in the Hundred Years are going to wake up believing that possibly they've inherited... well, what? Well, it's not heaven or hell. They're going to have to go through a hundred-year process.

And that process is the process we are in, that God has called us out of this world at this time, as difficult as it is, and as frustrating as it is to watch what mankind is doing, the evil that is collapsing in on itself. To watch it, to see it, and the sighing that we have, and go, "How much longer?" Well, it'll be as long as it's going to be, as much as God is, so that we've had our guts full of it. We've had enough of it, all of it. You know, like, it's just, you can't watch half of it. It just drives you crazy. Well, that's Satan's world. It's collapsing, and there is another one coming, and that's what we look forward to.

Only God can give [anyone called from] mankind immortality in His Family.

So, only God can give it. It can't be just earned. We can't earn it. It's a very humbling thing to realize that all the effort that we put in it won't earn us anything unless God is going to give it to us. Because we can't earn it; it's a gift from God. And it's a very humbling thing. You realize, "Wow, you know, like, pfft, uh, I..." Well, I often think, "Can't deserve it. I don't deserve it. What a failure. What a terrible, you know, human being that can be projected from somebody and from myself, you know. What a terrible thing." And yet God in His mercy can forgive that and grant us life everlasting. It's an incredible thing.

What do you say? Words can't actually expound it. You just can't... Don't feel worthy of any of it, really, let alone a calling. How can we even be worthy of a calling?

The title of today's sermon is, *The Hope of Glory*. The purpose of this sermon is to look at our hope of glory. Because that's what we're living in hope. And we're going to cover that a little bit. Which is being changed to spirit. We have this hope of glory. We have this hope that we will be changed to spirit when God sees fit to change us.

We know we can't earn it, but God in His mercy has made this promise. Now, God can't lie, and therefore, it's going to happen. There is going to be 144,000 that are going to be changed to spirit. They live their life in this hope of glory. And it's often in the scriptures you can see that where they mentioned that, you know, they were battling and the reason they were battling. And they had a hope of a... Because God promised things, and God made a promise, and God can't lie, therefore, that promise will be fulfilled. And they wanted to be part of it.

Well, that's what we want. We want to be part of it, whether it's part of the 144,000 or whether it's after and at the second resurrection, you know, at the end of the Millennium, that's what we strive— that's our hope of glory. We want to be changed to spirit. Because outside of that, there is nothing, absolutely nothing. Therefore, we have this hope.

Romans 8:18. This is referring to the suffering that once called we have to go through, because that suffering is fighting self or denying self. That's what it's really about, this denying of self. And sometimes, we let self go and we fulfill the desires, the three lusts that we often talk about. Well, this is actually referring to this battle that we're undertaking, and the suffering that we're in is the denying that has to take place.

And if we're not in that battle and we're not denying, well, there's a problem in our life because this is about correction, realizing we're making mistakes, repenting all of it, being forgiven, and fighting on, knowing that we want to overcome. We don't want to be the way we are.

Romans 8:18—For I (this is Paul), **consider**, which is to realize or to think about it; he's realized **...that the suffering of this present time**, which is what we're in. We're being called to suffer; we're in this time now. **...is not worthy to be compared with the glory which shall be revealed in us**. So, no matter what

we go through, it all just seems so much, but we can't earn it. Compared, if we just compared what we're going through, compared to the glory of having a mind that cannot sin, having life everlasting (which is hard to even comprehend), but to have a life that just won't stop and that will be fulfilled forever, well, how can we compare that with a little bit of suffering that we go through in a short period of time?

You know, we think 70, 80 years is a long time, but we suffer 50, 60 years maybe once, because we don't suffer before we're called. We do everything to stop suffering. But this suffering, about denying self. Because prior to our calling, we didn't deny self. There was just no way. We didn't know about self really, so we never denied self. Well, now we're being called to deny self, to suffer, to battle, and therefore, Paul's saying, well, he's thinking suffering this battle that we're in is only temporary, a little short thing in this little speck of time as we count time (which God created). But this little weeny dot, well, that's nothing compared to the glory of living forever, having everlasting life.

And that will be revealed. And this is... He's, of course, referring to the 144,000 because at this point, they didn't realize how long probably time was going to go on, over a hundred years and all the rest.

"Which shall be revealed in us." So, it will be revealed. We understand there's already going to be, at some point soon a sealing that takes place, and the 144,000 will be set. And that's the number, and that's set. We're waiting for that final sealing to take place.

For the earnest expectation, or the longing of the creation (mankind), **eagerly waits for those...** It's those called from mankind. Because the world doesn't understand about this longing. But we have this longing. We think, "Oh, how much longer is it going to go on for?" Because we have this longing for this change to take place. We want Joshua the Messiah to return to this earth and get rid of this rubbish system that we have, this selfish, evil system that we have that is collapsing at the moment. We just want to get rid of it.

...for the revealing of the sons of God. Which is the 144,000. So, there is an expectation within the Body of Christ that we wait for the return of Joshua the Messiah and the 144,000 to take charge of this earth and get rid of the rubbish systems.

I will mention something here in passing. The government in Australia has come out and has decided that anybody who has \$3 million or more in their superannuation – superannuation here is a percentage that is paid by the employer into a savings fund for when a person retires (it's called different names in other places), and people can put money into it, and it's a different tax rate. Well, they always said they would never be taxed ever. Well, because the government's running out of money, now, if you've got more than \$3 million, they're going to put a tax on anything over the three million.

And then people go, "Whoa." You know, "What do you mean? I've got three million I've saved all my life, and I've done this and done that, and now you're going to tax me on it?" Well, they've run out of money, so they have to. But there's an exemption for some politicians; they're exempt from this tax.

It just shows you how mankind thinks, that it is about self; it's about protecting self and looking after self, and it's at the expense of everybody else.

Well, fortunately, there are very few, it's about 80,000 only, that have three million in their superannuation fund. But still, it's the principle of the whole matter. They would be having their accountants, and that, now running around looking to change... Somewhere there's a way to dodge it, you just got to find out how.

Verse 20—For the creation was subjected to futility. Which means made with selfishness. ...**not willingly.** Because what it really is saying is that God knew that this is the only way, that we had to have this nature, we had to fight self—through the power of His holy spirit we can fight self, the only way—and that once that had been achieved, then we could be given life.

So, “not willingly.” So, not willing, not our own choice. We didn't choose this, but this is the only way. ... **but because of Him (God), who subjected,** this is what God's intent was, **subjected it in hope.** So, it is really that by choice, once we are called, we can have this hope, this hope of glory. But prior to that, people think they've got it automatically.

Verse 22—For we know the whole creation (mankind) groans and labors with birth pangs, with sufferings, which is that physical suffering, **together until now.** Well, they don't, but they don't understand why they're going through what they do. They don't realize it's their own selfish nature that's causing these problems.

Not only it, but we also, who have the first fruits of the spirit, which we do. We have God's spirit. We're some of the first. We know there is 144,000 that will have had it, and also overcome self, and God will grant them this glory that they've strived for.

...even we ourselves groan within ourselves, eagerly awaiting for the adoption, the redemption of our body. Which is the change to spirit. We have this hope of glory. We want to be changed. We strive to overcome self, to please God. That's what our life is about, pleasing God.

...for we were saved in this hope. So, we are saved in this hope. So, we have this hope, and this hope of glory drives, often, us wanting to overcome, because we want to please God, we want to deny self. We're willing to deny self because we've been called to deny self.

But hope that is seen is not hope. Now, one way to put this is saying “hasn't been given yet.” It's been seen. So, we might have a hope of a brand-new car. So, we hope for it, we strive, we save for it, and then we have it. Well, then the hope's no longer hope, because we've got it. Therefore, there's no hope of a new car because we've got it. It's been fulfilled. Well, that's the same for us. We have this hope. We haven't seen it yet because we haven't received it yet. We haven't received the glory, the everlasting life that God has promised, therefore, we have this hope. We wait. We eagerly wait for the redemption of promised body.

For why does one still hope for what he sees? So, if we were changed, we wouldn't have the hope because we've been changed.

But if we hope for what we do not see, we eagerly wait for it with perseverance, with patience. And that's something we're learning as the Body of Christ, patience, that we have to wait on God. Because everything's in God's timing. The return of Joshua the Messiah is in God's hands. He planned it all. It's all been planned out, and it will happen exactly as God determined.

It's not going to be altered halfway through, and think, "Oh, what have I done? I need to change this because of this happened or that." No, it's all set out and it's meticulous. And this plan didn't just happen [snap fingers] "Oh, this is what's going to happen. This is massive detail that has gone into God's plan. And brethren, we are part of that plan. We are in the Body of Christ at this time. We have the hope of glory. Now, how many millions of people do not have it? They know nothing about it. But we have this hope of glory. We look forward to be changed, one day to be changed to spirit. Not far to go, we hope.

For those that are changed, part of the 144,000, it's close. For those that have been called to live into the Millennium, it's still close because once they die, or a person dies in that time, that that's death and then there is a resurrection. If, of course. So, we die with a hope of glory. No matter what happens in life, whether we die now, soon, we have the hope of glory still. That's what we die with because that's our hope – we're going to be changed to spirit.

Verse 24—For we are saved in this hope. But hope that is seen is not hope. Which we've covered. **...and why does one still hope for what he sees?** They don't. **But if we hope for what we do not see, we eagerly wait for it with patience.** So, that's the state many are in within the Body of Christ – waiting. And I know all of us are waiting for the return of Joshua the Messiah, thinking, "How much worse can it get?" Well, Satan's system could get much worse. People are perverted, and evil is everywhere, in everything.

Colossians 1:24—I, this is Paul speaking, **now rejoice in my suffering,** which was physical, **for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his Body, which is the Church** – the Body of Christ, the called-out ones, the saints.

I remember (coming from a Catholic background), and I often used to think, you know, how could, why would they call somebody a saint? You know, like, it doesn't make a lot of sense. But saints are alive. Here we are, we are saints. And because of the perversion of the, mainly the Catholic Church, that has twisted it all, to call somebody a saint when they didn't know God at all, nothing at all. Didn't follow God's ways, didn't live the truth, didn't know anything about the truth, and yet they're called saints. That's Satan's system to pervert what a saint is.

Verse 25—Of which I became a minister according to the stewardship from God, which was given to me, which is an apostle, **for you.** And of course, "apostle" is "one sent forth." Well, a person can be sent

forth to do a particular work. Doesn't mean to say they have to travel around the world to do it, but they can be sent forth with the truth, which is what's happened to us, brethren. How blessed we are.

Just finishing that scripture. **For you**, the brethren, **to fulfill**, to make full, **the word of God**.

Verse 26—The mystery... Which is God's plan of salvation through Christ; Christ in you is the mystery. Now, people wouldn't understand if we were to turn around and say that Christ and God the Father dwell in us, and we in Him. They wouldn't understand those words. They didn't in the times of Christ, when it was, "I in you, you in me." "What are you talking about?" Well, it's spiritual. So, we dwell in Christ, because we dwell in His word, we live by His word, we dwell in what He says.

And that is the plan of salvation that God has. It's a mystery to mankind, because they don't understand about God dwelling in us, through the power of His holy spirit, and Christ dwelling in us because it's the Word of God made flesh. It's the same word dwelling in us, that we have the power now to overcome self, to deny self, and to overcome self.

...the mystery, God's plan of salvation **through Christ**, Christ in you, **which has been hidden from ages and from generations, but now has been revealed to His saints**. So, God has revealed to us His plan of salvation, and we see it. We see the hope of glory. The world knows nothing about it.

...but now have been revealed to His saints, the Body of Christ, the Church. It's been revealed to us.

Verse 27—To them, the Body of Christ, the called-out ones, **God willed to make known what are the riches of the glory of this mystery**. So, we know what this mystery is. We understand the plan of God. We understand the truth, we see the truth by the power of God's holy spirit. Can't be done on a physical level. If we were to talk to anyone in the world and show them the 57 Truths, they'd look at you and think you're mad, absolutely mad. Because it's spiritual in nature.

...among the gentiles, which in Christ, or is Christ in you. So, that is the mystery, Christ in us. Now, we fortunately understand what this is talking about. Because Christ died so that sins could be covered, but also, the main reason, is that from that, once that's done, Christ and God the Father can dwell in us. It's a spiritual matter. It's an incredible thing. And that is the hope of glory. So, Christ has been given this glory. He's been changed to spirit.

Verse 28—Him, talking about Christ, **we preach, warning every man and teaching every man in all wisdom that we may present every man perfect, complete in Christ Joshua**.

Verse 29—To this end, I also labor, striving according to his working, Christ's working, **which works in me mightily**. So, Paul understood how he was changed from something that he was (and we understand the story of Paul), to something that he was now that he was going to suffer and deny self. He would live to please God, live to please Christ.

1 John 3:1—Behold, what manner of love the Father has bestowed on us, that we should be called children of God. It's a very humbling thing when you realize that we are all children of God. We are now begotten sons of God with a hope.

...therefore, the world does not know us, which is true, **because it did not know him.** So, the world doesn't know anything about God. It knows nothing about the true Messiah. It has a false concept of a Christ, but they don't know anything about God's plan of salvation. And by anything, I mean anything, nothing. They've lost their way completely. They are blinded because Satan, the prince and power of the air, has deceived all of mankind, except the Body of Christ, who has the truth.

Verse 2—Beloved, now we are children of God. Which is begotten sons of God. And we're begotten by the power of God's holy spirit so that we can then be changed. We can be given glory. We can inherit everlasting life if we fight self, if we deny self, if we suffer. Not physical suffering, it's spiritual really.

Beloved, now we are the children of God and it has not yet been revealed, it doesn't appear, **what we shall be. But we know that when he, Christ, is revealed, we shall be like him, for we shall see him as he is.** Now, this is referring to the beginning, the Church, of course, where the apostle, Paul, is writing, and not knowing how long it was going to be, believing that possibly Christ was going to return soon. That from this point you can say, "Well, we'll see him as he is." We, talking about "we," talking about the Church that existed then.

Well, the same principle applies today. We are begotten sons of God and it has not yet been revealed to us what we shall be. But we know that when Christ appears, when he returns, we know there's 144,000 that will be changed. And those that live on into the Millennium have a specific role and a purpose, and it won't be necessarily easy, but it will be a role that'll be fulfilled. And then at some point in time in that period of the Millennium, there will be death, they will die, but then they will be changed to spirit at the end of that. In other words, they have a physical death and then be changed.

Now, not everybody necessarily, of course. Some may have to do longer in the Hundred Years. Just like now. We just don't know how long it's going to be, not exactly. We don't know who's going to be changed. We don't know who's going to endure to the end. We don't know who's going to endure with patience. We just don't know. We've just got to work on ourselves individually and we have this hope of glory. At a point in time, we will be changed.

Verse 3—And everyone who has this hope in him purifies himself. How does that happen? By repentance. We repent. We purify ourselves every day by looking at ourselves and saying, you know, "What have I done right? What have I done wrong? What could I have done better?" All of these things, and the ones, twos, and threes of our life where we often forget about them a little bit and then think, oh. Then it comes right back and major issue within the thinking, and the battle begins even stronger, and we can overcome it. Temptation will still be there to sin, to go back to our human nature.

So, they purify themselves by repentance, **just as he is pure**, in thinking. So, Christ was pure in thinking. Everything that he thought was the word of God, the mind of God. He thought like God thought about a matter. Well, we don't. We still have "the lust of the flesh, the lust of the eyes, and the pride of life" going on in our minds. And for us to change, it's going to be difficult because it's a battle against this nature, which we all have.

Whoever practices sin also practices lawlessness, and sin is lawlessness. So, this is really saying that we are not to practice sin. So, once we are aware of something, we shouldn't just continue to practice it and do it. No, we should stop, and we need to then practice something different, practice God's way of thinking, practice God's way of life about a matter.

And you know that he, Christ, was manifest to take away our sins, and in him there is no sin, and there was no sin. There is no sin in Christ. So, he lived the word of God. He was the Word of God.

Whoever abides or dwells in him, in Christ, does not practice sin. Now, this is the issue. Once we are called, we then have to stop practicing sin. The world will continue to practice sin. The world just revels in sin. Sin dominates everything that they do, and that is their life. Sin is their life. They don't necessarily know that it's sin. They don't know that it's selfishness. They don't know that it's the thinking of Satan. They just think, "Well, this is life. I'm going to look after myself." Because that's the carnal mind. It looks after self, it pleases self. And even when somebody looks like they're doing good and doing some good (there is a human good), but there's still a motivation deep down under there that is about self-recognition, self-gratification, pleasing self.

I know somebody that gives things away often to other people, and the motivation is to be seen to be generous, because it's got nothing to do with coming from God. It can't. They don't have God's spirit. But with God's spirit, we understand that when a person gives, having God's spirit, there's a different motivation in it. This is all temporary, it's all going, and really, it doesn't matter. All this is just physical. This is a testing ground for mankind, and once called, we then have to put into practice God's way of life, and not practice sin, the unrighteousness of this world, lawlessness.

Verse 5—And you know that he (Christ) was manifest (revealed) to take away our sins, and in him, there is no sin.

Verse 6—Whoever abides or dwells in him, does not practice sin. Whoever practices sin has neither seen him nor known him. So, we understand to see him and to know him, one has to be called to be able to "see" him, what he really was about, what Christ was really about. And to know him, to know that that's the way he thought. Everything he thought was the thinking of God. He thought like God thought.

Little children, let no one deceive you. He who practices righteousness is righteous, just as he is righteous. So, we have to learn to practice God's way of thinking, practice the truth, practice righteousness, which is God's way of life, God's thinking.

He who practices sin is of the devil. Pretty straightforward. **For the devil has sinned from the beginning. For this purpose, the Son of Man was manifest** (our Passover), **that he** (Christ) **might destroy the works of the devil, sin which produces death.** So, Christ, through his death, can destroy what Satan has set up and has done. Now, the choice is ours. What are we going to do? Are we going to destroy what Satan has put in our... What we've got. Well, Satan puts it in there as well, but God placed it there and allows it for the purpose of overcoming it so that we don't practice it, the selfishness, the pride. That we don't practice it, that we deny it. And that is the suffering.

Whoever has been born of God does not practice sin. Which can be "begotten of God, does not practice sin." **...for His seed**, talking about God's seed, **remains** (continues) **in him.** This is part of God's spirit. **... and he does not sin or cannot sin.** We don't practice sin. So, once we're spirit, there'll be no sin. If we change to spirit, sin won't be even contemplated. Sin won't be thought of; we will just think a particular way. That's what we look forward to.

...because he has been born of God. Can be "begotten of God" now. We're begotten of God, so we don't practice it, but once we're actually born of God, we are in Elohim, there'll be no sin.

Now, Truth 56. I wanted to cover this as well, because this is something that is major within the Body of Christ, that no one in the world even has any idea of this. But this is rather an incredible truth that God has revealed to His Church, and it's something that we need to think about a little bit more often, possibly, than we do. But it's just an incredible truth that God has given us. It's amazing.

56 (35) Through the power of the holy spirit, Almighty God will "dwell" IN His Family into everlasting life, and they will always dwell IN Him.

Now, this is an incredible thing. Because we have this mind, and once changed, God's thinking will always dwell in us because of God's power, because of what God is doing with us as individuals. So, everybody in Elohim, as part of His Family, will have this same thinking because God is creating it, or has created it, in us and placed it in us. It's permanent; therefore, it cannot ever sin. Because God can't sin. It's just an incredible thing.

This will be accomplished through the power of the holy spirit that emanates from God, and it will never cease to be "coming into" the lives of all [those] who are in the God Family.

So, everybody in the God Family, everybody in Elohim, will have the same mind, a mind of love, outgoing. A mind of... It's a beautiful mind, if we only understood it. So that's how we will think. There's no longer selfishness, there's no longer these desires that we have, and the lusts that we have of the flesh. We will just look at things totally differently than we do today. So, looking forward to that.

This will be a perpetual and continuing process into everlasting life.

It's always going to be that way, forever to think that way. And does indicate, I think, I can't remember the scriptures exactly, that there will come a time where this life that we're living, the physical, won't be remembered because we will be just looking forward all the time in God's Family, in Elohim, because it's real, it's permanent. And this temporary thing, phew, what does it mean? Because we'll have a different mind.

Once begotten of God's holy spirit, the flow of the holy spirit can be suppressed and completely removed (cut-off) from a begotten person's life.

Well, that's the issue now for us: is to make sure that we don't cut off the flow of God's holy spirit, that we don't suppress it, and that we're not cast out from God's presence. Because that's what "cut off" is – we're going to be cut off from the flow of God's holy spirit.

Now, left to ourselves, left to an individual thought process, it's horrendous, because the end result is death. It's a terrible thing. When we go back to the way we used to think, before called, before having access to God's holy spirit, it was totally selfish. Every single thing, every single thing we did was selfish, even if we didn't recognize it, but it was.

God dwells (abides, lives) IN the life of a spirit-begotten person (a person of the holy spirit)...

And that's what our hope is. This is our hope: that we will be changed.

...and they therefore dwell IN Him.

So, we'll always dwell and agree with God. There'll never be a time where sin even enters our minds, because God can't sin, God can't lie. Therefore, we will be in Elohim, we will be born again into that Family, and therefore, we will always be spirit and we'll always have everlasting life with that mind.

Through the power of the holy spirit, the life (nature, truth, Word, way of life) of God begins to dwell in a begotten person's life...

Well, that's where we are now. It's dwelling in us, it's living in us, and now, we have to choose to stir up the gift of God's holy spirit.

... (in the spirit essence given to the human mind)...

So, there's an essence now that's been given to us called the holy spirit. Because it comes from God it is holy, and therefore, it's spirit, and it dwells in here and it mixes with ours. So, there's still a choice to be made, and that's the issue. We have to make right choices.

So, when we sometimes are tempted about a thing, or whether it's through a habit, and we have to identify that there's an issue, we need to find it up here first rather than let it proceed all the way

through. And there are different things that we overcome, so different things will flow out from us or happen, and we'll identify and go, "Oh, that was wrong," which is a great thing, identifying sin. Because you can't overcome anything unless you're aware of it, and there's a lot we're probably not aware of yet in life because that's the way we are as humans.

So, we're looking forward to a future. We're currently begotten of God's spirit. So, we're begotten sons of God, begotten children of God, we're not yet born. So, that's what we're looking forward to.

Continuing on with the reading of this, backtracking a little bit.

God begins to dwell in a begotten person's life (in the spirit essence given to the human mind), helping to change the very way one thinks and lives...

Now, that's where we are. That's what we're about. Our life is changing the way we think. And because we think differently, which is repentance, but if we think differently, our life will change because the way we live changes.

For example, we'll just use the Sabbath. Previously, some worshiped on Sunday, or not at all. But if they did, the first thing that happens is, "Ah, that's not right." Man changed that and misinterpreted everything, but Christ was a Sabbath keeper, and after Christ died, the Sabbath continued, and the people of God kept the Sabbath, Paul, etc. So, we then start to live differently. We now don't work Friday night, Saturday. You know, sunset to sunset, 24-hour period.

So, we begin to change the way we live. And not everybody likes that, not everybody thinks that that's wise. Within a family environment, people think you've gone mad, you're a religious nut, now, and people... I was never really that religious, and some of the people that I knew really thought I'd just gone completely mad. Because the change from the lifestyle I led to what this new way of life that was different, it's a big shock to them. And I can understand that that would be the case, "You're just a religious nut." That's fine. Those things happen to the majority of us.

So, we have to move from selfishness and pride to an ongoing concern and love towards others. Now, it's an easy statement to be said, but to live it and to do it is different. It's just totally different than just reading words. To actually implement it, to think differently is difficult. And other people might see changes. But we have to recognize it in ourselves that that's what we need to do, and whenever we make a mistake or falter in that, or fall, we need to repent before God, who forgives and forgets, and move forward.

This power, however, is suppressed and sometimes cut off because of sin, as God will not dwell in sin. Once given spirit life in a resurrection from death (or resurrection from physical life) [for very few] to spirit life, this process of God dwelling in a "born" person's life (no longer begotten), and they in Him, will never cease nor be interrupted, but will be perpetual and continuous into everlasting life.

So, that is their hope of glory. That's what we want. That's our hope – that we will be changed. Because living this life as a person now within the Body of Christ, it's not easy. And as the world gets worse and worse and more perverted ideas come, we have to counteract them with God's word, because only God's word is true. Man's way is wrong. Some things are easy to discern. So, that's why we have an apostle, and we can listen to what God tells us about many things that probably we never even thought of before.

Continuing on with this truth:

Each member who is born into God's Family has independent reasoning and thought, but each is perfectly united in purpose, will, and one way of life through the power of the holy spirit that will forever abide in them (which continuously emanates from God—who is the source).

Now, that is an incredible thing! It's a new mind, one that can't sin, one that won't think wrong toward others, one that won't think wrong – full stop – be in full agreement with God.

It is God “forever dwelling” in each member that makes the Family of God a reality in “one” perfectly united way.

It's just incredible to think that we understand this whole process and this truth. It's a profound truth that will be taught in the Millennium and in the Hundred Years. It's profound, the purpose of life, the hope of glory. This is just amazing. And this truth, Truth 56, will be taught, and people will begin to understand, because they'll have the opportunity to have the choice to listen to God. Whereas at the moment, people don't listen to God because they're not called to listen.

1 John 3:10—In this, the children of God and the children of the devil are manifest. They're revealed. So, there's a way to see ourselves, whether we're of God or we're following our selfishness, Satan's mind.

Whoever does not practice righteousness is not of God. So, a person that has been called can make a clear distinction here. We are either of God or of Satan. There's no in between. It's either one or the other. So once called, we still have a choice to be of God or of Satan. So, this is saying there's a clear revealing or a revelation of one way or the other. We're either practicing God's word, righteousness, or we're not.

"Whoever does not practice righteousness is not of God." So, if we don't practice what we've been taught, and we don't live the 57 Truths, if we don't practice what is preached to us as members of the Body, we're not of God.

If we have heard the sermons about tithes and offerings, for example, and we practice wrong, Satan's way, selfishness, and take from God (imagine stealing from God), steal from God, we are not practicing righteousness. Therefore, we're not of God, we're of Satan. One or the other.

Nor is he who does not love his brother. So, within the Body of Christ, our desire should be... And sometimes this can be a difficult challenge for people within the Body, because we tend to go back to the physical and measuring the physical and judging on the physical. "Nor is he who does not love his brother." In other words, we do not sacrifice ourselves to the benefit of someone else. We do not desire the hope of glory for them.

Verse 11—For this is the message that you heard from the beginning, that we should love one another. We should sacrifice for each other. We should sacrifice for those in the Body of Christ. In other words, put ourselves out. We should give up something of ourselves to benefit that other person. Because they are actually begotten sons of God, and who would we be to be against and not love a begotten son of God?

Now, everyone's at different levels, and there's an allowance, you know, some of those things that we realize that people will grow. We don't have to insert ourselves into other people's lives. We can just let them live their life. They will learn. With the power of God's holy spirit, they will learn, and they will strive to overcome. And the moment they don't, we see, brethren. We all see when this person stops striving to live God's way. We see it, and God will look after His Church. It's His Church; it's God's Church.

1 Peter 1:3—Praise be, or thanks be (should be), the God and Father of our Lord Joshua the Christ, who according to His abundant mercy has begotten us again to a living hope. It's a living hope. We hope for it. **...by the resurrection of Joshua the Christ from the dead.** So, it's because there has been an example set there – Christ died and was resurrected – we have that same hope, that we will be resurrected. Just like God raised Christ, He will raise us. It's a promise that He made.

...to an inheritance incorruptible and undefiled, and that does not fade away, reserved in heaven for you. For us. It's reserved. We've been called to an inheritance. It's reserved there for us. The choice of whether or not we're going to qualify for it, in the sense of strive to overcome self, is our choice. And therefore, it's reserved, it's there, it's a promise, but we have to do something. It's just not automatic, come as you are, as the protestant world teaches. No, we have to change. We have to desire to fight self, and that's our hope, that we'll one day be glorified.

Verse 5—who are kept by the power of God by faith for salvation, ready to be revealed in the last time, the end time, which is soon. God must give us faith by the power of His holy spirit. So, we have faith, and it's accounted to us as righteousness, so we have to believe God. It's a choice, though. You know, often when a new truth comes out, we may struggle at certain things, but with the power of God's holy spirit, we will see it and go...because it's the mind of God. It's just, yep, that's logical, that's obvious.

We've had some new truths that have come out that have separated us from the world like the Jesus/Joshua.

I will tell you this. I did a funeral some years back, and it wasn't... It was just after when that truth came out, that change. And I was at the graveside of a member of the Body, it was, that had died, and I'd been invited by the family to look after the service. And of course, I did. And a Church service for a funeral is completely different than a worldly one. Anyway, at the graveside, they asked for a closing prayer. And I went to the graveside, and I just did the closing prayer, knowing that the person was dead waiting for a resurrection of one type or the other, and I closed the prayer by saying, "In the name of Joshua."

And I didn't think about it. I just automatically did it. And no one there would've known what I was talking about. "It was obviously a cult!" And afterwards, I went away, and I realized, I thought, "Well, hang on a minute, I just said, you know, 'We ask all of this in the name of Joshua the Messiah.'" And I realized then, we must've sounded really strange. But I don't think anyone heard it, so it was all right. But it just shows you that we have truth like that that really does separate us. And once we live it, we're just different. And it's a wonderful thing to be different. It's just, we just, it's like that [snaps fingers] we know, "Yep, yep, this is the only way." And it is the only way.

Verse 6—In this, we greatly rejoice, which is in our thinking we rejoice, **though now for a little while, if need be, you have been grieved by various trials**. Which is, happens to us all. **...that the genuineness of your faith... And that's what... Our faith, brethren, is what we believe. We live what we believe. ...much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Joshua the Messiah.**

Because they... This is part of the 144,000, but the same principles all apply to us. We rejoice in these things that we have. We rejoice in the truth, and it doesn't matter what other people think.

I will tell you something. There have been a couple of situations come up, and it's someone within my family, one of my children, said, "Oh, it's all right for you, Dad, you don't care what people think." And I think, you know, maybe I need to be more concerned about certain things.

But it's actually true. And that's what separates us. It's a wonderful thing. Why would we care what anybody thinks about us in any shape or form? Why would we care? Who cares? We worry about what God thinks and what Christ thinks of us. That's what we should be worried about. Are we striving to please God? Are we striving to please God? That's what I'm worried about. Am I doing the right thing?

So that sort of statement is encouraging. Don't care. Well, we don't care. We do not care what anyone thinks, and we shouldn't. We shouldn't care what man thinks about all these different things and what's going on. Certain things that they say, you know, "Oh, that's, you know, you're being too hard on that person." No. You know, this is what God says, and that's what's true. And if it is necessary, we have to be prepared to die for what we believe. That's what we will do: we will die for what we believe.

So, this faith that we have, brethren, is a wonderful gift from God. Because God gives us the calling, God gives us the faith, and God gives us the power to live what He teaches us.

Verse 8—Whom having not seen, you love, though – talking about Christ; we haven't seen him, but we love him because of what he did as the Word of God. **...though now you do not see, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith, the salvation of your life.** Isn't that a beautiful thing? That that's what we have as a promise – that we can be changed to spirit.

1 Peter 3:14. We have this hope of glory. We have this hope to be changed. It's not a selfish thing, but we desire that we want to be changed, and our desire is towards the brethren, that they have the opportunity to be changed, that they make right choices. But in the end, we can't make choices for other people. We all individually have to make a right choice, and we all have choices to make. And some we fail, we make wrong choices, but we can repent. And that ongoing repentance is a beautiful thing, that if we keep repenting, in time, God will reward us with life in Elohim.

1 Peter 3:14—But now even you should suffer for righteousness' sake, you are blessed. You are fortunate. This is a wonderful blessing. In the scheme of everything, this is a wonderful thing. If we are persecuted because of what we believe, that is a wonderful thing. It's a glory to God that He has done that through us. It's credit... It's an incredible thing. How, how much greater would we like that God turn around and say, "My son, My begotten son" – or daughter, it can be, but "sons of God" is a term, "Is suffering because of Me before Me." What a credit. What a blessing that is.

So, we should be fortunate or happy if we ever go into any type of suffering. If we're suffering for the right purpose, that is, of course, righteousness' sake, God's, for God's word. If we suffer for God, we should be happy about that. We're fortunate.

And do not be afraid of their threats nor be troubled, but sanctify or set aside the Lord God in your minds, and always be ready to give defense or give an answer to everyone who asks you the reason for the hope that is in you, with meekness... Which is that humility. Not aggressively. We just do it with humility. **...and fear.** We be fearful of the fact that we make sure that we do it in the right attitude, not be aggressive and dominant about it, but just give it the right answer calmly. They're going to accept it or they're not. What can you do?

Verse 16—Having a good conscience that when they defame you as evil doers, which happens, **...those who revile you, your good conduct in Christ may be ashamed.** Yeah, at a point in time, they'll go, "Oh." And what will happen? If they repent, they'll be forgiven, and we will be there, God willing, to forgive them as well. No. What's the point? No use holding a grudge against anybody like that, because they don't know what they're doing.

Verse 17—For it is better, if it is the will of God, that you suffer for doing good than doing evil. Isn't it a wonderful scripture? It's a better thing that we suffer for righteousness, doing God's word, keeping the Sabbath, tithing, doing those things. And there is a suffering in that, because there are penalties. It's Satan's system. Satan's system will punish us instantly because we're doing godly things. It's automatic;

we should expect it. We're doing good and suffer, great. But if we're doing evil and suffer, no benefit, no praise to God.

Romans 2:6—Who, it's talking about God, **will render to each one according to his deeds**. Which is work or labor in overcoming sin in the mind. Because that's the labor that we have entered into. The labor we've entered into, the choices that we have to make, is about fighting selfishness. We have to labor to overcome sin within this mind.

So, **God will render to each according to his deeds everlasting life to those who, by patient continuance in doing good**, which is God's word, **seek for glory, honor, and immortality**. That's what's been promised to us if... We just got to make the choice. If we're willing to willingly make the choice to overcome and fight self, that's what is promised to us.

Once called, we have a choice to live our life according to God's word or not. And if we do, we live this according to the hope of glory.