

## Prepared for the Feast

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Well, this fall Feast season is upon us, and prayerfully this will be a meaningful and inspiring Feast, an inspiring time for each and every person in God's Church whether you're able to travel to a Feast site, be at a Feast site, or not. And so, really, basically, regardless of how or where you keep it and regardless of any obstacles that may come at us, which they always do at this time of year, just to kind of expect it. It should be a time to do exactly what God says in the Feast season, especially the Holy Day season of the Feast of Tabernacles, is to come before Him and rejoice.

So, that's our intent, that's our desire, though getting there may be another matter. You may have to fight to get there, but then once you're there or once you're settled wherever you are, in your own home or wherever it is, then indeed to rejoice before God.

I can't help but think of what the Israelites were to do as they were to build booths and there is a period of time, God told them, in essence, they were to sit there and think about those things that God had delivered them out of, that they came through a period of time where they lived in temporary dwellings in order to get to the promised land. And as we've talked about in times past ours is forward looking. Looking back as well and learning from that, but with the focus on the future because that's what God has given to us in the understanding of booths.

And at that particular time is a time to contemplate, to think about our calling and what God has given to us, the gratitude, the thankfulness. Because how can we rejoice before Him if we don't grasp how Great God is, what He's given to us, that period of time especially that is unique of all the Holy Day seasons we have.

So again, one of the most inspiring times of the year, one of the most meaningful times of the year because we hear something every day where God is able to mold and fashion us if we are pliable, if we are yielding to Him, if we're listening to Him.

So, the question today is just how prepared are you for this Feast sermon? A sermon I needed to give before the Feast here so that others in Australia, New Zealand, different areas will have the opportunity to hear this before the Feast. And basically, the answer to that question is how this particular sermon is entitled, *Prepared for the Feast*.

Obviously, last year and now this year have been a little bit different, not normal observances for God's people in keeping the Holy Days. It's been a little more challenging. And I hope we understand that the spirit world around us is so incredibly stirred up. I don't know about some of you, but my stress levels have been pretty high. We have been going through things! Seems like one thing after another and I

think now that the Sabbath is here and the Feast is right in front of us, I think things are fairly well leveled out, although we're not in Europe yet, but that's another issue.

But again, they're very stirred up. And one thing you don't want to do is give them satisfaction! You really don't. Because they enjoy seeing God's people squirm, seeing God's people tied up in knots and going through things. And so, we understand our vision, our focus is to be on God Almighty and His Son Joshua, this way of life He's given to us. So, we persevere, and we fight through the battles that are in front of us. And sometimes they are a fight until you get to where you're going. And talked to a lot of people and been in contact with different ones here, and there are a lot of battles out here getting to this Feast or getting to this season of the year.

So, we're kind of accustomed to that, but I feel pretty strongly that it's getting worse out there in the sense of the power. Because the reality is, I hope we understand this, the more this world gets nuttier and nuttier, crazier and crazier, and people think the way they do, the more power they give to that world. And the more power they give to that world the more power they have. It's back and forth; they feed each other. And it gets into a very vicious thing, especially considering where it's leading.

So, it's not a pleasant thing to watch, not a pleasant thing to live through. But God's with us and He'll carry us through these things, and we just have to keep focused on where we're going and what we're doing.

So again, last year was a little different. Primarily because of this thing with Covid. And it's varied a lot from region to region, country to country. You can consider yourselves quite fortunate if you're able to come together anywhere together as God's people, for Cincinnati and Spokane, although you're not there yet. But hopefully, you will be able to. And though it may present different problems like smoke up in that area of the country, up in Spokane, in that area, not pleasant if it's bad, so things to remember, to pray about. But if we have it, it is for a purpose, if God allows it. So, we learn through that as well.

So anyway, I think of Australia, New Zealand especially, those areas so locked down it makes your head spin a little bit considering the kind of restrictions they're under. So, if you think you have it bad anywhere you live, except for there, they know what bad is. They're experiencing it. They're living it. So again, to remember them in what they're going through. Something we should do as part of our preparation, being prepared for the Feast is remembering others.

So, been a crazy, crazy time from area to area. Here last week, was it Thursday night? Thursday we finally found out that Europe has (the EU), basically has changed some things concerning Covid, locked some things down. And basically, as far as the EU is concerned, they passed a resolution, in essence, saying that people have to be quarantined for 10 days when they come there. They have to have a PCR test before they leave the country they're in and (if they can come in), and then one after they've been there for five days. And if they've passed that then they're okay, they don't have to go the full ten days on a quarantine.

So, anyway, we are doing something unique. I can tell you that later. But we had to change some airline reservations and do some last-minute shifting around there, but I think we've got everything taken care of so that we can get over there without any problem. That's us. Everybody else has a different story. Different ones have different things. If people get to a point where they can't travel, different things happen to them, we're all experiencing something different. It's not the most fun time at all.

So, in times of adversary like what we're experiencing with this pandemic, which it is a pandemic, it just gets worse and worse and worse, it mutates. There are various types of, if you will, variants the come out, talking about Lambda... What's that new one? Is it Mu(?) that's out there now? What can you say? It just goes on and on. It's like a bad Eveready battery, bunny, rabbit, whatever, and it just doesn't stop. It just jumps to something else. If it's not being successful at one thing, it'll do something else. And it's kind of a weird thing that's going on.

I thought I'd mention something before I get too far into this, and every time I think of a Feast period and what we get ready to go into, because we want to enter the Feast with a positive, upbeat attitude and spirit, we want to make sure that we're prepared in the sense of attitude, of what we're going to live the Feast like, if we're going to be together with others, what we're going to be like around others. Because those kinds of things don't just happen. Desiring to be uplifting and encouraging to others, desiring to be a right example to others, desiring to be close to God in this process, that's a desire but it doesn't just happen. You have to plan it. That's why the sermon is entitled the way it is, *Prepared for the Feast*, because that's a part of the preparation. You want to make sure that you have a great Feast and that everyone else around you has a great Feast. And so again, those things take thought, obviously preparation, planning and so forth.

I think of the time that... I've told this many a time, and if you heard it last year forgive me. I don't think you did, but anyway, a lot of people remember it and sometimes they make comment about it. But I think of this oftentimes when it gets around the Feast time. When I was in Bricket Wood and they were having a meeting of everyone there in Great Britain about the upcoming Feast, and basically, because of a previous Feast they were being instructed that at this Feast that especially those who were administrating various things and the like, that they were being encouraged, basically being told to have a good attitude, to be positive and uplifting because your example says a lot. And it does.

And so, after this pep talk had gone on for a little while, to be positive and uplifting, they started serving the meal there (because it was during a meal). And they first brought out the soup and one individual at the table took a bite of it and said, "Oh, this is way too salty," and he looked up and realized what he'd done, and he said, "Just the way I like it!" And that's kind of the way we have to be. Hopefully, we can catch ourselves.

You know, that's a key thing when it comes to anything in our lives, it's the ability to catch ourselves quickly. Sometimes we go too far into it and before long the damage is done. I think of things that I

regret of things that I've done and various times things I've said to someone, and even at a Feast site, and realize that I don't ever want to do that, especially at a Feast site of all times. So, we have to be on guard, you have to be alert, and again, to be of that kind of attitude that you want to make sure that everyone else has a great Feast indeed.

So, we are going to look at some things here that we need to focus upon in order to have a better Feast of Tabernacles. Some things to be encouraged in. This isn't going to apply, not everything, to everyone, but most of it here will apply to everyone one way or another. But there are things to learn from as well. Some things are going to be more specific for others. If you're by yourself at your own home or whatever, again, there are certain things here that we're going to talk about that everyone needs to do and be a part of.

So, one of the first things we're going to look at, the most important thing at the top of your list for the Feast of Tabernacles, what is it? Well, what I have written down here is prayer. If you don't have a right relationship with God, if you don't have proper fellowship with God and Christ through this process in preparation for and at the Feast.

And it needs to be more focused at this time of year than at other times. It can't be just because it maybe is a part of your routine already, it has to be more focused for this period of time, it really does, as you cry out to God, as you have fellowship. Because that's a part... not just a part, but obviously, a very large part of your relationship with God. It has to do with your prayer life.

And if that isn't right, what's your fellowship going to be with others if you have that opportunity, if you have that ability. And even those who are by themselves have ability because of communication today to be in contact with others. So, I would encourage others to do that if you know someone is by themselves, or whatever, to be in contact, encouraging, in that regard, not to just be off flittering around doing different things at a particular site if you're so blessed to be there, but to remember others and what they're going through, that they're not able to be there.

So again here, fellowship. Let's turn over to Matthew 6. We're going to go through this outline of prayer that Christ gave us, take a look at some of those things in regard to the Feast, our relationship with God, with Christ, and with one another in the Body of Christ.

**Matthew 6:9—Therefore, pray after this manner: Our Father who is in heaven...** What an awesome thing, begin prayer like this to keep us focused. Because that's what the outline of prayer is like. It's about a focus we're to have, to consider God Almighty first and foremost. God needs to be first. If He's not first in our lives, and especially at this time of year more than any other time of year, that should be magnified in our lives, in our thinking.

**Our Father who is in heaven, hallowed be Your name.** Now, that's the King James version, but as we had in the sermon not too long ago, it is, in essence here, the correct translation of that should be, "Your

name is sanctified.” Well, how is God’s name sanctified? Well, that’s up to each one of us. So, it’s **Your name is to be sanctified**. That’s what we’re to do. Set it apart. That’s what sanctification means. The word “holy” means “sanctified; sanctification; set apart for holy use and purpose.” So, God’s name, God’s presence, going into God’s presence, putting Him first – absolutely.

So, that’s up to us whether we put God first. It’s not just about His name; it’s not about the name of God Almighty, Yahweh Elohim. It’s about a relationship with Him. It’s about Him being our God. As it starts out, “Our Father.” We have a relationship that we’re to build with God. So, that’s what we’re crying out to God about. “Our Father.” What an awesome thing that God is our Father, to grasp and comprehend something on a spiritual plane that makes physical relationships where the word “father” is used puny, puny in comparison when we understand the Great God and what He desires for us and what He’s capable of giving to us depending on our attitude and our response to Him.

**Your name is to be sanctified. Your Kingdom come.** What a beautiful thing to consider at this time of year, to have in our minds. Because everything we’re focusing upon concerning this Feast season, primarily first and foremost is getting to this point, the end of 6,000 years, the beginning of the Millennium, and then, finally at the end the hundred years. And then after that no more human life. That’s really quite profound.

You tell that to someone in the world and they’d think you are stark raving mad. “No more human life? You mean we’re not going to be up there travelling to Mars and beyond and into other galaxies and exploring?” Wish I could think of that Star Trek thing, but I can’t think of it right now. Anyway, you know, the motto, basically, there. But no, we’re not going to do that as human beings. We’re going to do it but not as human beings, in a far greater way than what human beings can even think of. But what an awesome thing to understand that God has a plan for 7,100 years, and after that there won’t be another human ever again. There’ll only be the God Family. Awesome! What a beautiful plan. To go through all that period of time to end up with what He desired to have before He ever started creating anything in the first place. All planned out.

To comprehend the excitement that God Almighty has, has to have, because we’re now at that point in time where He can begin to have His own government, the Kingdom of God ruling on the earth. Awesome! And that’s what we’re picturing at the Feast of Tabernacles, something to rejoice in, something to consider, something to think about ourselves. What is our gratitude? Sitting in that booth contemplating, thinking about those things, praying about those things day by day. Because we should be doing that more at this season of the year than any other time of the year. Because God wants us to be so focused, to consider Him, to consider what He’s given to us, to consider the calling we have.

How incredibly blessed we are to know and see these things! The things I’m talking to you about, the early disciples didn’t understand! They didn’t comprehend all these things. They didn’t know all these things. They hadn’t been revealed yet. So much of what was given to Herbert Armstrong hadn’t been

given to them. The book of John hadn't even been written until most of them were...well, they all were except John, dead, killed. Incredible.

So, to consider how blessed we are at the end of 6,000 years, what God has given to us? Really, it's almost impossible to grasp. Without God's help to consider such a thing, the reality of such a thing, it's difficult, and really, we can't without God's help. But He helps us to grow in that. And the more we grow in that the stronger we can become, the more confident we can become of the calling God has given to us.

Absolute confidence. What an awesome thing. That nothing can deter you. Nothing can move you. Nothing. What is it that can deter us? What is it that can get in our way? What is it that can cause us to stumble? Only self. Only self. What's the worst anyone could ever do to you in life? Take your life, as far as the physical life is concerned. And what does that mean? In the scheme of things, if you're in God's hands, absolutely nothing.

Is that where we are? Where are we in that process of growth and development? Where are we? Because we're somewhere in there in that process of growth and development, from beginning to learn those things, to somewhere in between, to that point where your mind is set. That's your goal, that your mind is set in God's way of life, that you know what God has placed before you, you know who you are, you know what you're going to do, and you know that nothing is going to deter you.

Now, sometimes we don't completely know those things until a trial comes our way, and then we see we're not quite there yet depending on what kind of a trial, what kind of a situation. But God will mold and fashion us to help us to grow in those things and He'll help us, to carry us through that. That's His desire. But we have to make the choices along the way.

**Your Kingdom come.** Beautiful! Much of our focus at this Feast day by day by day as we cry out to "Our Father, who is in heaven." If you don't do that every day you've robbed yourself. You've robbed yourself in what God wants to give you at this Feast of Tabernacles.

So often in a Feast atmosphere, especially if you're able to be with others and you plan and do things, we can get too involved in the doing of things rather than the doing what we should be doing first and foremost. So, we have to be careful there to balance things out in a proper way, to make certain, to plan it out, to plan it God is first.

**Your will be done in earth as in heaven.** Well, that doesn't just happen. "Your will be done." How is that accomplished? Well, who's doing God's will on this earth? Not very many. Not many are trying to. We're striving to. That's what we're striving to accomplish. We're striving to do God's will; we're striving to get to a point where we do less and less of our will and our own way. We're wanting to do things more God's way, to have this mind cleansed and purified and to be at one, to be in unity with God, with the mind of God, the being of God in every way in our thoughts. And where we're not we want God to correct us and

we want to be of a corrective mood, mind, attitude, whatever, so that we can repent. Because we have things to repent of, every one of us. And so, again, a desire to become more at one with God, to do His will.

I love that expression of Christ when he talks about that; “He takes away the first that He may establish the second.” To do God’s will. It’s not a matter of just going through a routine and physical things of life like the Israelites did and striving to obey God’s law on your own ability and then deciding for yourself what is righteous and what isn’t in the midst of that. That’s why you end up with what you do in Judaism, and especially the far right.

But anyway, to realize no one can live God’s way of life without help. We have to have God’s holy spirit, His help, His guidance, His direction in our life. And the desire, the goal is to do things according to God’s will, to be of the same mind. Beautiful thing.

**Give us this day our daily bread.** I think of the Feast season. It’s something that we have been encouraged in year by year by year to make certain that as we approach the Feast season that we’re praying about the kinds of sermons that are being pre-recorded. Because Wayne, Johnny, Jeremy, they all have to prerecord theirs because of the shuffling I have to do because of different parts of the world and being able to give them in Europe and have to have them in other places.

That’s why everyone... I don’t think everyone’s received that yet. I need to make a note of that. I sent it out to some already, the schedules, because the U.S. and Canada has a different schedule than Europe, and then you have Australia and New Zealand. So, everyone has a bit different schedule here as far as the sermons they’re going to be listening to on any particular date. So, I’m going to try to remember that. She got it! I want to get that out this week, so I want to make sure that everyone has that schedule so that when you go to the website you don’t become confused when you see different things, more on there, “Well, which one am I supposed to listen to today.” Well, then you’ll know. Now, if you get a little mixed up it’s okay as long as you listen to all of them anyway, but there is an order, basically, for you that will flow better.

And so, we pray about that, been encouraged to pray about those things. The reality is that sometimes we don’t grasp the way God works in our lives. And He want to give us a lot, He truly does. He wants to nourish us, He wants to feed us, but so much of it depends upon us, what we’re going to receive individually. And the more we put into it, the more effort, even in prayer, praying to God to bless, to inspire the things that are said, because we’ve gone through that process in our life God measures such things in our life. What is our desire? How much do we really want what He’s been preparing for us anyway? Is our heart there, our mind there? You know what, God will give you more according to what you put into it, according to your heart, according to your desire. And if you’re filled with that God wants to fill that up.

“Give us this day our daily bread.” We recognize how much we need God, especially at the Feast. It’s one thing to pray about physical things. That’s why a long time ago basically made comment about such things that the world does in the protestant world and so forth and making a scene in public in a restaurant because it’s more about themselves and all of a sudden they’re bowing their heads and their praying. And it just becomes a routine, and it becomes a matter of show. It’s like the person going into the temple and throwing the money into the container so that it makes noise. So, it would be like if they had bills back then they wouldn’t throw in dollar bills, ten-dollar bills or a hundred-dollar bills, they’d get a lot of coins so they could make a lot of noise because they want others to hear how righteous they are.

Anyway, it’s not about us, it’s not about self, it’s not about getting into routine and saying the same thing day after day, meal after meal after meal after meal to where after a while our prayer life becomes that way, it becomes stale and stagnant and has no meaning to God whatsoever and something He doesn’t want to receive. And so, we have learned balance in those kinds of things or are learning balance in that, what is weightier, what is more important, what is more needful. Something we should be praying about, yes, physical things in our life, but that makes up just a portion of our life, and it’s how you live it that’s more important to God. I could say more but I’m not going to.

It’s about our desire to be fed, to be given that, to pray about those things that are truly important to God Almighty according to His will. His will is to fill us with His life, to fill us with His spirit, to fill us with His truth, His thinking, His mind, to be in unity and oneness with Him. And there’s one way we get there. As He feeds us, as He nourishes us, and then we find out whether we’re really at one with Him or not in our thinking, in our minds.

**And forgive us our debts, as we forgive our debtors.** Well, it’s about an attitude of mind towards one another. What an incredible thing. Now, when you have a situation when you have more people come together, especially in that environment day after day after day, you have to be more on guard because it’s easier to slip, it’s easier to judge. It’s easier to misjudge.

And so, we have to be careful of how we think towards others, and one of them, to me one of the most important things God has been giving us in the last couple of years, more and more in that area, is to understand the Body of Christ. That if you judge others in God’s Church, if you treat them improperly, if you speak to them improperly, if you speak about them improperly it’s toward God Almighty. They belong, we belong, every one of you belong, I belong, every one of you say this, “I belong to God. We belong to God. We are His family.”

And if we will say that flippantly in our conversation, in our thinking, in our mind toward individuals then it’s our mind and attitude toward God’s instruction and guidance and direction in our life. And sometimes that’s a very difficult thing to really come to see on a spiritual plane. Truly is. To truly be practice because we grasp and understand the spiritual part of it, what it really means.



And that's why I think of Passover. We have to be so careful, so careful in discerning the Lord's body because that isn't as much about his physical body and what he went through as it is what he went through for, the purpose of it so that there would be a Body, a spirit body, the Body of Christ and how we treat and think toward one another.

So again, **Forgive us our debts, as we forgive our debtors.** So, sometimes we may have situations where something will arise, something is said, and we have to be careful of our own thinking. So often the problem is really not someone else, it's us. If you take something wrong so often it's because there are things we don't grasp and understand of what's been communicated in the first place. Because we're taking it according to our interpretation of our thinking and our experiences of our past. And so often those things aren't a good measure to judge someone else. Have to be careful in judging others. That's something you have to pray about between you and God, how you treat each other, how you think toward each other, that you want to honor God, you want to honor His family.

**And let us not be led into temptation but deliver us from evil.** So, in the midst of all this just in communication alone we have to be careful of what we say and how we say it because sometimes there may be something that happened that all of a sudden we find ourselves doing the very thing it's warning us against here. Evil, an evil response, a wrong response, a wrong thought, a wrong kind of thinking towards someone else.

So, "let us not be led into temptation." And so, the desire is is that we are able to have right thinking in our actions, in our thoughts and how we live and that we not sin and we not do those things that the world gets involved in.

I gave something here recently about—maybe it was last Sabbath. I've given so many sermons here recently because I've pre-recorded some too and some for the Feast, preparing, that I'm not sure which is which. But anyway, it's out there. But I did speak on the fact on the thing about different things that so often catch people and whether it be the matter of tithing, Holy Day offerings—which another person today was disfellowshipped for that purpose. Because they're lying. They're robbing God. Have been for years and getting by with it until it finally came to a head. God is bringing things more and more to a head, that we either want this way of life, are living this way of life, are being truthful to God, or we're not. And if we're lying to God we don't belong in the Body of Christ, we don't belong in the presence of the Body of Christ. That's an awesome blessing!

So, I see God cleansing us more and more and more. One of the reasons the ministry has been reduced. Because we're at that point. It's not as needed as much, in that respect, as far as something that's streamlined and dealing with various things out here, and so things aren't repetitive. And it's a smoother flow and different opportunities can be passed along to others as well to learn, to grow in an area that is unique for their molding and fashioning. God molds and fashions us all in different experiences at different times for whatever He's preparing us for.

And so again here, what a horrible thing that these things people still think they can do, whether it be improper relationship, improper thinking, doing things on the internet people know they shouldn't be doing because it's so easy to do. You don't hide anything from God. God sees everything, whatever it is out there. And then matters of alcohol or misuse of alcohol. And on and on it goes. So many things out here that people can be tempted to sin in or never really have conquered in their life. And yet it is a battle, it's something you have to fight.

So again here, being honest and truthful with God. So, yes, fighting. That's what this is about, "Let us not be led into temptation but deliver us from evil." We know what God tells us about sin. Repent! That's why Christ died. Your desire is, is not to give into what you might normally give in to in life, and especially not at a Feast of Tabernacles. Our conduct should be the best at any time in the year. It really should be. Sometimes it's not.

I've had to deal with all kinds of things at Feast of Tabernacles, all kinds of things. And most of it goes back to that one thing that's one of the worst besides the tithing and the offering thing, which involves the Feast of Tabernacles too, but sex. People cheating, maybe cheating on a wife, cheating on a husband, lying, cheating about a relationship, something they're doing. At a Feast of Tabernacles. Think, boy, what's that prayer life like if you can do something like that at a time where God wants to pour out more of His spirit, more of His help if we can, as a human being can do something like that and deceive ourselves into thinking we can get by with something like that at that time, what a horrible thing. I mean, really, where are we? What is our thinking?

At this point in time within the Body of Christ, it's not here. This Body is being cleansed. And anyone who hasn't gotten that message yet you don't have much more time anyway, but it's being cleansed. And if we still have time to repent, man oh, man oh, man, repent and fight and seek to conquer while you still have a window. The individual just got disfellowshipped? Had an opportunity in the last few weeks to listen to what was said, to repent, make it right, but he didn't do it, so he's out. He will not be back.

And you know what? I could have told him nearly 10 years ago the first time I ever met him and talked to him, "If you don't conquer this, you're gone." What a horrible thing. See, I could go and I could tell individuals, but that isn't how God functions, that isn't how God works. He doesn't do it in that manner that we go out and have to tell individuals and tap on their shoulders and say, "No, this is not the way to live and you shouldn't be doing this." If we can't hear it on the time when God gives us the messages that He gives to us – because this is it – in Sabbath services, during the Holy Days – this is when God feeds us and nourishes us. And sometimes I still get a little worked up when I think about where we are, in that respect, and not responding to God and not looking to God for help in the manner that we should.

So, I get a little worked up sometimes thinking about some of these things. Where are we? Where is our heart? Where is our desire? Because we don't have a whole lot of time. And sometimes I really get

worked up when I realize where we are in time, what God is molding and fashioning, and what we have remaining. Because we just keep getting whittled down in size. More and more God says no sin, be gone. Go. He'll cut them off, whatever it takes., If we're true to God, we really want this calling that Gods given to us and we're fighting for it and we're repenting on a regular basis and we're crying out to God, God's patient with us. He works with us. He loves us. But if we don't really love Him because we want to hold on to some sin in our life, something that's special to us, whatever it is that takes us away from God's spirit He'll let us have it, especially now.

How much time do we have? I hope we see what's happening in the world. I hope we get it. I hope we grasp just what's happened in Afghanistan alone, as to what that has done as far as Europe is concerned. It's just like look at it come together. They're learning to hate this nation. They're learning to hate this nation! They're so tired of being stabbed in the back. They truly are. Taken advantage of because they don't move with every movement that someone things they should be doing, and then turn their back on them.

Thought it was well put this morning. One individual I was listening to just for a little bit on the news there and going on and talking about believing, and here the very ones we asked to join in, the very nations, Germany, the UK, and many others throughout Europe, NATO, asked them to join in and then turned our back on them. There have already been problems with NATO. How much worse can it get? Well, that pretty much tops it all off.

So, I hope you can see more and more because to me this is something of awe, something we could not see in times past that we're seeing more and more today, why Europe is going to have ten nations come together and agree with what they're going to do. Because they come to a point where enough is enough. Enough is enough. God says He's going to use them at the end here one last time in a very powerful way as He did at other times. The Assyrians, others that come together in that union of people.

We live at some very scary times, and that's not even considering China and Russia and what they're doing. We are most blind if we can't grasp that things are so stirred up. Some have made comment about in emails and conversation and so forth about "Coming back from Europe?" I've had the same thoughts. I don't know. There may be a time when something like that happens, where there may be a purpose because of something that's coming, I don't know. But I'll tell you what, I'm ready for whatever takes place, whatever God does. And I hope we are as well in our minds, in our thinking. We're that close. And we better be on guard and better be ready.

How much do we love what God has given to us? I don't like telling people, "You are disfellowshipped." It's a horrible thing because it should be so foreign to our thinking that we would ever come to that point in time to allow our lives to be such that we make such choices to continue to turn our back on God or think we can get by with lying to God. That's hard to grasp.

If we believe God, if we believe in God Almighty, God Almighty, that we believe He knows every thought in our being, in our mind, and we can try to hide something like Adam and Eve tried to do in the garden? It's like, what do we believe? What do we really see?

So, how much do we love our calling? How committed are we to it? What are we listening to? What do we hear? Do we grasp yet—because I've been hitting this pretty hard—do we grasp yet with all of our being how God teaches us, molds and fashions us?

Luke 22. One of the last things mentioned here was this matter of not being led into temptation, and there's a lot said about that in scripture here. Thought it'd be good just to focus on this a little as we consider the Feast of Tabernacles and what we desire to live during this period of time more than any other. It's like, but much greater, the concept, the ability to comprehend and understand something about the Sabbath day, that we set that apart for holy use and purpose and it's special to us.

And I think, as a whole, most people would think and be of a mindset that because they're not in their normal routine that this day is special and it would be one that should be indeed far more foreign in our thinking to sin, to sin against God, to do something. Whereas during the rest of the week we're not as focused as human beings. But the Sabbath, we should be that much more focused because we realize this is God's day. This is the day He set apart and given to us that we're to set apart and give to Him in return, the thanks, the gratitude, the rejoicing, the excitement of our calling and what He's called us to.

And so, how much more then because the Feast of Tabernacles in so many ways is a magnification of the seventh-day because it's about 7,000 years in God's great plan. And so, it should be that much more profound and exciting and meaningful and inspiring to us.

**Luke 22:39—Then he came out and went, as he was accustomed, to the Mount of Olives, and his disciples also followed him. And when he was in the place, he said to them, Pray that you not enter into temptation.** And I think of how much he gave in guidance and direction and instruction in that last 24-hour period before he died. It's incredible, it really is. There is a lot of scripture here about that period of time and what he gave to them in a very powerful way toward the very end. So much, so much was given at that point in time and here is some more.

"Pray that you not enter into temptation." Which is the opposite of doing God's will, "Thy will be done," "Your will be done." So, giving into temptation, giving in to our own carnal thoughts, ideas, thinking, and not being focused upon God and being at one in our thinking and our thoughts toward God, being of the same mind, being in agreement with God, basically, then if we do something that is sin, in that regard, it's obviously the opposite of God's will for us. So, indeed, if we're praying about our desire to do God's will, this is something we want to be on guard against. We want to make certain that we're fighting self, that we're fighting our own carnal nature, that we are being on guard to those number one, two, threes, and all, of whatever it is in our life.

**And he was withdrawn from them about a stone's throw away, and kneeled down and prayed, saying, Father, if You are willing, remove this cup from me.** Awesome! He knew in a profound way because of the mind of God that he had in his being, the mind that God had given to him, the experiences that he had in this physical life to this point in time, and knowing everything that was written about him was about to come to pass, knowing what he was going to suffer, he was in anguish because it was so real to him. It was as though he were experiencing it before he experienced it, it was so real to him.

We can't comprehend that because we never lived through something like that. No human being has. No human being has had that kind of mind. To be that real in his thinking that he perspired and droplets of blood come through that because of the reality in his mind, his thinking.

So, **saying, Father, if You are willing, remove this cup from me; nevertheless not my will, but Yours, be done.** So, first and foremost to realize this is his mind, this is the way he was. It's the way we're to learn from this and say, "That's the way I want to be." I want to pray about certain things, indeed, a desire that I might have in certain things in life for myself and for others and for the Church or whatever it might be—and you have your prayers—but to understand "Not my will but Yours be done."

Even in praying about certain intervention for different people. I can't help but think of just sometimes when I realize that that may well not be God's will. It depends on what God is doing in someone's life, of what He allows us to go through and experience. Because the reality is you don't want to have something taken from you all of a sudden that could otherwise help to mold and fashion you into something that can't happen in any other way. And that's the most important things in our life, that we're able to be molded and fashioned into what God is doing, and if certain trials and hardships can do that then so be it.

And this was one of those occasions. He was to die as our Passover. God's will. He was to suffer. God's will. He was to be beaten as horribly as he was. God's will and God's purpose for all who would ever be called, so we could come to a point in our lives, each one of us, that this is very meaningful to us, "What he went through for me." We should all be able to say that, that it be a personal thing. Because that's what God wants it to be. And then to learn from this that there are times that we have to go through things because of what God is molding and fashioning in us. So be it!

What is it? What is it that we would say no to, I won't do it? What is it in life that we could say, "No, I'm not going to do it that way," to God? What is it that we're tried in, that comes our way, that we could come to a point where we would think of saying something to God in the sense of, "Well, my will not Yours be done."

Everyone who is ever disfellowshipped comes to that point in time. Everyone does that. "Not Your will, but mine – mine be done! I want what You have but I want it my way!" That's not God's way. God's not going to do that. And yet that's happened to the majority of people who have ever been called, "My

way,” “My will,” “The way I see it.” “I don’t agree.” “I’m going to do it my way.” God says, “Okay, go ahead. But you’re not a part.”

“Many are called, and few are chosen.” What an incredible thing to comprehend, the mind of human beings and what we can be like. Talk about needing God, boy, whew! We should be able to see that so clearly, we need God. Cry out to God for help to receive of His spirit because we can’t do this fight on our own by any measure whatsoever.

Anyway, “Nevertheless not my will, but Yours, be done.” What a spirit. What an attitude. “Not my will, Yours be done,” because we want to do it God’s way. What a beautiful thing.

**Then there appeared an angel unto him from heaven, strengthening him. Being in agony, he prayed more earnestly.** All the way through here we can learn from this; we can learn from these examples. There are times that we can be in agony about certain things, and it could be right up to the doorway of death. “Not my will, but Yours be done.” If there’s a purpose for it, so be it!

What is physical life but a short blurb of time. It’s a hiccup in time. We can’t grasp that as human beings. And we hang on to it with our.... I was going to say, “last breath,” but anyway, it will be. But it’s like human beings... It’s like this concept of the death penalty. We want to keep people alive for as long as we can in a little cube, a little cell somewhere rather than being merciful. The mind of human beings is sick, it really is. Where does this kind of thinking come from? Well, we ought to know. We ought to be able to understand things like this.

What is life and what is death? If you want to hold on to it with all of your being you can try, but it’s not going to work. I hope you understand what I’m saying. We’re all going to die! We’re all going to die! We were made to die! And yet people will fight that, family will fight that, we’ll stick tubes down, we’ll... I wish I had that picture up here when I was in there and they’d gone in here and opened it up the second time and had all these tubes in there and all these machines running. And she took a picture of it because, like, “I can’t believe it.” All these things running down from these machines. Well, if they hadn’t been I wouldn’t be here. But that’s in God’s hands.

Because I was fully ready. If this isn’t it, so be it. This is God’s Church. It’s not my Church, it’s God’s Church. If He wants me here, I’ll be here. If I’m done, it’ll be done. Awesome, to understand such things. And that’s the way every one of us should see and think. But it’s like we’ve got to try to keep people alive even if they’re not going to have a life. I don’t want to be that way.

It’s like when I got Covid. I’m just trying to be plain about some of these things just to drive the point home. When I was at that point I said, “Do not hook me up. I don’t want that kind of life. If God wants me here, I’ll be here. If not...?” See, there’s a point in life where you make a certain line. That was my line. You know, if they can help me here on a physical routine thing, but as far as sticking all these things in and just keep...like a vegetable, who wants a life like that? But sometimes we try to do that. We think

we have to do that for others. Sometimes the merciful thing is death. Truly is. We don't think like God. We really don't. It's difficult to be of that mind, to be in unity and agreement and oneness with God and to know your life is in God's hands.

"Being in agony, he prayed more earnestly." Not because he was going to die but because of the way he was going to die. He knew he was going to die. He lived for this. He lived for this moment. What an awesome thing to understand. He knew he was the Passover. He knew that he was to die. He wanted to die in this manner for all mankind as the Son of God to fulfill the scriptures. What a beautiful thing! But the manner, when it got there, he knew what he was getting ready to go through. It's in his mind. He'd experienced enough in physical life to know this is not a pleasant thing. Horrifying, horrible to experience something like this to this level, to where when people whip you that flesh comes off. It's not going to be a pleasant thing to experience.

**Being in agony, he prayed more earnestly, and his sweat were, as it were, like great drops of blood falling down to the ground.** Incredible.

**Verse 45—Then he rose up from prayer, and had come to his disciples, he found them sleeping for sorrow,** as it says here. What does that mean, "found them sleeping for sorrow?" It's a word in the Greek language, basically, has to do with exhaustion, being exhausted because of grief or because of sorrow.

So, why? What does this mean? Can we comprehend that if you go back and read the things in John and what was said that evening from the Passover, from that moment on, the things he started teaching them and telling them, "If you've seen me, you've seen the Father." Went he went on to...

I'm going to read this one here because I wrote this down. **John 14:3—If I go and prepare a place for you; and I will come again and receive you to myself so that where I am, there you may be also.** This was Greek to them. (That was supposed to be funny!) They didn't understand this. They couldn't comprehend at all what he was saying. They were bothered by what he said. They loved him. They'd been with him a long time. They had talked about giving their lives for him. Think about Peter, what he was willing to do, that tenacity to jump up with a sword, start swinging to protect the Messiah. So, they had this mindset.

And here he is telling them basically he's going away. They were bothered by it because they couldn't understand what he was talking about. But they got this from him, they could see it in him how earnest, how sober minded he was and probably saddened in talking to them. This was his last time to talk to him. They felt these different emotions coming from him and what he was saying and how he was saying it at times; this had to be a very unique time for them.

So, this is what we're talking about. They were worn out by this. By the time they got up there that late at night, they were basically worn out by all the things he'd been telling them all this period of time. because all this that happened even beforehand leading up to this day, and now becoming more intense.

So, he says, "I go and prepare a place for you." What's this? "Going to go build a house somewhere, a building? What are you talking about? Going to prepare a place, build, prepare, whatever? What needs to be prepared for us?" And they got from this quickly that they wouldn't be with him. Troubled, indeed. What are they going to do? All these thoughts that can go through your mind that begin to cause stress with the carnal mind.

"And I will come again and receive you to myself." So, in other words, "I'm going to be coming back and I'm going to receive you to myself." No idea what this is about. Because he's not talking about something physical. He's talking to them about something spiritual. "And that where I am, there you may be also." So, it wasn't talking about nearly 2,000 years later. It was talking about soon. Basically, Pentecost. But they still didn't grasp that until Pentecost. Then they began to grasp certain things.

"That where I am, there you may be also." What an incredible thing to think, to know that with God's spirit we're where we're supposed to be. We're with Christ. We're in the Body of Christ. We're in the Church of God. This is where Christ is. This is where God the Father is. He lives and dwells in our lives. We have that kind of a blessing, that kind of life, something that is hard and difficult to grasp. His desire, His concern is on us constantly.

What an awesome thing to realize that we're the most precious thing on the earth at this time to God Almighty. Truly, every one of us because of what He's doing in our lives. Because we're the ones whom He's given His love to. He's not given His love to the world yet. He's not given them grace yet. It's not their time. But He has to us. He's called us to succeed. He's called us to be molded and fashioned, to hear what is given to every one of us, that we have ears to hear, and that we listen and that we take those things in and that we measure ourselves "Am I in agreement with what God has given me, giving me, or not?" and if we're not, we will be gone. And that's the hard part of it but it's a reality.

**Even where I go you know, and the way you know.** It's just getting worse. "I'm going to go away, but you know the way. I'm going to go away and prepare a place for you, and you know the way, you know where it is." "You're just making it worse." **Thomas said to him, Lord, we do not know where you are going, and how can we know the way?** "You haven't told us! How can we know what you're talking about?" So, this was frustrating for them. It wore them out. And that's what this is talking about. They were so worn out that they easily fell asleep. They weren't able to be alert anymore. They were exhausted.

**Joshua said to him, I am the way, the truth.** That still didn't help them. "I am the way, the truth." Why? Because they didn't have that spirit yet. They couldn't understand this on a spirit plane. "What do you mean you're the way and you're the life?" And the things he told them, "the truth?"

**I am the way, the truth, and the life. No one comes to the Father except through me.** This is difficult to grasp. On that last night they didn't understand these things. That's hard for us to grasp and comprehend I think sometimes when we read through a story like this, and the frustration that had to be in their thinking when he's going through and telling them this. Because he just told them "How can we



know the way?” and then he says something like this and it’s like, “Now I’m more confused than ever.” That’s how you would feel if you were there in that situation.

**Then when he rose up from prayer, and had come to the disciples, he found them sleeping for sorrow.**

So, here we are going, I’m sorry, going back to Luke now. So, going back to this process here of Luke 22:45. Just read the first, verse 3-6 here, but again here, thinking about what they were doing that night, and this also said at this particular time, some of the things being said here.

**Luke 22:45—Then when he rose up from prayer, and had come to the disciples, he found them sleeping from sorrow.** In other words, exhausted from grief. **So, he said to them, Why do you sleep?**

**Rise up and pray.** Now, we’re to learn from this on a spiritual plane. That’s what we’re to learn. We’re to learn and understand that there are things here that are a matter of God’s spirit that are a matter of what is spiritual in our calling and how God works with us, how He molds and fashions us.

And so, it says here, “Why do you sleep?” So, yes, they were sleeping physically but the admonition to all of God’s people, that when you do have the understanding of what this is about is that you not fall asleep spiritually, that you be of a right mind and a right thinking toward God, of a desire to do His will, of a desire to live by the truth and the life that He’s telling us we can have.

**Why do you sleep? Rise up and pray, unless you enter into temptation.** So, this is the way our life is supposed to be. We’re supposed to fight. And one the greatest tools we have is prayer, crying out to God with that outline of prayer in our life, in essence, of a desire we have to conquer and overcome self, overcome sin, to be of the same mind of God. To realize every one of us, we have things to repent of. And if we don’t see them how can we change, how can we grow? How can you know where the fight is? How do you even know what you’re fighting if you don’t see such things? So, we have to cry out to God to help us to see and to see where we resist God.

**While he yet spoke, there appeared a multitude; and he who was called Judas, one of the twelve, who went before them and drew near unto Joshua to kiss him.** What a picture here of something of a betrayal, of something that we can picture in our minds. And yet every one of us as a whole in God’s Church, at different periods of time we learn from what it’s like, to live this, to be betrayed, to have others, someone else, others turn against you, to do this on a spiritual plane.

And we learn about betrayal, how hard it is. And we come to learn something even deeper, this is mankind’s nature against God Almighty and always has been. And only we can change that. But not of ourselves. Only because of a calling, God opening our minds and helping us to see our nature so that we can begin to cry out to repent of that kind of foul thinking, the kind of thinking that Satan had.

That’s why we’re created this way. What an awesome thing to grasp. So we can come to see that kind of a spirit. Because if we don’t see that kind of spirit and don’t recognize the battle and have a great desire

then to come in agreement, unity, and oneness with God, then we miss the mark and we don't grasp it at all.

So again here, what an incredible thing to admonish everyone about when he said this, "Rise up and pray, unless you enter into temptation." Because that's a reality. So, the reality is if we go ill equipped, ill prepared for the Feast, if we don't continue in that fight through the Feast... God wants us to have a great Feast. He wants us to be able to rejoice. He wants to give us... He has given us things already to rejoice in. So, all the more so then at this Feast of Tabernacles.

So, it's up to each one of us what kind of a Feast we're going to have, it really is, in our relationship with God. Because it's already there – successful, wonderful, exciting Feast regardless of our situation and our circumstance if God is first, if we're praying to God.

Next, it's important that we address some of the things that should concern those who are able to meet together, especially in the larger groups. So, written down a few things here that thought it'd be good to go through just as reminders. Because we've got our hands full with self, we really do as human beings.

So, so much of a successful Feast on each one of us' part, if we're able to meet with another individual or more, it's a matter of accepting personal responsibility for our own actions and how we think, what we're doing, and so forth, and being, again, exceedingly mindful of such a responsibility toward Christ and toward God. Because that determines what God can give to us, how much God can give to us. It really does. It's up to us. All these things are a matter of love, love toward God, love toward Christ, and love toward the Body of Christ.

So, this is an opportunity, this time of year, to focus on this more than others. Because we're so scattered and we've gone through different things. So many in small groups, so many that haven't been able to meet together until recent time here now after a long, long time. Some by themselves totally, as a whole. And if they're able to get to a Feast of Tabernacles site what an awesome thing then to be with so many others, and all the more so then that these things be lived as a family, an opportunity to experience and live something that God wants us to experience in a great way.

Because, candidly, sometimes we just get in a routine of doing it once a year and another Feast. And if we treat it that way, you won't benefit from it the way God wants you to benefit. And if we don't grasp where we are in time we're going to miss that even that much more.

So, everyone has to be mindful of their own conduct, that they strive to reflect the mind of Christ. It's what we should strive to do. That means to be in unity with God, to want and desire that thinking, that mind. No one should be demanding, rude, discourteous to others, especially not to one another within the Body. Because sometimes that happens at a Feast site.

And we certainly don't want to be that way toward others like hotel personnel, restaurant personnel, because that happens at Feast sites. "It's not what I ordered! Take it back!" I would be afraid of asking

people to take things back. I personally don't think I... I don't know if I've ever done that. I've seen too many things on that, heard too many stories. You don't want to make other people angry.

It's almost to a point where you want to eat everything around it, and if you have to, leave it. I mean, that's my choice. But you do what you want to. You want to send it back go right ahead. You don't know what you're eating when you get it back. Because it happens a lot when you upset people. So, you have to be careful, be willing to suffer a little bit. Maybe you didn't get your whole steak meal. Be happy with the salad. Maybe it did come out a little raw for you or a little too burnt. They just love putting another steak on the grill. "What table was that?" You think that doesn't happen? It happens a lot.

So, be kind to others no matter who it is. Show respect. People have been through a lot in this past year. The world has been through a lot in this past year. And if we can't grasp that and can't control ourselves and be gentle and be kind? "Well, I had a room that was supposed to be overlooking the river! I'm special! Don't you see that?!" Anyway, I'm sorry. Sometimes we can have those attitudes if we're not careful.

Again, don't give into, don't give way to a spirit world. They will push your buttons, and they know what buttons to push. They really do. So, be careful, be on guard, be close to God, ask for help to be on guard against such things, especially if you've had or been prone to any of this in years past, that you don't ever want to repeat that. Be happy with the extra salt in the soup. Learn to savor it or just leave it there if you don't like it. But don't demand the cook to do another bowl of something better or different, you know. It's amazing how demanding we can become as human beings.

Anyway, families, parents, don't bring loud and distracting toys to services, before services, to services. Have to be careful. We have to think about others around us. And... Well, anyway, I'll stop there. These are things we should do on the Sabbath as well when we come together wherever we're meeting. Because we hear different things at different times from different areas and so forth.

Go to the bathroom, to the toilet before services. So, that means your children. Take them ahead of time. They can be trained; they can be taught. You can be a responsible parent and make sure that rather than getting up during services and wherever people might have to be sitting that they don't have to make a lot of distraction and so forth. And so, make it easier for everyone else around to be able to see and to hear and so forth, and to get into a habit and a routine, especially if they're prone to have to go, before services.

You know, a person should be able to sit for an hour and a half, even two hours if somebody gets long winded. So, we should be able to do that. Children need to be taught how to do that. And how do you do that? You have to be responsible and ... But if every week it's in and out, in and out, in and out, open the... "Just somebody stand there and use that door and just let them... and be where..." Anyway. And I'm not getting on anyone in particular, I'm just giving something here that has been sent in from different ideas of thoughts.

Older children to be taught not to run, if they're older. In other words, there's a period of time where youngsters, little ones or whatever, it's good for them to blow off a little steam before services in an area where it's not around adults. But not around adults and not around older people especially because I've known of people, situations where people have caused some to fall over. You can get hurt, break a hip, whatever. We don't want something like that to cloud up a Feast of Tabernacles. Sadly, there have been times when adults have been hurt.

So, older children. I'm not talking about older children. I'm talking about somewhere in here "older children". You know, after very young to getting to a point to where, again here, you know, by the time a person is in school they don't have to be running around and running into things and screaming and hollering at the top of their lungs. Because sometimes these things happen and it's very distracting and very unpleasant. Not just for people in the Church, but if it's out in the hallways, especially for people at the hotels and so forth. And it doesn't set a good example. "Oh, there's that church group back there and there they go again. Those kids, nobody is watching them. They're out there by themselves; there is no adult with them."

I'll tell you what, things like that scare the tar out of me. Scares a lot out of me. Anyway, I've seen different situations where people just allow children to run free in an establishment and people don't know where their children are. I don't care when it is, whether it's on a Sabbath, but especially at a Feast of Tabernacles you should know where your children are. There are some dangerous places... And not just during services. There are some dangerous places up there in Spokane when you're talking about that river and the banks that run through there and how steep some of those things are.

Sometimes, too, you have to understand what kind of a perverted world we live in. Every once in a while you read of someone who's been taken. What a horrible thing that would be because someone isn't watching their own children or have an adult that's watching a child, responsible that's doing it, because they're allowed to go wherever they want to. Young! I mean really young sometimes. Shouldn't be that way.

So, watch younger children. (So, that was older children, now younger children.) So, watch younger children so that they only play—which may be some running, a little bit, before services, a little bit after services—but in an area away from the rest. Like, we have an area, nice area in the back, and that works out good here. At another area, it isn't in the hallways of the hotel. It isn't in the hallways out there where other people are. It has to be in the room in an area that you can see them, where you're with them. So, that's just the way it should be on the Sabbath too wherever we meet. Example that we set.

So again, we have to be alert to younger children so that they only play in an area at the back or the side where people are not visiting. And some get a little crazy and out of control at times and a parent has to be observant to that, to help bring that under control. "Ahhhhhhhhhh!!!" Anyway, that can be a little distracting if that goes on for a long time.

Oftentimes it's good to prepare a place for sitting and so forth, or being where they're going to be, a pallet and so forth, whatever it might be, blanket, whatever a person uses, in an area. Get that set up before services not when they're turning down the lights and the screen is coming on and the sermon's starting. And parents, please always remember, others are not responsible for your children. You are. So, you have... You need to know where they are. You need to know what they're doing, really, all the time, especially at a Feast of Tabernacles site.

And you're to take your children out to a bathroom, like I said, beforehand, but also, please, men take boys, women take girls into a bathroom. If you don't have that, get some help from someone else who's willing to volunteer or help out with something like that if you need help. That it's a woman who takes a girl into a bathroom, and not mix up the... Today, things are so mixed up. Anyway, won't go there. So again, women with girls, and men with the boys. That's the way it should be.

1 Thessalonians 5. So again, the Feast is a time to be mostly separated from the world. Even at a Feast site though we can mingle, there can be things that we're doing around the world and with people. We still need to be very careful of the atmosphere, of where we are, what kind of an example we're setting. Even though people don't know you or who you are, whatever, we still need to be careful of what we're setting as an example.

But again, to understand that as a whole we're separated from the world, which is an awesome thing. To recognize we're to be picturing something in a new age, the Millennial period, of a completely different world, a world that has peace, and that's what we're supposed to be living as an example to others. And so again here, that's something you have to plan ahead of time and think about and pray about, thinking about our actions and how we treat others.

**1 Thessalonians 5:14—Now, we exhort you, brethren, warn those who are unruly,** out of order, out of place. And so, that can come in various forms at different times. But I just went through a little bit of something that should be well received by everyone, especially if you're in that category. So, we should take and receive what we can to have a better Feast. So, sometimes we see situations where a child is unruly, well, who is to bring them under rule? The parent.

Anyway, "Now, we exhort you, brethren, warn those who are unruly." So, even in Sabbath services today also I've warned others who are unruly in the Church of God, who lie and cheat and rob from God. And I hope we're almost to the end of this, I really do. I think we're really close on that portion of it. I feel like we're getting very close on that portion of it. Just like I mentioned the one that was disfellowshipped as of today, in my mind and what I gave as instruction, that that's been going on for a long, long time. But there aren't any more of those kinds of things being allowed anymore. They're not. They're being addressed, they're being taken care of.

And it's like there is this drive, if you will, that there are certain things that have to be taken care of by a certain time. We're living it. We really are. That ought to be a little scary, a little sobering, to make sure

that we're in unity and oneness with God and doing things the way God desires us to do them. Because there are no more playing games in God's Church. I'm not playing games anymore. No more extension of time for anybody for any wrong that's being done. That's the way it is. That's where we are in time.

And so, if there are things that we're doing that are wrong, they're being addressed a little bit at a time here as I have time. I've been very busy. And so, for some that's a matter of grace. That's a matter of grace. Take advantage of it, look into your life, seek to draw closer to God. Because, again, to be real candid with you, I see things being speeded up in that regard. I really do. If you could see what I can see you'd be far more motivated and moved to address certain things right now. Because I know what God has brought me to at this point in time to address things, to get this taken care of. No more time for grace in the sense of obvious sin in people's lives. This is it. It's where we are in time. That ought to sober us to the core of our being. And if I don't know about it God Almighty and Joshua the Christ do. And if they don't bring it to me, they will take care of it. And I see that happening as well.

It's where we are, brethren. Ought to sober the tar out of every one of us. It's where we are in time. We are where we are.

**Warn those who are unruly, encourage the fainthearted**, the fearful, the timid, anyone held back **support the weak...** Do you know how most of this is accomplished and done as far as the Church is concerned? Right here Sabbath by Sabbath by Sabbath. It will be done at the Feast by every sermon that's given from up here, whether it's me or the evangelist's speaking, Sabbath by Sabbath, day by day.

**...support the weak, be patient toward all.** So, we can have patience. Even within the ministry we were to have patience. God has a lot of patience. But I'm pointing out something that is very unique right now. It's not a matter of having patience anymore, it's a matter of the time we live in. And if we don't remember the story of what I mentioned when the Apostasy was on, when it was coming or when it was already there, and the progress and we didn't know fully what was happening.

And I asked two elders up in the Toledo area to a meeting, had another individual who was later ordained to an elder who witnessed what I told them (all three who are gone by their own choices), but two of them feeling like I was pressuring them because I told them "This is what I as a pastor in this area, a minister in this area, expect from you as the elders in the example you're going to set back in the congregation there, because I'm resigning and they're going to be looking to you and to your example and what it is you believe. And either it's what we have been given from the time that we were called that Herbert Armstrong gave to us..."

"And there is a man out of Pasadena who will say the same thing to you, that he expects you to support him in what he is saying. I don't have any more time I can give to you. This is happening now because I'm making this decision to resign and making it public to the Church. And they're going to look to you, and what are you going to do?"

And what do I hear next? “Oh [boo hoo], he talked so rude to us. He was so hard on us in what he had to say. Ugh!” That just made it easier for them because they supported that. Both did, didn’t they? Yeah. They were both supporting what came from the Apostasy. That’s why they said what they did, they had to find fault. “He was so hard on us, so we made our choice because...because he was so hard.” “We went with the Apostasy, because that was better, wasn’t it?” They didn’t say that because they didn’t grasp what they were going through.

And what I’m telling you is time is not in our control, but time, there comes a time when we are where we are. They were at that moment in time, at a moment of time that they had to make a choice, “What are you going to do? Are you going to stand up for what you’ve been called to, for what God gave to you? Or are you going to go with something else that goes one hundred percent against it in a different direction. The choice is yours. And the congregation is going to look to you.” Think, where’s the choice in that?

And so, the cry goes out again here to all God’s people. It’s not a matter that God doesn’t have patience. He’s brought us up to this time. He’s had a lot of... He has a lot of patience with us all the time, but now we’re at a point in time where we have to make certain our mind is set. What are we going to do? How are we going to do it? And to quit the sin, whatever sin it is that’s quenching God’s spirit in your life, if you have that, if that’s what’s going on. Which some of you do. And I could tell some of you who you are in the Church around the world. I could come and I could tell you but that isn’t how God works. Because I’ve been telling what that is every Sabbath! And if we have ears to hear because of God’s spirit we’re going to respond to God Almighty. It’s not to me. It’s about a relationship with God Almighty. So, where are we?

Because I have people who don’t listen to what I’m saying up here. They believe and say something right after a Sabbath sermon, Sabbath by Sabbath sometimes. I hear things from different areas of things that people have said to brethren right after Sabbath services. It’s like, what on earth do you think you’re doing? Is that the mind of Christ? Are you of the same mind? Do you not grasp how God is teaching and molding and fashioning us? That it’s coming out of here? And they’re words and they’ll come alive for you if you’re close to God and you’re praying to God. Because it comes in through here and then if we’re blessed and we’re thinking it registers up in this thing where God’s spirit is attached to the mind, prayerfully, without quenching the spirit.

So, God’s crying out to us. He wants us to succeed, He wants us to come through this. He’s worked with us for a long time but He’s saying, “Enough is enough. This is it. I can’t give you more time. Things are already there at the doorstep. If it’s already started, if certain things have begun, if certain things are put into motion they’re not going to be stopped now. This is where we are!”

What if by the Feast time this year? What if...what if by the Feast of Trumpets? What if by the Feast of Trumpets everyone is sealed in God’s Church who are going to be a part of the 144,000? Now, if that

happens, I'll tell you what, if you knew it and you knew it was absolute, it should send shivers...sent chills up my spine. If it doesn't yours, pray to God for some chills, because that's how real it is, sobering. This is where we are in time, and to understand that with all of our being.

You don't know what's coming next year. I don't know what's coming next year. I don't know when it's coming. God's made that abundantly clear, He gave us a time to go through to keep a focus, to have a certain thinking, and then to learn from that process and to learn much more. But we couldn't learn it any other way. Who's going to continue to fight? Who's going to continue to pursue knowing that in God's time, because we know who we are, He'll give to us what it is we need at any moment in time.

So, I know the reality of what can happen. In the winter? We don't know. Certain things go off across the country in the atmosphere, your life changes dramatically. No more electricity. No more running water. After a week or less...less, if you can even get there, no more going to the grocery store. What do we do? Are we ready? It's going to happen some time. Could it happen that soon? Better be prepared. Better be prepared in our relationship with God Almighty and Christ.

That means to conquer, to have conquered, to have your mind set against sin and whatever it is that's been quenching the spirit in your life. Because there are still people out here who are quenching God's spirit through disobedience, through lack of listening to the sermons that I've been giving for the last 4, 5, 6 months. It's all there.

You think God hasn't given us everything we need, the most of what we need, the most of what we really need to focus on the most? He has.

**See that no one renders evil for evil to anyone.** It's not who we are, not how we should act whether it be at the Feast or anywhere, but especially toward the Body of Christ. But even to the world around us we should be able to conduct ourselves in a way that's right and pleasing to God.

**But always follow...** The word means "pursue." Pursue. That takes work. If you want to pursue something that means you put some effort into it. It doesn't just happen. You've got to put something into it. "Follow?" Well, that a little more leisure sometimes. I'm going to follow, put one foot in front of the other. If you want to pursue something, generally it's with the mindset that you're kind of moving your legs a little faster, you know, you're pursuing it, you're kind of going, you're moving in that direction. So, I don't like the word "follow" (just to be candid with you), here. It's pursue. I think of running, running a race.

**But always pursue what is good both for yourselves and for all. Rejoice always.** The thing God tells us to do at the Feast of Tabernacles. If we don't we've just thrown the time away. If we're not able to really rejoice in the manner that God sets us out and tells us to do? He commands it. But you've got to put a lot into it and that requires being close to Him and asking for His spirit so that you can rejoice because it's a spiritual thing.



**Pray without ceasing.** And that means without sin. You know, prayer, as a whole, should always include help for help to be forgiven of sin through our Passover, of being able to look at ourselves and look at things in our life and to be able to acknowledge those things we need to battle, and asking God for help to do so. “Pray without ceasing.” So, it’s not just a matter of a lot of words, it’s a matter of action, it’s a matter of thought, it’s a matter of planning, it’s a matter of work that goes into this. “Pray without ceasing” means that we have this open channel with God Almighty and Joshua, through Joshua. Because we’re not allowing the holy spirit to be quenched in our lives because of sin. So, it’s repenting.

**In everything give thanks.** What a beautiful thing. In everything give thanks. Thank God. Every day we have things to be thankful for to God, we really do. On a physical plane and on a spiritual plane, to thank God for the things we have. To thank God for our calling. How blessed are we? Awesomely blessed, we truly are. I’m dumbfounded sometimes by all that God has given to us to understand and comprehend at the end of this age. More than any peoples in times past, more than anyone ever alive in times past, save Joshua. What an incredible thing to be able to say and to know.

**In everything give thanks, for this is the will of God.** “Your will be done, not mine.” What is the will of God? That’s what we’re talking about. This is God’s will for every one of us. **..for this is the will of God in Christ Joshua concerning you.** Do not quench the spirit. That’s our life, that’s our strength.

One more scripture here before closing. And I thought I’d be done in forty-five minutes.

**2 Corinthians 13:10—Therefore, I write these things being absent, lest being present I should use sharpness.** So, in this particular case here he’s being candid with them by various things, if a group together, and so forth, and he’s saying that you’re receiving this by letter but understand what’s behind it. **...according to the power which the Lord has given me to edification and not to destruction. Finally, brethren, farewell.** I think of that someday that could be it for different ones of us. Some day when we say goodbye at the Feast that might be it until we’re on the other side of all this. When I leave here, I’m fully of the mindset I may not come back. I don’t know. I don’t know if I’ll live. You don’t either. You don’t know what’s going to happen to you from one day to another, but you need to live accordingly. Are you prepared for it? Are you ready for it?

**Finally, brethren, farewell. Be perfect. Be of good comfort, be of one mind.** What a beautiful thing, unity. **...live in peace.** It doesn’t just happen. That’s an admonition to each one of us to live in peace. Not in drama! Gigantic difference in thinking, it really is. **...and the God of love, agape, God’s love, and peace shall be with you.**

**Greet one another with a holy kiss.** Well, that’s not going to happen. Now, I don’t know what a “holy kiss” was. Maybe it’s because people were of the same fellowship and they knew that within the Church. And what comes into my mind is the practice of Europeans, on each side [air kiss], not really kissing the individual but it’s like, on each side of the shoulder, what it is it, three times, something like that. I really

don't know. I never really learn that fully. But that's a common thing. But not today because of Covid. People don't do that same thing. And I've admonished...

But I'm going to throw out something here just so everyone understands it. Even the hugging, you know there is balance in some of these things and it's to each one of us to practice and apply that which is true and right before God. So, when I go to the Feast and when you go to the Feast and that door is opened—I'm going to reverse a little bit of something here that I said—if you haven't seen someone in a long, long time, to give a handshake, which sometimes to me is a very formal thing, but at least it's a handshake. Because we're living in a time when we haven't even been able to do that. To give a hug? To give the European kiss, both sides, not literally on the face but it's kind of like on each side. It's like an [air kiss]? I don't know. Anyway, but it's a greeting that's filled with endearment, you know, affection. An individual is so excited, glad to see you. And we are.

I can't take that away from anyone during the Feast. If you do it upon initial greeting, if that's what each party is comfortable with. But you need to be careful about the other party. They may not feel that way. "Don't touch me!" Now, I don't know how you're going to do that but, you know, you might... "I'm not..." you know, just be honest, be truthful.

But I'll tell you one thing, one reason why I have liked this, that we don't do it, because I know that there are some who do it for the wrong reasons, who give a hug for the wrong reasons, especially a man, a male to a woman. And I don't want to go into specifics and thinking on that but that exists in God's Church. Those are the things we need to repent of, okay? And if anyone does that for the wrong purpose and the wrong reason you don't belong in God's Church. If you would seek to do that, if you would engage in doing that you are a sick, perverted mind. And I've seen that in God's Church. Don't fool me one iota.

So, if you do it, it better be in spirit and in truth before God Almighty. Because I'll guarantee you, and I'm going to pray for this, that God take care of you, that God personally take care of you if you do it for the wrong reasons with the wrong thinking in your mind and in your heart. Now, I shouldn't have to say such a thing, but I'll tell you something else, this has always been in the environment of God's Church since I came into it. Seen those things take place. Sick.

Anyway, so "Greet one another with a holy kiss." Now, I don't know what that means, as I said, but if somebody wants to shake somebody's hand initially, but not every day of the Feast! It's like the prayer. And we need to be careful. We understand the times we live in, so we want to have a thinking toward that too. But God is saying, okay, you haven't seen someone for a long time, fine [shake the hand, give the hug, European air kiss], go ahead if they're of the same mind toward you. And if you see this [someone turns away] back off! Back away. They're not comfortable with it. That's fine.

So again, this is kind of awkward, but I'm just saying these things. And you think, well, that's an awesome thing, personal responsibility, how we think, how our minds are toward individuals and how we think.

And I'll tell you, it's a wonderful thing to see God's people, to be around God's people. One of the most exciting things for me over the past several months is being back together with people who haven't been able to be together for months in some cases. And to see the excitement and the air? And then to think you can't shake hands, you can't give a hug to someone if you haven't seen them for a year?

And you think, well, T-T-THPT! to covid. That's what I feel. T-T-T-THPT! to Covid. I don't care. I'm not going to worry about it. If Delta comes along and knocks on my door, fine. If Lambda comes along (Is it Lambda?) whatever it is, Mu? Mu-you, you know, pee-ew to you, Covid. I don't care. Because my life is in God's hands, and I've done my part in love toward one another within the Body of Christ that I believe God told us we're supposed to do! Which some still don't get that picture! Irritates the you-know-what out of me. I'm just going to be real candid with you – irritates. But I try to keep that irritation inside as best I can. I have a hard time with that.

If we don't grasp love toward one another in the Body? And it says, "Rarely, will a person lay down their life for someone else." So be it. What is the greater? That love or something else? I don't get it. I do get it; it shows where we are.

**...be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another** (you can at the Feast), shake, European air-kiss, or hug. Not all through the Feast, okay? There's a balance in that. **All the saints salute you.** What a wonderful thing to know that we're a family. God is a family. We are so blessed to have one another, we really are. Awesomely blessed! We're so unique in this world. There is no one else like us.

**The grace of our Lord Joshua the Christ, and the love of God,** agape of God. He's the source. He's the only source. Comes from God through Christ to us in our lives. We can drink in of it. **...and the communion (fellowship) of the holy spirit...** That's what this word is about. "In the fellowship of the holy spirit." What ties us all together with God the Father, with Joshua the Christ, with one another? It's God's spirit, a fellowship that we're blessed to have, that's so unique to us. Beautiful. Wonderful. **...be with you all.**

Doesn't say it in my verse here, but **Amen.**