Church of God International (CGI) Canada
What Do We Do Between Now And Then?
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I trust you all had a good Feast of Tabernacles.

That's good to hear.

Did you catch a vision?

Yeah.

Did anyone catch the vision at the Feast of Tabernacles? Wherever you go,

whether you're here or abroad, did you catch that vision? And I know many of you are asking,

what vision? I just heard that.

One of the most significant and soul-searching prophecies in the Bible comes from the book of

Daniel. In Daniel 7 or Daniel 2,

we have the statue of the vision of the dream. And then in Daniel 7,

we have the four beasts. And in those visions, they basically outline the rise and the fall of four

world-ruling empires, Babylon, Media, Persia, Greece, and Rome.

And what that vision pictured is that these kingdoms would fall and they lead to an everlasting

kingdom. That's the kingdom you went to celebrate at the feast.

Did you catch it? Okay, sounds better.

Because Daniel's vision of four great beasts in chapter 7 they outline the chronological rise of

these empires and of course they've all fallen as he predicted you know for many years scholars

debated whether the book of Daniel was written or whether it's true but Daniel is one of the most

fulfilled prophecies of the Old Testament where exactly what he said happened and secular history

has proven that. So both prophetic visions reach the climax with total destruction of these earthly

governments that we have to contend with each day. And then after that destruction it paves the way

for a divine kingdom that will never be destroyed. So in Daniel 2 A supernatural cone,

stone rather, cut out with hands, without hands. It strikes the statue at its weakest, the clay and

iron feet. And so we see in that vision the entire statue turn to dust.

And the stone grows into a great mountain that fills the whole earth,

the government of God. And then in chapter 7, The terrifying fourth beast is judged and destroyed

by the Ancient of Days. And what we see coming out of that vision is that power and everlasting

dominion are given to the Son of Man, the Christ,

to establish a global kingdom of justice and equity forever.

so in chapter 7 verse 13 in my vision at night i looked and there before me was one like a son of

man coming with the clouds of heaven he approached the ancient of days and was led into his

presence he was given authority glory and sovereign power All nations and peoples of every language

worshipped him. His dominion is an everlasting dominion that will not pass away.

And his kingdom is one that will never be destroyed. I trust we catch that vision at the Feast of

Tabernacles. The Bible speaks of vision as a divine guidance.

A prophetic revelation. And a clear sense of purpose for the future that is found in Proverbs 29,

18. We read that very commonly quoted scripture where there is no vision,

the people perish. But he that keeps the law happy is he.

Brethren, it's a lack of spiritual direction or vision. That leads people astray.

If we keep our eyes on this vision of Daniel. Then we won't go astray.

There are instructions in the scriptures. As to how we treat matters like this.

In Habakkuk 2.2 it says. Write the vision he told the prophet. Write it.

Make it plain upon tables. That he may run that reads it. For the vision is yet full.

an appointed time so the Feast of Tabernacles of course is an appointment with God this day that we

meet the Sabbath is also an appointed time is one of the Moedines of Leviticus 23 and yet there is

an appointed time for this kingdom to be established but at the end it shall speak and not lie

though it tarry wait for it Because it will surely come.

It will not tarry. So these were the written instructions as we wait for its fulfillment and Daniel

records the future plan that God has waiting for us.

Now, the kingdom is not here yet. Here's the question.

And that's the title of the sermon today. What do we do? between now and then.

That's the title of the sermon, between now and then. What will we be doing?

In Proverbs 16, 9, it tells you,

a man's heart devises his way,

but the Lord directs his path.

All our human plans must be aligned to divine. Guidance,

Jeremiah 29, 11 says, I know the thoughts, for I know the thoughts that I think toward you,

said the Lord. Thoughts of peace, not of evil,

to give you an expected end. So as we,

in this period now of waiting, the prophet Habakkuk says,

wait for it, it will surely. come to pass. So we got a taste of the heavenly kingdom last week.

You catch the vision.

Proverbs 16.3 says, commit thy works unto Yahweh and thy thoughts shall be established.

So we must trust God to anchor and secure our plans and that all you will do,

remember, is not your works that bring you there. but the grace of God.

The same prophet, tells us, the just shall live by faith.

That's where it comes from. An Old Testament prophet. The just shall live by faith.

So the feast is over, but as you keep sight of the vision in the coming weeks and months ahead,

what happens here and now, or between now and then, is going to be critical.

Will you be there next year?

Will all of us in this room be at the feast next year?

We don't know, but I tell myself I'm going.

We don't know, but tell yourself you're going.

How many more Feast of Tabernacles do you have on this earth? These are realistic questions.

How many more? Could this have been your last one?

Very real questions.

The next Feast of Tabernacles begins one year and a day from today, October 16th next year.

Just a year. Less than a year. If we want to get in detail and technical.

Less than a year.

Yeah. So when I hear people, you ask them and say, boy, I don't know if I'm going. No, you

shouldn't be saying that. Tell yourself you're going. If it's God's wills.

God's will rather. More trials are going to come upon you.

What will it bring on your weary souls as you walk this journey called life? There will be more

testing, more joy, and more happiness. The scripture we read from Romans 8 tells

us something very important. No matter what the trials are, they cannot and should not separate us

from the love of God.

What happens between now and then, and by extension, the sounding of the seventh trumpet to give us

our change?

Are you expected to do as an individual and as a congregation?

The point was made for us to work out our own salvation with fear and trembling.

Again, my cliche. God is not coming. Jesus the Christ is not coming to save CGI.

He's coming to save individuals. It's between you and him. We are only here to nurture you.

So salvation is a personal thing. What you do with the call of God is entirely up to you.

But what will you be doing? I'm going to make a kind of redundant phrase here.

It's an admonition. Be careful to do what you will be doing between now and then.

Be careful to do what you will be doing between now and then.

And your manual, the Bible, is replete. with examples of what could happen to us,

especially those of us who are impatient, unstable, wobbly,

lukewarm, because the reality is Christ could return in your lifetime.

I dealt with that subject earlier this year. Well, just before Trumpets had a presentation on that.

Christ could very well return in your lifetime.

Exodus 32.1. Let's look at this example.

of a people who became impatient despite God's miracles in their lives.

Just a moment and things change for the worse. Exodus 31,

32, 1. Israel's trek out of Egypt, out of bondage.

And when the people saw that Moses delayed to come down out of the mount The people gathered

themselves together unto Aaron and said unto him, Up, make us gods,

which shall go before us. For as this Moses,

the man that brought us up out of the land of Egypt, we not what is become of him. We don't know

what is become of him. So you know what? Let's make some gods. This is Israel.

The miracle of just coming out of Egypt.

They saw the part in the Red Sea. They saw that. Verse 2.

And Aaron said unto them, Break off the golden earrings which are in the ears of your wives, of

your sons and your daughters, and bring them unto me. Again, this is Aaron speaking.

And all of the people break off the golden earrings which were in their ears and brought them unto

Aaron. And he received them at their hand and fashioned it. This is Aaron with a graven tool after

he had made it a molten calf. And they said, look at this these be thy gods this is Aaron Moses

Moses is right hand man he makes a God and he passes on to Israel Israelites and said this is your

gods this is your God oh Israel look at this so this is a God who brought Israel out of the land of

Egypt the molten car for whatever.

So quickly things can change.

And when Aaron saw it, he made another important, well,

another disastrous step. He built an altar before it.

And Aaron made the proclamation and said, tomorrow is a feast to the Lord.

Now this one is packed with a lot of significance. Tomorrow we make a feast to the Lord.

What does this remind you of, brethren? The celebrations that come in December.

This is a feast to the Lord. We are proclaiming it. Christmas. And it looks pretty harmless because

you're doing nice things or you're giving, you're feeding people and you're giving people gifts.

But the pagan gods demand gifts too. And you dress it up nicely and it's the most joyful time of

the year. And it appears as if nothing is wrong with it. You compare it with this.

And we're going to see what happens. So they built these statues or created these gods.

And they dedicated it to Yahweh.

It's a feast to the Lord. And it's like the Sabbath.

God gives you the Sabbath. What business do you have in a church on a Sunday? Tell me.

Because this is a holy day. This is an appointed time. Do not lose sight of that brethren.

Catch the vision. Catch it. This is holy time we are on. This is sanctified time we are on.

This is an appointed time we are on.

So unless you're going to visit a sick person. What business you have. You worship every single

day.

And people don't understand this brethren. In Acts it's recorded.

The young church of God.

Worshipped every single day. It's there that they went to the temple. And when you go to the

temple. You go to worship. So people use it and say. Well you worship God every day. Of course it's

true. You worship God every day. But that never. took away from the sanctity of the Sabbath.

And how do we know that? Because in the book of Acts, we see a whole city coming out after Paul

preached there to here on the Sabbath. So we know the Sabbath was still being observed. So it did

not take away from the sanctity of the Sabbath. So you worship every day. But to the same kind of

principle we see here, where God gives you something and there's a substitution like tomorrow is a

feast to the Lord. In the name of God. We're going to hear what God says about that. And so they

rose up early on the morrow. So they woke up the next day. Because it's a feast to the Lord.

They offer burnt offerings. They brought peace offerings. And people sat down to eat and to drink.

And to rose up to play. It's a time. It's a festival. And they're doing it in the name of Yahweh.

Because they said these are your gods. The one who brought you out of the land of Egypt. And the

Lord said unto Moses, here now, Yahweh is speaking. Is he smiling and saying, oh yes, I like that.

I accept this. It's for me. He said, go,

get down for the people which you brought out of the land of Egypt have corrupted themselves.

I don't want it. It's corruption. They have turned aside quickly out of the way which I commanded

them. So he didn't give this command for any feast to be dedicated to him or any sacrifice to be

made to him or any altar to be built for him. He said,

they made them a molten calf and have worshipped it and have sacrificed there unto it and said,

these be thy gods, O Israel, which have brought thee out of the land of Egypt.

You know what Moses had to do? The Lord said unto Moses, I have seen this people,

and behold, it is a stiff-necked people. You know what that means? Disobedient people.

Now therefore, let me alone that my wrath may wax hot against them,

that I may consume them. Is God angry? Of course he's angry. He just wants to get rid of them

because of their disobedience. And Moses had to pray.

For God's mercy to be on them. The Lord was angry because it was not his appointed times.

So there are many lessons in this example for us. We must patiently wait on God and do not lose

track of what he commands us to do.

So Israel grew impatient. We must trust God for what he says he will do.

And brethren, we have to be aware of the modern idolatry. We don't have golden calves nowadays.

No, but the idolatry comes in other forms, other items,

other attitudes that we have. An idol is anything that is of value or trust that we put our trust

in, especially when it's above God. So be careful about this.

Aaron gave... the crowd's demands. That's not good.

He should have stood firm for what was right. So leaders have a responsibility to guide their

people into truth. To contend to the faith that was once delivered to the saints,

as the book of Jude tells us.

But Aaron even went a step further. When confronted,

Aaron tried to shift the blame to the rebellious crowd. He didn't take responsibility for it.

Rather than acknowledging his own failures as a leader, he gave into the crowd.

Brethren, true spiritual growth requires honest accountability and repentance.

When you appear before your God in prayer,

He expects sincere repentance.

He does that. So Moses pleaded with God to show mercy to the rebellious Israelites.

And God did show mercy because he did what he had to do.

There had to be punishment for that kind of sin. Right? So we have to realize that when God gives

us something, when he opens our mind to his ways,

there's no going back. A double-minded person is unstable in all his or her ways.

We have to stand firm. Between now and then, brethren, you're going to be tested.

There's no doubt about that. Between now and then, you are going to be tested left, right,

and center. Christ gave his own example of what he was doing before he accomplished his mission on

earth. John 4, 28. John 4, 28, the woman then left her water pot.

This is the lady at the well. Went her way into the city and said to the man, come. see a man who

told me all things that I ever did. Could this be the Christ?

Then they went out of the city and came to him. In the meantime, his disciples urged him,

saying, Rabbi, oh, you must be hungry. Eat something, eat.

But he said to them, I have food to eat of which you do not know.

Therefore, disciples said to one another, Has anyone brought him anything to eat? You know,

they just didn't get it. They're far in left field. They're just thinking so physical.

Jesus said to them, my food is to do the will of him who sent me and to finish his work.

So you see that, brethren?

Our will was to do what the Father has given us to do. Do you not say there are still four months

and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields,

they are already white for harvest. And he who reaps wages and gathers fruits for eternal life,

that both he who sows and he who reaps may rejoice together. For this the same is true,

one sows and another reaps. I sent you to reap that for which you have not labored.

others have labored and you have entered into their labors. So,

we must, one of the things I pray to God for, if this breath lasts until the seventh trumpet is sounded,

that when it's blown, I find myself doing the will, the labor for Christ,

the labor for God, the meat for God. If God gives me the health and the strength,

I want him to find me laboring for Christ. Not laboring for meaningless,

temporary, sanctuary out there. That's what I want.

And you should desire that too. Because Jesus gives us the example. My meat is to do the will of my

Father. If there's one worthy accusation against us,

it should be we have too much energy to do God's work.

That's what we should be engaged in between now and then when the kingdom comes.

Yes, it should be like that. It should be your meat.

Luke 12, 41. Then Peter said unto him, Luke 12, 41. Lord,

you speak of this parable to us or even to all,

to everybody. And God said, Who then is that faithful and wise toward?

Whom his Lord shall make ruler over his household to give them their portion of meat in due season?

Blessed is that servant whom his Lord, when he comes,

shall find so doing. So the warning is there. You've got to be blessed if God comes and find you

doing his will. Your vision that you caught last a couple weeks ago in Collingwood must be to

include doing what your Heavenly Father calls you to do.

Jesus was not confused about why he came to earth. Sometimes we get confused about what we've been

called to do. You know, have I been called upon to preach the gospel in some personal way or

collective way? Have I been called to be a light unto the others?

around me or those whom I come in contact with? Have I been called to be a helper to others?

You know, you come in here each week, sometimes people are down. Down, down, down, down. And it

only takes an encouraging word or words to get that person up because they're going through tough

times. Have I been called to do that? Have I been called to tear down or to build up the body of

Christ? Have I been called to be a stumbling block to others?

Or have I been called to be an empty barrel to make the most noise?

Those are some realities. John 1, 1.

John 1, 1. The word became flesh, dwelt among us.

We beheld his glory and the glory. Sorry, verse 14.

John 1, 14. The glory as the only. begotten of the father full of grace and truth john bore witness

of him and cried out this was he of whom i said he who comes after me is preferred before me for he

was before me and of his fullness we have all received grace for grace for the law was given

through moses and grace came through Christ Jesus.

There's a little but there in your translation. Some of you may see a little but. It doesn't belong

there. It was added. So technically what it should be saying.

For the law was given through Moses. And grace came through Christ Jesus.

It's a big difference. Christ was the one who brought grace to the entire world.

By his sacrifice.

No one has seen God at any time. The only begotten son who is in the bosom of the father,

he has declared him. And this again is another important passage.

Because what I try to do, I try to use other versions of the Bible to get clarity on some verses.

And I'll give you an example. For this one, the King James Version, it says the only begotten son.

who is in the bosom of the father, he has declared him. There are other versions like the NASB,

I think the ESV as well. What it says, the only begotten,

God, the only son.

That's what some of them says. And this is based on early Greek manuscript, which showed you that

in the earlier renditions of the Bible, it declares God.

declared Jesus as God. But in King James, what they have here,

the only begotten Son who is in the bosom of the Father. You look at the Greek, it doesn't really

have anything to do with that. It's addressing here the divinity of Christ. Just thought I'd point

out that. Some of these translations nowadays have opened up clearer understanding on some very

vague scriptures. Because just reading it,

the only begotten son who is in the bosom of the father, what does that mean?

Others say he's the only son, God the only son.

So he's calling Jesus Christ God. And this was something that was earlier in the early teachings of

the church. He was recognized as that.

But anyway, I just thought I'd pass that on. But there are many devices out there that Satan uses

to distract us brethren. Many are confused by society's values and what should be your value.

Between now and then, is that going to be a problem for you? That you're confused with the values

of society and what our values are?

That is something to think about. Because it's going to creep back into the church.

You know, you look at some practices in the first century, I would say probably the first 400 years

of the church, and you see some things happen. Will it occur again in the final days?

I think so. Because history has a way of repeating itself.

Will we be called on, for example, to defend the name of Christ,

that he's divine, that he's God?

The Aryan controversy. of the fourth century was about that. Arianism was about that.

The Jehovah's Witnesses and other groups who claimed that Jesus was created came from a man called

Arian. He was booted out of the church at the council in Nicaea. He came to discuss the divinity of

Christ because some didn't see Christ. as very God. Will this come up again between now and the

sounding of the same trumpet? You bet. It's already out there. A lot of people are questioning

whether Jesus existed. The historical Jesus.

Was he really alive? Did he walk the earth? And some who do will say,

well, he's just a man.

Just an ordinary man, a rabbi, a good teacher. So these are some of the things we have to.

Put a finger on the values that are out there coming to challenge you,

coming to challenge the truth of the Bible. There are some among us who will drift from idea to

idea and from church to church. And in so doing, they become lukewarm.

The warning in Revelation to these churches can apply to us because there are lessons that we can

draw from those churches.

Revelation 3.15, for example, the church in Laodicea.

I know your deeds, Christ said. You are neither cold nor hot.

I wish you were either one or the other. You know what? I wish you were either cold or you're hot.

But you are lukewarm. You know what was happening in Laodicea? A very prosperous era at the time.

They had a lot of warm water from the springs. But those warm waters,

they didn't taste good. You know, you ever drink warm water yet? Warm water doesn't taste good,

I can tell you. It's either hot, drink it hot, we drink a lot of hot water, so we know. Or you

drink it cold. But warm water is insipid, it doesn't taste good. So this was the situation in

Laodicea. This is the context in which John was writing. The city was blessed with a lot of

springs, and people could get hot water or cold water. But they also got a lot of lukewarm water.

So, the context there beautifully fit in here to the church.

God says, I wish you were either hot or cold.

But don't be lukewarm. Because if you're lukewarm, I'm going to spit you out of my mouth.

That's a message for the church today. Because you say you're rich.

You increase with goods and you have need of nothing. And I wish the church will not come to this

stage when we can say, oh, we don't need anything. We have everything.

Because it's a mockery to God. We always need something. I knowest not that art wretched and

miserable and poor and blind and naked. I cannot counsel you to buy of me gold tried in the fire.

You see that gold that is tried in the fire is the trials that we go through that test us each day.

And I think the point was made earlier from the scripture that sometimes we have a way of, you

know, want to blame God for some of our mistakes.

God cannot be tempted. And he tempts no one.

It's our own doing. It's our own doing. We call long trials upon our lives sometimes by our own

mistakes. And then we are ready to blame God. That's the way of society. It should not be so in the

church. We go through the fire to be tested. Why?

That there may be rich. Not physical richness, but spiritual witness.

And white raiment. You see that? A symbol of purity. That thou may be clothed.

That the shame of thy nakedness do not appear. And anoint thine eyes with eyesalve that thou may

see. So eyesalve was an ointment that they used at the time for eye problems. As many as I love,

I rebuke and chasten. And so what? Be zealous therefore and repent.

Always be zealous for God between now and then. Always keep that in mind. And he says he stands at

the door. And if any man knock, he's going to hear his voice,

my voice. And I will come into him, verse 20, and will sup with him and he with me.

And here it comes. This is what we have to strive for between now and then.

To him that overcomes will I grant to sit with me in my throne even as I also overcame and sat down

with my father in his throne. Don't be drawn into the popular teaching today.

One save, always save. It's false. Not with scriptures like this.

You have to be overcomers. There's a scripture in chapter 6 that tells you that be faithful unto

death and you will receive a crown of glory. So how one save,

all we save. So the contradiction.

So being preoccupied with the business of the world instead of the business of the church is caught

in trouble. Yes, we live in the world. Of course we live in the world. And we have to have some

kind of mix into the world. Our jobs are secular. We don't have a big financier in here,

a big money person who can finance all our lives. We have to work. That is obvious.

But work has a place in our lives, and so does God.

We have to determine how we approach that.

But we have to be overcomers as we await the kingdom. Complacency,

always be on the drive. for God. The people in Laodicea they felt wealthy and they believed they

needed nothing but they forgot their spiritual need for God.

So a lukewarm faith does not help in any cause brethren.

We have to be careful again about a creeping secular humanist view that is coming up on the planet

that will affect us. You see the power, we know before,

as someone who worked in media for many years, over 20 odd years, television, radio and so on.

At that time, I saw the power of the media. Now let me give you an example.

So I was a news editor. I was a chief news editor at a television station.

And every day we would get about 50,000 words of news from around the world.

And it was my job to choose how much my audience listened to and watched.

So I have to use editorial judgment to say, well, this one they may be interested in or this one

they may be interested in. That was my job.

I have no one over me telling me, no, you can't use that one.

The media shapes opinions. If I weren't a professional and I had a cause to push,

I could easily push it.

But that is mainstream media. Today we have what is called social media,

where everybody now is a journalist.

Everybody's a journalist. No training. There's something out there to take it and put it on that

news. And the barrage of information that is out there,

I mean, it's mind-boggling. But you know what? I see that as prophetic.

Because the same book of Daniel talks about knowledge increasing. You want more knowledge than

what's out there? So you have to pick and choose what you believe.

Or don't believe. You know how many people sometimes I hear that come with stories and the first

question I ask is what's your source? That's the first question. What is your source?

Because in my working days I had to recheck and check and recheck to make sure it's authentic.

Nowadays people don't bother with that. You know, God forbid something happened on the street they

just take it and put it up and say this is what happened. Without even checking or rechecking the

source. So you always be careful of the source. And we have some charlatans today on the air.

Oh, God told me this last night. God told me this last night. And people only want to hear what God

tells somebody.

Well, Satan can speak too. And he has a voice too. So be careful what you digest from.

Social media, because you know the mainstream media I worked in, they don't have that, they don't

care for those religious fanatics that we have the appetites of the religious fanatics today.

Social media cater for that. And you just go on YouTube and you just type in religion or anything

you want to type in. It's bombarding the place. And I believe it's deliberate.

It's meant to be so. Because I've seen so many questioning of our Savior,

whether he really existed, whether he is alive today,

whether he is coming back. I just saw last week a church in the U.S.

I don't remember the name. I don't want to call the wrong one. He's now saying, don't worry about

any second coming because that's happening already. And people are going to drink in that and

someone will say, yeah, you know, if they have a cause. They're going to say, yeah, I think it's

true. That is what we're dealing with, brethren. So the persecution we see,

the lukewarmness we see in the first century church, is going to creep back on us.

And people will just walk in here with wishy-washy ideas. No energy for church.

But you see them on the street, they have all the energy. If you see them in certain compromising

situations, they have all the energy too. But for God, No energy.

I can't be bothered going to church to sit there and listen to these people over and over again.

They tell me the same thing and I know already. So why should I go? That's the kind of attitude

you're going to get.

That's the attitude. Brethren, do not for one moment forget some of the warnings that we get in

scripture from the book of Titus about in the last days of these dangerous times coming upon us.

Men will be lovers of themselves. Despising what is holy. That's coming upon us.

Because the secular humanist perspective is gaining ground.

And especially through our university campuses. Where we train our children to be trained.

And you know the process of socialization. It washes off on them. After a while.

The child you sent through the door to go to university, the one coming back is not the same one.

And they have some outrageous ideas. And when you hear them, you say, what?

Parents have to be dealing with that right now.

We know from the word of God that morality requires a divine lawmaker.

Not from human empathy or shared social experience or the mutual desire for a safe society.

No, human beings cannot determine what is right and what is wrong.

Circularism says, no, we can. As kingdom-bound saints,

as saints catching the vision a couple weeks ago,

the Bible disagrees with that concept that human beings can set their own moral parameters.

Romans 3.23 says, God creates us, Romans 3.23,

for his own glory. And in our fallen state, brethren, sin separates us from God and makes it

impossible to glorify him on our own. We can't do it.

Because none of us willingly go to God. None of us willingly.

go to God. You may think that you're the one who, oh yes, time has come now. I must serve my maker.

God is the one. Jesus the Christ says no one can come to him unless the Father draws that person,

opens that person's mind. It's true the Christ sacrifice that our relationship with God is

reconciled. That's what Romans is telling us. Our sin is forgiven.

And it no longer creates a barrier between God and us.

So everyone depends on God's existence for us to have any kind of future.

And so as we await the seventh trumpet, we are going to get impatient.

Because, you know, we are an impatient species. We say a prayer today and tomorrow, this evening we

want the answer. Or we pray tonight and we expect tomorrow morning to wake up and say, yes, I want

the answer. We like to give God ultimatums. Do we know who we are really worshipping when we do

that? You know the great, awesome, splendor, majestic one,

the creator of the universe, who he really is? That his thoughts are not our thoughts?

We want to make our own gods. When I say we, society. We want to make our own gods.

I want a God where I can use for convenience. Anytime I believe,

I feel like worshipping, I want to go and worship him. But don't tell me about my life and don't

tell me about my sins. That's the kind of God we want. That's the kind of God we want.

And society is creating that God. Whether you believe it or not,

society is creating that God. Because people have cut off. from churches.

The churches are just, when it's a church, generically speaking,

people have the interest in church is just on the way, and those who have a little interest, even

when they come, they have some motive. That is part of what the expectations are in the last days.

between now and then. That's what we should come across. So if people come in here with wishy

-washy ideas, are you wondering if you're in the right place? You're in the right place,

but they're not.

They're not. Because you come here every week and you know why you come. And some people only come

and pass through, and some will come with these great grandiose ideas, oh yes,

you know, you guys should be doing this, or you guys should be doing that. And the question is,

what have we been doing all this time?

Prepare for that.

Prepare for the Mr. Know-it-alls. A

child of God is as humbly as can be.

Before Israel, the Israel entered Canaan, the promised land.

They approached Moses with a desire to send men to spy out the land for us.

Deuteronomy 1.22 And bring back a report about the route that they should take.

And the towns that they will come upon. So Moses approved the idea.

Verse 23. And God confirmed that this was his will. That they search out the land.

He says send men to spy out the land of Canaan. Which I am giving to the children of Israel.

From each tribe of their fathers. You shall send a man. Every one a leader among them.

In Numbers 13, 2, Numbers 13, 2, by sending these 12 men into Canaan on a reconnaissance mission,

Moses had obviously sought direction from Yahweh and was obeying the divine order.

Moses, so Moses sent the 12 spies, one from each tribe, as you see normally recorded in Numbers,

and the mission, scout the land of Canaan for 40 days. The result,

10 of the spies brought back a fearful report. No, we can't go over there.

Those giants, oh, those giants are huge.

They just crush us like ants. The fortified cities, you should see them with warriors and soldiers.

We can't go over there.

Well,

Only two spies,

Caleb and Joshua,

they trusted God and gave a positive report.

The other ten, after witnessing so many miracles throughout their wilderness journey,

they were fearful. They find every excuse in the book to paint a negative report.

Wow.

It's reminiscent of some of the situations we go through today. Joshua also sends spies to Canaan

to gather intelligence and assess how best to attack Jericho,

the fortified city, well fortified.

The message from Joshua to us today, and Moses as well, is that Satan,

the devil, knows your weaknesses. He knows your devices.

And he's saying, Bartholomew, if you see a lion down the road,

don't try to pass him.

If you have a weakness for alcohol, what are you doing in a bar?

What are you doing there?

If you cannot stop eating, what are you doing in a buffet?

These are real situations that we have to come.

to grips with so Joshua organized strategic planning he wanted to evaluate the terrain the layout

of Jericho so he spent spies to get information and he wanted to prepare the Israelites before

leading them across the Jordan River what to expect prudence and wisdom brethren even though God

promised victory Joshua took practical steps because of his faith.

Not because we are faithful people. It means that we don't do anything.

We just fold our hands sometimes and let God do the rest. Yeah, you do something and God will do

the rest.

Remember Joshua's team, the panic 38 years earlier that the despise that Moses sent brought back.

So he spent, he quietly dispatched only two trusted spies to avoid widespread fear again and the

negative report. You see the wisdom in that? And then we see God's hand come into the picture.

The mission led to meeting Rahab. Rahab the whore.

The harlot.

Right? He saw God works out things and they protected the spies.

This miraculous pairing of Rahab family during the fall of Jericho. And guess what?

Rahab is in the lineage of the Christ. So God works out things.

So Joshua's wit and guidance from God told him what to do.

How to prepare to enter the promised land.

Between now and then, brethren, what is your strategy to prepare for the kingdom of God?

as you celebrate it each year. But you don't know how many more you're going to celebrate.

You know in the past I've gone to the Feast of Tabernacles. I might have told the story here

already. I've told it so often but for a good reason. And you go to this feast site and all you

hear is whining and complaining by people. Oh this shouldn't be like this. What? And you know what

it reminds me? The grumbling Israelites.

Always grumble. Before they give God thanks for even bringing them there, they start grumbling and

whining. I remember one lady crying bitterly. Oh, my room is not nice.

My room is not nice. Look at your room.

Yes, my wife is a witness. One here, one lady crying bitterly.

My room is not nice. Look at your room. And I said to myself, oh, that's what we come to feast for,

nice rooms.

stories upon stories we can draw from our face experiences and wonder if you catch you or that

person did they catch that vision while you're there it's not a vacation it's

not a vacation

I remember one person saying they went to the feast and they had to eat a lot of burn up food.

Because you know you're so busy at the feast. Sometimes you're cooking and talking busily with your

friends and the pot burning up.

But then he had a very good attitude. He said he resorted himself to believing that's the way I

like it.

Never complain.

Never complain. That's what we need.

Because when you catch the vision that this is just a temporary dwelling. And things will happen.

Right? But you go there with big chess and high expectation that this is going to be a perfect place. Same way people come into the church and expect the church to be a perfect little surrounding with pure saints in here. No sinner.

No sinner.

I told you already about my little Pentecostal friend I grew up with had a lot of influence on me.

She said she's not a sinner.

No, no, no. I said, you're not a sinner. She would never call herself a sinner.

You know what she described herself as? A sinner saved by grace.

Yeah. She qualified. She said she's a sinner saved by grace, but she's not a sinner. See the contradiction? Yeah. No, no, no. And she would look at me and cut her eye off me,

sinful flesh.

That's why she would look at me and call me for years. Sinful flesh.

Poor me. Yes, sinful flesh, of course.

So, brethren, we have to get it right. We have to prepare what's coming ahead of us.

And the times that are coming, they're not nice times.

They're not nice times. There are some terrible times coming ahead.

The gospel. of the kingdom of God is going to be more difficult to reach people with.

It's already the signs are there. You speak to people in evangelism, they'll tell you that.

It's being redefined. People's choices and people's tastes are being defined.

Their energies are somewhere else. 2 Peter 3.10 As I wind down,

we have to catch that vision. That the day of the Lord will come as a thief in the night in which

the heaven shall pass away with a rumbling, a great noise,

and that the element shall melt with fervent heat. And the earth also and the works that are in

shall be burned up. We have to let people know, especially those, you know, you have a big

environmental movement and their God is the environment.

Their God is the environment. Their cause in life is to secure the environment. Nothing is wrong

with that. It's God's green earth and we should protect it. But man, they want to control

population because if we have too many people, they're going to destroy the earth. Those are the

kind of theology they have. And they are dedicated to that cause. I'm for the environment,

yes. But I'm not going to go on a limb and channel all my energy.

into preserving our earth that is going to be what? Burn up.

Make it safe for us to dwell in, yes. I don't believe in destroying it, but not for sure, not.

But to spend so much energy that is known like a religion.

In fact, the Bible warns about that it's happening too, that there will be changes in the weather.

That's prophetic to what's going on with the environment. But that's for another sermon. Sermon.

All these things shall be dissolved. So we see and we know.

So what manner of person you should be in holy conversations and godliness.

You tell people, listen, yes it's good to take care of the environment and we don't destroy it.

But nevertheless it's still going to be destroyed.

Looking forward and hasting unto the coming of the day of God wherein the heavens being on fire

again shall be dissolved. And the element shall melt with fervent heat.

And some people may look at this and say, oh, it's just figurative. Figurative?

The Bible says in Isaiah 65, Behold, I make new heavens and a new earth.

It's not going to be the same one here that we look out on. There's a whole description in

Scripture of what that probably will look like.

Nevertheless, verse 13, we, according to His promise, Look for new heavens and a new earth wherein

righteousness dwells. That's where we're aiming for as we catch that vision of the feast.

Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him

in peace without spot and blameless.

That's the vision I want all of us to have as we just finished tabernacling and we're looking

forward to a coming year. That Christ, when he bursts through the clouds at the sound of the

seventh trumpet, he's going to find us blameless. And how will that be?

Because we have cast all our troubles, all our sins at the feet of the Christ.

And he has taken care of them. We have so much trust and faith in him to know that that is going to

be the cause and that we're not going to look back. We're not going to go back to the vomit from

where we are coming. But we are going to empty ourselves and put all our troubles to him,

resting assured that our salvation is guaranteed because we would have been overcomers.

What will you be doing between now and now? And then, that's your question.