

Today we are continuing with *Part 2* of the series entitled *God's Law of Tithing*. I think I started out by saying it's *The Law of Tithing*, but anyway, I like this better, so we're going to stick to this as far as the title is concerned. That's actually the same title, I think, as what was given back in 2010 when we covered the subject of tithing.

We have covered what God was saying concerning the Levites receiving no inheritance of the land because He told them that once they entered the promised land, of course, it's going to be divided up with all the different tribes except the tribe of Levi. He told Levi, basically, that He was their inheritance, and that's the tithe. The tithe that was given to God, that's why He said He was their inheritance, and that went to the Levite and to do the work that they did as far as the temple and the temple service and those kinds of things. Again, we went through a lot of that in *Part 1*.

This was to remain then in effect until Joshua came and established the Church of God. Then there was a change. This is what Paul addresses in the book of Hebrews. It's about that change. We're going to spend a little bit of time today going through some of that, talking about it.

It's amazing how messed up the world is when they start going through some of these things. Because they misinterpret so much of these chapters that Paul went through. Much of the reason of that is because if they accepted what was said there they would have to make a few changes.

Anyway, Hebrews 6. Let's back up all the way to Hebrews 6 and begin there and beginning in verse 9.

It says [Hebrews 6:9]—**Even though we speak these ways, beloved, we are confident of better (greater) things concerning you, yes, things that belong to salvation. For God is not unjust to forget your work.** Now, he is talking to those, in essence, who have known the Old Testament. That's all they've known. That's why it's called the book of Hebrews. That's who it's sent to, in essence. Even though Paul was sent to the gentiles, this is basically written for them to show them that changes have taken place. Just like the sacrificial system. Of course, they continued on with it, Judah did. They continued on with it until about 70 A.D. there when everything was destroyed.

But again, that system that they had at that particular time, his purpose was to show them what the Old Testament had to say and how that Christ fulfilled so much of what was there. But that's their problem, they won't accept that. And so, he goes through and explains these things in good depth and detail.

So again here, telling them these things that belong to salvation he's giving to them **for God is not unjust to forget your work and labor of love.** So, God is faithful. It's just that human

beings aren't, and that's why we see the kinds of things we do, because we have the power of choice in our life. God doesn't force us to live His way of life. He doesn't make us live His way of life and He allows us to have choices along the way. We have to make our own choices from the beginning to the end that determines what we are, that determines our thinking in our mind and whether we desire God to change this mind, to transform our thinking into something new and different and beautiful as part of His creation.

The vast majority never has. That's what's sad about all this. The vast majority ever given this opportunity have made wrong choices.

So, one of the hard things sometimes for people in God's Church to learn is we have the opportunity of meeting a lot of people over time and you can't give this to anyone. You can't make them. You can't coerce them. You can't.

So anyway, that's why even within the ministry, I through time here, have told the ministers so many times to back off, let things go their course, don't become involved, don't insert yourself into different kinds of situations, because God doesn't. He allows us to go on. He allows us to go forward to make mistakes and to make different choices. Through that suffering then and through the correction we receive, hopefully, we'll repent and get back on course. But that's a choice each one of us has to make.

It says here, **For God is not unjust to forget your work.** God doesn't forget what we've done, our service, whatever it might be, and the attitude in which we do it if it's a right spirit and a right attitude. Because if it's not, it's not received anyway by God.

It says here, **and labor of love which you have shown toward His name, in that you have served the saints, and continue to serve. And we desire that each one of you show the same diligence,** this word "earnestness," if you will, **to the full assurance of hope until (up to) the end.** We learn this in time through the Church, that this is something you have to continue to do until it's over with, until either a new age comes, which very few will have that opportunity of that kind of transition, or until death comes, whatever that end is. And reality is, it's just a beginning.

...that you not be slothful. He's admonishing them, even in the midst of all this, don't be sluggish. If there is work to be done, if we grasp and comprehend the work that God is doing, if we desire to be a part with that and understand how God is working with us in our lives then it becomes a very powerful and a beautiful thing. We're reminded here, "Don't become sluggish."

Of course, there was an era following Philadelphia that was told long before Herbert Armstrong died what was coming, what was going to take place, a new era that would come along, and at that time believing that the two eras would co-exist. But they didn't. When he died, so did that era end.

But again, that's what lukewarmness is. It's a sluggish spirit. It doesn't work like it should. It begins to let down. It begins to coast. Before long things begin to happen in the mind.

We have experienced that, a lot of us in the Church have experienced that particular time. And so, he's commending them in this case here about their earnestness and a need to continue in that, in essence, and not to become sluggish, don't let down, don't begin to coast because God's way doesn't work that way. "He will not forget your work and labor of love," basically, he's saying, "if you continue to do it, if that's what you live." But that's a choice we all have to make.

...to the full assurance of hope up to the end, and not become sluggish (slothful), but imitate those who through faith and patience inherit the promises. So, the admonition here is, again, is look to those who you know have zeal, have drive, are earnest in this way of life, who have a track record. But even then sometimes you become disappointed because you can look to various ones, and they've been around for a long time and all of a sudden they're gone. It's like...? Then little things begin to pop up and you learn from that, you begin to be reminded of certain things that took place along the way and you see a warning in that, that this can happen to anyone if you stop making the right choices, if you don't continue to be earnest and work to the end. Because that's what it takes, it takes work.

It's one thing we have to get through in our minds. We can never coast. We can never let down. We can never let up. We can never become lukewarm. Because when we do, we start losing it; we start losing this way of life. Because God's way requires work. We should learn that physically and we should learn that spiritually. A relationship with God requires work. We have to do our part.

One of the greatest things we have to learn to do is get into a routine of communication with God, of prayer, to be open and honest and truthful with God in that. That's something we have to develop, that's something we have to work with if it's in our heart and our mind. Because if it's not there, it's just not there. So, we all have to make those choices.

...that you not be sluggish, but imitate those who through faith... So, you want to follow that same course. You want to be zealous. You want to be on fire. You want God's way of life. You want to work for it. You look at different examples and what they're doing and what they have done and basically saying this is what you want to do, this is the way you want to be. If you want that, then look at the positive things that are around you, not at the negative things. He's saying, "Don't look at the other things." Because if you begin to look at various things out here of individuals—which reminds me there are some scriptures we're going to get into eventually here in the Old Testament, but I don't think we're going to today.

But again here, there are choices we have to make. What are we going to do? What are we going to watch? Because human nature tends to focus on the wrong things because it wants to justify what it's doing. We all have it as human beings, but we have to conquer that. And so, if someone seems to be getting by with something, if someone is not doing really what they

should be doing and it seems like they're getting by with it, don't be deceived. No one gets by with anything with God. No one. Absolutely no one.

That's why the warning has been going out to God's Church now even more so. It's been growing over the years here, but it's getting more powerful all the time because the closer we get the stronger that's going to be in the sense of a warning, in the sense of an admonition that this is something you have to do for us even more so, if we think about it, to the end. What does that mean? The end of this age, the dawning of a new age. You have to fight for it. It doesn't just happen; you have to work for it. It doesn't just happen.

We have to be careful. That admonition is going out: no one is going to get by with anything. The subject matter of what we're covering here is about that, tithes, because this is one of the big areas that people begin to fudge in, begin to let down in, begin to misapply in their lives, whether it be first or second or both or whatever, because it's going to affect everything as time goes along if this isn't established quickly early on and worked at for the rest of their life. It's just the way it is.

...that you imitate those who through faith... So, you see that example then, you want to be that way, you want that in your life through faith, through what is given as far as what they believe, and then you see they're living their life according to that.

...and patience. So, it takes patience. You learn that as well; it's going to take time. People get older, you see that in the Church; people get older, and they die in the Church. No better way than to die in the faith unless you're changed at the very end, and then that's a good thing too. People are going to suffer though, in this age.

But again, through what we are given to believe, we live that, and patience of applying God's way of life **...inherit the promises. For when God made a promise to Abraham, because He could swear by no one greater, He swore according to Himself.** Awesome, what it's saying here. In other words, what He says, what His word is, is powerful, and it goes on to tell why and how.

...saying, Surely in blessings I will bless you, and multiplying I will multiply you. He began to tell things to Abraham that Abraham couldn't comprehend because he dealt with the physical world, in a physical world. There was no Church established. There was this relationship with God that God was working with him and beginning to work with him. There was a process he had to go through in his life, and this is a huge part of that, what's being shown here.

It's talking about this relationship He began to have with Abraham, talking about various promises. It's an awesome thing to understand that after, basically, ten generations after Noah, here's Abraham, the genealogy of coming from that period of time with the ark and seeing then by the time ten generations came along here is Abraham. Noah lives another 350 years after the flood. I think I have that right. It's three hundred and something; I think it's 350. But

anyway, really close to it that Abraham then was about 50 when God began to work more directly with him.

Of all this time period it wasn't Noah's children. They came to where they didn't want God in their life. They experienced everything that they did. You'd think, like the children of Israel going through physically in the Red Sea, you know, with it parting on the sides and seeing the entire Egyptian army destroyed, you'd think that that would have an effect upon the human mind. It shows how carnal, how vile the human mind can be, candidly, but they witnessed these things.

Noah's own children, they witnessed the most dramatic things recorded as far as something so incredibly powerful, as one family is going to come through all this, and all the rest are going to die. But his children didn't like that. They didn't like what God did, what God brought upon mankind, that God brought an end to "their world," their ability to live ever how they wanted to live and to live frivolously and in an evil manner and on and on it goes. Choices. Choices. Choices. That was their choice. Yet, God said, "No more. Wipe it out by a flood, every living thing." Incredible.

The minds of individuals, they were tried and tested at that time to make manifest to us what human beings can be like.

I'm dumbfounded by this when I read it and think that here ten generations later God has an individual that had the influence from Noah and belief of things that had happened, and it affected his life, but he was choosing God. He wanted God's way of life. He wanted to live what his great-great-great-great-great-great-great grandfather Noah had lived. He believed the things that had been given to him.

God began to draw him, to work with him, had a plan for him, candidly, molded and fashioned him from the beginning anyway. God did all that. God picked out a young person at a particular time to reveal that power that He has to draw someone, to work with someone, to have a certain influence around them because it was intended that there be a man like Abraham. His name was Abram, obviously, before that. God had planned for him a different name, a different purpose, a place in His plan.

These things don't just happen by accident. It wasn't that God one day looked down and thought, "Oh, tenth generation now. Finally, we have someone we can work with." Not at all. He molded him. He fashioned him as a young person, and he grew and developed. God worked with him. He didn't know it; Abram didn't know it. But everything around him helped him to come to points in time where he was tried and various decisions that were made, God knew what He was molding and fashioning in him. He didn't have another twenty or fifty or a hundred people out here that He was working with that would be able to become an Abraham. There was one. God has that power. If He has a purpose He knows exactly what can be brought to pass. He had that purpose in Abraham.

I'm saying these things because we ought to be in awe of the might and the power of God to mold and fashion what He's going to mold and fashion, and if you have a part of that, how incredible is that? We're not here by our goodness. We're not here by our greatness. We're not here by how righteous we've ever lived our lives apart from God. We're not better than others. It's just God has drawn us because He has a purpose of what He's going to do in us to reveal how great He is.

That's what it's all about. We have that opportunity. So, if we have that opportunity, how great is that? We should be dumbfounded by that.

Here was Abraham, someone that was being molded and fashioned, and by the time of fifty, right in that area, God said, "It's time to leave. It's time to depart," basically, "from everything else, everyone else." And he did it. He removed himself, did exactly what God gave to him to do. Incredible!

God was telling him, "I'm going to bless you. I'm going to multiply you." He had no ability to comprehend what God was saying. We're going to read some things that how can you comprehend such a thing? You're told that by God, but what does it mean? He's going to be quite dumbfounded when he's resurrected and sees the vastness of humanity, the sea of humanity and what God has done all the way to the end of 6,000 years. Incredible. Because he's about to be resurrected.

...and in multiplying I will multiply you. And so, after he had patiently endured... It's that word, "persevered," "patiently endured." He lived Israel before Israel came into being. Because that's the kind of mind that has to exist in those with whom God works. They have to persevere. They have to work, and they have to keep working. They have to keep fighting against their own ways, their own will, to keep fighting for God's way because they live in a world that isn't God's.

To live God's way of life he had to do and make a lot of choices that were contrary to everyone else around him because he wanted to do what was right before God. Because that's what God was leading him to do, giving him that help, that mind, that thinking. But he had to make the choices. God molded and fashioned in him the ability, the mind to make those choices.

Sometimes we just don't grasp the power of God - vessels to honor and to dishonor. Just like the man of sin, someone had to fulfill it, and he had those characteristics and so God worked with him through time to give him position, to give him opportunity to be worked into a position where God knew what he was going to do when certain things would be given to him.

God knew what the Church was going to do after Herbert Armstrong was blessed to restore the kinds of truths to His people, and then a ministry sent out from a college, from three different colleges, and it just grew and grew. God knew exactly what was going to happen. But in time individuals would start teaching their own thing. They would give in to their own human

nature. He knew what would happen when they were rich and increased with goods on a spiritual plane, just like human beings do when that happens physically.

Look at this country and what's happened. God gave us everything that this nation has - the power, the wealth, the might. Look what we've done. Look who we are now, the pride and the haughtiness that's there. The same thing happens on a spiritual plane. We have to learn from these things that are there because they apply to our lives and choices we have to make.

...after he persevered... He did it to the end, persevered. **...he obtained the promise.** Now, he still hasn't attained it, but ever since he died those promises have been in the process of being fulfilled. All of his lineage, in the process he obtained the promises. Where Paul was at this point in time, the promises, the Messiah, Judah, all of these things being fulfilled that God had told to Abraham. The vastness of a migration of people and the things that have happened on the earth. Incredible! Getting bigger and bigger, mightier and mightier, and then to include all mankind. Because that's what Israel is about in time, that everyone will be called. Awesome!

Then when he's resurrected before long here, he's going to obtain more of the promise because it's an ongoing thing. It's not just a one-time thing. There are a lot of things He said. "In blessings I will bless you; in multiplying I will multiply you." He hasn't seen what's gone on for the past few thousand years that are a part of the fulfillment of this.

For men indeed swear by what is greater. That's what human beings do. That's what they do to this day. They don't put their hand on a book anymore, I don't think, but they basically have to whatever they have to do: "I'm telling the truth." Up to a point in time here it was about God, you know, in saying they were basically swearing by God's name. Now they finally come down to a point in time where, "Well, just at least affirm." Because you can get up there and lie, can't you? I mean, what good does it say as a human being that, "I affirm." Sick, what we put our faith in, what we put our trust in as human beings, what we believe, what we choose to believe, what we want to believe. But we don't want to believe God. Incredible!

For men indeed swear by what is greater, for an oath given by them for confirmation ends all disputes. In other words, it's like if they will do that then that settles it and "Okay, we'll accept it." They don't always accept it but that's basically what they agree upon to do.

Verse 17—Wherein God, desiring to more greatly show the heirs of promise, so again, all who would be called through time, **the immutability,** or the unchangeableness, the unalterableness, if you will, **of His...** it says "counsel" in the King James, but it's a word that means His purpose or His will. When God's purpose is to do something, you know what? It's not going to change. He's going to accomplish it. He's going to do it exactly like He planned. So, whatever God's purpose is, it's going to get accomplished.

That's why I love Old Testament scriptures that talk like that, because it's like God says something, He's going to do it. Take it to the bank. Actually, it's a lot better than taking it to the bank now-a-days. Anyway, that expression.

So again here, **by two immutable things**, as it says here. I'm sorry, backing up here a little. ... **by His purpose, His will, confirmed it by an oath.** So, that's what it's saying. God gave, in the sense by what He said, because. ...**that by two immutable things.** What are those two immutable things, those unchangeable things? ...**in which it is impossible for God to lie.** Well, back to the other one, "He confirmed it by an oath." When He says something it's impossible for God to lie. That's what it's saying, two immutable things.

...**we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.** That's what He's saying, that all of us have to choose to do. If that's what we believe and that's what we want, we seek that refuge that God offers us. Human beings seek refuge in other things and what they can put into their stocks or what they can put in the bank or whatever they can plan for the future or whatever it might be, whatever system is out there. I don't even know the names of the things there. They're called a coin but they're not really a coin. You can't have one. Bitcoin. Do you want a "bit-coin"; do you want a bit of a coin? No, I want the whole thing!

Anyway, it's amazing what human beings trust in. So, maybe it's paper money. Maybe that's great. Maybe you want to have a lot of paper money. But in time, you know what paper money is going to be worth? About as much as the little bitcoins are, you know. It's out there in space, internet space, the web, I guess. What would we call that? What do you call that out there? The cloud!

Can you imagine explaining this to someone being resurrected? "It's all in the cloud." "Which one?" These terms we have today. So, you have to kind of laugh at some of this stuff, human beings. We're so puny. We're so feeble. We really are. We're puny, puny, puny. But we think we're so great and we have these great systems out there, and like this we're too big to fail now. Banks were too big to fail. Everything else is too big to fail, and we're too big to fail. You think, God's going to show you otherwise. Because of the pride and haughtiness.

So again, **by these two immutable things, it's impossible for God to lie, we might have strong consolation who have fled for refuge, to lay hold of the hope set before us.** So, our hope is in what God has placed before us, the truth, the things that are opened up to our mind that are so astounding that we can't share with anyone else. We can't go on and try to tell others, even though we do, because we're excited about what we have, and we try to share it. You find out, look what you've done, made an enemy for life. Family doesn't want to be around you anymore. They really don't want to spend a lot of time with you anymore.

Anyway, going on. **This hope we have as an anchor to our life.** What an incredible thing, "an anchor to our life." It's set. It can't be moved. It's there. ...**an anchor to our life, both sure and steadfast, and which enters the presence behind the veil.** Paul goes on and talks about this later on even in the book of Hebrews, this ability we now have to enter into the very throne room of God. Incredible, that the veil has been rent in two, it's been split from the time

that Christ died. All symbolic of that which is spiritual in a relationship that we're able to have with God. We have access to God Almighty.

...behind the veil, where the forerunner has entered for us, even Joshua, having become High Priest forever according to the order/the arranging/the manner if you will, of Melchizedek. It's an order. Again, beginning of an understanding of something here that has kind of confounded us in times past because we didn't grasp, because we hadn't come all the way out of the trinity. We wrestled with certain things trying to make them fit into scripture and we kind of forced things. Just like the protestant world does. Because we didn't know. Until God reveals something, you try, you want it to fit but something wasn't fitting.

Finally, God began to reveal to us and bless us to come all the way out of the trinity. What an incredible thing that it's taken so long, such a journey, so much suffering, so much heartache, through Philadelphia and then the things we had to go through in Laodicea, and then, finally, God revealing to us what these things are. Incredible!

[Hebrews 7:1]—For this Melchizedek, King of Salem, King of Peace. You go through the Old Testament, and that's why I marvel going back to different sermons of Feasts gone by and the thinking, not only the protestant world but still some of those things we hadn't yet come out of about who is our Lord? Who is our King? It's God Almighty first and foremost. Yet we didn't look at those things. All those titles were given, basically, in our minds to Christ. But they weren't his. They were given to him by God because they're God's titles. God is the King of Salem, of Peace. God is the King of Kings. God is the Lord of Lords. The Old Testament makes it very clear God Almighty is. Yet He gives those things, because He's given everything to Christ, truly has, even titles until it's all completed, His purpose and plan of salvation, of creating Elohim.

For Melchizedek, King of Salem, Priest— in other words, "of" in the Old Testament, as we've gone through in times past, it's not there. It's showing who He is. But we haven't known that; things that are translated into English, people haven't understood, they, with these concepts especially about God and the trinity and so forth. Priest. He's a **Priest, the Most High God.** Incredible! That's who He is, the Most High God. Not "priest of the Most High God." It's not some separate being. But we have always thought that in part... Anyway.

...who met Abraham returning from the slaughter of the kings and blessed him. Now, we're going to go into this later on in this series because once we've gone through this and go back and look at some of those things, to me it's incredibly exciting and inspiring to see how God began to teach and how He's taught through time, and the things that can be learned by going back and looking at different examples in the Old Testament. Because it reveals a powerful purpose and plan that God has. You see these things a little bit by little bit, more and more a continual revelation of God's purpose and plan over time. That's inspiring, truly is.

...to whom Abraham gave a tenth part of all. Again here, talking about a tithe. We'll address that later on. But it's the beginning of something incredible as far as Abraham is concerned,

and it had to take place because of this incident. God stirred up Abraham more because of this, and we'll get to that later on.

...first being translated King of Righteousness, and then also King of Salem, meaning King of Peace. So, all these titles, which we should have known from the very beginning, but we didn't understand who Yahweh Elohim was. There were these ideas that Yahweh was Christ and he existed for all time. Yet God has made it so clear, so abundantly clear that Christ could not have been Yahweh. His name can't be Yahweh in the Old Testament because of things written in Acts, from Peter, and so forth.

...without father and without mother—without father, without mother—without genealogy, having neither beginning of days nor end of life. There's only one it can be. It leaves you with one. Because God says He alone, He alone is God. Makes it very clear in the Old Testament there's only one; there is none other. One God. There is none other. There is no one else. Yet we held on to that for so long because why? We didn't know any better; God hadn't given it to us.

It's an amazing thing how when it comes to the Church and truth that there are things you can't know and know that you know. There can be things you can wonder about and think about, but until God reveals it so that we can all see and know, you can't know and see it until God opens up the minds of everyone. Because it reveals His time then to give whatever He gives.

That's an exciting thing, too, about how God works. When it's His time to reveal things, you know what? The truth will be able to be received and understood by those who are of that mind. It'll just be there as much as when they were first being called (we were first being called), and all of a sudden, we saw and knew things that we couldn't otherwise know or see. We just knew it was true.

...neither beginning of days nor end of life, but made like the Son of God. Who is the Son of God? Joshua, the one born, the only one ever born of God, from a human, from a mother, physical mother, but the God being, God Almighty the father, Yahweh Elohim. Incredible. So, this Melchizedek was made like him for the purpose that he would fulfill, the Son of God.

...remains (abides) a priest continually. Always. Forever, if you will.

Now consider how great this (not "man") this to whom even the patriarch Abraham gave a tenth of the spoils. The best. That's what the word is. It's the best of all that was there. It wasn't just a matter of 10%, it was a matter of the best, the 10% that was the very best. Incredible! It's an attitude. It's a mind. It's a thinking.

Verse 5—Then indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes. We've gone through those, what was given in the Old Testament, in the books of the law and so forth, and then we read those in Deuteronomy again where it's being given again, the law, before they go into the promised land, and things being

added to it as well, and more instruction. This commandment for Israel then, because God is their inheritance, to receive the tithes for Levi.

...received a commandment to receive tithes from the people according to the law, that is, from their brethren, although they had come from the loins of Abraham. So, it's taking us back and showing us that which is greater. The order of Melchizedek is much greater than the order of the Levites. It was an order too. It was a system. It was a means, if you will, an ordered way to serve God that God gave.

They all had different things that they were to fulfill, even, sometimes, that at different periods of time because they became so large and so great and so they had periods of time, like two weeks. These were divided up, as an example, of things that they did with service inside the temple and then others would rotate and do some of that service. This service that they had at the temple was incredible, but it was a very ordered system. When they sang, the things that they did, it was, again, it was a system that was set up and established in a very methodical, ordered manner to serve God. That's why it's called that, in essence.

So again here, it says here, **that is, from their brethren, although they have come from the loins of Abraham; but He whose genealogy is not derived from them received tithes from Abraham.** So, it's showing here Levi isn't what it was all about. Levi is pretty small and puny compared to what happened before with Abraham. Because this system that was set up on a physical plane, this order of the Levites, if you will, the priesthood of that particular time, is something that came out of, in essence, in time, from Abraham from something greater that took place in His life. That's what he's showing here.

...from Abraham, and blessed him who had the promises. So, it's so great what He did. Levites weren't able to bless anyone of themselves, but here is someone who was able to bless Abraham, very powerfully so in what He promised him, what He said to him.

Now beyond all contradiction, or beyond all dispute... There is no disputing about what's being said, what is being given. **...the lesser is blessed by the better.** It's obvious. **Here mortal men receive tithes,** speaking of Levi, Levites, **but there He of whom it is testified that He lives...** What do you mean "He lives?" He lives and lives and lives, ongoing, never ends, without father, without mother, without descent, without beginning nor end. He lives. That's what the testimony is about, He lives. Everlasting life. It's about God.

Even Levi, who receives tithes, paid tithes through Abraham, so to speak. So, that's what Paul is explaining to the Hebrews here. **For he was still in the loins of his father when Melchizedek met him.** So, he's showing here what is greater. **Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need is there that another priest should rise up?** So again here, trying to use logic in talking to people, but they can't receive it unless God's spirit's there.

The Hebrews to whom he was talking, those who had come out of that background that were called into the Church, they're the only ones that could receive something like this. But they needed to have a bit of a history here to comprehend what was taking place because they had a tough time.

Well, Peter, as an example. He and Paul got into it at times because Peter had a tough time even being able to deal with various things having to do with gentiles because it was so steeped in his mind that they're unclean. He had a tough time with being around them and being concerned of what people might say or what they might think. He had to go through some things in order to learn, "God's going to the gentiles. Catch up! Get on board," so to speak.

We all have different things we've come out of, and we have to go through various things to learn what we must learn. We all have faults and weaknesses to get where we're going and God brought some of that out concerning what Peter had to go through, as an example, the head of all the other apostles, over Judah.

So again, he's talking about here that perfection can't come through a physical system. It can't come through a Levitical system like this. It doesn't produce perfection. That's why he goes into the rest of the book of Hebrews here talking about this process, that the blood of bulls and goats and so forth, they don't take away sin. He has to explain these things in greater depth and detail as you go through the book of Hebrews here. It's really an exciting book, an inspiring book if we comprehend everything that's being said.

"Therefore, if perfection were through the Levitical priesthood," so again, that's why Paul is showing here the Levitical system is done away with; the offering up of animals, the sacrificial system, it's done away with.

Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need is there that another priest should arise according to the order of Melchizedek. Making it abundantly clear here by what he's saying, there is something much, much greater. This order of Melchizedek is far beyond the Levitical system because it does have the power to bring to perfection. The Levitical system didn't. That's the whole point of what Paul writes throughout the book of Hebrews.

...that another priesthood should rise up according to the order of Melchizedek, and not be called according to the order of Aaron? That's what it's saying. For the priesthood being changed, of necessity there is also a change of the law.

Now, boy, does the world have fun with this, the protestant world, because to them it's like this is talking about the 10 commandments. Christ came along and did away with the stipulation, the Old Testament law of do's and don'ts, and now we're under grace. Freedom to sin, I guess. That's really what it amounts to; we're under the freedom to sin and not be hampered down with all these old laws in the Old Testament. Sick, sick minds. Carnal human reasoning is sick.

There is that need for the change of the law. Not of God's law of how to live life. Not of God's law of the 10 commandments. How insane is that? But of a system, a Levitical system to one that is of God. So, the administration of the law had to change. Sometimes even within the Church we've had different kind of administrative changes depending on the conditions within the Church. God has given that to the Church to have those kinds of things take place from time to time, whatever that might be, whatever that involves.

Hebrews 7:13. So, we understand that the other system, Christ fulfilled it. That's what it's all about here.

Hebrews 7:13—For he of whom these things are spoken belongs to another tribe. The one who is going to fulfill the order of Melchizedek, that system that was made like unto the Son of God. Because what He did with Abraham was something that He did to point to something that's going to become fulfilled, that's going to be so great, in that respect. Made like unto the Son of God, what he is all about, what his purpose in life is all about.

So again here, **For these things of whom these things are spoken as of another tribe.** So, in other words, what's this about? Well, it means it's not out of the tribe of Levi that this is going to be accomplished. It's about another tribe. Because the Messiah has to come out of what tribe? Well, the lineage of David - Judah. **From which no man has officiated at the altar.**

This is incredibly great, is what he's saying here. This isn't about Levi. This isn't about salvation through Levi. This isn't about a physical type of system of worshipping God and going through the motions of something that can't bring about a relationship with God in the sense of being able to be forgiven of sin or anything of that nature. There is no salvation in it, in the Levitical system.

...from which no man has officiated at the altar. For it is evident that our Lord, it says "arose" but **was made to arise from Judah.** He came out of the tribe of Judah, obviously. **...of which tribe Moses spoke nothing concerning priesthood.** So, everything that Moses gave in the law, nothing was said about priesthood concerning Judah. But God did, in essence, to Abraham.

So, it is yet far more evident if, in the likeness of Melchizedek, there arises up another priest who has come not according to the law of fleshly commandments, in other words, the Levitical system, and it's just a physical process of worshipping God or physical order, a routine, **but according to the power of endless life.** In other words, from God Almighty.

For He testifies (God Almighty does), You are a priest forever according to the order of Melchizedek. Because it's about him: "You are that order." God began to reveal that to Abraham by how He manifested Himself, by a relationship He had with him for that purpose, to point to something that was going to become fulfilled later on in Christ, because it's about Christ.

...a priest forever according to the order of Melchizedek. So again, this is the Old Testament quote about Christ, about the Messiah. **For on the other hand there is an annulling of the former commandment because of the weakness and unprofitableness of it.** In other words, it didn't profit except as a nation of people to have some kind of semblance of teaching and so forth about God and about a process here of trying to work with a carnal nation to keep them focused upon who their God was and who brought them out of Egypt and what their purpose was. They didn't do a very good job of it because they weren't called to be given God's spirit. That's why the system was there. Otherwise, they would have been like every other nation around serving whatever they wanted to serve. But God worked to give them something to keep them partially in line because of a purpose later on, of which this nation is a product.

For on the one hand there is an annulling of the former commandment because of the weakness and unprofitableness of it, for the law made nothing perfect. That law didn't. God's law does as far as a way of life to live toward Him and toward relationships toward one another and toward God, and on and on it goes.

...for the law made nothing perfect, but the bringing in of a better hope does, through which we draw near to God. Even so, it is not made without an oath (for they became priests without an oath, but he with an oath by Him (by God Almighty) who said to him, speaking of Christ, **The Eternal has sworn and will not change, You are a priest forever according to the order of Melchizedek**). God's purpose in His Son and what His Son was to fulfill, what His Son was to become - High Priest forever in God's temple forever.

...by so much more Joshua has become a surety (guarantee) of a better covenant. So again, he's dealing with physical carnal people about a physical system of worship that didn't change anything and in the sense of salvation, and he's showing here what does, and that here we see Christ now resurrected, born, teaching, dying as a Passover, resurrected and our Priest forever. That's what he goes on in the book of Hebrews talking about.

Let's go on now and turn to Deuteronomy 14, spend some time here looking at very specific areas. We've talked a little bit about part of this, but I want to read it again here as we go into it.

Concerning second tithe, **Deuteronomy 14:22, You shall truly tithe all the increase of your seed.** So, that flat statement, we understand what that is. Anything that has to do with tithe, we are to do it, period. First, second, and then at that time things about third, which I've already talked about. You're to tithe all the increase of your prosperity, of your work, of your labor, of what comes in from your labor, **that the fields bring forth year by year.** An agrarian, agricultural society, if you will. So again, all tithing; different from the following verse that zeros in on a specific tithe.

And you shall eat before the Eternal your God, in the place which He shall choose to place His name there. This is very specific now because you couldn't eat the first tithe. You couldn't

partake of the first tithe in the place that God would choose. You had to do something with it, and God made that very clear (we've already gone through that), to the Levites.

But here is one that is ours to be able to go wherever God places His name, primarily the Feast of Tabernacles period, though they came together at other times as well, Unleavened Bread and so forth, and we have Pentecost, three seasons of the year, basically, but the Feast of Tabernacles being the greatest.

“And you shall eat before the Eternal your God, in the place which He shall choose to place His name there.” So, that which has been given to the Church, that's what decides where God has placed His name. It's a simple thing. Isn't that amazing?

Now, the administration of that has changed over time. Then it's up to us how we live it, how we yield our lives to it. Some of the things given to us that we have opportunity of doing in this end-time are a little different than what they were, as an example, during Philadelphia. At that particular time, as a whole, there were very specific sites, buildings that were, once we got past the tents, actually started building, having some buildings built and people actually sent out to help build some of those and we would hold many thousands of people.

That's where God chose to place His name. How? Because He gave it to the administration of the Church to decide where they would be, how would they be administered, where the numbers were. That was given, that power, authority was given to the Church. Because God wants them, the people there to make those choices of how to best serve His Church. That's why different sites were chosen. They weren't all in California. They weren't all over in the east coast somewhere. They were spread out. Wisconsin Dells, the Ozarks, and on and on it goes, Florida. Because there were different areas where God was calling a lot of people, so how would that be made? Well, administratively by God's Church. Then we would receive the information where the Feast of Tabernacles is going to be held - where God chose to place His name. Awesome!

So again here, understanding government, understanding how God, what God has given to us and what is bound on earth is bound in heaven. That would be required, in essence. People didn't have a choice of going off to some other spot to decide to have a Feast site somewhere. Maybe have twenty or thirty, or a hundred or two hundred or five hundred or whatever. “I really didn't want to go there this year. Let's all go to Hawaii.” “No, let's book a cruise line. That would really be fun. Let's have the Feast on a cruise ship!” Anyway, that wasn't given to the Church to make, those kind of choices and decisions.

But through time here because of a scattering and because of things that happen God has given, again, how? Through the administration of the Church, how we can do things. We have the ability now because of what we're doing today, YouTube, people being able to be in their homes. We're so scattered there are people that can't drive long distances, they can't do it every Sabbath. We've gone through Covid; we've had to make some more changes because of

certain things. The smaller we get the more some of those changes take place. How are they made? By the administration of the Church, what's told to us, what's given to us.

And so, how we yield to those things in our life, how we work with those things in our life determines our relationship with God because this is how God works. It's a beautiful thing if we grasp it. Again here, that's what this is about here, "Where God chooses to place His name there," wherever that is. Awesome!

...the tithe of your corn, of your wine and of your oil, and of the firstlings of your herd and of your flocks, herds and flocks, that you may learn to fear, meaning, basically, as we understand it, if we don't do it we should fear not obeying God. Sadly, that doesn't generally exist. But this is more about an attitude toward God. He is God and the more we yield to that process the more we're able to grow in this relationship, because it's a relationship, of a reverence, of a respect, of a love toward God that we're actually able to grow in. To understand why God gave us these things and then to experience that. At wherever God chooses to place His name, if we have the ability to do so, we strive to do so.

We live at a time right now where it's not like it was back in the 60's and 70's and so forth where we were able to have large sites and an ability to have more of them closer to us. Now we have maybe one sometimes in the U.S., maybe one in Europe, maybe one in Australia, and on and on it goes. We have to kind of roll with that sometimes.

Just like with Australia. They probably won't be able to have one this year unless some door opens up, because travelling from one state to another right now with all the lockdowns they're experiencing has put them in a predicament. It's horrible down there, it really is, the restrictions. If we think we had it bad by any measure, they have it many, many times worse down there, they really do, what they're experiencing from their government.

So, we're blessed to have still what we have to this point in time, and God has given that because of the Church, the freedoms we have, the ability we have for a purpose.

So again here, the importance of that government that God has given to lead and guide, to administer things within the Church, it's after the order of Melchizedek, the administration that comes from Melchizedek, candidly. That's what he's given. Powerful when we understand that.

And so, we learn this respect, this awe of God Almighty. The more and the longer we're in the Church and our hearts are in this way of life and we're striving and persevering the more we can grow in that. It's a spiritual thing in the mind. We rob ourselves if we don't strive to live by every bit of that that God gives to us to experience.

Then if the way is too long for you, so that you are not able to carry it with you, or if the place... Again, remembering this is an agrarian society, livestock, things that are planted and produced. **...or the place is too far for you/from you which the Eternal your God shall choose to set His name there.** Now, if you know that part of the world over there, today it's not very

far to drive somewhere. From east to west it's about forty miles across. Not very far. Little longer, obviously, if you want to count the Negev Desert, which not many people live there. Anyway, the farther north you go then it's not very long. It's a very narrow country.

In the time we're talking about here, of course, some lived on the other side of the Jordan at that time, some of the tribes, but to travel the way they did, it was hard. If you have animals, that's not a simple thing to do.

So, He said here, **if the way is too long for you, that you're not able to carry it with you, if the place which the Eternal your God shall choose to set His name...** So, for them it basically remained the same. Now, in the beginning it was moved around a little bit, but once the temple was built, as far as a physical place, it was Jerusalem. Very obvious. These things are said for all time. These things are said for later on as well, not just for a period of time for them.

So again here, **which the Eternal your God shall choose to set His name is too far from you, when the Eternal your God has blessed you, then you shall turn it into money, and bind up the money in your hand, and shall go to the place which the Eternal...** So, I'm glad we don't have an agrarian society like that today. We have, the world has so changed from that period of time in the last two hundred years because of technology, because of the kinds of manufacturing and industry that exists today that started out slow. Look what we have today, how far you can drive in a car in one day or fly on a plane, and you think, well, we live in an incredible age.

This is how we function. We don't have to worry about loading up the sheep or cow or bull, or whatever it might be, and doing these physical things. We are able to do things that are really quite easy, in that respect, convenient. You go out to a restaurant, "I think I'll have some bull." Order whatever you want, the things from different parts of the world, you know, incredible.

...and shall go to the place that the Eternal your God shall choose. Then you shall bestow that money for whatever it is... Now, the King James has translated this, "whatever you lust after." Give me a break! We ought to know there is something wrong with that translation because, obviously here, it's not what you lust after. Because lust, by its definition, in that respect, is not right. "Whatever your heart lusts after?" Is that what it's saying? You are to have free reign, whatever you lust after, to go buy?

It's, **whatever you desire.** So, whatever it is you desire, you could use the money for. It's your money. **...for oxen and for sheep, and for wine and for strong drink, or for whatever is your desire.** So, it's about what your desire is, and it's supposed to be special to you. So, again here, we have grown in this a lot to grasp and understand how it's able to be done now in this age.

You shall eat there before the Eternal your God and you shall rejoice. Something God says we're to do. Well, we should be able to because we've saved up all that extra and we have this

time away from our jobs, from community and other things that cause a lot of stress in life, that cause a lot of drama in life. We're able to be free from that for a little over a week, you know, and especially considering the time to travel to and the time to travel back. So, we have this time that's unique to us as God's people and something we immensely look forward to as much as we're able if we're able to.

Sometimes because of age, because of health, because of distance now, it becomes more difficult the older we get. We're in a group, we're getting older, you know, time is going on. Yet we have within the midst the excitement of younger ones coming along, all ages. But as a whole we see the other side of that coin as well. So we have to judge according to those things, of what we're able to do and the like.

Distance. Those things make a huge difference in what we're capable of doing. But God has blessed us today because of what we're able to pre-record in some cases or to edit before if it's given like we're going to do this year in the Netherlands, hopefully. If not, we'll do it here. We'll make it work. But to be able to have it out there for others who have to stay at home or be at home, or whatever it might be.

Canada is in a little bit of a unique situation because we don't have a site up there this year because of things we haven't been able to plan well for as far as restrictions and the like, so plans had to be made a long time in advance and, so anyway, everybody is a little bit difference in what they're experiencing.

Great Britain we don't know about, whether they can come across fully yet, you know, to the continent.

...whatever your soul desires. You shall eat there before the Eternal your God and you shall rejoice, you and your household, and the Levite that's within your gates, for you not to forsake him for he has no part nor inheritance with you. So, that's another story. Some of these things are administered differently as well. As far as the Church is concerned a lot of things get administered differently through time here.

Second tithe. Let's see how this has been addressed before and I'm going to read through some of this: "The second tithe is an additional tithe to one's net income and is saved by the individual each year for use in joyously observing God's Holy Days." So, that's the primary purpose. Number one, primary purpose, God's annual Holy Days; Unleavened Bread, Pentecost period, and the fall Holy Days. Primarily though, we understand, the Feast of Tabernacles.

"Instruction concerning this tithe is found in Deuteronomy 14:22-26. This second tithe is used primarily to keep the Feast of Tabernacles, which is outlined in Leviticus 23, but it can also be used to come together..." as I just said. "The Feast of Tabernacles is an annual festival during which the whole Church has typically come together in specific appointed locations where large numbers of members have been able to worship and rejoice before God during this period of time."

What an incredible time to experience. When someone first comes into the Church, to try to tell them about the Feast of Tabernacles? Especially in times past because they were so large. To tell them about that, it's hard for them to grasp what you're talking about until they are actually able to do it themselves. Then it's like, "Oh yeah. Now I understand what you were so excited about." It's a unique period of fellowship because you're away from the world, a unique opportunity to have more, to have better as far as going out to eat, type of thing, or to have foods that you can prepare and have if you have the ability to do so wherever you're staying. All these unique things of things we may not be able to experience. For, obviously, that period of time, we're able to do at the Feast of Tabernacles.

"For wine," as it says here, "strong drink," "to rejoice before God." Not all the strong drink you might want. Anyway. So again here, it's about having that which is special above and beyond what you might otherwise normally be able to have and afford on a regular basis. To rejoice before God for what? For your blessings. For everything. For the ability of being there. On and on it goes. Incredible.

I want to read this, what was written before on the site. We've taken down the "FAQ" because it needs a lot of work done on it. I'm dumbfounded sometimes going back and reading certain things and realizing how far we have come, how much. It's hard to keep up, it really is. Anyway, another story.

It's saying here now, little bit of history as well: "In the Feast of 2008, primarily due to the growth of the Church by nearly 300% over the preceding eight months, the traditional observation was changed." Administration of God's Church made the decisions. Got backlash. Not everybody liked that because it was a shift in thinking that was away from the norm and it's like, "You can't do that." Yes, I can. Yes, I did. And blessed in it. Most who had problems with that, that I know of anyway, are no longer with us. Surprise, surprise!

"Our inability to adequately organize a large Feast observance as we had traditionally done in the past, led to the need to improvise while keeping obedience to God as our first objective. Many new people did not have the financial ability to attend a larger organized Feast due to the fact that they, as new members shortly prior to the Feast, had not kept second tithe for the entire previous year. Therefore, the Feast was organized in a new manner."

"Half of the Feast was observed in the homes of members, and the other half in regional areas located closer to members than was traditionally done in the past. The reduced travel with reduced funds enabled people to better stretch their available finances to observe part of the Feast with other members."

So, I don't know how everyone remembers all this, but it's not some of my fondest memories of unity and oneness in God's Church because some of the ones who murmured and complained the most are those who were around longest.

"During half of the Feast members and families remained in their own areas. They observed the Feast in a similar manner as they might observe the weekly Sabbath from their homes if they were unable to gather

with a local congregation on the Sabbath. In this manner they were able to listen to the sermons given on each day of the Feast just as they would be able to listen on the weekly Sabbath. During the other half of the Feast most members were able to come together in fellowship with others in regional areas located closer to them rather than larger, more distant locations as in the past.”

“This overall change in the traditional observation of the Feast enabled a larger number to come together to rejoice before God in the Feast of Tabernacles, although in scattered locations.”

Decision had to be made, what are we going to do, how are we going to do this to best benefit the majority of the Church? So, we’re going to do it this way, half in a place where God chose to place His name, and the other half in the place that God chose to place His name. Amazing!

I don’t need to go through more of that. But it’s amazing how sometimes we can get into a process of living something and then hear something that comes along that shakes us that’s different. It’s like, “Okay, what is the spirit of it?” If we’re plugged in properly and we’ve proven various things to ourselves we’ll understand God’s government and we’ll rejoice in God’s Feasts the way He has given it to us in the place He chooses to place His name, and how He chooses to place His name there, and etcetera, etcetera.

Various conditions require changes. Last year we had some changes that had to be made. What are we going to do? This covid thing, it’s wreaking havoc, you know, and so we, because of that, what we went through there, it wasn’t so difficult then to do this, what we had to do last year, just as some are going to have to do this year because of the same reason.

We’re going to go over some basic guidelines about the use of second tithe now. There is one primary guideline that should not be difficult to measure our decisions by. Now, God tells us to save that. We save it. But He also tells us there’s a way it’s to be used, and we better use it that way. We better do it the way God says to do it. It’s just not a free for all to do with whatever we want to do in our own way. God gives guidelines. We learn from this process, again.

So, one of the primary guidelines that should not be difficult to measure our decisions by is that the second tithe is for use on annual Holy Days, and especially during the period of the Feast of Tabernacles. It is for the Feast.

That solves a lot of things right there. The majority of it is to be for the Feast. Now, there are other things entered into this as well. That includes travel to and from the Feast. You have to get there, and you have to get back. Especially, you think, some cases today because maybe we only have the ability to have one site, as we have in times past, as we’ve tried to do to get more people together. But this year because of planning and so forth, decided to go ahead and have two places in the States. So, we still have that factor. In some cases, it’s too far to drive so if it may be a matter of flying.

If it’s a matter of driving you’re going to be more on the road for a little bit longer. Some people choose to drive. That’s fine. Maybe take two or three days to get to the Feast, two or

three days to get home. That's fine. It's a part of observing the Feast. The funds to be used for that? Absolutely. The car has bad tires, you may need some new tires. It's a time to update, to make better or whatever it might be, portion of that, or maybe in some cases, depending on the percentage, because it's a matter of what you primarily have use for at the Feast. So again, those have to be judged and measured by each party involved. Perhaps some other things that need to be done. Perhaps a tune-up. You know, I'm just throwing out some examples of things that people have had to do in times past.

It's not the time to go and buy a new car. "Gonna buy a new car. Got a lot of second tithe. Got a lot of second tithe. I've been blessed. But I'm not going to take it to the Feast. I'm going to fly." Now, see, some of these kinds of things have happened where, like, I have these things and I'm going to buy this, and it's not even used for the Feast. So again, have to be careful what we do and how we do it.

So again here, this would mean travelling to and from, the cost of food, the cost of lodging, the cost of travel and so forth two to three days, or whatever it might be on each side of the Feast. It may take that. Again, it's about how much of that that we have that we use for it. We should use wisdom. We should be at that point where we're able to do that.

It wouldn't be the time to make a major down payment on a new car either. "Think I'll make, let's see, half of it!" No.

Now, the cost of a side trip. People have asked about this in times past. Fine. To and from the Feast, perhaps to do something unique as a family with others in the Church before or maybe after, to do something special. You know, there are situations where you have to measure by what you have and what you might be able to do. Again. But we shouldn't throw it all away. "I think we'll... Let's take a cruise before the Feast. How about after the Feast?" "Oh, it's about the same time as the Feast and it, you know, costs a whole lot more than the Feast." So again, wisdom, soundness of mind, okay, of what we might do before or after the Feast. If you have a one-time opportunity to go to Europe to see something, like we had planned for, historic things, things that bring out history.

Whenever I think of some of those areas I think of the migration. I think of some of the Churches and things that happened in times past, especially if you get up around areas of Greece. Of course, I don't want anybody going over to Turkey right now. But anyway, the mail route and so forth. These are awesome things that if a person had such an opportunity to spend, perhaps if they have the ability financially a little more time, four or five days, whatever it might be, and use second tithe for it, awesome! But as a whole we look at year-by-year and what we are able to do, and we have to use wisdom in some of those things and balance. Balance, balance, balance, balance - what is the balance? That's something you have to grow in, how to do that.

There are some things in our balance, they just tip the scales way down in the wrong way. Like that new car thing or the cruise thing.

So again, people have asked oftentimes about a side trip or something of that nature. Again, if you have the means and the ability and it's within balance and you have a couple days, two or three days, or whatever it might be, and spend a little bit more money on that, or if it's a one-time occasion over several years. You know, I'm not going to get nitpicky about certain things. Four days? Five days? Whatever. Something unique that's outstanding that we can benefit from in a good way, you have to measure those things.

But as a whole, two or three days is not a bad thing at all. If it's once in a blue moon? Well, blue moons happen pretty often, don't they, in comparison. So, anyway.

Next, one should consider the possibility of buying some, maybe, you know, new clothes or something, I think, for the children. You don't go out and buy a whole wardrobe for yourself once a year at the Feast because you have all this extra money. But to have something special, nice, nice for the children, something new? Again, within balance, within the percentages and so forth, that you have still plenty for housing, plenty for food, plenty for being able to take some others out with you or whatever and it doesn't interfere with that and you're able to do that, you've been so blessed, so be it. Again, within balance and sound reason.

It's about making the Feast special. We do that in a lot of different ways. It's not just with food or with glass of wine or a drink. Maybe the type of place we stay or something, a little extra money on something like that, whatever it might be. Fine. That's great. God wants us to rejoice. It should be special. We need to make it special for family. It's about making the Feast special so we can rejoice before God, truly.

The Feast is not a time to try to replicate Christmas. Sometimes that happens, where it's like giving presents to everybody or whatever. So, we have to be careful what we do. Is it wrong to buy a present for someone, people we're close to? That's fine. But not for every day of the Feast and not for trying to duplicate something that smashes up next to Christmas. Because sometimes people have gotten caught up in those kinds of things.

So again, balance, soundness of mind. A gift? A present? Fine. If someone is really close, you know, again, family member, generally, but sometimes someone else or whatever. Something my wife and I try to make clear to people is basically, as a whole, we do not want gifts from anyone ever, period, as a whole. Sometimes we've accepted certain things maybe on a smaller scale. But as a whole, we try to tell the Church, no, that's not healthy for you. We don't want it. I mean, you understand what I'm saying. We appreciate the gesture, but as a whole that's not something we desire. It's not a healthy thing.

So again, what about buying presents for our self? Its not really a present but it's fine if we buy something. Again, I don't want to go through every kind of example of something. It's soundness of mind and balance. If you're not sure about that then ask, you know. If it's exorbitant in price and so forth, you probably ought to know that this isn't probably a wise thing to do. This should primarily be something that enhances the Feast at the Feast.

So, to go out because maybe the family likes to bicycle, to buy new bicycles for the children, whatever, an upgrade perhaps for the whole family, I don't know, or just one, I don't know, and then to leave it at home and go to the Feast and then come back and you have a new bike because you bought it for the Feast, that's what you used for it, but didn't enjoy it at the Feast, then it shouldn't be done. It has nothing to do with the Feast except the fact that you had money that God gave to you to enjoy the Feast more. But it's back home. I think you get the point of what I'm saying.

It would not include buying furniture for our home, even after you're at a Feast site. So, you have to be careful in what you do in some of these things, because, again, it might be one thing if you bought a table, maybe like a six-foot table or an expanding type of thing or fold up chairs because you're going to have a bunch of people over at the Feast site with you and you might go out and buy something like that. If you're at that site, it may be a one-time thing, but the point being is you may do something like that because it's about serving and helping others. But if it's something, basically, is not going to be used basically during the Feast and it doesn't enhance your Feast, "Well, I did use it during the Feast," because you're at a Feast site and you bought something really, really expensive, and it kind of massages your back, "This feels good!" Proportionally, it's not a wise thing to do.

So, there are some people cringing right now, and I apologize. I'm sorry for that. But that's reality. Sometimes we've done things that maybe weren't the best example and others know about it and so they've wondered about that example and so now is the time to make it clear that no, that wasn't the best thing to have done.

So again, there are always exceptions to things. "Is it okay to get a table because we're having a bunch of people over and we need some chairs, fold up chairs." Yeah, if it's peanuts for a situation like that. You're probably going to spend more at a restaurant somewhere and extra. Anyway. Again, it's for the Feast at the Feast.

I could go on and on and on with all kinds of things that have happened in times past and different kinds of examples, but there's really no point. It's about the Feast, for use at the Feast or to and from the Feast, something that enhances that period of time. Maybe three or four days before or afterward on occasion, whatever it might be, to make it special period for the family, that's fine.

Deuteronomy 14:25—You shall turn it into money and bind up the money in your hand and shall go to the place which the Eternal your God shall choose. There you shall bestow your money for whatever is your desire; for oxen, sheep, for wine, for strong drink, and for whatever is your desire. Again, this is all about being at the Feast. It's about what enhances the Feast and what enhances your ability to rejoice before God. That's what it says here. **You shall eat there before the Eternal.** So, it may have to do with the food, it may have to do with eating in of God's way of life, eating in of the rejoicing and things you're able to do with what you have. **...the Eternal your God, and you shall rejoice, you and your household.**

I'm going to stop there because there's no point in going a little bit farther.