It’s About the Mind

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Welcome, brethren.

Some weeks ago, I was watching this particular TV program about a detective and a mother. And someone had been actually murdered, and the mother was having all these different types of thoughts, and the policewoman, or the detective, turned around and said (because the lady was very distressed and having all these mainly revenge thoughts and all different types of thoughts), and the policewoman said, “You don't have to police every thought.” And that hit me quite hard because what I realized is that once we are called, that that's exactly what life is about — policing every thought.

So this statement was actually false, but many people would have looked at it and said, “Yeah, that's right,” because people let their thoughts go. Well, we within the Body of Christ, because we've been called, that's exactly what our life is about — policing every thought. So, we've been called to work on self. That's what really life's about. Work on self. Work on the thinking. Because it is about the mind; it's about what we think.

So, if you'd like to turn to Romans 7:14, we're going to look at a law that is in place that God created us with a particular mind that is selfish by nature. It pleases self, is another way to put it. Self always pleases self. That's everything, everything in life.

When we look at politicians today, people would say (they say, politicians say), “I'm going in there to help the people.” Well, really? The reality is that humans are self-satisfying. We all set out (sometimes unknowingly), but everything we do is about pleasing self. We set out to please self.

So, the politician will get up there, and they will lie and carry on because they will say what people want to hear or what they think people want to hear. That's what they say. “We're going to do this.” “We're going to do that.” “We're going to do that. And yes, this is all wrong.” But deep down, they may not necessarily do that or even put into motion policies that would correct that thinking. That's just the way it is. So, people are about pleasing self. That's what we do.

Romans 7:14—For we know that the law is spiritual. Now, we know that God's law is spiritual. Now, the world doesn't understand that principle. They would look at the law as “Oh, those ten commandments. Not all laws, just the Ten Commandments, and they're not spiritual because they've been done away. So it doesn't really matter.” Whereas we know it's actually spiritual. And to be spiritual, you need God's holy spirit. Because a person cannot keep the law in spirit and truth if they don't have God's holy spirit. It's just not possible because it is spiritual.

God's thinking is spiritual. Everything about us, we're the opposite; we're carnal, we're selfish. God is not carnal and not selfish. So the law is spiritual. So we can see the spirit of the law. Now, mankind can't, not

really. But they can't understand the spirit of the law because it's about the intent: What is our intent behind something?

Someone can give something, which we've talked about before, someone can give something and it looks good but it's not done in the spirit of the matter. The real spirit of the matter is that it was done for selfish reasons. Well, within the Body of Christ, when we give something to somebody, it should be because we want them to benefit. It's away from self. It's a benefit to them and there's no credit to take into self. So, that's the spirit of the law, which is our true intent of why we did what we did.

So, whatever we do in life, there is a spirit of the law behind it, which we'll look at part of that.

Now with God's holy spirit (because we've been called and we have God's holy spirit), we now can see the spirit of the law, or we should be examining ourselves to ensure that we're following the spirit of the law and it's not about self. We see our intent, which is the most important thing. We examine ourselves to see our intent.

So **verse 14** again, **For we know that the law is spiritual, but I am carnal**. In other words, selfish. Everything, every single thing we do, even though we don't know it, without God's holy spirit everything we do is selfish. The motivation, the intent really is about self.

Now, it can be self-glorification, elevating self, or it can be actually directly taking to self to gain further promotion, gain financially. But there's a gain, there's a way of get behind that carnal thinking.

And we're **…sold under sin**. So the natural mind, "the carnal mind," we know, "is hostile against God, and it's not subject to the law of God, neither indeed can be." So we, by nature, have a mind that is selfish in thinking, and no matter what we do in life behind it there is a self-satisfaction going on. Maybe we don't understand it all or see it. But with God's holy spirit, that's our life now. It's examining self, looking at self, and looking at why we do what we do. What is our basic intent?

Verse 15—For what I am doing, I do not understand. For what I will to do… Now, this is someone with God's holy spirit desires, wills to do the right thing. So, even though we have this desire to do the right thing, particularly regarding the mouth and the tongue, so to speak, the language or what we use or what we say, we desire to do the right thing. We desire that to please God. So, that's why we desire it.

So, even though we will to please God… **that I do not practice**. Because the carnal mind takes over. So, there are times when we think, oh, but then we'll move into justification, or we will look to defend self and pride. We will do things for vain glory. But that's what we're like.

Even though we will to do good, we want to obey God, we want to do right, we want to have the right intent, "that I do not practice." We don't actually do it all the time. Now, there are times, of course, we do, but there are times when we don't.

For what I hate, which is our selfishness. We don't want this selfish nature. We don't want to have pride. We don't want to have sin. We don't want to practice that. …**that I do**. Because it's natural. Because we have God's holy spirit, but we don't use it all the time. We often slip back to habit or just the way we are, and we'll say things or do things because of habit. And then afterwards, we go, "Oh, I didn't want to do that, but I've done it."

Verse 16—If, then, I do what I will not to do… So, it's saying if I do it, even though I didn't really want to do that, I want to please God, I want to do the right thing, but there's times I do. So, by that, we do it and go, "Ah ha," **I agree with the law that it's good**. Because we agree, we're willing to do what God has called us to do, which is discipline self, fight self, and fight selfishness. That's what we're called to do.

Well, by that, and that desire that we have, we're actually saying that God's way, God's law, God's mind, that everything that He said is good, it's good, but we fail to do it because of our natural carnal mind.

But now it is no longer I who do it, but sin/selfishness that dwells in me. So, it's not that we want to be like that, and we don't want to say those things, and we don't want to do those things that are not godly, it's just that the natural mind that we have until the day we die, that's the way we go back to. We fall back to that groove of the record where it's going around and the needle jumps in and all of a sudden we're doing or saying exactly what we don't really want to do. And then we go, "Oh no!" Well, the "Oh no," when we see it, is God revealing to us – because without God's spirit we can't see it – God is revealing the sin that we have just committed, and then we can move in and seek God by repentance, which is to think differently about it. We don't want to be this way, but that's the way we are, we're selfish by nature.

Verse 18—For I know that in me (that is in my flesh), which is the carnal mind, **nothing good dwells**. So, there is no good in carnal minding thinking. There is none.

People may look at Mother Theresa and say that she did good. Here God says, "There is nothing good in the natural carnal mind. Nothing." There can be choices made on a physical level, but deep down, deep down there is sin because it's about something to do with our intent. What are we doing? You know, why are we doing it? And often people in the world may look and think, "Oh, yeah," and they have a little understanding about intent, but they don't really understand it on a spiritual level. They can't because they don't have God's holy spirit.

For to will is present with me… You know, the will to do good. …**but how to perform what is good, I do not find**. So, he's now saying, "Well, I want to do this, but the habit of things takes over," the carnal mind often takes over.

For the good that I will to do – that's what we want to do, please God – **I do not do. But the evil** (the selfishness) **that I will not to do, that I practice**. It's just the way we are.

Verse 20—Now, if I do what I will not to do… So, we do it. Even though we don't want to, we set our minds up, we don't want to do this anymore. We don't want to, whatever that habit we have or whatever sin that we practice now and again, not practicing all the time, but actually comes up, and yet we do it. …**it is no longer I who do it**. Because deep down, we don't really want to be this way. We don't want to be that way. …**but sin** – which is the natural mind in us – **that dwells in me**. So, that's why we do what we do because it's the way we were created.

Now, we understand that God created us this way for an incredible spiritual purpose, which mankind knows nothing about. But in the Body of Christ, the Church of God, those called and have God's holy spirit active in their life, understand what life is really about. Now, because mankind doesn't understand what life is all about, they have no real idea about what it's really about. It's more about, to them, with a natural mind, it's about self-something. It's either self-edification, self-satisfaction, self-glory in a praise of others, of self, how good I am. There's a reason why people are doing what they're doing. And people fight; they fight to protect self.

And one of the ways that you find in the way people protect self – even within the Body of Christ, we can fall into this trap – is that the natural kind of mind does not like correction. We just…we do not like correction. Now, spiritual correction comes, we know, from God through an apostle, and it can come through different ways where God through His spirit can reveal something to us.

So, we can listen to a sermon and maybe at that time we don't see what's really been discussed, the sin that's been discussed or the issue that's being raised. We don't fully grasp it. Maybe listening to a sermon three years later, the same sermon, something will jump out at us and all of a sudden we'll go, “Oh, I never saw that.” Well, that's our life. There are lots of things hidden from us that we don't actually see, that are not revealed to us at this time. But God reveals things progressively to us.

That's what spiritual growth is about. It's about growing in the mind of God by looking, and things are revealed to us that we look at self and go, “Ah.” And I know from personal experience that after 40-odd years, that something jumps up and you go, “Ah, I've done this for 40-odd years and I never saw it to the degree I see it now, of how bad it really is.” Well, that's life. And the most important thing is that we endure to the end. We keep fighting, keep fighting self, overcoming self, and repenting of what is revealed to us, the sin that dwells in us.

Verse 21—I find then a law, that evil (this selfishness) **is present with me**. It's with us all the time. …**the one who wills to do good**. So, here we are. We're called. We have a nature that has been brought up, depending on how many years. For me, it was over 30 years of living selfishly, totally, totally selfish. And then to be called, it was a progression to see self, to see, “Oh, maybe shouldn't be doing that,” and “Oh, shouldn’t be doing that…” and seeing sin progressively. If it's all revealed in one hit, we'd all go, “Oh, I'm never going to do it.” Well, we often come to that even now, and you think, “Ugh.”

Because the most important thing is to continue to fight self. Never give up. Even if it's repeated. Be disappointed in it, yes, but repent and move forward knowing what God has promised us.

Verse 22—For I delight… Now, this is a personal choice. …**in the law of God, according to the inward man**. We need God's holy spirit to see sin and overcome or conquer it.

And I was thinking before about the book of Revelation, and there are promises there about what would be given to different eras, the seven eras of God's Church, which really is it's given, all of that is given to an individual that endures to the end. But it just says, "To he who overcomes/conquers." So, "to He who overcomes…" "to he who overcomes…" Well, it's he who conquers. So, it's he who overcomes what is going on in the mind, the natural carnal mind, and that's why it is a fight.

And often in the Bible, we read scriptures about fighting and putting on the whole armor of God, all those things, because it is about fighting. It's about every single day of policing every thought that comes into the mind.

Now, generally, there are periods of time when we're listening to sermons and other things, we might be praying or studying or one of those things, where those thoughts don't come into the mind. But other times, out of the blue, for no particular reason an image may appear in front of a person and all of a sudden the mind goes off into somewhere that it shouldn't. And that's when the policing comes in where we would go, "Ah, no, this is wrong thinking. I repent of that. I don't want to think that way," and think of something else. Think of something more about what God is doing and the purpose of life.

Because we can think about the purpose of life every time our mind starts to wander into a particular direction, or it tends to think, "Well, I don't necessarily agree with that." (There are problems.) But if we think that way, we can pull it up. It's a personal choice. Because God has given us the power. Now, mankind doesn't have the power. We have the power to pull up our thinking and to correct it so that we agree with God.

So he says, "Now I see this law, this other law that's in me," which is the natural carnal mind. We see it. Well, the natural carnal mind doesn't see itself. It takes God's holy spirit to be able to see sin, to know what sin is. Sin, of course, we understand, is the transgression of God's law, which is really a transgression or going against anything that God has said.

Because God's law is just not the Ten Commandments. God's law is many things. Outside of that, there are lots of other things connected to those spiritual principles of the Ten Commandments, which is based on love. Love God, love mankind. But the reality of it is that people just see it as ten commandments. But within God's Church, we see it as much more. It's about this policing of the mind so that we bring our thoughts into total unity with God.

Verse 23 again**—But I see another law in my members warring against the law of my mind**. So it's a battle. It's a war. Warring against. This is a battle. It's a fight. Because Satan's out there broadcasting to

the degree that we by ourselves, left to ourselves, even without Satan, will sin. And we do sin. And we choose that; we choose those thoughts to run, and we don't pull them up. Well, God's called us to pull them up, to stop.

So, this war that goes on in the mind, a battle going on between two ways of thinking.

…**bringing me into captivity**. Because if we let it run, we're going into the captivity **of the law of sin**. Now, it is in some ways easy to talk about it, but doing it is a different thing because there is a temporary pleasure in letting a mind run. But it's a temporary pleasure because there's a temporary pleasure in sin. God reveals that in scripture that there is a temporary pleasure of sin. It's a very short thing, but it's a self-satisfaction, in other words. It's really what it's about. There's a self-satisfaction; there's a temporary pleasure in it. But it's temporary. It's not going to last. Because unless it's repented of, it's going to lead to death.

It's bringing me into captivity of the law of sin which is in my members. Because it's natural, the natural carnal mind.

Now, people in the world, they live their life, and they can do all types of different things. And nowadays, sin is rampant in everything…in TV programs… It's just rampant. And there is no real desire to work against sin or fight against sin because the natural carnal mind doesn't. But with God's holy spirit we see it, so it can be quite frustrating, and it can be quite stressing, hard to bear that you see all this going on. And they're legalizing this, and they're legalizing that, and it's just insane.

Like, over here, where now they virtually have (because there's money involved in it), they've legalized prostitution. And yet God's law is very clear about sex outside of marriage. But it's legal. So, the taxation system has changed. People can live together and share a house together (a man and a woman, without marriage), and after a certain time they're considered married for tax reasons.

Like, it's just insane because the government looks at it and says, “No, if they separate, you've got to give half this to this, to the other person.” The whole system is so corrupt that I can understand why it all has to go. All the false religion, all the man's laws, and all of the systems that they've developed around everything, and all the bylaws, it's all got to be scrubbed because it's evil. It's absolute evil. And the deception that's in the world is staggering, absolutely staggering.

Well, we have to be careful that we don't fall into the trap of deception, deception of self, deception of the mind. Because the moment we give up this battle, this fight, and this desire to please God, if we give that up, we've fallen for deception. Because God's called us to give us something, something that is hard to describe…that God would think this way to give something that He has, so incredible.

And chapter 11 of the book, chapter 10, 11, it's amazing and brings home what our human potential is if we set out with God's holy spirit to discipline self and please God.

So, **verse 24—Oh wretched man that I am**! Now we, brethren, all can say this. People in the world can't say it because they can't see self. But we can see self, and therefore, we can say, “Oh, wretched person that I am!” It's not just men. “Oh, wretched person that I am!” Because we sin every single day because the natural carnal mind moves towards pleasing self.

And it can be in little things. As we get older, and been in God's Church for a while, we start to see little, subtle things that we realize, “Boy, that's pretty selfish of me.” And looking back and reviewing over a period of time, I think, “Whoa!” some shocking things that the world probably will think you're just nuts. “What do you mean? That's not bad. It's normal.” But to us, it's not normal. We think, “Whoa,” you know, thinking that way. Because we can lay in bed and sin in the mind. We don't have to do anything. Just sit there and think and think wrong things and let the mind go and that's sin.

So, we've been called to pull it up, to fight, to battle, to war.

Verse 25—I thank God—through Joshua the Christ, our Lord… Because of our Passover. **So then with the mind I myself serve the law of God**, which is what we strive to do, **but with the flesh…** The natural carnal mind, by habit of selfishness, because selfishness is in us and it becomes a habit. It's just normal for us that we please self. It's just normal. …**with the flesh, the law of sin**. Because it's normal to the natural carnal mind.

So, we should have no high expectations from somebody that hasn't been called to overcome self, because they will, to different degrees (they could control a lot more than what they do), they could, for example, start to think a little bit more clearly. But as selfishness continues on, what we see is things just get worse and worse and worse because it's all about pleasing self.

And then little groups go out by themselves, a little percentage of the population, and they then think this is normal, this is law. But if you go against anything that that is said, or they say, well, you're the one who gets locked up, you're the one who goes to jail, you're the one who's condemned. Because they're not fighting selfishness, and we know what selfishness is.

So, once called, we enter a battle for the mind. That's what really life's about. It's a battle for the way we think. We're either going to choose to love God, love the truth, live His way of life and fight for it, or we're not. There are not three choices; there are two. Called, receive God's spirit, fight. Don't fight – outcome we know – second death.

When we hear the word “lust,” which really you probably don't hear that word in the English language very much, we normally think of scriptures that cover “lust of the flesh,” (we do) “lust of the flesh, lust of the eyes, and the pride of life.” But the word “lust” really is about a wrong desire. It's a wrong desire for something. Because a person can have desires. We can have desires for God's way of life. We can have desires or urge towards pleasing God. With the power of God's spirit, we can do it. We can desire to please God, or we can desire to please self. They're the two choices in life.

1 John 2:15—Do not love, which is, “Do not desire.” Another way to put it is it depends on what we put first. If we love something, it's what we put first. If we love God, we'll put God first. If we love the world, we'll put the world first. Now, this is a principle in life about priorities. If we love God, before we went to work we would pray. Doesn't matter how long it is for, but we would pray that our day would be successful and God would be in it.

Another way is we would pray or study before we went to work, or before the day, or once the day begins we would do something that was directed towards involving God in our life. Because it's about a priority. If we didn't, the priority would be, well, self, selfishness. We're dependent on self, rely on self. God's not involved in it, so we're relying on ourselves, which is selfishness.

Verse 15— Do not love/desire the world. So, it's the world’s system of get. So, we shouldn't set out to desire it or long for that, for that wealth. We know God provides everything to us; therefore, what we have and what we have is what God has given us or allowed us to have access to is the best way to look at it.

So, some people may not have a lot in life. They're probably better off because they're probably going to be more reliant on God (in the Church) because they don't have a lot. But if you have too much, you would probably become self-reliant. And that's what we would do: We become very self-reliant, don't need God, we’ve got all this wealth.

So, we're not to love the world or desire the things of the world, which is a way of get, or the things or the thinking in the world. So, we're not to think the way they think because the world is becoming more and more evil, drawing closer to evil; people are destroying their minds with this evil and the desire for it and self-satisfaction of the natural mind. Well, we're not to be involved in that; we are to love God's way.

If anyone loves… In other words, what they put first as a priority, the world. …**anyone loves the world** or **the world's ways as a priority in their life, the love of God,** which is really the love of the Father, which is agape, **is not in him** or **not in that person**. So, we have to be very careful that we don't get in, fall into the trap, or get into the trap of looking for physical things as a satisfaction in our life.

Because it's a dangerous area that sometimes people will neglect God at the expense of seeking something physical. And yet all the physical is going. Total of 7,100 years, it's all going, and there will be no physical component of a human. There will be a world, a physical world, but it will be given to spirit beings to look after. Incredible, really.

Verse 16—For all (that is everything), **that is in the world — the lust of the flesh**… Now, this lust really is a longing within a person. It's “a desire or a longing for” within the thinking. …**the lust of the eyes**, which is about envy, jealousy. …**and the pride of life**, which is about this self-confidence, lifting up. And a person with pride will always generally justify their actions. You know, someone will say something about

it, and they'll justify it, “Oh, well, I did it because…” Because they're defending self, really, their selfishness. So, they'll lift themselves up. They'll become very self-reliant, this pride of life.

— **is not of the Father but is of the world**. Now, the word “lust” here, it can be “to please self.” It's about really longing for something, desiring something that God says that we shouldn't have. Now, there's nothing wrong with desiring or looking to make more money. That's not a problem. It's the process behind that seeking to be financially stronger.

Using wisdom. There is nothing wrong with using wisdom if we use wisdom, which is bring God into it, and allow God to work with us, that we invest in something and it turns out that it's very profitable. That's fine. There's no sin involved.

So, this longing desire is in the mind that is about pleasing self, and it's all about the way we think. So, life is really all about the way we think, and everyone's different.

The reality is we want our way by nature. So, that's just the reality.

Verse 17—And the world is passing away. It's temporary. All of this will go. And at the end of 7,100 years, it'll be looked after by spirit beings with the thinking of God because they agree with God. They have worked on themselves. They have worked and understand their natural kind of mind is selfish by nature, and they have worked to conquer or overcome it, this thinking.

…**and it’s lusts; but he who does the will of God abides forever**. Once called, we are to fight self and overcome selfish thinking. That's our purpose in the Church. That's what God has placed before us. Every single one of us has a selfish mind, and once called and received the gift of God's holy spirit, we now have the power to fight self, to deny self, deny selfishness.

We have been called to deny self and learn to obey and yield to God's word. Because the natural carnal mind doesn't like yielding. It just simply doesn't. It refuses to yield in lots of areas. Even in man's laws, it's very difficult. They'll bring out a law, and that's the way that it is. Unless it's contrary to what God says, it's against God, well, we would yield to that law. Now, it's very difficult.

There's a law they're bringing out, which is going to be difficult. Well, they're thinking about it anyway. Because of electric cars, they have decided in Australia that there aren’t enough charging stations because everything's quite distant here, quite a distance. You, normally, if you're driving to Sydney, for example, it's a 10-hour drive. It's more 14 or 15 from here, but from Melbourne it's about 8 hours thereabouts. So, you've got to stop it; the car can't go that far, so they have to stop at a charging station. And the charging station, of course, when you get there, if there are seven or eight cars already parked there charging, you have to wait your 35, 40 minutes, 50 minutes. And if you're too far in the queue, you might be there for an hour and a half waiting, then you can finish your journey. Well, that's a long time to be waiting.

So, the government in its wisdom decided that maybe, maybe the best way to fund all of this, because they don't have any money, the best way to fund this would be to put on everybody's power bill a percentage for electric charging stations. In other words, people that don't have an electric vehicle will be funding and paying for all of these charging stations that are going to be put all over Australia. Well, there's people saying, “Well, hang on a minute. I'm not going to pay, you know, one or two percent extra on my power bill because somebody wants to drive an electric car. They don't pay road tax. They don't pay all these different taxes, 50 percent tax in the diesel or the petrol that the government get. Well, they don't pay any of that. So, I've got to pay that, and I've also got to pay 2%.”

Well, this is where it gets tricky. Because it's man's law, it's got nothing to do really with God's law. It's just man's law, and if you don't pay that, there's going to be a penalty. So, that's man's law. So, we would obey the law according to what God says: “Give to Caesar what is Caesar’s.”

The purpose of this sermon really is to look at how we might work harder at fighting the thoughts that are coming into our thinking, into our minds. So, it's an awareness thing that these thoughts do pop up. I know from experience that you can just be sitting there and something will happen, a music song or an image will just pop up in front of the TV and all of a sudden the mind is gone somewhere else and it's running off. And I go, “Oh, whoops,” and pull it back. So, that's our goal in life, is we've got to monitor everything. We do have to police every thought that comes into our mind, not like the TV program.

The title of today's sermon is *It's About the Mind*.

It is not a sin to desire something in the mind that is of God. For example, a desire to please God. Now, that desire, there's nothing wrong with it. It's not a lust. It's not. Because lust is connected to self. Lust is about getting something for self. This is a desire to please God, and there's nothing wrong with that. That's what we should be doing. We desire every single day, every single thought to please God.

A desire to be humble, which is a fruit of the spirit, really. We want to be humble. We don't want to have pride. We don't want to lift ourselves up because that's selfish. We want to be humble…to be humble.

Now, desiring to enter Elohim is not a sin. It's not a lust. It's a desire because we want to please God. They're all godly things.

The reality is that we are not to desire evil or the ways of sin. That's the real difference. And we know what sin is because God has called us and revealed to us, to our minds, what sin is. And that's revealed by the power of God's holy spirit. In the world, people don't know what sin is. They have no idea what sin is. You mention sin, and you talk about sin, you'd be considered a religious nut. Nobody's interested in that. They don't want to hear about religion or God or anything; they want nothing to do with it. They want to live their life the way they want to live their life.

Proverbs 11:1. This is about intent or motive: Why is it that these things take place in our minds? Because it's one or the other. It's either we're pleasing God or pleasing self.

Proverbs 11:1—Dishonest scales… Dishonest scales or balances. They used to weigh things out, and there are lots of ways to cheat with the scale. You know, you can have heavier weights, for example. It was meant to be one kilo; you just add another half a kilo on, and so when you weighed it, “Oh, that's over,” you're cutting back from them. You're stealing from them.

So this **Dishonest scales** or **balances are an abomination** (it's disgusting) **to the Eternal**. Because it's lying, it's deception, and it's sin. It's all from Satan. Lying – he’s a liar, the first. Deception – which is what everything in this world is based on, deception. And it's sin because it's against God.

But the just weight is His delight. Because it's honest. Now, as someone with God's holy spirit, we should be honest in everything, every single thing. It's not that I want to boast about any of this at all, but just an example. Once, more than once, someone will give the wrong change back and give too much, or they've undercharged. I remember we bought this particular rice for our daughter, and the lady scanned one through; we had, I think, it was 20 or something for her. But they scanned one, and she forgot to scan the others because the others were in the trolley. And I handed it and said, “There's 20 of these.” Well, she only just scanned the one. And we got outside and realized (and we had driven home almost) and realized, looked at the docket and thought, “Oh, they've only charged us for one.”

So, we went back a week later to the same lady, found her and said, “Look, you undercharged us. You need to charge us for 19.” Well, she was shocked, absolutely shocked that you would go back and say, “Oh, no, you've undercharged us.” Because the majority in the world would go, “Oh, I got away with that. I've got more.” So, this is about being honest.

The reason a person would set up a scale, in other words, their intent (because this is what it's about), what is their intent of having this scale? Now, it looks like it's just deception, but their intent is to deceive, which is satanic. Their intent, their motive behind why they're doing this is to deceive.

Now, that's for us now to examine ourselves, because we live our lives, we often don't stop and think, “Hello. What is my intent? Why am I doing this? What am I actually doing today, and what is my motive for doing it?”

So, a person would have a dishonest scale because their intent was one of deception, to be deceptive, because they desire to gain for self. It's about self, not about God. The honor scale is about God. God says He delights in that. Someone who's honest and shows integrity, God delights in it. Because that's the way God is; it's God's nature.

Deception is what the world’s system is based on. So, today's society, everything, just about every single thing is deceptive. It's just looking and saying, “Well, how are they deceiving me?” And you look at the prices in supermarkets over here, for example, there was a particular biscuit. It was $2 a packet. And the supermarkets took it right up to $6. And the government tells you the inflation is running at 7. It's more like 60, but they said 7%. And you think, well, how can the biscuits go from $2 to $6, and the next

minute, the supermarkets got them out half price, $3, and everyone rushes in and buys them. But that's their normal price. That's what they probably should be. Oh, it's just insane because it's about deception. It's about getting more money.

Most CEOs of companies, they only hold their jobs if they can increase the profit. And if a CEO or a managing director of a company, if they don't make extra profit or a higher percentage, they lose their jobs. So, they might get paid $4 or $5 million a year. They make $5 billion or $7 billion a year. Well, if they don't make more than that $7 billion the next year, the shareholders will all get upset. And therefore, their day is looking at how can I make more money? That's their motive: How can I make more money because I'm going to keep my job that's giving me $7 million a year. Of course, what you're going to do with a natural carnal mind? I'm going to work out ways to make more money. That's the motivation behind all companies – money.

Verse 2—When pride (arrogance) **comes, then comes shame,** which is dishonor, **but the humble**, which is the lowly, **is wisdom**. So, if we have God's holy spirit and we seek humility, it's really coming to understand what we are and putting ourselves in perspective. When a person is humble, they have a true perspective of themselves. So we, with the power of God's holy spirit, should be learning to be humble and becoming more humble. That's another way to put it. I don't know whether it's great English. But becoming humble. And it's a gift from God because we see ourselves as we really are.

How can a person be humble? See what the natural carnal mind is really like. Totally selfish. Believe it. It's totally selfish. Everything it does is selfish. Now, if we see that, and with the gift of God's holy spirit, we then can see, hmm, fight. Now, if we fight self, we're becoming more humble. Because we see self, we know self, we don't like self, and therefore, we want humility; we seek humility. Well, it's a gift from God.

Well, the best way is we compare ourselves with God. So the natural kind of mind is selfish. Compared to God, we're nothing. We are absolutely nothing with this mind. But how great is God, the magnificence of God, that He in His mercy made us this way with the potential to be like Him, to be in Elohim. It's just staggering, the plan of God!

So, if we continue to compare ourselves, measuring the mind, policing the thoughts that are coming into the mind, we then become humble. Because it's a gift from God, the power of God's holy spirit.

Verse 3—The integrity/the innocence in motive… So, integrity is looking at our motive. …**of the upright will guide them. But the perversity/the distortion of the unfaithful will destroy them**. What this really is saying is that if we have integrity, if we're measuring our minds, policing the thoughts, our thoughts would be ones of integrity because we'll know and think, "No, I won't say that" or "No, I won't do that." Therefore, we're correcting ourselves as we go along because of the thought coming to the mind, we work with it, we look at it and think, what's our motive? What's our intent? It's just not a habit of doing the wrong thing.

Riches do not profit in the day of wrath. So, if a person's motive is to get wealthy, and they do everything and they neglect God's law, but they seek that and they hurt people on the way of gaining this great wealth, what good is it all going to be in the end? At the time of the second death, if somebody is a trillionaire, what good is it going to be? If you've got $1 or you've got, you know, $10 billion, what's the difference? None. It's a matter of whether or not a person has chosen to discipline themselves and obey God, fight self.

But righteousness delivers from death. So, that's more important. So having all the money in the world is not going to make any difference at the end. It's more about the intent, what a person does with wealth. So, there's nothing wrong with having wealth, it's about what they do with it. First of all, put God first.

Now, how many people in the world, big companies, billionaires, millionaires, tithe, put God first? First tithe, second tithe? How many people really do that? Well, we know the answer.

Verse five—The righteousness… Which is to have God's holy spirit, to be righteous. So, often it's referred to that a particular place is holy, you know, holy Jerusalem, for example. Well, it's not holy unless God is there. And God's not there. God is in His people, Church of God—PKG. He's in God's people. Therefore, that's what makes it holy.

The righteousness, which is to have God's holy spirit, obedience to God, **of the blameless will direct his way upright**. What it is, it's saying that the motivation behind somebody who has God's holy spirit should be completely different than somebody else because we do discipline self. We do police self. That's what we've been called to do.

But the wicked, someone who is not disciplining themselves; they're morally wrong, they have a wrong motive, **will fall by his wickedness**. If you're looking at a time of judgment in that last hundred years, that's exactly what it's about. People having God's holy spirit and then having to work on self. Because they're all going to have a natural carnal mind. They are still going to be selfish by nature, just like we are. Just like you are, just like I am; we're all the same. And all different degrees of overcoming various acts of selfishness.

Verse 6—The righteousness of the upright will deliver them, but the unfaithful will be caught by lust. So it's like a trap. So, "the lust of the flesh, the lust of the eyes, and the pride of life" are all a trap for the natural carnal mind. But the natural kind of mind, that's all it can do. With God's holy spirit, we can police every single thought, because this calling is really all about the mind. It's about what we think, how we think, and what our intent and motive is.

And it's hard work. I'm not saying in any way that any of this is easy. It's not. It's not. And we all fall down. We all have thoughts or responses. Someone can say something to us and we just respond, and then later go, "Oh, I shouldn't have responded that way." Well, that's a good thing that we caught it. Now

it's about what we do. What are we going to do? Are we going to repent before God? Because that's the first thing. But there's a lot more behind that. There's also change involved that we're going to have to choose now not to respond that way.

So, over time, what we find, we catch ourselves quicker. We see it, and the thought may come in the mind to respond, but then go, nope, and learn not to respond that way.

When you read scripture, generally people put lust down as a sexual thing. The lust of the eyes – people put it down as just being really looking at a sexual thing. Lust of the flesh is sexual. But there's a lot more to that evil desire because a person can lust for another person's wife. That's one, sexual. But they can lust for a person's wealth. They can lust for a person's whatever. Lots of other things in life that they lust for.

So the word “lust” can be translated differently within scripture and does not always have a sexual component. It's not all about a man lusting for a woman. So, the bad news is we all have lusts; we all have wrong desires for things by nature, as we were born with this incredible mind that is evil, but God in His mercy has given us the opportunity to fight it. It's just incredible. The good news is, with God's help, by the power of His holy spirit, we can choose to overcome the unlawful desires we have by nature. So, they're there by nature.

I remember myself before I was called, that I never thought about anything like this. It was totally you look after self and it's just the way you were. That's what you did. You just lived life and didn't really think about it much and just made sure you were pleasing self, and if your self was a bit uncomfortable, you did everything you could to make self comfortable.

With the power of God's holy spirit and a personal choice, which involves a battle within the mind, within our thinking, that's what we can have. That's what we have chosen to do with a calling. To overcome an unlawful desire, we must first see this desire within our human nature and acknowledge that we have it. Now, that's the beginning.

I know somebody who has said you can't overcome a sin unless you know it or see it within yourself. Because if you don't see it, you can't overcome it, because you can't see it. So, the first thing is that once God reveals a sin to us, we then have to acknowledge that that's us, and now we are determined; we make a choice to set out to fight that sin, to acknowledge it, that it exists within us, and that we now are determined to fight it.

And this takes time. It's not like it's a one-night thing. It takes time, as you all know. It takes time. And often we slip up; we fall back into that same trap. But the idea is that we are to get up and to fight, continue on. Go to God. God will give us the strength to overcome that sin.

Connected to all of this is our intent. So, when we see a sin or acknowledge a sin within us, we then have to turn around and say, “Well, what is this sin really? What causes that? What's the intent behind it?

Why is it that I do that?" Our motive and our intent drive our thinking. Our life is about recognizing our intents. It's really important.

Now, we're looking at something that Christ was speaking about in Matthew 5:27. Because the natural mind has intents and desires and motives because it's about pleasing itself, and then Christ came. Because people were looking at physical, carnal, and not looking at the spirit of the law. In other words, why? It's a lot more complicated than just don't do "this," don't do "that." There's a lot more behind it.

Matthew 5:27—You have heard that it was said of those of old, you shall not commit adultery. This is saying, Christ is saying, "You shall not commit adultery." In other words, "It's the law." But they would say, "Well, you could sit there and as long as you weren't doing anything wrong, so to speak, it's fine." In other words, you're thinking it all, but not doing it; therefore, that's fine. So it's a physical act. It was the only thing that was really wrong. The mind wasn't involved in this in the sense of thinking that it was wrong.

Verse 28—But I (Christ), **say to you that whoever looks at a woman to lust for her**, which is the pleasing of self… So, looking at something to please self, and it's in the thinking. It's not actually doing the act, but it's a lust. It's something in the mind.

…**has already committed adultery in their heart** – in their thinking, their intent. And they're happy to let it run in the mind, to run and to fulfill all the acts, you know, go all the way in the mind. But that's not what we've been called to. We've been called to stop, police that thought instantly so that it doesn't go any further. Understanding that the beginning of the thought, it's wrong, cut it off.

So, the word "lust" here is really "to turn upon something to think about," "to have a desire for," or "seek things forbidden by God's word." So, that means that we don't have to actually go out and steal something from somebody, we could think about stealing it and how we could gain it wrongfully rather than working for it. Just think, "Ah, that's an advantage to me." Now, this can happen with money. It can happen with possessions. So, there's a lot more involved in a person's intent. What is it? Is it a giving spirit or is it a taking spirit?

What should we do if we see spiritually that we have a wrong motive or a wrong desire? Well, if we see our intent, that's an incredible blessing, because we can only see our intent, true intent, if we have God's holy spirit. Are we breaking God's law? We examine ourselves based on God's word because only God can reveal our true spiritual intent in any situation. So, if we do see it and we're blessed enough to see our motive, see our intent, and realize that it's wrong, and we stop it, we should be really thankful. Praise God that we've actually been able to see that motive. Because the next time it comes up, we'll be very astute to it. We'll be a lot more alert that, aha, this is wrong. Instant. It'll be a lot more instant as we learn to see more of what our intent is.

We're going to now look at **2 Peter 1:2—Grace and peace be multiplied to you in the knowledge of God and Joshua our Lord**.

Verse 3—as His divine power has given to us all things that pertain to life and goodness through the knowledge of Him, talking about God the Father, **who called us by glory and virtue**. This is about us looking at our calling. What a wonderful, incredible thing it is that we can attain a spirit life after this life. Because we've been called and we have the gift of God's holy spirit and we have the knowledge of God and God's plan.

How many people in the world know of God's plan? There are very few, very few that know about God's plan, the purpose of life. The purpose of life is an incredible thing once we understand it. Once we see the only purpose of life, that God has created and given life to humans to have this mind, to be able to have free choice, think, is that one day that person could be changed from physical to spirit. Other than that, there's no purpose in life. What's the point? You live; you die. You live; you die.

We can live once. Some will live twice. But some will live once and be in Elohim. We know. It's an incredible thing. And the calling is to glory. Our calling is to glory, and we can forget it. We get bogged down with all this physical rubbish that really it's irrelevant to the purpose of life. That's why we need to look at our intent and fight ourself now while we've got the opportunity. Because this is all about the mind. That's what it's about.

Verse 4—by which, having been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption, which is by repentance, **that this in the world through lust**, through desires. So, we can escape this by fighting it. And if we deny ourselves, we fight our selfish desires, our selfish thinking – and by the power of God's holy spirit, we can do that; we can make that choice to fight it – and then by repentance, we can fight that corruption that's in the natural mind by nature.

Verse 5—But also for this very reason, giving all diligence, add to your faith virtue, and virtue knowledge. Now, this all takes effort. Now, we understand faith is living what we believe. Well, we have to actually live it. And to live it, it's about looking at self and looking at motive, looking at intent and disciplining it, policing the thought.

Verse 6—to knowledge self-control, to self-control perseverance, and perseverance goodness, to goodness brotherly kindness, and to brotherly kindness, love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Joshua the Christ. If we work hard on self by the power of God's holy spirit, learn to police our self, our thinking, there's an incredible reward because we're overcoming self, the selfish desire; we're denying self, which is that sacrifice when the Bible talks about sacrifices in the Old Testament.

But we still do sacrifices because we sacrifice self. We don't kill animals, but we sacrifice self, and that's what God has wanted of us. God desires a sacrifice, but it's not of animals and goats and sheep; it's a desire to sacrifice the mind, the selfish carnal mind, to sacrifice its desires, its lusts, its desires, and what it wants to please self. So, we have to fight so that we please God. And if we please God, which is that sacrifice that we're offering to God, offering self, then God will reward us with a life in Elohim.

For he who lacks these things is short-sighted. So, if we don't work on self-control, if we don't work on increasing our faith through asking God to give us the faith, which is to live what we believe. The area of perseverance is, in other words, we've got to endure to the end; you have to continue to fight. We have to continue to fight until it's all over. Always fighting.

…**brotherly love**. Learning to love, which is to sacrifice self for the benefit of someone else.

If we do all those things to the end, God says, we're not short-sighted, we're actually following what God has given us to do.

Verse 8 again—**For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord, Joshua the Christ**.

Verse 9—For he who lacks these things is short-sighted. If we're not fighting self, if we're not disciplining self, we're very short-sighted. We're not fully understanding the plan of God, what it's really all about, what our calling's about. …**even to blindness**. Can't we see, in other words?

…**and has forgotten that he was cleansed from his old sins**. So, at baptism, all our sins were forgiven. Now, because that has happened, we're going to have to repent of ongoing sins and it will be forgiven if we repent and fight self, police the thought.

Therefore, brethren, be even more diligent to make your calling and election sure. For if you desire these things, you will never stumble. So, we can make our outcome or the outcome of a calling successful to enter Elohim if we are willing to fight.

Verse 11—For so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Joshua the Christ.

Verse 12—For this reason I (which is Peter) **will not be negligent to remind you always of these things, though you know and are established in the present truth**. Our minds have to be changed. That's what he talks about, the transforming of the mind. We have to actually, "Let this mind dwell in you," which was in Joshua the Messiah.

So, it's the same thing. We have to have the mind of God. So, we've got a mind that is not of God by nature. Now, called, have God's holy spirit. So now, from this point, we can now work towards having the thinking of God. It's incredible. And we will be transformed, transforming the thinking. We used to think this way once, now we think this way. And the more we think this way, God's way, the more we'll be

rejected by mankind, because mankind doesn't think anything other than itself. We're going to be thinking differently.

Romans 6:12—Therefore, do not let sin reign (rule) **in your mortal body**. Let's not have sin reigning or ruling our minds. Let's fight it.

…**that you should obey it in its lusts** (its desires). So, if we let it rule, if we let the thought keep going, we know what's going to happen. Sin. Sin will develop. And if we're not careful, it could be that we won't repent of that sin because we keep thinking of it and letting it go, letting it go. And in the end, it can often lead to an act.

Verse 13—And do not present or **do not yield your members as instruments of unrighteousness to sin, but present yourselves** or **yield yourself to God as being alive from the dead and your members as instruments of righteousness to God**. So, in other words, they're weapons. We must fight self. We have that power. Very few in the world have. The Millennium and the hundred years, it's going to be given; they'll have that opportunity. But now the most important thing is the members of the Body of Christ have this power. Now we have to choose to use that power.

Verse 14—For sin shall not have dominion over you, for you are not under the law. We're not under the penalty of the law because we're repenting. …**but under grace** or under the favor of God, because we have chosen to discipline self. And if things go wrong and we let it go too far, we can repent and choose to fight self in the future.