

Full Sermon Transcript:
Day of Atonement 2023
September 24, 2023

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Though for the most part, the software does a really good job.*

Page 18. What a day, a glorious day that will be. Amen. Praise God. I love that song. Amen.

Very appropriate for today, the Day of Atonement, the day that we will be in Heaven if we are blessed to be in the first resurrection.

This is an extremely important and high holy day. A sacred day in God's calendar, a sacred day for the true church. The majority of the world has no idea at all of the existence of this day. They have no knowledge of this day. It is the same as any other day of the year. To those that will be called by surprise, unprepared, as a thief in the night. But to God's bride, the church, the true church, she will not be called unprepared as a thief in the night. But she will be prepared, she will be prepared for the arrival of her husband. She will be ready for the wedding. She will be ready. Amen.

Let us go in prayer. Lord Heavenly Father, we thank you, Lord, for this most sacred day, our wedding day.

We thank you, Lord, for this day of fasting and examining ourselves to see if we will really and truly be present at the marriage supper of the Lamb of God in Heaven of Revelation 19.

While the wrath is being poured out upon the people, upon the earth, the wicked, the rebellious, the Muslims, the Nazis, the communists, those that fight against you, those that rebel against you, those that resist you and your word and your truth, will we be at the marriage supper of the Lamb of God.

Please help us to see ourselves the way you see us. Please help us to see all of our flaws and our hidden sins, any pride within us, any stubbornness and rebellion in us.

Please show us even the things that we don't like to see or want to see. Please show us, Lord, our sins.

And realign us and our will and our lives and our thinking and our spiritual eyesight to your Spirit, to the truth, in Jesus' name.

Father, we do accept your blessing upon these services and upon this sermon. We do accept your presence in our midst in this church.

We do accept your mercy, your grace, your blood. Please help us, Lord, to move forward into the next step and the next step and the next step as we draw closer to heaven, that we would not stumble back, that we not take a step back ever, but only forward.

So help us, God. So help us in Jesus' name. Amen.

Let's turn to the Bible and Matthew chapter 22. Matthew 22.

It's good to have Brother Jared with us present, returned from a long trip. Amen. A trip. Amen.

But he had to go through that. And we had to go through his absence, which was a trial, a great trial for us.

We had to go through that. We was greatly tested, our faith in the Lord. He became a Job for three weeks, both our brother and us, all of us. We became a Job for those three weeks. (Jared: "And a Joseph.")

And a Joseph he did become. Amen. But the Bible does not promise that we won't go through great trials.

He did not promise us an easy road covered in rose petals. But the road many times have many thorns, which is the curse upon all humanity. Amen. And we cannot escape the curse upon all humanity as long as we are in this flesh.

We will always have pain, sickness, and death as long as we have flesh. But there is a time coming of a resurrection.

And Jesus and the prophets of old and the apostles and the true church today teach, have always taught and continue to teach the doctrine of resurrections, which is totally opposite of immediate heaven, immediate hell, immediately reward.

Because Hebrews 11 says they died without the promises, without their rewards. And Ecclesiastes teaches us that we die without reward and we have no more reward. Amen.

But there is a day coming when we will get our reward. And the righteous will get their reward and the wicked will get their reward. And it will occur on the same date, the Day of Atonement.

In many different generations and times it would continue to be around the timeframe of the Day of Atonement, the

first resurrection, the second resurrection, the great white throne judgment, all upon the Day of Atonement. What a more important and sacred high holy day. Some are present this day, but many and most in the majority are not present this day because football is more important. The yard, the lawn, is more important. Or unbelieving spouses or this or that or whatever or cleaning the toilet is more important. Hey, I've got a lot of things around the house to do too, but they can wait till tomorrow. God is more important. His commandments are more important. This most sacred holy day is more important. Spiritual family fellowship with the true brothers and sisters in Christ are more important than all of those physical things. The earth is here today and will be thrown into the furnace of fire tomorrow. Amen. All these things that they put before God, thankfully one of these days they will be gone. For those listening for the first time, we're reading in the Alpha and Omega Bible, a restoration of the original Scriptures using older manuscripts than what was used for the King James Version.

Matthew 22, let's start in verse 1. We're going to read down through verse 14, God willing. Matthew 22 verse 1 in Alpha and Omega Bibles says, Jesus spoke to them again in parables saying, The kingdom of heaven, which doesn't mean heaven itself, but the government of heaven. And the government of heaven includes what's going to be occurring on earth after Jesus comes back, the millennium, and then the 100 years, and then eternity, the fullness of God's kingdom. That kingdom, that government of heaven may be compared to a man, which is actually the king, who gave a wedding fiesta for his son, for Christ. And he sent out his slaves, his servants, to call those who had been invited to the wedding, to the marriage wedding. And they were unwilling to come, even as some are unwilling to be present today, on this wedding day. Again he sent out other slaves saying, "Tell those who have been invited, behold, look here, I have prepared my dinner. My oxen and my fattened livestock are butchered, killed, and everything is ready. Come to the wedding." But they paid no attention and went their way, one to his own farm, another to his own business, and the rest of them seized his slaves that had brought the messes to come to the fiesta.

They seized his slaves and mistreated them and even murdered them. We know that the Catholic Church and Islam and Martin Luther and others throughout history have murdered the servants of the Lord. And that's still yet to occur again in the future as well, according to what the Bible says, amen. Revelation 6 tells us very clearly that there will be a great martyrdom of the saints in the Great Tribulation, amen. And then Revelation 20 speaks of those that was beheaded in the Great Tribulation as well, saints to be beheaded. Daniel 7, I think it is, says that God, as well as in the book of Revelation, says that God will give power and authority to the antichrist. It doesn't use that word, but that's what it's talking about. Power and authority to the antichrist over the saints, over the church to defeat the church, to defeat the saints in the Great Tribulation. How come people don't believe that? How come people believe in a Disney fairy tale of being caught up, raptured up before all the trouble hits? Try to convince that to the people that are already starving to death, to the people that are already in the torture chambers in Syria. Try telling that to them, amen. But there's a martyrdom. And this is actually a prophecy of the future, is it not? Amen. This is a prophecy of the future of the Great Tribulation right here. It really is, because it is talking about people being invited to the marriage supper. And when are people going to be invited to the marriage supper? Really, throughout all time, yeah. But not really, no, not throughout all time. Not in the Old Testament days, in the Old Covenant days, because those people cannot rise in the first resurrection. They can't, it's impossible. Because they're not covered by the blood of Christ yet. They have to rise in the second resurrection to live the 100 years that Isaiah 65 demands that they must live 100 years of that second resurrection. Isaiah 65 verse 20, matched with Revelation 20. Amen. Matched with Matthew 25. Amen. So this invitation to the first resurrection, to the marriage supper, because only the people of the first resurrection, not the second, would be present at the marriage supper.

Only the people of the first resurrection. Amen. Jesus taught this very clearly when he said, the ones that came first, they will be last in the kingdom, and those that came last upon the earth, they will be first in the kingdom.

Jesus taught this very clearly. Amen. That people never heard of these things before, because they've not been taught the Bible.

They've been taught women's doctrines. That's why they've been taught doctrines of women. Amen. They've not been taught the Bible. They've been taught doctrines of women. So this is really an invitation for the first resurrection to the people of the time of Christ walking on earth, and thereafter that. Amen. When they was martyred in the first century A.D., and when they've been martyred about the Catholic Church and Muslims for these last 2,000 years, and then even more so in the great tribulation to come, because Jesus said at that time, the great tribulation would be the worst time that has ever occurred.

Worse than the Holocaust. Worse than the first century persecution. Amen. So when we consider all these verses and all these points and principles, it is a prophecy still yet to be fulfilled of people being murdered in the great tribulation as the evangelists go out to declare, to say to you, you're invited to the marriage supper.

You've got to get ready. You've got to repent. You need to be perfected and you need to become a saint. You need to be baptized in Jesus' name forward, not backward.

You need to keep the seventh day in God's biblical holy days. As the truth goes out there in the great tribulation, we will be martyred unless we are divinely protected by God.

Some will be martyred, some will be divinely protected. God chooses. Amen. And it's a great honor to be martyred for the Lord.

And it's a great honor to be protected. They're both great honors. They're both extremely great honors, but God is the one that chooses, they're not us. Amen. Some people will have to suffer on a chamber of death and others will have to continue to live in fear while they're being protected. Amen. They both will go through torments of their own. Amen. Amen. Amen, they will both go through their own torments. Amen. Neither will have an easy road. Amen. Amen. It's still going to be hard for both groups.

And then verse 7, But the king was enraged and sent his armies and destroyed those murderers and set their city on fire. Praise God. Justice. Amen. Justice. The wicked will get their reward and the righteous will get their reward. And this is talking about the God of the Bible.

And He's the same God of both Old Covenant and New Covenant, Old Testament and New Testament, which are two different things.

Covenant and Testament are two entirely different things. We're talking about a book.

Remember, we're talking about Testaments. Old Testament, Old Book, New Book. But covenants, then we're talking about promises and contracts. Two different things.

People don't even realize the most basic things about the Bible. They don't even realize the most basic things about the Bible.

But here this God, the same God of both Testaments and both covenants, is the God of justice.

He is a judging God. He is a condemning God. He condemns the wicked. And verse 8, And He said to His slaves, to us, to the prisoners of the Lord, The waiting is ready.

But those who were invited were not worthy. Go therefore. He said they're not worthy because they didn't show up. Amen?

We want to be worthy. We want to show up. We want to be present at the marriage supper. Amen?

We want to be present on the Day of Atonement. We want to be present at the gathering of the Lord. Amen?

Hebrews 10 says, to not forsake the gathering of yourselves together as the habit is of some people. Amen?

And so much more so as the day draws near. Amen? As the day draws near, is not the time to be shrinking back and falling away and not showing up and not being present.

This is a serious matter. This is not child play. Amen? It's serious. We should be found worthy. The traditional church wants to tell you you're not worthy and that you should say that you're not worthy.

But that's teaching that you are trash when really you are the royal jewels. Amen? God is good.

So, brother Jared, I want you to come up here and I want you to, while I step aside, and as I keep preaching, you search for the YouTube song of I gather, or gather his jewels, and don't play it yet, but just see if you can find it and just pull it up for me and I'll keep preaching right here.

But here in Matthew 22, verse 8, some people are not worthy. That's because they're not willing to accept the calling. Verse 9, Go therefore to the main highways, and as many as you find, invite to the wedding. Those slaves went out into the streets and gathered together all that they felt, both evil and good, and the wedding hall was filled with dinner guests. But when the king came in to look over the dinner guests, he saw a person there who was not dressed in wedding clothes. And he said to him, "Friend, how did you come in here without wedding clothes?" And the man was speechless. Then the king said to the servants, "Bind him up hand and foot and throw him into the outer darkness." That's death, eternal death, and there will be crying and gashing of teeth. Yes, there will be gashing of teeth because of the fact that he's realizing that he is being tied up, he's being bound, he's being thrown into the lake of fire to die, and then there's the pain of the fire burning his body. And then his lights go out, he no longer sees, he's no longer alive, but he is then in darkness, eternal darkness, eternal death. So that's what we see there. And also what we see here is that someone showed up for services not properly dressed. Amen.

So in the Pentecostal church, it depends on which denomination, but some of the Pentecostal churches, they teach that you can just show up for services in t-shirts, shorts, flip-flops, different things, whatever you want, and look like a bum. Just come as you are. When the reality is, when you come into the greater measure of his presence, into his sanctuary, into a place that is set aside for worship services, you should be dressed to meet the King. Amen. People think that we dress up for services because we're proud, or we're showing off or whatever, but that's not the reason at all. As soon as the worship services are over with, I'll be stripping and getting back into my casual shorts as soon as possible.

It has nothing to do with pride or showing off or anything like that, but rather it's about respect for a formal occasion. And worship services is a formal occasion. It's about respect for one another, for the church, for the sanctuary, and for God himself.

But the truth is, a lot of people really don't have very much reverence for God. And that's what it really boils down to when people think that they can just show up in shorts.

I think everybody has a pair of pants somewhere in their wardrobe. Somewhere. And it's a very sad tradition of society in our modern time when people have not been properly raised by their parents to have respect and to wear dress clothes when you go to church, when you go to a wedding, when you go to a funeral.

I've been to some funerals and see people in flip flops and shorts. That is extremely, extremely disrespectful.

But it's very sad because parents have not taught their children well. Parents were very absent.

Parents were very much just trying to be a friend rather than a parent. But as a person grows older and leaves Mommy and Daddy's house, hopefully, as they should, at a very early age, they should continue to have life experiences that would shape them and change them and help them mature and grow up and see things differently if they wasn't raised correctly.

So we can't point all the fingers at the parents because if the child did leave the nest, then surely they have had other experiences, other people.

Situations arise and if you just go into a wedding or a funeral or a church service, then you see other people, that they're dressed up.

Then it should trigger a reaction in your head, Hey, everybody's dressed up. I should dress up.

This is the norm. This is the way it's supposed to be. I need to dress up too. Amen.

And especially on the High Holy Days. And especially on the Day of Atonement. Now we understand that not everybody has as good of clothes as other people and we're not trying to be equal with other people on a financial level and we're not trying to outdo anyone.

And we understand if certain people, if the best they have might be blue jeans rather than a pair of dress pants.

We understand that not everybody has the same. But we should wear something if we have it at all.

We should wear something that is a little bit more dressy, a little bit more formal or much more formal and much more dressy if we have that.

To do the best we can to show the reverence and respect for a formal occasion and especially for God in the true church and true worship services.

Now it also depends upon the situation of the worship services. Are we meeting outside?

If it's a hot summer day and it's 80, 90, 85, 90 degree weather and you're meeting outdoors, then it's not as formal.

Then you could be in a pair of shorts for like a regular weekly seventh day service outdoors in a summer hot day.

So different situations, there can be exceptions. But in general, if a person has a congregation of true brothers and true sisters to gather together in a formal occasion with a preacher and a building to shelter you from the wind and the rain and so forth and the flies, then that's a more formal occasion and it deserves the appropriate attire.

But then we also have, if we do have that set apart sanctuary, a formal setting and everything, even though we're in our dress clothes, we're still barefoot.

Because when Moses was in the stronger presence of the Lord at the burning bush, God commanded him to take his shoes off for the ground is holy.

And then God did the same thing for Jehoshea at the river Jordan, I guess where it was, where Joshua was told the same thing, take your shoes off, it's holy ground.

So we have two biblical examples of that. So if we do have a set apart sanctuary that is set apart for that purpose, then we should show reverence for that.

The old covenant is done away with, but we have a lot of lessons we can learn from the old covenant.

That was the purpose of the old covenant, is to learn lessons from it. And the old covenant said that you should have such great respect for even the furniture in the house of God and the temple.

We know that we're the temple now, but we still learn lessons from that. That they was to treat the furniture and everything that was present, the candles and the candlesticks and the lighter stick and everything that was in the temple was to be treated with great reverence.

Not that they was worshipping the physical things, but God Himself commanded that they show great honor, great reverence, great respect for every little thing in that sanctuary.

And we don't have the same today, but we still have the same spiritual principle of showing reverence and respect for the sanctuary, if we have a sanctuary.

Many people don't believe in having a sanctuary or a church building anymore because they've been deceived by a lot of false preachers and websites and YouTube that they've been deceived by saying that having a church building is against God, and it's not against God at all.

There's nothing in the entire Bible saying you can't have it or shouldn't have it.

Nothing at all. It's just some woman's doctrines. Somewhere somebody teaching some crap. That's all it is. You cannot prove that from the Bible.

The reason that they were meeting in their homes in the first century church was, first of all, they only did that after they could no longer use the synagogues because of the Roman persecution, the Roman soldiers, the Roman government.

And we will return to that again one day, when we have to again go underground and hide.

But if we're not in a situation where we have to hide, then there's no need to have to go only in the living room, only in people's homes.

I've been there and done that. I've been around the block a few times. I've done that.

It's good. It's fine. It's dandy. But if you have a church living room congregation, then you can't be advertising on the Internet and you can't put a sign in your yard saying church services are at 11 o'clock in the morning and invite everybody.

You can't do that if you're having a living room congregation because you don't want just anybody and everybody showing up.

You don't want that. You don't need that because that's chaos. You have to make for sure that the people that are going to show up are the right people, people that are not going to have chaos, bring chaos and discord and disunity and false doctrines. Amen. But if, at the same time though, we have to consider that if you do have a church building, you can't advertise it on the Internet.

You can also put a sign up in front of the church building and invite people and have a strong pastor that will control people to keep people in line.

But the problem with the living room church is a lot of times you don't have a pastor. Everybody's equal. Everybody's on the same level. Everybody shares everything that they want to share even if it's a bunch of lies and crap and conspiracy theories, everybody shares everything they want to share and you don't have a leader most of the time many times because they don't believe in a pastor and they don't believe in a leader and they don't believe in a church building and they don't believe in a cross and they don't believe in this and they don't believe in that and everything a man does by nature is a sin and everything else is a sin and everything in the world is a sin. And you can't say Lord and you can't say Jesus you can't say Jesus, you can't say Christ, you can't say God, and you can't do this, and you can't do that.

Well, I don't want to be part of that type of a living room congregation.

God did call pastors, and the apostles did preach and send to gods for as long as they could. They wasn't against having a church building. But I digress that we have to say all these things as we come across them because the people are very lacking in correct teaching.

So we have to bring these things up whenever possible so people can finally get some correct logical biblical teaching rather than going by things that's not in the Bible and making up things as they go along. Amen.

So he's talking about needing to be properly dressed, but yet we do barefoot out of respect for God, out of reverence for the sanctuary. And there can also be exceptions about the dress as well. Like I said, some people might have only blue jeans, whatever, rather than dress pants, or do the best you can. But also considering the temperature and the atmosphere.

Because right here, right now, I just have only my wife and my best friend, spiritual brother, personal assistant, wrapped up in all to one guy, and my wife standing right next to him. So it's family, and we're very close-knit. Therefore, if I start burning up and get really hot in here, which is every week and every sermon, then I'm going to take my shirt off. Because if I keep my shirt on, I'm not going to be able to finish the sermon.

I get way, way, way hot in the presence of the Lord when I'm here with His voice coming out of my mouth as He's directing me, as He's teaching, as He's saying things that I didn't even plan to say, as He's teaching things I didn't even know, I become really burning up. And I think it doesn't offend my wife, and I think it doesn't offend my brother.

But it would be different, maybe, maybe it might be different if I had ten people here or twenty people here, until they became my brothers and my sisters. And then it would no longer matter to them either. Amen. When they first come, they're really just visitors and then they become friends, and then eventually one of these days they might become brothers and sisters. That's the reality.

Because people, you know, you like to call people your brothers and sisters on the very first day you meet them, but the reality I've learned the hard way is you've got to be careful who you call your brothers and your sisters. I've had my back stabbed so many times I couldn't count, maybe that's why my back hurts me every day, very in severe, severe, severe pain, because all the times I've been stabbed in the back.

So I've learned the hard way, be very careful who you think is your brothers and your sisters.

God doesn't want us to be legalistic. He does want us to show respect to God and to other people, but at the same time He doesn't want us to be legalistic. We have to have that proper balance.

Verse 14, many are called, but few chosen.

And, remember, this is the context of the first resurrection. In comparison to the second resurrection, it is few that will be in the first resurrection, but yeah, it's going to be a whole lot. It would be a huge number.

A lot of people have been taught wrongly that there's going to be only a very few people in heaven and very few people in the kingdom of God, very, very, very few. So they imagine the kingdom of God, the millennium, being almost completely empty. Hardly nobody in God's kingdom. And even when we get into paradise, new heaven and new earth, it's going to be empty, according to a lot of Christians.

That's sad. They've been taught that God is a loser and that His plan of salvation is extremely weak, that He's going to lose the majority of everybody that He ever created. That's a very sad teaching. It's a demonic teaching. That doctrine teaches that God is a loser.

Because they don't understand scriptures like this right here, few chosen, and that there's a narrow way and few that enter into it. They don't understand those scriptures because they've not had pastors that understand the Bible. That's why they're confused, right?

We need teachers. We've got to have teachers. The Bible teaches that we've got to have teachers. Amen?

But they've not had good teachers. Their teachers have been very ignorant of the Bible.

The reality is, on a narrow path, there is just as many people that can fit on that path and can take that journey down that very, very extremely narrow path. The same number of people can fit as what there is a very broad way to destruction. If, say, for example, if there are, just throwing out numbers, if there are seven billion people that can take the broad way to destruction, well then, there also can be, can be the same number, seven billion people can. I'm talking about possibilities, how many people can fit on the path. Seven billion people can fit on the narrow, long path, but only one at a time. Just in a long line, one at a time. But they can all get through. Sooner or later, it'll take a lot longer, but it's possible for the same number of people to get through that narrow path.

And it's true that few find it in one generation.

If you look at the second century AD, how there would have been even less than the first century because of the persecution of the church, the persecution of the gospel, and scriptures being burned, and hiding, and different things like this, or there would have been less people probably maybe saved and walking the narrow path in the second century, and then even less in the third century, and even less in the fourth.

And as you get the Catholic Church martyring itself into and even less in the third century, and even less in the fourth, and as you get the Catholic Church martyring people more and more, and persecuting, and the Bible is forbidden, and the Holy Days are replaced by the pagan days of Christmas and Easter and Sunday, how they replaced the biblical Holy Days and the Sabbath.

As you go through the century, you get into the sixth century, seventh, tenth, eleventh, and twelfth century, how there would have been a famine of the Word of God and the Bible absolutely forbidding for many people, there would have been even more narrow path, and there would have been even less people finding the truth and walking that narrow path. There's few that find it because it's been hindered, it's been hidden, the narrow path has been hidden and even outlawed, and it will be again. Amen?

But, thank God that He has a perfect plan of salvation. Even though most people don't choose the narrow path right now, when the great tribulation comes, which is part of His grand master's salvation plan, that great tribulation according to the Bible will be a purifying fire that will purify many people. Many people will finally have that wake-up call to realize how that the churches are demonic, how that the Sunday churches have beguiled them, deceived them. They will finally wake up to the reality that their pastors did not understand the Bible, that the pre-tribulation rapture was a lie.

They will finally wake up to that. And when they realize that the pre-tribulation rapture was a lie, and that they do have to worry about the mark of the beast, and they do have to worry about the antichrist and the identity of the antichrist, that all of these things actually became important, and that the holy days actually are still important once they come to realize that eventually in the great tribulation, and everything else, then they're going to wonder and realize how much their pastors were extremely ignorant of Scripture. Extremely.

And how they were deceived by YouTube, the church of YouTube. How greatly that they were deceived by the church of YouTube. Amen? Amen. People start waking up, and the Bible promises us that in the final year of the great tribulation that there will be people of every language on earth. That's a lot of languages. And every tribe on earth, every nationality, every race, every color, every nation, that there will be many saved. Many. So many that even the angels could not count the number of people.

That's a lot of people. That's a lot of people that's going to get saved. You can't tell me that there will not be many people in heaven. You cannot tell me that there will not be many people saved in the future. You cannot tell me that there won't be many people in paradise. I tell you what, that's going to be a huge gathering for the marriage sufferer. A huge, huge, huge gathering for the marriage sufferer. And there's going to be a huge gathering for the paradise. Amen? Absolutely huge. But it's a long and narrow journey to get there until we reach those particular junctions of time, appointed times, when there will be a great revival, a great Jesus revolution, finally a true one for once and for all in that final year of great tribulation and then into the millennium and then into the second resurrection, how many people will be saved.

Millions and millions and millions, perhaps billions will be saved in the second resurrection in that 100 years of Isaiah 65 verse 20. Paradise will not be empty. Amen? Because verse 14 is in the context of the wedding supper and that's only dealing with the first resurrection. That's not dealing with the second resurrection. Amen? And even in the first resurrection, few chosen is in comparison to the number of people that don't make it into the first resurrection. It's a comparison.

It's not really few, but few relatively in comparison to those that don't make it into the first resurrection. I guarantee you there will still be a lot of people because of what it says in Revelation 7 and Revelation 14, that there's going to be people of all nations saved.

Let's go over to Luke 14, and really this is a similar parable. Luke 14 verse 7. This has a different wording. There's different things here as well. We've got more than just that one parable here. We can cover some other things as well. Luke 14 verse 7. And he spoke a parable to the invited guests when he noticed how they had been picking out the places of honor at the table, saying to them, When you are invited by someone to a wedding, do not take the place of honor, the front row, for someone more distinguished than you may have been invited by him. He who invited you both will come and say to you, give your place to this man, and then in disgrace or shame you proceed to occupy the last place. So, Brother Jared, verse 9, disgrace equals shame.

Verse 10, But when you are invited, go and recline at the eating table at the last place, so that when the one who has invited you comes, he may say to you, Friend, move up higher. Then you will have honor in the sight of all those who are at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. And he also went on to say to the one who invited him, When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return, and that would be your repayment, your reward. Repayment equals reward.

Verse 13, But when you give a reception, invite the poor, crippled, lame, blind, and you will be blessed, since they do not have the means to repay you, for you will be repaid at the resurrection of the righteous. So it doesn't say that you will be repaid as soon as you die, but rather when you rise from the dead. Amen?

Jesus did not teach immediate heaven, immediate hell, immediate reward of the wicked, immediate reward of the righteous, but rather that you got your reward at the resurrection. It's very clearly why he's saying you're going to get your reward at the resurrection. Is that not what he's saying? Amen? Totally contrary to most ministers and Christians, what they believe. Totally contrary.

But he is not forbidding us from inviting our friends and family to eat supper with us. Some people would say, but he is forbidding us, because that's what it says in black and white right here. Don't invite your family, don't invite your friends, because they can't see beyond the age of the poor – the BBC, the black and white, the letter of the law. They can't see that, the spiritual things. They cannot see the spiritual things. The truth is, what Christ was really teaching here is a spiritual principle that don't do things to exalt yourself, or to magnify your pride. That's what he's really teaching here.

In the context of the previous verses, verses 7 and 8, 9 and 10, 11, and then you go into that verse 12, talking about inviting people for the supper, for the dinner, for the meal.

It's in the context of trying to exalt yourself. Don't invite the rich neighbors, don't invite these people, because that's going to be your reward, that's going to be your repay. So he's not teaching that you can't have your family and friends over for a meal, but rather he's teaching that you should not do such a thing out of pride to self-exalt yourself.

Now we go into something else in verse 16. Then he said to him, "A man was giving a big dinner, and he invited many. At the dinner hour he sent his slave to say to those who had been invited, 'Come, for everything is ready now.'

And they have all alike began to make excuses. And the first one said to him, 'I've bought a piece of land. I need to go out and look at it. Please consider me excused.'

Another one said, 'I've bought five yoke of oxen, and I'm going to go try them out. Please consider me excused.'

Another one said, 'I've married a woman, and for that reason I cannot come.'

And the slave came and reported this to his master.

Then the head of the household became angry and said to his slave, 'Go out at once into the streets and to the lanes of the city, and bring in here the poor and the crippled and the blind and the lame.'

And the slave said, 'Master, what you command has been done, and there's still room.'" There's still room. In other words, Christ wants the room full. Amen? Christ does want the room full.

In verse 23, "And the master said to the slave, 'Go out into the highways and along the hedges, woods, forests, and compel them to come in.'"

The word hedges, let's do a different word for that, Brother Jared, because you're trying to make words easier for people that don't know English to help them understand things better. And even the English people and the Americans don't understand English no more, so we have to dumb down the language to make it as easy as possible to understand. Bushes. Bushes. We have to figure out what it is. We have to look at the Greek.

"And compel them to come in so that my house may be filled."

God wants to fill every seat available at the marriage supper. Does He not? Does He not? Does not the King want a huge table and lots and lots of guests, and lots and lots of chairs? Does not the King want more than one bride person? The King does. Did not King Solomon want more than one? Matthew 25, Jesus is going to marry ten virgins, not one, not two, not three, not four. Ten.

And that's talking about Jesus Himself. Amen. People never thought about this before. It's been there in black and white your entire lifetime. It's been there.

Matthew 25 has been written for 2,000 years, but, and you've read it a couple of times, but you've never heard that brought up before in your life because the preachers are as ignorant as you. The preachers and the teachers. The blind leading the blind. So people are very upset when I bring up such words because it's strange to them.

They automatically think that I'm teaching sin because it's so strange because the truth and what the Bible actually says is so strange to them because there's been a famine of the Word of God for 2,000 years. Amen. Because of the Catholic Church which calls themselves the Baptist Church. Because of the Catholic Church that calls themselves the Pentecostals, but they're still Catholic. Because Sunday is a Catholic doctrine. Christmas is a Catholic doctrine. Easter is a Catholic doctrine. The Trinity is a Catholic doctrine.

And a minister not being married and not having sex is a Catholic doctrine. Amen.

They don't call themselves Catholic, but they are Catholic. What verse?

Verse 24, "I tell you, none of those men who were invited for taste of my dinner."

Verse 25, Now large crowds were going along with him and he turned and said to them, "If anyone comes to me and is not willing to forsake his own dad, his mom, his wife, even his wife, if he's not willing to forsake his parents," even though the Bible says you must honor your parents, one of the Ten Commandments, is it not? "But if you're not willing to forsake your parents and if you're not willing to forsake your wife, even your children, even your brothers and sisters, yes, and even his own life, he cannot be, he can't be my disciple. He cannot follow me."

Well, that goes a lot very extremely contrary to what most people believe, that there should be no divorce for any reason, that a man should never forsake his wife for any reason, that you must always honor your parents forever and forever without any exception and you can never forsake or deny your parents anything and you can never forsake or deny your children for any reason because you've got to stay by your family, you've got to stay by your friends no matter what happens. It goes completely contrary to what most Christians firmly believe.

But the Bible very clearly teaches us that we must be willing to forsake anyone, anything, if it came down to it. It's not saying that every person, every one of us must forsake everybody in our life, but rather that you must be willing to forsake everybody in your life. Sometimes you will need to and sometimes you might not need to, but you must be willing to if it came to it.

And most Christians think that it never comes to it. Most pastors think and teach that it never ever ever comes to that point, which is totally contrary to Scripture. And there's also time for reconciliation and then coming back, giving them another chance, and then there's also time to push them away again. I pushed my mom away many different times and then reconciled and then pushed her away again, back and forth, over and over until I finally got sick and tired of her demonic energy and said no more. And the same thing with my dad, and the same thing with my brother, and the same thing with my cousin. Amen?

So I back up my teaching with my own life that you must be willing to forsake if it came to it. There were certain times that I know it was God that said, give him another chance, reconcile again. But yet it was the same God that after a while he said, okay, that's it, cut him off again. Same God. Because he is the God of second chances and third chances, but he's also the God that says eventually, as the Bible tells us in different words, no more. The Bible teaches that as well. Amen?

So you have to follow the leadership of the Lord about when and if there is any reconciliation and what measure of reconciliation, follow the leadership of the Lord, and then if he says cut it off again, then cut it off again. Amen?

Follow God's leadership in the direction of life. Amen? In the good times and in the bad times.

And there will be ups and downs. Amen? That's the way it is.

In verse 27, "Whoever does not carry his own cross and come after me cannot be my disciple."

And yet most Christians think that all you've got to do is say one prayer and you're saved forever and ever and you don't have to carry your cross, you don't have to deny yourself, which Matthew 10 says, carry your cross and deny

yourself. Okay? So let's put a cross-reference there to Matthew 10 of where it says deny yourself for verse 27. We see a different exact words in the previous parable and in this reference here as well. We see different words than what we see in Matthew because Matthew was actually present and is telling his version of what he heard and saw, but Luke was not present. And Luke came along later in the church later, I think actually even after the resurrection, but he came later. He wasn't present at these events, but he had went and interviewed, eventually he went and interviewed people, asked them what Jesus said, what happened, all the details, and he wrote it down. So Luke's wording here is not a first-hand report, but rather a second-hand, a third-hand report.

So that's why you have different words for the same events. But we must be able to deny ourselves and carry our cross in order to follow God. That's more than just believing, much more than just believing.

Verse 28, "For which one of you, when he wants to build a tower, does not first sit down and count the cost to see if he has enough to finish it. Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, saying, 'This man began to build and was not able to finish.' Or what king, when he sets out to meet another king in battle, will not first sit down and consider rather he is strong enough with 10,000 people to encounter the one coming against him with 20,000. Or else, while the other is still far away, he sends a delegation and asks for terms of peace. So then, none of you can be my disciple who does not give up all of his own possessions."

What church teaches that? I've been to some churches, I didn't stay alone, but I've been to some churches that was teaching that if you are a true follower of the Lord, then you're going to have some of the best cars in this city. You're going to be the most richest people in this city. You're going to prosper because this is the reward, even upon this earth right here, right now. Prosperity preachers, there's a lot of them, that's going to teach the more you own, the more that you're close to God because He's going to reward you in this life of the riches, of money, of houses, of land, of cars, of jewelry. You're going to have gold and silver. Prosperity preachers, there's a lot of them. But Jesus said, you've got to lose everything. Everything you own, you've got to lose. I've been teaching people for years and years and years that if you have something you own that you haven't touched in three months, unless it's stuff saved back for the great tribulation, unless it's the Bible supplies for the great tribulation, if you haven't touched it in a few months, you don't need it. Sell it. Give it away.

Get rid of it because it's a burden to you. It's gathering dust. It's a stumbling block.

It's a treasure of your heart. It's the idol of your heart that you don't want to give up. Well then, if it's a treasure of your heart that you don't want to give up, then you should give it up.

In 2008, I did get rid of everything I owned except for my car, my cats, and my bed. And my tent. And I had a good house with probably an acre of land all in and fenced in. I enjoyed it. I wasn't behind on my bills or finances or rent or anything. I could have stayed there. I wasn't getting kicked out or nothing. But I felt I was called to give everything up and move into a tent. And I had so many things I couldn't even give it away. And I had yard sale after yard sale after yard sale and I advertised it for free on the radio and I advertised it for payment in the newspapers, put up a sign in the yard, everything. Still couldn't give it away. Gave away expensive stuff to family and friends and still couldn't give it all away.

And I left on the last day of those 30 days with stuff sitting in the yard. Expensive stuff sitting in the yard for just whoever to come along and take. But I was ready to walk away from all of it to serve the Lord.

sAnd there's a time coming when you, yes you, will need to walk away from the home you're living in right now. And I do mean you. That time is coming. You will have to walk away from everything you own. And in this time, in that case of what I'm talking about, even your car, some of you, even your cats, some of you even your siblings, some of you even your wives, your husbands, your parents, your children, your brothers, your sisters, and every one of you, your jobs, your careers, and your colleges and universities, your money, your bank accounts, everything you have except for maybe a tent and some survival supplies.

And if you're not willing to give up every bit of that, you will die in the second, I mean in the great tribulation. And there's a time coming when if you're not gathering together for the holy day, you will suffer great consequences from the hand of God. You're being warned right now. You're being prepared right now.

God always sends a prophet before the judgment all the time, every time. God always sends a prophet before the judgment. But most people never recognize a prophet in his own country.

As Jesus said, there's no honor, no respect for a prophet in his own country. They never pay attention to the prophets, hardly ever, rarely. Amen.

Here a few minutes ago, at the beginning of these worship services, I was stumbling with the music because we don't

have enough people. And you heard the frustration in my voice and how I was getting upset because it's only Brother Jared and my wife and myself here locally to handle everything, to handle the church that is throughout the entire world.

Now of course we do have pastors in Nigeria. We do have a deacon in South Africa. But that's all the leaders we've got. We've got certain people around the world that's helping out a little bit here, a little bit there, whatever they can do. But they can't do much because the church is centered here internationally for the world. It's a worldwide international ministry and we're reaching different nations. We're reaching a lot of different people.

And you might not be able to see them in our follower count on Facebook and YouTube and stuff like that. The follower count is extremely, extremely, extremely tiny. But there's a lot more going on than what you can see. And we are extremely, extremely, extremely overworked our to-do list is many multiple pages long. If people would surrender to God, deny themselves, pick up their cross and forsake people and things for the Lord and put God first and His kingdom and His righteousness first, which is what the Bible tells us to do, and stop making excuses, then we would have somebody sitting over here at the keyboard. We could have somebody doing just the music for us, having a pre-planned music and having all the songs already queued up and all that. And we could have somebody doing the flute and somebody with a tangerine and somebody with maracas and somebody with a keyboard and somebody with whatever that thing is called and somebody with a guitar and somebody playing the spoons. And we could have a whole band here. And I wouldn't be having to be all messed up at the beginning there. I wouldn't have to worry about the chat room and everything.

Somebody else would be taking care of it for me. But two men can only do so much. But people want to keep their job, their parents, their dogs, their cats, their will, their pleasure, their life, do their own thing and follow the devil and just listen in here to think, well, that's sufficient. I would just be an audience. I'd just sit on the fence way over here in the dark in the back where they can't see me, they can't hear me, they don't even know I'm allowed. And I'm okay with the Lord. Bullcrap. You have to be found worthy. You have to be found present. Amen.

Jared: "How many people just watched Noah build the ark but didn't get on? How many people only watched Noah build the ark but didn't get inside the ark?"

Excellent point, brother. True brother. Amen. How many people watched Noah build the ark? I guarantee you there was a lot of number of people. But they wouldn't get inside. That's too radical. That's too extreme to get inside the ark, to believe the word of the prophet, to believe the word of the Lord. I'm confused. I don't know. I don't know. I'm confused.

It's just going to rain for a day like it always does.

I don't think the truth is that confusing. I really don't. It's very simple.

Let's go over to Matthew 25. Let's start in verse 31.

Matthew 25, verse 31. It's confusing the way this is worded. It confuses a lot of people. A lot of people don't understand the timeline. To understand it, you need to read the whole Bible and read the whole Bible, the entire Bible, every word of the Bible, repeatedly over and over and over and over and take notes and read it slow and read it in prayer and read it with the calling of the Lord. If you don't do it that way, you're not going to understand the timing. I'm serious. You've got to read the entire Bible, every word of the Bible, repeatedly over and over and over and read it slow and carefully and thoughtfully in prayer with God's help, with God's calling and take notes as you go. And if you miss any of that, then you don't understand the Bible. And that's why nobody understands the Bible. Amen?

But it says in verse 31, it says, But when the Son of mankind comes in His glory and all the angels with Him, then He will sit on His glorious throne. So some people automatically assume, because it sounds like it, maybe it's talking about as soon as Jesus comes at the first resurrection, at the beginning of the millennium, that time frame. But that's not the time frame at all. Not at all. That's not the time frame that it's talking about.

The last verse will reveal that's not the time frame.

Verse 46, These will go away, the wicked will go away into eternal punishment, but the righteous into eternal life. So that's the lake of fire. When the earth and all the wicked people and Satan and all the demons will all perish, die, be destroyed, annihilated in the presence of God, the lake of fire. The lake of fire is not underground, because the Bible teaches over and over and over, we have no reward when we die, neither the righteous nor the wicked. The lake of fire is not underground. The lake of fire is the presence of God. And both the righteous and the wicked, both will be in the lake of fire. The Bible does teach that the righteous will be in the lake of fire. Both the righteous and the wicked will be in the lake of fire. But only the righteous will endure. Only the righteous will live.

And it's eternal for both the death of the wicked and the life of the righteous. They're both eternal. But only the righteous receive life. It says so right here, that the eternal life is only for the righteous. So then why are most Christians believe that the wicked have eternal life? The only ones that receive eternal life right here, it says as well as Romans 6:23, which is already linked there, that the righteous receive eternal life. It's not both groups. It's not the wicked that receives it. Amen.

The Bible is completely contrary to traditional teaching. But that's the time frame. And the great white throne judgment is what we're talking about here in this chapter, starting in verse 31. The throne in verse 31, even though it doesn't say it this way, this throne is the great white throne judgment. The final judgment. That's after the hundred years is finished after the millennium. So you've got Christ. He comes. Then you have the millennium. Then you have the second resurrection. Then you have a hundred years, which Jesus called the next life, but it was translated traditionally as the regeneration. What in the world is a regeneration? The Alpha and Omega Bible correctly translates it as the next life. Isaiah 65:20. Then after that next life of the hundred years, then you finally have the white great white throne judgment. Now the Day of Atonement is the date of the first resurrection and the Day of Atonement is also the date of the great white throne judgment.

This is the day of judgment. The Jews traditionally teach correctly that the Day of Atonement is the day of judgment. And they wear their wedding clothes on this date. This is the day of judgment for both the righteous and the wicked. The first resurrection for those that are called for the marriage supper and chosen for the marriage supper that show up in white robes, white wedding garments, and it is specifically white wedding garments that the Jews wear on this date. Praise Jesus.

So, now that we understand the timeline that verse 31 through the end of this chapter is after the hundred years is the great white throne judgment is the day that the lake of fire destroys the earth and all the wicked. This is what's going to happen as all the angels are gathered at the glorious throne of God, the judgment throne.

Verse 32, all the nations will be gathered before Him and He will separate them from one another as the shepherd separates the sheep from the goats. And He will put the sheep on his right and the goats on the left.

It's very interesting that in Leviticus 16 there's two goats and they are separated. One is separated to be the atonement goat that the blood of Christ does atone for His sins, representing the church. But the other goat is cast out into the wilderness to be separated from the church, to be separated from the people of God, to be separated from His kingdom, and that represents the people that are cast out from the presence of the Lord that the blood, the atoning blood, does not apply for. That He is eventually killed. He is. So this right here is a separation again. A separation of the saved and the unsaved. A separation of people that the atoning blood does apply for and the people that the atoning blood does not atone for.

Verse 34, then the king would say to those on the right side, the righteous side, the conservative side, come, you who are blessed of my Father. Inherit a kingdom prepared for you from the foundation of the world. For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you invited me in. I lacked in clothing and you clothed me. I was sick and you visited me. I was in prison and you came to me. Then the righteous were answering him, Lord, when did we see you hungry and feed you, thirst and give you something to drink? When did we see you a stranger, invite you in, or lack clothing and clothe you? When did we see you sick and in prison and come to you? In other words, their response to him is very humble. They could have said, yes sir, I did do all these things. Yes sir, I remember it very, very well. I was very righteous. I did all those good deeds, Lord. I did them for you, Lord. I love you, Lord. I did all these things for you. They could have said that in a very boastful, proudful way. But instead, in a very humble way, they said, when? When did we do that? Amen? The atonement day is about humbling ourselves.

Verse 40, the king will answer and say to them, I tell you the truth, to the extent that you did it to one of these brothers of mine, even to the least of them, you did it to me. In other words, the way we treat people is the way we treat God. Amen?

Verse 41, then he will also say to those on his left, to the left side, to the left-handed path people, to the Wicca people, the witchcraft people, pagan people, the Trinity and Christmas and Easter people, the Muslims, the Buddhists and the Hindus, he will say to them, as well as to the Catholic and to the Protestant, to the Pentecostal and to the Baptist, he will say to them, depart from me, you cursed ones, into the eternal fire, because the fire is eternal, but it's not that they're going to burn forever, because once you put something into the fire, it will burn up. Malachi 4, it will burn up. Nothing will be left. Malachi 4 says nothing will be left. Only the ashes and the feet of the righteous will trample down

the ashes of the Wicca in that day. Malachi 4. How come people don't believe the Bible? Amen?

The fire prepared for the devil and his angels, that means even the devil and his angels will be destroyed in the lake of fire. The devil is not eternal. The devil is not immoral. The angels will not live forever, the wicked ones, the fallen ones.

There will be an end of all wickedness. There will be a final end for all wickedness, all darkness, all wickedness, all wickedness, all wickedness, everywhere in heaven and earth, everywhere all wickedness will come to an end on this day of atonement. What a great day. What a great, sacred, holy day this is. Why would not anyone want to attend this day? Amen? God is good.

Verse 42, for I was hungry, you gave me something to eat. I was thirsty, you gave me something to drink. You should always ask when somebody comes to your home, would you like a cup of water? Do you want something to eat? I don't have much. You shouldn't even bring up the fact that you don't have much. It might be your last sandwich, your last little bit of pepperoni, whatever, but you shouldn't bring that up.

You should say, do you want this? Here's something for you to eat. Amen? You should invite your guests. Food, water, drink, coffee, tea. But people today, they're not taught manners. Amen?

You know, back in biblical times, even a complete stranger showing up out of the blue, they would always ask them, do you want something to eat? Here, come, sit down. I want you to wash your feet. Hey, hey, go kill the calf. It's our last calf, but go kill it. We've got a stranger here. They would have a party when a stranger would show up every time. Every time a stranger would show up unprepared, and they didn't ring beforehand, they didn't beep, they didn't text, they didn't call, they didn't send a fax message, they didn't call ahead of time. Just a stranger show up out of the blue, out of the middle of the desert, and they would be like, whoa, there's a stranger here. Let's kill our cow and have a party. And they set that stranger down and washed his feet, and they didn't wear gloves. And that stranger's feet was dirty as can be from being out in the desert on a long journey. Amen. How times have changed. Amen.

Verse 43, I was a stranger. You did not invite me in. Lacking clothing, and you did not clothe me. Sick and in prison, you did not visit me, didn't text me, didn't call me, didn't do anything to me. Amen. That one, you know, Brother Jared, I didn't even know you was in prison because I thought you could be dead. I called the prison, they said you weren't there on that day, the day I called them on that day. You wasn't yet arrested the second or third time. The third time. Right before the third time you was arrested, I called right before that. You wasn't in there yet. You probably was in there five minutes after I called. But they wouldn't even let nobody visit you anyway in the first few days. You have to go through a certain amount of days, and you have to be obedient, and you have to be in your right mind, and you have to be cooperative with them before they allow any visitors. And even then, they only do video visits there. They don't do in-person visits. So I want you to know that. I wanted to come and visit you.

So, verse 44, then they themselves also will answer, Lord, when did we see you hungry or thirsty or strange or lacking cloven or sick or prison and did not take care of you? Then he will answer them, I tell you the truth, to the extent that you did not do it to one of these, to the least of these, you did not do it to me. Then these will go into the internal punishment.

That doesn't say eternal punishing. That's completely different. Punishment and punishing are two different things. Punishing is current, and punishment is you got your punishment. It's done and it's over with. Correctly translating the Bible is extremely important. That's why you need the Alpha Bible. Amen? You don't need the Beta Bible. You need the Alpha Bible. Amen?

The great white throne judgment. Now, people think, well, the Sabbath is not listed here. The biblical holy days are not listed here. So just as long as I don't murder anyone, just long as I'm good to people, well, then I'm going to be in heaven. That's the way a lot of people think. I've had people tell me that. I've never killed nobody. I'll be in heaven because I never killed no one. Well, murder is only one of the Ten Commandments.

What about the Fourth Commandment that says that you must rest and worship and gather together? That's part of that commandment as well, not just rest, but also to gather together. It's a holy summoned convocation, which means a commanded gathering. So how come they want to focus on the murder commandment but not even mention the Sabbath commandment?

Because they want to pick and choose. They want to cherry pick because they want a watered down, weak gospel, a feminine gospel. Not a strong, masculine, bold gospel, which is what the true gospel is. But they want the soft, weak, watered down, feel good, tickle my ear. And they want to pick and choose only the commandments that they have no problem keeping. Amen. And ignore it all. All the rest of it, just ignore the rest of it. Just throw it out the window and trample it underfoot and have no honor and no respect for it.

They're saying all law is done away with because that's what they've been taught by ignorant pastors, the blind leading the blind. If all law is done away with, then we're allowed to murder and commit adultery and have, bear false witness and have other gods. If all law is done away with, if all law is done away with, there's no such thing as sin at all. If all law is done away with, then everybody will go to heaven and there won't even be a need for a second resurrection. There won't even be a need for the great white throne judgment if all law is done away with. Am I not saying the truth? If there is no law or commandment or requirement of the Lord other than just believe and pray, then there's no need for anything else in the Bible. There's no need for Hebrews 10 and Hebrews 11 and James 4. There's no need for the book of Revelation at all if all you got to do is believe and say one prayer. There's no need for prophecy or judgment or forsaking anyone or anything. And all is in vain.

If all law is done away with, everything is in vain. If all law is done away with, there is no God, only Satan, only chaos, only darkness, only wickedness, only death and destruction. The truth is simple and easy, but people try to make it out as it is so complicated because they're just looking for excuses. Amen. That's why people want it to be complicated. They want the truth to be complicated. They want to just find an excuse, any excuse they can find to not be present, to not help, to not surrender, to not have to move, to not have to give up anything, to not have to carry the cross. They'll find every excuse in the book not to be present with the Lord. And all of those will be destroyed. Amen. This is the day of testing. This is the day of judgment. This is the end.

However, now that the sermon is finished, I would let Brother Jared, I don't think I've got the chat room working. I meant to get it working, but I apologized I didn't get the chat room working. If it is working, I can't see it or even find how to get into it, but I don't think I've got it working. And so Brother Jared, if you got anything, and then after that we'll have a song, and then the next time we have services will be Saturday, or do we have, actually it would be Friday the 29th, Friday the 29th, September 29th would be the first day of the Fiesta of Tabernacles. September the 29th, Friday will be the first day of the Fiesta of Tabernacles.

And the Feast of Tabernacles, the Fiesta of Tabernacles, is a biblically commanded pilgrimage to where you go to the appointed place for your region for gathering with true brothers and sisters in Christ, if that is available for your region. And to be present with the true church, if that is available for your region, if not, then you can join us on the internet and be present here with us for the gathering. And we'll be staying in tents, and it's not too late if you don't have a tent to order one, even put it on credit or even stand out on the street and beg for the money for the next few days until you get the money. But people want to make excuses, and it's pride. I'm not going to do that. I'm not going to do that. I'm not going to ask for money. I'm not going to get a loan. I'm not going to ask my brother. I'm not going to ask that person. I'm not going to get a loan from the bank. I'm not going to get a loan from the cash advance. I would cause you to get me behind on my bills, and I'm not going to stand out on the street corner and beg for money for it. I'm just not going to do it, because the law is done away with. I don't have to obey God. I don't have to obey the commandment of the Lord for this pilgrimage or for this camping in a tent. I'm too old to camp in a tent. I'm afraid of the spiders. One excuse after the other. Excuses, excuses, excuses.

Zechariah 14 is very clear that you must keep the Feast of Tabernacles even if you are a Gentile. It's very clear. You can't get more clear than Zachariah 14. And there's many other verses throughout the Bible proving that we still must yet to this day and forever until paradise keep the Feast of Tabernacles in all the biblical Holy Days. And you learn many great lessons from keeping the Holy Days.

And only the people that keep the Holy Days and only the people that keep the Holy Days will be prepared for the great revelation, for survival, for enduring into the end and having a true and everlasting relationship with Christ in the truth and true salvation and paradise and the first resurrection. All those things, all those things depend upon you obeying God including the biblical Holy Days. Amen.

So, my brother Jared, you got anything?

"Well, a few weeks back I read some poetry which is really lyrics to a song that I had the tune for the song already for years and hadn't put lyrics to it yet. And then recently I wrote down verse, Bible verse references, related verses to the lyrics I had written.

There's about twelve, fifteen verses here. I'd like to just read the verses and then play the song."

Alright, come on up. I'm going to queue up. Oh, the play of the song is?

"The song, what I did was, it was a bit tricky how I had it. I transferred it onto this voice recorder here and I can play it off of there. That song and then we'll do the jewel song."

Yes. You pulled up the jewel song on here somewhere. "We'll find it again in a few seconds when we need it." Right, there that is. Okay, I got that queued up and we'll do whatever we need there.

"So, I'm just going to read these verses here. It kind of tells a story. Okay.

Genesis 2 verse 15: And the Lord, the Theos, took the human who had formed and placed him in the garden of paradise of Eden to cultivate and keep it.

Jeremiah 31 verse 37: Yet I will not cast off the family of Israel for all that they have done.

1 Corinthians 13 verse 12: For now we see in a mirror obscurely, then face to face. Matthew 7 verse 14: for the gate is narrow and the way that leads to life and those who find it are few.

Isaiah chapter 9, this verse appears in several places in the Bible, three times in Isaiah chapter 9: Yet his hand is still extended all day to them, the rebellious family. Ephesians 5 verse 26 to 27: So that he might sanctify her by the washing of water with the word, so that he might present to himself the ecclesia of the congregation of the called out ones in all her glory, having no spot nor wrinkle, but that she would be holy and blameless.

Romans 12 verse 1: Present your bodies a living and holy sacrifice, which is your logical and reasonable service of worship. Daniel 2 verse 21, he changes times and eras, he appoints kings and removes them. Genesis 3 verse 19, for dust you are, and to dust you shall return.

2 Thessalonians 2 verse 16, uses the phrase "Eternal comfort and a wonderful hope." Jesus.

Matthew 22: The kingdom of heaven may be compared to a man who gave a great wedding celebration for his son.

1 Thessalonians 4 verse 16: And the dead in Christ will rise first, for the Lord himself will descend from heaven with a shout, with the voice of the archangel and the trumpet of Theos.

Revelation 20 verse 5: The rest of the dead came to life after the thousand years were completed.

Revelation 21 verses 3 to 4: Then I heard a loud voice from the throne, saying, 'Behold, the tabernacle of Theos is among mankind, and he will dwell among them, and they shall be his people. And he will wipe away every tear from their eyes, the first things have passed away.'

2 Corinthians 5 verse 17: Therefore if anyone is in Christ, he is a new creature. The old things have passed away, behold, new things have come.

Then 3 verses in Romans chapter 8.

Romans 8 verse 22: For we know that the entire creation groans and suffers the pains of childbirth together until now.

Romans 8 verse 18: The sufferings of this present time are not worthy to be compared, but the glory that is to be revealed in us.

Romans 8 verse 28: And we know that Theos clauses all things to work together, to the good, to those who love him, to those who are called according to his purpose.

And I also want to testify that last night when we were praying together that I had quoted one of these verses out of the blue, the Revelation 20 verse 4, the first things that passed away, and then the Apostle Zimmerman responds with Romans 8 verse 28, all things work together for the good. That you said them in almost the same order here, as I wrote them.

So I'm always on edge, do I want to come up here and make a long presentation or not, but to see a confirmation like that. And a lot of these verses are very relevant to today, to the Day of Atonement and so forth."

And you've got a song.

"That voice before doesn't have much volume, so I'm going to do a little engineering here real quick, and if I'll plug it into the computers, that might mess stuff up."

Okay, so he's hooking up. Briefly unplug that phone, which would be fine. So good to have Brother Jared back, because he actually gives a lot of really good input into the worship services.

And I do remind people in case there are not these new listeners, once you get to know us and once we get to know you, and only if you are baptized in the truth, meaning in this ministry, then you are welcome to, after that, to sing a song, give a testimony, and share a word from the Lord, stuff like that.

And I really encourage people to do that. It's supposed to be done, and all you have to do is call the talk shoot phone numbers, which is listed on the website that isawthelightministries.com/services.html. You've got a list of phone numbers there, and that will allow you to be able to call and talk with us, to sing songs, play musical instruments, give a testimony, say a word for the Lord, but again, that's only after you are part of the church that you're not a stranger, because we can't just let strangers come in here and speak a bunch of lies. So it looks like Brother Jared is set up now.

So let's play it.

[Song plays...]

"So now the story of how I got that song to play there. So it's a song for, I suppose, piano, harp. You could do it with a piano, harp, and a violin. There were four parts in that song. But I did two pianos, and it wasn't played with real instruments. It was sound fonts, sound effects, and a computer.

You can plug the notes in, where to play them, and so on. So I had to sort of painstakingly put that in. You can connect it like this keyboard here and play the notes, and it'll play it how you played it. But I can't play the piano, even if I make that connection. So I've got to drag and drop and drag and drop every note on a computer. And that's how I produced that.

Now for the origin of the song. Back in, I think it was January of 2010 when I was at college. Now that was a winter break there. I think I was planning to go back to the high school to visit my old teachers, at least, and tell them how college was. And my homeroom teacher, the math team coach, he died before I could visit. And I think that's the only time in my life I can remember when someone died where it was actually just a traumatic sad experience. Someone dies in your life.

So sometime around there, it's probably around the end of the month, January 28th. I have a dream that sort of got a transition from the high school, you can't go back to, to the college. And there was a garden and a bus, and there was butterflies in the garden, but they'd fly away real fast and come back like birds, the sound of bird wings flapping. And there was a song play in that dream. It was that song, although I added a few embellishments and an ending to it, it was that song, the base of it, was in the dream. And it's similar to other songs you can hear in places, but it's not the same. So that's where the song came from, and that's how I was able to play it."

All right, thank you very much for sharing that. Let's see, here's my glasses. It's good to have freedom in the Lord to share. Amen. And now we're going to play the song that's called, When God Comes and Gathers His Jewels. This is by Hank Williams Jr.

[Song plays...]

And then this is today's services, and we'll be back Friday for the first day of the Fiesta of Tabernacles. See you Friday, and we'll have services both Friday and Saturday next weekend. See you then.

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