

Although I have already mentioned this, I want to bring it up again here because when I am pre-recording sermons it's a little bit different than when I actually give them later on. And there are certain things that are on my mind right now, and I thought I'd mention again that Laura and I made a recent trip then, during the summer, a Church visit to Georgia, and Laura drove that rather than flying, so that I could work on Feast sermons. And during that point of time it gave me that opportunity to focus and to work on those sermons. And I thought I'd make comment that at this particular time, when I'm thinking about this particular sermon during that trip, it's at this point that the first four sermons of the Feast are complete and I also know most of what I am to speak on for the Last Great Day.

As I began to seek help to know what to give in this next sermon, I couldn't help but think about the fact that this is an incredible experience for me as God's apostle, to once again be able to deliver Feast sermons to His Church. I have not been able to do so in the past three Feasts of Tabernacles. So in all these sermons I think that I'm going to have this feeling, this sense, and it is exciting for me to be able to do so.

But specifically at this moment in time, as I have been considering this, I couldn't help but think of all the things God has continued to give to us over the past several years. In addition, there is one subject that keeps coming back to me as I have been seeking help to know what to give to the Body of Christ—to God's Church during this Feast of Tabernacles. And I know that I am to speak on *this* at this Feast. So we are going to review this subject and build upon it. It is *incredible* to understand the awesome manner in which God works *in* us to create Elohim. And God has given us a better ability to see that, to understand that. And to me, that's exciting. The more we come to see, the more we're given, to me, the more exciting it becomes, what God is revealing in God's great purpose as well, all these things that go together to inspire us, to move us, to motivate us, to encourage us.

This sermon today is entitled, *The Mind Becoming Set*.

God has been sharing with us how this process takes place and why there are judgments that result from how mankind thinks and reasons that we have not completely grasped in times past. It's an awesome thing to understand all this, and it is also a fearful thing in many ways, but overall, the means by which Elohim is created is so very incredible, so magnificent, and so wonderful that it actually is beyond words to describe. It should indeed stir us to great *awe*, *excitement*, and to even great *love* and *gratitude* to God because He shares these things with us, gives us opportunity to "see" and to grow.

When God began revealing these things to me, concerning the mind becoming set, I was in awe because it reveals so much about God and His great plan, and *how* that plan had to be carried out. This reveals much greater insight and understanding of God's very creation.

So, we are at the brink of God fulfilling the greatest phase of all His creation. That's an awesome thing to know. That's an awesome thing to think about and to focus upon at this moment at this Feast. Do you *see* what that is? How *moved* are you by it? Hopefully at the end of this sermon you'll be far more deeply moved by being able to grasp this purpose of God that He has been working out for so long and that He has shared with us in the last few years and is blessing us now to focus upon at this Feast of Tabernacles and to build upon.

So again, we stand at the edge of that great fulfillment when the greatest phase of *all* God's creation will become revealed to the whole world at the coming of the 144,000 in the millennial reign of Jesus Christ.

So *how* has God brought us to this time? To understand and come to deeply appreciate this far more than we ever have, we need to start at the beginning, in the creation of the angels - that's where it all began - and then review some of those things that have recently been given to us concerning the creation of the angelic realm.

We understand that God first created a spirit realm, a realm composed of spirit essence that can only be seen in a spirit creation. Although the Church has understood parts of this, it has *never* focused on the greater reality and truth of it all. Once that spirit realm, or that spirit realm creation, if you will, was complete, He then began to create spirit life - angelic life - and they were created for great purpose.

And that's covered back in Hebrews. And I think it's good that we go back there and think about some of those things covered in the book of Hebrews and what God says because it's just a reality. It is the way God intended and purposed His creation to be - all by *great* design and with *great purpose*.

And so back in the book of **Hebrews 1:1** it begins: **God, who at different times...** Now it's a Greek word that means "many parts." So if we look through time we see many parts of things that were done, different phases of God's creation. And the longer we've gone on through time here, especially toward the end-time, and *especially* in the things that God gave to Mr. Armstrong, God began to reveal many of those things even more so to us that we could "see" and understand, many different phases. **So God, who at different times** (in many different parts) **and in different ways** even, as it says here, **in different ways spoke in time past unto the fathers by the prophets. And He has in these last days spoken unto us by His Son, whom He has appointed heir of all things.** Now, just thinking about that, that was 2,000 years ago! That was nearly 2,000 years ago when Paul was reflecting upon this, and he's thinking about those very things, that process of what God has been doing, to that point in time anyway, for the previous 4,000 years and even way before that as he begins to talk about a spirit creation and spirit life. And so he

talks about this and he speaks of those things that have been revealed through time by the prophets, and now during his time he has just experienced, he's gone through a period of time at the end of the life of the disciples, the beginning of their work as apostles, the establishment of the Church in 31 A.D., and then Paul being called a little bit later there to go to the gentiles. And he is writing this, then, to the Hebrews and he says, "has in these last days," speaking of God, "spoken unto us by His Son whom He has appointed heir of all things," **through whom also He made the worlds...** Better yet, it's not talking about planets. It's not talking about the universe. It's talking about all the things of God's plan concerning the ages, the many different parts, the many different segments and phases because there are many phases through time of God's plan. And much of that we don't even know about yet. We don't know about the period of time after the creation of a spirit realm and then the creation of spirit life in it. And we don't know about that vast time period and all the things that God taught and did all the way up to the time that this earth was remolded and refashioned and man placed upon it. There is so much there that we don't know. And I look forward to that. I look forward to having those things revealed in addition to, you know, so much more in the past just 6,000 years.

And then it goes on to say, **verse 3—Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power.** So again here, people read things into verses in scripture because they don't know, they don't understand, God hasn't revealed it to them. They can't know until God does give the complete picture and the complete understanding. And so a word like this translated as "worlds" and talking about "Jesus Christ made heir of all things through whom also," speaking how that God made the worlds. Well, it shows the focal point of God's entire plan. It shows that everything hinges upon the life that would be given to Jesus Christ. It hinges upon everything having to do with something that has to do with a cornerstone, if you will, of all creation - hinges upon, rests upon what God would do in the creation of, in the bringing about of and the establishing of His Son and His Son to reign, which we're looking forward to, immensely so, in a very short period of time, to begin the very thing that we're observing here at this Feast of Tabernacles, talking about the Millennium.

So again, speaking of Jesus Christ, "who being the brightness of His glory," God's glory, "and the express image of His person," you know the Word that was made flesh, that mind that was given to Jesus Christ, the mind that he had of things that we don't fully grasp and know yet. God has given us much more to understand over many years now, in the last many years, but there is so much more we still don't grasp, and we can't yet. "And upholding all things by the word of His power," and so God upholds all things by what He commands, by what He says, by what He does. And so, as it says here, "upholding all things by the word of His power," it's God Almighty's power, **when he had by himself**, then speaking of Christ here, because God is upholding all things by the word of His power and those things that were given to Jesus Christ. And then it continues on, speaking about Jesus Christ, who is the image of His person, of God Almighty. "And when he had by himself," now speaking of Jesus Christ and the power that was given to him, the life that was given to him, the purpose of his existence. And what is that in the beginning there, and what he is

looking back on and reflecting upon? The fact that he was Passover. He was our Passover and God's great purpose that was given in that, to accomplish that. And then it speaks of Jesus Christ yielding himself to that process - so it's a summation of all that - and it says, and **he had by himself purged our sins**, the ability by which we're able to have our sins forgiven because he was placed upon a wooden pole with spikes driven through his hands and his feet, and a spear rammed through his side so the blood would come out gushing upon the ground. And Jesus Christ would die in that manner, by his blood being spilled to the earth and becoming the sacrifice for all mankind. Through whom, then, by his blood, we could have opportunity then for forgiveness of sins.

And so again, those things that God has established to teach us, to teach us meticulously so along the way, the danger, the evil, the suffering of the way or ways that are different from God's and what the cost is, and the anguish and the pain that's involved. And being able then, by God's great power, by His great power through His Son to reestablish peace that was taken away a long, long time ago so that there could be a great family that would be filled with peace and a universe and an entire creation, spirit and physical, that was filled, would be filled, become filled with peace. And so this being necessary through Jesus Christ. And then it says, **he sat down then on the right hand of the Majesty on high**. So he became established. And for the past couple of thousand of years now, almost, he has been at the very throne of God. He has been with God Almighty. They have been working in this creation. Within the past couple of thousand of years now, the primary focus has been upon the primary part of the 144,000, preparing them, molding and fashioning them and getting them ready to fit into place, to be in that government, that when Jesus Christ does return then, when he does come, that government that will come with him that we are picturing here at this Feast of Tabernacles - the establishment of the Millennium and the reign of Jesus Christ.

Going on then in **verse 4—Being made so much better than the angels, as he has through inheritance obtained a more excellent name than they**. So angels were created. And Paul is making that clear here, that there is something greater, that there was God's purpose or has always been God's purpose to establish something through whom God established the ages (because that's what he's referring back to), through what God had intended from the very beginning, through a Son. And this is what it's talking about, a Son who has been made so much greater than the angels, a greater part of God's creation.

And so it says here that Jesus Christ "obtained a more excellent name than they." **For unto which of the angels did He say at any time, You are My Son?** Now, they're referred to as the sons of God in the sense of a creation, a spirit creation, but not as a result of begetting, not as a result of birth, not as a result of inheritance. So it says, **You are My Son, this day have I begotten you? And again, I will be to him a Father, and he shall be to Me a Son?** So who has ever been told such a thing? That's what Paul is asking. **And again, when He brings in the first begotten, speaking of Jesus Christ and what God is doing, into the world, He says, And let the angels of**

**God worship him.** And so it shows something greater in God's creation. It shows something greater in the very Son of God who was made greater than the angels and that the angels were to worship him because he was made Elohim. He was made the Son of God by begettal and by birth, being born into Elohim. **And of the angels He said...** Even this here ought to show people. Well, they can't see until they can "see," until God opens the mind, but it should be ever so clear to us, so powerful and so abundantly clear, this concept that we still had in Worldwide, and throughout the period of Laodicea, that there could be two beings that have eternally existed? It was never so. And here in the book of Hebrews it makes it abundantly clear over and over and over again the difference, the beginning of the life of Christ and the fact that it *never* existed before. Now, we can see this so powerfully, so clearly today. But those of you who have come into the Church since the second book was written, and in large part because of the second book that was written, God using that as a tool as He opened your mind to see what was written there but not the world yet. And you have the ability then to see some things, just as a matter of fact. You just take it as a matter of fact because you have never known anything else, unless, of course, it's talking about when you were in the world and you believed in a trinity perhaps somewhat, whatever it was that you believed concerning some of those things that were taught to you about a trinity. But you didn't have the baggage that we had of those, I should say, who were called during the period of Philadelphia or Laodicea who had their minds opened and then led to believe, or given - because it hadn't been addressed yet, that part of the trinity hadn't been gotten rid of yet - that although it was understood there was no holy spirit, or holy ghost, a being that was another in the godhead, but it was just the power of God (the holy spirit is the power of God), but to still have that baggage that there was believed to be two people, to beings (I should say), it was believed to be that there were two beings in the godhead, God the Father and Jesus Christ, because that phase, that part of the trinity hadn't been gotten rid of yet. God hadn't revealed it yet to the Church. Didn't give it to Mr. Armstrong for a purpose and a reason. And it's one of the primary things that God did give to His remnant Church to separate and to divide with a great, great division the difference between His Church, the remnant Church, and the Church that had become scattered. Incredible!

And so it says here, this magnificent thing that took place, that "he was made so much greater," because he did something or received something through inheritance and he was a son, and none of the angels ever called a son in that respect, through begettal and birth, but Jesus Christ was. And then it says, "let all the angels of God worship him." So, obviously, Jesus Christ hadn't existed before or he would have been worshiped before. But now it's come to a point in time where he is to be worshipped. He's brought into existence.

**And of the angels (verse 7) He said, Who makes His angels spirits, and His ministers a flame of fire?** Speaking of something that is given a physical kind of explanation of something that we might see if we saw something physically that we can't really grasp spiritually. And refers to them as "ministers that are as a flame of fire." Now, there's something there of spirit and the creation and the being of life that God gave to each one of them that is unique and different, that we

don't grasp because we don't see spirit. We don't know spirit. We know of spirit and we know God's holy spirit and we know the power of His spirit, but we don't know that realm. We have never seen it. We can't see it. We're physical.

It goes on to say here then in **verse 8—But unto the Son**, see, something different - no preexistence, something different. **But unto the Son *He said, Your throne, O God***, so it had never existed before, but here it is. **Your throne, O God, *is for ever and ever: a sceptre of righteousness is the sceptre of your kingdom***. So God revealing more and more of His purpose through time, and much more than was being revealed at this time to the gentiles and to the whole Church, actually, but given through the apostle Paul.

**Verse 9—You have loved righteousness, and hated iniquity, therefore, your God ...*your* God**, see, the God of Jesus Christ. And again here, beautiful verses because this is what we're to follow. This is what we're to do. You know, Jesus Christ set the example. He set the way for us that we're to follow, that we're to seek to become like that. We're to seek to do the things he did on this earth when he walked this earth as a physical human being. And it says, "You have loved righteousness." And that's the quest in front of us, to love righteousness and to *hate* iniquity. That's so much of our calling. It has to do with the mind and how we think. Even in this sermon here, talking about the mind becoming set. And so much of what we want has to do with a particular *mindset*, if you will, of loving righteousness and learning to hate sin. Because until you hate it...

I think of the simple, easy to grasp example, if you will, I guess, may be a better a way of saying it, the easy to understand example of someone who is addicted to smoking cigarettes. In many ways, it's a very small thing, but it comes to a point where it isn't a small thing for someone who has been smoking for five, ten, fifteen, twenty, thirty, forty years, to all of a sudden come to the point where they make the change in that, where they come to hate it, to understand how *obnoxious* it can be to other people, that it isn't a matter of loving others around you in your environment.

You know, I can't stand it, you know, people, at least today rather than just being inside because of various laws and so forth, they go outside. But they stand in the doorway. They stand in the doorway of hotels. They stand in the doorway of restaurants. Because they can't go inside. So they stand outside. They stand at the doorway, and so you have to walk through the stench, the stink. I don't like that. It's obnoxious. It takes away from the atmosphere. And it's not a matter of love toward neighbor, not at all. And then it gets on people's clothes, and that, too, stinks. You know, who likes something that stinks?

You know, sometimes we can't help but... We all at one time or another have experienced bad breath; people eat garlic at nighttime or something, the next day oftentimes they have bad breath. Or if someone has exercised or hasn't washed their clothes like they should have, and instead tries to wear them two, three, or four times and not realizing that they're starting to

carry something with them that isn't pleasant to others around them. And it's a smell. It's a stench. And sometimes it's really repulsive! If you're not like that, if you're not around that kind of smell and your environment is one that is clean, and when you get around that it just stinks, and it's repulsive. And so there are things in the world that stink for a reason because it shouldn't be a part of us.

You know, sin stinks and it shouldn't be a part of us. We should get rid of it. And we have to come to "see" though and understand the stench that's there. But there are other things in a physical creation that God has given to have a stench so that we recognize this isn't something you bring into your home. Instead, sometimes you learn through different things through time to either bury it or to flush it. You know, there's a stench. There are other things, garbage and so forth that begins to decompose and you realize even for cleanliness and all other reasons of health you get rid of certain things because it begins to stink and it begins to cause problems. And so it is, we're to be clean - not just physically. God gives us physical things to learn things on a spiritual plane. We're to become clean spiritually.

But I think of this example here and how I told people, make comment to people that until you come to a point that you hate the smoke, you hate the smoking, you hate what it does, that you will not quit. Because you still *love* it! You love it! You love it more than you hate it. And that's the way so much sin is in our life. And conquering and overcoming it we have to hate it. We have to come to love what is right. And so we still love the wrong if it's still in our life. That's the reality. That phase or that part of our mind has to become different.

And so Jesus Christ set the perfect example for us in that he loved righteousness and hated iniquity. And that's what we all have to come to do.

And then it goes on to say, **therefore, God, your God has anointed you with the oil of gladness above your companions.** And the word here means, or "partakers," meaning "to share in." And Jesus Christ is the first of the firstfruits. The first of the firstfruits. The first of all who would become a part of Elohim. **And, You, LORD, speaking of God, in the beginning have laid the foundation of the earth.** There is no question there about who did that. We know who did that. God did. God Almighty did. He laid the foundation of the earth. **...and the heavens are the works of Your hands.** And so God Almighty is the Great Creator. **They shall perish; but you remain; and they all shall wax old as does a garment, and as a vesture.** Now, I don't comprehend that. I don't grasp that. But that which is physical can only continue on as long as God sustains it. It isn't like spirit.

And so it goes on in verse 12. So we have much more to be revealed to us through time, maybe billions and billions of years from now. I don't know and you don't know. **Verse 12—And as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not come to an end. But to which of the angels did He say at any time...** So again, it's going back and forth here and talking about a relationship between God and His son, Jesus

Christ, and things that God Almighty will accomplish and do, and much of that He's going to accomplish and do in and through His Son. And it continues on then, **verse 13—But to which of the angels**, so it gets back into a flow here about God Almighty and what He is doing and what He is doing in the life that He has given to His Son, who is a part then, has been able to be made into, or has become (I should say) Elohim. **But to which of the angels did He say at any time, Sit on My right hand, until I make your enemies your footstool?** None of them. It reveals a great phase, a part, a great part of God's plan that was being accomplished, that has been accomplished in and through His Son.

And then it goes back and talks then about angels again in **verse 14—Are they not ministering spirits?** Shows the purpose of their creation. They were created beings. They weren't born of life. They don't become begotten of life, physical or spirit. They are created for a purpose. And it says they are "ministering spirits," and they've been serving God since their creation, for those who have continued to follow God, for those who have desired to continue to share in that which God is doing. And yet we know of a third of the angels that quit doing that. They ceased to become ministering spirits. They quit the purpose of their very creation. And so they're miserable spirits, in that respect now, because they don't fit into a sharing of God's work.

So it says **verse 14—Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?** To share with Christ, heirs of salvation, to be born, to be begotten physically, to be able to be born physically and then to be begotten spiritually, to be able then to be able to be born spirit, of spirit into a spirit life.

And so again, God had great purpose in the creation of angels, who were created first, to serve in His greater creation later. Now, they served in various phases of the creation of the universe, and we don't understand all those things. It hasn't been shown to us yet. But it also reveals here a great purpose of their creation has to do with what God would do and has been doing over the past 6,000 years and intends to do in the next 1,100. And that's what this is talking about in Hebrews and continues on discussing some of those things, of what God intends as a matter of a family. And so again, God has had great purpose, again, in the creation of angels, who were created first, to serve in His greater creation later — all done by great design and purpose. *All* by design. *All* by purpose. And God is revealing more and more of that design and purpose to us.

We know and understand that the great archangel Lucifer took peace from God's creation. It's incredible to know that, to understand that, to understand what began back then. Satan, or Lucifer at that time anyway, we understand became lifted up with pride. It's one of the primary things that human beings are to come to understand. It's one of the primary things we're to come to see and to know about human life, how ugly it is, how *wrong* it is, how much that kind of a mind *must become changed*. The pride must be gotten rid of, as a whole, must be conquered and fought against, because if it isn't and the mind become set with pride, with the choice of pride, well, it comes to a point where that mind can't be saved. Incredible to understand what God is doing with us as a part of His human creation. But He wants us to come to understand what



happened from the very beginning with Lucifer. Because everything that is wrong, everything that is bad, everything that is evil started at that point - and with some very basic things to understand.

So again, Satan became lifted up, or Lucifer did, became Satan because he became lifted up with pride, with self, focused on self, protecting self, lifting up self, seeing self as great, trying to esteem and elevate self more and more. And he became jealous of *God*! He became jealous of God's purpose for His creation. Incredible!

So again, we need to review this and have it deeply embedded in our minds, because here one of the greatest of lessons of life that we can ever learn, what happened with Lucifer. That's the reason we're made physical. That's the reason we're made like we are, because of what happened to Lucifer. Yet God's intent was always to have a physical creation. But something had to happen first in the angelic realm.

Ezekiel 28. Let's turn over to **Ezekiel 28:14—You were the anointed cherub who covers, and I had set you so.** And so it's God Almighty speaking to or about Lucifer and recording those things then that He did in the creation of an angelic being, a *great* angelic being, perhaps the greatest angelic being in the creation within the spirit realm. It says, **You were upon the holy mountain of God.** Now, we understand that "mountain" has to do with government, in that respect. We understand that Satan was, or Lucifer, I should say, and two other archangels were at the top of that government as far as the angelic realm was concerned. So they were at the top of the government of the angelic realm.

It says, **You have walked up and down in the midst of the stones of fire,** speaking of those within the angelic realm. Had great power and great purpose to work amongst, to deal with, to function among, and to rule over so much of the angelic realm. And so that's what it's talking about. "You walked up and down in the midst of the stones of fire." **You were perfect in your ways.** Why? Well, because at that time those ways were in unity and oneness and harmony with God. So he was created perfect, as were all the angels. They were created in unity and harmony because what they were given was just God's way. There was no other way. Now, that's an *awesome* thing to understand! Spirit beings given God's way! There wasn't sin. There wasn't evil. There wasn't pride. There wasn't selfishness. There wasn't jealousy. There wasn't envy. There was just God's way. *Awesome!* Awesome, incredible to understand that. And so it says here, **You were perfect in your ways, from the day that you were created, until something changed, iniquity... until iniquity was found in you.** Something changed in his being. Something changed in his mind.

**Verse 17—Your heart,** in other words, speaking of his mind, his thinking, because it goes beyond just the mind. It has to do with the motivation. It has to do with the way one feels or thinks or whatever he's motivated by, someone is motivated by to do something. It's that which is deep down inside of them that makes them them unique. **Your heart was lifted up,** so here it is, pride, haughtiness. It's a great evil. *I hate pride. I loathe haughtiness. I loathe* the spirit that seeks to

elevate itself. I *do not like* the mind that tries to elevate itself in importance because it sees itself in a certain way, thinks itself, relishes in being lifted up. And I can't help but think of seeing Mr. Tkach and when people were clapping and applauding for him, that he would raise his arms up and basically say, "More! More! You can do more! You can do better than that!" Now, that is a mind that isn't right. To desire that, to want that, to relish in that, to feel stronger because of that? Because it's about self, feeling stronger about self, feeling more important. Why is it? You know, it's a great flaw within human minds, but it's very much a part of the human mind, this thing where an individual feels lifted up, enjoys lavishing in greatness or what is perceived as that which is great. It's just a perversion. It really is.

And so to be able to spot that in its early stages, in its earliest parts of our thinking, that's a good thing - if you're fighting it, if you don't want it, if you loathe it. That's why I loathe it. It's the opposite of wearing sackcloth. It's the opposite of humility. It's the opposite of knowing what we are and just being grateful and thankful to be a part, to share in, to see that we're a part of something far, far greater and we all function together and need each other. It's not about one. It's never about one being greater than the other, though we show greater honor and respect and we recognize the importance of government and we yield to these things because that's what's right. It's just the way it is.

It's like the creation. Should one feel bad about the fact, especially if angels were in an area - not that... No one ever has that. But let's say there was this conversation going on and some angels were there and a member of God's family was there, and just what Paul had to say, that Jesus Christ was made *greater than* the angels. That's just a reality. It's a part of God's purpose. It's a part of God's plan. It's something that is a part of a function within God's realm of all that He's created, and it's just the way that it is. There's nothing... It's not a matter of looking down upon. It's not a matter... It's a matter of that which we understand is a part of something that functions together in unity and harmony of life. It's not about putting anyone down. It's not about putting down angels. Not at all. And yet we can tend to think that way as human beings.

And so it goes on to say here what took place in Lucifer's mind. Because he realized, began to realize his purpose wasn't the same as what was going to be in human beings. And the fact that something would come along that would be created greater than him? Well, that began to change the way he thought. Again, he may have been, amongst the three archangels, the one who was given greatest abilities, the greatest of magnificence as far as a spirit creation at that time. And it appears to be so from what God has to say. So again, for him then to think that something is going to be created - not just created in this case, but brought into being through a creation. It is a spirit creation in one respect, concerning what would happen in mankind. Satan didn't like that. He couldn't take it. Because for him he relished in the power, the recognition, what he received because he was on top, what he thought it meant to be on top, to be great. It went to his head.

**Verse 17—Your heart was lifted up because of your beauty.** In other words, in the excellence and the power that God had created in him. **You have** - notice - **corrupted... corrupted your**

**wisdom by reason of your brightness**, of the way he saw himself because he had been created so great within the angelic realm. And he became lifted up with that. It began to work on his mind in a wrong way. He began to see himself in a wrong light. That is so dangerous for human beings, when they begin to think they're so important, when they want to be important. Why? Why do that?

So it's truly, so truly incredible and awesome why God first created the angels and that they were created in the very manner that they were. To understand this is incredible, that they were made of spirit composition with a spirit composed mind instead of how mankind was created with a physical composed mind. So what could and would eventually happen within a spirit creation of millions who had spirit composed minds *had to be revealed first*. Spirit creation and the angelic creation by necessity, by design had to take place first. It's awesome when God reveals to us more and more about *how* He has done certain things and *why* He has done certain things, how certain judgment was established because of His purpose and because of His plan. And the beauty and the magnificence of that, it just becomes a thing of greater and greater awe the more we see.

So within the angelic creation, the mind that God gave them was one that was filled with knowledge and understanding of only *His* ways. We've talked about that. Incredible to understand what was given to them. They only understood His ways. And this was all the angels knew and all that they experienced in life around them until Lucifer, and the others who followed his reasoning, began to make choices in life that were contrary to the ways of God. And *peace* was taken. Peace was taken away. Something else began to be brought in. And God knew from the very beginning that He was sacrificing, as we have talked about in past Feasts when God revealed it, God knew that He was sacrificing peace. That's why He speaks of Jerusalem and why Jerusalem and the name means so much. Salem. Peace.

So the mind given to angels, being fully composed of spirit essence, was only filled with true knowledge about God and His ways of life. That's all they knew. They knew nothing of evil, nothing of rebellion, of reasoning and thinking that would be opposed to God and His purpose for them. They knew nothing like that. They didn't desire anything like that. They knew nothing of jealousy and pride. They were only filled with unity, agreement, and excitement for all that God gave to them! They *never* considered anything different, until Lucifer became lifted up with himself and began to turn his thinking away from God's instruction that was given to him.

A mind made of spirit, with the added part of a spirit essence. And I marvel. This is incredible, when God began to reveal this. To me it's so inspiring to see it, to know it, to understand it, to grasp why and then understand the difference between the angelic mind and creation of it and the purpose in that, and that of a physical created mind. It is *awesome* to understand this! Something that Worldwide, something that was never known in Laodicea or Philadelphia. And so a mind made of spirit with the added part of a spirit essence that gives the ability to think, gain knowledge, reason, and themselves have some abilities of creativity that God gives to a mind through that power. It's vastly different from a physical composed body and mind. Totally

different from that which is created physical, of physical elements. So physical composed mankind (in other words, of the physical elements), composed mankind has a similar spirit essence in the mind that gives ability for, again, acquiring knowledge, remembering, ability for reason, and also some abilities of creativity as well, thinking, reasoning in the human mind. But such a mind develops in a completely different way than spirit created beings. Again, what an incredible thing to understand and to know why and how that takes place.

The thinking of angels, as a whole, is pretty well set, isn't it? I mean, that's awesome to understand, that what has taken place now, because of all that's happened over such a long period of time and because of what happened to Lucifer, and because of what happened to a third of the angels, the rest of the angels saw that. They *saw*! They *experienced* what happens when a being, when such a being becomes lifted up with pride, begins to have jealousy in them, and what transpires. They have seen this with the angelic realm. They've had battles and wars that God has allowed the angels, the angelic beings to actually fight, to wage. I don't grasp that yet. We don't know about that fully yet. We just know that it happened. We know that it happened here on earth. It's happened many of many of times, that there have been great wars and battles.

And so when the creation then of mankind came along those same angels, faithful and loyal to God, they learned more. They began to see human beings and what they were capable of doing and what happened in their lives when they didn't choose to live God's way of life. And so they have become *deeply, deeply* through time, more deeply convicted. See, something's happened in their minds, becoming more deeply *set*, because, again, they have free choice. But they have become more deeply set in the way of God, to not turn against God, to love God, to love God's way of life, to love God's purpose. They rejoice in that.

And so, an incredible thing to understand that which happens within, and has happened within, the angelic realm. So again, the thinking of angels, as a whole, is pretty well set. It is now who they are on a permanent plane. And as long as there is oneness and unity with God, their character and minds become more fully set in God's ways. That's what's happened over perhaps millions, maybe billions of years. We really don't know how long. But Satan and a third of the angels chose to begin thinking in a different way, and the moment they chose, made a choice in a way different from God their minds, too, became set, but they became set in a wrong way, in wrong thinking. And again, this is awesome to understand, because it gives great insight into the very purpose of how we're created and why we're created *exactly* the way we are! And that should inspire us! That God is sharing with us the ability to know and see such things.

So again, Satan and a third of the angels chose to begin thinking in a different way. And the moment they made a different choice in thinking that opposed God they *corrupted* their mind and it became *set* in corruption. That's what's unique about spirit, a spirit mind, a spirit composed mind with a spirit essence in it; when *it* chooses to go against God it becomes *set* in it.

So people have wondered in times past. I've heard debates... or not debates, I guess conversations and speculation and people, "What if?" and "Why?" and "Why did the angels...?" you know, and "Why did they do 'this'?" and "Why doesn't Satan...? Why wouldn't he want to repent?" "Why wouldn't those angels ever want to repent?" Well, if they knew this, they would understand. They don't want to. Their minds are *set* in corruption. That was their choice. And that's what is unique about a spirit composed mind! Once it makes a choice in a different direction from God it becomes set in that different direction and will never, ever have a desire to change, because their mind is set in a wrong way. So again, so once they sinned their minds were permanently set to that kind of thinking that would entertain and engage in opposing God without a problem. That's just the way they think. And when that happens in a spirit composed mind, it becomes *set* in a wrong way of life - it becomes *set* in *corrupt* thinking and living in sin as *its* way. That's its way.

And what a marvel to understand *the mind of mankind is different*. A physical composed mind with the addition of spirit essence, that's how God made us. A physical composed mind with the addition of a spirit essence, it does something different. It *functions* different than spirit. So when Adam and Eve sinned, their minds were not *set*, were not permanently set in any fashion *in* corruption. A physical composed mind makes it possible that the mind can live in sin, in selfish, pride-filled life, and yet not be *set* in such thinking and life. Not right away. It takes much time through many, many choices of life for that to happen, for the mind to become set one way or the other. And it's always going to be as a matter of choice. So the reality is for a human mind it *can* become changed. God has made that possible. Not so with the spirit mind. But with a physical composed mind, with a spirit essence in it, it can be changed. And such a change can only come if an individual *chooses* to change once they're offered such ability. So that kind of a change, in other words, to come into unity and agreement with God, can only happen when it's given the opportunity to make such a choice.

The physical composed human mind that also has a spirit component to it, in it, has the ability to become changed after it has been deeply immersed in selfish pride-filled life. What an awesome thing to understand! Now, we know we can repent and we can change. We understand. God's shown us. We can be transformed, our thinking, our minds. But to understand how, to understand what has taken place and what God is doing and why and what the difference is between that of a spirit realm and a physical realm is awesome. And it also contains with it, then, and carries with it many other lessons that should be deeply moving and motivating for us.

So again, unlike the angels, who began life and lived for a very long time in unity and oneness with only God's true way of life, human life is one where the mind grows in the way of selfishness and pride from the very beginning. Unlike the angels, who began life and lived for a very long time in unity and oneness with only God's true way of life, human life is one where the mind grows in the way of selfishness and pride from the very beginning. It's different, unlike, again, it's not like the angels who began life in a very different way. Theirs was only one of knowing God

and knowing God's way. The human mind is different. From the very beginning it begins to grow in the way of self. It begins to grow in the way of pride, the way of "the lust of the flesh, the lust of the eyes, and the pride of life." That's why we were created physical, so that that would happen, so that that would become a part of life. And then we are to *learn* what kind of *choices* are produced from such a mind. And then when God offers it, *then* we can *choose* to become different. We can *choose* and say, "I don't want that! I don't *like* that! I don't want, I don't like what it produces." And so God has to call and open the mind to understand things on a spiritual level in order to make such a choice. And that will happen for the vast majority of human beings, of human life. But not all.

So for the vast majority of mankind the mind can become changed from the way of self, of selfishness and pride, to that which can come into agreement with God and His ways. From the very beginning, the Church being established, God began to reveal this process.

Let's notice Acts 3. We understand. We know this phase, these parts, but they should mean far more now. And to understand the reasons why, and to fear, as well, what can happen if we don't use properly the opportunity that God has given to us.

**Acts 3:19—Repent, therefore, and be converted.** So again, this is on the day of Pentecost and Peter is preaching and some of the first things that they began to teach and to tell others and the purpose for mankind when it begins to be drawn and called by God, this is what mankind is to do. He is to make a choice. And the choice has to do with responding to this instruction: "Repent, therefore, and be converted."

So let's look at these two words. Again, we have done this in times past, but let's think about it and perhaps a little bit more here as well. The word "repent" means "to change one's mind or purpose; to think differently." Literally, that's what it means in Greek, "to think differently." What an incredible thing! God tells us that when we're given the opportunity, when God begins to draw us by His holy spirit to call us, we're told, "Repent, and be converted." Start to think differently. You have an opportunity to begin to think differently. The word "converted" is made up of two Greek words that give a strongly intended meaning "to turn toward." It means "to turn toward," one of the words. And in this usage it is highly implied "to turn toward specific change," to turn toward specific change in life.

So to think differently is for the purpose of turning toward specific change in how one's living their life. And that's what this is about, "Repent, and be converted," changing the mind so that we live differently, changing the way we live, thinking differently.

So again here, **Repent, therefore, and be converted that**, in other words, "so that," the purpose, so that your sins **can be blotted out**. So that we can be forgiven of our sins. That has to do with thinking differently. We come to a point where we don't want sin. We agree with God. We want to live a different way and we're wanting the help to live a different way.

So, hopefully, in some of what's already been covered or heard, I should say, perhaps, here at the Feast, we have picked upon what this means for our sins being able to be blotted out within the context of all that we've been covering here thus far even here at the Feast. It's about the corruption of the mind. It's about the corruption of the mind. God is letting us see that in this Feast, focus upon that, perhaps we should say, in a very special way, to grasp this thing about corruption. It's very much a message contained in this book that's coming out, or that has come out now. This matter of the corruption of the mind and what is taking place in the world right now and *why* we're at the end and what mankind has come to at the end.

So again, it's about the corruption of the mind being able to be erased or removed from our minds. God is showing us that this can actually be removed from our minds. It doesn't have to take over our lives. We can change. And so again, **Repent, therefore, and be converted, when the times of refreshing shall come from the presence of the Lord.** So when God begins to draw us, something begins to happen in the mind and it is a time of refreshing, even in our own minds, even then we begin to think differently, we begin to grow. I think differently from the time that I began to be drawn at age 19. I think differently, totally differently from those early years.

**Verse 20—And he shall send Jesus Christ, who before was preached unto you: Whom the heaven must receive until the times of restitution (restoration) of all things.** And so again here, the time periods we're getting close to getting into now when Jesus Christ himself and the God Family will be here ruling and reigning on the earth throughout the Millennium, what this Feast of Tabernacles pictures, and then on into the Last Great Day, that final Hundred-years and the great resurrection and a time of incredible restoration of all things that God has intended from the beginning of time and how God's working in order to bring about His family. *Awesome* to understand where we are! **Whom the heaven must receive until the times of the restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began.** So again, that which begins on a massive scale in the Millennium. That's what it's talking about, a very specific time period here.

So more about this process of having the level of corruption, that does exist in our minds, to begin to be removed is covered in a very familiar area of scripture, and that's Romans 12. These are beautiful verses and they mean more to us now than they did a few years ago. God just blesses us to keep adding to the depth of meaning and understanding of various things that have been stated.

**Romans 12:1**, it says, **I beseech you therefore, brethren, by the mercies of God, that you present your bodies**, in other words, our very lives, **a living sacrifice.** That has to do with a change in our mind and the way we think because the mind of carnal human beings doesn't just naturally think this way. And they don't know how anyway, as a matter of a living sacrifice. They don't grasp and comprehend what that really means. There are people who give and help others, but when you're called and you begin to understand the purpose of it all and the motivation of it

all, being in unity and agreement with God and God's purpose, that's why it's done, then it takes on a whole different realm and purpose and meaning in life.

So, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies, in other words, our very lives, a living sacrifice. We're not to be our own in order just to do our own thing our way through selfishness. We're to totally change our motivations in life and come to understand that it's about the Church, it's about that which is produced within the Church that leads to Elohim. So, a living sacrifice, holy, in other words, with God dwelling in us, that's how it's accomplished. That's the only way we can present our bodies, our lives a living sacrifice, which is really about living God's love. Because to live God's love in a human body means that's what we have to do. It's not about self. It's not about pride. It's not about what we get out of it. It's what we give. It's about a thinking we change in and grow in and develop toward others around us, especially in God's Church.

And so it says here, holy, in other words, with God dwelling in us, holy, acceptable unto God, because that's the only thing that's really acceptable, is if His holy spirit's in it. If we're yielding ourselves to that life, to that change of our minds, it can begin to take place so that we actually think differently. It says, *which is your reasonable service*. That's what we've been called to. That *is* our reasonable service. To do less? Well, what would that be? You'd still be stuck in selfishness. There's something going on. If it's not that then there's something else going on in life where we're still holding on to this world.

And do not be conformed to this world. Why do people want to be conformed to the world? Be like the world? Dress like the world? Act like the world? I'm amazed at this sometimes. With God's mind we have a different standard of how to think. And it has to do with why we do the things we do. Why do we dress the way we dress? Why do we cleanse ourselves in the manner we cleanse ourselves? Why do we groom ourselves in the manner we groom ourselves? Why do we treat our bodies in the way that we do that's a lot different from a lot of the world around us? Why do we not tattoo our entire bodies with all kinds of markings and so forth? Why do we refrain from that? It's a matter of who we see ourselves representing, of who we are, of what God gave to us in life, of how we're to dress and keep or cultivate and keep up what God has given to us. Why we're different in how we do everything around us in our life. What is our motivation? It's about how we think, brethren.

And so it says, **don't be conformed to this world**. And I've made comments in times past, and I've made, found out later on, I've made some people upset and mad. Not just a few sometimes when I talk about why certain ones... It's not wrong to wear the number of somebody in sports that you like or to wear a certain team, but don't go as far as the world in that. Don't have the mindset that it lifts you up and makes you feel better about yourself because you equate yourself of being like *that* person. You find out later on, too often in life, some of the people that people look up to don't have a very good life. Comes out they take drugs or they're involved in, engaged in sick things. And whether it be people in sports or the music industry, or whatever it might be, and



some people are looked up to like gods and people want to be like them. And they almost worship... Well, they do! There is a kind of worship involved in a lot of those things. Well, that's when you've crossed the line. You know, people that become upset... You know, people really get... people can get mad in sports: "Your team!" "My team!" "Your team did 'this'..." and hate each other and wear different colors and different banners and not too much different in some cases than gangs, you know, and the way they treat each other on the highway when they're driving or whatever it might be.

I remember... I've only been to a few sporting events in my life. And I don't like the large crowds like that and the craziness that goes on and the environment that's there in the first place, but went to, I've been to a couple of hockey games. Went and saw the Sabres one time. Seems like they were playing... Who was it? I don't remember now. But anyway the Sabres were playing up in Buffalo there. I think I have the right team. I'm not even very good about that. But, whoever they were playing. And then, of course, when we lived in Toledo people were wearing these red banners. And I did enjoy watching some of the games. I do like the athleticism of some individuals and how they are able to do some of the things they do. Just like in the Olympics, you see some amazing things in how people can so do certain training and work with their lives and their bodies in such a manner to bring about such incredible feats of life, what they're able to accomplish. It's an enjoyable thing to watch, that kind of effort that's been put into something and that control of life that people have harnessed to do some of the things they do. So, some of that's really good.

But, anyway, my experience was, especially in the hockey games, people got more excited when there were brawls going on on the floor. You know, when they take the hockey sticks and start going at each other and the fist fighting and things that took place. And actually there in Buffalo, there were people breaking out in the stands in fights. I went to two different games and saw it both times, people getting into fist fights. And I only had to go to one baseball game. No fighting out there. But sometimes people enjoy that part too, crazy part of human nature. But people go crazy over some of those things. And you know, it's one thing to be excited about teams and to back a team - there's nothing wrong with that - but there's a limit. There's a point where it can cross the line in how you treat other people and how people begin to think or what it is you tend to be lifted up by in your mind because you equate yourself with *them*. *You* are a winner. *You* are great. What dumb reasoning in human minds to think such a way, that somehow by rooting for a particular team that wins, that beats another team, that somehow you just feel better all over because they win. And boy, you watch some things that are sometimes shown on TV... even people *watching* TV and taking it out on their TV, cussing and swearing and kicking their TV because their team has lost. You know, the insanity of the mind sometime is baffling!

Well, I'm not sure why I got off on some of that but, I'll tell you, it's really incredible. We need to understand the mind and the motivation behind why we do the things we do. Because that reveals what's inside of us. It's about our thinking. Is it pride? Is it "lust of the flesh, lust of the eyes, the pride of life," lifting up self? Is that what gives us life? Or is it God's way? Is it God's way?

Is it about family? Is it about right relationships that produce, that yield, that actually produce certain rewards of life that are good, that are enjoyable, that are rewarding in itself the way God designed and created it?

So again, there, it says in **Romans 12:1**—I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and do not be conformed to this world. *Don't* be like it. Too often people want to be like it in certain areas. And it goes back to this thing of pride so often. ...**but become transformed**. It's a choice. In the Church, when you're called by God Almighty it becomes a choice. It wasn't a choice before. You couldn't "see." You couldn't know. From the beginning of your life your mind began to be formed into a specific kind of thinking by the very way you were created, because of that, by design, by purpose, that you became a *selfish* person. That's who we are because of our very creation, the way we were made, by design, by *purpose*, God doing so on purpose making us this way that we would naturally come to the point where we would make certain choices in our life. And they are generally almost always, as human beings of and by ourselves, they're based on selfishness. They're based on what *we* want. Now, sometimes what we want might agree with certain laws of God, but most of the time they just do not. But it has to do with the motivation. Where does it come from? Our way? Or does it come from agreement because it's God's way, unity with God. There's a big difference there. That's a sermon, several sermons of and by itself.

So, **don't be conformed to this world but be transformed**, become something different. I love this word, "metamorphoo." It's like metamorphosis, that which takes place from a cocoon to a beautiful butterfly and the process there. And this is what is being shown here. It picks a word, a word has been chosen, used that reveals a complete *change*. What an awesome thing that God made us in such a way, the very mind, the very thinking that could actually begin to be changed in time, *turned* from the way of selfishness to a way of give, to a way of unity, to a way of oneness and agreement with God Almighty - by choice! So the encouragement is here, don't be like the world. Don't follow the trends and the ways of the world. Stand out and be different. Be different. Not odd! Not weird! Sometimes people think by living and dressing a certain way or doing certain things that we adopt as a matter of moderation within the Church, to some people that is weird. That's because their minds haven't been healed yet. They still can't see. They still can't grasp. You know, some things you can't do until you start practicing it.

Recently we were talking about some things having to do with how people dress, why some styles are out here. And so often it seems like women are picked upon in a lot of this and why certain styles are there to where the dresses get extremely short at times, or certain things are extremely tight. I see some of these things sometimes, it doesn't matter, even the shape of some bodies because a style comes along and they wear this expandable stuff that fits around the butt and the whole body and around the waist so tight that every little wrinkle is to be able to be seen. You know, as we get older our bodies don't look as young. It's just a matter that there are

some things that aren't as good looking as far as that which is physical because our bodies begin to change. Just like it just begins to break down. It's just we're not as strong, our looks, everything begins to change. It's just a phase of life. It is what it is. And some people, they can't take that. They want botox to the end! They want to make their face so it looks like it's been... I don't know. It doesn't look like skin. It looks like something that is a hardened plastic or something, but they want that because they want this thing, to look young. Well, they're not young. They need to live up to their age. People don't want to have the grey hair. Well, grey hair is beautiful. My wife is a perfect example of that, how beautiful grey can be. It goes with age as well, and it can be a very beautiful thing. But there are people who will die their hair black until they die! ... or dark colors, or whatever it is until the day they die because they just can't take it, the little bit of grey. They freak out!

What is going on in the mind? And so the same thing as with dress or various things, bathing suits, or whatever it might be. Well, of "v" necks, of necks that get so low, things that get down so low that, you know, there's not much of the breast that it leaves to the imagination of what's there. And people don't understand. What's the motivation behind that? Why? Do we not love our neighbor? Do we not understand? Do we *really not grasp* how people think? Do we really not grasp how God created men and women and how He created them to be different, to be different in every respect, even in thinking and what they see and what goes into the mind, and that there are chemicals that affect the way that people think that are natural and are good when used right. But it's the use! And so people have, today, in this world, they have no problems in misusing all of that. It's a matter of luring others, or to be attractive to others and to be seen by others. Well, there are some things God says are to be shared between a husband and a wife that good and beautiful there. And the more you want to share that with others, well, what's wrong with you? What's wrong in your thinking to do that?

Anyway, don't be like the world. Don't be conformed to the world. Don't be so worried about their styles, of everything *they* do so that you look a certain way, so that you have a certain appearance, so that you can feel a certain way about yourself, to feel better about yourself, which generally has to do with pride and how we can feel puffed up. Now, it's good to wear good things. It's good to wear quality things. It's good to have quality things. Mr. Armstrong saw that and taught that well. But it's the motivation behind why you do it that's important. Is it done to honor God? Is it done... Or is it done to lift up self? Now, there's a different between lifting up self and feeling good about what you're able to do, what you're able to participate in, of enjoying what you're able to do. So there's a fine line in some of those things and it has to do with how we think.

So again, **do not be conformed to this world, but become transformed by the renewing of your mind**. What a marvel that human beings were created so that the *mind* could be changed, so that the *mind* could be saved, so that the *mind* could grow and develop into that which could be born into Elohim. *That* is awesome!

...but become transformed by the renewing of your mind, that you may prove what *is* that good, and acceptable, and perfect, will of God. That's what I was mentioning a moment ago. You know, there are certain things that you can't have changed in your mind until you begin practicing it. It's like in clothing, simple things about clothing. Until you've actually tried it and done it you're not going to grasp, if you think differently than what I'm saying or what has been given, you're not going to understand it until you've actually lived it for a while, practiced it for a while. And then you begin to understand it.

There are things about tithing that people don't grasp and understand until they've been faithful in doing it. And then when they're faithful in doing it, then they can come to grasp it. But until you prove it, until you live it you can't really be convicted of it in your mind. You really can't come to see it and your mind can't be transformed in that particular area until something happens. And so a lot of it has to do with just living it and doing, applying what God says.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think. So much of it goes back to the way we think! And it's a matter of not letting yourself be lifted up in, or to feel better in about self because of the world around us. In other words, what is the motivation? Why do we do the things that we do? Why do we make the kinds of choices that we make? And so the baseline of all this is that we're not to think more highly of ourselves than we ought to think. That's not what it's about. ...but to think soberly, according as God has dealt to every man the measure of faith. It's a matter of God's way. We want to be like Jesus Christ. We want to emulate that life. We want to embrace that kind of life, that kind of care and concern for fellow man. It's about how we live toward each other. That's what life is all about. It's about the relationships. It's not about what we put on. It's not about what we *have*. It's not about possession. God can give us all those things as we use them right.

Let's turn over to **2 Peter 1**. Again, an incredible thing to understand about the human mind, the way God intended for it to be made as a human being so that we could learn Satan's way is wrong. That mind is wrong. That thinking does nothing but hurt. That kind of corruption destroys and tears down and hurts. And in time it just get's worse and worse and worse. Only God's way, the way of God produces, yields fruit, is right, is good, is proper. **Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ**. By their power, through their power, through their life, that mind that's in them that can become a part of us.

**Grace and peace be multiplied unto you**. "Grace." You know, mercy that can come from God because of choices we make and how we live and we choose His way and the favor that we receive then from God. "And peace," peace that comes as a result of living God's way. What an awesome thing! So Peter is saying here, apostle Peter is saying here that they'd be multiplied. Well, they will be, indeed, if this is what is in our mind. If this is becoming more a part of our mind then those things are going to be multiplied more and more in us. ...unto you through the

**knowledge of God.** That's exactly what we've been talking about. ...**and of our Lord Jesus Christ.** The more we learn about them, the more we see, the more that God gives to us, just as this sermon here, of understanding the mind and why God did what He did, the more we grasp, the more we see, the more we understand, the more we *know*, the more we grow, the more peace that can be multiplied to us, the more *grace* in our life - mercy, favor, help that can be there as well.

**According as his divine power has given us all things that *pertain* unto life and godliness, through the knowledge of Him who has called us to glory and virtue.** God has called us to something different than what we are as human beings. This isn't what life is all about. This is a means to a *great* beginning - not to an end, but to a great beginning. If man lives his way it will come to an end. If man lives selfishness, selfishly, it will come to an end. But God has given us the opportunity that something that begins in human life, that leads to something great and continues on to age-lasting life. And so it talks about a glory, a glory that comes from God and God's way and the purpose and the plan that God has in the future of things we can't begin to grasp and know at this time. And virtue, that word virtue, I love. It's about a moral excellence that is of God, that character, that mind, that moral excellence of a way of life that is God's, that can become a part of our mind, our being, be in our mind and our being.

**Verse 4—Whereby are given unto us exceeding great and precious promises,** that lead into awesome things that are far beyond what we can even grasp concerning the Millennium, what this Feast of Tabernacles even pictures and the Last Great Day. And then beyond that, we can't even... God isn't even having us focus on that yet because it's so far beyond what we can grasp. **That by these you might be partakers of the divine nature,** partakers, sharing in. That's what this is about. God wants us to share in a divine nature. Not human nature. Not Satan's, Lucifer's nature. Not the nature of selfishness, greed, and pride, but a different nature, a different thinking, a different mind, a *divine* nature, that which comes from God, a moral *excellence*, a character, a mind of *virtue of life* that comes only from God.

As it says here, **being able to be partakers of a divine nature, the divine nature, escape the corruption that is in the world through lust.** There is a corruption that the mind can become set in, that God is blessing us to be able to reverse that course and to begin heading in a new course and a new creation that is a mind of God, in unity with God. **And beside this, giving all diligence, add to your faith virtue,** so to the belief that God gives us because of the truth that God gives us, we're able to begin to grow in the virtues and the excellence of God because of choices we make. As He shows us truth we have choices to make as to what we're going to live then. Are we going to live it? Are we going to live different than the world and not be conformed to it? ...**and to virtue knowledge.** God just gives us more knowledge. The more we seek to grow in His character, His mind, then He gives us more and more knowledge. That's exactly what we're going through now because of these things that God has already given to us. The more we obey,

the more we live of His way of life, then He'll just give us more understanding and more knowledge.

And as it says here, **and to knowledge temperance**, self control. We learn to take control of our lives instead of life controlling us, instead of letting your... "the lust of the flesh, the lust of the eyes, and the pride of life" control you. You know, cigarettes control some people. Drugs control some people. Pride controls some people. There are things that control people until they can break free. Until that they're still in Egypt. But God is seeking to lead us out of Egypt. **And to knowledge temperance; and to temperance patience**. Boy, do we learn patience. Beautiful thing, being patient, waiting. Things don't happen overnight. ...**and to patience godliness**. So many things, one thing builds upon another and builds upon another, and all of it building together.

**2 Peter 1:7—And to godliness brotherly kindness**. There is a Godly way of life, of thinking in how we treat others then. It's to be reflected then in how we treat others. ...**and to brotherly kindness love**, agape. So people have to begin practicing that which is not natural, a certain kind of kindness to others if they're to learn to and to begin to experience God's love, agape, the motivations, the reasons behind it. So it's this thing of proving again. Just like certain clothing or certain things that we might do, until we've done that we don't really understand it. We don't really know it. And so we have to do it for a time. Tithing, we have to do it for a time until we begin to see and understand and prove that it's right and why it's right and we begin to see then through different eyes - not our eyes, but the eyes of God, if you will, because it's in agreement with God, it's a motivation, it's a mindset of how we think. And then, because of practicing and living certain things of kindness towards others, you know, being hospitable towards others, there are certain things that God can use then to begin to develop things within us about His mind, His being and the real kind of love that has no selfishness in it, where that begins to leave and certain things can begin to develop. But until those things happen in our life we can't... you can't go from one thing to another.

**Verse 8—For if these things are in you, and abound, they will make you so that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ**. God will just give more and more and more. And I think of ever since the Apostasy, words can hardly describe it, how *awesome* it's been, everything that God has just continued to give and give and give more and more and more. And the more we respond, the more we're thankful for it, the more we grow in it, the more we see, the more we seek to help others to see, to give to them such opportunity when God gives them that time. The more we do, the more God blesses us and the more knowledge He just continues to pour out upon us. It doesn't stop. I think of all the truths. We've been so exceedingly blessed!

**Verse 9—But he who lacks these things is blind**, if these things aren't in us, if these things don't live within us, then God says we're blind. These things are to exist and to live within us. ...**and cannot see afar off, and has forgotten that he was purged from his old sins**. We don't ever want

to forget that. We want to know, we want to *remember* what God called us out of and what He's giving to us. **Therefore, the rather, brethren, give diligence**, you know, I've been saying for week after week after week in sermon after sermon after sermon here, this importance of *work*. Work physically and work spiritually. There's a mindset there of how we think and how we work and *why* we do it. *What* is our motivation? To honor God, to please God? Or is it about self? And so it says, "give diligence," because God's way is one of work, it's one of production, it's one of being productive. There are rewards and blessings in life that come from that, by doing it. If we don't do it then we don't receive the benefit. If we don't love others we don't grasp and don't receive the benefit. On and on it goes.

So God says to **give diligence to make your calling and election (selection) sure**. It takes work. This half-hearted approach, this matter of lethargy, of lukewarmness, of coasting, that has *no place* in the God Family. It has *no place* in the Church of God! It has no place in our lives. And if it does then we're just not enjoying and being filled with life like we should be. We're not experiencing the kind of level of life that God wants us to experience. He wants us to experience great levels of excitement, enjoyment and of inspiration of life. But if we're not doing what we should be doing then our life could be pretty dull, pretty bland, pretty blah.

**But give diligence**. The more diligence you give to it the more *fulfilling* your life *becomes*. And our lives should be full - and *especially* at this Feast of Tabernacles. Brethren, *rejoice* in this Feast. Be *excited* in this Feast. Be *thankful* for the things that God is giving to you. Thank God over and over again throughout this Feast for everything He's giving to you! **Give diligence to make your calling and selection sure, for if you do these things, you shall never fall**. And you've seen a lot of people around you fall. Why did they fall? They didn't do this. They didn't live this. They did something else. But God says if you do this, if you respond, if you hear, if you *hear* and you listen and you do, God says you shall never fall. **For in this, a place of entry shall be abundantly administered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ**. God desires to give to us His Kingdom. He desires for us to live on into the Millennium. He desires for us to become a part of His Family. He desires us to live a peaceful, abundant, joyful life in the Church of God in fellowship with one another.

**Therefore, it says, I will not be negligent to put you always in remembrance of these things, though you know *them*, and are being established in the present truth**. Boy, has that become a banner for us in so many ways, not to be negligent in. There are certain things we are reminded of, and the more we're reminded of them you know what God does as we continue to talk about them and focus upon them? He gives us more. Some of the things we're covering here at the Feast, they're not all new. There's nothing that's always all new. We had some Feasts where almost everything was new, in many ways. I'm going to talk about that throughout the Feast as well. But, brethren, every time we do continue to focus on that which... I think of what Mr. Armstrong used to talk about when God was giving him things about the two trees. And people began to murmur and grumble in the Church, and I've heard the comments, "Is he giving

anything...?" "This is just the same old thing Sabbath after..." "Every time he speaks it's about those two trees!" And you know what? They heard "the two trees," and they just clicked off. It's like the mind just shut off and they didn't get, and they didn't receive what God was giving new and building upon. And each time Mr. Armstrong went into it, *every time* he brought out new things and built upon it. Because that's how God builds. He builds upon the truth! He builds upon the present truth to give you *more* truth that's now present. And those who don't keep up with it, well, they're in the past truth. That's what happened to the Church. Those who are scattered? They're in the past truth. Somewhere there they just slipped off and then they began to lose even the truth they had. Well, anyway, incredible. Incredible, what we learn.

So in time the human mind will become *set* to the level that God can say, "Now I know you," or it will become *set* in corruption—all a matter of choice that God gives. Isn't that an awesome thing to know?

There will be no such thing as a Laodicean, no such thing as sitting on the fence post kind of mindset that simply cannot choose one or the other ways of life to live. In other words, there's no sitting on the fence post; it's a matter of choosing one way or the other because there comes a time when there really is *no* lethargic or lazy mindset, because in time that too has become a choice, and it isn't a choice that truly wants God's way of life above all else. Lethargy and neglect *is* a choice, and it is a *corrupt* choice. It *corrupts*. The Church has proven that. The history of the Church has proven that.

Let's turn over to **Ephesians 4:17**—**This I say, therefore, and testify in the Lord, that from now on you are not to walk as the rest of the gentiles (non-believers) walk, in the vanity of their mind. So again, it's about the thinking, it's about the mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. That's not to be in us, but how many people have chosen that? How many people have you known in the short time you've been in God's Church that have chosen that? And I've known of thousands. Who being past feeling have given themselves over to immoral desire, to work all uncleanness in greed. See, that's motivation. Where does it come from? But you have not so learned such things from Christ; if indeed you have heard him, and have been taught by him, as the truth is in Jesus. That you put off concerning the former conduct of the old man. We're not to be like the world. We're not to be conformed to it. We're to be different. We *are* to stand out different. If we don't, something is wrong! So we're not to, again here, concerning the former conduct of the old man, which is corrupt according to the deceitful lusts. "Deceitful lusts," can't even know you have them until God shows it. God has to reveal lust. He has to show "the lust of the flesh, the lust of the eyes, and the pride of life," otherwise people can't see it. And be renewed in the spirit of your mind, to become something different, to embrace that. And that you put on the new person, who after God is created in; it's a creation. It is a creation. It's a spiritual creation. ...in righteousness and true holiness. We. Can. Change. And those of us in God's Church who yield ourselves to God's spirit and those in the**



Body today are different than those in the Body three years ago and ten years ago. We're far stronger, far better, far more a matter of living this way now, having been created in true holiness, going through that process. And we can continue on in that until our change comes. **Therefore, by putting away lying, speak every man truth with his neighbor: for we are members one of another.**

And it goes on to say... This is a bad translation. It says, **Be you angry**, because it's not saying that. That's not a proper translation. Some people think they can be angry and not be at fault if they don't sin. Well... Anyway. It's basically saying, **If you are angered**, inside, in other words, before anything comes out, if your emotion is moved to anger inside **do not sin**. Because if it comes out of you, if you start to treat someone improperly, if certain actions come out of you or certain words come out of you, then you sin. And God says don't sin. That's what we're being instructed here. **Do not let the sun go down upon your becoming moved by anger**. That's the proper translation. Don't let the sun go down on that. Don't carry it to bed with you and wake up with it again to the next day. You better deal with it. That means you better go before God and repent and change. **Neither give place to the devil**. It gives place to Satan to where He has power in your life, influence. He can influence you in those things. We ought to be fearful of such things.

**Let him that steals steal no more**. I think of all the sermons I've been giving about Holy Day offerings and Tithing and all the stealing - even against God! If you do it against God it's not hard to do toward others. **But rather let him labor, we are to work, working with his hands the thing that is good, that he may have to give to him who needs. Do not let any corrupt communication, conduct, in other words is what it's about**. So often it comes out in what we say, though. **...proceed out of your mouth**. In this point here it is communication, but so often the same word is used and it's talking about conduct and how we act. But in this case it is specific about the mouth. **...but that which is good to the use of edifying**, in other words, to benefit someone else, to profit someone else. Otherwise, just to keep our mouth shut. If it doesn't benefit somebody, if it isn't productive, if it doesn't have something that leads to something productive, then it just shouldn't come out! **...that it may minister grace unto the hearers**.

**Verse 30—And do grieve the holy spirit of God**. You know, we don't want to "grieve the holy spirit of God," we want to be transformed. If you "grieve the holy spirit of God," if you do something against God's spirit and continue to do it then He can't change your mind, He can't transform the mind. God desires to *change* our mind. There is a creation taking place in that, a change in a creation that's taking place in the very mind, of transforming the mind so that it can be born into Elohim. **...whereby you are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and outcry, and evil speaking, be put away from you, with all wickedness**. So get rid of all corruption, that's what it's talking about here. Get rid of all corrupt thinking. That's what God has called us to. Because, you see, that's why the world is going to go through what it is now, because the mind of people has become so corrupt. And God has allowed

it to be speeded up through this age of technology to come to a point in time where it's like the days of Noah, that this world has to be dealt with. And it's coinciding then, God had brought it to a time to come to a climax to the return of His Son, Jesus Christ, and the establishment of the Kingdom of God on earth.

**And be kind one to another, tenderhearted.** Boy, we're to be care... and especially even at this Feast. This is a great opportunity to apply these things, brethren. ...**to be kind to one another, tenderhearted, forgiving one another,** quick to forgive, not looking for the worst in somebody. You know, if somebody does something and they don't do it perfectly, hey, you've been there. Back off. Give them some time. Hopefully they'll catch themselves and repent. Be ready to forgive, not ready to do the other, to be harsh or cruel in judgment. ...**even as God for Christ's sake has forgiven you.** I think that's one of the greatest lessons to ever learn. You know, think of what God has done for you. And if you really see that and you really grasp that, that will help *change* your mind to how you deal with others, because that's *exactly* what should take place in your mind.

And then continuing on in the next chapter, Chapter 5:1, it says, **Therefore, be followers of God, as dear children,** like the children we are, and to follow His way of life, to latch on to it, to love it. **And walk in love,** to walk in agape, God's love, **as Christ also has loved us, and has given himself for us for an offering and a sacrifice to God for a sweetsmelling savor.** So again, this matter of agape or agápē, different people pronounce it different ways in different regions, but some get upset about that - but it's God's love. Isn't that amazing? Getting upset about God's love, judging and condemning others for how something is said or because they don't do it as perfectly as they do. It's horrible!

So again, that kind of love requires self sacrifice, giving up our own will to the benefit of others. And that's basically what it goes on to show here in some of these other verses here. Just like in Philippians. Let's look at one section more here of scripture and that's in **Philippians 2:1.** It says, **If there is, therefore, any comfort in Christ, if any encouragement of love,** of God's love, **if any fellowship of the spirit,** and that's what we're experiencing here at the Feast. That's what we experience in the Church. That's what we experience Sabbath by Sabbath in fellowship. "If any fellowship of the spirit," that which we're able to have with God the Father and Jesus Christ as we pray to God Almighty on a regular basis, on a daily basis. ...**if any deep felt emotion and mercies, fulfil my joy,** that's what Paul is saying here. Says, **fulfill you my joy, that you be likeminded, having the same love,** speaking of God's love again, **being of one accord, of one mind.** So again, it's this matter of one mind, a unity and a oneness with God.

It goes on to say then, **Let nothing be done through strife or vanity to glorify self.** It isn't about self, is it? ...**but in lowliness of mind, humility, let each esteem,** or "consider," as the word means here, **other's - not better than themselves,** that's not what it's saying here, but **before themselves.** In other words, it's like a simple courtesy, like in an elevator, that you let a woman out first as a matter of a simple courtesy, or maybe even others out first. What's your big rush? Be courteous to others. Think of others before yourself. That's what it's saying. Place others before

your own interests, your own desires first. Be giving, in other words. So this is what it's talking about when it says "to esteem or consider others before yourself." A matter of opening a door, letting someone else go through it, letting someone else pass first, or do something first, or whatever it might be, or eat where they want to, or whatever it is in life, different choices. There is enjoyment and a fullness of life by giving! And that's what it's saying here. Don't always be first to take care of yourself.

You know, that's human nature. It's about myself, what I want, what I want to get out of it. *I want to live here. I want to stay there. I want to be in that apartment. I want to be in that corner room at the hotel.* I've heard people get upset about things at the Feast that they want a certain place to live and they won't, they don't want others to get it before them. They want the corner suite, or the corner room, or whatever it is, and they're going to do whatever they can to get it first. They're going to sign up ahead of time because they know the Feast is going to be in a certain area so they'll sign up at a particular hotel first because they're pretty sure it's going to be there, and they can always cancel out if it's not, because they want a certain room. These kinds of things you think, "Who are you thinking about?" You thinking about others at all, or just is it all really just about yourself? You know, year after year people do things like this, won't begin to yield and to give to somebody else.

So it goes on to say here, **We should not look only on our own things.** If we do that, if we're motivated like that, then we don't enjoy life like we should. It's in the giving. It's actually in the sacrifice of giving and fighting against self and the blessings that God has given as a matter of something that's just natural in life by giving, and the unity and a oneness and a way of thinking that can be experienced that is unique of itself that you can't know until you do it, you live it.

So it says, **We should not look only on our own things, but every one also on the things of others. Let this mind be in you, which was also in Christ Jesus.** So, brethren, let's pray about that. Let's seek that throughout this following year more and more as we see even the time of Jesus Christ appearing, coming to this earth, that we desire more and more to be of that same mind, that mind that was in him, that mind that *is* in him, the mind of God Almighty, the Word of God.

So for each of us we have to make constant and consistent choices to place God first in our life in order for our minds to become *set* in greater and greater unity and oneness with God's very mind. That's what this is all about, choices we make day in and day out. We've heard a lot of this before the Feast getting us to this Feast. It ought to mean more by this point in time, to understand what this means, the mind becoming set. We want our minds *set* in God's way of life, in His only. We have to come to where we *own* the choices that are always before us in life, for no one else can fight the battle of whether we choose to always place God first. It's our choice.

So with the selfish carnal human mind that exists in us, we're constantly faced with battle. And we have to fight. You have to fight for this way of life. That's a lot of the message leading up to

the Feast and at this Feast. So whether we choose to fight it's solely our choice and our choice alone, and we're judged accordingly. So let's *strive* with a greater sense of *zeal* to fight for God's way of life so that our minds become more fully *set* in unity and oneness with Him and His Son, Jesus Christ.