

Last Sabbath I mentioned I was concluding the subject of *Teachings—Topics*, and to be quite candid with you, the door wasn't opening up for anything else. Finally, it's like, what do I do? Finish the topics. So, we're going to finish the topics, the *Teachings—Topics* here. This is going to be *Part 3* today of the subject matter.

Last week we concluded with the topic of marriage, the teaching of marriage, if you will. These have not been fully edited so they'll probably be different than the PDF when it comes out, and that's fine. But they have to go through a couple of sets of editing here first of all and then they'll be put back on the system there.

Anyway, we're up to, now, "Night to be Much Observed." We're going through this so that we're all able to hear this at the same time. There have been a few tweaks here and there and we're going to pick up on a few things and make sure that we're all in greater unity and oneness in all these things. So, it's good in that aspect. So again here, this is the next one here, "Night To Be Much Observed."

Now, the reason this is in here is because there have been some things of our past that were done that we're not doing the same, and this is one of them. That was a tradition of the Church, strictly a tradition; it was acknowledged as being a tradition of the Church. It's not something commanded in the Old Testament at all, okay? So, we want to make sure that we understand that, because if we don't think in that way then we're really not at one, there is something we're not seeing or understanding in the scriptures, and why that change in that respect was made, that it's not something that people have to do in getting together on that particular night.

So, here is what is written.

Night To Be Much Observed: There have been questions about how we should uniformly observe what is traditionally referred to as the "Night to be Much Observed," which has been observed after sunset, at the beginning of the first day of Unleavened Bread. In the past, the main way to celebrate this tradition involved getting together in a group, large or small, to share a meal; however, these gatherings typically did not involve a religious service or any discussion of its significance.

It was just getting together, basically. Something in the past might have been mentioned in a prayer or whatever and that would have been basically it.

Let's examine what God instructed the Israelites that led to this tradition in God's Church.

I think the major thing to remember as we go through this is that is the first, the beginning of the High Days, the new season, new year of annual Holy Days in the Church. This is the first one, the first day of Unleavened Bread and when it begins, the reason some of these things are stated in the fashion that

they are. Because it's more on a spiritual plane in the sense of what we're to do as a Church and what we're to see and understand that God's instructing us in.

The Israelites sprinkled lambs' blood on their doorposts in observance of the Passover as instructed by God. The following day, during the daylight portion of Passover (the 14th), they prepared to leave Egypt, and after sundown on Passover, beginning the 1st Day of Unleavened Bread (the 15th), they began their journey out of Egypt.

I think there are a lot of people in times past who didn't really grasp this, that they left on the High Day. They were traveling. They were moving on the High Day. That's what God had them do on that first day of Unleavened Bread beginning at night after Passover, after the daytime portion of the Passover.

So, you want to talk about something, a period of time that was filled? Of course, if you're doing something of this magnitude, you're probably going to have a lot of extra adrenaline than normal. But they were very active during that entire period of time with the observance of Passover itself, and then staying up and participating in the observance, and then all the things that took place during the daylight portion. Then they're beginning to leave, the process of leaving together as a nation of people.

The following day, during the daylight portion of Passover (the 14th), they prepared to leave Egypt, and after sundown on Passover, beginning the 1st day of Unleavened Bread (the 15th), they began their journey out of Egypt. Deuteronomy makes it clear that they left Egypt by night, specifically the night beginning the 15th of Abib.

After leaving Egypt, while in the wilderness, God gave the children of Israel His laws, statutes, and judgments, including instructions for observing Holy Days. Here is part of that instruction:

Deut. 16:1-3: "Observe the month of Abib, and keep the Passover [this Holy Day season was to begin with the observance of the Passover on the night of the 14th and then the killing of animals on Passover day...]"

That's incredible. We did not grasp this, as a whole, in the Church in times past. That's why things got so confusing when people started going into things having to do with Passover and why they began to feel, many did, that it went on into the 15th. Even the Jewish people, they're totally scrambled in this. They don't even understand some basic things here in scripture because primarily of what some of the high priest did over a period of time (and rabbis) in changing much of what they had been teaching in the past.

"Observe the month of Abib, and keep the Passover [this Holy Day season was to begin with the observance of the Passover on the night of the 14th and then the killing of animals on Passover day that were used in sacrifices and feasting once the 1st Day of U.B. began after sunset on the Passover day] ..."

So, this was a major thing that was missing with understanding, is that they didn't start killing the animals after sunset on the first day of Unleavened Bread. They were doing that during the daylight portion of Passover. There is a lot of work that went into that. There were times when you read stories of thousands of animals that were being prepared for the festival that would begin at sundown. Then they would begin to offer up sacrifice, in that respect, after sundown, and they also had the meals that were prepared from the meat. They were having a feast, so they participated, they ate more than normal. It was a festive occasion.

“...keep the Passover unto the Eternal your God, for in the month of Abib the Eternal your God brought you forth out of Egypt by night...”

So, very basic scriptures, but they're all here. That's what's awesome about some of these things sometimes. Everything is there, but it's not in one place. It's in different places of scripture and then you have to piece those things together in the logic and the form and the timing that was given.

... [this is the night of the 15th that begins the Feast of UB, the same night God brought the children of Israel out of Egypt]. Started the process. “You shall therefore sacrifice the passover...”

See, this is where people began to get confused, and you think, it's a clear story. But because they began to believe certain things, or wanted to believe certain things, they began to mess around with the scriptures. Sometimes the mind is just darkened for people in God's Church. This happened within the ministry. It started happening in then the brethren. It's a process.

But here, if you begin to go off base in the smallest of things, which aren't small at all when it comes to God's word, then your understanding of the story begins to be muddled, and you become confused. The farther a person is away from God's spirit, the more these things are going to get messed up.

“You shall therefore sacrifice the passover [not the Passover lamb...]”

It's in context here, what these things are all about, as the Passover lamb was never sacrificed. It's a very basic thing. When it says, “sacrifice it,” what does it mean? They didn't sacrifice it. They killed it; they ate it. They didn't offer it up to God. They were to partake of it. They were to eat the whole thing. And so, totally different language.

“... [not the Passover lamb as it was not sacrificed, but eaten on the night of the 14th] ...”

Speaking of the lamb itself that wasn't sacrificed.

“...therefore you shall sacrifice the passover ... unto the Eternal your God, of the flock and the herd...”

You know, just in context that tells you what it is. Passover night had nothing to do with cattle. It had nothing to do with oxen and so forth or bulls, whatever. This is something totally different it's discussing here. You could sacrifice of lambs, sheep, whatever, and other animals, primarily the cattle, the bulls,

and so forth, but this was done of the herd, as it talks about here. So, definitely not the Passover; it's the feasting time, the time of feasting. So, that's what was being sacrificed at the passover.

Even in the New Testament when it talks about this was the time of Passover, and then it goes into a story that talks about something during Unleavened Bread. It's really quite basic. But again, people can't keep it together properly in their minds. It becomes confusing to them, and they go off on tangents and begin to believe other things.

“You shall therefore sacrifice the passover ... unto the Eternal your God, of the flock and the herd ... in the place which the Eternal shall choose to place His name there...”

You think, again there, the language, so simple. That was on Holy Days where God chooses to place His name. The Passover was kept in homes. In the sense of the lamb itself, that was on the 14th. That was something that was very simple. They were in their homes. The instructions were very clear, have enough, another family or couple different people, whatever, come in so you could share it together. So, there are enough there that can eat the lamb. There is to be plenty for them when it comes to the Passover itself.

So again, these things aren't complicated if you're led by God's spirit. But I'll tell you, we have lived through during Philadelphia, and especially into Laodicea, these things getting twisted and distorted in the Church by the ministry and by brethren who began to lose sight of it. To me, it's an awesome thing to understand. You know, it talks about the light, and it removes the darkness. That's what happens by the power of God's spirit. There are things we're able to see and grasp and comprehend because of God's spirit, and when it begins to wane or begins to be quenched, people get screwed up in their minds, in their thinking. They can't think right. They can't “see” right anymore. It's a law. It's the way it works.

“...in the place which the Eternal shall choose to place His name there. ...You shall eat no leavened bread with it [with the feasting during these days] ...”

Again, the language, it's very clear. It's talking about the Days of Unleavened Bread.

“... and for seven days you shall eat unleavened bread with it, even the bread of affliction, for you came forth out of the land of Egypt in haste, so that you might remember the day when you came forth out of the land of Egypt all the days of your life.”

Now, is that what we're being told to do as a Church, that we're always to remember Israel coming out of Egypt and how God took them out? We know it. We understand it. When we observe these days these things are a given. We know the stories.

For the Church, it's something spiritual, Egypt. God called us out of Egypt. It's so simple. Those analogies are there on a spiritual plane to understand the process whereby when God called us. Will you ever

forget when God began to work with you more fully, more directly, especially if you were called out of the world and all of a sudden you saw things that were true that you couldn't comprehend before?

Now, if you grew up in the church you went through a different process. You go through an entirely different process. Then at time and in time you have choices to make as to what you're going to do with what you've been given to that point in time.

So again here, what an incredible thing to see, to understand. We've been called out of Egypt, out of sin, and God blesses us in that journey, and it's a lifelong journey. It's not a one-night thing. But something you're to do during that entire journey has to do with that first night that it commands. A night to be much observed. It has to do with watching, being alert, being on guard. When you start coming out of Egypt and you're coming out of sin, it doesn't end until you're out. We're not fully out yet. You're not out until this is all over with.

You're living in this physical, carnal, human body, and then when it's complete, it's complete, whether upon death or a change that God will make from mortal to immortal, of those who are resurrected into His Family, spirit, spirit life. Awesome to know and to understand such things. Some of the greatest examples we're given about some of this being watchful, being alert, and being on guard. You know, if we don't have those in our mind, this is how we're to live our lives, and this is a constant state we have to be in. It's a constant battle.

Sometimes people lose sight of that. You know, you don't want to lose sight of the fact you have been called into a battle, you're in a war. That war doesn't end until this is over with. You can't stop. You can't retreat. You can't go back to what you were before, or the battle is gone. Awesome to understand these things, how God works with us.

Going on with what's written here:

This account describes the Feast of Unleavened Bread, which began directly after Passover, after animals were killed during the daylight portion of the Passover in preparation for keeping the first night of feasting, after sundown in the very beginning of the 15th. For the children of Israel, the time of sundown that leads into the first night of the Feast of U.B. was indeed a memorable reminder of their deliverance out of Egypt.

Ex. 12:40-42: "Now the season of dwelling for the children of Israel, who dwelled in Egypt, was four hundred and thirty years. Then it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass..."

I love that verse (verses throughout the Bible), but this here is awesome, again, what it's saying. It shows the meticulousness as I even talked about a little bit last Sabbath, the meticulousness of God in the things He does, the timing.

“... even the selfsame day it came to pass, that all the hosts of the Eternal went out from the land of Egypt. It is a night to be much observed unto the Eternal for bringing them out from the land of Egypt, and this is that night of the Eternal to be observed of all the children of Israel in their generations.”

So again here, the Israelites did this year by year by year as a whole. Not always. They had times that was definitely interrupted and their own behavior and the things that they did. But the Jewish people, as a whole, fulfilled these things in a greater way than obviously, Israel did, until they got into the nations there and began to split up and taken later on even into captivity.

But again here, talking about it “to be a night to be much observed unto the Eternal for bringing them out of the land of Egypt.” So, there are all kinds of things that the Israelites were given to do – the sacrificial system, this here, or whatever it might be that they were to do in a physical way. This is the beginning of the first High Day.

But its significance has to do with what it means to us on a spiritual plane more than something of a physical observance that was given. So, just like the lamb on Passover, you know, God has given us understanding of that spiritually and how to keep it. It’s about Christ. Anyway, on and on it goes.

As the Israelites were to observe Passover and the Feast of Unleavened Bread from generation to generation, the first night of the feasting together carried special meaning and remembrance of God’s deliverance from Egypt.

Because they kept the Holy Days in a very unique way. They offered up sacrifice. They had feasts that were a matter of the killing and preparing of all the animals at different times.

Today, God’s Church does not practice sacrifices or feasting as the physical children of Israel did on the annual High Days. The Passover and Days of Unleavened Bread hold deep spiritual lessons. We reflect, both privately and very often in sermons, on the spiritual meaning of our Passover and deliverance from Egypt (symbolic of sin) during the night (spiritually in this world, in this first age of mankind).

So again here, they came out by night. That’s what God tells us. He brings us out of the night into the day, gives us the light. Awesome!

We observe God’s Holy Days in a spiritual manner and not in a physical one, except in those things that God specifically tells us to do in a physical manner (e.g., partaking of unleavened bread and wine on Passover night and the eating of unleavened bread for seven days).

While God’s people often share meals on Holy Days, it is not commanded, nor is it specific to the first night of the Feast of Unleavened Bread. That was strictly a tradition. Our observance is spiritual and private, between each of us and God. The phrase “night to be much observed” in Exodus 12 implies a “night watch” or vigil... That is what the words literally mean. ...which is the meaning of the Hebrew

word for “observed.” The spiritual lesson should not escape us, just as Joshua the Christ told us of the necessity of always keeping vigil and watch over our spiritual lives, especially in the “night” of this world.

It’s still out there, but He’s blessed us to be in the process of coming out of it. The world is still in it.

We are to be of the day and not of the night as Paul said we should be: “You are all the children of the light, and the children of the day. We are not of the night, nor of darkness” (1 Thes. 5:5).

So again, all these things, the examples that God gave on a physical plane to teach us things that are spiritual to me is so awesome, it really is. The temple itself and all that it means. The high priest and all the things that are contained in it. Over and over again there is so much there.

In conclusion, it is beneficial for people to share special meals on God’s Holy Days by choice. It can be on the first night of the Feast of Unleavened Bread or perhaps the 7th, or on any other annual Holy Day, except Atonement. Thought I better put that plug in there or somebody is going to say, “Huh?!” But this should not be treated as a mandated religious observance or something that must be done after sundown at the beginning of the 1st Day of Unleavened Bread.

A lot of the things that have been changed over a period of time, sometimes it’s hard for people who were a part of Worldwide to make this transition, and that’s why even in this it’s important that we understand it and grasp it and that we agree with it, that we agree with what God gives to us. It’s a matter of our own spiritual growth. Because if we still have these things back here in our mind, like some people do about doctors or even taking an aspirin or whatever, sometimes because of Worldwide and things that were taught by certain evangelists – not Herbert Armstrong but by certain evangelists – then there were things that happened, that sometimes for so long that that was such a custom within the church that people have battle with it. Some do to this day.

I’m not a fan of taking a bunch of stuff either, but I had to learn from a point in time there of a more of a balance. There are choices that people have to make according to what knowledge you have, and you have to make those choices yourself. There are some things out there. It’s like this shot I take every two weeks. It’s called Repatha. It’s brought my cholesterol down. It started out at 305 and I’m down to about 170, somewhere like that, and it’s the only thing that really helped to get it down. That’s what was clogging up the arteries.

You can have a really good heart, which they always said I had, until now I don’t because of the stopping at times and the things that happened there with clogging it up and parts of it. Anyway, we won’t go into all that. But the point being is, it’s like, okay, I can take that on a physical plane. It’s just physical. There is nothing spiritual in it whatsoever. There are no side effects known of as a whole in any fashion or form, so I can make a choice. It’s like, live or die...die sooner. Because that’s what happens. Your arteries get

clogged up and if they don't get that cholesterol taken care of they're going to clog up again. That's what happened the second time around, 2018.

But there are some ads sometimes on TV that you wonder why would anybody ever take it. I mean, they spend longer telling you the bad. Have you ever heard an ad like that? Where, literally, I've timed it before, where the things that are bad take longer than telling you what you might want to be taking it for. It's like, "You're nuts!" That comes along, my choice is not too hard. But it has nothing to do then with my past in the sense of doctors or anything else.

Now, these things are planted deeply in people in Worldwide. Sometimes it's hard to make that transition. The reason we're going through things like this is because we all must make the transition as to where God is leading us on a spiritual plane and be in agreement with God. Because if we're not and we still have hangups or problems and guilt for things that we shouldn't have guilt on and we're judging things improperly, that's bad.

Because God wants us to be able to judge things. So much of our life, it's about learning to judge. And how do you do that? By being of the same mind as God Almighty, and you're judging according to that oneness, to the mind of God. That's a beautiful thing when you understand that. But that's what we really have to grasp when it comes to how we judge things in our life. It has to do with the mind of God, that we're at one with God.

That's why I love how Christ expressed those things, because it was about him being at one with His Father. His judgment then was just because it agreed with God. Awesome!

Going on:

The "Night to be Much Observed" is not a commanded assembly but marks the beginning of the first annual Holy Day, on which we do have a commanded assembly before God, as with all Holy Days.

Next one is "Passover," and it tells you to go to another place to look for it, to find it.

Passover: (See the Publications page under "The Timing of Passover" as well as the earlier topic, "Easter Vs. Passover.")

Passover Observance: Non-baptized individuals are not to participate in the annual Passover service on Passover night, as it is reserved for those who have been baptized into the one true Church of God. However, God requires non-baptized individuals to observe the annual seven days of Unleavened Bread. This includes two High Days (annual Sabbaths): the 1st Day of Unleavened Bread and the 7th Day of Unleavened Bread. During this period, one must eat unleavened bread each day for seven days, while abstaining from leavened bread products. All other clean foods can be consumed during this time.

So anyway, sometimes new people coming along wonder about this and sometimes there's confusion who can come to the Passover service itself.

Place of Safety: (See "Rapture / Place of Safety" in this Topics section.)

So, we'll get to that.

Protection – Self-Defense:

Now, there's a little bit of change in this one here on the site because it needs to be understood within the balance of what is there and what's ahead. In times past, I didn't know how to exactly address some of that, but there is a bit of a phrasing here where individuals have to determine how they're going to do various things that happen in their life and what comes their way.

Some people have asked if they can defend themselves from physical violence. The answer is that self-defense is justified...

I remember at one of the refreshing programs, and this was a difficult thing within the Church even, to know what can we or what can't we do. They brought it up because of some things that happened when the ministry sometimes would go out and visit people, new people, or people who had been around for a long time and started turning.

I don't remember the story totally, one hundred percent clear. Maybe my wife can help me with a little bit with this, but two ministers were visiting someone, and one individual in the family, I don't think it was the husband, got irate and started going after them. It was like, he's going to clean house, and they didn't know what they should do.

And it's like, do we just flee? This concept of if you get hit on one side of the cheek and then turn on the other, "Here, hit this one too! You missed it!" is not what Christ was talking about. It's a totally different subject. Maybe I can go back to that later on.

But anyway, some of that has been in the mind in making some of these kinds of judgments. And so, finally, they were trying to figure out and tell the Church and the ministers when they came out to the refreshing program. Because ministers would come out every few years and go through this process. They'd bring them in from all over the world to be taught the same thing.

Anyway, it finally was concluded that it's fine to defend yourself from that. You don't get into the same thing as they're doing, or whatever, and if you can get out, fine, whatever means you have to. And if you have to defend yourself some way as self-defense, it's fine to do that. You know, if there are two of you there hopefully you're able to subdue one man, one guy, you know, and if you can't and you don't have that ability then, yeah, you probably ought to head out the door as quick as you can.

We've had some tough things that have happened within the church that we weren't sure what people would do and how they'd react. Literally, for your life. Crazy things have happened in times past when people are going through the things they do sometimes.

Some people have asked if they can defend themselves from physical violence. The answer is that self-defense is justified, but taking a life in the process is not!

That's the difference.

If you belong to God and your life is in His hands, and if you are faithful and obedient to Him, God will intervene in such matters.

Sometimes that might be the means of escape or whatever, or the ability and the strength to subdue someone or whatever it might be, or to protect yourself. But God will give help. It doesn't mean that God's going to just all of a sudden come in there and smack somebody, you know, some big hand like the handwriting on the wall, "*Mene mene tekel upharsin,*" or whatever that was, or use that same hand to smack somebody.

I have known of things that have happened in the past where individuals have been slammed up against a wall. God does give protection in different forms, in different ways depending on where you are and what your knowledge is, okay? We live in a time now where these things are becoming more balanced in the sense of realizing that there are certain things that you are able to do, and to get rid of the thought of if somebody smacks you on one side and knocks out a bunch of teeth you're supposed to give them the other one too, you know, turn the other side. Insanity and totally misunderstanding what Christ was saying.

So again, "If you belong to God and your life is in His hands and you are faithful and obedient to Him, God will intervene in such matters." But don't read into that, that He's going to prevent it from happening. Because there are some things we can go through, will go through, people have gone through that you learn through that process as well.

This intervention may involve self-defense actions or fleeing, with God providing help to achieve deliverance.

If something happens, you must determine how far you would go in self-defense and what limitations you need to set for yourself. The key is to place your entire life in God's hands.

That's the focal point.

He is your protection and strength. We are to look to God and not solely depend on our own ability to deliver ourselves and our family.

But there is a balance in there as well. That can be your primary mind and thinking, and that's what the point of this is, that has to be your mind; God is first, our lives are in God's hands, and if something does happen, so be it. There is a purpose in it. God has allowed a lot of people to die in the Church of God over time. A lot of people have died for what they believe in the Church of God over time. So, does that mean that God wasn't there for them?

Even when we fully trust God, situations may arise where self-defense is necessary. Our attitude and spirit should reflect that our lives are in God's hands, but this does not mean we are shielded from all evil.

Being wise means preparing within reason for potential threats while also trusting God to help with what is beyond our control, knowing our lives are indeed in His hands.

Misunderstandings often arise from traditional Christian teachings about turning the other cheek when faced with bodily harm. This is a misrepresentation of Christ's teachings. We are fully allowed to use self-defense if warranted to protect ourselves or others from any kind of attack, with the limitation that taking a life is never justified.

But up to that point? So, everyone has to judge for themselves where they are and what is taking place, and what the situation is, and what you can or cannot do. You cannot take their life. That shouldn't be hard to understand.

That doesn't mean you go out and arm yourself to the teeth. "Uzi's are small, and they're close up..." Not talking about that whatsoever, okay? That has to do with the mindset, where we are, what we do, and how we do it.

Protection – What Should I Do?

As the world moves closer to a potential nuclear war, many people may start asking, "What should I do?" Common concerns include whether to move to a different location and how to prepare for what is coming. However, there is no place on earth that will be free from the destruction that is coming, so no location can be considered "totally safe."

The most crucial step anyone can take to prepare for and survive the final tribulation is to draw closer to God.

Our lives are in God's hands and we need to have that mindset and understand that. Because some are going to die, and some are going to be resurrected as soon as Christ returns.

God can provide protection regardless of one's physical situation or location. It is essential to rely on God for guidance and direction. The most important action to take is to seek to live by God's ways.

Yet, there is balance in this as well, as we are expected to be wise and to prepare for various circumstances as best we can within our means. This includes having some supplies of water and food for disasters and especially for what might come during a third world war.

And to understand there are going to be people who are going to be trying to find the same. So, what can you do for self-protection within balance, within soundness of mind, and not to extremes?

Another one here that follows that is “Rapture / Place of Safety,” both are discussed.

Rapture / Place of Safety: The word “rapture” does not appear in the Bible. The concept of the rapture is relatively new and stems from man’s ideas rather than God’s inspired word. The belief that people will go to heaven to be protected for seven years from end-time catastrophic events is not biblically supported. Those who believe in the rapture think they will be taken to heaven just before mankind faces horrifying disasters such as epidemics, plagues, large-scale calamities, and great wars that are believed will last for seven years.

Another similar belief is that during the threat of nuclear war, God will take individuals to a place called Petra in the nation of Jordan for protection.

There are people out there who are part of the scattered Body, scattered Church, who believe they’re still going to Petra. I think one’s kind of been outlawed from ever going back.

This misunderstanding arises from not grasping that scriptures referring to Petra as a place of deliverance actually symbolize God (and Christ) as the Rock (Petra) who will deliver their people. Name is used for both throughout scripture. Indeed, there will be horrifying events, including a third world war, but these major events will last less than one year during the second and final prophetic fulfillment of the “Day of the Lord.”

So, it’s an amazing thing to understand that all the way through the period of Laodicea the belief of Petra was still there. I remember one time in Houston—I think I’ve told the story before—an engineer that worked with petrochemical plants and so forth and one of the things they had built at times past had to do with smaller, not the size for cities, but sewage disposal plant.

What do you do when you have 144,000 in Petra for any period of time? And there is only so much you can do with a shovel in Petra. There’s only so deep you can dig. And that’s a lot of stuff. So anyway, he had this plan and shared it one time, we talked about it, how to set it up, how it would be able to be managed and to have a disposal system. If we’re going there then some of this has to be done so it might be good to be thinking in advance about that part of it.

Then I remember one time when there were hotels being built out toward the entrance of it that people were excited because “That’s how we’re going to do it. It’s not just all going to be in the little area of Petra where you go through these walls and you get back there to the back (if you’ve seen pictures of it),

and there'll be some of them staying back there in some of these cave dugout areas. But most of the people will be out there in those hotels. So, they're already building hotels for us when it's time to go." Some of the crazy stories that used to go around, how God was going to do it.

You can maybe drive across in your car when He separates a place in the ocean. Nutty things. Insane things. What an awesome thing just to understand the simplicity of it. It's about God and Christ. They're our Petra. Awesome!

We went through a long process, the Church did, and we have to understand that. The present truth means a whole lot more when you go through segments of time like that than it even does now. Because the reality was that we were coming out of a period of time, Herbert Armstrong was coming out of a period of time where the truth had been decimated because of what happened in Sardis and only three basic truths really remained at that point in time. As they began to go through – and there was much to be added that God began to restore through Herbert Armstrong – and yet because of the process of going through that and living that you don't just change everything overnight.

God doesn't work with us that way either. We build upon a little bit here and a little bit there and a little bit more because we have to come to understand it and see it. To move away from what is physical in our physical understanding of things to that which is spiritual, it takes time to really grasp it and see it, to understand it. There are things we have to experience. It has to be part of our experience as well.

So, we've experienced a lot of things through the period of Philadelphia, if you will. Mine didn't begin until 1969, others, you know, go way back into the 30's, Herbert Armstrong, and on up. Of course, many of those obviously died. But again, what an incredible thing to realize that God has to take us through this process. We see things on a physical plane first and then in time we can begin to grasp it spiritually and it's like, oh yeah, now I understand.

What we grasp today, what you are blessed to know and understand today, it's hard to understand that if you were called in 2005 or 2007 or 2008. It really is. Because you can hear stories about that period of time and what it was like through Laodicea, and then after the Apostasy and things that took place, but to grasp how much God has given to you to grasp, to know, to see, to understand, sometimes it's pretty tough and we can begin in our thinking, "We've always known..." If that's what you've always known.

Since 2008, there haven't been that many changes. There have been some awesome things that have been changed, added if you will. Women in the ministry. Understanding the place of women in family, all of those things. The name of Joshua.

Another one here, the next one that follows is titled:

Rock that followed them – Explained: Many in the Church of God...

This is being addressed because, for some who are scattered, this is a stumbling block because it's not understood in the right way. Because the mind, and people who have lived during that time of Laodicea, and even after the Apostasy, still believe that Joshua the Christ—well, "Jesus," they call him—had eternally existed as God the Father. That was a change that God gave to us in PKG, to realize, no, he had a beginning.

And so, scriptures like this then give them support because of their not understanding what is being said here. Anyway, hope we understand that.

Many in the Church of God that became scattered after the end-time Apostasy have misinterpreted a basic scripture in 1 Corinthians 10.

They didn't just start then, it's been misinterpreted for a long, long time ever since.

They believe these verses prove that Christ existed at the time of Moses, leading the children of Israel out of Egypt, and that Christ is, therefore, Yahweh Elohim of the Old Testament.

That's why the scriptures in Acts and what Peter had to say on Pentecost are so awesomely important. And if we don't grasp some of those things, well, we need to understand the story. We need to understand what God made very clear there because this too is a great stumbling block for people in the past. To be able to comprehend that it's made very clear there that who was talking when David wrote certain things. It had to do with a relationship with God the Father (Yahweh Elohim) and Christ.

But many in the Church when they've come up against these things they truly come down to a final point where they believe that Christ was Yahweh Elohim. Nothing could be farther from the truth. It's really distorted. But God allowed us to have that for a long, long time. Why? Well, you can ask the same thing about Pentecost. Why didn't He give Herbert Armstrong the understanding of that day when it was, that it was Sunday, not Monday? Thousands wouldn't have gone out of the Church.

The point isn't to keep thousands from going out of the Church. I hope we understand that. The point isn't with God to protect (or to prevent is a better word) thousands from leaving the Church of God! It's their choice. It's on their shoulders. It's their responsibility for what they hold on to and whether they stay close to God and whether they do the things that are needed in order to remain spiritually alert, sharp, on guard, watchful, vigilant, if you will, during the night. Because it's easy to move away from it. It's hard to hold on.

We can't of and by ourselves. That's why we have to cry out to God continually for help. It's a battle. And we know, I know, I hope every one of you knows that you have to fight and that you can't do this on your own, that you need God's spirit in you, Christ and God the Father living and dwelling in you so that you're able to dwell in them. Simple. You think of all who have gone by the wayside.

So, God's objective during that period of time when Pentecost came along, having kept that from the Church for that long a period of time, it worked like the stirring up or the heating up of gold or silver. It's for that purpose exactly. Time has to go by. God gives time, sometimes a lot of time. We have to be proven, you know, because we have to prove God's way in our lives. We have to live it in order to be proven in our own minds that we're in agreement with everything that comes from God, we're at one, we're in agreement with God.

And so, we have to go through time because that tries us. The majority haven't gone through that period of time. They haven't done well with that. So, things like that have always been there for the purpose of being able to get rid of the dross, because there are so many, the majority always in the environment of God's Church, who have chosen to go back into the world, to go away from God.

To me, that's an astounding thing to know and to understand and to realize that since the Church started in 31 AD, that the vast majority have left, left God, turned away from what they were given, didn't hold fast to the truth they were given. It wasn't as precious and meaningful to them; God wasn't first in their life.

Well, how can that come out? Things like that. Makeup even. You think, how frivolous can you get? That that was worse than Pentecost. There were more who left over makeup than there were over the subject of Pentecost! Now, that's a great doctrine, isn't it? I mean, really, when you think of the scheme of things and you compare the two, there is no comparison. A very physical thing turned out to be more important to human beings in the environment of God's Church than a commanded Holy Day on a specific day. It's mind-boggling. It truly is to me a mind-boggling thing, astounding.

So, we have things like this and so much knowledge, again, that's been given to us that sometimes we don't realize how rich we are, how richly blessed we've been made by God because of God, because of Christ, because of what they've chosen to give to us before His Son comes. Awesome!

Not because of us. Not because we're so intellectual. Not because we're so sharp. Not because we're so great. It's because of God and Christ. Because if we're relying on them and we understand, we're able to continue forward because of their life and their power that dwells within us, the glory is theirs not ours. But human beings tend to take it themselves and want to be lifted up themselves. That's where the problem is.

Backing up again from the very beginning:

Rock that followed them – Explained: Many in the Church of God that became scattered after the end-time Apostasy have misinterpreted a basic scripture in 1 Corinthians 10. They believe these verses prove that Christ existed at the time of Moses, leading the children of Israel out of Egypt, and that Christ is therefore Yahweh Elohim of the Old Testament.

1 Cor. 10:1-4: “Moreover, brethren, I do not want you to be unaware that our fathers were under the cloud, all passed through the sea, all were baptized unto Moses in the cloud and in the sea...”

What does this mean “baptized?” Is it baptized like we’re baptized? No, it’s the word “immerse.” It’s just about being immersed. Here they were brought out and they were immersed in the same thing together. It was because of Moses; it was because of God working with Moses and what God was doing in bringing them out of Egypt. And so, it talks about what was their protection in this process. They were immersed in things that were from God that had a future significance far beyond the physical one that they were experiencing.

“... all passed through the sea, all were baptized into Moses in the cloud and in the sea...”

So, they all did the same thing. They went down, the sea had separated. It doesn’t mean they got wet. It doesn’t mean a baptism... It means that they were immersed in the same experience, they went through the same thing.

“... all ate the same spiritual food...”

It’s like, you mean they were being worked with spiritually? No! They didn’t get it! They didn’t understand what was taking place. They got on the other side and started griping and complaining as soon as they got over there almost. You think, “You saw an Egyptian army destroyed in the sea? You experienced walking through a sea on dry ground? Are you nuts?” I mean, just physically, just carnally you would think there would be a little bit of smarts there, you know, not to complain against the one who did that. Because they didn’t do it.

Who did that? Who made that sea part like that that they were able to walk through on dry ground? You’d expect it to be a little bit muddy, you know, to have your feet sink down a little bit sometimes. Oh no, dry ground! Does God exist? Well, ever who did it had a lot of power, and that ought to humble them because it was a lot more power than what they had. It should have been a matter of being in awe, that “Yes, there is a God, and look, He’s delivered us from the Egyptian army and they’re all dead.”

What an awesome thing to watch them all get drowned. I mean, really, an entire army after you on chariots and they’re coming after you and you think you’ve about had it? I mean, who went through that? It’s like, “We’re going to be destroyed!” And then the sea opens up, and they go through to the other side, and then after it shuts back up and kills the Egyptian army, and now they’re free and they don’t have to worry about their life... until things get physical again when you talk about food and water.

And then all of a sudden, they’re murmuring and griping and complaining and “Moses, you brought us out here to die” type of thing and basically saying, “God, this God, He just opened it up so He could bring us out here to die!” Now, that’s just smart? I’m sorry. Sometimes you’ve got to think about stupid human beings and what we do sometimes because we don’t get things to go our way. It’s just mind-boggling.

Anyway, “and they all ate the same spiritual food.” What does it mean?

“... and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.”

Now, they did something they didn't grasp. They were immersed in something they didn't understand. It wasn't God's purpose that they understand it. They weren't being called to be worked with on a spiritual plane, to become a part of 144,000. Well, it'd pass the 144,000 by a few million. So, they weren't being called to be in a first resurrection and being worked with by God's spirit. That's not what this is about.

It's about Christ and it's really quite simple when you read it for what it says instead of holding on to this concept that, “Ah, he was there. Christ was that God. He was Yahweh Elohim.” Now, that's quite a stretch when you understand what we understand now, but that's where we were at one time. That was our present truth for a long time until God clarified it for us.

So, going on here:

As the Israelites were led out of Egypt and through the Red Sea, God led them by a pillar of fire by night and a cloud by day. God did not follow them out of Egypt; He led them.

That's pretty basic. Because that's already misinterpreting what it's saying in the first place here. “Christ was following behind?” Nope.

Num. 14:13-14: “So Moses said to the Eternal (Yahweh Elohim), Then the Egyptians will hear it, for by Your might You brought these people up from among them, and they will tell it to the inhabitants of the land. They have heard that You, Eternal, are among this people and that You, Eternal, are seen face to face, and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.”

So again, led them out of Egypt. That's the whole point of that. Going on here:

The Israelites were led out of Egypt after the last plague that God brought upon the Egyptians. God gave protection to all the Israelites who obeyed Him by observing the first Passover. Although they ate the Passover lamb, they did not understand its significance.

And that's what it's all about. They did something that gave them deliverance that they all participated in. They all partook of that which was going to follow in time. Christ was going to fulfill what that night meant. It gave them a physical deliverance but its meaning that is spiritual goes way, way, way beyond this. Incredible.

Although they ate the Passover lamb, they did not understand its significance. It was a physical representation of what Christ would fulfill spiritually as the Lamb of God, sacrificed for all mankind.

Generations after the first Passover, Christ came to fulfill its spiritual meaning. He is the Rock who indeed followed, in time, in order to fulfill the Passover's spiritual significance and deeper meaning.

Years after Joshua's death, the apostle, Paul, instructed the Church in Corinth to observe the Passover and the annual Holy Days of the Feast of Unleavened Bread.

So again, we all know this but going to read it:

1 Cor. 5:6-8: "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven [representing sin], that you may be a new lump, since you truly are unleavened..."

Even the ability to understand that has to do with the fact that God has given us understanding of what these days are about and that we are to have things unleavened in our homes and so forth. It's not about everyone was spiritually unleavened who was in the Church. We're not. We have sin in our life. That's why we have to repent. That's why you have to ask God for His mercy and favor and help and the forgiveness of our sins so that they'll continue to dwell in us so that we have that spirit life within us. So again here:

"Therefore purge out the old leaven ... that you may be a new lump ... For indeed Christ, our Passover was sacrificed for us. Therefore let us keep the Feast, [Feast of Unleavened Bread – Lev. 23], not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Beautiful verses. Very few understand these. The protestant world doesn't understand any of it. They don't even know what it's talking about, as a whole, unless they've done some kind of bible studies in the Old Testament about Passover and so forth and Unleavened Bread or the Holy Days—which they don't tend to really get into; they don't really try to dig into those things—and here, so plain.

Because so many try to say, "Well, he nailed everything to the cross." "The law," in essence... They don't use the exact same expressions as they used to, "done away," or whatever but it's like, "He took care of everything. We don't have to do the same things anymore. The same things aren't required of us as what was required of the Israelites," and blah, blah, blah that continues to follow.

And you think, this here shows very clearly that Unleavened Bread, the Feast of Unleavened Bread, and the knowledge of that was something that Paul did, wrote about long after Christ died, making it very clear that the Church was keeping it.

Anyway, you think isn't it an amazing thing to understand what God has given to us to comprehend, that there are things that are very clear in scripture that we understand? And yet the world has so twisted and so distorted those things. It actually, started with the Catholic Church, but anyway.

Another one here:

Sabbath Observance (7th day weekly observance): God set aside the Sabbath day and made it holy. We are commanded to sanctify it – to set it aside as holy and separate from other days.

That's all it means, set apart for holy use and purpose. God does that; He has already done that. There are things He sanctified, set it apart for holy use and purpose. He does that by His power. Then we're supposed to do the same thing. We're supposed to follow suit. Just because He set apart the Sabbath day doesn't mean that we set it apart. So, we respond in kind, and we set aside the Sabbath day for holy use and purpose. It's primary purpose for being there, to learn, to be led, guided, and directed by God. That's how it works.

The Sabbath is for holy use and purpose; therefore, a person should strive to honor God on that day.

The 7th day (Saturday) is the weekly Sabbath as it follows the 6th day of the week called Friday. It's amazing we have to spell these things out, but you know, they have to be spelled out like this.

Over the past few decades, many regions of the world have changed calendars to reflect that Sunday is the 7th day of the week, instead of the 1st.

You talk about what Satan has done in really messing things up so bad in the world that when somebody does come across the truth they have to battle things like this. Because they can count to seven and then they come up with something different and say, "Well, we've always had Sunday as our Sabbath..." Anyway.

Some based this change on their desire to have the "work week" begin on Monday and end on Friday. But the primary driving force behind this was to have Sunday appear as being the 7th day of the week in order to bring it into appearance as being the weekly Sabbath day commanded in scripture.

However, this is not the true cycle of the week that God established, the one that most nations have recognized for centuries.

I'm not going to go through all this because we already, you already know all this. But it's amazing that we should even have things like this on the site, but we do because people have no comprehension of what it's about. There are a couple of things I wanted to read before I got through this even for us to grasp and comprehend. I'm going to skip through part of it.

There are certain things that we should do on the Sabbath, such as taking care of personal hygiene, preparing and eating of food, clean up and washing of dishes after a meal, making our bed, etc. However, we should not do laundry (washing of clothes), upkeep of the house (as in mowing lawns, doing yard work, or home maintenance – except in an emergency), or similar types of activities on the Sabbath... In addition, God's Sabbath is not a time for pursuing entertainment and recreation, such as watching movies, attending (watching) or participating in sports activities, playing golf, etc.

Sometimes I've been amazed even in PKG when I hear of what certain people in times past have done on the Sabbath day. I hope we're in unity and oneness on these things. Because the reality is, you know, we don't go down and get into the crowd to watch a Red's game on the Sabbath. We don't even get in the line on the Sabbath. We don't go to participate in those kinds of things when it's about God's Sabbath. On the way home from services, you don't have on the radio with the football game or the baseball game because we want to keep up with it and keep up with the sports of whatever it is we're focused upon at that time.

There are things we can do on the Sabbath. There are things you can do with TV as well. It should be within balance and not take up your entire Sabbath day. But again, we should be able to judge and discern these kinds of things and understand that there are certain things we should not do when it comes to that kind of thing as far as entertainment is concerned. And "As the World Churns," and some of those kinds of things, you know, we just don't do, get into some of the kind of movie on the Sabbath, you know, or whatever just so we can pass the time.

There are certain things that are fine to watch. What was it, the one about animals and the one about children? World's Funniest Animals or something like that. Anyway, a little bit of that or something when you first wake up or whatever and you turn on the news and then you maybe don't want to just rush out. To see something like that on the Sabbath, there is nothing wrong with that.

There is a difference between seeing things that have to do with life, with how we live life, with things that are normal in people's lives and things that people go through and struggles and so forth, but not shows that are a matter of drama that there is no end of drama. There are certain things that have to do with people's lives that we still wouldn't want to participate in and be a part of. I think of one that's supposed to be on the shore up around New York that you see advertised on TV once in a while. You wouldn't want to have that taped so you could watch that kind of garbage. You wouldn't want to be doing that the rest of the week, I hope. That's just me.

But there are things about the Sabbath. There are sometimes things that people still have difficulty with. I think of playing cards on the Sabbath. Hasn't been too long since this was addressed, and some people in the Church had a problem with it. Maybe still do. It's like brethren who come together in a household, if they wanted to spend an hour or two in fellowship and playing cards, some kind of a game, there's nothing wrong with that. You're there together, you're spending time, you're talking about different things, maybe even a little smack. And you know, you get to know each other a little bit better. I enjoy that; I like smack. It's always good when you're out ahead, but if you're not it's not so much fun.

But there's balance in these things. And what is being done? Well, you're together as a group. Now, do you do it like for six hours, and it just doesn't end? No. There's a certain amount of time it's fine. Everything is a matter of balance in our lives and how we use the time we have and the time especially as we have it together as God's people.

Cornhole? Some people might have a problem with that. But you're out there with people of the same mind in a game and you're not doing it for four, five hours. You might do it for half an hour, I don't know. How long are you going to throw that thing back and forth? And a little smack again.

But it's about balance. It's about God being first. It's about the Sabbath day and knowing what its purpose is. It's about being reminded of those things, of a personal time we have with God, and of time, the most important part of the Sabbath is right now. The most important time of any Sabbath is when we hear the thing that God has for us and molding and fashioning us to be inspired by, in scripture, in whatever is given in sermons, and so forth. That's the primary time. Those are the most important times. God is first. And so, we strive to do that.

And other things then when it comes to fellowship, that's the next great thing we're able to have because it's about fellowship with God, especially at a commanded assembly, which is about the service itself. And then if we're able to be together – if people are able to be together. We have a lot of brethren that are so scattered they can't get together with anyone. Now, they can communicate by phone or by something, whatever means. Facetime, skype, different things like that that people might be able to do on the Sabbath. But it's about fellowship on the Sabbath day. Those are the most important things.

And if there are other activities involved with a part of that, that's fine. Then there is balance in that. So, we're ever learning balance and how to judge things. I don't care how long you're in God's Church, there should be things that happen concerning the Sabbath and the Holy Days that you have to think about and question. Maybe that you see someone else doing or that you wonder whether you are to do or can do. It's about judgment. It's about soundness of mind. It's about balance. It's about first things first and then whether it fits in the parameters of what God gives us, especially when we talk about fellowship and so forth.

And so, isn't that the case? I still, after all this time, still go through things at times where I have to weigh out on the Sabbath, yes or no, how much of certain things and how little, or whatever it might be in making sure what? That we are right with God. That we are in agreement with God and that we are comfortable with those judgments because they're based in things that we can understand and see that fit within the parameters of its purpose. It's about the intent and the spiritual purpose of why God gave us that time.

And so, sometimes people have even held back on letting children play and do various things. It's like, what are you going to do, put them down and have them start writing down scripture? And you know, I mean, sometimes that's happened, things like that have happened, you know, of certain time that people had to do that, and that's where we were and that was the present understanding. So be it.

I hope this makes sense to you, that we go through these things in our life, but we learn balance more and more as time goes along. Anyway, so that's why some of this is included in here. I'll just read this paragraph:

Children should be allowed to play amongst themselves or even play some games. Even adults can have a social time (fellowship) with one another while playing some table games or something like the game cornhole that is outside. The key in considering acceptable activities on a Sabbath is a matter of balance and the time allotted to them.

These aren't difficult things. Balance. Sometimes we have to go through other things in order to learn balance. And so, it's good, too, that we question sometimes, "Is this sound? Is this right? Is this balanced?" Now, you have to be careful too in this about where others might be in their own mind in their relationship with God and what they believe is a particular balance, that you're not overly judgmental but you give time to one another, especially depending on their time in God's Church and the like.

And primarily, it's by other's example and so forth that we learn. We go through different experiences. We're not all the same. We're not on the same page in the sense of being able to spit out the same thing because we're in different places in our spiritual development and growth. And so, we have to be very careful of that kind of thing because then the judging of others can become a far worse thing — sin. It can be sin, and very easily so, where someone else has nothing to do with sin. They're not sinning. Hope that makes sense to you.

Well, you can read the rest of it later. The next and the last one:

Satan – Lucifer: There is a real spirit being who was one of three archangels created by God and given the name of Lucifer. He was within the top administration of God's government in the angelic realm. However, at a point in time that was long before the creation of mankind, Lucifer rebelled against God and his name then became Satan the devil.

To understand these things, to understand why God created and did things, God knew what was going to happen in time. I hope we understand that. God does everything by design. And to understand the purpose of that is awesome and it's powerful. If we can grasp and comprehend the being, the mind of God it helps us to be more thankful, more grateful for understanding the entire purpose of what He's doing and understanding that this is a long, long process. It's long.

We think seventy years for mankind is long. Well, when you get there you realize, whoa, it's about over. At some point, it's going to be over with. Because it doesn't go much further than this. If you've done that, everything else is just a bonus. But for us when we're twenty and thirty and forty it seems so long, and it isn't. But what God has planned is exceedingly long, and where we fit into that is exceedingly short. But we can interpret it as being very long sometimes.

So, this end-time and what we're going through, as an example since 2012, or leading up to that, can seem very long. But it isn't very long at all. Where we are in the world, what's taking place in the world,

the timing of events of where we are ought to be very moving to us. To understand what's taking place in this world and to understand it's all a matter of God's timing.

However, at a point in time that was long before the creation of mankind, Lucifer rebelled against God and his name then became Satan the devil.

Satan came to a point where he disagreed with God and chose to fight against God and His further plans of creation within the physical universe. He learned that God was going to create physical human life and that mankind would be given the opportunity, through free choice, to have a potential to one day become part of a spiritual Family—Elohim.

Just to know that by knowledge, but to understand that, in understanding that God gives to us in experiences we have within His Family and growing spiritually, these are profound. To think that the world can't even begin to know these things yet. They don't have that opportunity. That this is why God created everything. It's about His Family. That really is awesome.

But we can be in the Church for thirty, forty, fifty years and after a while, if we're not careful, it doesn't give the same excitement, the same stirring as it must, as it should. That's why we have to continually cry out to God to be stirred up spiritually, to be strengthened spiritually, never to let down in that regard, to be on fire for God's way of life, really, to be on fire for what is true.

It's just like reading some of the scriptures. There are things we read, there are things we read from year to year, but at no point in time should we ever be in a situation where we are tiring of hearing anything, especially when it's about God's plan and purpose, obviously. How often do we keep the Passover? Once a year. The Days of Unleavened Bread? Once a year. All these things that we do.

Because so many in times past have begun to lose the excitement for those things. The excitement for the Feast of Tabernacles seemed to stir up a kind of excitement, but so often it was physical. The excitement of being someplace else, the excitement of getting away from work, the excitement of maybe traveling somewhere else, the excitement of some of the things we might be able to do became more important than the things that God is doing and what it's meaning is for us on a spiritual plane. Does that make sense?

People tend to get a lot more excited about the Feast of Tabernacles, and we should. But you have to be careful that it's not just a physical thing but it's a spiritual one. Every Holy Day. Every Sabbath. You do it every seventh day. It should always stir us. It should always be exciting, we're able to keep the Sabbath day. We're able to go before our God, the Great God of the universe, and pray about the things of the sermon and what we're going to hear and that we're stirred up in spirit and that we're moved by what He gives to us, His words.

I don't care what it is you read about in scripture, you start reading through it, there should be things there—I don't care how often you've read it—that it should stir you up. It should have the fire inside of

you. And if we're lacking in some of that at times, that it isn't something we're excited about, then we have to ask God to stir that up within us, that excitement for His word.

Anyway, talking about when Satan learned of a Family that was going to be created greater than he, greater than the angelic realm.

... Satan's rebellion, a third of the angels followed him and they became known as demons.

That's still in some ways hard to grasp how that occurred, and then it isn't. The mind, whether it be angelic, composed of spirit, and what can happen if it chooses a wrong direction, different from us in that regard. If we choose a wrong direction whether we're still able to repent. Because the key is, are we still going to be able to repent? Are we going to come to a point in time where God works with us, if we turn against Him or turn against or away from the Church and become just weak or deceived? Because that's happened to a lot of people.

I think of all those, a third in the Apostasy who became so disillusioned because they had lived there is no Christmas, there is no Easter. They learned about Holy Days. But when something happened to what they believed was God's only true Church, that it was being decimated, they lost hope. It's like, "How could this happen? If this is God's Church..." And that is the question, "How could this happen in God's Church?" But they couldn't answer it. It wasn't given to them to be able to answer that at that point in time. Well, where were they?

What do you believe in from then on? Because there is nothing else. What else is out there? What else is out there that has any sense to it at all, even in a carnal, physical matter of knowledge? When you know that Easter is wrong; when you know where it came from. You know Christmas and you know the goofy traditions of some of those things and where they came from, and you've proven those. You've read about those things. You know that it happened. You know that kind of thing. You know how Sunday got started and you realize there's a conflict there and it should be simple in one regard to understand just by knowledge. Sad.

Sad what can happen in the mind. And to one-third of the Church, it happened. Well, I understand that. Sometimes it's shocking. It's still, in thinking about it, how that took place. But it happened. Their choice. Their weakness. Their wondering the existence of God. Don't get me going. Because it comes down to that, the existence of God Almighty.

It's like the children of Israel coming through the Red Sea like I said. Who else did it? How did that happen? It just is a fluke? You just happened to be there on the right day and somehow the gravity of the moon...? Of course, they didn't even know about that. But how would people think today? "Well, waves parted forth so we could just walk across on dry ground! Wow!" I'm sorry. Dumb. Dumb. Dumb. I mean, insanely dumb to not say and get on the other side and bow down before God and be moved.

Even physically as a carnal people, “Thank you for delivering us from death! We know You’re out there. We don’t see You but we know that just didn’t just open up and the ground didn’t just all of a sudden dry because a wind came through last night and just dried everything else so we could go across. And this thing up here, this pillar, and the light during the night.” Have you ever seen or read in history of anything like that ever happening? God exists! What does it take for us as human beings to get to the point where we acknowledge there is a God? And if there isn’t, what do you have anyway? Eat, drink, and be merry, because tomorrow we die. That’s all you have.

Sometimes there’s not a lot of smarts in human beings, sadly, pathetically so.

Just finishing this off:

Many, when they read of the creation account in the Book of Genesis, think that when mankind was created that the earth was created in that same week. However, that is not true. Instead, the Genesis account is simply stating a time when God determined that He would once again create life on earth. The account describes a time when God began to refashion the earth that had been created so very long before so that it would once again sustain physically created life.

That’s why I mentioned last Sabbath about this thing with dinosaurs. I knew they existed. I’ve seen their carcasses after they’ve gotten them out of the dirt and put them back together again and set them up in museums. Some were right there in that area of Kansas where I lived. And then like I said, the shark’s teeth. Would go out every once in a while and get them.

And you think, “This has got to fit in your understanding. If this is the Church, surely you’ve got understanding of that. How...?” So, anyway, when God shows us yes, there was a time, and it was so very, very long ago. And yes, a being rebelled and destroyed much of this earth, destroyed all life on it.

But then even physically, just to grasp all that, to believe all that, you have to be given God’s help, God’s spirit to see it, “Yes, that’s what it is.” That’s why the children of Israel were like they were. And you would think that on physical things. But when you have God’s spirit, wow, treasure. It’s why we ask for it to be stirred up in us. That’s why we seek God’s help every Sabbath, that it be stirred up in us Sabbath by Sabbath, so, we’re stirred up and moved and motivated by what we hear.

We have to have that in our lives to keep focused, to keep on guard, to do what we read in the very first one here, to be observed, the night to be much observed. We live in the night, and we have to be on guard, we have to be watchful. And you know what you have to be watchful of most of all? Self. Self, and what we think as human beings. Because this is where one can go astray. Not because of anything else out there; it’s only in this, in our own minds, our responsibility to be on guard.

And how do you do that? By doing exactly what we’ve gone through in recent times here about fasting and praying and staying close to God and asking God for His help because we know we’re weak as

human beings and we have to have that spirit and that strength to change and to grow and to one day be in God's Family.

Next week, I think, the last part, *Part 4*.