

Called to be Saints

1 Cor 1:2 — He's writing to the Community in Corinth. We went to Corinth one time. We looked around and couldn't find a community anywhere in the whole town. It just wasn't there anymore.

"To the community..." — to the people assembled together in community. It's not talking about just a meeting, or a church, but it's a community.

"...of Elohim..." — belonging to Elohim, the three persons of the Godhead.

"...which is in Corinth..." — in a particular place or locality.

"...to those who are sanctified in Messiah Yahshua..." — it's written to those, not to anyone else.

The Amplified says, "to those consecrated and purified." No, not true. They got it wrong. It means they're "set apart." They're in the *process* of being purified, but they're not purified already, obviously. *Sanctified* there means set apart to be purified, set apart in a particular place in order to be made ready, prepared for our Master when He returns for His kingdom. They're made holy, meaning they're separated in order to be sanctified.

"...called to be saints..." — our Father's holy people.

"...together with all those in every place..." — the entire corporate Body of Messiah, composed of communities in localities, townships.

"...who call upon the name of our Master Yahshua, who is both their Sovereign and ours." — both the apostles' and theirs. There can only be one Lord, one Master, and it has to be both Paul's and the people's there.

Of course, he had a problem with this, as you can see later on in his letters to them. They were serving another lord, but they still called him by the same name.

So he was writing to "those in every place who call upon the name of Yahshua the Messiah" who is the *same* authority as Paul called upon and all the apostles. His next letter to them indicated that they were calling upon a *different* authority. Somehow they

had received a different spirit, a different gospel, a different Yahshua than what he ministered to them (2 Cor 11:4).

He had ministered a spirit to them. In 2 Cor 11:15 you see the word *minister*. So there is a minister who ministers a certain spirit to people. Paul ministered that one spirit of the true Yahshua to the Corinthians, but later they received another one somehow. They went off course. They didn't continue to call upon the authority that Paul was calling upon, and they began to play Paul down over against others that were coming to them.

2 Cor 11:14 — “And it is no wonder, for Satan himself masquerades as a messenger of light” — a messenger that comes and gives a light, but it's a false light. It's a different light. The word translated *angel* is actually *messenger*. It's not surprising if Satan's ministers or servants masquerade as ministers of righteousness. A minister is an *agent*. Look it up. We're all agents, special agents. The apostles are agents.

An agent or minister is someone who gives aid or medicine to save or heal a certain condition or problem in a body, as in the Body of Messiah. He ministers to whatever the sickness or problem is. It's the Word that heals the Body of Messiah, not just some type of wisdom apart from the Word. It has to be the Word that heals, or you'll start looking for a doctor that heals in a psychological way. That's what these other people are, who are under a different authority.

So Paul talks about ministers or representatives, either of Satan or of our Master Yahshua, whichever one it is. Our Master even said it in Jn 7:18 that there will be those who are like Satan, seeking their own glory, and those who like our Master are seeking the glory of the One who sent them. Our Master was seeking the glory of the Father, and all of those whom He sends seek the glory of our Master, who sends them to do a particular ministry.

Paul spoke in 1 Cor 3:9 of being co-workers with Elohim, but those who came to Corinth were actually co-workers with Satan. 2 Cor 11:13 — Such men are false

ministers or agents, false sent ones, counterfeits. When you counterfeit something you have to make it as much like the real thing as you possibly can, or it won't convince anyone. If you make counterfeit money you make it just as perfectly like that \$20 bill as you can. So a counterfeit is a deceitful work. So the person is just like Satan himself, masquerading as an apostle or a special messenger of Messiah, and it's no wonder, for Satan himself masquerades. You know what *masquerade* is, don't you? It's putting on a false face or a disguise, a mask.

So it's not surprising if Satan's servants masquerade as ministers of righteousness, as messengers of light. But their end will correspond to their deeds. Paul said to the Ephesians in Acts 20:29-30 that even among their own selves men would arise, but he said they'll also come in from the outside. We also have to know this, because we have to pass the test. They didn't pass it. They failed, and the ministers came in, the bishopric system. They started a system based on doctrine, and so today we have "Doctors of Theology." But we have to pass this test, because otherwise it will happen to us. The very same thing that happened to them, will happen to us.

These things are written down for our instruction, upon whom the end of the ages have come. The Old Testament was written down for their instruction that they wouldn't fall as they fell. Now we have both the Old and the New Testament written down for us, so we should never have any excuse to be deceived. We know the reason and the way that the first century church was deceived, how they went off into another spirit, resulting in Catholicism and Protestantism. They're not anything like the first church was in the beginning. They did not follow the pattern of the churches in Judea, as Paul said in 1 Ths 2:14.

So these ministers give lethal doses of their poison, but they think it's medicine. It puts them to sleep and kills them. They're co-workers with the evil one. So you can see the last thing Paul said to the Corinthians in 2 Cor 13:5, "You'd better examine *yourself* to see whether *you're* in the truth," because they were examining *him*. As John said in 1

Jn 1:3, if they weren't in fellowship (*koinonia*) with the apostles, then they would go off, they would go astray, away from the pattern in Acts 2:42.

So Paul told the Corinthians that they were calling upon a different name or authority than he spoke about in 1 Cor 1:2, where he was writing to those who call upon the name of our Master Yahshua, who has all authority in heaven and earth. All authority was given to Him by our Father, and to call on His name is to appeal to the highest authority in the universe. We have a right of appeal to the highest authority in the universe if we use His name, Yahshua ha Mashiyach, because our Father gave Him all authority in heaven and earth, it says in Mt 28:18.

But they quit calling upon His name. Do you ever quit calling upon His name? Do you still call upon the name of our Master Yahshua, appealing to the highest authority? So you can see that Satan's servants came in, as Paul said they would. They would come in from the outside in Acts 20:28-30, "and even from among your own selves," the elders of Ephesus. They had traveled 30 or 40 miles to Miletus for a meeting with Paul.

So Paul said, "Even from among your own selves, elders. Some of you will rise up and lead a following to yourselves." Obviously it happened, because a little later, maybe 30 or 40 years later, another letter was written to the Ephesians, and they'd left their first love. Even though they were doing things "right," they had left their first love. And then the lampstand was removed. There was no longer a light, the light of our Master Yahshua, the authority of heaven and earth. Rev 2:4-5 — There was no longer a lampstand in "that place," as 1 Cor 1:2 says, "...in every place call upon the name of our Master Yahshua."

He is the light of the world. Our Master is the light. And we — in Him — are the light of the world. He is the light through us. "You are the light of the world." In the time of 1 Cor 1:2 they were still calling upon Him. But the last thing Paul said to the Ephesian church (Eph 6:24) was not to lose their first love, to have an *undying* love. Does yours say "undying love"? Let's see what the Amplified Bible says. Don't just believe the

Amplified Bible; it's full of every error in the world. You have to extract the precious from the vile, if you can. If you can't, you're doomed, because you're going to receive another spirit, too, if you don't have leaders that help you.

It says, "Grace be with all who love our Master Yahshua with an undying, incorruptible love. Amen." Let it be. That's the last thing Paul said to the church in Ephesus. And then 40 years later another letter was written to Ephesus in Rev 2:4. What does it say? "You didn't have an undying love. You let it die." It was the demise of the church. It went down, down, down. They were still doing everything "right," but in their own strength. You can do it for a while. You know about that yourself, when you're not crying out, you can still kind of do everything in your own strength, but it gradually goes away, and we start getting mad, receiving accusations.

As we said a long time ago, "The mistakes and faults of the elders bring out the rebellion in the people." Because they see them as mistakes, it brings out their rebellion. Then they started dividing, and we know the Spirit can't live in a divided body. They still call Him Yahshua, but in a different spirit, another spirit than the one Paul knew, and the one John knew in 1 Jn 1:1-3.

So to *call* in 1 Cor 1:2 is to call on the Name. *Name* means authority. *Name* means who He is. All authority has been given to Him in heaven and on earth. So to call upon the Name means to appeal to the authority of Yahshua. And that authority was given to Him until the eternal day comes. That authority is given to our Master Yahshua until He gives it back to the Father, because the Father is the One who gave it to Him. The Father was the One who gave it to the man Yahshua until His collective Body, His brothers, become the very Body of the Godhead, the dwelling place of the three persons of the Godhead.

So all authority was given to Him until He restores everything, redeems everything, until redemption is carried out to the fullest, with not one thing missing, nothing left undone or incomplete before the eternal day can begin. And this will happen

only if the holy people will call upon the Name above all names until that time comes. Then the Godhead — divinity — can dwell in humanity throughout the universe. The corporate Redeemed Man will be the dwelling place of God, and will be *with* and in the midst of the Restored Man. The dwelling place is *with* man. The dwelling place is not *in* man, but *with* man — *man* meaning male and female in Rev 21:3. We, the Redeemed Man, won't be regarded as male and female in that day.

Our Father will dwell *among* man, but He'll dwell *in* His holy ones. The holy ones are His temple, His dwelling place. They will minister, serve, reign, rule over all the people of the nations who are worthy of a second life after they were judged. This is what we are called to. This is why we were called. You weren't called for any other reason, not just go to heaven when you die. That's ridiculous, that's very selfish, just to go to heaven. We're saved to be His dwelling place forever and ever, throughout the universe that never ends.

So we have to be able to continue to call upon the Name, to appeal to the highest authority in whatever we do, just as Haggai does, and they have to do in Germany. We have to do it everywhere. You can't go into court with some astute knowledge. You go in only calling upon the Name above all names, appealing to the highest authority in the universe, our Master Yahshua. That authority has been given to Him until 1 Cor 15:24-28. At that time we are to be just like our Master Yahshua. He came as salvation so that we can be restored to the Father through Him, in order that we would become like our Master Yahshua. Divinity would be dwelling in *us*, in our *humanity*, just as divinity dwells in His humanity, because we're the dwelling place of divinity throughout all the universe. We'll reign forever and ever (Rev 22:5; Dan 7:27). The saints of the Most High, who call upon Yahshua's name, will reign over the whole universe — each individual person in the Body of Messiah, and Messiah also, our big brother. Our relationship with Him will be like a husband-and-wife relationship in a sense, but not as in the nations.

So we have to continue to call upon His authority given to our Master by His Father to accomplish redemption to the fullest extent on earth until Rev 20:10, when Satan will be cast into the lake of fire. At the end of this age, when we put all of our Master's enemies under His feet, Satan will be cast into the abyss. But then he'll be released after a thousand years. He'll lead a great following to himself at the end of the millennium, because somehow there are going to be people who are willing to do our Father's will and some who aren't, because they don't want to. It's not because they can't help it, but it's just they *don't want to*, just like some of our youth who don't want to.

What could be worse than that, considering what they've seen of our Master's reign on the earth? It's like blaspheming the Holy Spirit. So in Rev 20:10 Satan is cast into the lake of fire where the false prophet and the beast are already. And that is the end of redemption — it's finished. His eternal purpose will start after that, after Satan is cast into the abyss along with everyone else who was not willing to do our Father's will. They wanted to do their own will instead, and they thought they knew more than anyone else. Their spirit was connected to an evil source, and their will didn't do anything about it. No matter how bad a father or a mother is, the son still dies for his own sins, it says in Eze 18:20 — no matter what. There's no excuse; you die for your own sin.

So there will be nothing left undone, incomplete in redemption. With the authority given Him He did it, because people were calling upon His name. If people weren't calling upon His name, He couldn't do it. He couldn't do it without us calling upon His name. He's not going to do it by Himself. He has to have a willing people on earth. And eye has not seen, ear has not heard, nor has it entered into the heart of men what God has prepared for those who love Him. But it's being revealed to us by the Spirit now. We can't even imagine what He has in store for us. So He'll give back that authority only after He's completed redemption, so that it can be given to that fully-formed corporate Redeemed Man, the very Body or Dwelling Place of God, consisting of Yahshua

and His completed Bride, who will rule the entire universe in the eternal age. That is what “that God may be all in all” means in 1 Cor 15:28.

So we have as much a part in it as He does. He can’t do it without us. He can’t do it without us calling on His name. He can’t do it without us, and we can’t do it without Him; we’re in it together, co-workers in that sense. And we’ve been given the right and the privilege as the saints of the Most High to carry out redemption. We’re redeemed, and now it’s up to us what we want to do with our life.

Obadiah – It’s very clear from Psalm 116 that to call upon Him and to love Him is one and the same thing. “I love Yahweh because He hears my cry.” I can’t love Him apart from crying out to Him. I don’t love Him because He hears my cry and gives me whatever I want. That’s not what that means. But it just means that as soon as I stop crying out to Him, the same thing happens that happened with the Ephesians, and natural life takes over, and I can’t love Him. I can only love Him if I cry out to Him. So what eye has not seen, what God has prepared for us who love Him (1 Cor 2:9).

Gader Peretz – The second verse of that Psalm shows that if you stop calling out to Him, you’re dying. “So therefore, I shall call upon Him as long as I live.” So if you’re not crying out to Him, you’re dying.

That’s right.

ha-êmeq – Today, I was looking at a plant when I was vacuuming, and I thought, “It’s dying. I’m afraid it’s dying.” And I didn’t want it to die, and I started stirring up all the resources within me to figure out what I could do to keep it from dying, because I really didn’t want it to die. It shouldn’t die. It didn’t need to die. But I knew it was going to die if I didn’t do something, like it was in my power to do something to keep that plant from dying.

But I never really thought about my love for our Master in the same way. If I have an undying love, I’m the one that’s going to keep it from dying. It’s not that our love is just something that doesn’t die. We have a part in it not dying. It’s very clear with the plant that if I notice it, I’m the one who can help it. And if I don’t stir up what’s within me to just turn and do something, then it dies, and it’s my fault.

So it’s the same with our love — it’s going to die if we’re not using our spirit to keep it alive, to keep dealing with it, dealing with the things that come up in our life that would kill it. There are so many things... It’s doomed to die, really. Everybody’s love dies. Yes, I can remember so clearly

that someone told me that in the very beginning, “Don’t worry, honey, this is going to wear off. It’ll die.”

Her relatives said it.

ha-êmeq – Yes, they just *assured* me that I wasn’t going to stay this way, and at that point I thought, “Well, I’m not going to let it die.” Something in my human spirit rejected that thought, because I knew what I recognized was the truth, so why should I let it die? The only reason it would die would just be the love of the world, or some stupid pride, or some suffering I might have to go through. Those are the reasons it would die. It would die from apathy, from laziness. You see lazy people, they don’t take care of themselves, so they just die.

So I have something to do with it, and if I have something to do with it, I want to make sure that it doesn’t die. I’m going to use whatever resources I have, that I’ve been given in my spirit, to make sure that that love doesn’t die. Because it’s so sad what you said, how He warned them, and right after that... some years passed... that little plant will stay alive for a little while longer, but the longer I don’t deal with it, the closer it will be to death, and then it will be gone. So it died.

How easy it is for love to grow cold! I just want us all to stir up this thing within us that keeps us in our springtime love for our Master, which we’re supposed to have, and not just become apathetic. “Beware when apathy masquerades as maturity,” which is like, “Yes, we’re grown, yes, we’re wise, we’re older disciples...” But that’s no reason not to just love our Master like we did at first. I’m thankful for the warning.

Baruch – The whole world tries to convince everybody that life is the default.¹ I think that’s why a lot of people are deceived by Christianity, because simply by being part of Christianity life becomes the default, but in reality death is the default. You know what I mean by the default? It’s if you don’t do anything else, that’s what you get. But if we don’t do anything else, all we have is death. But the deception of the world is that the default is not so bad. But the reality is that apart from striving and struggling and laboring towards life, you’re up against the second law of thermodynamics, which affects us in every way — physically, naturally, in business or industry, spiritually... our very connection with our Master Yahshua is affected by the second law of thermodynamics. If we’re not crying out,

¹ *Default* — a pre-selected option adopted by a computer program or other mechanism when no alternative is specified.

activating our spirit, actively setting ourselves in a direction where we're going to love our brothers, where we're going to obey His commands, then by default it all falls apart — it's the second law of thermodynamics.

I read Phil 3:12 today, “Not that I have already attained...” As ha-êmeq was speaking, I was thinking of all these different verses and places where it talks about that activation of one's spirit, the willful might that we have to muster within ourselves to stay connected to our Master. “Not that I've already attained or am already perfected, but I press on...” I don't think his attitude was [*speaking softly*] “Did I press on?” but rather, “I PRESS, SQUEEZE, PUSH on that I may lay hold of that for which Messiah has also laid a hold of me. Brothers, I don't count myself to have already apprehended. But one thing I do, forgetting those things which are behind, and reaching forward to those things ahead...”

Now that doesn't come by default. That's another thing you have to press for — to forget the past, and to reach forward to what goes ahead. What comes naturally? To think about the past and not do anything about the future. That's what comes naturally. But if I PRESS towards the goal of the prize of the upward call — *upward*, toward what is harder to get to. Downhill is easy, right? But upward requires effort. “And therefore, let us — as many as are mature...” (maybe it's as many of those who are mature enough to hear and understand these things) “have this mind. And if in anything you think otherwise, our Father will reveal even this to you.”

I'm just thankful that we can hear these warnings that we wouldn't become apathetic. Just think of what our Master had to do so that we would have the authority to call out on His name, and gain that authority for our own selves, that is, for His purpose. Just think of what He had to do, but with apathy and the second law of thermodynamics it would be totally wasted, in vain.

“Any dead dog can float downstream.” We used to say that in the Vine House.

Hakam – We were talking the other day about foundations and about the beginning, and what I remember so vividly is that the gospel, the anointing we received, absolutely connected us to authority — to absolute surrender to the authority of our Master Yahshua, and what that did is that bonded us to one another. And you can see what happened in the early church when people stopped calling upon His name, they stopped surrendering to Him, crying out to Him that His power and authority would prevail in every circumstance. The result was that they ended up turning on the very one who brought the message of life to them. Instead of bonding their

hearts to authority, as it says in 1 Jn 1:1-3, the other gospel they received caused them to divide, and you see the fruit of it in Christianity.

It made me really thankful for what we've received. Like what ha-êmeq said, I don't want that love to die. I don't want the love that causes me to turn to my Master Yahshua, to call on His name for help in time of trouble, no matter what that trouble is, I don't want that to die. I'm thankful that our Father has given us a human spirit that can be stirred up, that we can daily be stirred up to turn to the One who can save us. It's just amazing what we've been given. I'm thankful for what was taught today, that I've really heard it, and that we're going to be tested.

We're really going to be tested in every way on this, to see what we're connected to, and it really comes out by the way we relate to authority. When it comes right down to it, the way we relate to authority tells us what source we have, what we're really surrendering to. If we're just going through the motions of surrendering and we're really not calling upon the name of Yahshua, then we'll be able to go through the motions, but we won't stay connected. We'll divide from one another, like you said, having accusations against one another, ultimately dividing from authority.

And the other thing that really spoke to me is that He needs us, and we need Him, because without that authority the total work of redemption can't be done. It takes the authority of the name of our Master Yahshua for every last detail of the work of redemption to be done in this world before His ultimate purpose can kick in, at the end of the millennium when His eternal purpose is launched forever and ever. That was revelation to me, that unless we are men and women who are like that, then the redemptive work can't be completed.

I remember one time, when someone was going through a struggle, and couldn't get over it. And Yônêq made a sign that said, "Love finds a way," and he put it in his room. That's really the way it is. Like Obadiah said, you can't separate the love of Yahshua from calling upon His name. You can't separate the two. If we really feel stuck in some kind of way, if our heart goes to Him, then we're going to appeal to authority, we're going to go to our brothers, and communicate. And we will get help if that's what our heart is.

That's right. Amen.

Keli – I was really thankful to see in that first verse where it talks about those who are *sanctified*, that it wasn't those who are *purified*. It's those who are set apart, set on a course to be purified. It starts by calling on the

name of Yahshua, and it continues by calling on the name of Yahshua, and it's finished by calling on the name of Yahshua. There's no way to the finish line without calling on the name of Yahshua. And then in 1 Cor 15:28, when it's finished is where our Master gives that authority back to the Father. "Now when all things are made subject to Him [*when redemption is complete*], then the Son Himself will also be subject to Him who put all things under Him, that Elohim may be all in all."

What I got from that is that He wants to be all in all. And He wants to be all that we represent, like we're going to be the ones that are filling eternity, going forever and ever. So He wants to be in us, and He wants all that is in us to be Him, so He'll be all in all. We'll be His ministers for eternity. And the only way to get to that point is to start by calling on the name of Yahshua, which starts the process of sanctification or of being purified. And then you run that race, and you get to the end, calling on the name of Yahshua, and you've accomplished what He wanted. And then forever and ever all there is is our Father being expressed in all of us. That's the goal. And to stop calling on the name of Yahshua thwarts that process, and to let someone come in and preach a different gospel thwarts it. There is nothing more evil than that. I'm just thankful for what I heard.

Zakariah – We've been exhorted to pray, "Give us today our daily bread." I used to think of that in terms of food and material needs. But really that means the total intake from our Father that makes this life work. As far as physical food goes, what I ate last week isn't really enough. I have to keep eating. And when I'm out praying in the morning, it's because I realize I have to get help. It's not enough that I asked for help last week. It's not enough that I asked for help yesterday. There has to be a living connection *all the time*.

And the tendency is to lose hold of that. From whatever I have attained, if I just go from here by natural momentum, I will be divided because authority is continuously changing direction, accelerating upwards, and if I'm not also increasing the same way with the help and direction that comes, there will be a division. What we've attained to is not where we need to be for the end of the age. That's just where we need to be for today, but there has to be increase. There's so much more to be attained. And I must not get tired of that. I don't get tired of eating day after day, so I mustn't get tired of taking in grace day after day. I need it.

It's so amazing. You go over there in the office where these brothers are there, and they're continuously there, right in front of that computer, doing our Father's will.

It's necessary, essential what they're doing. They're just there 12 hours a day, behind that computer, doing something to bring about the kingdom to this earth. It's so wonderful. I'm so thankful. Our Father acknowledges you. I know you don't need applause [*claps his hands*], but our Father applauds you.

1 Jn 3:1-3 is really very good, if you can really understand it, that we can be called the sons of God. It's not *children* of God, it's the *sons* of God there. Whoever gives himself to the purification process within the Body of Messiah will be like Him, will see Him as He is. Obviously, we need to be purified. There are a lot of things in our lives we have to be set free from. We have to be pure, pure, pure, like our Master Yahshua, to be like Him. That's what we want to be — really like Him. He's our Savior, our Master, and we love Him. We have a will, and our will has to be strengthened in order to do our Father's will. That's why we need His grace.

Almah – I've been thinking a lot this week about the teaching we had last week about Adam and Havah. Their problem was that they didn't grope for Him, for the help to know which tree it was that they shouldn't eat. It's not like they were cut off because they just made a mistake, and they ate from the wrong tree. But it was really because they didn't grope for Him.

It made me think of that verse that says, "All who don't call upon the name of Yahshua will be accursed." If there isn't something in me that I would be stirred up to call upon Him, then those things in me just take over and bring me to death, because that's where my iniquities are going to bring me. But it's totally within our power to cry out to Him that we won't go astray, or that we can find repentance for going astray.

So WAKE UP, O SLEEPER, AND RISE FROM THE DEAD, AND MESSIAH WILL SHINE UPON YOU! Isn't this amazing? If we wake up, He'll shine upon us, if we rise from the dead. So many of us in the communities are dead, but we can wake up, wake up, wake up! We haven't gone under yet. We might not have much light emanating from us, but still we can be raised from the dead, be raised from our sleep.

Yahannah bat Ehad – It was really revelation to me when Gader said, "I will call on Him for as long as I live," and so if you're not calling on Him then you must be dead — you're not living. I thought how really that's like

oxygen. If someone stops breathing then he's on a downward spiral to death. If you don't have life then you're dead.

Also, what Obadiah said, that when you love Him it means that you call on Him. That's something that can get us from where we are to where we need to be. I'm thankful for the things that we heard, and I want to go with it, and have life.

Amen. That's wonderful. It's like Almah said, that whoever does not love our Master Yahshua, what happens to him? If we're not calling upon Him, we don't love Him, and if we're not loving Him, we're not calling upon Him. What happens to us if we don't love Him? "All who don't love Him, let them be accursed." And why not? Why not? Should we just keep on breathing, or should something terrible happen to us if we don't love Him? Sometimes He has to show us where we're at. That's why we pray, "Father, deliver us from the evil one, don't let us fall into temptation. Deliver us from temptation. Don't let it be that I could be tempted and then fall, just to show me where I'm at. Don't let me get to that state."

Hannan ben Keli – I was thinking about how the standard that our Master gave us is so high. And I think a lot of times what youth end up doing is trying to just resort to their knowledge to try to meet up to the standard. And then they end up totally confused, and then they end up just leaving, because it's not worth it. But I was thinking about how our standard is high, but He's there, He's willing to help us whenever we call on Him. I'm thankful to be learning how crucial it is that we call on Him, because I know I've struggled with that one.

I remember conversations with my abba, and he would say, "You're not going to get anywhere until you start seeing your need." But I think I'm not a major sinner. I sin, but I'm not like someone who is just ruining other people's lives. But really, my need is just that I could have the strength to meet up to our calling, so that we can bring about the end. I'm thankful.

Amen. Wonderful!