

Full Sermon Transcript: **2 or 3 Resurrections? Reexamined.**

January 6, 2023

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Let us go in prayer. Lord Heavenly Father, we thank You, Lord, for this new day. We thank You for getting us through this week, through yesterday, through last night. Thank You, Lord Heavenly Father, for Your continued mercy and grace, for Your continued help and direction.

Your voice, Your guidance, Your leadership. Thank You, Heavenly Father. Thank You, Lord, that You continue to draw more and more people to Yourself, more and more people learning and receiving the truth.

Father, as we preach today, we ask You, Lord, that You would touch the hardest hearts, the hardest minds, the most rebellious spirits to accept the truth and nothing but the truth.

Please, Lord Heavenly Father, please move in this message. Please move in the congregations and the people as they listen.

Please, Lord, penetrate those hearts and hard heads that the truth may take firm root in fertile ground. May Your word not return void nor vain but shall accomplish the purpose of truth and salvation in Jesus' name.

We ask this that the people may receive the truth and true salvation. We pray it so that it may be fulfilled in Jesus' holy name. Amen. Praise God.

Let's turn in the Bible to Matthew chapter 7. For the people listening for the first time, we're reading out of the Alpha and Omega Bible a restoration of the original Scriptures using the oldest Bible manuscripts available.

Matthew 7, let's start in verse 21. Many will say to me in that day, Lord, Lord, did we not prophesy in Your name and in Your name cast out demons and in Your name perform many miracles?

And then I will declare to them, I never knew you. Get away from me, you who work at breaking the law.

Brother Jared, I've got my old volumes sitting here. Can you run downstairs? It's on my desk. It's right behind my chair. I appreciate it.

Do you want me to take this down? No. So let Brother Jared run down there real quick. It won't take long because I want to be reading out of the new updated edition to where I get every word as correctly as possible as this work of the translation to restore the Bible to the original format, the original words.

It's an ongoing process, now eight years going. And there's Brother Simon in South Africa. Good to see you all again. Praise God.

And hello to our brother in South Korea, our brother in Jamaica, our brother and sister in South Africa, as well as Simon. There's also Hugh and Dominique.

And John up in Kansas. Good to see you. Thank you very much.

Matthew 7 here. Verse 21 through verse 23.

So this, of course, is completely opposite of traditional doctrine where all you've got to do is say one prayer, repeat the words after me, and just believe and just have faith. And that's it.

Because Jesus Himself, not the Apostle Paul or Peter or Matthew, but Jesus Himself said that there will be many people that won't inherit eternal life, that won't inherit, won't receive the Kingdom of God, the Kingdom of Heaven, even though they have done great things for Him.

Of course they believed, if they have done great things for Him, if they have prophesied in His name, if they have cast out demons, if they have performed many miracles, and yet still not make it in.

That's an amazing statement. How amazing it would be if a lot of Christians would just really take time to think about what Jesus said in this verse. Amen.

It's so significant, and it is extremely serious. What He said is extremely serious. Many people think they know God, and they don't. He says, I never knew you. It's not that they fell away from Him, but rather they were never saved, even though they were going to church. These are church leaders. Amen.

Casting out demons, performing miracles, prophesying. These are the church leaders, by far, in most, you know, in mostly. These are people that believe. These are people that have prayed and prayed and prayed and gone to church and evangelized and witnessed, and they still don't make it in.

So it came to me a few days ago, since we know that there is a second resurrection. Most people don't even know that, because they haven't read enough of the Bible to know that.

But we know that, having read the Bible, that there is a second resurrection, which is followed by 100 years of people living on this planet, living in flesh and blood, and having that last opportunity of a lifetime of 100 years to accept God, or yet be deceived again.

And at the end of the 100 years, to come to the white throne judgment. And to be judged, the books will be opened, and they will be judged according to all their works, everything they have done.

And some will inherit the kingdom of heaven, God's kingdom, eternal life, paradise, and others will not. There will be people that will perish in the lake of fire. The second death, the Bible calls it. And death is death, not just separation from God. Amen.

But since we know all of that, having read the Bible, the thought came to me, how is it possible that having that 100 years, and coming to the white throne judgment, that there still exists false Christians, deceived Christians, who think they know the Lord, and yet Jesus will say to them, I never knew you, depart from you, and they, depart from me. And they will receive that second death. How is that possible after having that second lifetime, that they would still yet be false Christians.

So then, it came to me that there are some people, some groups, the old worldwide church of God, taught a third resurrection as well. We don't believe in a third resurrection. I don't see it in the Bible.

But the theory of a third resurrection would solve that dilemma. Is it possible that there could be a third resurrection? Because a third resurrection teaching is, if you have been introduced to the truth, you have heard the truth in this lifetime, that you won't rise in the second resurrection.

You won't have that 100 years, but rather you would rise in the third resurrection, which is after the 100 years, to be cast into the fire, to perish, be annihilated, in the lake of fire, at the same time as the people in the second resurrection, if they did not get saved in that 100 years, that they will both perish at the same time in the lake of fire.

The second resurrection being a 100 years opportunity to learn the truth, some will and some won't, but the third resurrection being a resurrection to immediate damnation, immediate lake of fire death, not having that 100 years. Is it possible that that particular teaching is correct, that there's a third resurrection? It would solve the dilemma of how in the world is it possible that people would live in the 100 years of the second resurrection, seeing Jesus on the earth, seeing David, Noah, Moses, and Paul on the earth in that day and time, and having the kingdom of God on earth in that day and time, a government of justice, and the truth being taught worldwide, and no such thing as the famine of the word of God at that time.

How could there possibly be still yet at the end of that 100 years many, not just a few, but many deceived false Christians as we have today? How is it possible?

So then I searched out the scriptures, and today I'm going to share with you the scriptures they use to teach a third resurrection, and we're going to take an honest and sincere look at both sides of whether there's only two or whether that there is three.

Which is the truth? And I approach this with a sincere heart of being willing to repent and to stand here to say that I was wrong about teaching only two if that that was the result of the study of the scriptures.

Whatever the truth may be, let that be the conclusion of the matter. Either way, let the truth be known.

So let's look and let's examine it together, and we're going to examine it together just as if I was studying this all by myself, what is the truth, and you can study it with me at the same time.

So the very first place that comes to mind is Revelation 20. Let's turn there. Because Revelation 20 was really the basis of the teaching of the third resurrection, really the basis, the foundation of a third resurrection teaching.

We'll start always in verse 1, and we know that verse 1 of Revelation 20 begins with the first resurrection, the coming of Jesus to the earth after the great tribulation and after the wrath of God is finished.

And Jesus lands on the earth at the battle of Armageddon. The dead in Christ have already been risen about 41 and a half days before that at the first resurrection. That's the context.

And it says in verse 1, I saw an angel coming down from heaven, having the key of the abyss of the deep, and a great chain in his hand.

And he lay hold of the dragon, the serpent of old, which is the devil, namely Satan, and bound him for a thousand years.

He locked him up, put him in bondage and prison for a thousand years. And he threw him into the abyss, or the deep, and shut and sealed it over him so that he would not deceive the nations any longer until the thousand years were completed.

After these things he must be released for a short time. We compare that word short time with Isaiah 65 verse 20 that

defines it as being a hundred years.

When both the sinner and the infant that has not yet sinned, both of those groups of people, even though the sinner may already be a hundred years old, both groups of people of all ages of people throughout humanity, throughout the time of humanity, from Adam and Eve to the end of time, living another hundred years, ever one, unless they made it into the first resurrection.

And the context of that verse in Isaiah 65 verse 20, the context is undeniable. You can't deny the context of talking about the time period right before eternal life, paradise, the new heavens and the new earth. You can't deny that context. It's very clearly a hundred years.

But continuing here in Revelation 20 verse 4, Now that's talking about, you see how it's going back in time a little bit, it's going back about 41 and a half days to explain what had already occurred before this angel through Satan in prison. Is that we have already had the first resurrection already here in this verse, and it's going back and forth in time, back and forth in time, because in the first part of verse 4, we actually see the saints judging people on judgment day at the great white throne judgment.

Okay? Or maybe it's judging people during the one hundred years, reigning the government. But then it goes all the way back to the first resurrection again.

So it does make it confusing for people that have not read it over and over and over and over and have not read the entire Bible.

That's very key to understanding the Bible, is both reading the entire Bible and reading Sophistic passages, as well as the entire Bible, over and over and over again.

That's how you learn it. That's how you understand it. You've got to read it over and over to really see it in different viewpoints at different times of your life, as you grow older, more wiser, more intelligent.

Hopefully, as you get older, that you'll read it in a different light. And sometimes we've got our ups and downs, sometimes we're more sleepy in other days, sometimes we have a better focus on other days.

So if you read it on a different time, you're able to soak it in better than what you previously were able to soak it in.

But we go on here to verse 5, and the rest of the dead, those that did not rise in that first resurrection, did not come to life until the thousand years were completed.

So very clearly, there's a second resurrection, right? This is easy stuff. Now that word, rest of the dead, is something that we must examine, to see whether this is really possible that there's only two resurrections, or whether it's possible that there is a third.

Because we've always used that rest of the dead to say, that's everybody that did not rise. It's the rest of the dead.

It is the remaining people, without exception. All the remaining people, if they did not rise in the first, they must rise in the second. That's what we've been teaching, right?

So then I looked at the Greek word for rest, to make for sure, to verify, to confirm, that it means all of the rest, without exception.

And the Greek word can be translated as the remaining, all of the remaining, but it can also be translated as others, the others.

If you look how it's used throughout the Bible, that particular Greek word, it doesn't necessarily mean everyone else that's possible, everyone outside the first circle.

It doesn't demand that it is everyone outside the first group. It can possibly mean just simply others, that other people rose from the dead. It does not demand everyone outside the first circle.

However, we must also look at the context, because context is what really narrows down the definition of a word.

We must look to see if there's three groups, because if it's only others and not everyone, because it could go either way with that Greek word, but if it's only others rather than everyone, then we must look to see where it's talking about the third group, right?

So, we'll keep reading. In verse 6, this is the first resurrection. That's confusing, because we just got done reading about the second resurrection, but here it says this is the first resurrection.

This is the first resurrection, and it's referring back to, as it keeps going back and forth, those that came to life in verse 4 to reign with Christ for a thousand years. Amen.

But pick it back up in verse 6. It says, Blessed and holy is the one who had part in the first resurrection. Over these, the second death has no part. You can't die in the lake of fire.

But they will be priests of the theos in of Christ and will reign with Him for that thousand years. So, that defines it again. It brings it back that the first resurrection is talking about is definitely those that rose at the beginning of the thousand years, because they reigned with Christ for a thousand years.

Then verse 7, and when the thousand years are completed, so again it returns back to that again. When the thousand years are completed, Satan will be released from his prison and will come out to deceive the nations.

That's very important right there. He will come out for the purpose of, to deceive the nations. Amen. That's a lot of people right there. That's a lot of people right there. He didn't come out to deceive a couple people, a few people, or just one nation.

But the nations, a lot of people, to get deceived in that hundred years, in that short time of the second resurrection, which are in the four segments, north, south, east, west of the earth, even Gog and Magog, to gather them together for the war. The number of them is like the sand of the seashore. Wow! Right there is part of our ancient. Amen.

The number of which is like the sand of the seashore. A lot of people. A lot of people. A lot of people. A lot of people. Many people would say to me on that day, Lord, Lord, did we not do this? Did we not do that? And Jesus would say, Get away from me. I never knew you.

It is possible, unfortunately. It's mind-boggling. Amen. It's mind-boggling. How is it possible that there would be many people that would be given another lifetime to learn and accept the real, real truth?

With Jesus here, with the apostles here, with Moses and Noah and Jeremiah and Daniel being on earth in that hundred years, the justice of the kingdom of God reigning, and yet they still be deceived? Because Satan will be actively working to deceive the nations at the same time. At the same time.

Now think about it. Noah was here one time before, and everybody was deceived. Still yet. Amen. Moses was here at one time on earth, alive and walking, and many people. Even a lot of the people that came out of the Red Sea, how many of those survived? Every one of them died, except for their children.

By the time they came to the land of milk and honey, by the time they came to the Promised Land forty years later, every single person that had crossed the Red Sea except for Joshua and Caleb and Moses, they all died before reaching the Promised Land. Only their children and grandchildren were still alive.

God had cured away all of the original Israelites that was freed from Egypt. God killed over one of them except for Moses, Joshua, and Caleb, and their children and grandchildren.

Because, because, even though they had saw the splitting of the Red Sea, even though they had saw all ten plagues upon Egypt, and how God had preserved and protected the Israelites through that process of the ten plagues and the splitting of the Red Sea.

And yet, they still rebelled against God's truth, God's faithfulness, God's love. They still rebelled. They still rebelled. So, when we ask the question, how is it possible that in the one hundred years after the second resurrection, when we have Moses on earth, well, he was here before and they rebelled, in huge numbers.

How is it possible Noah will be here and people will still be deceived? They were deceived the last time when Noah was here. They didn't listen to him at that time either. Amen.

Even when Jesus himself walked on the earth in the flesh for thirty or thirty-three years or whatever it was, they crucified him.

And he was a good man, and did no wrong, and no harm, and they crucified him, and they murdered all the prophets and all the apostles throughout time.

It's mind boggling, but that's the reality of the wickedness of humanity. Amen. Let's keep reading here.

Verse 9. And they, those which the devil deceived in the hundred years, talking now about the end of the hundred years, they came up on the broad plain of the earth and surrounded the camp of the saints in the beloved city, and fire came down from heaven and devoured them.

That's the lake of fire. That's the presence of God himself, descending out of the heavenlies to land upon the earth in the unhindered, full manifestation of God.

Uninhibited is what I was just trying to say. Uninhibited, full measure of the presence and glory of God.

Verse 10. And the devil who deceived them was also thrown into the lake of fire and so forth, where the evil beast and the false prophet had been also, and they will be tormented day and night into the end of their existence, annihilated.

Then I saw a great white throne, and he, him who sat upon it, from whose presence the earth and the universe fled away, and no place was found for them.

So in other words, when that presence of God, fullness of the presence of God, devours the entire earth, he's devouring the heavens and the earth, melting away all the elements and transforming the universe once again, even as he did in Genesis 1, verse 2, or verse 1.

Verse 12. Verse 12, I saw the dead, the great and the small, standing before the throne, and the squirrels were opened. That's the great white throne judgment.

Now of course, that's not going to happen after the lake of fire annihilates the devil and all the wicked people, right? But rather that happens in the moments just before that.

So it's backing up a little bit here. It's backing up a day or two or whatever. The dead, the great and the small, standing before the throne, the great white throne judgment, and squirrels were opened, and another squirrel was opened, the book of life, all these things, which is the squirrel of life, and the dead was judged from the things which were written in the squirrels according to their works.

As we've said many times over and over, not according to whether they believed or not, but according to their works, did they obey God or not?

In verse 13, the sea gave up the dead which were in it. So here they say, the people that teach a third resurrection, that this is another resurrection in verse 13, the sea giving up the dead.

They say that's a third, being that the second resurrection is the dead already being judged, the dead is already alive, they're already resurrected, but in verse 13 you see another group of people rising from the dead, in verse 13.

We've always said that verse 13 is explained by the fact that every verse of this chapter is going back and forth, back and forth, back and forth, re-explaining itself, giving more details as it goes back and forth, giving additional details about what it's already said.

Is that true? Or is it a third resurrection? So we'll keep studying, we'll keep reading, we'll go to other books of the Bible, we'll go to other books, and let's just study this out.

But it says in verse 13, the sea gave up the dead which were in it, the dead which were in them, the death and the grave gave up the dead which were in them, and everyone according to their works. Then death and the grave were thrown into the lake of fire, which is the second death.

Now notice the word second death. Does it ever say third death? No. But then the people that believe in a third resurrection would say, the second death would include the people from the second resurrection and the people from the third resurrection dying at the same time, so it only says second death because both groups die at the same time. Okay, I accept that, but I would like to see the word third for anything, for anything at all in this topic. Now we got to confess we don't see the word second resurrection, we don't see the word second resurrection.

But we know that there is a second, because that is completely, a hundred percent clear, that you have the first resurrection, and it even uses the word first resurrection, it does use that word, if Brother Jared you can help me find, right there in verse 6, does use the word first resurrection.

And if there's a first, then that demands that there be at least a second. In verse 5 there is a second.

It demands, and it says that the rest of the dead did not come to life until the thousand years were finished, but then later on it describes them coming back to life at the end of the thousand years.

That's true. So we can't debate that. How can you deny that, but yet most Christians do deny that.

Again, they don't read the Bible, they don't read it. Amen. You can't deny a second resurrection, you simply can't.

And you can't deny the one hundred years either. It says so in Isaiah 65, 20 straight out. Amen.

But people, most Christians deny that truth as well. They simply don't believe the Bible because they're so stuck, brainwashed, and programmed in the traditional Sunday Church's doctrines, Catholic doctrines.

So even though we don't have the word second resurrection, we know that there is because it's abundantly clear.

But a third resurrection is not abundantly clear in this chapter. It's not, unless you accept that verse 13 is a third and is not repeating itself.

Which, if it's not repeating itself, then that would be interesting because it is repeating itself over and over and over in this chapter.

So is it repeating itself or is it declaring a third resurrection? I think to really solve that you really have to look at all these other chapters and everything else and get a full picture before you make up your final decision.

So let's go somewhere else then. Let's look at something else.

Let's go to John chapter 5. Verse 29. John 5, verse 29. Jesus is talking here and he says, I think we should go back to verse 28 even.

Verse 28. But the people that believe in third resurrection say that they're resurrected just on judgment day, just only to be judged and thrown into the lake of fire immediately the same day.

Well, I can see it going either way there, except for they're teaching three resurrections and Jesus here really only mentions two, right?

He really does only mention two. One is a resurrection for the righteous people that did good. Their resurrection is to life eternal. That's the first resurrection.

And then one more resurrection, a resurrection of judgment, of being judged. There's really only two options in his statement. There's not a third. There's not, okay, here's the first one, here's the second one, here's the third one. I don't see that.

Now, really, Jesus is not quoting but referring back to Daniel, and let's look at that in Daniel 12, verse 2. Daniel 12, verse 2.

Page 198 in the Alpha and Omega Bible. It could be page 197, maybe perhaps in some of the older copies, if you have the paperbacks of the Alpha and Omega Bible.

It looks like their paper is getting thinner now. They print with this new edition. The paper's a little bit thinner than what it used to be, unfortunately.

Daniel 12, verse 2. You've got the Theodotion version comes first and then the old Greek version directly after that verse. Let's just read both versions.

Daniel 12, verse 2. We'll go back to the previous page. Verse 2, then the people will be exalted or lifted up or risen up. Then everyone that is written in the scroll, everyone that is written, even everyone that is written in the scroll, everybody's going to rise from the dead.

Eventually, all of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproach or shame and permanent dishonor.

Old Greek says many of them that sleep in the breath of the earth, talking about the length and width of the earth, shall be risen up, some to life everlasting.

I want to take out Brother Jared where it says exalted and lifted up. Let's just keep risen up in both the Theodotion and the Greek. Let's just narrow that down.

There be risen up and some to life everlasting and some to shame and some to dispersion, which is scattering, and shame everlasting.

If you look at the Theodotion, the first translation of this verse, let's see, everybody's risen up from the sleep in the dust, they shall all wake up. Some of them to everlasting life, right there is the first resurrection that Jesus referred to.

And then some to reproach, which is shame and permanent dishonor. So I really only see two again, especially when Jesus is wording it, not as shame and dishonor, but just judging.

If we compare the two, which is what you must do with any topic, with any subject, wherever you are in the Bible, is to compare verse with verse and keep comparing every related verse.

So when I compare these two verses, I still only see two resurrections that we honestly take a look at, that we honestly examine. But I'm looking for proof of a third, if it's there. I don't really, really see it being there.

If we think back to the Isaiah 65 verse 20, let's just go ahead and look at that. A lot of people are not familiar with it, as in we're right here in the book of prophets anyway.

Isaiah 65, page 49. Let me see where to start here. Let's start in verse 17. It's a good place to start. Isaiah 65 verse 17.

For there should be a new heaven and new earth. That's paradise. So that's when everything's already accomplished.

Death has already been destroyed. The devil and his angels already been destroyed. All the wicked people already destroyed.

And we are in perfect paradise. No pain, no suffering, no death, no wickedness, no sin, no deception. New heavens and new earth. That's the context.

And they shall not at all remember the former life, neither shall they at all come into their mind.

But they shall find in her joy and rejoicing. For behold, I make Jerusalem a rejoicing and my people a joy.

And I will rejoice in Jerusalem and will be glad in my people. And there shall be no more heard in her the voice of weeping or the voice of an outcry.

Neither shall there be any more an infant that dies untimely or an old man who shall not complete his time.

For the infant shall live to a hundred years old and the sinner who dies at a hundred years old shall also be accursed.

So here, in the last part of verse 20, we have people dying at the age of a hundred years of living.

So that's no longer paradise because in paradise there is no death of anyone. Right?

So it's backing up in time there. And it's backing up into the one hundred years.

It's backing up into the last possible time. It's not going back a thousand years or two thousand or four thousand.

It's backing up to the very last step before paradise. Your entrance into paradise.

The entrance into paradise is that one hundred year time frame that Revelation 20 called a short time.

It is a short time. A hundred years is a short time compared to the millennium which had just occurred in Revelation 20.

And both groups, children and old men, both live a hundred years. And it's impossible for them to die during that time because the infant, if he dies at age 40, he's not going to have the hundred.

He's promised a hundred. And even the old man is promised another hundred years. Everybody of that second resurrection must live the complete and the full hundred years and not one day shorter. Because if anybody dies shorter than the one hundred years, then when they rise again, because they would have to rise again. And that would demand a third resurrection to judgment, to the white throne judgment. But notice, they can't die. So it doesn't demand a third resurrection. They can't die because both groups are absolutely promised a hundred years, even the sinners. Amen. That promise can't be broken. And it's never been fulfilled in all of human history. Yes, some people live to be a thousand, but at the same time, infants were dying. So that's not the fulfillment. This is specifically a hundred, not a thousand. Amen. It's specifically talking about a one hundred years and not anything less and not anything more to sinners.

When in all of human history have sinners been promised to live to be a hundred, a hundred exactly? Never in all of human history has never been fulfilled and never will be fulfilled until the second resurrection. And that's the only possibility. That's the only possibility. There's not any other possible time frame in which that can be fulfilled. Zero. Amen. And they should be accursed if they die at the end of the hundred years still being a sinner. If he's still a sinner at the end of the hundred years, he's accursed. Amen. If you read the whole chapter before this and after this, looking for a third resurrection to immediate damnation, annihilation, I don't see it.

We can also consider Ezekiel 37, which is the valley of dry bones, the second resurrection, where everybody in the Old Testament, Moses, Noah, Jeremiah, everyone of the Old Testament, everyone of the Old Testament, Adam and Eve, everyone of the Old Testament without exception, rises in Ezekiel 37.

You have both houses of Israel, both the house of Judah, the Jews, and the non-Jewish Israelites, the Americans, the British, others around the world, Canadians, Australians, and so forth, coming back to life and being rejoined as being one house of Israel, one government of Israel, led by King David.

And that's the second resurrection because there was no salvation available for the Old Testament people. There wasn't. They're not in heaven right now. The Bible says so. Amen. It says David is dead and buried. The book of Acts says that twice.

John 3 says no man has ever sinned up to heaven except for some man who kind of came down from heaven. So there was no salvation in the blood of goats and sheep and ox. Moses was a great man. Noah, Jeremiah, Daniel, Amos, Joel.

They were great men of God, truly called and chosen and served God greatly, but they were not saved because Christ, His blood had not yet been shed for the atonement of our sins.

Those people of the Old Testament died before Christ died. They were dead and buried and their bones already rotten away before Christ died.

The crucifixion and blood and sacrifice of Christ has no effect upon dead people who have no knowledge of His sacrifice.

How can you accept the blood of Jesus for the forgiveness of your sins if you don't even know that Christ walked on the earth and was crucified and rose again the third day?

If you don't even have no knowledge of that, you have no salvation. Amen. Jesus very clearly taught that the first people that go out into the field of the harvest to work the God's kingdom, those people of the Old Testament, those people of the Old Covenant, that the first shall be last in the resurrections, last to be paid their wages.

The Bible says they died without their wages, that they have not received their reward.

It says that. Amen. But people don't believe it because they're so brainwashed and programmed by the Sunday churches.

And even when you tell them this, even when you show them in the Bible, even when you have an article that is extensive and detailed and gives you verse after verse after verse after verse, they still don't believe it because they're so programmed in the Catholic Sunday doctrine that we're immediately in heaven or immediately in hell, and they won't even consider what the Bible really says.

How can it be that people go through the hundred years of the second resurrection and still be false Christians?

Look around you. There's your answer. How can people actually own a copy of the Bible in our century?

Actually own a copy that you can read with your own eyes and yet still believe in traditional Catholic doctrines of

immediate heaven and hell, which the Bible doesn't even speak of at all?

Someone mentioned to me today really the answer, and that is people have man-made doctrines that are not really man-made doctrines, but the doctrines of fallen angels. Amen?

That's your answer. The devil deceived the nations. Revelation 12, verse 9, that Satan has deceived the entire world. The entire world. Everyone, every church, every congregation, every pastor. God searched the entire earth to find only one righteous man, Noah.

I guarantee you the earth was filled with preachers at that time. I guarantee you in Noah's lifetime, there was millions of people who thought they loved God, yet they did not accept the word of God preached by the only righteous preacher that lived in that generation.

And only Noah was the only righteous preacher of all of them. It's no different today. It really isn't, if we believe what the Bible says.

People think I'm crazy for what I'm saying, but I'm just telling you what the Bible says.

Revelation 12, verse 9, Satan has deceived the entire world. I'm sorry you don't believe what it says.

I'm sorry that you think that all these Christians are right and are going to heaven.

When the Bible says that they will say to me in that day, I did all these wonderful things for you, and Jesus will say, get away from me.

I never knew you. If we think about Ezekiel, because we've got to consider everything in the Bible on this topic and on any topic. Amen?

We've got to consider everything the Bible says. So when you consider Ezekiel 37, I don't see a third resurrection there. We can go into chapter 38, the judgment of God, or we can go into chapter 39 where it talks about the millennium.

We can go throughout Ezekiel, every chapter of Ezekiel, every chapter of Daniel. If we're going to deal with prophecy, we've got to deal with Daniel being a prophetic book, Ezekiel being a prophetic book, Jeremiah being a prophetic book, looking and seeking for a third resurrection. I don't see it, just to be honest with you.

And I was willing to embrace it and accept it if I could find it. What if I could find it in Ezekiel? What if I could find it in Jeremiah?

What if I could find it in Isaiah? What if I could find it in Daniel? But I simply don't see it. Amen.

Well, there's another resurrection place. Let's go read it in 1 Corinthians 15. 1 Corinthians 15. And I turned right there. I just turned, opening out the Bible, and right there it is.

Didn't have to flip a page. 1 Corinthians 15. Let's just read the whole chapter. I want to make sure we don't miss something.

Verse 1. Now I make known to you, brother, the gospel which I preached to you, which also you received and which also you stand, by which you are saved.

If you hold tight, very tight it says, to the word which I preached to you, unless you believed in vain.

For I delivered to you as a first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, that is, Peter, then to the twelve, and after that He appeared to more than five hundred brethren at one time.

After He rose from the dead, He appeared to five hundred people at one time, most of whom remain until now. They're still alive.

But some have fallen asleep. Notice how He says, asleep rather than dead. They knew the truth. He didn't say some had went to heaven and some went to hell.

He said they went to sleep. Amen. And people would just read the Bible and believe it. But they don't.

Verse 7, then He appeared to James, then to all the apostles, and last of all, as to one untimely born, He appeared to me also.

And I'm the lease of the apostles. Of course we know He was the greatest apostle, but He was humble and called Himself the lease of the apostles, and not fit to be called an apostle because I persecuted the congregation of called out ones of Theos, the ecclesia.

But by the grace of Theos, I am what I am, and His grace toward me did not prove vain, but I labored even more than all of them, yet not I, but the grace of Theos with me.

Rather than it was I or they, just so as we preach and you believed. Verse 12, Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

There was the Sadducees that did not believe in the resurrection of the dead, and there was a lot of them. And they believed in God, and they believed in the Bible, and they prayed, and they fasted, and they kept the Sabbath, and they

kept the Holy Days, but they did not believe in the resurrection of the dead.

Did they not read Ezekiel 37? Amen. Amen. Amen. People. People. People. That's all I'll say. That's all I'll say.

So, verse 13, But if there is no resurrection of the dead, not even Christ has been raised.

But if Christ has not been raised, then our preaching is in vain, and your faith also is in vain.

Verse 15, Moreover, we are even found to be false witnesses of Theos, because we testified against Theos that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised.

But if Christ has been raised, or if Christ has not been raised, your faith is worthless, and you're still in your sins. In other words, there's no salvation without the crucifixion and resurrection of Christ.

Verse 18, Then those who have also fallen asleep in Christ have perished. In other words, they're not in heaven. Amen. Those that have died, those that have fallen asleep while they're being in Christ, they're perished, but even more so if there's no resurrection.

So, he believed in either there must be a resurrection, or nothing else at all. He did not have the third option of opinion, of belief, of religious belief, that they're already in heaven or already in hell. Right?

He either believed that either there's a resurrection, or else everything is in vain. Amen?

And yet, your typical Christian, unfortunately, puts absolutely zero emphasis on the resurrection, because they believe that you're already in heaven or hell as soon as you die.

So, there's no emphasis on resurrection, except for pre-trib rapture, which is not in the Bible at all.

Continuing in verse 19, If we have hoped in Christ in this life only, we are of all people most to be pitied. But now Christ has been raised from the dead.

The firstfruits of those who are asleep, He says asleep over and over and over again.

Obviously, He doesn't believe that they're awake in heaven. Verse 21, For since by a human came death, Adam and Eve, by a human Christ also came the resurrection of the dead.

For as in Adam all die, so also in Christ all will be made alive. All will be resurrected.

Verse 23, But each in his own order. So, obviously, there's more than one resurrection. Amen.

Each in his own order. Christ, the firstfruits, the example, after that, those who are raised at His coming. Still talking about the first resurrection.

Verse 24, Then comes the end, when He hands over the kingdom to the theos and father, when He has abolished all rule and all authority and power.

For He must reign until He has put all His enemies under His feet. And the last enemy that will be abolished is death. For He has put all things in subjection under His feet. And when He says all things are in subjection, it is evident that He is expected to put all things in subjection to Him. When all things are subjected to Him, then the Son Himself will also be subjected to the One who subjected all things to Him, so that theos will become whole again.

Verse 29, Otherwise, what will those who are baptized for the dead? What will those who are baptized for the dead? I'm not sure that's worded correctly.

Do. I'm missing the word do. What will those do who are baptized for the dead? If the dead are not raised at all, why are they then baptized for them? The footnote says, Paul is not teaching that we should baptize people on behalf of people who already died.

He's only questioning their reasoning. Probably the Sadducees. The Sadducees that did not believe in a resurrection, he's probably talking about the same group of people baptizing people on behalf of the dead.

He did not agree with the Sadducees that there's no resurrection, and he's not agreeing with the Sadducees that you must baptize yourself on behalf of your dead grandparents.

Baptized for Moses, his dad. So, we're baptizing Old Testament people. You're baptizing yourself for Old Testament people, or your grandparents, or your brothers, or your sisters, whatever it is.

It doesn't make sense. It's not logical. You can't do it. He's not agreeing with them. He's just saying, why do you do it when you don't even believe in the resurrection of the dead?

Why are you baptizing someone on behalf of the dead if they're not going to rise again?

He's just saying that their logic is not logic. He's just saying that their teachings are not logical.

Verse 30, why are we also in danger every hour? I affirm rather than by the boasting in which, in you which I have in Christ Jesus our Lord, I die daily.

In other words, he's crucifying himself from sin, so on. But anyway, we see there's nothing else.

Let's go on down to verse 35. Let's skip a little bit. The sermon would say, how are the dead raised?

And with what kind of body do they come? Full, he says. Paul, hey Paul, settle down. Full, that which you sow does not come to life unless it dies.

Paul is getting a little excited here. He's insulting them. Amen. Verse 37, in that which you sow, you do not sow the body which is to be, but a bare naked grain, perhaps of wheat or of something else.

But Theos gives it a body just as he wanted, and to each of the seeds a body of its own.

All flesh is not the same flesh, but there is one flesh of humans, another flesh of beasts, another flesh of birds, and another of fish.

There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

There is one glory of the sun, another glory of the moon, another glory of the stars, for even the star is different from star to star in glory.

So also is the resurrection of the dead. It is sown a perishable body. It is raised an imperishable body. It is sown in dishonor.

It is raised in glory. It is sown in weakness. It is raised in power. It is sown a natural body.

It is raised a spiritual body. If there is a natural body, there is also a spiritual body.

So also it is written, the first human atom became a living soul. The last atom, Christ, became a life-giving spirit.

However, the spiritual is not first, but the natural, then the spiritual. The first human is from the earth, earthly.

The second human is from heaven. As is the earthly, so also are those who are earthly.

And as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthly, we will also bear the image of the heavenly.

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of Theos, nor does the perishable inherit the imperishable.

But, oh, I tell you a mystery. We will not all sleep, but we all shall be changed in a moment, in the twinkling of an eye, at the last trumpet that's not before the tribulation. Amen.

How can you have a last trumpet before the tribulation? Read Revelation. Come on, read it. Read the whole book of Revelation, talking about the seven trumpets, and then at the last trumpet, at the seventh trumpet, is when the two witnesses rise from the dead with the church. Amen.

It's at the last trumpet. This is not teaching a pre-trib rapture fairy tale junk. The twinkling of the eye does not happen before the rapture or before the tribulation, but rather it happens at the last trumpet.

For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

For this perishable must put on the imperishable, and this mortal must put on immortality.

But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the sin that is written, death is swallowed up in victory.

O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law.

That thanks be to Theos, who gives the victory through our Lord Jesus the Christ.

Therefore, my beloved brethren, be steadfast and movable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. Amen.

We only skip two or three verses, about 31 to 34 if you want to read them. Read them. Read them a million times. You still won't find a third resurrection.

I really only see here in this chapter that we traditionally call the resurrection chapter.

I really just only see that there's the resurrection to life, and then another resurrection.

I don't see a third resurrection. We know that Matthew 25 starts out with the parable of the ten virgins, and then later on in the last part of Matthew 25, we have the great white throne judgment.

If we read that whole chapter a million times, I really only see two resurrections.

One for the wife of Christ, the bride of Christ, at the first resurrection at the beginning of the chapter, and then a second resurrection for the great white throne judgment, which would include the one hundred years.

I don't see a third one in Matthew 25 anyways. You can read it in your convenience.

Read it a million times. You still won't find a third one in Matthew 25 either. One last place. That's Luke 16. Let's look at Luke 16.

One last place that they will try to use to preach a third resurrection to immediate annihilation.

Luke 16, starting in verse 19. And this is the story of Lazarus and the rich man.

And of course, the traditional Roman Catholic Christians who call themselves Protestant, but they're not Protestant at all, they love to use the story, the fable, of Lazarus and the rich man to try to teach immediate heaven and hell, which is

really, really, really twisting.

But before we read this, we must acknowledge that there is absolute proof that this is a story that came of the Jewish Talmud.

And the Jewish Talmud is not a biblical manuscript. It's not holy scripture.

It's part of the Judaism. It is Judaism false teaching. It's very legalistic. It is not scripture.

But it was stories told from generation to generation of the people that was denying Christ and crucified Christ.

It is an anti-Christ religion. But just as Paul was using false doctrine of the Sadducees, baptizing people for the dead, not believing in a resurrection, which the two doctrines contradict to each other.

Jesus here with the fable of Lazarus and the rich man was doing the same thing, using the people's false doctrines to show their own hypocrisy, the hypocrisy of their own doctrines not making sense, not being logical.

That's what he's doing here. Paul was not teaching baptism for the dead, and neither is Jesus teaching people talking to one another from the dead. Amen.

Come on now, let's get real. So now having said that, that he's using a fable of that time, a fable that was well known at that time, people knew this story.

It wasn't the first time they heard it. It had been passed down from family to family in Judaism.

It was a popular fable, a well-known fable of the time. With that information at hand, we read this fable.

In verse 19, Jesus is telling the story of the fable, and he says, Now there, that there was a rich person, and he habitually dressed in purple and fine linen, joyously living in splendor every day, and a poor man named Lazarus, two opposites, a rich man and the poor man.

The poor man Lazarus was laid at his gate covered with sores, and longing to be fed to the full with the crumbs which were falling from the rich man's table.

I guess he was licking the spoon. Besides, even the dogs were coming and licking his sores.

Now the poor man died and was carried away by the angels to Abraham's bosom. Why in the world is Abraham's bosom?

And the rich man also died and was buried. Notice, neither one goes to heaven or hell.

They both are buried, or actually the rich man is buried, and the poor man is Abraham's bosom, which nobody knows what that is, unless you have a private interpretation, or unless it's explained in the Talmud.

But we don't have a biblical interpretation of Abraham's bosom because it's not a biblical principle, it's not a biblical story, it's a fairy tale.

We don't have a biblical interpretation of it because it's not a biblical thing. But notice that the rich man is buried. He's in the grave.

In verse 23, in that grave he left up his eyes, being in torment, and saw Abraham far away and lathers Lazarus in his bosom.

So he sees both Lazarus and he sees Abraham. In verse 24, he cried out and said, Father Abraham, have mercy on me, and seeing Lazarus, the poor guy, so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony by the flame.

Now, he's in the grave. It says so in verse 22 that he's buried, verse 23 that he's in the grave. He's not in hell.

Even though your traditional Catholic false Protestant people say that he's in hell because it uses the word flame, but it's already said twice that he's in the grave.

It's already said that twice. Amen. The grave is not hell. The flame he's talking about is, in an analogy, in a belief, a religious belief system, perhaps a future flame that he's worried about, the lake of fire of the future, perhaps, or maybe it's a mental flame.

Since it's a fairy tale, it's hard to tell what it is, but we know that he's in the grave and he's not actually burning.

And if he was actually burning, he would ask for a fire hydrant, he would ask for a water hose, he would ask for an ocean. Amen.

If you're asking for a miracle, then ask for a miracle. Amen. But he only asked for a drop of water for his tongue, not for his arms and his legs, his hair, but one drop of water just only for his tongue.

Obviously, it's a fairy tale. It's not realistic. It's not logical. There's nothing logical about this. Abraham's bosom and asking for one drop of water, it's not a logical thing. It's a fairy tale. It don't even make sense.

But a person could explain it as saying that he just wants a drop of water because his mouth is dry, because he's in fear of his future.

A person could explain it like that. It's the best that they could do. Verse 25, Abraham said, Child, remember that during your life you received your good things, and likewise Lazarus had received bad things in his life, had a bad life being a poor man, but now he is being comforted here, and you are in agony.

And besides all this, between us and you, there's a great gulf fixed, whether it's time, whether it's location, whatever it is, a great gulf, so that those who want to come over from here to you will not be able. It's impossible. That none may cross over from there to us. It's impossible. And it said, Then I beg you, Father, that you send him to my dad's house. This Lazarus sent him to my dad's house, for I have five brothers, in order that we may warn him, my dad, so that they will not also come to the same place of torment. But Abraham said, They have Moses and their prophets. Let them hear them. Let them read the Bible. Let them believe the Bible. Amen.

Verse 30, But he said, No, Father Abraham, but if someone goes to them from the dead, they will repent. But he, Abraham, said to him, If they do not listen to Moses and the prophets, they will not be persuaded even if someone rises from the dead. Amen. End of story. What Jesus was doing is using their own traditional stories to teach them that even in your lunatic stories, even in that, your own stories don't convince your own people to follow Christ. That you're being hypocrites. That even if I did send somebody from the dead, even if Christ himself rises from the dead, even if Lazarus himself rises from the dead, which is a different Lazarus, different, but even if I rose somebody named Lazarus from the dead, it ain't going to make a hero of beans to you people, is what he's teaching, what Christ is teaching by telling this story. Amen.

All the people that crossed the Red Sea, they had Moses. They still didn't make it into the Promised Land to their version of paradise. People have the writing of Moses today, and they don't believe it. They have the writing about the Sabbaths, they don't believe it. They have the writing about we must keep Pentecost, and they don't, even though they call themselves Pentecostal, and they don't even believe in keeping Pentecost. How is it possible in Matthew 7 that we have a second resurrection, we have that hundred years, but then at the end of that hundred years, you still have many, many people who are false Christians.

Look around you today. How many of your family and your friends and your co-workers have you shared the Bible verses about the Sabbath, and they still don't love God enough to obey Him? And the Sabbath is very simple, very easy. It's one of the Ten Commandments. How much easier can you get than that? And they still don't keep good. And you can show them in the Bible how the Easter and Christmas are demonic. And their response to that is, you're a lunatic. You're a religious fanatic because you're teaching holiness, you're teaching repentance, you're teaching that you must obey God and reverently fear God. You must be out of your mind. You must be crazy. They call righteous evil. They call good bad evil. They call evil good. They call demonic prophecies Christmas and Easter. They call demonic prophecies good. And you are considered a cult, lost, deceived, brainwashed, if you actually believe in holiness, if you actually believe in the obedience to the big Ten, of the Ten Commandments, without exception, that they shall have no other gods before Me. No other gods. Do not worship Me in the same way that the heathens worship their gods. It says so in Deuteronomy 12, and they totally ignore it. Totally ignore it. Just totally ignore. Purposely ignore. Purposely ignore. Like Hebrews, I think, is it chapter 10 or chapter 11? It's chapter 10, Hebrews 10. That says that they sin willfully, and therefore there remains no more a sacrifice for sin for them. They sin willfully. That's why Jesus said, Get away from Me, I never knew you, you who work at breaking the law. Amen.

How is it possible that you show people Jesus' name and prove absolutely every letter of Jesus' name? You prove every letter and every sound of Jesus' name. They can't prove Yahweh. They can't. They can watch a million videos of the church of YouTube. They can read a million websites and a million books written by Freemasons teaching the Assyrian letter Y names and still not be able to prove that it's Y-A-H that the A comes after the Y. They say there was no vowels. When Moses wrote Y-H-W-H, they say there was no vowels, and then they make up the vowels to insert in the name of Yahweh, making up that the A comes first and then the E is the next vowel. Prove it. You can't. You can't. You're making up vowels after saying there was no vowels. Make up your mind. Was there vowels or not vowels? Hypocrites. You can show them the proof, absolute, undeniable proof, that Satanists and witches chant the Assyrian letters of the Y-H-W-H, and that makes absolute, no importance to

them.

Zero. They totally ignore that undeniable fact that Satanists and witches worship Yahweh, Y-H-W-H.

It makes no difference to them. Zero. Nothing. They totally ignore it. They don't want to even think about that. They don't even want to consider that because they're so programmed into this Hebrew roots demonic, satanic cult.

And that's exactly what it is. It's a strong spirit of witchcraft. Strong spirit of witchcraft. It makes no difference to them that multiple people around the world have contacted me saying that when they started denouncing Jesus' name, rejecting Jesus' name, and praying in the letter Y names, that demons were scratching out their door at night.

That demons were scratching under their beds at night and in their closets at night.

And when they would denounce those demons in the letter Y names, the demons refused to leave.

But when they started using Jesus' name, the demons left. But that makes no difference to them They don't care.

Let's just totally ignore that. How is it possible that in the year 2024 that there's a lot of people that believe the earth is flat?

And the same people, these flat earth lunatics, believe that the earth doesn't move.

How is it possible that there be a human people who have brains in their heads to be so stupid?

Let's just say it the way it is. They have flat brains. Because they have flat brains. That's a good one, brother.

Praise God. People don't like it that I just say it straight out. That exactly the way it is. I mean stupidity is stupidity.

Let's just call it exactly what it is. We just read in the Bible where Paul, the Apostle Paul called people fools because their doctrines were stupid, baptizing people for the dead but yet not even believing those dead would ever come back to life.

That's stupid. Amen. Let's just call it what it is. So, let's consider also Zachariah 14.

Let's consider that in Zachariah 14 it very clearly teaches us that even when Jesus comes back and we can see that He is in Jerusalem and He sends out a demand throughout all of the earth for everyone to come and worship Him in Jerusalem for the Feast of Tabernacles which Christians don't even believe in.

That there will be people that will refuse to go even though Jesus has come back.

Even though they can see Jesus. Even though the kingdom of God has been established on the earth and you're in the millennium and God has actually returned to the earth and still yet there will be people to reject God's Word.

That's pretty crazy. That is pretty crazy.

So finally, when we come back to Matthew 7 and think how is it possible? All you've got to do is consider Zachariah 14 and the time of Noah and the time of Moses and the time that is right in front of us right here, right now your family, your friends how you can actually show them in the Bible the truth on all of these topics and they still don't believe the truth.

So yeah, it's possible. Without a third resurrection. It is totally possible. As mind-boggling as it is that's just how evil people are.

It's just how evil people are. How set they are in their ways that they want to believe a lie.

Like God said in 2 Thessalonians 2 that they love the lie and have not the love of the truth.

So what it says in 2 Thessalonians 2 and it's very true it's very true the Bible is right. Amen.

So I've opened up the chat room now and of course we'll continue to teach only two resurrections even after I have sincerely examined multiple places in the Bible I've examined all of the scriptures that they use to teach a third resurrection I've examined them sincerely and subjectively looking to see if I was wrong and have found no evidence of a third resurrection but only two resurrections.

Concerning Lazarus and the rich man the old it doesn't exist today.

But what they called the worldwide church of God back in the 80's from the 1930's up to the 1980's when it existed, they did not use the story of Lazarus and the rich man to teach a third resurrection, because they knew that it was not a statement of prophecy.

They knew that it had nothing to do with heaven and hell even though they did not at that time realize that it was a traditional fairy tale of the time of the Jewish Talmud.

But they were people that did believe in a third resurrection but did not use Lazarus and the rich man to try to prove that, because they did know that it's not a prophecy of the future nor a statement of what really happens to the dead.

The chat room is open. Let me see if there's any messages waiting for me.

So when people are resurrected will they not have their former memories so the first resurrection? People will still have memories of this life in the first resurrection.

The second resurrection we don't know for sure whether or not they will remember this life. We don't know there's a lot about the time frame of the second resurrection, that 100 years that the Bible really says absolutely nothing about if they're going to remember their first life or anything like that.

There's a lot we don't know about that day and time we simply can't answer that question.

But once we get into paradise no one will remember any of their former life, whether it's the first life or the second life. That's clear in the Bible that, we will have no memory of this life once we get to paradise.

So reading here I think this might be Monica, and she says though not related to today's message it does go along with what you said about needing to read something again and again.

I wanted to study the Bible again from the beginning and I started from the beginning, and I was reading in the commentary in the Alpha Omega Bible in Genesis 1 verse 26 about the usage of the phrase "us" and "we", and how God had to create within Himself a way to speak to His creation in a way that they would be able to understand.

Yet this mouthpiece this word, logos, Jesus is still God, the Creator and not a second person, not a second person of the Godhead.

I really never could understand how Jesus could be God if God is one, but in reading this I had that aha moment of true understanding.

Praise God for that testimony. I'm glad that the Alpha Omega Bible was able to help you with that and there's a lot of places throughout the Alpha Omega Bible that make that clear and easier to understand.

We also have that article on the website the ministry website I Saw the Light Ministries about Trinity and it has got a video talking about how can Jesus be the Father and the Son at the same time, and so if you haven't seen that video yet I would encourage you to find that.

Brother Jared do you have anything to share?

"There was one other thing I thought about in relation to how the traditional heaven and hell doctrine is wrong, which is the fifth seal. The fifth seal when that is talking about the slain saints waking up and then God telling them to go back to sleep. You never hear them say anything about people going to Heaven and sleeping, [which is what they would have to admit if they considered this verse along with their doctrines]."

Yeah that's very much against what they teach, that is true.

Okay, let's see let's see if I've missed any comments. Any other questions?

Okay, I'm going to put on a song and if anybody thinks of any questions later you can contact me through the website or on Parrhesia or any other way that you know of to reach me.

I would like to talk with more of you get to know you and work together as co-workers in Christ.

I'll put on a song and I'll see you next Saturday or at New Moon, I don't have it on that calendar yet, we'll figure that out later, I don't have it on that calendar. Alright so I'll see you soon. God bless.

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