

Our Oath to God, Pt. 1

Ronald Weinland

October 25, 2025

Last Sabbath, we completed a five-part series entitled *Persevere to the End*.

The subject astounds me in so many ways, of what we covered and why, and God teaching us things about judgment and the importance of things we declare before God, that we're to be doing before God, the way of life we're to be living, and so many choosing not to at some point in time after being baptized. It's an astounding thing that takes place, but it's a choice. In God's Church, over the past nearly 2,000 years, few have persevered to the end, and that's just a reality. We're coming to understand a greater seriousness in that than ever before.

All who were baptized, been separated, or had been separated from God's Church have brought great judgment upon themselves, and so often don't comprehend that or don't even believe that after a while. The mind is a very deceitful thing, and when it begins to turn away from God and turn to other things, it's an incredible process that the mind can go through to justify itself and to make judgment itself of what is right and wrong.

So, such individuals have simply lied to God. Every one of them, everyone who's ever left, have ended up being liars. Lying to God, lying to brethren, lying to the ministry, lying to Christ. Yet if they chose, or even at this point in time, counting the present time, choose to do so, they can repent. So, there is repentance. Some, possibly then, obviously, in the Great White Throne. Some, possibly now, if they truly repented, would be able to have that opportunity. God grants repentance if it's genuine and true. If it's a matter of deep-felt, heartfelt, honest, truthful repentance and one truly begins to change their life and obey God, well, God gives great grace. He truly does. Especially after one has been called and been baptized, received the impregnation of His holy spirit.

However, many, if not most, are not going to do that. Repent. Don't deceive yourself into thinking that most will.

Today, we're going to pick up from where we left off at the end of that sermon series, *Persevere to the End*. The last verses we were covering at the end were in Hebrews 10. We're going to begin this series there because there's something in Hebrews 10 that is very powerful, very important, and something that God is just now revealing more about and helping us to understand the magnitude of the importance of what we're going to be covering here in this sermon that is entitled, or this sermon series that's entitled, *Our Oath to God*.

Hebrews 10:26. So, reading these verses again that we covered in Part 5 at the end of that series.

Hebrews 10:26—For if we sin willfully... That means, obviously, no longer persevering, but to sin willfully as a result of our will, our own choice. That's to sin willfully. Our choice to do something different than

what we've been given, to go against truth that God has given to us, to sin willfully, to choose to abandon, to leave God's Church.

For if we sin willfully after we have received the knowledge of the truth... What an awesome thing to receive truth. So few on earth ever have, have been given, especially in the last 2,000 years, when you think of all the truth concerning Joshua the Christ, concerning all the doctrines that were established by Him, if you will, and by the apostles.

...after we have received the knowledge of the truth, there no longer remains a sacrifice for sins. What else is there? That means, if there is sin, there's an outcome that's going to follow. There's a judgment that has to follow. That's what it's talking about. And the only thing that can alter it is deep repentance, genuine, honest repentance before God.

...there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment. That's why there's a torment within the demonic world and Satan in the mind because they have seen over time, over a very long time, that what God says He does. And so, there is that expectation of what's going to come. And that should be understood, deeply so. The choice to leave, the choice to abandon, the choice to turn against Christ, there's going to be a result.

...the certain fearful expectation of judgment and fiery indignation. Because it has to be that way. That is the judgment that God has made of what will happen at the end of the Hundred Years. It's just going to be. It will happen. **...which will devour the adversaries.** Including Satan and the demonic angelic beings who followed him.

Verse 28—Anyone who has rejected... It's a word that means "despised." Well, the King James says "despised," but the New King James says "rejected." The King James says "despised," but it's saying anyone who has set aside. "To do away with," that's what the Greek is, "to set aside," "to do away with" **what has been laid down.** So, if something has been given as the truth, and to set it aside, to set aside the truth that God has given, to put it away from oneself.

So again, it's saying **anyone who has set aside Moses' law.** So, it's going back and looking in the past and saying anyone who did that in the Old Testament, **anyone who has set aside Moses' law died without mercy on the testimony of two or three witnesses.** In other words, that was the law. In the Old Testament, if someone had a certain matter of that which they disobeyed when it came to the physical law. Because that's all they understood. They only understood the ability to work with things on a physical level. They didn't comprehend things were spiritual.

And so, if something was done that broke or went against that law of Moses, there was that which carried a judgment with it. And it was carried out, basically, if there were two or three witnesses, believed, witnesses who were believed. So, of something that had happened or took place, there had to

be the two or three, and then the judgment was whatever. So, oftentimes just a matter of death. That's how judgment was carried out on a physical plane.

So, it's saying if there were those individuals, in essence, who were put to death as a result of disobedience to the law that was given through Moses, and by the mouth of two or three witnesses, then it says in **verse 29—of how much worse punishment do you suppose will be thought worthy who has trampled the Son of God underfoot?** So, it's giving an expression here, “trampling Him underfoot” as being one who turns against the truth, who turns away from what God has established. So, if they put away the truth, turn away from the truth, and as it said earlier, once someone has received the truth and there's no longer a sacrifice for it. So, it has to do with this mind of sinning willfully.

And so, it's addressing here the result. It's about turning away from Christ, of counting the sacrifice of Christ of little value, as a common thing, and it goes on and talks about that. So it says, “of how much worse punishment.” So, it's something to think about. If people were put to death by physical law, physical death at a particular moment in time because of disobedience under the hand of two or three witnesses, then it's saying, "How much worse is it of someone who has God's spirit, of someone who's been called into the Church, of someone whom Joshua the Christ has died for, whose blood was spilled to the earth for, that they be able to be forgiven of sin."

And so, if one returns to sin, goes to sin, away from Christ, away from God, then it's just asking a plain question. How much worse do you suppose the punishment will be for them? Eternal death. That's how much worse it is. Death for all eternity. Unrepented of, that's where it ends up.

“Of how much worse punishment do you suppose will be thought worthy who has trampled the Son of God underfoot?” People who have turned against God and Christ will serve as examples of the seriousness of God's judgment and the importance of obedience and likemindedness with God Almighty. The more this is understood, the more this becomes a reality, and should be seen in the mind and feared to go against it; to realize when we make oath to God, when we make certain promise to God and we begin living this way of life after what we've been given, and we've been given forgiveness of sin, it's not a small thing to leave, to be put out, to be separated from the Body of Christ.

So again here, **what will be thought worthy who has trampled the Son of God underfoot and counted the blood of the covenant...** “The blood of the covenant.” There's a covenant we've made with God. That's what it's showing here. We have received the blessings of a new covenant in our life.

They had an old covenant in the Old Testament, and it didn't take away sin, and they couldn't keep the law of God. Not on a physical plane, let alone on a spiritual plane. But to us, we've been given the ability to obey God with the help, with the power of His holy spirit, through a transformation that can take place in the mind. And so, it's talking about this covenant.

...and counted the blood of the covenant, the ability to enter into that covenant through the blood, the Passover, Joshua the Christ, **by which they were sanctified, a common thing**. So again here, “by the which they were sanctified, a common thing.” So, how can one do this, count the blood of the covenant that gives us the ability to be set apart for holy use and purpose, the purpose to become a part of Elohim, the purpose to be able to be transformed, become more in the mind, in our thinking, to become more in agreement with, at one with God, and to call it a common thing? A common thing.

...and insulted or brought insult to the spirit of grace. So, how much greater punishment to bring insult to the spirit of grace, the grace that God offers us as a result of our Passover?

For we know Him who said, Vengeance is mine. I will repay, says the Lord. So again, that was explained at the end of that series, what this is all about. It's not from a vengeful God. It's just a matter that it has to be carried out. It's a judgment, and there's a result of disobedience to God. God says it's in His hands, basically, the judgment of what's going to happen, that it will happen. It will be avenged. That kind of a choice will be avenged in a just and in a righteous way. It deserves nothing less than death. That's what's being said.

Then again, The Eternal will judge His people. So, another clear saying. Yes, He will. Yes, we all come under judgment. Once we're called, once we have God's spirit in us, we're under judgment. That's why the scripture says, “Judgment now is upon the house of God.” It's not on the world. Not yet. Not on not on the plane that we're on in the sense of Elohim and being prepared to become part of Elohim.

It is a fearful thing to fall into the hands of the living God. Basically, it's talking about judgment here, to fall into His judgment because of disobedience to the law, to His way of life as a matter of a failure to repent, of people who won't repent. Because people who leave, believe, come to the point where they believe, they're right. They believe that God is wrong. Now, they don't say that because they can justify themselves that God is not like that. And yet, they had the truth at one time, and they knew full well, you know, things about God.

Going on now from where we left off in that series, **verse 32—but recall the former days in which, after you were enlightened...** Given light, the ability to see the truth. That's what the light is about. The light that comes from God through Joshua the Christ into our lives, all of a sudden, to open up things where the darkness begins to be removed, where the things we were deceived by in the world we begin to see. We begin to see the lies and the deception and the untruth that's out there. Christmas, Easter, Sunday, and so much more. But that's just the beginning. We begin to see the truth of God's way of life from Passover to the Last Great Day, an incredible plan of God. Beautiful! Awesome! And to be a part of it, to be called to it? Incredible!

But recall the former days in which, after you were enlightened, you endured a great struggle or a great fight, as it were. That's what we do as we begin in our calling. Now, someone who grows up in the Church, they go through a different process. They still have to come to the same choices and same

decisions, and they have to go through various things in their life to stand up for the Sabbath in their school, Holy Days in their school, to be looked down upon by classmates or teachers. They receive the brunt end of things. So, they experience some of these things even before they're baptized if they choose to be baptized.

Someone who's called out of the world into the Church has to come to a point where they're deciding they want to be baptized, they want to receive the impregnation of God's spirit, they want to change, and they enter into that fight. It says, "Recall the former days" in the beginning when these things happened, when we endured, persevered. It says, don't forget those things. Don't forget what you went through.

I think of people who went through incredible things to obey the Sabbath, and then they went and left. They forgot about those things, and how they were blessed, and how they were helped, and how they came through those things. Incredible.

...remember how you endured a great struggle with sufferings or of affliction, if you will. That's what it's about, affliction, because those things aren't easy – to be looked down upon, to be made fun of, to be called names or whatever it might be that people go through. Then on the job, whatever it might be, and how people turn against you, and friends.

Well, sometimes I get a charge out of this because a lot of times when people first come along, they begin to think that the friends have changed. No, you've changed, and you begin to see your friends for what they really are, what their lives are really like. But they turn against you. They're not the same most of the time because you don't have things in common anymore; you don't live the same kind of life anymore. That's why I hate it when people go after that and want to live that.

...after you were enlightened, you endured a great struggle with sufferings or affliction, partly while you were made a spectacle, both by reproaches... So, I just mentioned that: reproaches and afflictions, how people treat us when we first come along, and have to make those decisions about the Sabbath and on the job, and even if it means walking away from a job, whatever it takes, and walking away from family. Because sometimes family, especially when it comes to things of a religious nature like this, can truly turn against you in a very great way. Sometimes in marriages, things that happen in people's lives, it's not a pleasant thing.

...and partly while you became companions of those who were so treated. So, what's that mean? You came into the Church. Do you forget what it's like to be companions of those who go through the same things, of those who go through the same hardships and trials and the unique fellowship, camaraderie, that we have, the bond we have just because we share in the same kinds of battles and we understand one another and what people go through as they're going through them, and help them and can be there for them?

It says, remember those things. Recall, remember, the former days. The majority have thrown it away; they haven't remembered, haven't embraced it. Just a reality.

Verse 34—You also had compassion on me and my chains and my bonds. Paul is speaking here. In other words, he's saying that he understood that they understood things he was going through and how they felt toward him because of what he was suffering through. **...and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession.** So, they had it pretty tough in the beginning of the Church, I'll tell you, on a physical plane. Mightily so. The government was after them. Those of Judaism were after them in the beginning, making life extremely hard. But when the government was a part of that, even worse. They had things plundered, taken from them. A lot of them were put in prison, a lot of them were killed. Family members were killed.

...knowing that you have a better and an enduring possession or enduring wealth. God has everything. He has everything to give. That's what He wants to do. The universe? We can't comprehend that. People get worked up over certain things of wealth and think that's everything, and you realize, no, everything is God's. And if we can share in various things, what an awesome thing, an incredible thing. Anyway, put this in perspective.

But knowing that you have a better and an enduring possession or wealth for yourselves in heaven. In other words, what's reserved for us? What's ahead of us? Everlasting life. We can't comprehend those things. A spirit body, no longer suffering, no longer a physical body, but a spirit body, wealth, the universe in time. It's all out there for God's Family to share in, to inherit together with Christ. We really can't comprehend the magnitude of how great that really is.

Therefore, do not cast away your confidence. Don't cast away the confidence, strong faith, and what God has given to us in the truth. **Therefore, do not cast away your confidence, which has great reward.** **For you have need of patient endurance.** Different ways of talking about persevering, being patient. Things don't happen right away. It takes time. We have to go through physical things that aren't pleasant, trials and hardships.

So again here **...for you have need of patient endurance so that after you have done the will of God, you may receive the promise.** So, what does it mean "after you have done the will of God?" Well, it's a process we go through of learning to do God's will, of seeking to do God's will, and being patient in doing it, and fighting against self, patiently continuing in the fight against self, against selfishness, and doing the things God says we need to do to seek to be more in unity and oneness with God, and obedient to God.

...for yet a little while, He who is coming will come and will not delay or not wait any longer. He's going to come. So, this is something that was written a long time ago by Paul, and it hasn't happened yet. Generation after generation after generation of people in God's Church. What a blessing to understand we're living in the end times. That was given to Herbert Armstrong to understand that we had entered

the end of the end times, that mankind now had that capability of self-annihilation that was coming on the scene.

And so, we see a world that's in the condition it's in. I sometimes am dumbfounded by how insane things are in this world. And yet there are different ones that talk about peace. And they don't have to say "Peace, peace" to be in that period of time to fulfill, as different ones talk about it, as it becomes a subject and being focused upon area to area, different things happening in the world in a magnified way.

We're in those periods of time. We don't have much time left, and so we have to continue to fight, to persevere. That's what these verses are all about. To understand it won't be that long. It's not that long now. Even they were to understand that it isn't that long. Human life doesn't last that long. You just persevere, and in time you'll be here. Maybe not your time. As it was in Paul, for Paul and those he talked to, they didn't know that. But you keep persevering, patient endurance until it's complete.

Now, the just shall live by faith. We're given the truth to believe, and we choose to live by what God has given us to believe and that's faith. We trust in it. You learn to rely upon it. It becomes a part of you. It is your life. It is your mind. That's why it starts out, "For if we sin willfully after we receive the knowledge of the truth." What a horrifying thing. "But the just will live by faith." They're going to remember the truth. They're going to hold on to the truth.

Going on: **But if anyone draws back, My soul has no pleasure in them.** That's why they become cut off, cut off from God, not receiving of God's spirit any longer. People who fall asleep, they're all cut off. They're all cut off. That's why the whole Church was spewed out of God's mouth. Because it had fallen asleep and had to be shaken mightily that some might be awakened. But not all would choose to do that. Not all chose to respond to that. What a horrible thing that took place.

And so, God says, "My soul has no pleasure in them." That's why they're basically spewed out or vomited out, totally removed from the Church. They're not in the Church anymore. They're not a part anymore unless they can come to repentance. Because everyone who fell asleep had to repent. The greatest thing they had to acknowledge was "I'm Laodicean, rich and increased with goods, and fell asleep." That's to be repented of. It's sin to become lukewarm.

But we are not of those who draw back to perdition. To loss of everything, to ruin and destruction, to finally, fiery indignation, as we've already read. Because that's the judgment. But if we persevere, as it talks about, have patient endurance, we're not of those who draw back, we're not of those who turn against what God has given to us.

But we are not of those who draw back to perdition, but to those who believe to the saving of our life. So, it's that belief in the truth and choosing to live by it, by faith, "the just shall live by faith," that we save our lives. So, we don't do it for the purpose of saving life only, we do it for the purpose because it's about Elohim, it's about what God places before us, an acknowledgement and agreement with, an

agreement with the truth, a desire to have the mind of God in us. Not just to save our skin. Anyone who has that motivation isn't living right in the first place.

Now, let's turn over to Deuteronomy 6. There are things here that God is giving that we haven't known before. It's a continuing process here of God revealing more and more to us to help us grasp and comprehend more deeply things that He wrote a long time ago that are about His Family, that are about Elohim, that are about the Church that we didn't comprehend. But as we continue on, God just continues to help us build more and more and more upon what He's given, to become stronger and stronger and stronger. It's not weaker and weaker, not lukewarm. On the contrary, the opposite, being stirred up in spirit, excited about God's way of life, determined we're not going to let it slip and slide and turn away from it. We're going to hold on to it with all of our being.

This. Is. Our Life. We either believe that and seek to live it, and when there's sin, we repent because we want, desire, to be in agreement with God. We don't want to think wrong. We don't want to be wrong in our thinking.

Deuteronomy 6:1—Now, this is the commandment, the statutes, and judgments which the Eternal your God has commanded to teach you, that you may observe in the land which you are crossing over or passing through or to go through to possess. This was written a long time ago, but it has a duality to it because they couldn't accomplish what was being given to them. God knew that! They wouldn't be able to keep His laws, His ways. That's why Joshua the Christ is the foundation. Everything was established upon Him before time began, before anything was ever created. God knew exactly the process it would take to create Elohim. Incredible!

Our minds can't comprehend that fully. We can see the story that God has revealed to us, and we believe it. What an awesome thing. And so, the commandments, statutes, judgments, the truth that God gives to us, it's for the Church. That's where it begins. That's where it begins to take root. That's where it begins to grow. It wasn't for the Israelites. Theirs was only a physical relationship and shows what happens there. Man can't do it without God's spirit.

...that you may observe in the land which you are crossing over... It means "to be passing through" or "to go through." So, we're headed toward a promised land, and that's the goal of it all. That's the purpose of all these things that happened to the Israelites on a physical plane. It's about the process of entering into Elohim. That's what this is all about. This is a kind of guide, if you will, a diagram, an outline, a blueprint of the process in what we go through and where we're going.

So, we pass through in temporary living bodies, in a temporary dwelling, with God's strength and power and might in our minds, changing as we respond to Him and to the things we hear, the truth.

...into the land which you are passing through to possess, to take possession of, to inherit. So, that's where we are right now. We're passing through a phase, a period of time, a land, whatever we have in

our life, a means to an end. This is temporary, but we're headed towards something we seek to possess, to have, an inheritance, to inherit with Christ. Accept it fully for what it is. It is a reality.

We look forward to the time we're able to take possession of, have a spirit body. I'm going to be glad to have that. This past week hasn't been a joy ride. Now, it's been mild compared to what so many are going through right now, different ones have gone through and suffering through, and different illnesses as we get older, and things that happen in people's lives, and the body. We catch things or there are things out here, and God lets us experience some of those things, and we learn many things through it. The whole Church does. And so, there's much we go through to get where we're going.

...that you may observe in the land you're passing through. So, there are things we're to observe. There are things we're to live. There are things we're given opportunity to see, to know. **...that you may fear the Eternal your God.** It's not to have a fear of God. It's about having a fear of giving into human nature because we know what it can do. We should fear this selfish spirit we have, of what it's capable of. Because it's capable of great evil.

Selfishness is evil. It's sin. It produces sin. "Lust of the flesh, lust of the eyes, the pride of life," it's all about sin. And yet God lets us, gives us the ability, if you will, to begin seeing it, sheds light upon it, exposes it, and we are able to repent of it. And slowly but surely, there is this essence in the mind where we begin to think differently and come into greater agreement with God. Every time you repent, you're coming into greater agreement and unity with God. You're growing in character as a result of that, godly character.

...that you may fear the Eternal your God, to keep all His statutes. To fear the end result. To know that if you do something that you know is wrong, and you go ahead and do it, and you're not repentant, you're not trying to fight it, you should fear that, because, again, there is that fiery indignation that it leads to and the loss of everything that we've been given. I see that so often where people just lose what they had. How do you get it back? How do you get it back once you have lost it?

...that you may fear the Eternal your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson all the days of your life, and that your days may be prolonged, or as it means here, in order that or so that your days may be prolonged. Well, what's that about? Just living extra-long physical lives? It's spiritual. These things are about a spiritual process. They're the road map. They're the blueprint. The process is a desire to become part of God's Family, and spirit life forever, forever more, that our days be indeed prolonged, everlasting. It's what it's talking about.

And so again here, yes, the desire as a parent, and a responsibility to teach, to help guide, to direct, but ultimately even there the choice is still going to be each child's, each person's as they grow, as they mature, and that's tough. That's a hard thing because there are cases where people just aren't going to choose it. We can have great love, do have great love for a child or children, but they don't all choose

God. So, we're to do the best we can and follow the responsibility so that they might have opportunity, greater opportunity. But even there, one can do everything right and just all the way through their life, and some personalities and characteristics of certain individuals are still going to do what they're going to do. You can't make anyone, you can't force anyone, to choose God's way of life.

Sometimes people riddle themselves with things of guilt, and what I could have done. You can't do that. You can repent of certain things you saw that were wrong. I have in my life. I had to. I came to see, came to understand. Didn't recognize when I did them at times, and came to understand there are better ways of honoring God, of serving God, of doing things in child-rearing. You learn through the experience, and we experience with human life that we don't do things perfectly. Far from it. We make a lot of mistakes.

Verse 3—Therefore, hear, O Israel... Those who persevere, Israel. So, hear, listen. If you're going to persevere, you have to listen and receive what God gives, and seek to incorporate it into your mind, into your thinking, into your actions.

...and be careful to observe. That word "to observe" means "to keep," "to guard," as in "dress and keep." To observe. To keep. Yes, as in dress and keep; the same word in the Hebrew. To dress and keep something. So, we have those responsibilities. **...be careful to keep, to guard, that it may be well with you.** Guard the truth. Protect it. Don't let anything come in and tear it down. Don't give in to wrong thinking, wrong thoughts, to things that others might say, or whatever.

...and that you may multiply greatly as the Eternal God of your fathers has promised you, a land flowing with milk and honey. They received something on a physical plane that had great abundance, as we went through and looked at earlier, looking at the land and the kind of land that was there, and why they ended up staying in the wilderness for forty years then because of that forty days of spying out the land, and came back with grapes that they had to carry on a pole, they were so big, the one big clump, cluster, that they had to carry it on a pole between two people. It was hanging down, the weight of it, and so forth. Incredible.

They brought those things back and told about how lush, how great the land was, a land flowing with milk and honey. Well, on a spiritual plane, that far beats what they went into to receive. It doesn't even compare by any measure. The universe. Incredible.

Hear, O Israel, those of you who persevere, listen, **Hear the Eternal, our God; the Eternal is one.** Isn't it amazing how that jumps out now, and before we didn't see it like we should have, or because we just weren't there yet. God hadn't given it. **The Eternal, your God; the Eternal is one.** There's one Yahweh. One Yahweh. One Yahweh Elohim. Always has been just one. And now there are two in Elohim. Joshua the Christ Elohim. Awesome!

You shall love the Eternal, your God, with all your heart. That's what should be growing within us. That's why we have sermons about, that we hear things about people like David and what God said of

him, "A man after My own heart." So, we want to emulate. We want to follow. We want to think about that for ourselves, and realize, "You know, I want to be that way. I want to have that kind of heart, that kind of mind, to love the Eternal God with all my heart." In other words, nothing that is above that. In other words, He's first. First, first in why we do what we do, to be in unity with His will, not ours or not someone else's, but Him. And then everything else flows according to that perfectly, beautifully.

...with all your life. Our life. With all our life now and our life into the future, because that's the goal, that's the desire. "And with all your life." This is our life. How many, hopefully all of us, feel that? I perceive that not all do fully. Well, it's just human nature, or we wouldn't have had the past series we had about persevering to the end. Because some will leave. Some may have to be put out for different reasons – for deceiving themselves and doing things they shouldn't be doing, for engaging in things that they've deceived themselves into believing it's okay to do. Hmm.

You shall love the Eternal God with all your heart, with all your life, and with all your strength. Says a lot, and we can't achieve that on our own. We have to ask God for help to do that, to accomplish it. So, it's good and right to pray to God for that kind of mind, for that kind of help, because it shows then the desire of the heart is to have this heart, to have this mind, to have that kind of life and thinking, that we do it with all of our life. God is our life. This way of life, what else is there? What else do you want? And yet the majority of people called, they wanted something else. That's just a little mindboggling, isn't it?

Verse 6—Now these words... This, God's truth, God's law, God's ways. **Now, these words which I command you today shall be in your heart.** In other words, we love the truth. We learn to love it. We learn to be in unity with it, in agreement with what God tells us and gives to us. And so, what God commands us, what He tells us, if it isn't in our heart, if we don't embrace it that way, that we see God, because that's God, the truth, the word, the ways... That shows who God is, His mind, His being, His purpose, His plan. And so, we have to check ourselves. Are we in unity with that, in agreement with that?

You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. In other words, it's just a way of life. It's not giving specific moments of things you're to do and how to do it, but it just shows that you're ready.

With children, as an example here, of teaching things diligently when something comes up, as a reminder not to ignore the opportunity to teach or because it's too hard to keep doing certain things and teaching certain principles and truths and requiring or teaching, admonishing, correcting a child, that there are certain things they need to do to listen to their parent, to obey. Because that's where it begins.

You know, if one doesn't listen to and obey a parent, what are they learning? So, it's a responsibility to teach certain things, to follow through with judgment, which means often times a punishment of some sort. Because if a child is allowed to get away with things, how does that mold and fashion the mind? It

doesn't prepare it to receive God. It doesn't prepare it to see a relationship with God and the way one must be toward and think toward God. Because it begins in the family. What an incredible thing that God has given. And so, a great responsibility.

So, **you shall teach them diligently**. That means just what it says. Diligence. It'd be a good word to look up in the dictionary. Ask your ChatGPT or whatever.

I thought I'd just go through a few things that parents can do at times, that sometimes we let down in. Sometimes today in certain areas it be it's difficult because not everyone can meet together all the time and so parents have a task on their hands to teach certain things about God and a relationship with God and to make it enjoyable at the same time in the sense of things to look forward to, as an example, in Sabbath services, going to Sabbath services, and not just being a time that they're going to have to sit still for whatever period of time it is. But to look for other things, to find other things to try to help a child to see an enjoyment in something and doing something.

So, again here, these things are up to parents because all children are different in that respect. Not all children are exactly the same in how they're to be worked with, but a parent has to learn how to do those things. Even within a family, there can be many different personalities that have to be worked with in different ways, and you have to try to work to find those things.

So, we teach them God's way, the Sabbath, going to Sabbath services. Again, striving to make it a positive thing, and whatever that might mean in your life and how you do things in your family. You teach them how participation, obviously, you have to go through those things because of school, that participation in Christmas, Easter, and Halloween are not a matter of God's ways. Opportunities to teach. Different things come up. You can teach and work with them at a very young age.

In services, there have been instances where, think of not too long ago, a child was seen coloring pictures of Santa Claus in a coloring book. Now, if they had to do it in school because this is what they were told to do as a part of a project, to learn how to color, let's say, as an example, and they were going to be graded on it, and it's required, then it's not a matter of participation in. Again, things like this, and even in balance, can help to be taught to a child.

I think of one instance, I can't remember what it was exactly they were supposed to count. I don't remember if it was like witches or something to do with Halloween, and they just marked through it all because they're not going to do that. Let them know that no, you can count them. It doesn't mean you want them or believe them, but it's about counting.

So again here, things that can be worked with to help even teach balance in various things. And sometimes parents don't have that fully. You know, we go through different things to learn these things, obviously. The Church has had to go through a lot to learn some of the balance in how to do some of these kinds of things. But to bring it to Sabbath services, you know, if they want to color something, give

them something to color. Not that. And so, again here, it can send mixed messages to other people. So again, we don't participate in those kinds of things, and we have to teach.

We have to teach them how to dress in moderation in time and that can be a battle. When they get into their teenage years, boy, that can get tough, because as a whole, I don't care what period of time you're living in, there's that which young people go through in their teenage years, and there's a lot of pressure there, especially nowadays, and ever since advertising began, that people are judged in style. And so, it can be tough to stand out as being different. But an opportunity to teach and to work with.

How to behave? How to behave? How to behave? How to act towards others. It's a constant thing, isn't it? How to respect God in services. You know, we come together in a rented hall – to teach them various things. Again, that can be a constant thing. You have to be alert. You have to know what they're doing. You have to know where they are. Some can be oblivious to that kind of thing.

How to tithe, give Holy Day offerings to God. Make it something special. Make it special. How can you make it special? I can think of several things, but you have to decide with your child how you can make things special to them.

I mentioned that earlier in the announcement there, I think it was, but I think of that here when I'm talking about giving of tithes and Holy Day offerings. Some people have had the concept, the idea that young people aren't to tithe or give a Holy Day offerings until they're baptized. Well, if that's how you think, then you've just totally missed out on helping to teach them some of the most basic, fundamental things that need to be learned that have to do with having a relationship with God. That's where it begins, so much of it, of what belongs to God and why it has to be that way. Because everything belongs to God and He gives us everything else that we have, and then our responsibility is to give a certain amount back to take care of, to support His Church. It's a teaching tool.

I'm just mentioning some things that have come up in recent times. They're not to partake of things that are unsound, that can be dangerous, that can be harmful, such as playing games that aren't good on the internet, that come through in different programs. I don't know all the ones that are out there, but I know there's one out there that has to do with something about hunting demons. I think it's called K-Pop Demon Hunters; it was the name of it on Kids YouTube. There are different kinds of things out there that sometimes you have to work with children and let them know, no, you're not to be playing that kind of a game or downloading this thing or that thing.

Anyway, it's a constant thing to work with children, to teach them what is right, to not let them go off and find things on their own. Because things are out there readily available on YouTube and different programs out there, and some of them are dangerous. Just like that one there about this K-Pop Demon Hunters thing. No child should be playing that in the church, you know, anything to do with demons like that. What are we doing? Well, other kids are doing it, and classmates are doing it. And, well, my child's not going to do it.

And this is on the Kids YouTube. You have to be careful. Supervise. You can't just let them go and turn on YouTube and have Kids YouTube or whatever it is and let them do whatever they want to do on it. They learn how to navigate through things that you don't know about. That's why you have to keep on top of it to see what's there, to see, to be aware of, because there are some dangerous things out there. I think of different things out right now. Roblox. I think it's spelled R-O-B-L-O-X. Roblox or Whiz, another one, that have court cases coming out against them because of perverts that are drawing children into some of these things and misusing some of the programs that are out there.

You've got to be careful what your kids are doing and if they're putting things out there. It's a dangerous world. There are perverts out there who try to come after children, and I mean perverts. Anyway, think what a sick world that parents have to be worried about such things, but it exists because it's one of the evils of human nature, and adults, people who will go after young people or teens because they are more easily manipulated. That kind of filth and that kind of garbage should never be done by anyone, and not ever in God's church.

But every once in a while, something happens even in God's church, in the environment of God's church. I don't say it happens in God's church because anyone who participates in something that is distorted, that is not sound and right and balanced, it's pretty tough, it's going to be pretty tough.

So anyway, you parents, you've got to keep on top of these things. Things like Instagram and that's being used more now rather than Facebook. There are different ones out there, and I'm not up to date on what they are because I really don't care about any of them as a whole. But you have to be careful, all the things that are out there and what is being watched, and not just to give freedom to them to watch and do and participate in anything, of who they're communicating with. Because with a lot of these, they get on a game, and they're communicating with someone else and playing a game with someone around the world. They don't know who they are. They don't know if they're an adult or not. They don't know what their age is. They don't know who might try to lure them into a conversation with them.

Because it's happening. There are lawsuits going on out there now to try to stop that kind of filth and garbage. And so, you have to be on guard. Don't be naïve. With technology out there, there are all kinds of sick things going on. So, parents have to keep on top of these things. They need to pay attention to their children. Don't let the responsibility slip out of your grasp or out of your control because there's a lot of evil in this world, more evil than ever before, because of technology, that can affect and distort the mind.

And it's sad when parents are oblivious to some of those kinds of things that are going on and not even aware of what's out there. You have to be more protective. They're in your care until they're not, until they're out on their own. Till that time, it's your responsibility.

Deuteronomy 6:8—You shall bind them as a sign on your hand. So, in other words, God's way of life. "On our hand." What does that mean? Well, what we do, what we do, and what we don't do. How to

incorporate God's will, God's way, into our life. Just like I was mentioning about Sabbath, the Sabbath can be a tough thing on children at times, so you have to work with things to make things fit within a realm of something that is good and right and wholesome, and a time that they look forward to. To try to work with those kinds of things, that takes work, how to work with it.

...as a sign on your hand, and they shall be as frontlets between your eyes. You're being focused on the right things in life. And so, if you're focused that way and you're thinking about God's way of life and how to live it and how to teach family and so forth, you've got a big job on your hands. You truly do.

You shall write them on the doorposts of your house and on your gates. So, this is something they did physically. Again, doesn't always mean a whole lot when it's not a matter of that which is really spiritual because it can become just a kind of habit or form of worship or religion, if you will, of going through the motions of things that don't have much meaning to them.

So again here, "to write them upon our hands as a sign and between our eyes as frontlets." In other words, we're focused on God's way of life. We're seeking to see where and how we can, not just for ourselves, but if you're a parent, for your children.

Verse 10—So it shall be, when the Eternal God brings you into the land of which He swore to your fathers... So again, that's simply a physical land. Yes, that's what they were headed to. But we know what ours is. It's a spiritual one, and God's Family, that inheritance that we're looking forward to. So, it's the beginning of a spiritual one.

...to Abraham, to Isaac, and to Jacob. So, what He told Abraham, and Isaac, and Jacob can first appear to be that which is only physical, but we learn through different kinds of sermons that it was about a seed. It was about things that were spiritual. And on and on, it kept building upon those things. That's what it's about. It's about Elohim. It's about what God wants to give to mankind.

Let's stop there today because my throat's bothering me a little bit, and we'll just pick this up next Sabbath.

But again, there's a lot here, and we're going to find that here in Deuteronomy, and part of what we were covering there in Hebrews as well that are tied together that will come together more in the sermon here as we go along. But when we come into this way of life, when we're baptized, when we become a part of God's Church, it hasn't been taken as seriously in many cases as it should have been. The commitment we made to God and the price that was paid in order that we are given such a thing, that we have such opportunity. And so, there's been a, I don't know how to describe it exactly, you think of the majority who have left over the past 2,000 years. There has not been the ability to grasp, to see the seriousness of the commitment that is made when it's made to God, oath to God. It's a powerful thing. It needs to be seen more for the seriousness that's there and for the beauty that's there as well, that God gives us the ability to have such a relationship with Him in the first place.