

Full Sermon Transcript: Charisma Empowerment from The Holy Ghost May 28, 2023 (Pentecost)

God is doing a work. He has always been doing a work. Amen. God has never been lazy at any time of His life. Amen. He's always been working. He has been talking and speaking and trying to interact with His children, His creation. It is us is where the problem lies. Amen. Not with God. Everybody wants to blame God for everything. But the problem lies with us. But we need to reach out to God. Reach out to lift up your hands to the sky. We need to cry out to search for Him and seek for Him. It's okay to do the quiet little prayers. That's okay.

Remember, first, trying to figure out through all the confusion. In different times of our life, there are times in our life that we need to cry out and pour out those tears and shout and to vent the frustration with Him. Even as the men in the Bible yelled at God and was angry at God and just was honest because He already knows our thoughts anyway.

You can't hide your thoughts from God. You can't hide your heart from God. He already knows it. So you might as well just vent it. Get it out. And He understands. He came as a suffering servant. He understands. He sees and hears and knows everything. He's ever worse at all times.

He feels the universe. He feels the emptiness. There really is no emptiness. No real such thing because He feels it. He's ever worse. He's in everything. And we need to reach out and touch Him. We need to reach out and talk to Him. He is the greatest counselor ever.

I tell you, I've been to probably more psychiatrists and counselors than anyone you have ever known in your life. That's probably the truth and not an exaggeration at all.

At one time in my life, I even went to three different psychiatrist counselors per week. Three different ones. Neither one knew the other person. Neither one knew I was going to the other one. I was two-timing and three-timing.

But I needed to vent. I needed to get out. And I didn't want to tell one person everything. Just pieces of it. And the other one different pieces. And the other one different pieces because I had so much to share in everything that had happened in my life.

So much in my life that I needed to vent and share. Even would call up psychiatrists at three o'clock in the morning or somebody or 911 or this person or that person and talk to janitors and security guards and anybody that would answer the phone at two and three and four in the morning.

Because I needed help. But I tell you what, my true contentment and true peace came when I learned to call upon God who is always able to answer the phone at all moments.

He's never too busy. He's always present. He's always caring. He's always compassionate. And He's there and He actually loves and knows the situation even before I speak it.

We need to develop that relationship with God and put Him first and rely upon Him as the greatest, greatest, greatest counselor and the greatest, greatest comforter and the greatest source of help that could possibly ever, ever, ever be.

He loved us before we loved Him. He loved us before we even knew His existence. Even while we were infants and even while we were in our mother's room. He loved us and was already calling us by name even then.

He chose us. We are not unwanted children. We are not unwanted orphans. We are not cast aside unless we cast Him aside.

He chose us. He is worthy of all of our praises. He's worthy of us lifting our arms to heaven and getting on our knees and worshipping Him and serving Him and being honest and open with Him.

It's a good relationship to be honest and open and to communicate with our Lord, our Father, the greatest Dad that there ever was, the Dad of Dads, the Father of Fathers, the King of Kings, the Lord of Lords, God Almighty. There's no greater than Him. He is the Alpha of Alphas.

Amen. The greatest Dad, the greatest Friend, the greatest Brother, the greatest Kinsman, our Redeemer, our Lord, our Supper, the Captain. He is God Almighty. Amen.

He is worthy of all praise. The problem lies with us, not Him. Amen. We've got to get ourselves together. We've got to get our act together. We've got to pull up our loins, pull up our pants, put on the big pants, the big boy pants, and get to work and surrender.

When we lift our arms, not only are we praising and touching Him and reaching out for Him, but we're also saying, I surrender. I give up. I surrender. I'm tired of doing it my way. Now it's your way. I surrender, Lord. It's your way.

We're saying a lot of different things when we lift our arms up to Heaven. We're saying a lot of different things, but there's something else you need to consider as well.

He is not just a God a million miles away or billion miles. He's not just up in Heaven, wherever that be. He's right here. He's right here. He's closer than a friend. He's right here.

He is calling us. He has chosen us. That's a two-way relationship, and we have to be just as responsive to Him as He is calling upon us.

And it is raining, and we are prophesied in the Bible for latter rains, early rains, latter rains, outpouring of the Holy Ghost, way back in Pentecost, way back then, and then Pentecost of the final year.

But we don't have to wait until the Pentecost of the final year individually. Worldwide, there ain't going to be no great revival, great revolution of the Lord until the final year. Worldwide.

But that's them. That's them. That's them.

Individually as a person, you and I, we don't have to wait until the final year to really know the Lord and to have that outpouring of the Holy Ghost in us. We can have that now, individually.

It's always been available. It's not reserved for the final year. It's always been available. What they had on the day of Pentecost in Acts 2, we can have today. Amen.

We don't have to wait for it. Amen. We can have the promise of the Holy Ghost. Amen. We can have it. We do have to reach out for it. We do have to grab onto it. We do have to seize it and run with it.

Use it. Use it or lose it. Amen. God is good. Amen. Praise God. Praise Jesus.

Let's go in prayer.

Lord Heavenly Father, thank You, Lord, for the rain. Thank You for Your messages, Your word, Your revelations, Your choices, Your will, Your plan, Your great design.

Father, we do yield unto You. I ask You, Lord, to lead, guide, direct, teach, instruct, and realign our thoughts, our heart, our mind, and our lives, our choices, our will, that all these things become Your will, or rather, Your will become ours. Amen.

You are the boss. You are the king. You are the God. We are Your children, Your servants, Your disciples. We trust Your leadership. Ask for it. Receive it. Accept it.

We ask, Lord, for Your heavenly blessing and anointing on this sermon, this message that we're about to receive, and Your protection upon our brothers and sisters in Nigeria, South Africa, Korea, and other nations around the world, and our dear brother in Russia, our family in Zimbabwe, and all other nations.

Where they exist, Jamaica and others, other nations, Australia and other nations. We ask, Lord, Your favor, Your mercy, Your help, and Your protection upon them.

We realize, we understand, we realize that darkness is increasing, but Your light can also increase in each individual person, in us, in the church, in the body of Christ.

For You are in us. Your light is strong and powerful and bright. We need to seek it. We ask for it. We receive it.

Father, please help us to understand the promise of the Holy Ghost. Please help us to understand speaking in tongues. Please help us to understand the gifts, the gifts of empowerment, the fruits, the gifts of the Spirit, and all these things that we're talking about today.

Please help us understand. Please help us have more clarity in this issue and other issues as well. Let there be less confusion and more clarity.

Help us, Lord, to change our way of thinking, our reasoning. Help us, Lord, to see and understand. Please give us wisdom and discernment. Please give us maturity, spiritual strength.

Please help us to grow stronger mentally, emotionally, and spiritually, and physically. Please help us to become whole and complete in Christ Jesus.

It is by You and Your power that we can and will accomplish all of this because You're faithful to give what we seek and what we ask for if we continue to grow, if we continue to work out spiritually, if we continue to seek it. You're faithful to give us the good gifts, the good things, the things that are good for us. These are things You want for us.

So we interact with You and lift up our hands right now, asking and receiving Your promises in Jesus Christ our Lord, our Savior, our Redeemer, our King, our Alpha, our Omega.

You have finished the work that You started in us. If we do not depart from You, You are faithful to finish it. In Jesus' name, so be it. Praise the Lord Almighty. In Jesus' name, Amen. Amen. Praise God. He is good.

Let's go to the Bible now in 1 Corinthians. 1 Corinthians chapter 12.

For people listening for the first time, we're reading from the Alpha and Omega Bible, a restoration of the original Scriptures. 1 Corinthians chapter 12.

You're welcome to try to follow along in any translation that you might have in front of you, but I do encourage you to be looking in the actual Bible, not on the Internet.

There is power in actually opening up the pages of the Bible. There is power in that, spiritual power in that. You will learn better. You will grow better. You will grow stronger in the Lord, faster, quicker, and easier with your hands and eyes on the real Bible. There is power in it. Amen. Praise God.

Oh, Lord, help me make for sure. I've got all the buttons pushed and everything is up and going. Definitely is. Yeah. Okay. Praise God.

Today is Pentecost. Praise the Lord. Amen. Praise God.

Today is Pentecost.

One of these days my eyesight will be restored to me. That I won't need eyeglasses no more when I'm reading. I say that. I say it absolutely. I don't say might. I say will. Amen.

I couldn't count the number of times at this point until I felt like I was going to have a heart attack or a stroke or something, but never have. Never have. And I won't. I won't. Amen.

There was a time in my life that I used to huff gasoline and that could have killed me right there. It could have fried my mind. It could have sent me into a heart attack or stroke.

And I used to do a whole lot of what they call poppers, nitrates, liquid nitrates. Very popular in the 1960s and 70s in the bars and nightclubs and dance clubs.

That people use it as a recreational drug that you would sniff in hell through your nose. And that stuff will kill your brain cells.

Boy, I did tons and tons and tons and tons and tons and tons and tons of that stuff. It's a wonder I can walk or think or read with as much of that stuff that I've inhaled up my nose.

But God's been very merciful. Extremely merciful. Amen.

So only by the mercy and grace of God I can stand up today. Brother Jared here, he knows so many times I might get only one hour of sleep, two hours, three hours. Even if I go to bed early, I still only get very little sleep. Because it's very difficult for my mind to wind down of everything I do have to think about, everything I do have to consider.

Very difficult to wind down, get all of it out of my mind. Being the intense warfare as well against us. And the devil always shoots for the leader more than anyone.

Absolutely. You look at all the battles in history. The leader is the main target. You take out the leader and then you take out the whole thing and the whole thing falls apart. Amen.

So, I trust that everybody's praying for me. Amen. That God is stronger than our enemies. God is stronger than my weaknesses and my strengths. Amen.

God is stronger than me and God resides in me. The power of the resurrection, the power of life resides in me. I have no doubt of that. Amen.

I would have been dead a long time ago without this power of life that's in me. Amen. Praise God.

I might be slowing down a whole lot, but I'm still working and there's no such thing as retirement for a man of God.

No such thing. I hear about these ministers and pastors retiring. It's like, your work was for God and you're retiring from your work from God? No.

If I lived to be 110, I would still work for God. It might be a whole lot less, a lot slower and less accomplished, but there's no such thing as retirement for God.

That don't make sense. That's silly. It's not a cardinal job. You don't retire from it like you would something else. It's not a cardinal job.

If you have eternal life, you don't retire. Amen. Praise God.

Today, we're going to talk a whole lot about power from God, the empowerment from God, how He empowers us, especially if we have the Holy Ghost. Amen.

1 Corinthians 12 talks about the gifts. The word gifts is the traditional translation, the traditional word that is translated in all Bibles except for the AOB.

The AOB is extremely unique in this particular translation of the word gift using power or empowerment. Very, very, very unique in making it stand out, not only being unique, but accurate.

Verse 1 says, Now concerning spiritual gifts, brethren, I do not want you to be ignorant. Another word gift here is in italics, small case letters, so it's not actually there.

But context, we know he's talking about gifts. I don't want you to be ignorant about spiritual things. I don't want you to be ignorant about the spiritual realm. I don't want you to be ignorant about the spiritual power of God, whatever.

But context makes it more clear, gifts or empowerment.

Verse 2, You know that when you were pagans, and we were, all of us, when we did Christmas and Easter in the Trinity, we were pagans.

Worshipping the Trinity is worshipping false gods, three gods, the gods of free nature and so forth. When you were pagans, you were led astray to the mute idols, such as statues and images of Jesus, however you were led.

Therefore, I make known to you that I do not speak, that no one speaking by the Spirit of God says that Jesus was lifted up for sacrifice.

No one can say Jesus is Lord except by the Holy Ghost. That's a very, very, very, very, very confusing sentence. And we're actually going to make some corrections to that right now.

Andrew, do you have an ink pen? Jared, can you get him an ink pen? Alright.

Because we're going to make some corrections to that right now.

And I do encourage people to write in their Bibles because it really will help you that forevermore as you come back to that verse many times in your life.

If you've written notes, if you did underline certain things, if you did circle or highlight certain things or write certain notes, then it's going to be there the next 10,000 times that you visit that.

In the future. Amen. I can't remember everything. Amen.

There's a lot to this. Please give me time to take it one step at a time.

Let's make some corrections first. The part that says Jesus was lifted up for sacrifice.

You can actually cross out was lifted up for sacrifice. You can cross that out. Was lifted up for sacrifice.

It's a complicated Greek word there. Very complicated. But we're going to change that.

We're going to put some words. I know there's not much room. You might could put like a little star out in front of verse 3 or the end of verse 3 or something like that or above where you underline it and just write in the whole new thing at the bottom of the page maybe.

Something you could do, you could put on the bottom page you could say number 3 and then you could put is slash be slash was.

Is slash be slash was. Cursed slash accursed. A C C U S S. I'm not sure if there's an R in that.

Yeah, U R S E D I guess. A C C U R S E D if I could read my own writing. Maybe need a little bit larger magnification on my glasses.

So it's cursed slash accursed slash excommunicated.

When you're dealing with agent words, even if you're dealing with modern English, there's different words, synonyms. And when you're translating language, it's very useful to put two or three synonyms.

Even though they mean the same thing, each one could actually slightly mean, you know, a little bit different, a little bit different and a little bit different the more synonyms that you add in that.

And there's so much that's so difficult to understand when you're trying to translate something that's written 2,000 years ago because really there's no audio recordings of it and there's really nothing written 2,000 years ago to explain their language.

You know, there's not a book that we have written 2,000 years ago that explains this is the way we're talking, this is how we use these words and so forth. We've not found that.

For the most part, maybe just, you know, very, very little, but we don't have something very complex.

Now let's read this sentence. Verse 3, Therefore I make known to you that no one speaking by the Spirit of God says Jesus was or is cursed or accursed or excommunicated.

That part of the verse says no one speaking by the power of God says such a bad thing. Amen.

Second part of the verse, no one can say Jesus is Lord except by the Holy Ghost. We're going to change ghost there to breath. Breath. And there's a reason why we're changing that.

Other translations would say Holy Spirit. Anytime that we translate the word Holy Spirit in the Bible, if we're focusing on the Holy Spirit and not the Holy Ghost because there is a difference.

They're not two different spirits, they're not two different beings, they're not two different God heads, but rather they're roles. The role of the Holy Spirit being the role of the Spirit that fills the universe, that deals with animals and trees and planets, non-humans, and even lost people.

The breath of life exists even in the wicked. The breath of life is the Holy Spirit.

The Holy Ghost is the measure, the role, the portion of God that is within the soul of the human Jesus, even though he was God in the flesh.

The human part of Jesus that walked in the flesh that had ten toes and ten fingers and actually had a penis, whereas the Holy Spirit did not have a penis.

We're talking in human terms that he had the blood of Mary in him. That human soul that died, slept for three days and three nights, and then rose again. That portion of God is the Holy Ghost. The word Ghost referring to somebody that died.

The word Spirit, there's no death, there's no crucifixion, there's no sacrifice. But Ghost, there is sacrifice, there is

death, there is blood, there is forgiveness of sins.

But it's not a wicked Ghost. Everybody, a lot of people, people that are not Pentecostal, have a problem with us using the word Ghost. They're scared of that.

We're not talking about a wicked Ghost. It's clarified with the uses of the word Holy. It's clarified. We're talking about a Holy Ghost. We're not talking about a planting Ghost. We're clarifying it.

And not only that, we're also clarifying it with the word the, or the, in front of this. Notice this. The Holy Ghost is not a Ghost. It's not any Ghost. It's the Ghost. It's the Holy Ghost, very clarified.

Who and what? We're talking about the Holy Ghost. And to make it even more clarified, we even capitalize the word the, where usually we don't hardly ever, ever capitalize the or the by, however you say it in your culture, in your part of the section of the world.

But we capitalize even the. We capitalize that to show honor, to show reverence, to show we're talking about the Almighty.

So it's very important to use capital letters for all three words. The Holy Ghost. Always capitalize that. Always, always, always, always, always.

Because it adds extra fear of the Lord, reverence, honor to He that deserves all the honor that we could possibly give. Amen.

And it adds extra clarification.

Now, that last part of the verse says, and no one can say Jesus is Lord except by the holy breath. Some people would say that means that anybody that recognizes God's existence, they're saved.

As long as you believe in a God, as long as you believe in a God. Well, first of all, the God has been clarified as being only one particular God. Amen.

It's not any God. It doesn't say Allah. Amen. It's very clarified which God we're talking about. That narrows it down a whole bunch.

But, even then, what if we get the God right, the right God? If we really are talking about the right God, are they really saved?

What does James chapter 2, I think it says, I believe it's James 2 wherever it is, that even the devils believe that there's one God.

It says, if you think you believe in one God, you're okay, but even the devils believe in trouble. Have I got that in the notes somewhere? Do you see it? Yeah, there it is, James 2, 19.

I got it in the notes. I'm not going to turn there. Everybody knows it, but it's James 2, 19 just for your reference.

Right there at the beginning, first part of the page where I'm talking about verse 3, James 2, verse 19.

So, even the devils believe. They know. Come on. The fallen angels know that there's one God in who He is, who He is, not just one God, not any God particularly. They know who is the one God.

They're not saved just because of knowledge. So many people in the Torah roots get so called out of the Torah roots, Hebrew roots, that knowledge, that's like Freemasons also.

Freemasons, all about knowledge, not facts. Hey, I'm all for knowledge. Okay? And the Bible says we've got to grow in knowledge of the Lord. Amen?

But, we have to balance the knowledge and the truth and the facts with the Spirit. The Pentecost is a lot about the Spirit. The Spirit of God. Amen?

We have to balance that because God is seeking people that will worship Him in both Spirit and truth both, John 4. Okay?

It's not saying that as long as you can say Jesus is Lord, you've got the Holy Ghost. But rather, it's the Holy Breath, the breath of life.

If you're a living being, if you're a living human capable of speech, anybody can say that. What did Matthew 7 say, verses 21 through 23?

That many people, not just a few, not just a couple, but many people will say to me in that day, Lord, Lord, did we not do all these mighty miracles? You know how I'm paraphrasing.

And they were pointing to the right Lord. They're talking to Him. They're not talking to Buddha. They're not talking to Allah. They're talking to Him. They've got the right Lord.

In your name.

In your name. That's right. It doesn't say in your name. We did this in your name. We didn't do it in any other name.

Those are Christians. Those are Christian leaders. Television evangelists and Apostolic church people and other people that are manifesting a lot of miracles, especially in Africa.

In Africa, it's a whole different planet. In Africa, both the good and the bad angels, good angels, bad angels, are

much more manifested, much more often.

On a daily basis, they're resurrecting the dead on a regular occasion. Not a rare occasion, but a regular occasion, they're resurrecting the dead.

It's not just tricks. It's not just make-believe, although there's some make-believe as well, but there's some real resurrection of the dead and healing and casting out demons and many mighty miracles.

But there's also a lot of witchcraft and demonic activity more than what you'd find in the majority of America.

But if you go down New Orleans, you find a lot of it. And Atlanta, Georgia, and Asheville, North Carolina, there's different centers, locations around America that you can find intensification.

But you go to Africa, basically the entire continent is filled with manifestations, filled with magic, filled with power, both good and bad, and it's very majestic.

Why? Because those people love the Bible more, love the Scriptures more, love God more, they have more passion, they have less interference, they have less electricity, they have less clean water, less food, less clothing, they have less this, less that, less internet, and less distractions, less noise.

And therefore, and they see the stars more, they see the heavens more, they see the sky more, they see the trees, they bet their bare feet on the ground more, they feel the wind across their bare chest more, they're more in touch with nature, they're more in touch with the universe, they're more in touch with the spiritual realm.

Amen. They're very blessed, more than what they realize. Even though they do a lot of things and they suffer a whole lot, they're much more blessed than Americans, because over there it's much more easy to believe in God.

If you're an atheist in Africa, you're a real fool. Amen. A real fool. Blind, you need to be a blind person, and deaf and mute in order to not believe in God in Africa, because magic and spirit realm is ever worse. Very powerful. Amen.

It could be like that here too, but you've got to take the good and the bad both when the spiritual realm is intensified. But the spirit of the Lord is ever worse. And what this is really saying is that really everything, the source of everything is the Holy Spirit, the holy breath is the source of everything.

That's what it is really saying. That no one can say that Jesus is Lord except for by the breath, the living breath, and the just general common sense and knowledge that is really available to any person. It doesn't say that we're saved. It doesn't say that they're saved. Amen.

It's really just saying that if there's any knowledge, it comes from God. And if there's any knowledge, if there's any truth, it comes from God. But it doesn't mean you're saved just because you have that knowledge and just because you can say that sentence.

Amen. Verse 4. That word now in verse 4 I believe could probably also be translated but and yet and however we translate it many different ways. It doesn't have to mean now. There are varieties of spiritual powers, but the same spirit.

In other words, even though the one spirit fills the universe and everybody has the breath of life and anybody can say Jesus is Lord and nobody would dare to say Jesus is accursed, if you have any reverence for the Lord at all. Amen.

There might be one Lord, but there are different varieties of power. Amen. Gifts. This is the word gift in other Bibles. Different people have different gifts, but it's not just talking about skills that you learned in school.

But rather gifts from God. Spiritual gifts. Spiritual empowerment. Now the Greek word here in Strong's Concordance is number 5486. I've got that in the notes there in bold. Number 5486.

What do I mean? There are some people that have never heard of Strong's Concordance in their life even though they've been in a Christian church for decades. And their pastor has never ever ever used the word Strong's Concordance in their sermon ever. Not even once.

Strong's Concordance is basically a dictionary of all the words in the Bible telling you not only the English word and where it appears in the Bible, but also the Greek or the Aramaic word.

People, when I say Aramaic, I'm talking about the Jewish language that people falsely call Hebrew. Aramaic. Because that's what they embraced from the Babylonian captivity that it was forced to speak a new language, not the Hebrew language anymore, but the Assyrian language.

And they're taught that in school, in Israel, as a child, that this is the Assyrian alphabet. That this is the Assyrian language.

So when you look at Strong's Concordance, it's not going to give you Hebrew, but rather it's going to give you either the Assyrian word or the Greek word. One or the other.

There are some Hebrew words in there, but it's mostly Assyrian and Greek. It's very important to use that Strong's Concordance.

So the Strong's Concordance assigns a number to each word. And this particular word, traditionally translated as gift, is Strong's Concordance number 5486, charisma.

Charisma. You think, oh, you've got charisma. That person has charisma. This is the origin of that word. And we've watered it down.

Because it's not talking about just being a person that is easy to get along with or whatever. But it's talking about empowerment from God.

A special gift from God. A power from God. Not something that you totally learn, although you do perfect it. You do grow within it.

Just like a person has to learn to ride their bicycle or learn how to sing or learn how to play a piano, whatever. Even those things might be a gift from God, but you have to perfect it through practice.

People don't understand this about the gifts of God, the spiritual gifts, the spiritual empowerment from God. They don't understand about speaking in tongues has to be perfected.

Prophecy has to be perfected. Interpretation in tongues has to be perfected. People assume, and it is absolutely an assumption, that just because God gave it is going to be perfect from the very moment He gave it to you.

But if you think about certain people that you definitely know they have a gift from God about singing or whatever it is, it's still a gift from God. It's still a gift from God and they still have to perfect it.

And God does give different measures. There might be certain people that don't have to perfect their voice.

There might be certain people that don't have to perfect their singing. There might be certain people that don't have to perfect speaking in tongues.

But yet there are some people that do have to perfect any of these because of the limitations of their brain, the amount of noise and trash that's in their brain, that the flesh is competing against the spirit.

We are waging in ourselves a war, even as Paul did in Romans 7, a battle between the flesh and the spirit, or really absolutely our flesh and our spirit, and then other spirits.

So there's a lot of battle within ourselves. And the more battle we have, the more hindrance, as the Bible says, quench not the spirit of God, 1 Thessalonians 5.

To quench not the spirit of God. And we have to make sure, we have to ensure that we allow the free, totally free, inside coming in and going out, venting of the Holy Ghost.

And a lot of times we have a problem with the receipt of the Holy Ghost, we have a problem with exercising the Holy Ghost, venting the Holy Ghost, speaking the Holy Ghost, exercising the Holy Ghost.

There's a lot of ways that we have a problem that we actually do quench God. For example, when we say, that's just a coincidence, that this is a coincidence.

There are coincidences, there are coincidences, there are. Sometimes I stunt my toe, I have a flat tire, it's only a coincidence, not everything is God, not everything is the devil.

But, when it's not really a coincidence, and God really is moving and touching and moving things in our life, and we blow it off as coincidence, then we're quenching the spirit of God.

And it takes time, and time and time, and it also takes more than time, it takes willingness to surrender and to try to recognize, the attempt to recognize, the want, the desire to recognize the fingerprint of God.

Amen. But there are spiritual powers from God, but the same spirit. Now let's go to verse 5.

And there are varieties of ministries, but the same Lord. It should be different people according to rather what month and what year you received your AOB Bible.

It may already say the word but there or not say and there, but it should say but. If yours don't say but, you need to change the word and to but. But, the same Lord.

Okay. There are varieties of ministries, but the same Lord. I was talking last night here locally with the brothers.

There used to be, he's dead now, but there was a Babylonian minister named David Wilkerson, and he's one of the few Babylonian ministers that I honor and respect.

Even though it's Sunday and Christmas and Easter and stuff like that, I honor him and respect him because I saw the power of God in him. Amen.

And there's only a few of those Babylonian ministers that I see the real power of God. How this David Wilkerson stood face to face with a hardcore gang leader.

The head honcho. Amen. The head honcho. And this man threatening to cut the preacher up into a thousand or ten thousand pieces, whatever the phrase was.

And this preacher, who's just a skinny guy, the constancy from the country, not a city guy, not a tough guy. Not backing them. Being brave. Kirk Cameron, another one that has some honor from me, some respect from me, but not as much.

There's another guy like that. But God may be giving him this variety, this different ministry, but he still has to eventually grow in knowledge.

That we grow in knowledge of the Lord and grow in obedience and repentance. And this David Wilkerson and these others I'm talking about will not rise in the first resurrection because the Bible is clear, clear, clear, clear. And unless you eat of the flesh and body and blood of Christ Jesus, that's the communion, Passover communion, you don't have eternal life. He's got the Holy Spirit because the breath of life, but you don't have the Holy Ghost.

You see? But that Holy Spirit may be greater and stronger in that particular Babylonian minister, and God is moving and working in his life more powerfully. He's on a certain path for the Lord. He has a different ministry than what I do, but I wouldn't say that he is as saved as what I am saved, or what you are saved.

There's a measure of salvation. Only those that endure into the end, the very end, the resurrection and the second resurrection, only those that endure into either the first or second resurrection, David Wilkerson, only if he endures into the end of the hundred years, will be totally saved. Totally saved. Amen?

It's like you've got to reach a sermon and you actually do have to reach completeness in Christ. So David Wilkerson may be more advanced than most Babylonian ministers, if it was to do a chart. Amen?

Most Babylonian ministers right here in the level of salvation. Some here, some here, some here. David Wilkerson right here. Me right here. And where we need to get for the resurrection, right here. David here, Pastor Tim here, resurrection here.

Amen? A normal, everyday, general person of Babylon, David Wilkerson, Pastor Tim, resurrection. We have to grow in knowledge and we have to grow in the measure of the Holy Ghost as well. Amen? You've got to climb, climb, climb. Amen? And not go backwards. God is good. Amen?

There are varieties of ministries. This is a ministry. This is a ministry. This is a ministry. There may be all of the Lord to a certain degree. These people have the Holy Spirit. This person has more of the Holy Spirit. This person has the Holy Ghost. And they grow in that. They grow in that. Amen?

Not only in knowledge but in the Spirit. Knowledge and Spirit or Ghost. Amen? You have to grow in them. In both. Amen? Praise God.

That when we get to paradise, every one of these people have to be complete. They've got to be complete by the time they reach paradise. We have to catch up. Right now it's okay that we be at different levels. But sooner or later everybody has to be complete.

Amen? And without sin. They have to be without sin. They have to be without sin, holy and perfect before the Lord. When I say perfect I don't mean able to multiply 999 times 677. Perfect I mean is without sin. Because sin will not enter paradise. Sin will not enter paradise. It won't. God won't allow paradise to be corrupted. Amen?

Now there are varieties of ministries. Verse 5. But the same Lord. Verse 6. And there are varieties of works but the same God who works all things and all people. But to each one is given the manifestation of the Spirit for the common good. Amen?

For the one is given the word of wisdom through the Spirit. And to another person who gave him the word of knowledge according to the same Spirit. I'm going to tell you something about David Wilkerson right here. I went to I think three, if I remember correctly, three of his crusades.

I'm telling our brothers here. Not David Wilkerson but Leroy Jenkins went to three of his crusades. He's dead now. The Babylonian minister. Christmas, Easter, Sunday. But God could have healed my arm and delivered me cigarettes right here in Tennessee without traveling.

But God taught me to this man, this evangelist, healing evangelist who has many gifts of the Spirit.

Because God wanted to see that even though this man dressed and acted like Elvis Presley, literally dressed with diamond big giant gold diamond rings and probably necklaces and whatever and contact lenses that make his eyes a beautiful blue and all this.

You know he probably spent more time fixing his hair in a mirror than a woman does probably. You know his jacket and outfit cost probably more than my entire wardrobe probably.

And before that moment I would have judged him much more critically. I have done sermons about not being over condemned and over judgmental. I have done that even though I teach judgment. I also teach don't be over condemned. Don't be over condemned. I know everybody thinks I'm over condemned.

But I preached against being over judgmental or over condemned. I preach a lot more liberal than a lot of preachers. I teach a whole lot more liberal than not totally liberal. I teach a balance. I teach the law and I teach freedom, mercy and grace.

And I would have judged that man for the way he dressed. And I know the Bible talks about and Paul talks about in Corinthians about women should not be a costly arrayed and everything to look proud for and all this. I know all that.

But I also know God sent me to this Elvis in order to heal my arm and deliver me a cigarette when he could have done it right here. Why did he lead me to this guy? To humble me and change my faults. God can use this guy.

He still got to learn the Sabbath. I still got to teach the Sabbath. He still got to learn the holy days. I still got to teach the holy days. I still have to condemn and point out Christmas and Easter. All of this is true. I still have to teach it.

But God can use a donkey. God can use the devil. God can use the anti-Christ. God can use Nebuchadnezzar. God can use the word of Jesus. God can use David Wilkerson, Franklin Graham and others. Amen. But I still have to point them out when they're teaching life. He still got to point them out.

And I have that authority more than other people because of my position. Amen.

But we ought to choose if we really want the truth, which one would you choose to listen to? If you really want the truth, would you go to the Sunday one? Would you go to a person that's on the bottom of the ladder or already in the middle of the ladder or higher up in the ladder? Which one would you choose if you want the total truth and the best truth and the most accurate truth?

I'm not all 100%. I know I got something wrong somewhere. Something, something, something, something is wrong. Because I always teach that we've got to change a doctrine, at least one doctrine every year. We've got to change something every year. I've said that many, many, many times. It's not all right yet. But it's a whole lot more right than way down here at the start of Babylon. Amen.

Another reason that he sent me there to Leroy Jenkins is because he said this. Not only his clothing, and not only the subject of prostitutes, but also this.

Ladies said, the Bible says, they spoke in tongues as the Spirit gave an utterance. Amen. I don't think that's the verse. There's another verse. Help me out. That verse, it says Spirit twice in the same verse.

Do you know, Andrew, where it says Spirit in the same verse? And I said, if it says Spirit in the same verse, it don't make no sense at all. So we translated it Spirit. Oh, it's John 7. That's where it's at. Let's put a bookmark here where you're at in Corinthians, and let's go to John 7.

It was on the last day of the Feast of Tabernacles. That's where it's at, right there. Thank you, Father, for bringing that to my remembrance. As the Bible says, the Holy Ghost will bring all things back to you, remember. So John 7, verse 39.

John 7, verse 39. But we'll start in verse 37. John 7, verse 37. Now on the last day, the great day of the Fiesta, talking about the Tabernacles, Jesus stood and spoke loudly, saying, and notice he spoke loudly rather than speaking as a wimp.

He said, if anyone is thirsty, let them come to me and drink. Not go to the Father, but come to me and drink. Remember, I talked about water and the rain. There was a teaching about water. They would teach us about water a whole lot at the Feast of Tabernacles.

Let them come to me and drink. Verse 38. He who commits to me, as the Scripture said, from his innermost being will flow rivers of living water. Verse 39. But he said this. This is what John is writing. He said this about the Spirit, whom those who committed to Him were to deceive, because the Ghost was not yet given.

Because Jesus was yet not glorified. Other translations would say Spirit twice in the same verse. He that said this about the Spirit, whom those who committed Him were to deceive, for the Spirit was not yet given. They don't make sense.

I know it's the same Greek word. I know that. But if you use the same English translation and use the word Spirit in both places, it don't make sense. He's speaking about the Spirit because the Spirit was not yet given. Don't make sense.

He was speaking about the Spirit because the Holy Ghost was not yet given. Now it makes sense. Amen. So Leroy Jenkins, he didn't talk about the Greek and he didn't talk about it. He just said that this verse shows a difference between the Holy Spirit and the Holy Ghost.

And that's where I learned that from. I learned it from God. But it didn't really penetrate. It didn't really take hold. It took a while for me to digest. It took a while for it to soak in.

And then that seed that he planted grew and it stayed with them. It came back to my memory. The Holy Ghost is bringing back all things to remembrance. So the Holy Ghost fertilized it and watered it and grew it over time.

Amen.

And then eventually one of these days God calls me to translate the Bible. And there it goes. It goes in there. Amen. It goes in there.

Different things have happened to me in my life. When I went to the Baptist church, when I went to the Pentecostal church, when I went here and there, when I went to the world of God.

All these have added up over time to develop who I am and what I teach. And none of those groups were completely right and none of them was completely wrong.

They were here. Some of them were here. Some of them were here. Higher up the ladder. Some of them were here. I got a little bit through from everything until I add them all up.

Which is what you got to do to really understand it all. Add it all up. Keep climbing. Keep climbing. Keep climbing. Keep climbing.

The entire way you've got to also let go and throw out the trash. Because the whole time I was growing up, climbing the ladder of knowledge and truth and spirit, I was also dumping, throwing in the trash can literally. Throwing in the trash can every year. Getting rid of that owl. Getting rid of that sin. Getting rid of that owl. Swimming forward. Swimming forward.

Getting rid of that stuff in the past. Letting go of the past. Moving forward. And also letting go of false doctrines that I thought was true. Letting go of that false doctrine. Letting go of that false doctrine.

And so forth. Climbing the ladder. Amen. God is good. Amen. God is good.

God is good. So now let's go back to Corinthians. 1 Corinthians 12.

I have to get that more dry. A little bit more dry for me. I appreciate your help.

In 1 Corinthians 12, verse 5, there are a variety of ministries, but the same Lord. Verse 6, there are a variety of works, but the same Jesus, God, who works all things and all people.

Verse 7, to each one is given a different manifestation of the Spirit for the common good. Verse 8, for the one is given the Word of Wisdom.

We're okay right here. Word of Knowledge. That's where I left off. Word of Knowledge. So they were, Jenkins also had Word of Knowledge to where he could go in a crowd of people.

And God would give him a word of knowledge about each person. What had happened to them in their life.

And he would go up with a microphone and he would go up to different people and stand up. He would physically interview them in front of the TV camera.

And he would go to different people all around the room and say, this is what happened and this is what you're going through and this is what the doctor just said.

This is what the doctor just said and it's just now dying. This is cancer or heart disease or whatever. You just started doing this. You just started doing that.

Somebody just did this to you, whatever, and right now the healed you delivered of. Amen.

So he had a gift of healing and he had a gift of knowledge that nobody else would know. Amen.

This is the gift of knowledge. He had a greater measure of the Holy Spirit but he has to keep growing. Amen.

According to that, the same Spirit, verse 9, to another faith is also a gift or empowerment by the same Spirit.

Some people have greater faith, divine faith, not normal faith.

This is different from faith everyone should have. This is a spiritual empowerment of faith by the same Spirit and to another person spiritual powers of healing by the one Spirit.

There was a woman that used to tell me, that used to come to the church here, a congregation, not the same building, but used to come to my services.

And she said, all of us, every one of us, should be able to lay hands and heal anybody at any time.

Well, the Bible says that some people have the gift of healing. Amen. There are different gifts. Not everybody has all the same gifts.

Verse 10, and to another, the working of miracles, different types of miracles. And to another in verse 10 it says, another person gave him prophecy. Amen.

And it says, oh, read with me right here, after the word prophecy, it says, and to another person, the discernment of spirits.

Now it used to say, distinguishing. If your coffee still says distinguishing, cross it out and put discernment.

The discernment is the same thing. It means the same thing as distinguishing. But discernment is a word that people can spiritually understand better.

That there's a spiritual power of discernment. Now here, and I'll tell you something, just like faith, we should all grow in faith, every one of us.

And we should all grow in the measure of discernment, every one of us.

And there might be a time in your life that you did lay on the hands of the sick and God healed them because you laid hands in the sick or anointed them, your family member, your friend, whatever.

Yes, God may bless that rare moment that you laid hands in the sick or cast out the dead or whatever, but that doesn't mean that you have the capital T, the gift.

Because if you have the gift, you can do it on a regular basis. It's a common thing to you. And that's your ministry, and that's your calling, and that's your role.

But to do it one time in your life, that's not having the gift or the calling or the role. That's just God having mercy at that particular moment.

That's just God doing you and that person a favor. And He does that, and He can do that. And you can even speak in tongues one time in your life and truly, truly be speaking in tongues, but never do it again. Never do it

again.

If you have one prophetic dream in your life that really was truly from God, that don't make you a prophet. And that don't mean that you have the gift of prophecy.

God does us favors. Amen. He does us favors. It doesn't mean you have the gift. So many people get it one time or get it two times and, Oh, I'm a prophet. Oh, I'm a prophecies. And everybody should be able to do what I did. And everybody should do da, da, da, da, da, da, da, da, da, da, da. Amen.

A prophecies is not a prophet. A person that has prophetic dreams is not necessarily a prophet either. There are different measures, different measures, amen, of each thing.

But we're talking right now in these verses about spiritual empowerment. There is real power that's more than just a one-time favor or one-time event.

We're talking about different people having different empowerment that's giving a supernatural hero power. Amen.

Everybody wants to say, you know, everybody wants to look at Batman and Superman and Spiderman.

Personally, Spiderman is my favorite. Okay.

And maybe I need to get rid of that too. I don't know. But I did get rid of Batman. I did get rid of Superman. I'm growing.

I got rid of most of my carnal false gods. Maybe I need to get rid of Spiderman too. I don't know. I don't know. I don't know.

Spiderman definitely.

Got to work with me if I need to get rid of Spiderman. I've been killing some spiders. There's hope for me. Amen.

But there's different gifts, verse 10. Amen.

Then it says in verse 10, not only discernment of spirits, but to another, also the different kinds of tongues and to another person, the interpretation of tongues.

I got to explain this again. Okay. There was a woman I used to talk to and I was down on Facebook, I think, a long, long time ago. Or I don't know where it was. Maybe Facebook.

And she was a woman of God. Overall, in general, she had a lot of truth.

And she said that she never once in her life studied the Chinese language. Never looked at a Chinese book, how to speak it or listen to it or talk a chorus or anything at all.

But, as she kept praying to the Lord in her prayer clause and just totally, just totally devolved in God, God filled her mouth with the Chinese language.

And at first she didn't even know if it was even Chinese. But it just starts pouring out of her mouth. And eventually she comes to realize it's Chinese and that God has given it to her so that when the Chinese invade, that she'll be able to talk to her.

Amen. That's the gift, the superhero gift and power from God. Amen.

Now, it did have to be perfected because she didn't even know what it was at first. And you got that flesh battling.

You got either the fatigue or she's there praying and worried about her husband. There's noises, there's children, there's supper and all these different distractions.

They have to be just give up. Push everything up to the side. Just surrender and just let the Lord speak. Just listen to Him.

There's noises that can move when you just don't quench the Spirit, don't hinder the Spirit, don't push the Spirit away, I don't have time Lord, whatever.

You know, you got to take time to just surrender to God and let Him speak to you in still small voice or the big voice, however He chooses to speak that day.

You also got to be able to like when you're watching TV, you're watching a movie and you see something and you hear something that triggers.

I just prayed about that. I just saw that. I just heard that. That's what I just asked about. That was a question in my mind and there you say it and don't blow it off.

Because you say, well that's just a movie. That's just a movie. It was made 20 years ago. It was made 40 years ago. It's an old movie. How is that God speaking to me?

If God can speak to a donkey, He can speak to a movie. Amen.

We hinder God. We limit God. We quench God. Amen. God can do anything. Amen.

So, we have to surrender to God and grow in that. Grow in the surrender. Grow in how much we surrender. Amen.

And it takes time. It takes time. It takes time. Amen. There are different types of tongues.

There are true tongues. They're just gibbous. And then there's demonic tongues. There's different tongues.

But this one is talking about the true tongues. Then it says, and to another person, it's giving the interpretation of tongues.

Now a person can have more than one gift too. A person can have both tongues and interpretation.

A person can have a greater measure of faith and prophecy and tongues. Whatever. There's different ones.

You can have one or two or three or four or five. It don't matter.

Then verse 11, but one in the same spirit works all these things, distributing to each one individually as He wills or as He chooses. Amen.

It's as He chooses. Verse 12, even as the body is one, and yet has many members, and all the members of the body though there are many, and one body, so also is Christ.

Now Christ is not divided. Amen. There's another verse where Paul says, is Christ divided? Is Christ divided?

No, He's not divided. Amen.

Now, this is not, when you look at Babylon, that's not the church of God. That's not the body of Christ.

But Revelation 18 verses 1 through 4 says, come out of her, my people.

So just because they go to a Babylonian church and God is speaking to them through that minister and working some miracles and deliverances and so forth, doesn't mean that they're in the body of Christ.

They're still in Babylon. They're still in the church of Satan. Come out of the church of Satan. Come out of Babylon, my people, and keep going and keep going and keep going. Amen.

But the body of Christ would have more of the gifts. Once you get up in the true body of Christ, then you would see more miracles. You will see more miracles.

So if you're in a Baptist church that has no miracles and no praise and no worship and no movement of the Spirit and they don't allow speaking in tongues and they don't allow people to speak, they don't allow people to say amen, they don't allow people to raise their hands, you're not going to have as many gifts of the Spirit because they're quenching and they're pushing away and they're forbidding the speaking in tongues when the Bible says, don't forbid speaking in tongues. Amen.

Why would any church forbid speaking in tongues when the Bible says, don't forbid it? Amen.

That's quenching the Spirit.

Exactly. Amen.

But there is one body of Christ where there is the most truth is the body of Christ, where there is the most miracles, where there is the most Spirit. God is seeking the people that will worship Him in Spirit and truth.

That's the true body of Christ and everything lower than that is nothing but baby steps and confusion and Babylon and really the church of Satan that we must leave come out of her my people. Amen.

But now that we're in the true church, we see more miracles, we see miracles in this ministry constantly, constantly, constantly, constantly. Amen. God is good.

Now, let's go to verse 13. Verse 13, by one Spirit we're all baptized into one body, whether Judeans or Greeks, basically Gentiles, whether slaves are free or rather we're made to drink into one Spirit. Drink, drink, drink the water of one Spirit.

Going back to John 7, to drink Christ. Verse 14, for the body is not one person, one member, one part, but men.

If the foot says, here it is and all these different things, you've got to respect the Lord and members of the body.

But then we're going to jump down now to verse 28. Verse 28, for God has appointed, God has appointed in the congregation, the ecclesia of the church, chiefly the apostles, secondarily prophets and thirdly teachers, deacons, so forth.

That corresponds with Ephesians 4, of course. So, a lot of people don't like it when I exercise a lot of authority. People don't like it when I exercise a lot of authority. They don't like it.

But the Bible right here, this verse and Ephesians 4 confirms one another our understanding that the apostles are chiefly, they're the top of the rank of the human administration, secondarily prophets, thirdly the teachers.

And it says, but there's also, there's miracles and there's spiritual power, spiritually there's spiritual empowerment of healing and helps, different types of helps, administrations, types of tongues. Amen.

Verse 29, are all apostles? Are they? He doesn't say no or yes, but he's asking a question to get the church to think. And of course, the answer would be no, not everybody is an apostle.

Then he asked the next question, are all not prophets, are they? Well, of course, no, not all are prophets. Then he asked another question, are all or not teachers, are they? Well, of course not. Everyone is called to be a teacher.

Are all not workers and miracles all they? Well, no. You don't have to see a miracle in every person, but you do need to see miracles in the church, the body, the church that you have chosen to go to. Amen.

You need to see miracles there. If God is strong in that, present within, strongly present within that congregation, then you should be seeing miracles.

Verse 30, all do not have spiritual powers and healings, do they? You might get a favor from God, but not everybody has the power of healing. Amen.

All do not speak with tongues, do they? A lot of Pentecostals would automatically say yes, even no, every answer to every question. No, no, no, no, no. Yes!

He is faithful. God is good.

It is very clear that Paul is saying not everyone speaks in tongues. Very clear he is saying not everyone speaks in tongues.

And finally in verse 30, all do not interpret, do they? Of course not. Verse 31, but earnestly desire the greater spiritual gifts, but yet I will show you yet a more excellent way.

And then chapter 13 he goes to talk about love, being better than who he is.

Traditionally chapter 13 is called the love chapter. We won't read it, but it says, it teaches, it explains that love, the whole Bible is a love story. It is all about love, love, love, love, love, love, love. Amen.

But even though he says that, we can't just throw out the need for never. It is the need for tongues. There is a reason for tongues.

I hope and I pray that God will eventually send somebody here that he has truly, truly, truly given the truth speaking of tongues.

We need it in this church. We need it in this congregation because there is edification in that.

I have been to a place where I saw it and I got great edification. It is a need for things just like we need healing, just like we need faith.

Every one of these gifts are needful. They are not in vain. Amen. They are needful. Praise God.

So the word charisma is what is translated as gift and the word charisma, we can compare that to a different Greek word.

Let's look at that other Greek word in Luke 11. Luke chapter 11.

Verse 13. Luke 11 verse 13.

Luke 11 verse 13.

It says, If you then, being sinful, know how to give good gifts, the word give here is a different Greek word.

It is a Greek word and it is strong for corns. Let's find that in my notes. 13 and 90.

Greek number 1390 and it is spelled D-O-M-A if we do it in English. D-O-M-A.

And it really means gift. If I was to give you a gift, here is a rose, here is a bud, here is a gift.

It is D-O-M-A. It is a different word. It is not charisma. I am not giving you charisma when I give you a book.

Amen. It is a different Greek word.

It looks a lot like the Spanish word for a gift here is don. D-O-N.

Great. Yes, the Spanish in a lot of different cases is very, very similar to the Greek for whatever reason that has occurred.

It is a lot of edification to look at a Spanish Bible. A lot of edification does not have a Spanish Bible. You cannot. And so it is different from charisma to your children. It says, Now even the wicked, even the sinful, know how to give good gifts to the children.

How much more will your heavenly Father give the holy breath to those who ask Him?

Now we are going to change that to ghosts if it is not already changed in your copy there.

As we continue to perfect the translation of the Alpha and the Omega Bible and as we continue to...

Brother Jared, I did not send you that email to make sure we get that done if it is not already done.

It is hard to keep up with everything.

But everybody has a measure of the Holy Spirit, the breath of God, even the animals and the trees.

But not everybody has the Holy Ghost, that portion that God knows again.

So it is really talking about the Holy Ghost.

And to those that receive, ask. Ask and you shall receive. We should seek it. Amen.

We should want it. Amen. You should desire. Amen. We should desire more of God. Amen.

We should desire salvation. Amen.

So it does say you have to ask for it or you should ask for it. Amen.

But there is more than just asking because even Matthew 7 says that not everyone that says to me, Lord, Lord shall enter in.

A lot of people want to ignore that verse but I think there is a verse that we need to repeat over and over and over.

Because it is a gigantic, very meaningful, so tremendously meaningful that not everyone that says to me, Lord, Lord will enter in.

But many people, not a few, but many people will say to me, did we not do this in your name?

Did we not count us out demons? Did we not? I think it might have said a few different times.
I don't remember all it says, but did we not do this? Did we not do that? Did we not do that?
In your name. In your name.
And you say, get away from me. I never knew you. In other words, he was not saved. Amen.
We have to keep saying that over and over and over because it is an explosive verse that will blow your false doctrine and your false salvation out the window.
It is more than just confessing your sins. It is more than saying the words.
You see these little tracts over and over and over. They put them out everywhere to distribute these little gospel tracts.
All you have to do is say this prayer. It is bullshit.
I know a lot of people that have said the words of salvation, the so-called prayer of salvation.
I know people. I have seen it. I have seen it. I have been there. I have done that.
Even I myself would used to watch Pat Robinson when I was a little boy, when I was a little kid.
Ten, eleven, twelve, thirteen years old. Over and over and over saying whatever Pat Robinson would say and repeat his words.
Now I am saved. Now I am saved. Bullcrap. Bullcrap.
Because I was still serving the devil.
What about Acts 2 38? Repeat it. Amen.
So you can say all those words and you can pray and you can fast and you can pray and you can fast.
But if you leave out the word repentance and turn from your wickedness then all those prayers and all the fasting was in vain.
And it says that in Isaiah 1. It says that. In Isaiah 1 it says I am sick and tired of all your prayers. I am sick and tired of all your fasting.
I am sick and tired of all your sacrifice and that even when you pray I will turn my head or turn my back toward you, whichever it says there.
Even when you pray, even when you fast I will turn my head away from you.
I am not against praying. I am not against praying. I am not against fasting. I am not against it.
But when we leave out, turn from your wickedness.
Turn from the idolatry. Turn away from Trinity churches and Sunday churches and Christian churches and Eastern churches.
If you don't remove the wickedness you ain't going to enter paradise. It's that simple.
I am not discounting praying for salvation. But you got to take all the steps of the ladder.
You got to take all the steps of the ladder. Amen.
We need more of the Holy Ghost. More of it.
And we need to go to a church and listen to a pastor that preaches the Holy Ghost.
Not just the Holy Spirit. My cat has the Holy Spirit. Amen.
We need a preacher that uses the term Holy Ghost.
If you compare a Baptist church with the Pentecostal church, the Baptist church uses only the term Holy Spirit. They never say Holy Ghost ever. There are some exceptions of different divisions of the Baptist church. But in general, I am speaking in general, the Baptist church says only the Holy Spirit. That's it.
But then you go to a Pentecostal church, they use the word Holy Ghost.
Which church has the most miracles? The Pentecostal. I've been to both.
Not just one or two or three times. I've been to both consistently. Every week. Every time the door was open I was there.
Two or three times a week. At one time I was going to church five times a week.
I've been there and sit there consistently, consistently, consistently.
The Baptist church, you might get a favor from God every now and then.
But the Pentecostal church, you're going to hear that speaking in tongues even though you're going to hear a lot of gibbers.
But sometimes somewhere down the line you're going to hear that true speaking in tongues.
Get a great edification from it. Grow in holiness. Grow in the cleanness of your heart and mind.
Grow in how much you read the Bible. All this in the Pentecostals but not in the Baptist.
Go to the Baptist church, you ain't going to read their Bible very much compared to the Pentecostals.
The amount of worship, the amount of reading the Bible, the amount of drawing closer to God.
So I would put the Pentecostal church a little bit higher up the ladder that's still yet part of the Bible. Amen.
I would also put the Apostolic church somewhere down here too.

Maybe right in here because they are Pentecostal.
The Apostolic church and they have more truth than other Pentecostals.
But the problem with the Apostolic is they still don't keep us average.
They still don't keep us average.
But the Apostolic does believe in one God and not two.
And yet they're still speaking in tongues. They still allow worship.
They do believe in apostles and prophets and stuff like that.
They've got more truth than the normal Pentecostals.
So the Apostolic is higher up the ladder but they're still not where they need to be.
They're still not keeping us average.
They're still Bible. Amen.
Now in verse 13, God would give it to you.
If the sinners know how to give good gifts, how much more God would give you good gifts.
Amen. And so typically the gift of the Holy Ghost. Amen.
Now let's go to Acts 2:38.
Some people ask, how do I know that when I was baptized I received the Holy Ghost?
If I didn't speak in tongues, what must I feel?
What must occur? How did I know I was really saved?
How did I know I really did receive the Holy Ghost?
It's a fair question. Amen.
And we know the Pentecostals say you must speak in tongues.
The Pentecostals say if you did not speak, even the Apostolic, if you did not speak in tongues, you're not saved.
That's what they teach. It's ridiculous.
Because this verse, this verse, proves them wrong.
In Acts 2:38, Peter said to them, repent. That means turn from your wicked ways.
Then each of you be baptized in the name or authority of Jesus the Christ for the forgiveness.
This is why. Not just for symbolism, but for the forgiveness of your sins.
So that adds on to the requirement of confessing with your mouth that Jesus is Lord.
It adds on to the requirement for the forgiveness of your sins.
And you will, not might, but will receive the gift of the Holy Ghost or the empowerment of the Holy Ghost.
Amen. Not just the breath of life that's inside a cat, but THE Holy Ghost.
The power of the crucifixion and the resurrection. Amen.
So if you're baptized in all of this, the name of Jesus compared to the Trinity formula, by a man that has the power and authority of God to baptize people, because that he's not Babylon, he's not in the church of Satan, even though he might be used by God, he's still in the church of Satan. Come out of her my people. God has people in the church of Satan. Come out of her.
If it was the church of God, he wouldn't tell them to leave the church of God. Amen.
That you not receive of her sins and of her plagues. Amen.
So only a truly saved minister of the Lord can baptize anyone and it truly be truly truly true salvation.
In the name of Jesus, by somebody that had the power to baptize, and there's also repentance here, Turn from your wicked ways, but we know that's a process that will be your entire life.
Here's where people make mistakes. Brother Peter, should call him brother because he's not saved.
But Peter in Australia, I'm not trying to hurt you, but you are a perfect example.
I'm not trying to hurt you when I say this. I'm not trying to be mean to you.
But you're the perfect example of a person that thinks that he has to basically reach paradise before he gets saved, even at all, before he can be baptized. There's a lot of people that like him. Even I did that.
I made the same mistake at one time in my life. Back when I was in the worldwide church of God and I was having suicidal thoughts and I wanted to live a life of sin, and then after a while I would try to come back to God and try and make an effort, and I really made an effort. I even left people and deserted people and moved and different things to make a real effort to come back to God and surrender my life, but it didn't take, it didn't work.
Even though I went to a church that had a lot of the law and had a lot of the law and knowledge, but it didn't have worship and praise.
Amen. And that's what I really needed. I needed the empowerment and I needed the baptism.
And I knew baptism was there and I asked for it. I knew that it was required for salvation, but I never want acts of baptism until 2016, or 2006.
I need to get these decades straight. Anybody? 2006.

Thank you. Feel free to speak up and correct me on that. I appreciate it. Thank you.

So, 2006, finally I asked for baptism. If I had asked for baptism, back in 1986 and 87 and 88 and 89 and so forth, I would have received the empowerment against sin. We can't defeat all sin without the power of God helping us. Amen. The power of God in us, not just around us and above us, but the power of God inside us. It's what we absolutely have to have in order to defeat sin.

We can repent of certain things before baptism, which is very clear. Before baptism we have to recognize that there is one God and who He is. What is His name? Compared to a trinity.

And that we keep the very basic Ten Commandments. The Sabbath day being one of the Ten Commandments. That there is one God versus three.

That we are not doing Christmas and Easter because those are honestly Assyrian holidays that came thousands of years before the birth of Christ.

So we have to repent of that because that is major because that breaks the first commandment.

When we do trinity, when we do Christmas, when we do Easter, when we do Halloween, those break the first commandment.

So really you just have to get the Ten Commandments to be baptized and not be outrageously insane and not outrageously a fool.

Because I've made that mistake over and over and over again that I was too lenient in the baptism, didn't ask enough questions, didn't test a person sufficiently through it.

And therefore the result of that time of my life, of all those years of baptizing people without thoroughly testing them first, is people falling away from the ministry and from God the very next day or the very next week, two weeks, one month, two nights.

So it's just I'm wasting my time wasting their time and they still think they're saved because I've baptized them. They still to this day think they're saved. I'm not helping that person even though I've baptized them.

Now back in the Old Testament, we don't have a record of them asking them a thousand questions, right? Back in that day and time, it was a whole different society, an entirely different society.

Even the Gentiles knew that to accept the God of Israel, you had to keep the Sabbath and the Holy Days. They knew that. It was basic knowledge that everybody knew. It didn't matter what language, color, race, where you came from.

You knew that the Israelites kept the Sabbath and the Holy Days and that if you were to accept their God, that's what you got to do.

So you didn't need a thousand questions.

Do you serve the God of Israel? Yes, I do. Okay, let's get baptized.

They knew what it meant. People today, they don't know what it means to serve the God of Israel.

They don't know what it means to serve the God of Israel. Is the God of Israel one or three? Is the God of Israel Sunday or Saturday or no day?

They don't know what the God of Israel is. Back then they knew what the God of Israel was. It was that simple. It's not that simple no more.

So the empowerment is what we're going to talk about now, getting back to that.

What does it say? At the end of verse 38, you will receive the gift of the Holy Ghost.

If you were truly baptized by a person that really had the authority and you did repent of the basics, you did agree to all the questions in the baptism questionnaire, and you were baptized.

Okay, you got it. You will, not might, but will receive the Holy Ghost. And there are exceptions.

Because I can ask a thousand questions and still not hit the bingo. I've seen that.

And I keep having to add another question on the questionnaire.

Because after the baptism, I've come to realize that they believe in something very demonic, and it's caused them to fall away, and they're still doubting the truth, and so forth.

We have to make our, before we get baptized, we really need to make up our mind what the truth is.

We do need to do that. We don't have to understand everything. We don't have to be perfect yet.

We're still going to be sin. We're still going to be problems. I'm not saying you've got to be perfect. As I said, Peter and myself both, we was waiting for them. We should have mocked them.

We had the basics. We should have jumped for the baptism so that we would be empowered against the sin, and easier to grow in wisdom, and discernment, and the gifts, and the fruits of the Spirit, because we receive the power of God. Amen.

But in general, in general, if you follow this formula of this verse, you did receive the Holy Ghost, and it doesn't say, then you must speak in tongues. It doesn't say that.

It doesn't say it in the next verse or the next verse. And we do see that these spoken tongues in the book of Acts

several times in only the day of Pentecost, but we also see that Philip, when he baptized the Enoch, doesn't say nothing about speaking in tongues.

When Jesus breathed into the disciples in John 20, he doesn't say anything about them speaking in tongues.

And other people, other examples in the Bible, including Acts, where they did not speak in tongues.

And the speaking in tongues is such a wonderful thing, and a majestic thing, and a special thing, a special event, that I'm absolutely convinced that any of those examples where they did not speak in tongues, that if they had to speak in tongues, it would say so.

Because it's a giant event to speak in tongues. It's a very majestic event, very special, very divine. It wouldn't leave it out, ever. It wouldn't leave it out. It would say, oh wow, they spoke in tongues. Every time that it happened, it would have said they spoke in tongues, because it's so special and powerful and divine. Amen.

But when I went to the Pentecostal churches, I saw it over and over and over and over. It was poor, seeking the Holy Ghost.

And service after service after service, they would just be asking God, why have you not given me salvation?

Why have you not saved me? I've been going to this church 20 years. I've been going to this Pentecostal church 20 years.

I've been crying out to you, begging you, asking you, and I've been trying to spit out these poor people, these poor people.

If the sinners know how to give good gifts, how much more that our good Father would give us a gift if we ask, but not only ask, but repent and be baptized for the forgiveness of sins, you will receive the Holy Ghost.

You might not feel no anything at the baptism. Most people don't. You don't have to feel anything at all. There's no requirement to start speaking in tongues or for fire to start coming out of your mouth or for fire to start coming down like tongues of fire.

That was a special event. It was a one-time favor from God. That day of Pentecost, speaking in tongues and seeing the tongues of fire above their heads, it was a one-time special event.

Not that it will ever happen again, but it's not an everyday event. Amen? It's not an everyday event. That was a heavenly, special day event.

That is a lovely day in history. It doesn't have to happen every day. Gifts, really, versus fears of God. Amen?

Now, I want to talk about the Holy Spirit and the usage.

Now, let's get out the book of Psalms. Psalms and Wisdoms.

Psalm 51.

Now, in the New Testament, the Alpha and Omega Bible makes a distinction in translation between the Holy Spirit and the Holy Ghost, translating it Holy Breath and Holy Ghost in different places in the New Testament, depending on the context of what it's talking about.

Now, in the Old Testament, we do see ghosts, the word ghost, in the book of Joel, when it prophesies that the people will dream dreams and prophesy and stuff like that, that will pour out my ghosts upon the people in Joel.

There's not a lot of places in the Old Testament where it uses the word Holy Ghost or Holy Spirit. Both phrases are extremely, extremely rare, as far as connecting that with ghosts or Spirit.

But the word Holy as being the Holy Spirit, the Holy Ghost. Extremely, extremely rare. There's reason for that, because by then it was all about blood of ghosts, sheep, animals.

Even though there's a measure of salvation as far as God working among his servants, working among people, there's a very small measure, a very basic, fundamental foundation of the church and a foundation for the kingdom.

The foundation, even as a strong foundation, is nothing but the foundation dealing with primitive men in a very different way. Once you start getting the frames built and you start getting more of a structure, then you have to change the mentality, you have to change the rules, you have to change the focus.

As you develop into the house, the galaxy put on the plasterboard, it takes a whole new dimension, it takes a whole different people to come in. It depends on the job, they have the different skill sets, they have different gifts. As you get it built higher and higher up, you get the plumber and the electrician, finally, finally, finally you get the roofer.

And all these different people have different skills, different gifts. And then one step at a time, one step at a time, one step at a time. But back then, you didn't have much of the Holy Ghost, the Holy Spirit, as far as a phrase. Of course, he was there, he was working, and he was very powerful. And people did have gifts, and people did have manifestations and miracles and different things like this.

But it was really more just, just really with one man here, one man there. Just one man was there, it was there. It was much more limited. Whereas here, in our damn town, we can call in more laborers. Jesus said, pray for more laborers to come into the venue. We need more people as it gets closer to the inn.

You don't want just one man on the roof, or just two men on the roof replacing the entire roof. You want a whole team on the roof, and people on the ground helping each other out. You need a whole team as we get closer and closer to the inn. Amen?

Now, I looked up the word, the phrase, Holy Spirit in the Old Testament. And in your traditional Bibles, what most Bibles use, the phrase Holy Spirit appears only three times. Only three times in the Old Testament, in most traditional Bibles.

And here's one time, right here in Psalm 51 verse 11. David is the one saying this. David says in verse 11, Psalm 51 verse 11, Cast not away, cast me not away from your presence, and remove not your holy breath, or your Holy Spirit from me.

Now, it doesn't say the Holy Spirit, but we know it's talking about the Holy Spirit. He's not talking about Allah or nothing else. But Holy Spirit. Don't remove it from me.

David had a fear of God. And he knew that it was possible that God returned his back from him. That God could forsake someone.

God can and will forsake someone if that person's sins become too much for God to tolerate, and it just becomes too stinky, and God's like, I don't want to deal with that person. The more he stinks too bad, his sins are stinking up to heaven, God will absolutely forsake him.

But he'll be there when you come back. When you're ready to come back to him, he'll come back to you very willingly. He's very willing. He'll like to follow your son. Amen?

But until you're ready to surrender him, he'll turn his back to you and wait on you while he deals with other people. And David realized that. Please, don't leave me. Don't remove your presence from me. Don't remove the Holy Spirit from me.

Now, he didn't have the Holy Ghost, because it was not yet given, as John said about the words of Jesus in John 7 and the last day of Jesus' time. It wasn't the Holy Ghost. It was Holy Spirit, which you could take that two ways. Don't kill me. Don't take the breath of life.

And you could also take it as, even though I might stay alive and I have the breath of life, that the measure of your spirit would diminish and decrease if you were to forsake me or at least fire me. Maybe not forsake me, but fire me for my position and destroy my kingdom and take my throne away from me.

You might still be with me, but remove the greatness or the measure of your spirit or your power or blessing or your favor. Amen?

So this is one of the very rare occasions. Three times. Three times in the traditional Bible. So let's look at the other two times. The other two times is both in Isaiah 63.

Isaiah being the first book of prophets in the prophets volume. Isaiah 63 for the end, close to the end of Isaiah. Isaiah 63 verse 10. This is page 46 of the prophets volume.

And depending on what year and what month you received your copy, it might have been page 45, 46, or 47 as we keep adding notes and references, expanding the page numbers.

But around page 46, Isaiah 63 verse 10 and 11. Verse 10. Oh, you know what? Let's read verse 10 and 11, then let's go back and read the whole chapter.

Verse 10, but they disobeyed and provoked His Holy Breath, the Holy Spirit, or His Holy Spirit, so He turned, God turned to be an enemy. He Himself contended against them, against His own people.

He removed, I mean, He became an enemy rather than a Savior to His own people. Verse 11, then He remembered the agent days. It says verse 11, read with me.

He remembered the agent days saying, Where is He that brought up from the sea the shepherds of the sheep? Where is He that put His Holy Breath in them?

Now, let's go back to verse 1. Verse 1. Now, right above verse 1, I want you to write something in here, right next to the chapter heading of Isaiah 63.

Isaiah 63. Right there at the chapter heading, I want you to write in Revelation 19 verse 13.

Revelation 19, 13. Because this entire chapter is in the context, to some degree, large degree, the second coming of Christ, the return of Christ.

You'll see that this is a prophecy of the return of Christ. So, keep that in mind about the Holy Breath or Holy Ghost, whatever, One Spirit, really, different parts of God.

That this is a prophecy of the coming of the Lord, the second coming.

Isaiah 63 verse 1. Who is this that has come from Edom with red garments, the color of blood, red garments from Bosor?

Thus fair in his apparel with mighty strength. It's not the apparel, the garments of a poor person. This is good clothing but stained red in mighty strength.

It says, I speak of righteousness and saving judgment. Interesting term, saving judgment. Interesting term.

Verse 2. Why are your garments red and your raiment as if fresh from a trodden wine press? Which is a symbolism for squeezing the grapes, squeezing out the blood of the wicked people. The red clothing is the blood on the robe of Christ when he returns in Isaiah, I mean in Revelation 19, 13. His robe soaked in blood. It is not his own blood. He would have changed his clothing. In fact, he wasn't buried in his robe. He was buried naked wrapped in linen, right? With spices and herbs and oils. And now I had stripped and tore apart his clothing, his cloak, his robe before they nailed him up on the cross. His clothing was already taken away. They're gone. They're perished. He's not coming back in the same clothing. Amen. This is fresh clothing soaked in the blood of his enemies.

Verse 3. I am full of trodden grapes and of the nations there is not a man with me. In other words, people are not on God's side. That is hard to find on the earth of people that have surrendered to him, that's truly saved. No man is with me. And it says, And I trampled to them in my wrath, that word wrath is very key, the wrath of God, the final 43 days, and dashed them or struck them to pieces as or to the ground, dirt, and brought down their blood to the ground. Christ is doing this at his coming. Amen. At the battle of Armageddon, he is killing the people.

Verse 4. For the day of repay has come upon them and the year of redemption is at hand. So this, if you look at the timeline, we have the dates on the prophetic timeline, and on this back wall in our sanctuary here, we show that there's one year from the blowing of trumpets at the Feast of Trumpets of the last year before he returned, one year from the Feast of Trumpets, let's see, one year from the Feast of Trumpets to the day of the rise of the two witnesses. On the day of atonement. And not only the two witnesses, but the church will call up into heaven for the marriage supper. One year. And it is according to this verse, and it is also, it says right there, Isaiah 34 verse 8. So we get that one year on that prophetic timeline from two different chapters of Isaiah, chapter 34 and chapter 63, two different places. So at the end of verse 4 here in your Bible, I want you to add the cross reference at the end of verse 4, I want you to add a cross reference for Isaiah 34 verse 8. At the end of verse 4, or at the beginning or end of verse 4, the cross reference of Isaiah 34 verse 8, because that one also talks about the year. So two different places talks about the year. The year of the Lord, this is how we get that in the final year is an intensification of both death and salvation, life and death. As it gets closer and closer and closer to the coming of the Lord, he is repaying people for an entire year, and especially on that final day, not of his return to the earth on that particular day necessarily, even though he is talking about the return, a thousand years is as one day to the Lord. So sometimes, especially when you're down with, now we're getting down to, the difference between that is like a month or so, not much time, oh yeah, 43 and a half days after that, or 42 and a half, whichever, 42 and a half, or 43 and a half days, 41 is what it is, 41 and a half days later, that's like a second to the Lord. So some of these verses like this, combines such a short gap, sometimes even a thousand years or a hundred years, it combines so much, compact, makes it sound like it's the same day, when really you've got a passage of time in the same verse or two. So that makes it harder for people to understand, but that's the way it's meant to be, because God wants you to dissect it. God wants you to dig in there, cut it, open and dissect it. Amen? He wants you to see the inside, you can't see the inside without cutting it open. And then, rightly dividing the word of God with a sharp 2S word of the word of God. Amen? You've got to dissect it with a sharp 2S word of the word of God. Amen? God is good, I'm not that clever, that's God, that's not me, I'm not that clever, I'm not that smart, I'm not that wise, that's God. Amen? So here you have a year of redemption, but you also have a day of repay. You know how the difference here in verse 4, two different terms, day of repay and year of redemption. Now that word day also could be time. It's a word that can be translated in different ways, but either way, I think there's a comparison here, that there's also a day, I think that's correct, that there's a day of atonement, the day of repay. If we think about the different animal sacrifices that was used as lessons, the Bible says that the law was a lesson. And if we think about the sacrifices, on the day of atonement compared to the sacrifices of all the other holy days, there was a whole lot more blood. There was four distinct animals that would be sacrificed, different animals, not just one type or two types. I'm not

talking about the number of each animal, but the types of animals, four types of animals.

There was more blood on the day of atonement than any of the other holy days. More blood. That's the symbolism for the battle of Armageddon. Amen? How much blood? All those people, all those nations that said nations, all those nations are going to be gathered together, God will gather together for the slaughter. The Bible talks about how He will strike them, how He will slaughter them, that they are the wicked. Amen? That they are the wicked. Amen?

God will do that because it's a day of repay. The wages of sin is death. The wages of sin is the repay that will also on the very same day be repaid for our growth and the truth and our obedience, our surrender. It's a day of repay for us too. It is the day of repay for both the good and the wicked.

But it's also, it says, a year of redemption, a year of revival, the year of revolution, a whole year of physical and spiritual and heaven and earth both, God raising up generals upon earth, God raising up soldiers and bombers, God raising up the sword and gun and traps and Vietnam. Praise the Lord.

Praise the Lord. Vietnam was one of the greatest wars upon the earth. Amen? We need another Vietnam and we're going to get another Vietnam. Amen? We're going to get another Vietnam. Praise God.

Tomorrow, is it tomorrow? Is Memorial Day. That is the day that really originated with the confederate soldiers, the confederate government. They're the ones that started Memorial Day.

And so tomorrow, let us think about the dead soldiers in Christ, all the disciples. They were dead soldiers in Christ, the dead in Christ, the sleep in Christ that will arise on that day of retirement to get their repay. Amen? The New Testament comes to the rise on the first resurrection, the Old Testament once leading to the second resurrection. Amen?

Let us also remember the confederate soldiers that was dying for freedom. It wasn't dying for slavery. Even Abraham Lincoln said that. Even some of his other generals said that, his government officials said that. Over and over and over and over.

The union government said, let no one think that this is for the freedom of slavery, but rather for the salvation of the union, for the prisoners of the union. They said that out of their own mouth repeatedly.

So history today has been re-written to think that it was only about or primarily about slavery. And that was only one minor issue, but taxes was a greater issue. And government regulation and law, a socialist, communist type. And actually communism, what was the years of that town of Karl Marx? What centuries have you guys known? So that's 1800s. But yet, there was socialism, communism in different forms and different degrees even before that. There really was.

There was a different name. Just like there was Islam in a different name, but the spirit of lawlessness was already at work. And all these things were not new. They just transitioned with language. They transitioned with empires, manifestations, how they transitioned.

And all this has already been here. I guarantee you that Nebuchadnezzar's government is very much communist. A dictatorship. And man, rules and regulations, it's got to be his way. Heavy taxes and all this. But for the common good. This is for your good. This is for your good. I'm your savior.

And that's all of human history. Communism really has always been good, at least since the time of the Bible or before. During Nimrod, I'm sure there was communism in whatever word that they would use even in Nimrod's day.

The Assyrian Empire. The Assyrian Empire was very communist and Islamic. Just different words that they would use. But their teachings, their doctrines, their culture, their rules, their regulations, everything about it was communist and Nazi and Islamic.

Those three parts, those three elements of the mark of the beast have always been here since Nimrod. Maybe before. Back in Noah's time probably as well. Really nothing new upon the earth. Really nothing new upon the earth.

They just return history. It just repeats itself. But anyway, there's a year of redemption. Now let's go to verse 5. Let's move forward. Verse 5, And I looked and there was no helper. There was nobody to help. And I observed and nobody, none upheld. Therefore my arm delivered them and my anger drew near. So he said, okay, okay, I deliver you, but I'm also angry at the same time. Amen.

And verse 6, And I trampled them in my anger, my wrath, and brought down their blood to the earth. So two things are happening. There is salvation, there is deliverance, but also punishment.

And God is angry, both on the day he comes, which is very clear in Revelation 19, and for the final year, he is angry and he is slaughtering. And he's raising up new confederate soldiers. He's raising up new Billy the Kids and Butch Cassidy's and all those heroes of the past, of the 1860s and 70s and so forth.

Those were real men, real heroes, real honchos, they were. And we need that again and God will raise them up again. Amen. Amen. God will raise that type of manhood up again.

We have been victims of Hillary Clinton. We have been victims of Nancy Piglosky. We have been victims of all kinds of feminine teachers in school, little boys, being taught by these women, ugly women for the most part, and bitches for the most part.

And there are some good teachers. There are some good women. There were some good women. Yes, there was. But better women in the South, I had much better teachers than what they had in California, in Washington State, in Oregon State.

My culture, when I was raised in the Bible Belt, it's called the Bible Belt for a reason. Even if it's the Babylonian Bible Belt, it is still the Bible Belt. Amen. For a reason it's called that.

Now thank God for His mercy of not only putting me in the great United States of America, even though Lincoln did corrupt it heavily, but nevertheless that God did put me in the United States of America.

And, not only in the United States of America, but that God put me in the Bible Belt. It really helped shape who I am today. Amen. So that I can help you Yankees. Okay. I love you. But God is good. Amen. But God has been gracious and very merciful. Amen.

God chose the Jews, but then He chose us Southerners. I got to pull your strings a little bit. God likes to laugh.

Amen. He's not angry all the time. He's not angry all the time. People think that I believe in a God that's a monster. People really think that.

They only hear certain words I say. Just certain words I say. But God has always been the God of mercy.

Always. But He eventually, it's like just had enough. Eventually even though He tries to be long suffering, and He says I've reached out my arm all day long to a stubborn, rebellious, stiff necked people.

He's very long suffering, but sometimes He just had enough. You can take the most kind, most loving, most patient man, woman, parent, or God, or dog, or cat, or elephant, or whatever upon this earth, and eventually they just had too much.

Amen. That doesn't mean that I don't believe in a very loving God. I definitely believe in a very loving God. But we can't ignore that He is coming back in great anger and in judgment.

We can't just ignore that. They like to ignore that because that's not pleasant. It doesn't tickle the ear. They don't want it, therefore they don't want to think about it.

But we've got to understand all this. We're getting older and wiser, and God's working with us. Thank God He's not giving up on us. His arm is still stretched out. Praise God. His arm is still stretched out.

We ought to stretch it back. Worship Him and surrender. Be willing to grow in the truth. But look at this. We're going to get down to the final moments here.

And He's coming back in this wrath, but He's also saving. He's also delivering. In verse 7, I remembered the mercy of Jesus. It just talked about the blood and anger, but now I remember the mercy of Jesus.

Right here, I didn't know this was coming up. I didn't plan it this way. This is just the way the Holy Ghost is moving and flowing. But now I remember the mercy of Jesus.

The praises of Jesus and all things wherein He rewards us. Jesus is a good judge to the house of Jesus. He deals with us according to His mercy.

The Bible says He'll show mercy on whom He wants to show mercy on, and according to the abundance of His righteousness. And He said, Is it not My people? Amen. The children surely will not be rebellious, and it became to them deliverance.

In other words, He said, you know, I plan it to see these are My people. I started this. Surely they're going to come back to Me. Surely, surely they're going to come back to Me.

Verse 9, out of all their affliction, not an ambassador, not a messenger, but He Himself saved them because He loved them and spared them. He always promises to spare a remnant.

He Himself redeemed them, He is the Savior, Jesus is the Redeemer, and tucked them up and lifted them up all the days of old. But they disobeyed and provoked Him, provoked His holy breath, so He turned to the enemy. He Himself contended against them. Amen.

It's interesting, I just looked up this morning, or last night, when I was laying in bed, I looked up the word provoke in Hebrews 10, verse 24, not remembering that the word provoke is in this verse. I did not remember or connect it to this at all.

But it just came into my mind, to look that up, where it says in Hebrews 10, verse 24, that we are to provoke one another to good works. And I was just wondering, is that word provoke, in Greek, accurate, really translated, provoke, is that accurate translation, or what?

And I looked it up, and it really is. It really is, that really is, really is. And it occurs, if I remember right, only two times in the New Testament, or maybe four, maybe two times, very rare.

And it really does mean provoke, and even when you look at the origin keyword, root word, that came from, also clarifies it, yeah, absolutely, it means provoke.

And it can also be translated, depending upon the sentence structure, it can also be translated as contention, argument, contention to contend with someone.

So if we could translate it, depending on the structure of the sentence, as contending against someone, as in a fight with someone, is used in the other place, the other second place it is in the New Testament, is used when there was a disagreement of, was it Peter or Paul, one of them, had a major argument, disagreement with Barnabas and Mark, and it says they split their ways, that there was a great contention between these two groups of apostles.

It might have been Paul. Brother Andrew said he thinks it's Paul. But whoever it was, they disagreed. That happens, we're humans.

You know, sometimes we get angry, sometimes we disagree, sometimes we make mistakes, and sometimes a man thinks he has to stand his ground. It happens.

But that's the other place. It really is like a fight, a contention, an argument, a division.

So provoke one another to good works, really is to punch them in the arm or whatever, use strong language, shake them up about trying to get that person to do more than be a couch potato Christian, to be more active.

Amen. So it's very interesting here that we see both words provoke and contention in verse 10. Here in Isaiah 63 verse 10, you see the word provoke, you see the word contention.

Now I've not looked up the Greek words in that particular verse, but in English we see both provoke and contention, just like we see in the New Testament of a particular Greek word that means both contention and provoke, depending on the sentence structure, which is interesting.

And it's more than interesting, that's the power of the Holy Ghost. That's not coincidence. Because when I saw that last night, this verse did not even come into my mind.

And I did not even realize last night or this morning, whenever it was that I was studying Hebrews 10 24, I did not realize that in this verse today we would see both words provoke and contention in one and the same verse right here.

I did not plan this. Right here is a miracle of God that uses witness. So Andrew can accurately and truthfully testify if he was to so choose to do, to testify to somebody, somewhere, sometime in his life, that on the day of Pentecost he saw a miracle.

You know, he really did. And then he saw a miracle right here. I saw one, all of us, everybody listening, and whether you're in another nation or you're here locally, either way, you just witnessed a miracle right here, right now.

Now it could be a miracle of the devil, or it could be a miracle of God. How do you know? Discernment of spirits. The Bible says don't believe, how does it say that? Don't believe that every prophet is going out into the world. Test the spirits.

Test the spirits, because there are many false prophets going out into the world. Test the spirits.

So what spirit is this coming from? What spirit is this coming from? That's what you ask yourself. You make that discernment, you make that determination. Amen.

You know it's coming from God. Amen. But these people provoke God with their disobedience. Amen. Even His own people. Amen. They provoke Him.

And it says He contended against them. Then verse 11, then he remembered the agent days saying where is he that brought up from the sea the shepherd of the sheep? Where is he that putt his holy breath in them?

Who led Moses with his right hand? The arm of his glory. He forced the water to separate from before him to make himself an everlasting man. He led them through the deep as a horse to the desert and they painted not. And as cattle through a plain. Amen.

And the spirit came down from Jesus and guided them. Thus you led you people to make yourself a glorious man. Amen. So forth.

Look at verse 16, you are our Father. The context is Jesus' return. He is the Father.

Verse 17, why have you caused us to err, O Lord, from your way and have hardened our hearts that we should not fear you? Return for your servant's sake for the sake of the trials of your inheritance. The word return in the context is the second coming. The return of Jesus Christ who is our Father.

But notice how Isaiah, just like Jeremiah, just like Daniel, continues against God even as Jacob wrestled against the angel of the Lord which is God, the manifestation of the Lord.

That which is bent. We are humans and we are like, why, O Lord, why, O Lord, why, O Lord. We have those human carnal moments even as a true servant of the Lord. It is a carnal moment which is human nature which is okay.

As long as we keep it balanced and keep it limited and then get right back on the bicycle or even better, get up on that manly motorcycle and ride it straight down the road going the right direction and being able to balance it

correctly without falling off of it. Amen.

That is what we need to do. Amen.

Yes, we have fallen off and made mistakes and that is what I couldn't figure out when I was younger.

Okay, I made a mistake. I failed. I sinned again. I sinned again. I made a mistake. I would cry and feel guilty and be like, I can't get baptized. I can't get baptized.

Because of all this. But I should have pulled up to the gas station and filled up my motorcycle tank with the fuel of the Holy Ghost. I should have got baptized so that I can drive the motorcycle. Amen.

So that I can drive it without going too far to the left, too far to the right. I've got to balance it by the power of the Holy Ghost. Amen. The Holy Ghost will help you balance things. Amen.

He will give you the power, the energy. You've got to plug it in. You've got to plug in to the power of God by raising your hands, by reading the Bible, by praying, by fasting, by seeking, by calling out, by crying, by shouting, by whatever and everything that you can do to try to seek God even if it means continuing against God for the moment but then coming back to your senses.

Yeah. I know, Lord, that it looks like the wicked are winning. The Bible says that, don't say, it says it's completely different from God's. But it says something like, you know, how long are you going to let the wicked run? You know?

And not worry about that. And that might be two different verses there. And those are definitely paraphrases. But definitely the conclusion of the matter is, we have to get our senses back to ourself, get our minds back in the Lord and the good things and the things of positive report, Philippians 4, positive report, the faithfulness of God, the goodness of God and His rule for me individually.

And my obedience to Him individually, get ourselves focused and centered and keep moving and keep climbing. And don't worry so much about the distractions and what everybody else is doing and just you and God and your relationship with God and your obedience to God and stay on that straight and narrow path.

Amen. And don't be curving over to the left or to the right. And allow the thorns of God, when He puts thorns to the left and to the right, allow that to correct and realign you. Amen. Praise God.

So it's very interesting, these three times we've read Psalm 51 and here in Isaiah 63, only three times in the traditional Bible that we see the phrase Holy Spirit as a phrase. But if we look at the Apothecary that they took out of the Bible, we do see it also in the Wisdom of Solomon written by Philo. We do see it in the Wisdom of Solomon written by Philo.

And I'm not going to really turn there right now. You're welcome to turn there later today as you study or tomorrow whenever. But I need to close this up and give you some more other verses. I've got to give you these other verses. So trust me here on this direction.

The Wisdom of Solomon, even though we're not going to read it, is written by Philo who wrote the book of Hebrews. And Hebrews, I believe, no matter what any other website says, I believe that the book of Hebrews was most likely, I'm not saying definitely, but most likely the book of Hebrews was written before even Matthew, Mark, Luke, and John.

You look at Hebrews, I mean you look at the Wisdom of Solomon written by Philo, how he lived in the BC years and the AD years. His time frame length of time of birth and death crossed the gap between the BC and the AD years.

You look at his writings of Philo and the Wisdom of Solomon and the works of Philo and how he talked about the Messiah to come, the Son of God, the Lamb, whatever expressions he used. And talking about the logos and the word and that the logos would be coming or did come or whatever phrase he used.

And then you look at the book of Hebrews and the same type of writing, the same type of speech, the same mentality, the same thing. And yet that's where we see the Holy Spirit in the Old Testament of the Apocrypha section. Amen. Interesting.

Now let's go over to Revelation 7, the book of Revelation chapter 7.

Now in Revelation 7 we have the sixth seal out of the seven seals. Revelation 7 verse 3, Revelation 7 verse 3.

Now let's start in verse 1 actually, Revelation 7 verse 1. Give everybody time to get there.

Revelation 7 verse 1, and after this I saw four angels standing on the four corners of the earth, that would be north, west, south, east, restraining. There's angels that restrain, as I said yesterday.

The four winds of the earth that no wind would blow on the earth or on the sea or on any tree.

And verse 2, and I saw another angel ascending from the rising of the sun having the seal of the living Theos, the living God.

And he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, Do not harm the earth or the sea or the trees until we have sealed the bondservants of our Theos on their foreheads.

And then it's 144,000. Now as I have said before, you don't have to be one of the 144,000 in order to receive the seal of the Holy Ghost and the name of Jesus.

This is a very specific time frame and group of people. It's very specific. It's Israelites, it's virgins, they have not been defiled with women.

If you compare this entire chapter and also the entire chapter of chapter 14, if you compare those two chapters, these are virgin men who are all Israelites.

These are not Africans or Asians or Mexicans, these are Israelites. So God's still working through the promises of Abraham, Isaac, and Jacob with this particular race of people.

But he's also working and calling with Pastor Ehud and Pastor Moses in Nigeria and Brother Hugh in South Africa and Kareem in Jamaica and stuff like that and AJ in Korea.

He's still working among the Gentiles, but this is very specific of a particular sealing which is really salvation and is giving them the Holy Ghost.

How do I know it's the receipt of the Holy Ghost among young men? How do I know? Let's go to Ephesians 1.13.

Other than being virgins, which would most likely be a younger man, Ephesians 1 verse 13, Ephesians 1 verse 13, Ephesians 1 verse 13, Ephesians 2 verse 13, Now Paul here is talking to the church, writing to the pastor of the Ephesians, which was the town of Ephesus, which eventually we believe that Timothy eventually became the pastor of the church of Ephesus at one time.

I don't know if Timothy was the pastor at this particular time or not, but sooner or later Timothy became the pastor of this congregation eventually.

And Paul is telling whoever the church pastor is here, he really is writing to a pastor, he really is, who would have read the message to the entire church later.

Okay? Just like in Algeria, they actually are printing out the sermon transcripts and distributing to the congregations of that.

So they're reading my writings there as scripture. They are reading my writings as scripture there in Algeria.

So here the apostle is sending a letter, a transcript, to basically a written sermon to a pastor in a different town.

In a different town. He's writing to a pastor in a different town. And then that pastor most likely stood and read this letter from the apostle to the congregation.

This is exactly what's occurring here. Why would it be any different today?

Even Jeremiah would stand and declare, this is what the Lord said, and that would go over to his scribe Baruch.

And then his scribe Baruch would write things much more than what we have record of today.

This is what his mentor, as the scribe Baruch, was apprenticed onto the mentorship of Jeremiah.

And even as John the Baptist was a mentor of the disciples, and the Bible says the disciples of John.

So that's the students of John. See, I'm a teacher and you are the students.

And people were baptized in the name of John, and that means not in his name, that means in his authority.

In the authority of John as a man that had the authority of God.

That the disciples went out baptizing people in the name of John, meaning in the authority of John.

And then Jesus came, and the ministry transitioned at that period of time from old to new.

And Jesus and his students, and his disciples, and his apprentices under him, the young men that he was training day and night.

Day and night he was training them, and provoking them, and being his army of the Lord.

And he was really, really training them, he was absolutely provoking them.

And unfortunately, they were very weak to fall asleep on that most important night when he was going to be arrested.

And he said, did I not tell you that this was the night?

Did I not tell you I wanted you to be awake with me? Did I not tell you that?

And yet every one of them fell asleep on them.

Even after three and a half years of training. Even after all that.

He was frustrated. Jesus was frustrated just like I get frustrated. I'm human. I get frustrated.

And there are righteous anger. And then there's righteous anger in them.

And the Bible says to be angry and sin not.

So there's righteous anger. That is not a sinful anger.

And Jesus was upset and he contended with them because he spent three and a half years training these group of men.

And they fell asleep on him on that most important night.

Not that he wanted them to stop the arrest. No. He didn't want that.

He just wanted his friends to be with him. Amen. That's all that was.

Just wanted his friends to be with him at that tremendous moment.
 You know, the historical moment. You know?
 God is good. God is good.
 We need to be teaching. And we should not have the attitude.
 Well, I'm all grown up. I'm a man. And I'm not your slave.
 And who are you to teach me? That's what they said to Moses.
 Who are you? Who has put you in charge of us?
 And does not God speak to us too? That's exactly what they said.
 That's exactly what they said to Moses. Does not God speak to us too? Amen.
 And Moses said, I wish that all of you were prophets. Amen.
 And we do want to have more deacons. We do want to have more pastors.
 We do want to expand and grow the church in the right way with the way that God directs me. Amen.
 And it's not going to be the way that everybody agrees, but we want to expand the church in the way that God directs me. Amen.
 And I do want more help. And I do need more help.
 And we do need to be laborers of the heart of us. Amen.
 But we have so many distractions. And the number one distraction is ourselves.
 Amen. That's the number one. And self-will. Self-will, self-goals.
 Self, I want to do this. Self, I want to do this. Self, I want to do that. I want to do this. I want to do that.
 Self-will and self-goals is the number one distraction in the true church of God. Amen.
 That we are sealed with the promise of the Holy Ghost.
 Now look also at chapter 4. Ephesians 4 verse 30.
 Do not grieve the Holy Ghost of God by whom you were sealed on the day of redemption.
 And there are ways, not only can we quench the Spirit, extinguish the Spirit, but we can also grieve God.
 God can be like, even like He said, I regret even making man. He said that. You know?
 He said, I regret even making man. We can grieve the Lord.
 That's something to think about. Have we caused God grief? Have we caused God regret?
 You know? That's something to think about. That's something to think about.
 And how do we fix it? Just because we did do wrong, and we all have done wrong at some time, just because we did do wrong doesn't mean it can't be fixed. His arm is still stretched out.
 He's a Redeemer. He didn't come to call the righteous. He came to call the sinners.
 He didn't come to heal those who already will. He came to heal the sick.
 He's a Redeemer. He's a Savior. He came even as a baby. He knows what it's like to grow up and have to sit in the back row.
 He knows. He knows what it's like. It's not always pleasant. It's not always pleasant to be provoked.
 It's not always pleasant. It's not tickled a ear. You know?
 That He's a Redeemer. And just because we made a mistake doesn't mean that we can't fix it.
 And it does help to have a provoker. It does help that God is not only merciful and loving, but it also helps that God is a provoking God, too. It does help that God gets angry with us.
 We should work out our salvation with fear and trimming. We should have fear of the Lord.
 The beginning of wisdom is the fear of the Lord. Amen?
 The fear of... The beginning of wisdom is not the Koran or the Book of Enoch or whatever, or even strong performance.
 The beginning of wisdom is the fear of the Lord. Amen? Amen. We need to fear God. We need to fear God.
 A lot of people have a problem with that. The word fear. Oh my God! It's not the same.
 God does not want you to fear Him the same as you would a black widow spider or a rattlesnake in the same way.
 No. It's not the same fear. Because I don't reverence a rattlesnake. I don't reverence a black widow spider.
 But I reverence God as I reverence my grandmother that I respected her and I feared her.
 Because otherwise, if I was to cross the red line, she might expect tobacco in my eyes. Okay?
 It was a real threat. I would not dare ever, and I never did, cross that red line with my grandmother.
 I would never want to do that or even get close to that because I not only loved her, I revered her.
 And that's completely fine, to use that word, for a human being who you honor and respect.
 It's the context. It's the context. People get too caught up in words.
 Perfectly fine to honor and respect, to have a certain reverence for Memorial Day.
 To have a certain reverence for the Fourth of July. To have a certain reverence for the Declaration of

Independence.

To have a certain reverence for a pastor, or even a friend. To have a certain reverence for a friend.

These are completely respectable and good things to have. There's no honor anymore.

I don't know what honor means, or reverence, or no respect anymore. It's all about me, me, me, me, me.

I know more. I know more. I'm wiser. I'm smarter. I know better. How dare anybody provoke me?

How dare anybody try to mentor me? I don't need it because I'm strong and mature.

I've been there. I've done that. I have my own wisdom. I have my own lessons in life.

I don't need another man to teach me. I don't need a leader. I don't need an apostle. I don't need this. I don't need this.

This is nothing but pride and rebellion against what God is trying to do. It's quenching the Spirit.

It's quenching the Spirit, and it does grieve God. It does grieve God. Amen?

We need to bow our knee to the elderly. That means that when I was a teenager, and I would walk across the street.

There was a very old woman in her 80s, I think, probably, when I first met her.

To the best of my recollection, there's probably a good estimate, at least 80.

And I would go over there, and you know what had started out? I think the way it started out was trying to sell something.

You know, whether it was from school or just trying to make money.

I found it in a magazine or whatever that you could sell and make money, these things.

So whichever contacted, because I did both. I was trying to sell things from school sometimes.

And other things, I was just trying to sell something I saw in a magazine and trying to make some money.

As a teenager. And whichever way it was with her, I go to her house, and I discern, this is a woman I can talk to.

It's just random. You know, she's not one of those hateful, drowsy, old people that, That's not what it was. I can relate to her and talk to her.

And I already had respect for my grandmother, and here's an old woman. This is an older woman.

And somehow or another, whether she invited me or I invited myself, somehow or another, I went back again, and I went back again and again and again.

And before you knew it, she's taking slices of bread and putting cheap mayonnaise there, and putting a slice of cheese and a slice of tomato and putting salt and pepper on that tomato and pepper.

The whole thing in the oven, roasting that oven.

One of my best and few good memories of my childhood, even though I was a man as a teenager.

So, I had the independence, thank God, to where I could go across the street, I could walk way down the road, even much younger than that, even though that story is in North Carolina, much younger than that, back in Morristown, Tennessee, an hour drive from here, 45 minute trial drive from here, me and my brother and small kids walking down the road.

A very dangerous neighborhood where, literally, I'm not kidding, people get their brains blown out on their front porches more than once, old elderly women getting raped in the middle of the night, and one day we look at the sirens and the emblems, whatever, all the flashing lights, and me and my brother run down the road, and it was dark, and all these lights and lots of emergency vehicles, and there is a human body cut up into lots and lots of pieces.

That's the neighborhood that me and my brother walked in without parental supervision, all over town, on every street of that neighborhood, without fear.

Without fear. Without any fear at all, other than a reverence for the fact that we are in a dangerous neighborhood, so I better not show fear, because if I show fear, I will be a victim of it.

If I walk down that road, they're going to see that and be like, easy victim, and they will attack me like wolves.

Amen?

As an older man now, preaching a very dangerous gospel, I cannot show any fear at all. Amen?

And I'm under more danger now than I have ever been in my entire life, physically and spiritually.

Very dangerous point in my life right now.

I'm at war very directly against the Antichrist, the center tradition, who is a rich doctor of the eyes.

That one time in our ministry, back when we had the ministry building over there in the Charlton Center, Assad directly attacked this ministry, directly.

We had, it was either three or four people at the same time having issues with their left eye.

Not their right eye, but their left eye. And three or four people at the same time.

These are people that's not camping together, not living together, not in close quarters to one another, where there's something spreading or anything like that, among us.

It was people, even in different towns, having issues with their left eye.
People say that's coincidence. Well, if it was two people, I could say it's coincidence. Right?
Two people. But three, four, and all in the left eye is the eye doctor.
The spirit and the physical realm connected where we can easily be a target of the enemy in many different forms and ways.
And we have to exercise caution and wisdom without fear of the enemy.
Without fear of the enemy, but reverence of the fact or recognizing the fact, the reality of the danger. Amen?
This is why I recommend to everybody, never, ever, ever, ever use your real name on Facebook, MeWee, Twitter, wherever you're on social media.
Don't use your real name. And don't even put your real location of what city you're in.
State would be fine. That's very general. But don't put the actual true city you're in or your real name.
Or at least not the full real name. Amen?
Because it's very easy to track somebody on the internet. Very easy to track somebody on the internet.
And then get the next piece of the puzzle and the next piece of the puzzle of your identity and your location.
And the wicked world we live in, you hear horror stories constantly. Horror stories constantly.
Not that we should live in fear, but we should live in wisdom with caution.
Even as the first century A.D. church would meet in secret, in secret locations and had secret knocks and different things and code words.
Absolutely guaranteed. They had to meet in secret. Amen?
And I'm concerned about Algeria of how there are strangers and visitors just popping up out of the blue, left and right, left and right.
And that's both good and bad. How do they know where to go? How do they know what time it's been? Who gave them the information?
Maybe this is good. Maybe it's all from good information. Maybe it's all from good sources.
But there's reason for concern and I have reason for concern.
But I also know that the power of God and the apostle Ephod is strong.
But he also just had that fire that destroyed the printer and the cell phone and the printer paper and some of his food and herbs and other supplies.
And that could be nothing or it could be an attack. We don't know.
But we have to exercise wisdom without shaking in our boots, without being overly controlled by fear and paranoia.
But we've got to exercise wisdom and our wisdom has to increase as the wickedness and the attacks increase.
We have to increase in caution. Amen.
But the Holy Ghost empowers us to be more bowed, more brave, and we're even more in us.
There's a verse somewhere in the Bible that says that Paul was going to go to a certain place that he was moved by the Spirit or Ghost, whatever.
He was moved by God to not go there. To not preach in Asia, it says, and to not go to a certain town, or at least yet at that point.
It wasn't time yet. It wasn't the right time. So we have to be careful to not jump ahead of God.
We may have the right intention. We might think, okay, that particular person or that particular congregation or that particular town or that particular whatever is needful.
It would be good. I want to do it and be gung ho and passionate. But we've got to hear from the Lord.
And the Lord has to sometimes slow us down and never have to say, not over there, not that person, not that good, not this way, not this method, not this technique.
Follow my lead, son. He has to lead us. Now we don't have to have His permission for every little thing.
Like this one guy, Pastor Peacock. That's his name, Pastor Peacock. He came across the church the most times.
Peacock did it with the King James Bible. Praises God. He said one day he was standing in his wardrobe closet, clothing closet.
He said, Father, what do you want me to wear today? And God said, I'm your father, not your mama. Wear whatever you want to wear.
We don't need God's permission for every little thing. I've known some people that wanted to fast or pray for way too long for something so simple, for something so easy.
I believe in fasting for a long period of time for certain issues and praying and seeking of the Lord for a long period of time, even years for certain issues.
But we also have to grow up and put on our good pants and our good underwear and our good socks and our

good shirt and tie and be mature and responsible and grown up to be able to, as they taught me in management, make a snap decision right then and there.

And the more the Word of God and the more the measure the Holy Ghost in us and maturity and wisdom and caution and wisdom, all these ingredients, all the keys of the kingdom, as Peter would say, will get us to the right place, right decision, quick.

And then other times take longer. Amen.

If we have more than the Holy Ghost, it's going to be easy. The Holy Ghost is so key to all of us. The Holy Ghost is the one that says, do or don't. Just make up your mind.

Or, or, cuss that man out, provoke him in a bad way, argue with him, fight with him, punch him in the face, just like the Holy Ghost, I believe, did lead the person in the situation of where the destruction of the Beatles, what's his name?

John Lennon.

John Lennon was destroyed. That's right. But John Lennon was destroyed. I believe that God really did put it in the mind and heart of the guy that brought on that punishment and that destruction. Amen.

Even if the guy wasn't saved, that God can use anybody, anything, at any time of His choosing. He's God. He can do whatever He wants. Amen.

We're almost done. I know I'm teaching a lot of different things. I know I'm digressing quite a bit. Amen. I know I'm digressing quite a bit, but there's so many things to be taught.

There's so much for the people to learn. We've got people that's been in the ministry for only months rather than years. And there's always somebody new that is listening or will be listening soon to this message. So I have to cover a lot of areas. I do. I have to cover a lot of areas. Amen.

Now where are we at right here in this verse? Where are we at?

Do not grieve the Holy Ghost of God by whom you were sealed on or for, for the day of redemption. Amen.

And finally, let's go over here to 2 Corinthians. 2 Corinthians. This is the last verse that I know of unless God moves me to give another one. But 2 Corinthians chapter 1. 2 Corinthians chapter 1.

2 Corinthians chapter 1 verse 22. Verse 22 says, Who has sealed us and gave us the Spirit in our hearts as a pledge. Pledge instead of promise. I have to look at that Greek word to see if it really is different.

But if it is different, that would have a very significant meaning. And it probably is different. I can't say for sure right now without looking at the Greek.

Let me just pull it out. I know it's going to take time. 2 Corinthians 1, 22. I just want to see right here, right now, because this will make a big difference. Let me just pull this out real quick for you. 2 Corinthians 1, 22.

It does look like, most likely, a different one. And let me double check here real fast. This won't take long. The Greek word number for pledge is 728. 728 is the Greek word there.

And then I'm going to pull out the promise of Ephesians 1, 13. And look at the Greek word number there. And the Greek word number for promise in chapter 1 is Greek 1860.

So it's two different words. So it really is pledge rather than promise. So what's the difference here? What's the significance? Now that we know 100% for sure that a pledge is different from a promise in the Greek here.

Again, the growing and the measure of salvation. That when we are first baptized, when we are first saved really and truly, that not only do we receive the promise, we do receive the promise, as it says, of the Holy Ghost, but also we have a pledge which is like a first installment.

The third note that I saw on Blue Letter Bible about this word said, or a first installment. In other words, a first measurement. A laying down collateral. A giving the first measure of the Holy Ghost.

Given something that can be fulfilled later on and completed later on. So it's endure into the end. Those that endure into the end shall receive the final completeness, the fullness of it.

So when we first receive the Holy Ghost, yes, it's salvation. Yes, we are sealed. But it's not complete. It's not complete salvation.

For one thing, if you get baptized in a certain month, you're having to wait until Passover to take the communion. It's step upon step upon step. Amen.

And then you have to grow in not only knowledge, but also repentance and all the keys of the kingdom that Peter talked about, adding each thing upon the other one. Amen. God is good.

So the 144,000 are sealed with the Holy Ghost. That's the seal and the name. You can't have the name without the Holy Ghost. You can't have the Holy Ghost without the name. They go together. Amen.

And the blood. It all goes together. Amen. But we don't have to wait to the final year to receive it if we're willing to receive it and willing to become obedient to God and willing to surrender to God now. Amen.

Let us accept the charisma of God. Let us accept the empowerment from God which comes through the power of the Holy Ghost, the promise of the Holy Ghost that He has pledged to us, that He has promised to us, that He

has given us an initial start upon which must be built upon.

Let us continue and pray a little harder. Let us find that song. What song is that?

It's on page 21.

It's on page 21. Well, Brother Jared is right on top of it. Page 21.

So as we prepare to sing this song, what I have just said is that there's a verse which you can read, I mean you can listen to that last section later on in the recording, listen to that last section, which is read a verse that not only is it a promise, it's a pledge, which means first installment, which is a smaller measure of salvation when we first get baptized, but then we grow into it and we're not complete until we're enduring to the end.

So God gives a small installment, it's a pledge, it is a small measure, and then we build upon it, build upon it, build upon it. I still want you to listen to the rest of that later on.

But because we want to go a little farther, we want to build upon it, we want to take that next step, we have to keep going and endure until the end so that we may become complete in Christ.

The traditional church thinks that you're complete in Christ when you're a baby in Christ. That don't make no sense. Salvation is a process. It's a process. Amen.

Page 21.

Pray a little harder, I can't stop, until the battle's won.

I believe I'll climb another mountain, cross another river, my race is almost won.

So often on this journey, my feet I will bury every scene, an impossible dream.

But I know that if I keep going to his hand, keep holding, one day soon there's gonna be a reality.

I think I'll walk a little farther, pray a little harder, I can't stop, until the battle's won.

I believe I'll climb another mountain, cross another river, my race is almost won.

When the burden gets so heavy, I cannot carry in the load, it races my knees.

When all my spirit's gone, I'm standing all alone, I can hear my shavers speak to me.

Why don't you walk a little farther, pray a little harder, you can't stop, until the battle's won.

Why don't you climb another mountain, cross another river, your race is almost won.

I think I'll walk a little farther, pray a little harder, I can't stop, until the battle's won.

I believe I'll climb another mountain, cross another river, my race is almost won.

My race is almost won.

Amen. Now, there was one sentence in that song that said about being alone.

And this can be a very lonely walk when we are separated and called out of the world and come out of their midst and be separate and touching on the unclean.

It can be a lonely walk. Amen? And that can be frustrating as well.

And that's not healthy as well. Amen?

God created all of us to be a community, a people, a church with many members.

There's a way it's meant to be. Amen?

That's what we seek, that's what God seeks. Amen?

That's what we need to become.

If we come into the center of God's will, that's what we'll be, that's what we should want. Amen?

We need fellowship, we need brotherhood, we need spiritual fathers and spiritual sons and spiritual mothers and spiritual daughters and spiritual brothers and sisters.

That's what we need. That's the will of God. Amen?

Then it won't be so lonely. Amen?

Then we'll have one another to help each other and build up one another and be a better and stronger and larger ministry. Amen?

But I'm not going to be a baby preacher because that's not who I am. Amen?

And that's not where I am right now. Amen?

If you had met me years and years and years ago, you would have gotten a little bit more of a weaker message and not as accurate and not as full and not as complete.

When you met me as a baby preacher, we could have gotten along better and I wasn't as provoking and I was not exercising as much authority way back then.

But we are not way back then and I don't want to stay in the past and I don't want to stay a baby preacher.

Amen? Amen.

And as everybody else, as I see the world being older than most people that come into the ministry because most people are exactly 28, 29, 30.

Over and over and over and over and over and over and over and 33.

These are the age range of almost everybody that comes into the ministry.

So compared to everybody else, I'm elderly. I'm a senior.
And I can tell you what I see with my eyes having lived in the 70s and 80s and seeing that the mentality of teenagers when I was a teenager and comparing it to the mentality of the teenagers today and the people in the 20s today and the people in the 30s today compared to way back then in my generation is vastly different. Vastly different. Way different.
I'm talking much more than just different music.
Much more than way different than that.
I'm talking about the level of maturity, the level of wisdom, the level of discernment.
And I'm not trying to hurt people.
But I'm sharing what I have seen in my life.
There's nothing wrong with sharing this.
We learn from this.
We have to learn from history, learn from mistakes, and learn from World War II and Vietnam and the Confederate.
We've got to learn from history.
Amen?
The video games, the internet, the M&A, and all these influences of the current generation where they're saying you've got to do a computer job, you've got to do the computer program and that's where the money is, that's where the future is.
Computer, computer, computer, computer.
It's nothing but turning the humans into robots.
That's the ultimate goal.
Even data on Star Trek.
And I was a Star Trek fan. I really was.
But I have to come into the realization of where I am today compared to realization, not really any realization, my immaturity, my childlessness when I was a teenager and when I was in my 20s and when I was in my 30s as a Star Trek fan, that childliness compared to the maturity that I have now, I have to now confess that data is a mind-programming, sub-linear messaging that is very, very, very, very, very crafty information and now data is, what's his name, Elon Musk.
He is, he wants to become data and he wants every one of us to become data.
Literally.
And they just did what?
The Facebook CEO sure looks like data too.
What was the new law or the new thing that they just, the new event you just posted?
The FDA approved human trials of Elon Musk's brain chip.
The FDA just approved the neuralink.
Neuralink, the brain chip, mind lace, whatever you want to call it.
Yeah, to connect the brain with the technology of Elon Musk, specifically.
Uh-huh.
I tell you what, I'm on Twitter.
I love Twitter.
I love Twitter.
But, and I'm glad that he brought free speech and he really did bring free speech to Twitter.
But I've got to point out the good and I've got to point out the bad. Amen.
I've got to point out both sides.
This is a balanced approach, okay?
The end of the day, he is very satanic. Amen.
He's very satanic.
And Satan never says to you, Amigo!
But rather he says, look what good I have for you.
Look at this beautiful fruit.
Look at this beautiful weed.
Look at the free speech.
The freedom.
I'm offering you freedom.
I'm offering you the good things, prosperity.

And at the same time, he wants to do all kinds of other wicked things.
And he wants to use Twitter to eventually connect Twitter to paying your grocery bill and paying your electric bill and doing all kinds of other transactions using the Twitter as a foundation framework, a baby, to eventually run the mega cities, run the 15-minute cities, to do all this, to connect it with everything.
I guarantee you he's going to be involved in them.
Neon Babylon, I guarantee you he's going to be involved.
I guarantee you that he will have a prominent role in the city of Babylon.
I could be wrong, but I still guarantee you.
Because I don't think I'm wrong on that. Amen.
Amen.
I'm not going to cancel Twitter.
I threatened to.
I threatened to a week or two ago.
I'm not going to cancel it yet because I can use that tool at this point of time to gain the information I need that is unique to Twitter that I can't get any results that I have found yet.
It's a very, very, very extremely valuable resource.
But there's a lot of red lines I will not cross and I will not move to neon and I will not use Twitter to pay my grocery bill or whatever.
There's a lot of different red lines I will not cross with it.
So I will exercise caution.
I will exercise wisdom. Amen.
Different people might be convicted to go ahead and close their account or never even have an account to begin with.
And that's okay for you.
I'm not you and you're not me.
You don't know everything that God is doing in me. Amen.
So we have to be careful even Jesus said why would you judge another man's servant Jesus said. Amen.
But yet we do have to judge everyone at the same time and both statements are true.
It's all true.
It's not contradictory.
It is situational. Amen.
Situational is different from being contradictory.
Everything within its own situation. Amen.
God is good.
God is good.
We need a lot of teaching. Amen.
God is good.
I'm going to open up the room now for questions.
Questions.
Questions and statements, testimonies, scenes, songs of the freedom of the church to speak.
Questions, statements, scenes, songs, anything, everything that the church would speak.
Each one being given the freedom to bring something to the table.
When I see that word charisma I also think of the word enthusiasm as in something coming from God.
Yeah.
It's different but it reminds you of that and we do need enthusiasm and you can't have a gift or exercise a gift without being motivated to use it. Amen.
We need to be careful and make sure we use our gifts.
And I've seen that a whole lot too.
That somebody would have a gift from God and they just don't use it.
We've got to make sure we exercise the gift of God with enthusiasm, with passion, with using it cut into action.
What else Jared?
I saw in the news feed a Jewish name for the modern Jewish name for Pentecost, Shavuot, and they look that up and they see it's kind of interesting to have the Jewish tradition there where it's a festival of water. Festival of water, if you examine the Jewish word for Pentecost of what they're using, what they're calling it.
Interesting, the water theme.
Who's that association?

Their association, not necessarily direct translation but there's an association.

So weeks.

And then there's, yeah it means feast of weeks and the word 50.

Pentecost actually means 50.

But there's an association with water with Pentecost and there's also an association with a piece of tabernacles with water as well. Amen.

Amen.

Anything else?

You brought up the Spanish.

I thought it was interesting because how you say God in Spanish is Dios and it sounds very similar to Dios in the Greek.

Exactly.

I thought that was the same.

I'm also reminded of the French when you say I am, like I am, Je sui.

Yes.

And it's like, it looks just like Jesus.

You just take off the I.

Yeah. Amen.

Amen.

Exactly.

There's little things in each language.

And then there's hints of the name of Jesus and the truth in different languages.

And that is a beautiful thing, what God has done.

And then there's clues given to the people that speak Spanish and there's clues given to the people that speak French.

You know, there's clues there, and I'm sure other nations, other languages have clues.

There's really no excuse.

There's really no excuse for people.

It says that the creation testifies of the Creator.

Yes.

Lots of the creation.

Might be Romans 1 or Romans 2, maybe, perhaps, or a different chapter that says that there's no excuse.

There's no excuse because He gave them the stars.

And no matter what language, what nation, what color, you can see stars, there's no excuse if you can see the stars.

They tell the story.

The constellations tell the story of the Gospel. Amen.

And it might take a lot of time to figure it out and more effort to figure it out, but if you seek, you will find. Amen.

If you keep seeking, keep seeking, and if your heart is sincere rather than over-critical, over-condemning of God.

You know, we've got to be careful about our heart against God, over-condemning God, over-judging God.

You've got to be careful about that.

It's a fearful thing. Amen.

Brittany, you got anything to share?

Huh?

Your turn has passed.

Alright.

Brother Jared, what else?

I was thinking about how it uses the same word, and the spirit, and ghosts, and the same verse, even though it's the same word.

Acts 19 verse 2 is a great example of that.

Okay.

What's Acts 19 2 talking about?

That's where, I mean, maybe it's Paul asks, have you heard of Holy Ghost?

Yes, exactly.

Yes.

Yeah, Acts 19 2, Paul asks, have you, yeah, you've been baptized.

What baptism?

John's a baptism.

Have you heard of the Holy Ghost?

I didn't know there was a Holy Ghost.

Well, come on now.

They knew that there was a spirit. Amen.

People back then really believed in spirits.

You know, they did.

They knew there was spirits, and they believed in God.

You know, they had already come.

These are people that had been baptized under John's baptism, so they already had the correct God.

They had already knowledge of the Sabbath and the Holy Days.

They already had knowledge of the Holy Spirit, even though it was barely written that way, but they still knew that there was a Holy Spirit of the God of usual.

So it don't make sense that they would say, I never heard of the Spirit.

It had to be ghosts.

That's the only way that that verse makes any sense at all.

The only way it makes sense is that there would be something new, that there would be something different that they hadn't been introduced to, that they hadn't been introduced to the portion of God, the measure of God, the role of God, the manifestation of God, of the crucifixion and resurrection, the empowerment of the Holy Ghost.

The empowerment of the Holy Ghost.

John didn't have the Holy Ghost. Amen.

John had a great measure of the Holy Spirit, but he didn't have a great measure of the Holy Ghost. Amen.

Excellent.

What else?

Anything, Brother Jared?

I just love how that one verse, John 4, was 22, where the Father seeks people who worship Him and Spirit and truth.

And I'm just wondering if that's one of the signature verses of this ministry, when I'm wondering, wondering, and I notice, I notice that the area code for this region, 4, 2, 3.

Yeah, exactly.

Anything else?

Andrew.

I'm grateful that Isaiah 63, and how you really, really beat it, and took a comparable approach to 15.

It's just, it kind of like was blowing my mind.

And when I first read that, it didn't hurt to me that that was the context.

But it really is. Amen.

Amen.

So we have Holy Spirit there, but maybe it means Holy Ghost.

I don't know.

But I do know the context is the coming of the Lord, the sacred coming, and that people are fighting God, and that God is coming to reward, both the good and the bad.

There's a lot of stuff there.

It's just interesting.

That's one of the very few times in the Bible that it uses the word Holy Spirit in the Old Testament.

Now, also Holy Spirit also appears in Susanna only in the Theodosia.

I think three times, maybe four times.

Theodotion, Old Greek, Susanna.

But the Old Greek doesn't have it.

The Old Greek doesn't have Holy Spirit in the Susanna.

In Susanna.

So I didn't mean to put Susanna on the notes, but I'm very confident that that's the way it is, that Theodotion has it.

I think that the Theodotion being translated in the first or second century A.D.

put Holy Spirit because of the denominational, cultural uses of words, the influence of words in that century. Whereas Old Greek does not have Holy Spirit in the book of Susanna. So I think Old Greek is more dependable in that situation. So if we minus Susanna because Old Greek don't have it, then it's only in the wisdom of Solomon which Philo wrote, which is a transition from Old Testament to New Testament, that's why he would include it. That's why Philo would include Holy Spirit or Holy Ghost in the wisdom of Solomon because he's like a John the Baptizer. He's like a John the Baptizer transitional figure of the Bible of that time. So it makes sense that he would use it. It's very weird that David would use it. Isaiah 63 makes sense because it's the coming of the Lord. So Psalm 51 is the most unusual really. Psalm 51 verse 11, David is the most unusual place to find that term, that expression, Holy Spirit. And maybe we'll understand that more later, but I think part of it might be because David was so special to God. He stood out. Now Moses was very special to God. Daniel, Jeremiah, Ezekiel and others. But David, it does say he was a man after God's own heart. He had a very special, special, special, special relationship with God. God is good. God is good. Anything else speak up loudly? Anyone? Andrew had asked me yesterday what's the hardest part of working this ministry. And it's hard to say. It's really hard to say. There's a lot of hard parts to it. It's having so many things on the burner at once. It's like you could wake up with a song in the middle of the night or I don't know, a poem or something. Maybe it was at day. I don't even know. I want to produce this, actually go through it, take certain instruments, want it to sound a certain way and have certain lyrics and a certain message, a certain spirit to it. And just have so many things to do. Maybe one day you get one instrument. Then you have to be able to play it. You have to record it yourself. Actually play it twice because there's two of them. So you can't play both of those parts at the time. And then another instrument then you can't find anything like it. You can't buy anything like it. You're too poor so you make something that kind of sounds like it. And then in the middle of making it and you get called to dinner and you're working on it in the garage. The next day the garage is full for a yard sale and you don't work on it for another three months or something like that.

So much stuff to do. Not having enough help. Not enough money. Not enough labors. It's very hard, extremely hard on you and me both. Extremely hard. People have no idea how hard it is to international ministry which is what it's called to be. And be what people think is so small. But if it was any larger If it was any larger it would explode. If I had one more task on my plate or if you had one more task we would collapse brother. There's so much to do. Praise God. Praise God. Thank God there's so much to do.

I've got a song written in my pocket. I could sing it right now. I could not. I could go either way.

Come here.
Come on.
Come on out here.

You guys want to just hold the instruments even if you can't play?

Okay.

You got one of these.

You want to hold this?

I haven't pulled this yet.

You can hold it.

It's not too heavy.

You got it.

You got one.

You can have this.

And I think that's it.

And he is distributing the gifts of musical instruments to each person in the local congregation who would have this.

Go ahead.

Let's just make a joyful noise to the Lord.

We don't have to be perfect at all.

Just go with the flow.

Oh yeah!

One of these days, one of these days, I'll reach the light at the end of the tunnel. Praise Jesus!

One of these days, one of these days, I'll see a clear sky, sunny and blue. Oh yeah!

One of these days, one of these days, will be the end of the storms and thunder. Praise Jesus!

One of these days, one of these days, I'll see a rainbow over you.

Each dream another tear in the bucket, sometimes I just wanted to give up,
fighting the struggle of living, pummeled by life, yeah.

Well the gold's gone dry in young California, let's turn around and go back to Florida,

Go back to an old way of living, tested and true.

If the nights are cold, the fire will warm you,

Don't turn back from what lies before you.

Someday you'll live where your home is,

Keep pressing through. Yeah!

One of these days, one of these days, will be the end of the storms and thunder. Praise Jesus!

One of these days, one of these days, I'll see a clear sky, sunny and blue. Praise Jesus!

One of these days, one of these days, I'll reach the light at the end of the tunnel. Praise Jesus!

One of these days, one of these days, there'll be a rainbow over you.

Praise Jesus.

Praise Jesus.

Praise God.

Eleluje!

Eleluje!

Thank you.

Praise Jesus.

Praise Jesus.

Great job.

Good job, brother.

God is good.

It's what might be called nominally secular, but it's just how I feel.

God is good.
Praise Jesus.
Praise Jesus.
Praise God.
Praise God.

Just about to try to blow this trumpet.
I ain't got nothing to drink or nothing, but I'll stay right here while I'm about to leave the room.
Thank you.
Try to blow the shofar.
Very weak, but at least I did it.
Praise Jesus. Amen.
Praise Jesus.
God is so good.

I pray for the day that there'll be somebody sitting at the keyboard there and somebody playing the guitar and other people and other people on a regular basis, on a regular basis.
And it can be different skill levels, and that's good.
It can be different, people of different singing styles, and that's good.
And everybody bringing something to the table. And then this person bringing something to the table.
And grow in that, and grow in testimony, and grow in prophecy, and grow in gifts of the Spirit, and freedom of the Spirit, and so forth, and speaking in tongues.
And whatever the Lord chooses. It's His church. It's His sanctuary. It's His people.
People have to have freedom, but they also don't have leadership. There's a balance. There's a balance there.
Amen. Proper balance. God is good.
And with all of that, we'll close in Jesus' name. Amen.

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