

God – The Creator!

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October 17, 2024

Feast of Tabernacles Sermon

Welcome, everyone, to the Feast of Tabernacles.

The sermons I will be delivering at this Feast of Tabernacles are a follow-up to truths that God gave (revealed) to us at the Feast in 2010. That was fourteen years ago.

A specific portion of that was covered at that particular time and was expounded upon in a couple of sermons, and a couple of sermons seven years later in 2017. Right now, it's very clear at this point that, to me, it's important that we cover what God revealed to us in 2010, and then build upon that even more so at this Feast of Tabernacles.

Many, and perhaps most of you, were very young spiritually at that particular time back in 2010. Larger numbers of you had not been baptized for all that long either. For a lot of you, you had been baptized for only four years or less. There are also those who have come to the age of adulthood since that time. It's a long time, fourteen years since that was given, and then a little bit of that covered seven years later.

So, for many, especially those who have come into the age of adulthood since then and those who have been baptized since 2010, so many just could not receive (hear) on a spiritual plane what was given at that time. In addition, for all who were baptized at that time already, it's important to understand that we tend to be limited in what we can grasp when God reveals truth to us. When He reveals something new to us, you know, it's especially that's the case. We aren't able to receive everything all at one time. It's just impossible.

We do not, cannot see all at once—it's impossible—for it's of God's spirit. Those things don't happen all at once because there are things of experience and so forth, and other things I'll touch upon, that come along as we mature and as we grow. So instead, we receive it in segments within a kind of outline of knowledge, if you will, that we hear more on a physical plane.

So, we hear it, but it's more on a physical plane at the very beginning because that's what we can tend to relate to even with the help of God's spirit. It takes time to grow in that and develop that even more. Later, we can begin to grow in understanding of what was revealed or what is revealed and that takes time.

That's important to understand, that we don't receive everything all at once. Sometimes or oftentimes, we tend to think we do. But we don't. It is a process. So, the point is we grow in time, we receive certain knowledge, we grasp it in a certain way, but not completely until we begin to have understanding of it.

It is when we begin to see with understanding that we're able to make a more important decision concerning our spiritual lives as to whether we agree with God. It isn't just by the knowledge. It has to come later in the understanding, and then the choices we're able to make. We have to make choices in the beginning with knowledge as well, and yet if we will receive that in a right way as God's people impregnated with His holy spirit, we will work with some of those things as time goes along.

But it's when we begin to come to real understanding that determines whether we're really in agreement with God because those things will come out. And so, whether we agree with God as to whether we choose to fully embrace such revelation, such knowledge, because we can then more fully understand why God is doing as He does and whether we choose to be part of that.

Because many have not. As to whether we choose to live with God in agreement, in oneness of spirit, and we can't really do that when we just receive knowledge. That isn't determined yet. We go through a lot of things, a development period as to whether we're going to work with that, whether or not we're going to be able to develop and grow, whether we're producing fruit in our life, and then whether or not we're coming into agreement with God, with how God does what He does, with what God gives to us in understanding and knowledge, if you will. Because the understanding comes later because it's helped by His holy spirit and it's up to us to receive it, to whether or not we receive it as to how we live our lives.

So, there's a lot said here. This is a sermon in itself, what I've just given, it really is. To understand all this and to live it, there's a lot there. They're not just words.

It's when the next step of our spiritual lives becomes much fuller, much more meaningful, and much more exciting as we then begin to live – because we're in agreement we begin to live a life in a more complete way before God in living what He is doing. In other words, in agreement with God and desiring to be a part of that and sometimes having to adjust certain things in our life in order to live that way that reflects we are in agreement. That's a matter of living in wisdom.

So, we receive knowledge, we, if we're growing in God's spirit, producing fruit in our lives, we're going to begin to understand these things, but then the tests that come along determine whether or not we're really in agreement, seeking to be at one with God and what He has given to us. Because if we're not, we can't proceed forward in those areas, and it begins to affect every other area of our spiritual lives. That's how truth that we receive takes place in our life until it becomes truly a part of us. Then as we begin to live it in understanding, knowing we're in agreement with God and unity with God, that's what wisdom is all about. Beautiful, the more we can grasp spiritually, or the more we can grasp spiritually about God and His great plan. Which so much, again, is revealed through the Holy Days.

We're focusing in on specific areas at the Feast of Tabernacles, of which so much more was given to us back in 2010. We've been given a lot by God; we truly have over the years. In two thousand years a lot was given to us. I think of 2005. There are certain periods where so much has been poured out upon us at the Feast of Tabernacles.

And so, even at that time, talking about 2010, the more we grasp, the more we see God, the more we're in agreement with God in those things that were given back then the more we're really able to rejoice in what God is doing, to rejoice before God, especially at this Feast forevermore. Truly. To grow in these things more and more and more in our lives.

And so, it's by the ability to receive the knowledge, grow in understanding, and then begin to live it that we're really able to be at greater peace, we're able to have a greater ability to rejoice before God because it has to do with thankfulness and gratitude. Those are so important to understand, the gratitude, the appreciation, the thankfulness, the love for God, to God, toward God and His Son, Joshua, for being a part of this because of the agreement we have.

What good would it be if there wasn't absolute agreement? That's what "at one" means. Atonement, at one with God and becoming more at one with God. We've gone through that in some recent sermons. And so, this matter of coming into greater oneness, unity, agreement with God, it's an awesome thing. But we understand because of the very term and the Day of Atonement, we understand it's a process to be reconciled more and more and more to God, to come out of sin, to come out of Egypt by choice, of things that God gives to us, to go through the various trials that we go through and to grow.

These things then, the more we see God and the more exciting that becomes to us, the more we're able to rejoice, to be thankful, to be grateful. When you're grateful, when you're thankful for something and it lifts you up there is a rejoicing in that. That's the product of that. And if those things aren't there, that agreement, that oneness, it's not going to be the same, is it?

So, that's why we're beginning this Feast in this manner. For what I have just covered indeed at the beginning of the Feast of Tabernacles, we are to focus on this aspect of God's Feast, that we are to rejoice before Him. We're told that every year. As a whole, in the very beginning, we're told that very quickly because that's what God instructs. But you can't just fake it. You can't just say, "I'm going to be happy. I'm going to rejoice." It's either in us or it isn't and it's the product of how we think toward God, of being in one in unity and agreement with Him and seeing the excitement of what He is doing and why He gives us some of the things He does then to understand more, to see more, and then to build upon that and begin to live it and it makes life rich. It makes life enjoyable.

So again, this process of rejoicing, this is certainly to be done physically, especially at a Feast of Tabernacles where it's a little easier, obviously, for us to do that at a Feast of Tabernacles in a physical plane, but for all who are baptized, we are to rejoice spiritually. We are to rejoice spiritually before God as well. This is done because of our response to what God gives to us that we choose to embrace. It's our choice. The more we choose to embrace it the more at one we become, the more we're actually rejoicing. The thankfulness, the gratitude, the love that's there that grows within us, it's a beautiful thing, it really is.

So, let's turn over to Leviticus 23 as we do each year. As we go through various Holy Days we go there and because this is the instruction given to God's servants to give that, to deliver that to His people, to talk about these things, be reminded of why or what we are supposed to do and why.

Leviticus 23:1—Then the Eternal spoke unto Moses saying, Speak to the children of Israel and say to them concerning the feast. We know that's not the right word. So much we've been going through even of recent time where so often they have totally mistranslated words over and over again. It's not a small thing; it's been done a lot.

...concerning the appointed times. So, it's not just something where you can excuse the fact that it's an appointed time, it's an appointed meeting with God. Some want to put that kind of on the back shelf because it's too strong for them because they don't grasp it. So, it's better, it's easier to say "feasts" because a feast you know, a time of merriment and so forth. Well, that's not what it's all about. It's a time to rejoice, yes, but for the right reasons.

...concerning the appointed times of the Eternal which you shall proclaim to be holy convocations. "Holy convocations," convening before God. **Even these are My appointed times.** So, God's given them to us, and He lets us share in it. It's a beautiful thing because it's for our development, it's for our growth, it's for strengthening us, and then again, how we receive it, thankfulness, gratitude, love to God because He's made this possible for everyone to be able to come together as they do.

There are a lot who can't, and that's a hard thing, and we need to remember them as well. And yet they're able to convene before God, especially because of modern technology, so it's a beautiful thing, things to be thankful for, to be grateful for, for what we do have.

Six days shall work be done, but the seventh day is a Sabbath of rest. So, He addresses the weekly Sabbath first, the seventh day, and that's to be a holy convocation. **You shall do no work in it; it is the Sabbath of the Eternal in all your dwellings.**

These are the appointed times... So, it's not about Feasts. The first one was about the weekly Sabbath. That's not a Feast day. It is to us in a sense spiritually because of what God gives to us, but again, it's not set aside using the word "Feast" as the others are when there were sacrifices given and so forth and how we're to come before God even in a holy convocation on an annual basis. So, we make that distinction, that which is weekly and that which is annual. We understand that.

It says, **These are the appointed times of the Eternal.** So, all of them. The annual ones and the weekly one, appointed times. **Even holy convocations.** We are to convene before God. That's the most important part of our day. That's the most important part of our Sabbath, something we're to be part of. Something we're not to ignore. Something we're not to brush off. Something we're not to put other things above it. That's the most important thing that God gives to us.

...which you shall proclaim in their appointed times. So, that's what we're doing at the Feast of Tabernacles. We declare them in their appointed times. So again here, especially the annual Holy Days, and then there are many things that could be spoken on concerning a Sabbath. But we do those things in a holy convening. It's set apart, holy. Holy means it's set apart for holy use and purpose. That's what these words mean.

Verse 5—In the fourteenth day of the first month at even... So, that's not enough. There's more there. It's *bane ha erebyim*, which is "between the two evenings." It's a word, that's what it means, "between the two evenings."

...is the Eternal's Passover. So, very specific and the very first time that's appointed to us and unique to us. It's not a High Day. It's not a Sabbath, but it is an appointed time. It is an appointed time that we're to keep before God.

Verse 39, jumping on down then. Also, in the fifteenth day of the seventh month when you have gathered in the fruit of the land... So, this is the end of all harvest that started in the spring and through the mid part of the year all the way up to the Feast time when the things that become ripe in the fall and those things that are harvested in the fall in vast numbers, different kinds of things that mankind is able to benefit from and then store up.

So again here, "when they gathered in the fruit of the land." So, it was very physical for them, very physical. Their lives revolved around that. It's different in that regard for us today. Our lives don't revolve around the production of crops and so forth. But for them it did. They didn't have mass farms where machinery went in and then people could go and buy the excess there and wouldn't have to farm it themselves. And agriculture, the way it is today, and it's become too commercial now, but, nevertheless. We live in a totally different world. Our lives do not revolve around those.

That's why going back in time it was so important in some of the false religions that are out there, they worshipped the sun because it had to do with crops, it had to do with things turning green again and being able to plant and have things grow. In the wintertime on so much of the earth, you can't do that, so this was important to them. Their lives revolved around that. Awesome!

So, they looked at these things in a very physical way, if you will. That's all they had. They didn't have God's spirit. So, what we have been blessed together in though is spiritual, and we're to reflect on those things. We have been blessed to gather in that which is spiritual. How much have we received? How much more have we been able to build upon that which God has given to us?

So, each year after hearing all the sermons we do and going through all the Holy Days we do we are to be growing. Our minds becoming more at one with God. Which means to be coming into, if you will, greater agreement, oneness, unity with Almighty God in the mind in agreement. And not just in

agreement, not begrudgingly so, but because we love it, we rejoice in it. We are, so much so, we're thankful for what we have.

But if we don't grasp what we have, how thankful can we be and are we truly in agreement? Those are things we have to reflect upon and examine this.

So again here, **When you have gathered in the fruit of the land, you shall keep a Feast unto the Eternal seven days.** So, this is a Feast, the word for Feast. **You shall keep a Feast ... for seven days. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.** So, we know these things well, but it's so good to be reminded of them, to see what God gave to us: His appointed times and a time that we're blessed then to be able to come before Him and be so thankful that we have this time.

What an awesome time. It's the best time of the year. That's why I really feel for those who aren't able to participate in it in the same way, of being at a site where there are more people. Sometimes as we get older, we can't function in the same way. We've had those experiences in the past to be cherished and we remember them while we're back in our homes or wherever, and maybe a few could occasionally get together if there are more in one particular spot where they can go back and forth. But to travel long distances or to be in an area that might even be detrimental sometimes by being in larger groups, which is the case sometimes, not always the best thing, obviously.

So, there are those who because of age and because of illnesses that God lets us experience in this world. He lets us experience all kinds of things. We're commanded to get anointed, and if God chooses not to heal that can test people sometimes. The reality is we learn, nevertheless.

There are things we can always learn under all conditions in life, whatever it might be, and especially to recognize no, you're thankful. If God does, blessed be God. If God doesn't, blessed be God. Because it's about God and what God is doing and being in agreement with God. Having that confidence that our lives are in His hands, whatever happens to us, and we're comforted by that then, because what? We're in agreement with God. We believe that. We know that. And in that, we rejoice even in difficult times.

On the first day there shall be a Sabbath, and on the eighth day shall be a Sabbath.

Verse 40—Even you shall take to yourselves on the first day the boughs of good trees. Now, again, amazing thing sometimes. Even though, sometimes, even physically looking at a word and then putting in something else that doesn't even have the same meaning it's like, where did you get this? So, this is not a word for "boughs" in the Hebrew language, but the word for "fruit." Very clearly so, it's the word for fruit. So, it's not the portions of a tree or whatever it might be that come out from the trunk and so forth. This is about a tree that produces fruit because it's about the fruit.

...of good trees – the fruit of good trees, the branches, or hand-type palms, if you will, of palm trees, and the branches of thick trees. So, it got that, finally, the branches of thick trees and the branches of palms or the palm hand that comes up. **...and the willows of the brook. And you shall rejoice.** Every

year we look at this. Every year at the Feast of Tabernacles. **...and you shall rejoice before the Eternal your God seven days.**

So, it's not a suggestion, it's a command. The way we do that is really in what we do the entire year in preparation for the Feast of Tabernacles. Are we coming into greater unity and oneness with God throughout the year, growing, producing fruit because we're drawing closer to God? You know, receiving of God's spirit, God's spirit comes into our life, and we can't help it, there's going to be fruit produced.

And so, if we're doing as we should in the process of atonement this is going to be the product of it, rejoicing. And if we're doing that all year then that rejoicing will be there. We need to be reminded of that, where it comes from, and to think about it and to pray about those things as well because it goes back to then the ability to look at what God has given to us and to recognize how blessed we are, how rich we really are. That should stir up then a thankfulness and an appreciation, a gratitude to God, toward God.

So indeed, we're to be filled with excitement, thankfulness, and happiness. But not just on a physical plane, on a spiritual one. Because now we can stop, pause, rest, and use what we're even instructed here in a moment, to remember, to think upon, to grasp this isn't just a vacation, this is a time that God has blessed us, appointed for us to be able to come together to be with one another, to have incredible conversation with different ones that we perhaps have met for the first time, and to renew old acquaintances, and just to be together. It's a rich thing, it truly is, that kind of fellowship on such a broad scale.

So, we are to work at – it doesn't just happen – even during the Feast we are to work at making certain that the environment around us is kept in one that is that of rejoicing, being thankful, being grateful in God's spirit. Remaining close to God, being close to God and not letting things interfere, not letting wrong things come into our minds, fighting against things as never before in the sense of putting anything that happens to us out. You know, not becoming upset and letting our carnal, human nature come out and having any kind of spats or anything. That's just totally counterproductive and opposite of what God is telling us that we're to do.

Reminds me a little bit about the story of the ministers having a meeting. And the story I've told so many times about, I believe it was the soup there and it had so much salt in it, and they'd just had a thing where they were told, "This year, we're to be thankful, we're to rejoice and not complain, not be complaining." So, we kind of laugh about that at times and "Just the way I like it." No matter what you go through we can learn through it, we can grow through it. God's given us the tools to know how to deal with and handle various things.

There are times where we have to take certain things to ourselves in the sense of making sure about something and being strong about it, but as a whole, you know, especially during the Feast of

Tabernacles, we're to do it in a very special way because this is a special time for everyone. So, nothing is to besmirch or tarnish the spirit of rejoicing at the Feast.

Verse 41—So, you shall keep a Feast unto the Eternal. It's unto God Almighty! That's what we're here to do. It's not just to come here to have a good time. And yes, we're able to have a lot of friendships and things to do with a lot of people during the day, and that's all a part of it, the physical part of it, but always remembering this is unto God. We're dedicating this unto God. This should be our mindset at the Feast because it has to do with a thankfulness and gratitude of being here, of being able to be a part, that we're still a part.

Because so many, I don't care what period of time you want to look at, going all the way back to the very beginning, the era of Ephesus, the Ephesian era, people left. Large numbers. Ministers left. People were put out of God's Church. The majority actually left in every era of the Church going through that period of time. We can look at Philadelphia and realize that many stayed with it, but what happened eventually?

So, the majority haven't held fast through time in the past two thousand years. The majority have chosen to leave. The majority have chosen to turn against what God delivered to them, gave them opportunity for. If you're blessed to continue on, to continue fighting, and you cherish that, you're grateful for that, you're thankful for that, that really has a lot to do with the relationship you have with God as to God's spirit filling your life and strengthening you even more because that's where the help comes from.

So, it has to do with our thinking. Thankfulness, gratitude has to be there, which means we recognize what we've been given in order to be at one with God. To be excited about what God gives us that sometimes is new or builds upon something that we haven't seen before that makes it stronger and better. Those are times to rejoice. Then when we choose indeed because of how we're living our life, to be in agreement with those things, that's a rich life, it really is.

It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths. Some of the ideas that people have had in times past about dwelling in a booth were very physically oriented. But the takeaway from all this is to understand what's being said. The word is translated over two hundred times, as I've said many times, over two hundred times as "sit." It has to do with what they were to do, to sit there. Dwell? Well, that doesn't mean all day long. You know, to dwell in something, how long are you there? Well, this was something you were to sit in to do exactly what God said for a time each day. Not to forget each day. **...you are to sit there seven days.**

All who are born Israelite shall dwell. "Continue" is another word that can be used here, "continue in," continue doing this for seven days, continue repeating what he's going to instruct you to do. Sit there and do what He told you to do in those seven days.

“All who are born Israelite.” And I think of those who are begotten Israelite because it’s a spiritual thing. It’s a spiritual name that God has given. “To persevere,” you know, carrying that meaning that this is what we do. Because we’re still here! What a blessing! Most are not. Most that have come into PKG, the vast majority, aren’t here. Choices, choices, choices. But we are, and we’re to be thankful for that. We’re to be grateful for that, to rejoice before God that we’re blessed to hold fast, because His word is true, because we’re responding to that. We’re agreeing with what He has to say in the sense of how we grow and mature and applying those things in our life. We’re living it. This is proof of it.

Something to be thankful for. Something to be grateful for. Because it’s accomplished by God, not by us. We have to do our part, but it’s accomplished fully first and foremost by God Almighty.

...who are born Israelite shall dwell/sit in booths. So, they made these structures, and they were to go there. It says **that your generations may know that I made the children of Israel to continue in booths,** or to dwell in booths, temporary dwellings. So, when they came out of Egypt, this is the example that’s being given, and it’s a spiritual one, but so many in the scattered Church, they’ve never known. They don’t understand this, what this is about. They just know about a booth, and it stops there. Well, God has blessed us to continue on in growth and to learn these things and what they are and what it means.

So again here, “that your generations may know that I made the children of Israel to dwell/continue in booths.” They continued in, they stayed in temporary dwellings. That’s what this is about. So, it’s a temporary thing that’s there, that’s constructed, and something you’re to do for seven days. But you’re to sit there long enough to think about and meditate upon these things. And obviously, most would do that in the context of thinking about and praying to God in gratitude.

...stayed in temporary dwellings during their journey. So, that’s what they do, they continued there during their journey. It says here **that you may know that I made the children of Israel to dwell in/continue in booths when I brought them out of the land of Egypt. I am the Eternal** (Yahweh, your Elohim) **your God.**

The Israelites were to look back and reflect upon why they were able to be there, to reflect upon everything that happened that year and the harvest they were able to have, and the ability to have so much, the ability to be provided for, to know that God provides for us, but we have to do our part, don’t we? There’s work involved, a lot of work, but it’s rewarding when you see the fruit, the product, the grain, whatever, of it.

So, they were to think about those things that were temporary as the children of Israel came out of Egypt because they didn’t have any permanent place yet while in the wilderness, but had to continue in tents, as it were, and again, temporary dwellings until they were brought into the promised land.

Yet, all this is to be received by God’s people, by the Church on a spiritual plane, to the promised land, to what God has promised. He promises an inheritance, which we can’t comprehend, to inherit all things.

We don't do it just to have that, but it's a wonderful thing to know and to understand how merciful—that word, it just pops out sometimes—how gracious and giving (that's a better word), how gracious and giving God is that He gives us these things, and we're so blessed by Him. Awesome!

So again, they looked backward to remember how they were able to be where they were. We are to look forward. We're to remember back as well. We're really to do both. What we've come from, the process we've gone through in our own lives spiritually, but to look forward to what these things are all about.

We are to look forward, understanding that mankind has been given a temporary dwelling to continue in. We are continuing in; we dwell in something that is temporary in the sense of that which is a process that we must receive in a physical body, the impregnation of God's spirit, and we continue in, and we are to continue in God's spirit in the sense of crying out to God seeking forgiveness of sin, seeking to be atoned more and more to God, to be at one in agreement and unity with God.

That's a process, a beautiful process. Then to continue in that, to dwell in that, to make sure that we're dwelling in God Almighty and in Christ and that we're blessed that they're dwelling in us. That's how we're able to dwell in them, through the power of the holy spirit, that we're to continue in that.

Again, that's a process from the time we're called, having opportunity to eat of the fruit of God that God gives us spiritually, on a spiritual plane. Night and day between the physical part that pictures those things, that pointed toward those things, that were a foreshadowing of what it was all about as a part of God's plan. Awesome!

Then we look forward to a permanent dwelling in God's Kingdom, in God's Family. Awesome! That's the promised land on a spiritual plane for us, for God's people. For us at this Feast, our focus is to be on the appreciation of a deeper sense in understanding that God is such an awesome and wonderful Creator. An appreciation of that, a thankfulness for that.

Now, this is quite a way into the sermon, and I have not even given the specific title yet even though you have likely seen it at the beginning of this prerecorded sermon or on the Church site. It already gives the title to that, to what it is, but this sermon is entitled, *God—the Creator!* God, the Creator, making all this possible, making what His plan and purpose is all about possible, a Family that we can't fully grasp but we love, we want, we desire, and we are growing in that as we're impregnated with God's holy spirit until we're actually born into it.

So, let's turn over to **Exodus 20:8—Remember the Sabbath day, to keep it holy**. So again, it's something we grow in, we can grow in, we can become more balanced through time in understanding the purpose of it and thanking God that we have it, week by week that we're able to be strengthened, week by week we have that time together, and so often blessed in so many areas to be able to have it together with others. That's always an incredible blessing. And where those are not able to do that, to keep in touch with one another through the various means that are out there through technology. We're so blessed.

Six days you shall labor and do all your work. So, there's always work to be done. Work. We are to work. **But the seventh day is a Sabbath of the Eternal your God.** It's at a point in time week by week by week for a great purpose, for a holy convocation, a holy convening, that which is set aside for holy use and purpose whereby we're blessed to be able to grow because of it.

In it you shall not do any work; you, nor your son, nor your daughter, nor your manservant, nor your maidservant. In other words, your employees or employee, whatever it might be. **Nor your cattle, nor your stranger that is within your gates. For in six days the Eternal made...** He made the things that were arranged in that sense. They weren't created at that time, but in the sense of the word here, "made them as they were to be arranged," if you will, because there were certain things that had to be arranged and then God began to create after He rearranged things on the earth.

In six days, God made the heaven and the earth, the sea, and all that is in them. In the sense of molding and fashioning them, preparing them for life. So, that had to be done first. They were already here but they had to be prepared so that the sun could come through to the earth once again, so that the earth could be in a steady, proper orbit and all the things associated with that and so forth. So, all for the purpose of creating life.

...and rested the seventh day. Therefore, the Eternal blessed the Sabbath day and sanctified it, set it apart for holy use and purpose. Something we're always to understand, to keep it holy. God set it apart for that use and then it's up to us to respond to that, to be in agreement with God, to be in unity with God, and to strive to accomplish that.

The Sabbath is always to remind us, truly, that God is Creator. He's created everything. He's given us so much just on this earth to grasp, to comprehend. The blessings of it, the ability to produce, the ability to work, the ability to learn what it means to have the reward and the fruit of our labor. It's a beautiful thing to be able to do that, to accomplish that in life. And to realize, indeed, we have been so richly blessed to have life, to live life, especially for us to know what we know.

Let's turn over to **Psalms 148:1. Praise the Eternal.** Now, this is going to depend upon our gratitude, appreciation, and thankfulness because we're at one with God, we believe God, we see what God has given to us and we have that appreciation, that gratitude, that thankfulness, and thereby do rejoice and then respond and praise God, thank God. That's what this is about, thank God.

I have to interject here. I've always been amazed sometimes, and yet not because it's kind of a part of human nature so often, that we don't reflect or show gratitude, we don't express it sometimes as we should. You know, things that someone might do for an individual as to whether or not or to help them or whatever it might be.

But there are times when gratitude and thankfulness should be expressed. It's good for us to be able to be able to do that, to practice that in our lives toward others and it become a part of our mind. Because

it reflects something that we appreciate what they have done. It reflects a spirit and a mind and an attitude. But to disregard or not think about it, well, it kind of bugs me. It bothers me at times when I see that happen and pop up within the environment of the Church. And it's just a part of human nature. Sometimes it's a pretty bad sign of where someone is.

Now, if someone is younger, it's more understandable, but as time goes along, we should learn that; it should be something that grows within us. And we may have to be reminded of it, you know, in the sense of reminding ourselves to think about it. but it's something we should practice and do because, again, it's about relationships, it's about bonding of friendships, and that's how they're made. It's through sharing of things, to be thankful for others, to be thankful for things that they do and maybe have given or whatever it is.

To have that appreciation because that's what strengthens, that's what helps to bind even in family, in relationships, because of that gratitude and that rejoicing that's there because of that. And if we're not thankful and grateful then we're not as filled with right feelings and good feelings toward a relationship. Something is missing. Anyway, things that we need to think about from time to time.

Praise Him in the heights. So, it's about praising God. **Praise Him from the heaven.** And if we are in agreement with God, you can't help but do this, to see the things that God has done in the heights, in the heavens, things we can't comprehend. But to know that it's out there for a purpose, for His Family, so vast. We're always going to be busy. We're always going to have rich, full lives, exciting, in what we participate in and what we do.

It's not like mankind so often thinks that somebody is up there fishing and up there golfing and just leisurely time. Well, just to have only leisurely time can be incredibly boring after a while. It seems like people don't really get that and they just want to waste away as it were, vegetate and what? But it's about doing. It's about participating. It's about the reward that comes from these things.

Praise Him all you hosts. Well, that's the goal. In time it will be that way. **Praise Him.** So, to rejoice in that, to praise God because of that, because there is going to be a praising in time. After the Great White Throne, when that's over with, there is going to be a praising, a thankfulness, a gratitude, a rejoicing on a plane that we couldn't experience before that until then when it all comes together.

Praise Him sun and moon. Praise Him you stars of light. Well, it's not that they're out there praising, but we praise God, we thank God because they're there, because we have them, because of what it does, the balance in life, the balance in nature. It's a beautiful thing that God has given to us.

I often think about that when I go walking in the subdivision and see the different things, whether it be the water, the geese, the ducks, the deer that are there, the different kinds of trees, the green grass. I love Kentucky Bluegrass. It's actually green. But to be able to have an area, to be in an area where the grass is green most of the time, I love it.

I think it was out in California here recently where someone brought up the fact that they made the comment that the reason California has the name of the Golden State is not because of the gold that was there, but because of the hills and what they look like when they're always so dry. There's a golden kind of color there.

So, I don't know how true that is, but evidently it is. But anyway, I appreciate things of God's creation when they're taken care of, when we're able to take care of them in a way that makes them lush, full, and productive and you see the beauty of it all, the flowers, the flowing trees. Then when they go away what we learn through that as well. We go through a season. We learn from the struggles of that through a wintertime. And it's different; the seasons are different, and we can learn to appreciate them in the best we can.

I'm not real excited about winters, as a whole. But you know, we're all different in that regard. But it helps you to look forward to spring so that you rejoice even more because of God's plan that things die. But look what comes from it in time. Look what comes from God's plan and purpose in time. Everybody dies. But look what comes out of it in time for all who will receive it.

Praise Him, you heavens of heavens, and you waters above the heavens. To think about those things. Where does the praising come from? It comes from us! You know, to thank God for the rains, for the seasons, for the things we're able to experience that continue to bless life, to be a part of life. If those things aren't there? You have a nuclear winter? We quickly begin to think about what we used to have and how wonderful it really was. So, hopefully, those things don't last long.

Let them praise the name of the Eternal, for He commanded, and they were created. He also established them forever and ever. He made a decree which shall not pass away.

Verse 7—Praise the Eternal from the earth, you great sea creatures and all the depths, fire, and hail, snow and clouds, stormy wind, fulfilling His word. So, God established it all, the ability for the kinds of climate and the things that take place.

The moving things... as it says here, **wild animals and all cattle.** "Moving things," in other words, upon the land. **...and flying fowl.** So, so often that expression is used like this when it's talking about the difference between all that moves upon the land that's alive and all that flies through the air.

Kings of the earth, and all peoples, princes and all judges of the earth, both young men and young women, old men and children. So again, very beautiful here what it's talking about, that which is to praise God. That in time as far as mankind is concerned, when they choose God's way, if they do, the rich life that will be there and the praising of God for all that He's given to us, all the means to rejoice in, to be thankful for... to be thankful for.

Verse 13—Let them praise the name of the Eternal. So, we look forward to that time when those things will take place more and more in God's plan.

For His name alone is exalted. That's the way it's to be. He is God. He gave us everything. He is the creator of everything, and He continues to create. We are evidence of that if we understand it. So many don't. People in the world don't grasp that because they don't know what it means that God's performing a creation in mankind to become part of Elohim, a creation. Until we're begotten of God's spirit that creation doesn't start. Then when it stops what a horrible thing if it's stopped by choices.

His glory is above the earth and heaven. Even He has exalted the horn/strength of His people. God lifts us up. God gives us strength. It's through His word and through His truth, and the mind and the soundness of mind we can begin to have, the strength as a result of that. The confidence, the boldness, the mind that determines perseverance and wants to fight and fight this to the end, to be a part because of agreement with God, to be a part of His Family.

...of His people. The praise to all His saints of the children of Israel, a people near to Him. Praise the Eternal. So again here, a part of what we're to do on a regular basis, but especially at the Feast of Tabernacles, to think upon these things like the children of Israel were to do in a booth, in a temporary setting like that, for us to understand we have God's spirit dwelling in that which is temporary whereby we're able to grow, that determines our ability to be born then into His Family. And so, we are in something that is temporary, not permanent yet, but we're to continue in that, fight to the end, to the end, whatever that end is so that we can be there from the beginning in God's Family forever more.

So again, this desire to praise the Eternal comes with our ability as to whether or not we truly "see" and are thankful for what God has given to us. That's why we've hit so hard things about the truths in recent time, to realize how blessed we are and to be able to go before God and to thank Him over and over again of this greater knowledge we have, so that we can grow in greater understanding. As we grow in those things then we have a mind that is filled more with a joy in God and God's way of life in absolute agreement.

At one with God. What could be better in life? What could be more exciting to have?

Let's turn over to **Isaiah 45:12**. God says, **I have made the earth and created mankind upon it. I, even My hands have stretched out the heavens; and all their hosts have I commanded.** So Almighty God. All mighty. All powerful. He's given us this to live in, to live upon.

Dropping on down to **verse 18—For thus says the Eternal who created the heavens, God Himself who formed the earth and made it. He has established it. He did not create it in vain.** You know, when I think of that I think of, well, if we understand the plan of God and what God has been doing, we know that it was created long ago, and we have the evidence of destruction that was there upon the earth and all the animals that died around the earth, and the things that took place that there is evidence of. Perhaps millions upon millions of years ago.

And yet God had created it. When He created it, we understand this, what an incredible thing, so long ago. The world doesn't grasp that. It didn't grasp what Satan and the demonic world did in trying to destroy it all. Then God came along and refashioned and remolded to put mankind upon it—incredible—to complete His plan then of His Family.

He has established it. He did not create it in vain. He formed it to be inhabited. I am the Eternal, and there is no one else. See, we have an appreciation of that because we have an understanding of that. Not just knowledge, we have an understanding of that now in a way that helps us to live our lives more fully toward God with a confidence and a boldness, and a oneness and a peace of mind. Awesome!

Then finally, we begin to draw a little closer toward the end of the sermon. We're going to turn over to Romans 1. So often this is read in the context of the world, and truly it's kind of like what we already read in the sense of what the Israelites were to do in remembering back and it's a very physical thing, and the booths, and a temporary sitting there and thinking about those things. Because that was very physical and an exercise they were to do to help them to hopefully have more of a spirit of thankfulness and gratitude toward God. That's how you do it, by thinking about it, by thinking upon what God has given and how far they've come, how far we've come.

And yet it's about that which is spiritual. And so, it is here with what's being said in Romans 1. We tend to just think about the world and the way the world is, but I think about those who have been a part of the Church because the message is there.

Romans 1:16—For I am not ashamed of the gospel of Christ. The good news. What a horrible thing to know that so many in the Church become ashamed of it. That's what their life reflects. They no longer embrace it and don't want to represent it. They want to represent something different because it's easier with friends. Friends in the world maybe but not in the Church. It's easier perhaps with business associates or neighbors or relatives or whatever it might be. But there are things that just pull people away, and that's their choice.

So, a lot of this comes down to what we are convicted of, doesn't it? What do we believe? How strong is that belief? How much are we truly in agreement, unity, and oneness with God Almighty? That's what this reflects.

For I am not ashamed of the gospel of Christ, for it is the power of God and to salvation to everyone who believes. So, to see it far-reaching for what it is, to be a part of the Kingdom of God, to be a part of what God is offering, to embrace it, to be thankful, to see it, to be thankful for it, to be in agreement with it and the process of getting there.

Just agreeing with and understanding why this world has to go through what it does, and God allows it. A God of love, of graciousness that we cannot even comprehend how filled His life is with that mentality

and thinking. That's God! A giving, sacrificing love that human beings don't have by nature. It is God's. And to realize what He's offering for us?

"For it is the power of God unto salvation to everyone who believes." And if that ever stops? You know, God gives us what is true and then we make an initial decision as to whether or not we believe what we're being told. And if we have problems there we're not going to progress very far, but if we begin to believe it the next step is that we are to begin living it.

In other words, the more we believe it, the more we see it, the more we cry out to God for it, the more understanding will begin to come. Then it becomes more a part of us. And when we really live it, and when we get to that point where we understand it and we have this rejoicing, this thankfulness, this gratitude to God because "Now I "see" it, I understand it, I love it, I agree with it" there's an atonement, if you will, or an agreement, being at one with God, that is solidified. That's what we want. We want every facet of our life to be solidified in agreement and oneness with God.

It's why so often when things are given from up here, by the ministry, we're tried and tested as to what we believe and what we're going to incorporate into our life. And look what's happened to the majority.

To everyone who believes, to the Jew first and also to the Greek. So, we understand what God did, the foreigners, those who are not a part. And so, of understanding about or being taught about God as far as Israel was concerned. So, this is what it's talking about. Primarily, the Jews, because they were the only ones left there, and so this is how God is going to work. It began on Pentecost with Jewish people and then Paul was called to begin to show that "No, it's not just for the Jew, it's for the world. It's for mankind to receive this truth and be a part of the same thing." Awesome!

For therein is the righteousness of God revealed from faith to faith. "The righteousness of God." That it wasn't just about a certain people that He took a liking to or picked out to be His favorites. That's not what it's about. It's for all mankind, but in God's time and through a process of what is best as the process, from step to step to step, that there is no other way, that this is the best way.

And then it shows, "therein is the righteousness of God revealed." The more we grasp the righteousness of God, that His word is right, that He is right in everything that He says, and that He does... If everything is righteous that He does then we're going to be able to see the world in a right way, in how He deals with the world in a right way. We're going to know that that is a matter of righteous judgment, a matter of love, God's love for what is best.

"Revealed from faith to faith." So, it's a matter of growing in faith, ever-growing in faith.

As it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. What does that mean?

Well, the world automatically does that. They don't want to have anything to do with the truth, and so they don't live by it. But it's happened within the Church "who hold the truth in unrighteousness," who live something separate, who disobey in certain areas of life and won't turn around, won't change.

I've mentioned so many. One of the worst ones that it happens is tried and tested in money. What is God's and what is ours to keep? And that's one of the major ways that people have been tested within the environment of the Church. Another one right on its heels, maybe sometimes even passing it, is sexual perversion, desiring something different from what God says in that regard. People have to fight that. Mankind has to fight those things that are wrong, that are not right, "the lust of the eyes, the lust of the flesh, and the pride of life." To flaunt certain things before God. Not to be done! You have to fight against those things that are wrong, that come into the mind, that are broadcast that come in from the world or whatever it might be.

That's a part of the process. You cannot quit fighting. Because we are carnal human beings and so it's always, there are things always before us in this world that can pull people away. The kind of lying that takes place, the deception that can take place, whatever is involved in.

So again, let's read that. **For the wrath of God**, which has to do with God's judgment against those who do not live what is right, there's going to be judgment in time and it's going to be carried out, the execution of judgment. It's not that God is a "wrathful God." He wants to give mercy... graciousness. See, I can't help myself saying that word, but it's in the context that it comes from God, and that's good because He has righteous judgment.

But again, it's about what God wants to give to us, to be in His Family and the love that's involved in it and working with that, and the patience, the long patience, and longsuffering sometimes with us.

But He doesn't see it that way, I can tell you that. It's a matter of love and wanting to give every opportunity. And yet there comes a time if people don't respond properly that there has to be a judgment that's given.

For the wrath of God, the judgment of God, if you will, the execution of it, **is revealed from heaven against all ungodliness and unrighteousness of men**, of mankind, of people. So, it's because of lawlessness. It's because of the choices that are made that eventually, if that won't change, if it won't repent, if people won't repent, then it can't continue.

...who hold the truth in unrighteousness. Now, the world can't do that. They don't even know what the truth is.

I think about the Church, that it can be held in unrighteousness, supposedly holding on to it but not agreeing with it and beginning to pick it apart and treat it shabbily and hold it in a wrong way, not really embracing it because of agreement but of being lifted up with pride and haughtiness to pick it apart, to find reasons why we're not in agreement.

Because that which may be known of God is manifest to them, for God has shown it to them. Whew, that's pretty strong, and it's God that has to show us what is true. If God has shown that, what is the result of that, if it's done in unrighteousness, in the way it's received? It's about how it's received.

For the invisible things of Him from the creation of the world are clearly seen. So, even on a physical plane, truly, mankind, God says, is without excuse in that regard. It's like the children of Israel going through the Red Sea I mentioned so many times. How could you go through and see all those things and not finally just take care of your carnal nature and say, "He is God. I want to know more about Him! That's not some other god that we've heard about in times past. It's not the god of the Egyptians. This is God! How else could these things have happened?" So, carnal human nature is evil, evil, selfishly evil, it really is, sick.

Again here, **for the invisible things ... from the creation of the world are clearly seen being understood by the things that are made.** Not to acknowledge that these things didn't just happen, that we didn't climb out of slime. I mean, some of those ideas are so weird. Even when you look at them in a scientific way, what's possible by physics or biology or whatever it might be.

...even has the eternal power and Godhead. The more we see out there, the more we learn from it, the more we realize we don't know, and how feeble and puny we are. And it didn't just all of a sudden explode and there it was. I mean, what can you say? Give me a break!

...even has the eternal power and Godhead, so that they are without excuse. How much more those who have been part of the Church? **Because that when they knew God, they did not glorify Him as God, neither were thankful.** You can't rejoice in the truth in God and what God gives to us of His mind, of His ways, you can't rejoice in that if we're not thankful because we're not in agreement with what He gives to us. That's what this is about, this matter of being atoned to God, this process of reconciliation that we have to go through, this process of the mind being transformed to become at one with God.

...but became vain in their imaginations. That's what happens every time someone departs, they become lifted up in their own thinking. That's what happens. Disagreement. Disagreement with what has been given in the past, whatever it might be.

...and their foolish heart was darkened. It's a foolish heart to depart from God's way of life. It's a foolish heart to ignore God. It's a foolish heart to not be thankful and grateful for everything we receive. It's a foolish heart because it can become darkened because that's sin. Sin will lead us away.

Verse 22—So, professing themselves to be wise... People can go through the motions of things and seem to be a part and then all of a sudden became fools. **...as they changed the glory of the uncorruptible God into an image made like unto corruptible mankind.** So, what do we believe?

Well, you know, if one believed that God Almighty is God and that everything that's been happening within the Church reflects everything that's ever been said, that there was one Church that started in 31

AD, and then everything else came out of that 325 garbage. Just by logic, that's not a big brainer. But to be a part and around God's Church and to learn those things and to understand, "they changed the glory of the uncorruptible God into an image made like unto corruptible mankind."

So, something changes. It isn't that someone marches off and all of a sudden is bowing down to some other strange gods or going back to that 325 stuff, started in 325 AD and believing in all that. And yet some do.

I think of something here recently of one individual who was a teacher and an instructor (and I think it was Big Sandy), referred to as Dr. Stavronides, who started this, a lot of the stuff about *God Is...* that led to the Apostasy and went off to a university there in California and became a priest. He died recently, and someone sent the stuff to us. Anyway, to see him in a priest's robe it's like, you can go back to 325. It can happen.

The mind can become so screwed up, so distorted, so perverted. It's amazing how far it can go. And then sometimes it just seems to go off a little bit, but it's gone off by a giant chasm because to not keep God in your life, to not believe what we have been given, to be able to see those things when they're made available to be seen when we do have the ability to see, and then we make those choices? What is it that can cause us to begin to disagree? These are the things that need to be before us always because this is not over with. The testing, the trying, as I've said so many times, it's going to happen all the way up until Christ returns.

...into an image made like unto corruptible mankind —to birds, four-footed animals, and moving things upon the land. So, we know about that. We know how even after, even on a physical plane here, what the Israelites did when Moses hadn't been coming down and all of a sudden, they wanted to get together and make a god and a bull and say, "This is the god who led us out of Egypt." They wanted something tangible to look at so "Let's pick a bull." You think, how stupid, how ugly, how filthy is that to create a physical animal here, an animal that doesn't have a brain, and to say, "This is our god!" I mean, that's how far people will go when they don't want to obey God Almighty.

Therefore, God also gave them up to uncleanness through the lusts of their own hearts, including to dishonor their bodies between themselves, who exchanged the truth of God into a lie and worshiped and served the creation. That which is physical. So, it doesn't mean they went down and bowed, that everybody goes and bows down before a bull or becomes a priest. **...worshipped and served the creation more than the Creator, who is blessed forever more. Amen.**

So again here, good exercise for us to go through things like this. God is Creator. How deep is that in your being? How deeply do you agree with that, are at one with that? How much are you able to be thankful for that and grateful for that, to rejoice before God in that?

Because there are some who aren't. It will happen all the way up to Christ's coming. I don't know how many, but I know they're there. God has shown it. And the proof of it is it keeps happening. Every year, every Feast of Tabernacles to the other I have mentioned these things, that next year we won't all be here. Every year! That's disheartening! But it's a choice.

God rejoices in those who are Israel, those who want to be Israel, those who rejoice in Israel, those who are thankful and thank God that they're able to be a part and keep fighting and persevering because that's what Israel means, to persevere to fight. And that is the Family. That is where we have the closeness, in those who seek to persevere and fight. That's a grand and a glorious type of fellowship to have.

...and worshipped and served the creation, again, that which is physical. So, what is it that's physical out there that can draw people away? Like I said earlier, money, sex, some other things, some kinds of friendships, or whatever pressures are on a person that they turn away.

...more than the Creator. So, okay, **verse 26—For this cause God gave them up to vile affections**. I'll tell you, it's a horrible thing that can happen to people. To become a priest? I can't think of anything more horrible than that. But there are ugly things that happen in life too that people can turn to and become like, well, worse than animals in things that people do, that's happened to people who have been around in the environment of God's Church, and those who have left God's Church, who had certain weaknesses or certain things they had to fight and then gave up, and then became even more vile. I've known them.

For this cause, God gave them up to vile affections that even their women did change the natural use to that which is against nature. Even likewise, also the men, who left the natural use of the woman, burned in their lusts one toward another, men with men, working that which is unseemly.

You know, there are things that can happen in people's lives, the way the world is today, all the chemicals that are out there. I think of when I was very young, even before I was a teenager we knew of this chemical that was being put in food to feed cattle. I may not be pronouncing it right, but my memory is "stilbestrol" [diethylstilbestrol (DES)]. It was a hormone, and it was that which if the animal ate it, it would be in the meat and it could be eaten by people, and people would tend to then become effeminate. It was a part of a chemical thing.

So, there are things that happen in people's lives (talking about men). There are things that have happened to men and to women and then the choices that are made by some of those kinds of things that are sometimes a pull that people might have. There may be a pull that someone has men toward women or whatever and some of the garbage that's out there in pornography and those things that people have to fight against. Some may have a greater weakness than others but fight they must. And if that's where the weakness is?

And some people have a weakness toward the same, the same sex, and when that is the case, within God's Church, if that is your weakness, it's something you can't practice. You can't practice the other. You can't practice adultery and fornication, which is with the opposite, and you can't practice it with one another, which again, is a matter of practice. You just can't practice it. You can't have it. You've got to fight against the thoughts, the mind, and strive to live right before God. There's been plenty of that within God's Church. People who are willing to fight that fight, a part of the Body of Christ. But it's about the mind and what you fight.

...and receiving in themselves that recompense of their error which was (the word "meet" isn't there), **which was as it should be.** Because if you want off on your own, you don't want God to be a part of your life then you just go to whatever it is you want, whatever it is you desire, and God lets you do it. He doesn't stop you. He's not stopping the world from acting the way they are because there is something to be learned in all that.

So, **even as they did not like to retain God in their knowledge, God gave them over to a...** The word is "rejected" mind, but it has to do with the mind, it has to do with rejected reasoning or rejected thinking. It's how we think. That's what it's all about. It's about what's in the mind.

...to do those things which are not sound, proper, fitting as the word means. So, what a blessing it is to be able to see what we've been given, to want to hold fast to it, to at this Feast think about those things from day to day like the Israelites did in order to be thankful, to think about the things to be thankful for to God. That we're here, that God has blessed us with the means to be able to be here to have this kind of fellowship that we're going to be able to have. To be able to have this special time where every day for eight days we're blessed with sermons to just fill our minds and our lives with that which is so positive and uplifting and inspiring and the power of God's word.

What a time to be thankful! And the more thankful we are the more you're going to automatically rejoice.

Isaiah, last scriptures here. Isaiah 65. So, for all of us, let us seek to love God. Because this is what this is about, to be thankful to God. The more you see what He's given, the more you see the kind of love, the graciousness He's poured out upon you, the more you can respond and love, as well, Him. It's to go back to Him, in that respect, in a response that is one of love.

To love God in all His ways. That's how you love God. It's about His ways. You love His ways because that's Him, what He's given to us. That's God.

And be fully aware of what it means to not rejoice in our Creator. So, that should scare us. So, it's something we definitely want to obey and do.

Rejoice before God at this Feast. It doesn't just happen. We have to think upon it. We have to meditate upon it, which is thinking about it, and thinking about those things that we have to be so thankful to God Almighty in our physical lives and especially in our spiritual ones.

God's people, people who are gathering together, convening before God, as a whole, in this Feast of Tabernacles have proven, as a whole, that their desire is to rejoice before God, is to love God because they are seeking to persevere.

Isaiah 65:17—For behold, I create new heavens and a new earth, and the former shall not be remembered. It's not a physical thing, new heaven and a new earth. Well, in part the earth is going to be changing because mankind is going to learn how to really take care of it properly.

...nor come into mind. There's going to be such time pass as time goes on that the things we go through in a temporary time in this temporary body for whatever it is, sixty, seventy, eighty years and it disappears, and then God gives us life, those kinds of things in time all the hardships, all the hurt, all the crying, all the suffering, all the stress, everything that is the struggle that is involved, all the oppression that's been done to us, all the evil that's been done to us in time won't be remembered at all. It's not important. It's gone. Gone! It doesn't mean anything anymore.

It's just another part of a thing to, if we thought about it, to go back and think, "Yeah, I remember what that was like and look at what we have." So, so thankful, rejoicing before God even more so throughout time, to realize where we are, wherever we are when we are.

But be glad and rejoice forever in that which I create. To be at one with God, to be of the same mind, to have Him dwell within us for all the time, to be strengthened in spirit and mind and power and purpose, to be thankful, to be rejoicing before Him continually in what we're doing. We can't comprehend that because of our physical lives and the struggles we have.

For behold, I create Jerusalem a rejoicing. That's what God is creating. What an awesome thing in the Feast of Tabernacles He tells us to rejoice, and this is what He's creating in Elohim, a people who rejoice, or a Family that rejoices I should say, better said.

...Jerusalem a rejoicing, and her people a joy. Even I will rejoice in Jerusalem. So, God's had a lot of struggling with mankind, to strive with mankind. That's why I love that scripture we just read recently. That He'll not always strive. He won't have to anymore because of all the ways we are with carnal human nature. So, some time we finally become fully at one with God in His Family and He says, "I will rejoice in Jerusalem," a time for everyone to rejoice.

...and have joy in My people. Even the voice of weeping shall no more be heard in her, nor the voice of crying. What an awesome thing, because there's a lot of suffering in this world. We go through a lot of suffering. It's just a part of life, especially when you know the truth.

There shall be no more from then on, an infant of days, nor an old man that has not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. In other words, the result of choosing sin, a judgment that has to come.

So, we have that on the eighth day of the Feast, and we understand that, and we rejoice in that. The entire process of God bringing everything into unity and oneness with Him and His Son. It's a beautiful thing to be able to become a part of His Family, Elohim. So, everything is a matter of choice, and we choose to love God and rejoice in Him, to be thankful for everything He's given to us. Be thankful to Him and His Son and His word that we are so blessed to have live and dwell within us.

Have a great Feast, and make a great Feast, and truly rejoice before God Almighty.