

Humility & Seeing Ourselves, Pt. 3

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Today will be *Part 3* of the series entitled, *Humility & Seeing Ourselves*.

Now, the question has been asked, can we truly see ourselves? We generally think we can, but again, part of the question, are we able to see our flaws, our pride, our own ways, our opinions, our judgments for what they are? That which is right in our own eyes, as God talks about, as we've gone through a lot of scriptures in discussing?

The answer is that we can sometimes see certain things, but as a whole, we really don't. We really don't have that ability, not to the degree we need to, not to the degree God wants us to. But then there is another factor involved here because to truly be able to see ourselves, what's inside of us, our minds, our thinking, our reasoning that leads to our own opinions, our own judgment about matters requires God's help because it's a spiritual matter, and it requires that God reveal these things to us through the power of His holy spirit.

And so, for that to happen, the reason why we're going through this series to discuss some of this, is in order to be able to receive God's help so that we can truly see self it requires humility and a spirit of humility, if you will. Through that process then God can teach us. But we have to begin going through a process of seeking humility, and that's a battle.

So, we're going to pick up where we left off last Sabbath in James 4. We're going to focus on some obscure, this obscure, if you will, aspect of our human nature that's deceitful and it's deeply hidden inside of us. That which is a matter of lust and pride. They're words that we use, but sometimes it's difficult to grasp them in our thinking.

I'm going to mention a situation that very few know about, only those who are involved just this past week. They know who they are, the different ones involved in it have repented quickly, which is always a good thing. But it brought to the surface here that sometimes we feel that we understand certain things, we see certain things in ourselves, but to me it's kind of unique and a good thing, too, that during a period when we're going through a specific series that God brings certain things to the surface so we can see them more clearly. That's not always a lot of fun because it involves correction, it involves our attitude toward correction, and whether we're able to be corrected. Again, these things put us to the test sometimes.

So, this is all a part of this whole process that, again, it's not that easy. This has involved the ministry as well, and others involved, and again, it's not an easy thing because it has to do with exactly what we're talking about. Sometimes we can't see ourselves and we think we have answers to matters, we think we see things properly, we think we know the right thing

to do, and sometimes that can cause conflict then because we try to defend that toward others, because we see a different way and we want that other way.

We have to be ever so careful of such things because these are the things that cause divisiveness, these are the things that cause difficulty in relationships.

This matter of humility has everything to do with addressing this in our own life so that we can have right relationships. Because if we don't have right relationships with one another in the Body we don't have a right relationship with God. It's just you can't have both. It doesn't work that way.

James 4:5 it says, **Do you think that the scripture says in vain, The spirit that dwells in us lusts to envy?** It's a matter of a lust, a desire for power, authority, wealth, importance, basically our own way, our way that we believe is right. That's the mind we have. That's the thinking that's in our mind.

It goes on to say, **But He gives more grace.** So, what an awesome thing that God is blessing us within the Church—because this is what grace is about—the ability to see this. Because the world doesn't grasp such things like this, not to the depth that they really need to so that we can have right kind of life out here, a desire to change, a desire to be different. The world really doesn't desire to be different. They just want others to be different. Basically, to agree with them. It's a sickness of the human mind. That's why there is no peace.

It says, **But God gives more grace. Wherefore He says, God resists the proud, but gives grace to the humble.** So, we're awesomely blessed because grace is a matter of being drawn to forgiveness, the ability to see things that need to be changed, the opening up of the mind to grasp how we think, the help of God's spirit then to make those changes. As we repent we're able to repent. This is all a process of grace. God has given us the ability to change, to think differently. That's His desire for us.

It goes on to say then in **verse 7—Submit**, which means "to yield to," **yield yourselves, therefore, to God.** In other words, to God's way of doing things.

Now, what we don't grasp sometimes is that oftentimes this comes through the guidance and the direction of the Church, of the ministry, frankly, of what I'm preaching on the Sabbath. God gives that to us then, the ability to see certain things, of what we need to see at a particular moment in time.

It's just like the Feast of Tabernacles, the things we're going to talk about are exciting. The things that have come to the forefront that are being addressed at the Feast we've actually been preparing for in sermons. I've kind of marvelled at that, candidly, of how some things because of the subject matter, there are things that God is building in us even within this series, the series before, the series before that and some to come that are all building up to

the Feast. That's incredible, to realize how God works in us to mold and fashion us so we can receive what He wants for us.

This matter of submitting or yielding ourselves to God is not a simple thing. We hear certain things and sometimes we don't really hear what we need to hear because we're thinking something else because of the way our minds work. It's an incredible thing how the human mind sometimes works. We feel like we're hearing what's being said and we're in agreement with it, and then a situation happens in our life where we're tried and tested in an area, and all of a sudden we realize "That's the very thing I was told. That's the very thing that was being addressed and I didn't see it."

Submit yourselves, therefore, to God. Which has then a lot to do with do we grasp every Sabbath what we're given, that there is that which we need to glean from it, that "There is something in it for me," every one of us? There are things in it for me, personally, in those things that I've prepared, things that I strive to work on. And so it is for all of us in the Body because God's molding the entire body.

Submit yourselves, therefore, to God. Resist the devil. This is incredible, what we're being told, candidly, because this is the entire process that's being addressed right here in James. Resist Satan. Resist that mind that wants us to do differently. In other words, you've got to fight against it. You've got to see what's wrong, first of all; to fight against it we have to see this lust and pride that's in us, as it says in the beginning here, "The spirit that dwells in us lusts to envy." They're words but they have great meaning in our life as to how we actually think.

"Resist the devil." It's a matter of something we have to fight. So, it's not just a matter of listening to it and "Tomorrow, well, I'm going to change that." You have to constantly fight certain things because they're deeply embedded in us. They don't just, as a whole, change overnight. It can sometimes be a battle we have to fight for weeks and weeks and weeks to change a certain aspect of our thinking that we see that's wrong.

Again, it says, **Submit yourselves to God. Resist the devil and he will flee from you. Draw near to God.** That's what we have to do. We have to constantly cry out to God for help, help of His holy spirit. In this series here, which most understand, we're leading to a point that shows another way to humble ourselves and draw near to God, seeking God's help in our life.

So, it says here, **He will draw near to us. Cleanse your hands, you sinners; purify your hearts.** We all have sin in our life. There's not a one of us who doesn't have something in our mind, in our life that from time to time where we mess up, where we have to repent of a wrong thinking, a wrong thought toward someone else, and perhaps something that we just are in disagreement with. Then if we're not careful, we're judging them about a certain matter, whatever it might be.

It shows a part of the process here. **Cleanse your hands, you sinners; purify your hearts, you double-minded.** We have to understand there's this battle inside of us. **Be afflicted.** We know how to do that. We know what that means in scripture. It's a matter of fasting. That's what it's about. It's about entering into a fast, being without food, being without water. It teaches us some valuable lessons. Doesn't take very long without food and water and all of a sudden it's not too long and you're looking for food and water, especially water.

We're to learn from that what it's like, that if we're not close to God, if we're not growing spiritually, if we're not striving to stay close to God how long can we live as we ought to without food and water? It doesn't take too long, and our attitudes change and everything else begins to happen in us.

Same thing happens without God's spirit. We need God's spirit every day. We have to humble ourselves to go through the process. It's a matter of knowing, "I know I need God's help. I'm praying because I need God's help." We fast for the same reason. But it's an extra tool, it's a special thing that God gives us to where He actually gives us more help than because we're willing to humble ourselves. We enter into that before God because we want His help.

Humble yourselves in the sight of the Lord, and He will lift you up. Because what it's discussing here is too often as human beings we're lifting ourselves up. That's why we have these problems, our attitude in thinking our way is right, "I'm right, you're wrong." "My way is best."

Let's turn over to Joel 2. So, just so it's addressed right now, so people can plan ahead, I'm not setting aside any day for fasting. I'm just telling everyone we need to set aside a day for fasting soon, hopefully while we're going through this series. To go before God to humble ourselves, to set aside a time to do what we need to do, asking God for help to see ourselves. It's a desire to repent. It's a desire to change. It's a desire to fight against our own carnal, human nature, our way being right and telling God we understand we're not. We want to be right because we're right with Him.

There are a lot of areas of scripture that give clear instruction on how to combat this and this is what we're talking about here in the context of this.

Joel 2:1—Blow you the trumpet in Zion, sound an alarm in My holy mountain! Well, we've had that happen many a different time. There are times when you're talking about that which is on a spiritual plane that things are given to the Church in a manner that are louder or stronger in the sense of that which is spiritual that we need more urgently at a particular time. This is a part of what that's about because this is primarily done, again, through sermons. That's how God does it, speaking of the Church, speaking of things we need to address.

Let all the inhabitants of the land tremble for the day of the Eternal is coming. So again, this has a lot of meaning to it because it is about a literal time. We are to be preparing ourselves for it, we understand that, but it's also about judgment, it's about understanding we're all under judgment all the time. It doesn't matter when someone would have read this, it applies to them. It's not about a specific moment of Christ's coming, but judgment comes to us all and so it's in that context, "for the day of the Eternal is coming."

For it is at hand, a day of darkness and of gloominess. So again, it focuses on a specific time, but spiritually for us it's something we're to address in our lives all the time, to understand what this means spiritually.

Verse 11, jumping on down, The Eternal shall utter His voice before His army, for His camp is very great. For He is strong who executes His word. Again, that's about judgment. So, whether it be the Great White Throne, whether it be at the time literally of Christ's coming, whatever time it is for us. **It is exceedingly terrifying and who can endure it?**

Now, therefore, the Eternal also says, Turn to Me. So, if we grasp the matter of judgment, that we are to live a certain way of life. Again, I mention this so often, but we've got to be able to see this. The vast majority of the Church over the past 2,000 years has become antichrist. That's what the definition of antichrist is, to turn against Christ. They all became baptized, and they went against the very thing that they did at baptism. That's mind-boggling. Truly is.

I may use that word a lot, and I'll probably use it a lot more today. But anyway, it's hard to understand how that's possible, yet that's all I've seen since I've been in God's Church, people who have come, people who, ministers who have come, different ones who lead others astray, people who get lifted up with their own ideas, try to pass it along to others so that others will go with them. It's been an ongoing process and it just got worse and worse and worse until we got to the Apostasy.

Then after the Apostasy, PKG began in 1998, as a whole, the Church had been re-established, if you will, after 3½ years. My experience ever since then, people have been fighting against Christ, people have their minds opened up, they're awakened from a spiritual sleep and still turn away. Many of them you think, this is the second time around.

The first time we all fell asleep. God blessed us to be awakened. It was somewhat like a calling, of those who were able to be drawn back, to be able to be given ability to see we had an apostasy. Because God had to bring us out of that sleep. Yet we've known so many since 1998 who have gone by the wayside, hundreds and hundreds and hundreds of people. Astounding!

So, judgment. We have to always understand, as it says, "Judgment now is upon the House of God," and to take it seriously, and to understand this is about a lifelong process of a fight we have to have inside. Candidly, one of the greatest encouragements I have at this time and have had throughout periods of time - seeing those who fight. That means you're here because you keep fighting, you keep fighting against self, you keep fighting against this world and its ways. That's what it's about. It's about entering into a fight, a commitment to fight for God's way of life, to stand for God's way of life no matter what, and to keep forging forward, to do the things that we're talking about here.

It says, **Now, therefore, the Eternal says, Turn to me with all your heart, with fasting.** So, when we do fast this is what we're to strive to do. We're striving to turn to God with all of our heart because we want Him so much, we want His way so much, we've committed to this way of life, we know we can't do it without His help, and so we recognize the weakness within ourselves, and we're sobered by it from time to time because we grasp the matter of judgment, and we don't want to do what the majority have done before us. The majority have left. We don't want that to happen. Because it can happen, and it doesn't take that long to happen. And so, it's a constant battle.

Here is our strength in battle, "to turn to God with all of our heart." Not just once in a blue moon, but candidly, on a continuing basis. Frankly, every day as we pray, because you have to fight against the things that are in this world that might pull at us, things we think we have to do. And if you're not careful, before long you've forgotten God.

You need God that day. We need God everyday. If we're not careful we get caught up in work, routine, whatever it might be, something else has happened and distracted us and it can pull a mind away from what should be number one in our life, God Almighty. It's so easy to do. It happens to all of us.

God says, **Turn to Me with all of your heart, with fasting.** So, just to have a fast for the sake of a fast doesn't cut it. This has to be involved, our mind. "I need," something you know about yourself, "I need, I want, I desire God in my life. I desire His spirit, and more of it to continue to be able to fight these battles, to be of a spirit mind that is at one with God."

It says **...with fasting, with weeping, and it means and lamenting.** Now, that doesn't mean you have to go work up the tears on the bedside, or whatever it is, you know, but it's a spiritual matter, that we mourn because of what we are. I hate what I am. I hate carnality. I hate the natural carnal mind. I hate that this... We have to fight this continually because it's ugly.

The more I've grown, the longer I've been in God's Church, the more I hate human nature. I really loathe it. But we're in it for a purpose. We're in this body for a purpose. To do just that, to get to where we're so sick of it that we want to fight it, we don't want to stay that

way, we want what God is offering us. And so we're engaged in the battle. Otherwise, if we don't see how ugly self is, we won't do what we need to do, we won't fight it like we need to.

Selfishness to me is one of the ugliest things. When you really are able to see it spiritually, that it's the mind of Satan. God blessed human... Yeah, put it that way. God blessed human beings with carnal minds for the very reason that we would be able to come in His time, in His calling to see that nature and to make a choice to hate it.

So, there is no other way to become a part of the God Family except we can go through that. We're blessed in that though it's sick. What a crazy thing to understand that, that He made us this way to be selfish. "Lust of the flesh, lust of the eyes, and filled with the pride of life." Every human being has it, absolute, total, rank selfishness.

That's why we think we're right, our ways are best. "My opinion." Look at the world today. Look at what's called news. That's all it is. It's opinion, as a whole. Rank selfishness.

Rend your heart. So, there is a part we have to lament when we're fasting, when we're drawn to it, we want to do it, because we see our selfishness and we know we need God's help. So, it's not a matter you just do it because it's a routine. If you just have a fast every once in a while because you know, "Well, I should have a fast and should pray," and its kind of a guilt thing "and that's why I'm doing it." Well, no. You do it. You grow. You might start that way in growth, but you do it because you know you need it. You sense it. "I need help!" You can't do it on your own. It's spiritual.

Turn to Me with all of your heart, with fasting, with weeping, sorrow, in other words, with lamenting. Rend your heart. So, that's what we're doing. It's a matter of looking at what's inside of us and wanting to get rid of it.

Rend your heart and not your garments and turn to the Eternal your God. So, this is something we're to do on a constant basis, to turn to God more and more and more in our life.

Turn to the Eternal your God, for He is gracious and merciful, slow to anger, and of great kindness; and it's not the word "repent" it's a word "relents" if you will, and **He relents of the evil.** In other words, He doesn't want to bring something upon us. He doesn't want to see us suffer. He doesn't want to see us be put out of the Church. He doesn't want to see us have to be separated from Him, from His spirit. But those are our choices. People who begin to turn against God, they've done it to themselves for whatever sin is involved. God doesn't want that. He doesn't want to see us judged for disobedience.

It's one of the worst parts of my job whenever I have to. Because I have a responsibility to strive, to seek, to do the best I can that the Church is clean and cleansed and not any part of

it hurting any other part because of sin. If it gets out of line in a certain way I have to intervene in that. That's my job.

Sometimes certain basic things like, simple things like tithing and the Holy Day offerings. If they're not being done, I don't want to do it, but look what you're doing. How many times have I said it and yet it still happens? Less and less because it has been addressed so much. Less and less. But the fact that it even happens... And then relationships and things that happen in relationships.

So, in other words, it's basically saying back there in Joel, God is eager not to punish. He's eager not to have to execute judgment against His own whom He's called and given the impregnation of His holy spirit. He would far rather we repent and seek Him, turn to Him with all of our heart. Then He can bless us.

Isaiah 57:10—You have been wearied in the multitude or the vastness of your way. Now, it's just as basic as it sounds here. That's what it's talking about. That's what we do as human beings. Now, He's talking in large part here about a nation, what's happened to Israel, physical Israel, but it's about the Church as well through time.

We're going to focus on some of those things at the Feast. There's far more in scripture about the Church than what we normally grasp, truly.

"You have been wearied in the vastness of your way." In other words, we do it to ourselves. Our way, and it's vast. We have a vast amount of opinion about many things. Just ask us! It doesn't matter what the subject is.

I have to tell you this. I remember a time in the Church (well, it was actually a really long time) where if someone had a Bible study question or whatever to ask a minister, it was as if the minister had to give some kind of an answer because they knew everything. That's kind of how the Church felt in many respects, "The minister has the answers to everything," and ministers that were guilty in many cases of giving that impression.

If something was asked, an answer would be given, as a whole, because you couldn't just say, "You know, I don't really know." That's smart to say. "I don't really know," because there's much in scripture we don't know, we don't understand fully. That's the way it was in the Church, in Worldwide, and if you ask a minister, he would give an answer, as a whole, when many of times it would have been a lot better to say, "You know, we really don't have an answer for that right now. God hasn't given it to us."

Do we know everything? It's insane to think that we know everything. I mean, that's the height of haughtiness.

You have been wearied in the multitude, the vastness of your way. So, not only do we have our way of doing things and seeing things, and our own opinions, but it causes a lot of drama in our lives because of it. Relationships! That happens in the Church let alone in the world. Look at the world. Drama, drama, drama everywhere you look.

Divisiveness? I've never seen a time of such divisiveness in the world. In this country alone it's absolutely insane. But that's the time we live in, and it's supposed to happen and be made clear. It's because of this very thing. We're wearied in the vastness of our own way of seeing things, doing things, our own opinions, and it's a wearisome thing.

I, candidly, can't take it watching too much of that garbage on TV. I don't care what station you're on, the people giving their own opinion about things like they have the answers to solve everybody else's problems. Instead of trying to work together to somehow come to some kind of solution. That's the way it kind of used to be more so than it is now, where at least sometimes people, parties even would try to work together.

That's a bad thing then about democracy, a compromise. Who's right? Well, you never really know unless you know God.

So, you've done these things, God says, **Yet you did not say, There is no hope.** Just look at people on TV. They have hope in their way. If they could just get others, if they could just get that other party to acknowledge and see other things we have hope. There's not a matter of really looking to God. Sometimes they even use God's name, talk about God. That even makes me sicker.

You have found life at your own hand, because "my way is right." So, our life is in what we believe, what "I" believe, and that gives "me" life. People thrive on their way. Anybody else that agrees with them, they kind of thrive a little bit with them. Look at the ones that get along with each other and what they thrive on. That's what God's talking about.

You have found life at your own hand; therefore, you were not grieved. Because you're not looking to God for the right way of doing, handling certain things.

Of whom have you been afraid, or feared, that you would lie and not remember, or as it is here, the word **not be mindful of Me, nor taken it to heart?** In other words, we're so far away from God. People, again, some talk about Him, but some, those who don't, they're even worse off, in that respect.

Because you know, there is a truth in the sense that even on a physical plane if people will strive to obey certain laws of life that God has given, like those last six commandments, you know, understanding that there needs to be law and order. We don't even hardly have that today, in that respect, people letting criminals off and the kinds of things that are taking place. Absolute insanity.

It's like, so if you at least strive to live by, govern, enforce to whatever degree, a morality, a way of life that is in agreement with the last six commandments, life is going to be better. It's going to be better for people. Even though they don't see the truth fully, life will be better. If people are trying to work on relationships in a right way with one another, life can be better. But the problem is people aren't striving to do that, not at all, really.

Is it not because I have held My peace from old, in other words, from times past that you have not feared Me? So, it's like, what is the answer? Do you not understand why things are happening the way they are? The reality is no one can except God's Church. We're to learn from these things. It's for us to grasp and comprehend what's taking place and to understand why things happen in the manner they do even within God's own Church.

Whether it be in the world, but especially if it's in the Church, God doesn't come down and bring everything to light in everyone's lives. Now, He does at different times and different ways certain things are brought to the surface, because it's like saying, "This can go no farther." So, sometimes things are brought to the surface that need to be seen and dealt with, but as a whole God doesn't intervene directly with certain situations to let us know He's there. It's a matter of faith.

We believe what we do through the truth that's given to us in the Church. In the world, if you want to talk about Israel, it's like God asking them, "Is it because I haven't done certain things to you that you can see the miraculous power," in essence, "to correct you for what you're doing?" He let them go off and do what they wanted to do, and then when certain ones would come along and a certain judge was raised up, or when it came to the kings certain ones would begin to turn toward God (because God was working with them to draw them), that He would intervene then and correct them.

Generally, what happened was, how did He do that? Other nations. He let them start conquering them. Then they would start repenting. "We need help!" Then they would turn to God. We're not too far from that sometimes, in the past especially, in God's Church.

These are the kinds of questions God is asking. "Is it because I haven't intervened on a regular basis in life that you don't see Me then at work?" Because, especially, we live by faith and there are things that happened in times of old that God doesn't do at all, hasn't done at all in the last 2,000 years except for the beginning of the Church - miraculous things that were seen, the cloven tongues of fire on top of the disciples, speaking in tongues.

Some wanted to perpetuate that because they began to take it, this matter of speaking in other languages, they started taking to themselves. It was like, "I can speak in tongues." Some of this fake stuff started happening, and Satan started getting involved, and so Paul had to put a stop to it in the Church. "No more!" Incredible. Because people were misusing it and taking it to themselves and claiming things that weren't even coming from God.

What about Ananias and Saphira? “Is it because I haven’t intervened and struck two people dead, and they’re carried out?” “Is it because you haven’t seen enough of that that you don’t fear Me?” Now, see, if that kind of thing were happening in the Church and somebody wasn’t paying tithes and offerings and here they’re set in the congregation and speaking and giving a sermon and all of a sudden three or four drop over dead, you know. Then people would be more fearful, obviously, but it wouldn’t be for the right reasons. It’s not a matter then of God’s spirit and doing things because they’re right.

Anyway, so this is what God is saying, reasoning with a carnal mind. Reasoning.

So again, the question being asked there, **Is it because I haven’t done these things from times of old that you have not feared Me?**

Verse 12—I will declare your righteousness and your works, for they will not profit you. So, everyone, what they’ve done in time, there’s an accounting for it.

It goes on to say, **When you cry out...** Sometimes these translations are so bad. It says, **let your collection,** King James says, **your companies...**

When you cry out, let, what it’s saying is, **let what you have gathered,** what you have assembled, **what you have gathered deliver you.** “Of idols” isn’t even in the scriptures. So again, it’s just saying here, **When you cry out, what you have gathered together,** your knowledge, your ability, your wealth, whatever it might be that you trust in, that you put... **let it deliver you.**

“You think you’re great without Me? Then whatever you trust in, let that deliver you. Let your armies deliver you. Let your military...” or on a smaller scale, on a personal plane in our own families, “let your own wealth deliver you,” if that’s what you’ve trusted in.

But the wind will carry them all away, a breath will take them. But whoever puts their trust in Me shall possess the land. So again, for us we understand this on a spiritual plane. We should. This is what God desires. Looking to God in faith, trusting in God, that our lives are in His hands. Who would want anything different? No matter how hard things we might have to go through get from time to time in life, that’s a part of life and we learn from it.

But whoever puts their trust in Me shall possess the land and shall inherit My holy mountain. So, who’s that for? It’s not for the world, it wasn’t for ancient Israel, this is for the Church. It’s written to the Church.

So what reflects whether or not we’re doing that? Whether we’re praying every day, whether we’re fasting throughout the year, not just on the Day of Atonement. What you choose, what you need in your life at any moment in time, you have to be truthful with yourself and what you see in yourself. Sometimes it’s by going through a series like this we realize what we are

even more so because we're focusing on it so much and then God helps to bring certain things to the surface because of the timing of it, that all of a sudden we can see certain things that we're doing that aren't in unity with Him the way they should be. About our own opinions, our own ways, our own ideas, or way of judging others and so forth.

Verse 14—And one shall say, Build up! Build up! Or "Cast up! Build up," like in a road or a highway. Just like me, Kansas, I think of roads that were built up and they'd dig it. Whenever you see a road built, ditches are dug, the dirt is graded for the water to be able to come off the road. That's what it's talking about. It's a highway, something to travel on, so there's work involved to build up something, a path to follow.

So, **Cast up!** as it says or **Build up! Prepare the way.** I love how often these pop up, "Prepare the way." That's what we're a part of doing.

Take the stumbling block out of the way of My people. That's what we do whenever we talk about certain sins, things we need to repent of. We need to be able to see ourselves. What do we need to take out of the way? One of the biggest things is what? Our way. It's a stumbling block. Take it, get rid of it.

Take the stumbling block out of the way of My people. For thus says the High and Lofty One who inhabits eternity, whose name is Holy, I dwell in the high and holy place, with him who is of a contrite and humble spirit. So, it's a simple thing. God says unless you have a humble attitude, unless you want Me, unless you see yourself and know you need to change and you want My help, and you have this contrite and humble spirit, if that humility isn't there God can't help us. He can't work with us.

So, this is where God dwells. That should mean more to us. He dwells in us because of a spirit of humility. If we're lifted up with pride that's sin. Wherever it is we're holding something up where we shouldn't be, that is sin and that has to be repented of. So, it takes repentance in order for self to succeed. God won't dwell in sin, so we have to get rid of the sin.

...with him who is of a contrite and humble spirit. To revive the spirit of the humble. God can revive that and strengthen us. So, what a beautiful thing to think that we can humble ourselves in a fast and God gives more life. That's what it's talking about. He'll give more of a spirit life to us. **...and revive the heart of the contrite ones.**

Then it goes on in Isaiah 58... We've been through this at times throughout the past. Everyone should know what Isaiah 58 is about. It's about a fast, the right way to fast.

Isaiah 58:1—Cry aloud, spare not. Lift up your voice like a trumpet and show My people their transgressions and the house of Jacob their sins. So, this happens on a regular basis in God's Church because that's the way God works with us. He wants us to see self. He wants us to see the stumbling blocks in our life.

Yet they seek Me daily, and desire to know My ways, as a nation that did righteousness, and have not forsaken the ordinance of their God. You don't have to look very far to realize you got to be careful here, because that's surely just talking about a physical nation. I think, "Oh, if we could only have seen that all the way, and especially the latter parts of Philadelphia and all the way through Laodicea; if we could have seen that mind."

Individuals sometimes getting in a routine just like the protestant world. They get in routines of prayer. They have these routines that they have. We used to have Bible studies perhaps in some areas once or twice a month, sometimes once a week if the areas were large enough and enough people could get in there. Then you go by a certain church area, and you'd see them, there are all these cars out there twice a week because they're going through this routine of going and studying their Bibles.

Now, they don't understand the truth, but you think, here they're doing something in a physical way, and we got to a point within the Church that people didn't see the need of doing it at all. So, we can go through the motions even in God's Church with God's spirit, of prayer and so forth, and feel good about ourselves. But it's not about feeling good about ourselves. It's about knowing "I need God. I want His holy spirit. I want to be forgiven of my sins, and my prayers are going to be about those things first and foremost so that God will continue to dwell in me. I want Him to dwell in me and Christ to dwell in me, and me then to be able to dwell in them." Because that's our life, our strength.

Yet they seek Me daily, and desire to know My ways, as a nation that did righteousness, and did not forsake the ordinance of their God. Yet it happens. We sin, forsake the ordinances that God has given to us, do certain things.

They ask Me the ordinance of justice. They take delight in approaching God. You know, sometimes that can even happen on/in a plane within the ministry where someone may be asked a question because they feel they've been wronged about a certain thing, and sometimes have been. But sometimes it's a matter they don't see themselves, what they themselves are doing wrong. God will tell us what is right and sometimes it's difficult to receive that.

Verse 3—Yet asking, Why have we fasted, and you do not see, or afflict our soul. So, sometimes if we're not careful people don't grasp on a spiritual plane the importance of fasting. And so, they fasted in times past and maybe felt that they didn't see some kind of answer of something they wanted in their life and so it's like, "Why do it? Where is the benefit?" Wow. The whole benefit is because we can't see God as we need to as human beings constantly, and we want to. So, if we want to that's why we do it, so that we can draw closer to Him. It's desire just to ask God for His help.

If we can't see things spiritually, how God's working in our life, just to know the truth. Sometimes counsel to an individual is, because we can become discouraged about certain things that are happening, and it's like, "Are you in agreement with the truths that God has given? There is your strength." Because you can't do that on your own. You can't hold on to that. If you really believe them it's because God's given you the ability.

Because as soon as someone goes astray you know what happens, one of the first things they start doing? Disagreeing. There are certain truths they won't agree with. Incredible, what happens. Someone has been with us for a long time, ministers as well, believe that Joshua the Christ has not eternally existed, come to that point where they realize that's true, and then go back. Because they lose it. When you cut yourself off from God's spirit, when God is not there you can do those things. To hold on to them means that you have a relationship with God, you're receiving the grace of God. You keep fighting.

It doesn't mean we're perfect, but you keep in the fight. That should be a very encouraging thing for everyone if they understand and know that they see the truth, they agree with the truth and keep fighting and keep moving forward. That comes from God.

I think of so many at the very beginning when God began to help us to see, to understand that the walls of the temple were about the Church, that the temple was about the Church. Herbert Armstrong had already given that, but the Church had lost it, truly lost it. There in the early eighties, mid-eighties, that's what he was preaching, the temple, it's not about a physical temple, it's about a spiritual one. It's about the Church.

Then after a while it was lost in the Church. During Laodicea, as a whole, it was lost in the ministry; it was lost in the Church. And so, to understand what had happened to us people couldn't comprehend it. The stones of the temple have been cast down. Not a one was standing. We all sinned. We were all part of Laodicea; we all fell asleep.

I remember the early stages of that, and the reality is that there are those who escaped, a matter of turning away and going back to the protestant world. There was the other that just quit and gave up because they had no hope, because they didn't know if this was God's Church how could this have happened? Another third.

So, the last third though that was scattered all over the place had an opportunity, truly had an opportunity, but wouldn't receive some of the most basic things. We've had an apostasy. Joe Tkach was the man of sin, the son of perdition. How do you see that so clearly? By God's spirit. Because there are so many people who just never could accept it. Why not? Something inside them of resisting God, whatever it might be. So, to be able to see it, what an awesome thing.

We have individuals every once in a while, still do, who have been associated with us in times past, even baptized, who all of a sudden, seeing certain things and striving to receive what they had lost during that period of time of being away, and grateful for the opportunity that all of a sudden they're starting to see some things again and wanting to fight for it. Well, that's in their hands as to how much they're willing to fight for it as we get closer to the end of this age.

So, here is a very powerful tool. Fasting. I know I need it. If I only did it on the Day of Atonement I wouldn't be able to be up here preaching to you, period, anything that was valuable because it's about God's spirit in our life.

So it went on to say here, **Behold, in the day of your fast...** We have to be careful. It has to be a proper fast and being done for the right reasons. ...**you find pleasure**, seek to please ourselves, want something from God. Well, that's not wrong to desire to be forgiven of God. He tells us that's what we need. It's not a bad thing to repent. That's a good thing. Those are the right things to want. But to want things that are outside of that, something generally physical, whatever it might be in life, we have to be very careful.

...**and oppress by all your...** the word is "grievs" here **upon others**. It's talking about, in other words, we want to be right. We can be like the protestant world in a strange sort of way. We can go through the motions of something, and perhaps studying more often, perhaps that thing of studying the Bibles for, a person's Bible every day for an hour, going to certain Bible studies once or twice a week. That happens in the human mind is they start feeling better about themselves. They start feeling more knowledgeable than others who don't do those things. People can get lifted up by it.

Well, that can happen in the Church, too, by doing certain things. We have to be very careful because it's not about a matter of being better than others, it's not about a matter of being the one then that's able to teach others about what they're seeing and understanding. Because this kind of garbage has happened in God's Church in times past. I could write books about it. Thankfully, I don't need to. Don't want to; won't do it. That part. Because it's happened so much. Incredible!

Behold, you fast... It's not the word "for." But it's **You fast continuing in**, is what it's about, **in, continuing in strife**. In other words, that's what fasting is about. It's to get away from the strife. It's to get away from the drama. It's to get away from the things that hurt people's relationships. But this is saying, "You fast while you're still in it. You're not trying to change." That's what the correction is that's being given. You're not trying to see yourself. You're not asking for the help to change yourself. Maybe to change others—which happens—so that others can agree with you.

So, that's what it's talking about here. It says, **For you fast continuing in strife and debate, and strike or to bring down, to defeat** is what the word is, **with the fist of wickedness**. In other words, to continue in your oppressive ways. There are situations sometimes where people are bullies in God's Church. Bullies! Absolute bullies!

My wife and I were talking about that this morning. What a horrible thing that someone can be a bully when it comes to God's way of life because "You need to do something my way," and put pressure on people in different ways to agree with them, and to get nasty about it, and to hurt the relationships of that which we need to be close together.

Fasting is about getting rid of that kind of stuff, seeing ourselves so that none of us have anything like that in our thinking. That we don't want to be oppressive over others in the Church. We don't want to hurt others. We don't want to try to control others. But yet if we're not careful that's what we can do.

Because why would anyone try to control someone else? They're situation, how they do something? Because their way is right. "It's what's really best. And if you don't see that, then something is wrong with you, because, really, you need to see what I'm doing, "my" way, "my" ideas, "my" thoughts. It's the best way of doing it." Hmm.

I wish I could give this to you, in God's spirit into your mind. I'm talking about years and years and years of experiencing things of the spirit and things within the Church of the spirit that we don't see clearly oftentimes in our own life. It's something you have to grow in to be able to see how we think and how we treat others. And if we're moved by God's spirit that we want to treat others properly, to love them, what does that mean? If we thought that way we wouldn't hurt others, we wouldn't do things that would cause someone else to feel bad, to hurt inside, because we'd be more considerate, more desirous of being right toward them.

It says, **You are not to fast in that day, to make your voice to be heard on high**. As though our way is okay with God.

Verse 5—Is this the fast that I have chosen, as the kind of a day for a person to afflict their soul, to bow down their head as a bulrush? Now, this is drawing out physical things but it's about a spiritual matter. It's about how do we really think? What are we doing? Is it seen more physical than it really is spiritually, for what God wants us to see? **...to spread sackcloth and ashes under ourselves?** Is it to go through the motions of something in order to feel better?

Because, sadly, a person can go through the motion like this and suddenly start to feel better about themselves, "This is what I'm doing." This is why God tells us when you pray go into your closet alone. In other words, it's between you and God. It's not for others to hear.

I think of we used to have these booths at Ambassador College, and they're like little closets that you could have a little stand there, you could go in there and pray. There were those

who liked to be heard at times. They'd have pretty loud prayers. There would be others who would go in there and shut the door and after a while you could hear some snoring. Things like that have happened. Because they didn't want to come out too fast. So, if we have all these prayer booths? Making something available like that isn't always good because then it can go to the person's head, that they feel better about themselves.

For the ones who were more righteous, in the sense that they were going in there and praying and then feeling better—not just to sleep, not just to be heard because everybody else could hear—but just the fact that they stayed in there a half an hour in prayer and then felt better about it. Things like that happened in God's Church. What a horrible thing. Not to do something in front of others. That's why I hate public prayer and people being lifted up by it. Same thing is true about a fast. It's to be private.

Is this the fast that I have chosen, for a day for a person to afflict their soul, to bow down as a bulrush in sackcloth and ashes? Will you call this a fast, an acceptable day to the Eternal? Is not this the fast that I have chosen; is it not for the purpose to loosen (undo) the bands, in other words, to get rid of the captivity in our lives, the things that hold us back, the things that shackle us. That's what it's talking about. **...of wickedness, to undo, to remove,** as it is here, **the heavy burdens, and to let the oppressed go free?**

So, if we're not thinking about others we won't even think about people who are being oppressed or the fact that we might be doing some of the oppressing. That's what a fast is about. It's looking at ourselves. Where is it in our relationships we might be hurting someone else? Where is it that perhaps we have some habit of saying things we don't even realize we're saying that hurt someone else?

Put yourself in their shoes. Do things you say to them, does it hurt them? Because I'm guilty of saying things from time to time that I shouldn't say or think toward someone else. We should not want to hurt anyone. But that's a mindset. But you have to be willing to look at self.

That's what we're talking about in this series. Are we willing to look at ourselves and know that we're not right about everything, know that our behavior isn't perfect in every way, that there are things that need to be changed? A lot of it then boils down to our relationships. That's why in Isaiah it boils down to relationships.

...and let the oppressed go free. It's hard for me not to jump into the Feast sermons because it has some of this in it. **...and that you break (tear down) every yoke?** Again, that word for oppression, the things that hold us back, that keep us imprisoned, if you will, shackled, held down, not really progressing and growing like we should.

Verse 7—Isn't it to deal (divide, to share) **your bread with the hungry?** So, we can look at something like this and if we're not careful we just look at it physically. Well, if it's in the Church, if it has to do with relationships with others within the Church, how does something like this apply to us, "to deal your bread with the hungry." What's that about? One of the strongest ways we can help others, serve others, is by doing what's right in our life, period, by being an example, by striving to live God's way of life, by being obedient to God, by truly learning to care for others.

So, if you're blessed to have received God's word and God's way of life and it's making an effect in your life, that's the best way to help others. Because it means you're going to be able to live better toward them. That kind of thing can rub off very well. It can encourage others in a spiritual way.

I could give a sermon on this one part here, **Isn't it to deal, to share your bread with the hungry.** To share life. What does it mean to share your life with others? How do you do that? Well, it's by stepping out and doing things that sometimes are just not too comfortable.

...and that you bring the poor, the weak, the afflicted, who are cast out of your house? Well, for us it's before someone is cast out of the house we should be concerned. Sometimes individuals might go through something, a tough time, a moment in time when they're weak and they're down, and just to be there for them, to invite them over, to spend some extra time talking to them because you know they're going through some things. If they want to share, unload and you're there to hear, just to be there, to be there for a friend. Sometimes that means a lot to people in God's Church.

"And that you bring the poor." So, we all go through times that can be difficult, but to be there for someone, to let them know that you're there, you care? Sometimes a phone call away for people in the Church. Do we put value on things like that, to keep in touch? Well, within each area people have the ability to be in touch. Sometimes people can't make it every Sabbath, or whatever it might be. Just a call, "How are you doing? How is it going?" Share what you did that week. Share your life, whatever it might be.

These kinds of things have a lot of meaning. We are a unique Body, and we need each other, and the ability to do these things says a lot. So, are we willing to do them? Do we try to apply them in our life, whatever it might be? If we answer truthfully, it's we don't do it enough. We can do it more.

And when you see the naked, that you cover them. Now, that one there, if that had been applied through Philadelphia and Laodicea, we would have been a much stronger Body, a much stronger Church. Because what is that about? "When you see the naked." When someone has sin, when someone has done something to someone else, said something to

someone else and you're maybe standing there right there beside them and you don't stand up for what's right, to protect others who are hearing the same thing?

Sometimes it's going to your brother alone. When someone has done something? It has to be because it's sin, not because it disagrees with the way you think something is. So often the counsel to people is, "Well, is there sin involved?" People get upset about something someone else has done. Well, where is the sin? And generally, in that kind of situation, it's the individual themselves that need to see something in themselves because they're seeing something wrong in a brother, not even a sin, but they're judging it as though they're being mistreated or whatever it might be.

Sometimes it's just a matter we really need to see ourselves and why do we feel badly toward someone else. If there is sin involved, what are you supposed to do? You better be right about it if you go to someone alone. You better know. So, if you have knowledge, someone has told you, "You know, I just quit sending in tithes recently and I just can't do it anymore, I just can't keep up..." Now, that generally isn't going to happen. Nobody is going to say something like that because they have more sense, even when they're cheating and lying to God.

Anyway, but if something like that were to happen, what should you do? Try to reason with them. Because this is destroying them. This is hurting them. They're naked spiritually because they've cut themselves off from God. So, if you have the ability to do something, to say something?

That's why I say this is one area within God's Church over time, because people would say, "Well, it's none of my business. I don't want to get involved. I don't want to lose a friend." You think, "Are you nuts? You're not willing to say something to someone else because you're afraid of losing them? What about if you don't do it, you know what happens eventually? They're gone! You've lost them anyway!" So, where is love involved? If you love someone?

Within our own family, if someone did something, was doing something wrong wouldn't we say something because we don't want to see them get hurt by something you know is wrong that's going to hurt them? We don't want to see people suffer and be hurt. Why would we do that in the Church?

We don't have that kind of thing happening as a whole because we're not big congregations. Sometimes things do happen where people are aware of it within a friendship, or someone is talking. I think of conspiracy theories. One of the best things you can do is say something, to let someone know, "We don't really do that in God's Church. That is a conspiracy theory and I know that that's not something we pass along within the Church, and something we're not supposed to be doing." Go to your brother alone or whatever and say it to them.

“The earth is flat!” “No.” Do we just let someone go off on a tangent like that? That one there is so far out that they’re probably too far gone already, you know, cut themselves off from God a long time ago. Things have happened in PKG, that has, and many other things like that. People have known about it and didn’t say a word. It’s one of the worst things you can do when somebody has said something wrong in a group, when a group is together and they’ve bad mouthed someone else. Perhaps a racial slur and it wasn’t corrected, say, “You know, that’s just wrong.” To have the boldness to say it in front of others. Do we have the ability in front of others then? If someone has the gall to do something - that just came to mind. I’m just saying, because that has happened in times past in the Church as well.

Something comes along and something happens and something that’s said within a group, someone has the audacity, the gall to say, “You know, I don’t agree with what was said in the sermon.” This happened a few weeks ago! Now how many stood up and said, “What do you mean, you didn’t agree with what was said in the sermon?” Whoa!

So, others, if you don’t say anything it’s like, “Well, maybe they agree with me.” Others can say, “Well, I especially expected the elder to say something, and if they didn’t say something maybe they feel that way too.” It’s like you condone, then, a wrong. You can’t do things like that. Where is the love of God? This is what we’re talking about when it comes to fasting.

Do we see that if we don’t do things in love toward someone else and they’re naked and they’re willing to do that in front of others, be naked in front of others, and you don’t try to clothe them by taking action, by saying something that’s right before God? I would say as a whole, things like this happen every week in God’s Church. Every Sabbath somewhere in God’s Church. Right after services in God’s Church on a spiritual plane. Now, they shouldn’t, but they’ve always been there as a whole. It’s always been there.

But the more that individuals, kind of like Phineas, will stand up because it’s right. But sometimes people, we don’t stand up. Why don’t we? What are we afraid of? Definitely not God when we should fear not saying something, not taking a stand.

For me, I get exceedingly riled up if I see a wrong that’s done, if I’m aware of a wrong that’s done, and if someone has the ability or the audacity of saying something or doing something in front of others I have the same mindset to be as strong in coming right back and correcting it. Now, as a minister to the degree that God has given to me, then I have to do that anyway. But I have no problems with it whatsoever.

But we have to grow to that point in time to understand that’s a matter of love. It’s a matter of a fight for God’s people. Are we willing to fight for one another?

So, candidly, that’s what this fast is all about, the fasting. That’s what God is telling us in Isaiah 58. It’s about relationships, and it’s about, are we doing these things because we want

to change, first of all? You're not doing it to change others. You don't go in and fast to help correct, to change, praying about so-and-so because they said this or did that and you want them corrected. That's missing the whole mark of what it's all about. It's about this, "How can I improve? How can I do better?"

You see, as God's apostle there are things I know I can do better, and I strive to. Things I have to address in my own life on a spiritual plane. We all have different areas where we are in our growth and development. There'll never be a time we don't have things to correct, whatever it is on a spiritual plane. You have to cry out. That's what this is about, asking God for help, humbling ourselves, and saying, "Show me." But be careful. You know what God's going to do? He's going to show you. If you ignore it, and you don't deal with it, and you don't pray for more help to keep at the fight to change it, you start a process of cutting yourself off from God.

He gives us moments like this to see certain things and to enter into the fight. And if we refuse to do it?

We're going through some incredible things right now, and I wish I could give more, in God's Church, of judgment that's taking place. Because it's kind of like those two elders I brought in and told them, "You don't have more time. You don't have more time. You've got to decide now what stand are you going to take? Are you going to do what's coming out of Pasadena, what they're telling you to do, which is contrary to what Herbert Armstrong, what we learned through him, or are you going to take the stand for what we learned? So, the choice is yours." They made their choice. They thought they just basically put it off.

And so, in God's Church there are things we can't put off. We are in a process of judgment that is going faster right now. It's speeding up. It has been for the last couple of years, but it's been speeding up faster and faster because we're just getting closer and closer. The closer we are, because there's a certain state that this Body, even prophetically so, is going to be in when Christ returns.

Unlike what God has allowed for 2,000 years, just like it says here, "Is it because of old I haven't stepped in?" He's getting ready to step in. It's too late then. So, this process of what's happening amongst us within the Body, of judgment on a spiritual plane that God is giving us opportunities for, and things to address in our own lives, it's a matter of judging ourselves and humbling ourselves before God because this whole process is speeding up and there comes a point when we run out of time.

It's like I told those two elders, "You don't have any more time." We are running out of time, and there comes a point where judgment has to be made for that moment in time where we are. God wants us all to be able to come through it, to be there, but we have to want it and fight for it with all of our being.

Isn't it to deal your bread to the hungry, and that you bring the poor, the weak, the afflicted, who are cast out of your house? So that when you see the naked, that you cover him, and that you will not hide yourself from your own flesh? Sadly, that happens in physical lives and families sometimes. It can't happen in the Church, within the Body of Christ.

So, when we're talking about this fasting that's being described, again, it's not only for individuals to learn how they're to fast but grasping the need for true humility. That's what this is so much about. It's the recognizing, "I need this. I need to humble myself." Because it's only through that process of thinking of the mind that God is able to help us. It's about being freed from spiritual Egypt. That's why it talks about things there about the shackles, the bondage, the whatever it is when you go through these verses and read some of this.

Verse 8—Then shall your light break forth as the morning. So, in other words, it's if we go through these things then God gives us the help. It's like there is that light that's able to come through us in our life in a greater way, in a better way because we're able to live better towards others. If we're able to live better towards others that's God's spirit that's helping us do it, because something is happening with our thinking.

Why would anyone want to hurt anyone else or cause anyone else to have hurt? I hate that about human nature. I hate that about my nature, that I would ever hurt anyone, that we should all want that. Do you want to be the cause of someone else's hurt, of making someone else feel bad? No. So, we've got to be very careful in our relationships, especially what comes out of our mouth because a lot of times it just needs to be kept back.

Then shall your light break forth as the morning, and your health shall spring forth speedily. What a beautiful thing. Even spiritually our health, our being able to be healed. That's what it's about, it's about spiritual healing. We can grow more. **...and your righteousness shall go before you, and the glory of the Eternal shall be your rear guard.** God's always there, in other words. He's there to give the help, the protection, that if you're striving to do things right, things that might normally go bad won't go bad either because God's there to give you help and favor. What an awesome thing to receive special favor like that from God.

Then shall you call, and the Eternal will answer. So, with humility God promises He answers. If we humble ourselves before Him because we want to change self, you know what, He's going to help you change. But remember, He's going to show you some things that might not be so great to see. That's the hard part. But it's a good part. I love seeing the selfishness of human nature, and I hate it, too, in me. What an incredible thing.

Then you shall call, and the Eternal shall answer. You shall cry out and He shall say, Here I am. What a beautiful thing to know that, to have that kind of confidence and boldness to

know that God hears us—no doubt about it—because you’re doing it the right way. He’s going to give you help and change is going to come. Awesome!

Here I am. When you take away from your midst—not others, from ourselves—**the yoke...** What is it that we’re hurting others by? What is it that we might be doing, saying? What kind of actions do we have that’s actually being oppressive—that’s what it’s about—to others?

See, I marvel sometimes. If this can be done toward ministers in the Church, what are we doing toward others? Because that should sober us.

Here I am. When you take away from the midst of you, the yoke, the putting forth of the finger... What is that about? It’s just like we talk, “You!” “You...!” “You...” “You should do this.” It’s judging others. Quit. Judging. Others. Be exceedingly careful about judging others. It’s what God’s telling us.

We have to be ever so careful of that because I think of what it says, “Who are we to judge someone else’s servant?” Because we all belong to God and God’s telling us, “You’re judging God when you judge one another.” So, if you enter into judgment you better be right. You better be absolutely in unity and oneness with God.

It’s just like in the ministry. You should strive to do that; you better be right; you better know this is from God. Because if you don’t, it’s going to be a greater penalty.

When you take away from the midst of you, the yoke, the putting forth of the finger, and speaking vanity. I love that one because this says it all. What is this “speaking of vanity?” We’re lifted up. “I’m right.” Our ways. “My way.” Do we ever speak vanity? Does anyone in a congregation ever speak vanity right after services? It’s easy to do and not even see it, not even realize that’s what’s taking place.

Verse 10—So, if you draw out your soul to the hungry, your life... In other words, it’s not about self, it’s about others. It’s about the Body. It’s about learning how to love one another more, asking God for help to know how to do that. **...and satisfy.** In other words when you seek, when your attitude is one of seeking to help **the afflicted soul, then your light shall rise out of obscurity.** That just means “in that which has been darkened.” Sometimes the problem is we don’t see these things. There are things we can’t see. We really can’t see ourselves. We have to go before God and ask for help to see ourselves. He’ll show us.

...and your darkness shall be as the noonday. What a beautiful thing!

The Eternal will guide you continually and satisfy your soul in drought. What an awesome thing! We’re talking about that which is spiritual.

And make fat your bones, spiritually. You shall be like a watered garden, and like a spring of water, whose waters fail not. What a blessing to continually be blessed by God, by God's spirit, by God's life coming into us, being at one with God.

Verse 12, we finally come to this, **You shall build the old waste places, and you shall raise up the foundations of many generations.** It's a beautiful verse in what's being said here because it's about being called, it's about what God has called us to, what opportunities we have of helping to, first of all, not just work on ourselves and change and have that blessing and opportunity, but how that's going to be able to be used then because God can mold and fashion us to a point where we're going to be able to help in ways in this world that we can't even imagine, truly, to make things right.

6,000 years of absolute misery in this world, absolute misery. Yet people try to escape from it and try to block it away and try to get in their own little shell, their own little community, their own little group, and divorce the rest of it around them. Yet it's all around in the world.

...and shall raise up the foundations of many generations. You will be called the Repairer of the Breach. It's been there for 6,000 years. Started at the very beginning, sin, the ways of God constantly being torn down over and over again through time. In the Church of God over and over and over. To stand in the breach, to stand and try to build up something, to make it strong, that's what every one of us has the opportunity of doing. That's what we have to do within the Church so that if something comes along...?

I think of how things came into the Church in times past. They don't come in the Church that easily nowadays. We're too small in the first place. It's too easy to spot, too easy to see, and much easier to deal with. But when we had things scattered all over the place, ministers all over, and they themselves not living up to what they needed to in many cases this kind of stuff spread like wildfire.

...raise up the foundation of many generations. You will be called the Repairer of the Breach, The Restorer of Paths... Which are about the ways, God's ways. Not to restore or build up our ways, which we try to do by what's natural, but to strive to build up God's ways. **...the Restorer of Paths to Dwell In**, to live in, the way of life we're supposed to be living.

Anyway, I'm going to stop there because I'm getting ready to go into a different area here about some fasts we've had in the past. I'm kind of even in awe of them, how God's worked with us in times past of some things we've done in the Church that have been very unique to God's Church. So, we'll continue on with that next Sabbath.

But please start considering—I think we have at least two more portions, two more sermons in this series, maybe three—but strive to enter into that kind of a fast in that period of time.