

## God's Tithes and Offerings, Pt. 4

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This today is going to be *Part 4* and the last portion, the final portion of the sermon entitled *God's Tithes and Offerings*.

We've been going through this because we get questions from time to time, and also have been addressing it because this is the one area that seems to try or test people more than others when they're going through various things in their life. So again, something to keep on guard about as a whole and understand that it has a very powerful impact in our thinking toward God, tithes and offerings, and that's what this is all about.

Today we're going to start in Deuteronomy 14. So, we've covered first tithe fairly well in this. Today we're going to focus a little bit more on second tithe and Holy Day offerings and answer some questions there that, again, come up from time to time.

Deuteronomy 14:22. This begins by addressing tithes generally in what is said specifically, and then it goes in directly to speaking only about second tithe.

So, it says here, **Deuteronomy 14:22—You shall truly tithe all the increase of your seed.** So again, this is a matter of sowing. What they did, the agricultural society or world at that time, agrarian, and basically of our prosperity, of our increase, that which we have in increase by our work year by year. So again here, the spirit of this being all of our labor, from that which produces increase that we receive as far as finances are concerned.

So again here, this is addressing specifically here tithes, just tithes in general in the beginning of here of Deuteronomy 14:22 in this particular sentence. So, it just says, "all the increase of your seed" we're to tithe. We understand that. But then it gets specific. We've gone through things already in first tithe that God has to say about it, but now it's going to go in specifically to those things having to do with second tithe.

I want to read some of this because I want to make sure that I mention these things that maybe haven't been addressed in the previous three sermons. This is addressing God's instruction about tithe, and this is about whatever God has set aside as instruction on the subject of tithing that we've been covering. We are to be faithful to do exactly as God commands.

We're to be faithful on all things that God commands, but this is an area, again, as I've mentioned, where it seems to try people. So many who have left God's Church, this is the area where they begin to really let down, and when that starts then God can't bless us, He won't bless us because it's direct disobedience in one of the most powerful things that God has given in that sense to help us to see, or God to see, what's in our heart and in our minds. Something we should be able to see clearly.

So, engaging in tithing before God is truly the first major act of our commitment to obey God. This is one of the first things that we are addressed with when we come into God's Church or we come into communication with or knowledge of various things in God's Church and that process begins to grow then. But everyone comes to a point where they have to face first tithe. As I mentioned last Sabbath, we have to address the Sabbath day, and people who work on the Sabbath day they have to address then their willingness, their desire to obey God and to quit on that particular day knowing it's going to affect their finances in a great way, especially if they're working on that day let alone the fact of tithing.

So again, it's the first major step that one makes, tithing is, that reveals or is a part of a process of making the commitment to obey God. So, it basically begins there. As a matter of fact, anyone who comes to the point of being drawn, called by God, their minds begin to be opened, it is this area here that determines as a person is beginning to think about baptism whether or not they're going to be able to come to that point. Because God says as a matter of baptism that one has to bring forth fruit meet for repentance, in other words, that reflects or shows that we're serious, that we are repenting, that we are changing. And so, tithing shows this.

If we're tithing, it's very evident we're making changes in our life in a way that, again, is difficult. It's not easy. When a person makes that commitment then it's the beginning of a process whereby God can begin to work with us more. If we can't address that there is no purpose of going forward. There are people who haven't been baptized because they haven't started the process of tithing. Can't be done.

As one of the things right now I'm working on, the section that has to do with all the topics on the website. We took all those off. I took all those off a long time back here. It wasn't really as conducive to people who were coming to the website for the first time. They're not going to go to sermons that were listed at the bottom there that people could go to to find information. People don't think that way anymore. They want something in a nutshell on a specific subject as

to what we believe or what we think or what is being taught in the Church. So, I've been going through a lot of that and some of this has to do with things like baptism and so forth and this process of being called and whether someone is faithful in that process.

And so, I've been addressing some of these very things here about how this begins. So again here, if someone is being drawn to baptism, they have to make that commitment, otherwise, they can't be baptized, because again here, we can't just come as we are. That's one of the things being addressed in one section of those topics that are going to be on the website. The world teaches as far as churches are concerned, "You can come just as you are; we welcome everybody. Anybody that wants to come through the doors you can."

God's Church isn't like that at all. What an amazing thing that God requires certain things of us. Sometimes people can't deal with that. And if they can't deal with it, they don't belong in God's Church. So, this weeds out different ones, in that respect, that if they're not totally committed or at least starting the process of a commitment, they don't belong in the environment, in the fellowship with others of God's people.

So again here, this is one of the areas that we watch, candidly, if someone is beginning the process, if they're asking for baptism or they want to come into fellowship in God's Church. Which we've had several here recently that they want to know about fellowship. Where do we meet? Is there someplace close to them? And so forth. The reality is there are certain things they need to do first before they can make that change or be allowed to come into the fellowship.

So, it basically begins here with the subject of tithing because what we produce through our work in this physical life is clearly recognized as being fully in our possession, it's in our control. God wants to know, what are we going to do? Do we recognize there are certain things that belong to Him, or do we just take them to ourselves?

So again, to part with any of our possessions, from what we have worked to produce, reveals a lot about how we think. It's not easy. We have bills to meet. We have things we have to do. And so again, to part with possessions that we have seen, that we have made, that too often, well, we recognize they are ours, but we have to come to a point we recognize, no, it isn't all ours. God gives us a certain amount to have out of that, but the reality is He says to give a certain amount to Him. Again, it's to see where our mind and our heart is and our desire for a right

relationship with God. Because so often the reality is people haven't been truthful with God from the very beginning of time. Just the nature of mankind. And unless God begins to draw them and work with them, even then people aren't always truthful with God. So, we're tried in those areas because in God's Church we have to be truthful to God.

That's something that boggles my mind sometimes. It's like God knows everything that's in the mind. He knows what we're thinking, how we think, and yet to think somehow that we can, I don't know, get by with it? I think of Ananias and Sapphira who lied to God in the very beginning. It was like, huge mistake. God knows your spirit and your attitude and why you did what you did. And to lie to the Church, to lie to the ministry?

And so, that example was set right away at the beginning of the Church that you better listen, you better think about what you're doing and how you're doing it because this is a matter of life and death. That's the reality.

So again, to come to the point where we make a commitment to set aside tithes (plural) in obedience to God reveals major things concerning our thinking to what God has called us to live. The act of tithing and giving of offerings to God truly reveals how we think toward God. We think we understand those things when we hear such a statement like that, and so often, it's not deeply understood. They're words, we think we agree with them, but to see the spirit of what is being said is sometimes... Well, it's impossible without God's holy spirit.

The act of tithing and giving of offerings to God truly reveals how we think toward God and our commitment and faithfulness to His way of life. So, it's not just about tithing, here is where it begins. If we can't do it here, what are we doing in the rest of it? It's not going to be good. It's not going to be good at all.

So again here, this verse in Deuteronomy 14 simply tells us to tithe all of our increase. That means in first and second tithe.

Now in **verse 23**, it goes on, and it says, **You shall eat before the Eternal your God, in the place which He shall choose to place His name there.** So, right away we know by how it's expressed here that this is about second tithe. Because first tithe, we can't partake of it. It's given to the Church. In the Old Testament it was given to the Levites, the Levitical system there, and they used it according to God's instruction as well. So, there wasn't a choice to partake of it.

But this is another tithe, and just by the expression that **you can eat of it in the place**, or you can use it, or eat here, as it says, **in the place which He shall choose to place His name there, the tithe of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks, so that you may learn to fear...** It's a reverence; it's a fear. Fear to disobey, yes. That should be at the forefront of our minds. That's a good motivator, to realize if we don't have a proper fear to do something wrong we're not going to fight it, we're not going to work against it, we're not going to try to obey God.

So, again here, yes, fear is a healthy thing, but it's also about a reverence to God. That's why we do it, because we love God, because we want to do what He's given to us.

So again here, **that you may learn to fear the Eternal your God always. Then, if the way is too long for you...** So, in other words, early on, obviously, especially once they arrived in Jerusalem and the tabernacle was built... Well, even the other tabernacle was still there. Until the tabernacle was built, that was where all the Feasts were. It's a small region and people were able to travel down to Jerusalem, or up to or over to Jerusalem and keep a Feast, the Holy Day season, whatever it might be, whether it's Unleavened Bread, Pentecost or what they called the Feast of Fruits at that time, or the fall Holy Days.

So again here, this is a matter of traveling to that area and so it says, in other words here again, **so then if the way is too long for you**, in other words, too far away to haul all that you have, to take all of your first fruits with you. That's a hard thing to do if you're living farther out and living up in the area of Samaria and the father regions to the north there of what we know as Samaria. **...so that you are not able to carry it with you, or if the place is too far from you, which the Eternal your God shall choose to put His name there, when the Eternal your God has blessed you, so then you shall turn it into money.** So, a lot easier to carry, something that is valuable, whether it's silver, gold, or whatever it might be, so that you can have it with you.

So, it's translated as money, but it's that which they used at that time, whether it be silver and gold or other things of value that you could take somewhere and then trade for, as it says here, **and bind up the money in your hand, and you shall go to the place which the Eternal your God shall choose.** So again, that's put in there because, in the beginning, it was very clear it was Jerusalem. But that was all physical.

It's about the Church and it was for the learning of the Church, that God's purpose and intent through time would be that the Church would begin to grow. It did throughout parts of the world, spread out farther to where it was too far to travel, people who were being called in different parts of southern Europe and other areas as well, whether it be to the Romans, to Rome, the areas of Rome in Italy and whatever through those particular times. Far too far to have to travel to all the Feast sites.

Today, it's easy. You get on a plane, or you get in the car, and we can travel many times faster than they could on a donkey or a horse. So again, no brainer.

So, it's been about the Church and the time that it would grow and that there would have to be Feast sites, places people could go to gather, to be together in fellowship. We really don't even know how this was done. Paul doesn't address how it was done. John later on, who wrote the book of Revelation, one of the last books to be written, doesn't tell how that was done. But they had to do something where people could keep the Feast, and it wasn't a matter of going down to Jerusalem.

As a matter of fact, there were times they were warned against going there in history. But later on, we have no idea in so many cases about what happened in the Church when the Church was scattered throughout the world and grew up into Europe and different areas, beginning in the United States later on, Australia, wherever it might be in time. There had to be Feast sites in those areas. Government. It's about the Church, and a simple thing to understand that someone had to make those choices and decisions. When it says, "When God chooses to place His name there," the way He chooses to do it is through the government He established in the Church. It's a simple thing.

So again, **turn it into money, bind up the money in your hand, and you shall go to the place which the Eternal your God shall choose.** So, simple thing to do.

Then it goes on to say, **Then you shall bestow that money for whatever is your desire,** if you will, whatever it is you desire to have within the realm of what is being instructed here. Even for us today we're going to go through some things that that's not a real good translation, in that respect, because there are guidelines to that. You can't just go out and buy anything you want with your tithes; it's to be done according to instructions and guidelines that God gives. That's a part of the process.

It goes on to say here, **for whatever your heart desires, for oxen...** So again, it gets specific. ... **for sheep.** It's about food. They got together. So much of what they had was to come together and have a festive time, and so much of it revolved around food, a great plenty of food, more than what they would have during the rest of the time of the year. That's why it's called a feast. You come and God wanted people to be able to feast, to have festivity of food and drink, and so forth.

**...or for sheep, for wine or for strong drink, or whatever your desire is,** in that respect, as far as what it says here. So, it wasn't for them to go out and buy a new team of oxen to use to plow their fields with back home. It wasn't for them to go out and buy donkeys for travel. I don't know if they used horses, whatever they used back at that time, carts and so forth for travel. This is about being at the Feast and what you would do at the Feast.

**...you shall eat there before the Eternal your God, and you shall rejoice, you and your household.** Because it was designed to be a festive time.

That's why I love the way God gave it as far as the spring and the fall, and it's a matter of even the light that people had at nighttime with the moon, that God always made sure that even at night that things were to be observed at a specific time where there was more light. They didn't have, obviously, that much as far as light was concerned like we do today (that we take for granted), and God gave that to them for hundreds and hundreds and hundreds of years, to be able to do those things so they could have festive occasions, see where they were going, come together in certain areas and rejoice before God in fellowship, in a type of fellowship.

Because to me, that's an exciting thing when people are able to go together to eat, to spend time together to eat or to drink or whatever it might be within the realm that God gives.

Because even there, there are instructions about what we drink and how much and so forth.

**And the Levite that is within your gates, and you shall not forsake him,** in other words, you shall not leave them behind. You should make sure they're provided for. For just like the first tithe, there was a tithe of the tithe that was used at that particular time that was given to the Levites so they would be able to have extra. Not just the ten percent from the first tithe that God had given, but now an extra amount to be able to have for the Holy Days.

**...for he has no part nor inheritance,** speaking of the Levites, **with you.** So, God's been very specific. Then through time, the Church had to come to discern, understand the spirit of the

Holy Days, the spirit of tithing, especially the second tithe, how it was to be used, the spirit of how to organize Feast sites, where they should be and the like to best benefit God's people. Those things came with time.

So again, the use of first tithe for the Israelites was very physical. But for the Church, it should be a whole lot more spiritual in that regard. The primary purpose for us to go, the primary thing for us should be what we're going to hear. Just like on the Sabbath day. Yes, we're able to get together, we're able to have fellowship with one another, we're able to have times we go out and eat together, whatever it might be, or have meals together, whatever that is, but the primary thing on every Sabbath day is what is given in sermons. Because that's spiritual food. That's what God gives to us. And for the Feast, the Holy Days, it's the messages that God gives to us. Those should be the primary things on our minds that we go there for in the first place. We're to come together for that purpose that God is going to give us extra.

Candidly, that's when God pours out more of His spirit. You know, we experience His spirit throughout the year. We're able to receive of His spirit in things we learn and can be moved by and things we hear in sermons through the year, but when it comes to a Holy Day, especially the Feast of Tabernacles, God pours out more of His spirit. It's more fully available to us. All we have to do is ask, ask that we be moved and inspired by what He's going to give because we look forward to it.

We get excited about the Holy Days, especially the Feast, very early on. God wants us to be excited about it. But especially as we get closer to it, we're to be praying about what's going to be given to us at the Feast and that we be able to hear it, that we be able to understand it.

I think of 2005 and some who were concerned about what they were going to hear at the Feast because I'd been saying a great deal about God and giving some kind of preparation if you will, and I wouldn't say hints here and there because they weren't meant to be hints, but they were to prepare us for what we were to be given at the Feast. And so, there were various sermons leading up to the Feast and there was concern. Would we be able to see and understand what we're going to be given? Because it was made very clear you're going to be hearing things that you have not heard in God's Church, and this had to do with the fact that Christ has not eternally existed. It was about Melchizedek and so forth, and all the other things that were given back in 2005. That's why it's so important that we prepare then for the Feast, so that we be able to receive what God gives to us.



So anyway, going on. I think about tithes, second tithes. I'm going to come back to these in a moment, but I just want to mention them here, things that when we read something like this about "you can...turn your money in for oxen, for sheep, and all things having to do with food and eating together, drink, wine and the like," of things that in many cases they couldn't afford during the rest of the year. These were not cheap items in many cases and their availability wasn't that great in many cases.

Not like today. Major productions of all kinds of things out there when it comes to wines and when it comes to different kinds of drinks. Totally different world. Sometimes it's hard for us to think what they were experiencing in those times. And so, for us, it can be the thought of extra travel to the Feast because we travel quite a distance and perhaps stopping at some sites or a site on the way to the Feast or after the Feast. Personally, I've never liked to do things after the Feast as a whole because when the Feast is over, to me the Feast is over. Going there is another matter.

Not that you can't do those things. Especially I think back when we had thousands at a Feast site. When you had several thousand at a Feast site, ten, fifteen thousand people at a Feast site, and motels that were filled. But that day after the Feast, it's like the shock of being back out in the world, it smacks you in the face because people aren't around. The excitement of running into God's people everywhere, it was just a part of our life. But man, when it was over you knew it was over, and that's not always a cheerful thing.

So, it's good to be able to see that. We go from a time of rejoicing and being together and bumping into each other constantly to "Where is everybody?" Well, we knew where everybody was. They've headed home. I'll come back to parts of this later here.

This brings us down to the present again. We find ourselves addressing some of the things concerning the use of second tithes. I'm going to go through this in this particular sermon because it's something that constantly comes up and people are examining things in their own life, "What can I do? What should I do? What should I not do?" And that's a healthy thing. What should I not do? It's always good to know that portion because then that opens up the door to make it clear what we can do.

So again, we covered this only three years ago and some things have even come more to light and different questions have been asked since that time so I'm going to address some of that.

But let's go on here first to Deuteronomy 10 because it's good that we be able to grasp what is most important here to understand or to see in that respect on our part.

Again here, **Deuteronomy 10:12—Now, Israel, what does the Eternal your God require of you?**

So again, this is the second giving of the law, Deuteronomy, toward the end of their being in the wilderness for forty years, and so they're being prepared now to move forward. But they're being reminded of what God gave them very early on as they came out of Egypt, and even adding more to it as God did through the book of Leviticus and so forth in other areas.

And so, it's kind of a summary of all these things and they're being reminded again this is what you need to focus upon. **What does the Eternal your God require of you, but to fear the Eternal your God?** So again, that's always in a context to fear to do things against God, to do things against what He's commanded, what He's told us are right, and things that are wrong in life.

So, we need to know those things clearly in our mind, as it says here, **to walk in all His ways.** So, we should fear not to walk in all His ways. Sometimes we're continually refining some of that just as we did last Sabbath concerning retirement age and the giving of first tithes and how to judge some of those matters. That's why I mentioned in there a little bit later, because I almost slipped over it, that people weren't to ask the ministry about this.

If you're of retirement age, you're retired, why you are maybe doing some extra work or are working full-time, or why you choose to continue to work, you have to decide, to determine by the guidelines I gave last Sabbath whether or not you are required to tithe on those things. There are people out there that should continue to tithe. There are others who shouldn't.

I'm not going to go or have any in the ministry make those choices and decisions for anyone. This is something that is a matter of growth and maturity for individuals to exercise judgment and to ask God for the help to make right choices here. So, it's between you and God to understand the principles that have been given.

**...to walk in all His ways, to love Him.** You'd think that would be a simple thing. Should, absolutely. "I want to love God and I want to love God more. I want to love His Son, Joshua more. I want to love His people more." That's something we should desire to grow in. That's something we should constantly be asking God for help to accomplish and to fulfill, that He help

change our hearts and our minds and our thinking to where we truly love Him more and to love His Son more and to love His people more.

So again, this is something we should just naturally want. So, why would people let down, disobey, turn away from God? That's a tough one, and it's a painful one because I see it way too much in God's Church. Well before the Apostasy, but especially with the Apostasy, and since the Apostasy we have had hundreds and hundreds and hundreds of people come along into PKG who have gone right back out of PKG or been put out, separated from the Body. Those things are hard.

To think after everything we've been through and after everything you know and understand now. We have had an apostasy in the Church. It should be so simple to see. With God's spirit, it's clear. Then to be sobered by that, to understand if we're given an opportunity to be drawn to God or drawn back to God, awakened out of a spiritual sleep (if we went through the Apostasy), what an awesome thing. But so many have treated it so shabbily.

That's why we really came up to the sermon that we had last year, or sermons we had last year at the Feast. I don't know how deeply the Church really grasps all that yet. It was about judgment. It was about personal responsibility. It really revolves a lot around the scripture that talks about if, you know, if we receive the sacrifice of Christ once because of his death, in the sense of baptism, and we are able to continue to do that through repentance as we grow and we want to repent constantly before God, of things that we do wrong, and we want His help to do what is right, then to do other than that is mind-boggling.

To again kill Christ? So, it's asked in scripture, "Can he be killed twice?" So, someone comes into the Church and then they're out, doesn't mean all of them are going to come back. It doesn't mean it's going to be a clean sweep that all of them are going to be given opportunity in the Great White Throne. Because that's killing Christ twice. It's going to be a judgment based upon what they were able to do. God knows what was in their mind and to what degree it was in their mind.

It's God's judgment that He's going to give through Christ and to the 144,000 because that's how those things are judged. Where were they in their thinking and in their mind? Did something happen to where they actually became deceived that was out of their control and

their thinking? Or is it something they did by choice through time? I don't want to go into all that because it's another subject matter totally.

But again, last year's Feast was about judgment, and it was about the reality of the fact that it's kind of been an unspoken thing in many ways in the Church, that anyone who has ever been in the Church and been separated from the Church, everyone is going to have opportunity to be in God's Kingdom later on. That's not true. So, to understand the seriousness of sin and the seriousness of becoming antichrist, we should be able to grasp that far more deeply now because of those sermons given last year at the Feast than ever before in God's Church.

That hurts, because in many cases that brings us to another point, which I've mentioned here recent time. It's about our relationships with people that we've known in those situations. It doesn't matter whether they're sister, brother, mother, father, child, whatever, son, daughter.

Anyone in that category who has had people separated, we have to be of the mind everyone has to be in agreement with God that comes into God's Family. And if they can't because they will not, because their choices are such that the spirit of their mind has turned against God in the spiritual plane of the same as what Satan did. Because when Satan did it, it was instant. With mankind, it's a slower process. But if it comes to a point where people are set against God, against Christ, and they cannot, will not repent, it's the best thing for the Body – it's the only thing – they cannot be a part of God's Kingdom.

That can put people to the test sometimes because a lot of times in those relationships I've mentioned they can pull other people away. I've seen that happen again and again. As a matter of fact, during the Apostasy the major reason people went with certain groups over others was because of family, someone in a family who made a decision to go with someone. Because of their pull and influence, others of the family or other friends chose that organization and that group of people to be with. Not because of conviction of what they believed or what they saw taking place even through the time after the Apostasy, but because of friendships, because of family.

Those are the wrong reasons to judge. They're just wrong. It has to be because of what is right with God and if it's true with God. That's what it has to be. Every person has to be judged that way. Hope that makes good sense.

So, what does the Eternal require? To fear Him in the sense of to go against anything He has given. To turn against Him, to become antichrist, I think, would be the most fearful thing anyone would have in their minds. But the majority of people that have come into PKG are gone! Vast majority! The vast majority of people who have been called from the very beginning on the day of Pentecost on 31 AD, the majority have become antichrist. That really is astounding when you understand it that way.

**...to walk in all His ways, to love Him, to serve...** God is to be first. To love Him. If He's not first, it's going to come out in time. If we're not set in our mind and growing and becoming more set He is first, we're going to waver somewhere along the way, and it's going to come out sooner or later. That's the way it is.

**...to serve Him with all of your heart and with all of your life.** What else is there? **...to keep the commandments of the Eternal and His statutes which I command you this day for your good.** God desires us to receive what He has for us because it's for our good. That's why I love what He says when He says, "I have set before you this day life and death. What do you want?" It seems simple. We want life. But when it comes right down to it over a lifetime of choices and decisions that's not the choice that people make.

That's why the Great White Throne isn't going to be hunky dory and peachy keen and everybody turning to God. You think about what people are going to be called out of in the world that they've lived all their lives, there are going to be so many—I believe the vast majority—who aren't going to want what God has to offer them. Almost unimaginable. Especially when you realize that they can see Christ in a physical manifestation, they can see 144,000. Especially in the Great White Throne, there are going to be a whole lot more because by that time at the end of the Millennium, there are going to be a whole lot more added to Elohim to serve at that time.

Astounding, human nature, selfishness, get, the way of get. It's a hard thing to conquer. The reality is you can't without God's help.

And so, tithing has a lot to do with this because this is where so much of it begins. Individuals that aren't faithful in the beginning, I find, as a whole, aren't faithful. I won't say all, but it's very high. People who don't start out being faithful to God in the most basic of things aren't faithful to God from then on. It's a bad thing. I think of some who have struggled with it for a long time,

and I know people out there still struggling with some of those things, and they just get weaker and weaker and weaker. I hate to see it, but it happens. Still happening.

**Behold the heaven, and the heaven of heavens is the Eternal's, your God.** Everything is God's. **The earth**—doesn't say "also," it just drives it home—**the earth**, look at the earth **and all that is in it**. It's God's. So, we may not be able to grasp what's out there, but we should be able to see what's here, and it all belongs to God. And yet He tells us to give a certain portion back to Him for all that He's given to us because we're tried through the process. It reveals what's in the mind. It reveals how we think toward God.

I wanted to ask a question here as we continue on about second tithe. Do we grasp that second tithe is sanctified by God? It's set apart for holy use and purpose. It can't be used any way we want. It's the way God says it's to be, and He gives that instruction through the Church as a whole, how we do it, what we do. There is an area that I know that a lot of people haven't been doing it faithfully, and hopefully, after this, it'll make it clear that some have let down and have known better, candidly.

So, in other words, second tithe is still God's and it's sanctified, set apart as holy by God. And yet He gives that responsibility to each one of us how we use it. You need to think about that, what that means. It's God's and He has given it to us to use in a very specific way, in a faithful manner in spirit and in truth.

So, we're going to consider one of the main points that God has brought to light that I'm to address today concerning the faithful use of second tithe.

After we have faithfully used the second tithe in a particular year, if there is tithe left over, what do we do with it? That's a big question I have because I don't believe we've seen much second tithe come back into the Church, personally, after Holy Days, and yet God gives that as instruction to us as something we're supposed to do.

It can be kept for the next year if we have a desire perhaps to plan it for something special in the sense of traveling to the Feast, that we're going to go to an area and enjoy something on the way. That's perfectly fine to do, to do something special as a part of incorporating it in with the Feast within reason, within boundaries as well, using wisdom and balance there. It's perfectly fine to do, to save that. But my fear, not just my fear, I already know it, that somehow

second tithe has not been used properly in too many cases. If it's saved for another time, that's fine.

Some cases, maybe even because of employment or jobs, someone might want to save it over for the following year because they're in a position where their job, they've been having difficulties with it in the area they're in or because of the type of occupation and there is no demand like there was or because of age and you get older and there are companies they want to bring in someone, twice as many, in other words, two people to replace you because your salary now is up here and you can hire two for one, and so a lot of companies do this and they get rid of others.

And so, there is that battle. To save it over because you may not have enough for the following year is fine. But when there is that which fits within a definition of excess, without those kinds of things in consideration, it's not ours. It's not ours to keep and use ever how we want to through the year or whatever. I don't know what's going on or how it's been used, but it goes to the church.

It takes care of the costs of Holy Days. It takes care of the cost of hall rentals across the country, whatever it might be. That's basically how it's instructed in that respect, as far as the Feast. There are thousands of dollars that go into having a Feast site the size of what we have to have in the U.S., and it's getting far, far worse now. Having the meal on the first day, the only reason at all that we ask for anyone to send anything in, which is about a third or a fourth of what the church is actually paying for that meal, is to get the number of people and their commitment.

Because we have to know the number to tell the people. Are there going to be two hundred eighty eating or are there going to be three hundred twenty or three hundred forty eating? I don't know. But I sure don't want to put down three hundred forty and only two hundred eighty show up and we have to pay for the rest at that price. I want to be frugal with what God gives. And so, we have signups. That's why we have a signup. Everybody has to send the money in, whether it's five dollars or ten dollars is immaterial, but in the States, that's what we do because then we know how many have at least paid and so they're signed up so we can pretty much bank on most of them being there, and that doesn't always work out.

So, there are other expenses and things that have to do with Holy Days and the Feasts that God has designed in that manner, that those who have more than what they can use, and then it

also can help others to attend the Feast. Now, that's probably another area I'll talk about. I love to be able to give second tithe to people who need it. Now, how can I put all this? ...who themselves are living faithfully.

Let's put it this way, if someone is not tithing properly, and they ask for second tithe help, do you think I'm going to give okay second tithe being given? Absolutely not. If some have a bad record leading up to that particular Feast, of certain things in their life, second tithe? Many cases, no. But where individuals need it, we want them to ask, and sometimes I feel that some aren't even asking. This year actually giving some instruction that some funds are to be given extra because I feel that there are some who aren't asking who should be, and so, they're going to be sent funds or told that they're going to be given funds at the Feast because I know they're going on a shoestring.

You're really squeezing the money to make it last, to make it do what you need to do, and you don't have enough. God's desire is that everybody has enough, that everybody is able to rejoice before Him, and where there is something lacking that they be given more. That's what that's about. And so again, that's where excess, in that respect, on a spiritual plane can be used.

The second tithe is used primarily to keep the Feast of Tabernacles. It can be used to keep Pentecost if someone lives farther out and they want to come in and stay, because it may be close... Well, it's not "may be" close, it's the next day. You have two Holy Days together. You have the weekly Sabbath and then you have the annual Sabbath of Pentecost. They're together.

Someone may want to come in, obviously, and stay at a hotel. Most do that if they live farther out. And obviously, it can be used for that and for the travel there, the cost there, the food, it's a Holy Day. It's not a long one, but it's like the Feast of Tabernacles, it's the same principle, so yes, absolutely.

It can be used for the Days of Unleavened Bread for some of the same purposes. If somebody wants to go into an area to be with God's people on one of the High Days as a whole during the Feast of Unleavened Bread and stay, the same sort of thing, use it for that. Stay in the area there, in some cases perhaps to take Passover with a group, whatever it might be.

So again here, those are fine.

Now, we have been asked at certain times is it okay to use second tithe to come together when my wife and I are visiting in an area. It's not a Holy Day...unless it's a Holy Day. If it's a Holy Day,



that's fine. But just because we're coming into the area? No, it can't be used for anything else. It has to be because it's for an annual Holy Day, for the purpose of keeping the annual Holy Day.

Okay, I'm just making sure I'm catching some of these things. I've already mentioned several of these so I'm sorry, it's going to take me a little bit to go through this quickly. My wife is sitting here on the front, front, front row today, writing down some things that I can use. She says, "I don't want to read all of hers." She remembers different things that have happened at times that I don't, and I tend to. All kinds of things happen. And again, all kinds of things happen regarding tithes and how they're used and things that we do sometimes. This is how we learn. God wants us to learn how to judge. A lot of what we do in life, but especially in these areas, has to do with learning how to judge, making discernment and decisions about things that He wants us to learn how to do that process on a spiritual plane, not just something physical, but something because of the purpose.

If we understand the purpose and the reasons for various things then it helps us to judge better, if we understand the spirit of it. It's kind of like what I said last week about people coming to a point of retirement. When I made those decisions some time back, three years ago, and knew that it was something I was to give to the Church concerning retirement and some who are barely making it, I made it a sweeping thing. But as time went along I began to realize this isn't the spirit of what God had given to be addressed at that time, so that's why last Sabbath it was addressed again but giving more of the spirit of it.

That's what judgment is about, it's learning the spirit of why we do the things we do to honor God, to love God, to live His way of life. They're not just a matter of a physical do and don't, even though sometimes we start out that way, obviously. But when we come to understand the spirit of matters then we're learning how to judge. That's what it's all about, learning how to discern and judge things spiritually, and candidly, that requires help from God and God's spirit to do it. So, I want to continue on through some of this and make sure I covered everything I had written here.

So again, primarily when we go to a Feast it's for food, lodging, travel at that time, what it might be. Those things are obvious. It might be getting some new tires for a car if you have a long way to travel to get there or to do some maintenance on a car. This is something we used to have a long time ago more than others because back then people didn't travel by plane much. I'm

talking about a long time ago when she and I used to go to the Feast in the beginning. We're going back many years now in the Church.

And back then a lot of people didn't have money to fly to a Feast or to rent a vehicle. We had to travel across the country to get to a site. I remember like in Houston, we were assigned to Tucson. That's quite a bit of travel across there. Other places farther up, people who went to the Ozarks. Again, sometimes because of the places and people didn't have finances and so forth...

Today there is more plenty. It's mind-boggling how rich the world is today compared to what it was forty years ago, how much easier things are today than they were forty years ago. That's good and that's bad because the young sometimes grow up feeling that certain things, that they have to have them as soon as they start life, start out on their own. Life doesn't work like that. You have to work for things and build upon things. But today, it's like credit cards are so easily available. I think of things we had to do, they weren't so available, and you didn't have the high limits like you have today. People get themselves into pickles because of that sometimes. So again, pros and cons to living in the kind of world we do today, obviously. The cons tend to outweigh the pros.

So, to use it on a car, you want to make sure you're going to get to the Feast and back safely. New tires if they're starting to turn bald, whatever it might be, that's fine to use it extra for something like that. Today, I don't think that's probably a concern of any or very few in the Church compared to what it was forty years ago by any measure. The world has changed in those regards.

So, tune-up, tires, or something of that nature in order to go to the Feast without worry and concern you're going to get stranded. You were stranded one time on the way to the Feast, right? Ten hours or more to get up to Big Sandy and her dad's car broken down and anyway different stories like that of things that have happened, things that you can't foretell. Incredible, the way the world has changed today, how much easier it is today to travel.

So again, travel to and from the Feast, whatever that takes. Maybe a side trip, as I mentioned, on the way to the Feast if somebody wants to and they have the ability to do it, it's perfectly fine to use tithe for that. Balance. Sound reason. When I say balance and sound reason there is that other word that should jump out. It's judgment. It's how we think.

Tithing. I can't give it to you. It's something that God has to give to you, to see and understand what I'm telling you on a spiritual plane that this matter of tithing reveals our mind. It reveals how we think toward God. Things about judgment are a matter of God. And how we judge matters in our life, it's a spiritual thing.

So again, the possibility of new clothes? It's a special time. It's not just about food for the Church today, for people who go to the Feast of Tabernacles. It may be about new clothes, maybe for children or whatever, to attend the Feast with new clothes, something special for them in that regard that they can look forward to, new shoes, whatever it might be. Those things are fine to do at that time.

For oneself, for the family, again, within balance and reason. It's about making the Feast special. So, if these things add to it that's good.

I want to mention here too the Feast is not a time to replicate Christmas and the buying of presents for others to be given throughout the Feast or whatever it might be. Now, it's a different thing if you're working with children and there may be something that you do special for them in that regard. But to make it resemble something that is akin to that?

So again, reason, balance, making sure that we're following certain guidelines and not doing things. Because sometimes this question comes up, this matter of Christmas and buying presents, especially expensive ones. There is balance there.

It's fine to buy nice things for one's self or for someone else if it enhances the Feast and it's within reason and soundness. Again, balance. Not to go to extravagance. Not to do something that isn't in proportion with what we have as second tithe in the first place.

So, I've already talked about how it can be used for the following year. Again, it's primarily something for the Feast, at the Feast, or going to and from the Feast. This would not include buying furniture for one's home, even if the home is at a Feast location. Sometimes, like Cincinnati, it has been a Feast location and sometimes people will invite others to their home. Because they're able to stay in their own homes and drive back and forth, and so maybe they want to get something for outside or maybe another table, or they can have more chairs to have more people over during the Feast, something like that would be fine. But if it's not for the reasons of the Feast and we're just wanting to add to our own comfort in life at home and it's

not even going to be used even at the Feast or for the Feast then where is the soundness of mind and the reason in that? These things happen.

I've mentioned a lot of this already. Okay, couple of things I wanted to add to that. Second tithe is, again, for other Holy Days, but you need to make sure that you have enough for the Feast. In other words, don't spend all your money on the Days of Unleavened Bread or too much of a large portion on Pentecost or the Days of Unleavened Bread. The primary focus is the Feast of Tabernacles. And so, if you use everything up during the days of Unleavened Bread and Pentecost and you don't have anything for the Feast, it's not wise planning or thinking. So again, things that happen. I'm talking about things that happen year to year.

So again, this principle, it's fine to use it for those other Holy Days but make sure the Feast of Tabernacles is first. If there is something that's going to cut one's ability out to really enjoy the Feast of Tabernacles you need to make choices there that sometimes are not easy.

Anyway, Deuteronomy 16, let's continue on. I don't think I need to go through any other things for second tithe. The primary thing that I have addressed here today is the responsibility we have with excess second tithe. If we are exceedingly blessed in our lives and we come to a point where the Feast is over and we see we have this excess of second tithe, unless we need it or feel we may need it, or may need the majority of it for the following Feast in order to, maybe as a security as well because of job, as I mentioned, or if we're going to plan a special occasion going to the Feast, maybe a side day or three or four days max type of thing on the way to the Feast somewhere, that's fine.

But as a whole, across the board, when it's over with and there is excess it is God's to go back to God for the care of the Feast of Tabernacles, for the sake of being able to help others in some of the items I've mentioned. So, whether it be hall rentals, everything we're running into, again, that's how those funds are used. And so, if we're blessed in those regards then it's our responsibility to help in those regards as well. And again, that's a principle from God that God gives and gave to Herbert Armstrong to give within the Church as well.

So, going on to offerings here. **Deuteronomy 16:16—Three times a year all your males shall appear before the Eternal your God in the place which He chooses.** And so again here, this was the way it was established from the beginning as far as the Old Testament was concerned and

the way the world was, and so much of that is because of the sins of Adam and Eve. Things were screwed up from the beginning in that regard.

The Church, it's been very clearly understood that no, this is **all adults who are baptized members, male and female, men, and women, are to appear before the Eternal God in the place which He chooses, at the Feast of Unleavened Bread, at the Feast of Weeks, and the Feast of Tabernacles.** So, these are things that as a whole these are primary.

It's not about just the weekly Sabbath. We may live far enough away or farther away to where the cost of being able to get back and forth on a Sabbath is understood, whatever other things might be, or it's impossible. But we should always strive to be together on the Holy Days, on all the Holy Days with God's people wherever we can. That should be our primary motive, especially the Feast of Tabernacles.

This portion here about "appearing before the Eternal your God in the place He chooses," that's a matter of attendance, that's a matter of being there because it's a commanded assembly. So is a Sabbath, but again, because of our being so scattered, we can still assemble before God on a spiritual plane on the Sabbath day because of what we're able to have through YouTube and so forth.

But this here is about giving an offering at those seasons of the year, the three seasons of the year that we understand. It's very simple. Unleavened Bread period. Pentecost. Only one High Day but it is another season separated from Unleavened Bread. Then all those in the fall that are combined together. So, those three seasons.

**...the Feast of Weeks, the Feast of Tabernacles, Unleavened Bread,** as it mentions here, **and shall not appear the Eternal empty handed.** So this, again, is about that which is above and beyond giving of tithes. It's something that is just a judgment we make ourselves as to what we're going to give God on seven specific High Days or Holy Days. That is the way it should be addressed in our thinking as well, whether you pay it those three times, which is preferred, those three seasons.

There are cases because of some people's occupations, which I don't think there are that many anymore that would have those kinds of situations, where maybe it could be sent in fully at one time in the year and you list all those, of what they're going to be. If your budget practices are

such that you feel a strong need that that's the best way you can address and honor God then that's fine.

But as a whole, the norm should be to divide it up into three times in the year. Unleavened Bread. You can send in one check or one offering at that particular time, if you want to, and mention this is for the two Holy Days, or if you want you can send one in for each of those Holy Days. That's up to you how you do it.

Pentecost, pretty simple, it's one day. The fall, again, you can just spell it out and list the Holy Days or whatever. But it's three times in the year, seven specific occasions of coming before God because those are the High Days.

So, **everyone is**, man, every person, in this respect, **as they are able, according to the blessing of the Eternal your God which He has given you**. So, that's wide open. It's up to us. It's a free choice as to what we do and how we do it.

I do have to say though, I have to commend many of the younger people in God's Church because to me they've gone above and beyond in many cases when it comes to this compared to times past. Anyway, well done. Some of you are, again, going way above and beyond. There are a lot of you and that's to me heartwarming, in that respect, to see that that's happening in the Church because it reflects an attitude and a mind toward God. It's not about the amount, it's about the heart and the mind and knowing what people are going through in their lives and what they do and how they do it.

Let's go back to Deuteronomy 4 here. **Deuteronomy 4:1—Now, Israel, listen to the statutes and the judgments which I teach you to observe.**

I want to add in here before I go on. I think of the Feast of Tabernacles and an incredible injustice that so many in the ministry did at that time of the year in the past. There was a trend that began to take place within the church, and it got worse, I feel, as time went on, especially through Laodicea. But it was this competition between Feast sites.

They used to have, as a whole, someone that would primarily be responsible over a Feast site as far as the administration of it was concerned, and then different ministers having different jobs helping to do what they were given to do by the individual in charge. And ever who was over a particular Feast site a lot of times, whether it was someone in Hawaii or someone in Dayton where the Feast site was held at different times, or Lake of the Ozarks or the Poconos, or

Penticton or wherever it might be, Orlando area. Anyway, different places that the Feast was, Wisconsin, I guess, the Dells.

These individuals got into a pattern or a habit or what is the word that would be better used? But it was something that was a matter of it turned into the norm for the church that these individuals would contact each other at the beginning of the Feast and share with each other how much the average was. Because there was an attendance taken of all the people, including all children, and then there was that total amount that was given in offerings there.

Because back then it was a little different. Back then there were baskets, as a whole, passed up and down in the aisle, much like the world does (which I never did like that too much). But anyway, that's how it was done. Envelopes were put in the basket and then they would be taken back to an area and there would be people set up already back there with calculators and the meticulous routine of counting it all.

Then the attendance was taken and the amount that was there and divided into it to see how much the per person amount was. And so, these individuals would communicate with each other as to how much was given and they would get up and announce it then, especially if they had the highest or they were high up in the amount. "We had... and only one beat us this year," and it was generally Hawaii because anyone that could go to Hawaii had the reputation you had a lot more tithe, so you were able to fly to Hawaii and keep the Feast of Tabernacles. Anyway, which was fine. And so, they had more to give as an offering.

Not quite within the spirit of things. You can see again, it's the spirit. It's judgment and why we do the things we do. But what they did, to me, was really hideous because it set a pattern of thinking, not only within the ministry that wasn't good, a matter of competition with each other. It's like competition that was in the church when we used to have youth basketball games or volleyball games with teenagers, with different Church areas. Some ministers would get so worked up over it, about who had the best teams.

Well, anyway, it didn't seem to measure within – I'm just being facetious here because it definitely didn't measure into the mind, the spirit that God has given us in the Church to do things, that we're to be competitive with each other and get upset. There would be people go out on the court in basketball and stop the game because things weren't going their way. Ministers, because they thought they saw a foul. And so, because they had "authority"

supposedly, they could go stop a game above and go beyond the referees and argue with the referees and get by with it. Because the referee can't, in a lot of places, "You're out of here!" Not in the Church. If it was a minister that did that it's like, you can't talk to the minister that way. I've seen crazy things like that, people who had competition with each other.

Anyway, we learned from that this isn't the way God's people are to be. It's not sound. It's not good. It's not healthy.

And so, this matter here then of Holy Day offerings and competing with each other. It wasn't healthy, not just for the ministry, but it wasn't healthy for the brethren, because it set a mark "This is how much you should strive to give, or you can give at the Feast for Holy Day offering. This is what the balance is. This is what is right."

No, it wasn't! What each individual determines to give is something between them and God and something that shouldn't be measured by something that the church establishes or that the ministers would establish as being this is the amount you give on a Holy Day. Because people who were blessed far, far more had far greater ability to go down and give that. The words aren't coming out right. That pitiful amount was disgusting if you understand what I'm saying.

If you have been blessed by God to have huge income as a result of business or whatever it might be that God has blessed you in, and you have the ability and should by all measures, in a right spirit toward God, give more and you go down to this level of something that was set over fifteen thousand people counting all the children, and it brings the amount per person then down to an average of something that you think you're the average...

Do you understand what I'm saying? To do that is not the way to measure. I'll just say if it was one dollar, if it was ten dollars, if it was fifteen, if it was thirty, whatever that amount is, if someone begins to think this is what you give on a High Day, that's not the way to measure it. That's not the way to judge it. Yet that's what happened.

I think that some still do that today who have roots in that past. You have to be careful that you don't judge and measure things by the past or by how it was done back then, but you do it between you and God. In other words, you pray about it. You think about what God has blessed you to have and go from there. And if it's less because you're having a loss of job or your income has gone down or something of that nature, you're not expected to give what you gave when you had plenty and far more.



And so, we have to measure those things according to the circumstances of the time we live in. That's the right way to go before God, to do it in spirit and in truth. God doesn't expect things of us that we're not able to do reasonably. Anyway, I hope that makes sense.

So again, **Deuteronomy 4:1—Now, Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in to possess the land which the Eternal God of your fathers gives you.** For us, it's not just a matter of understanding the life they're going to have, but when it talks about life and "that you may live," God's talking about this matter of you're going to choose life or death, Him and continuing on.

They weren't offered eternal life, but this is what it's about. It's about God's Family. It's about that which is spiritual that God intended for us to learn from these things, that our desire should be to be in Elohim, to be a part of God's Family, and to live His way of life now so that we can be a part of His Family forever. Awesome!

**...and go in and possess the land which the Eternal your God of your fathers is giving you.** For us, we come to understand this is everything. God says we're to inherit everything with Christ, everything. That doesn't mean it's going to be divided up like it was for the Israelites. This plot of land for the Ephraimites. This for Manasseh. This part for Judah. This part for whomever, Issachar, Zebulun, and so forth. It's not about that. It's about everything. We can't comprehend that. There is so much out there that you can't deal with it anyway.

**...that you may live and go into the land.** So, we desire to continue on. **You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Eternal your God which I command you.**

**Verse 3—Your eyes have seen what the Eternal did at Baal Peor; for the Eternal, your God, has destroyed from among you all the men who followed Baal of Peor.** So again, things that have happened in their past and God's bringing that up and addressing that with them. There are things we're to remember that have happened within the Church and have that mind, that desire we never repeat anything that has led people away.

**But you who have held fast...** That's why I love verses like this. **But you who held fast to the Eternal your God are alive today, every one of you.** So, it's a spiritual principle here that it's a matter of holding fast to what God gives to us. We desire it with all of our being, things that God

gives to us, and we do it every day. It's to be a way of life until we inherit the things that God has given to us.

**Surely I have taught you statutes and judgments.** That's what God is doing to us. He's teaching us how to judge judgments. He gives us guidelines in those things and we're to learn from it. ... **just as the Eternal my God commanded me, that you should act according to them in the land which you go to possess. Therefore, be careful to observe.** It's a Hebrew word that means "to keep; to watch; to preserve." It's like being on guard. Be careful in the things that God has given to you. Just like we're talking about tithes, second tithe, be careful how we use them, first tithes, whatever it might be.

**Verse 6—Therefore, be careful to observe them,** if you will, **for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, Surely this great nation is a wise and understanding people.** There is so much here to talk about on a spiritual plane in that respect, of things that God has given to us.

Again, He just reminds again, **verse 9—Only take heed,** it says here, **to yourself and diligently keep them.** But no, we're just to **take heed,** period, **to our self and diligently take heed of your life.** So, how do you do that? By living God's way of life, by honoring God.

**...unless you forget the things your eyes have seen, unless you depart from...** So, I read verses like this, and I think, he's telling them to keep hold of what God has given. But I look at the Church and I think how many people have really kept hold of and don't begin to forget. If you don't keep God's way of life, if you're not attentive and striving to keep fighting what you need, you begin to lose it.

I think of a person here that's had trouble with tithing ever since they've come along in the Church. They're on their way out. They've been around for years. Still having problems, still having excuses of things in their life. And so, they're allowed to go continue on their way and hopefully learn in that time period to repent and come to a point after hearing all these things to repent. They've been given so many opportunities but not repenting.

And so, what I observe then in situations like that individual and others as well who do the same thing, are doing the same thing, they begin to lose more in the mind. They don't have the same zeal anymore. They don't have the same fire anymore as they had early on. And that fire, it's like a fire you see burning and you just give it a time-lapse. Rather than just going out in a few

hours, you're watching this burn, and it's like it's stretched out in time; five, ten, twenty, thirty years it's burning and it's just getting dimmer. There is no more flame coming up and more and more that's the burned-up pieces of wood and it turns into charcoal, and after a while the wind comes along and blows it away.

That's what happens to people. They begin to lose what God gave to them because there is not that desire, that zeal, that being on guard. And so, it's God's warning, "unless you begin to forget." You think, how could people forget the truth that they're given? And yet everyone that leaves it's amazing how quickly their minds go. They've already started the process, but they begin to believe different things than what the Church teaches. They don't believe the truth anymore. They come to a point where they're not in agreement because they begin to lose it. They can't even hold on to it, because why? Because it takes God's spirit to do that. Eh, sad.

And so, a lot of this is given for individuals who are still battling out there, that my desire until this is all over with is that people be able to be brought to repentance and change. Anyone who might be slacking, don't! Make sure that you're doing things right because you don't want at this time especially to be slacking in things and letting down in things. Because you do things to your mind that so often are irretrievable if they continue in that direction. You begin to forget. You begin to depart. You begin to do your own thing. You begin to justify things that you wouldn't have before.

And so, this is a fight to the end. That's what this is about. Things, offerings, things of this nature can reveal a lot of this to someone if they're willing to take a good hard look at their own life and be honest and truthful before God. And that's what it's about. To honor God, to be truthful to Him, what else is there in spirit and in truth as God gives?

So, I think I'll stop there. I could continue on but again, it's all about this process of loving God, of being drawn toward God, of wanting to hold on to this. This world is in absolute turmoil. It's amazing what's going on in elections across Europe and across different parts of the world right now and the swings that are taking place. All of it leading to a war. What's incredible as you read the news you see that more and more nations are admitting they're preparing for war. Nations, leaders are actually starting to admit that they're preparing for war. War with China. War with Russia. War with Korea. And on it goes. And the minds.

Especially one thing that really astounds me is the thinking of what's taking place in leaders in Europe, and this being disjointed. I think of this iron and clay example that God gave about this part of the world at the end-time. There is power there. There is wealth. There is strength there. Then there is clay that just breaks so easily, and it doesn't hold together. It doesn't agree. It can't work well together. And yet that's government that is turning against the nation that it's going to end up destroying.

Today you can understand why. You can see more how this is being pushed into the corner, that this is what they're coming to. Anyway, I hope you can see it because those things sober us and should help us to ever desire to be on guard that much more and that much more zealous for God's way of life.