

Full Sermon Transcript:
God, the First-Fruit of Many
April 27, 2024

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

All of these songs can be sung by children. These are really simple songs, the majority of them, and the children need to learn them. Amen.

There has to be a starting point of when they start to learn them, and it should be extremely, extremely young. They need to be learning them even at four and five years old, these songs. These are really simple, especially this one right here, and this one they can start learning even as early as two and three.

This one right here. Amen. So, children need to be paying attention and singing along. It's okay during the worship of singing if they're not standing still, but they need to be singing with the congregation.

This is very important. Children have to be raised right. So, children, pay attention to the words and sing along. I would encourage parents to make a special song book just for the children using the exact same songs with bigger letters, more pages, because you might have to put a song that's one page on two pages.

Doubling the size of the font, and the women, the mothers, working with the children at home during the week practicing the songs as well.

This is what should be done in God's church. Page six, this little light of mine.

... Amazing Grace page 3, page 3. Amazing Grace. This also is another extremely simple song easy for the children to learn easy for new people to learn of all ages all the way back to 1779 that ode of a song the older the better we are old-fashioned church and then the church does not need to be modernized but rather we need to seek out the old path and walk therein and then praise God.

Praise Jesus. Praise God. Okay. We're about to go in prayer. So all the children should be at this point, come into line with the adults. At this point, put down the teddy bear, put down the bottle of milk, stand with the adults, stand still, we're about to pray, we have to show respect to God, reverence to the Lord.

Everybody be quiet. Everybody be standing up wherever you're at, if you're at home, wherever you may be, let's stand up as we begin to pray to our Heavenly Father.

Lord Heavenly Father, Almighty God, praise your Holy name. Thank you Lord for getting us through this week.

Thank you for being faithful. Thank you for your strength, your power, your authority.

Thank you for your mercy, your grace, and your help. Praise your Holy, Holy, Holy name.

You are worthy to be praised. You're worthy to be worshiped. We willingly appear before you this day to worship you, to hear your word, your instructions.

We ask the Lord for your special help for me to deliver the truth, to help the church, to learn, to help the church, to grow in your spirit and your will.

May you be glorified in this and the church edified in this, in Jesus' Holy name, we accept it that your word will penetrate, that your word will grow in us, that it will not be void nor vain.

And the work that this ministry does, not be in vain, it won't be, absolutely won't be what Robert does, what I do, what other members of this ministry, this church does, absolutely won't be in vain.

We may not always see our fruit in this year, but sooner or later, someone will walk up to us here or there.

Sooner or later, we will see the fruit of our labor. And those that have worked the hardest in the church will have the most fruit, absolutely.

Please help us Lord, to be patient and to endure, to persevere. We have obstacles, we have hindrances, we have disappointments, we have frustrations, this is natural.

We have a right to be patient, we have a right to be patient, we have a right to every bit of this, but please help us Lord to remember that the farming is done throughout a very long season.

And if we have dug the ditches, if we have dug the holes, if we have planted the seeds and done the weeding and the weeding and the weeding, the weeds will absolutely grow, but if we continue to weed out the people that are using us, if we continue to weed out those that would poison the plants and stagnate the plants, those that hinder the gospel and the church and our work, if we continue to weed those out one by one, our harvest will be greater.

And this is part of the work, it's part of it, it's the nature of it. But we'll do it.

And pulling the weeds is one of the more difficult things, one of the things that are less pleasant that we wish we wouldn't have to do.

It's a necessary thing and this natural thing is going to happen in every church, in every ministry, in every congregation, every ministry, every church, every congregation will have to weed out those that are sucking the water from the plants. This is the way it happens, but it's part of the work. So, Lord, Heavenly Father, help us, Lord, to put our minds back upon You, the author and the finisher of our faith.

Help us, Lord, to put our eyes upon Your goodness and our own calling on Your greatness and on Your mercy. Praise Your Holy Name that You've been merciful with us. Thank You, Father, that You did not call the most clean upon the earth to lead this church but You did choose someone of my background, knowing all my flaws, all my faults, all my sins, everything I've done evil in my life, even as the Apostle Paul, but yet, You still trusted me to do a great work and I don't want to disappoint You.

It gets hard sometimes, very, very, very hard sometimes, but I know that You saw in each and every one of us the ability to persevere, to press through, to endure, to pass the test, to finish the race.

We have a destiny to fulfill, and we will absolutely fulfill it. Lord Heavenly Father, thank You for Your presence. Thank You for Your words. Thank You, Lord, for Your Spirit. We accept, Lord, Your anointing on this service, on this sermon and everything that's about to happen.

We accept Your anointing in Your presence, Your Spirit. In the mighty and holy name of Jesus. In Jesus' name, amen.

Amen. Praise God. Let me hear another Amen. Praise God.

You may be seated. Children, be seated in a chair with the adults. If you have chairs there, I know that some people may not have chairs, but it's time to listen to the Word of God and show respect and reverence to the Word of God. Right now is not the time to be playing with toys or running around the room or yelling or screaming.

It's time to be still, be quiet, and listen and learn. You are in a classroom. Amen. Both adults and children, we are in a classroom.

Yes, John? Okay, thank you. Got it. Thank you for making sure. Thank you very much. Praise God. So, we are in a classroom, every one of us, of all ages. It's time to listen, pay attention, and learn. Amen.

Praise God. We're here for a purpose. Amen. And Monica, I'm proud of you. You're passing the test. Amen. Praise God.

John, I'm proud of you. You are passing some tests. Amen. Brother Robert has passed more tests than anybody. Amen. Praise God. I'm very proud of Robert. Let's turn to 1 Corinthians 15. First Corinthians 15. If you have the brand new, the newest edition of the one volume edition, page 744, page 744, 1 Corinthians 15.

And it's very important that people be reading out of the paperbacks, not from e-Sword, not from PDF, not online, but paperbacks, because the paperbacks is the Bible, a real Bible, the real Bible.

You need to be able to fill the paper pages with your hands. You need to be able to underline, to circle, to highlight, to write in more references, cross references as we go if necessary, to make changes in your copies of the paperbacks as we go through it if necessary, all these things and more.

And when you are reading the paperbacks, God can move your eyes to a word, one word by itself or a verse all the way across the other page on the other side, whereas on a computer screen, your visual is very minimum, much, much smaller amount of a page that you'd be able to view.

So you're actually quenching God's Spirit when you read the Bible online. There's a time for it, absolutely.

There's a time for everything under the sun, but the majority of your Bible reading, especially during worship services, should be with a real Bible.

1 Corinthians 15 is the resurrection chapter. Anytime you hear that phrase, 1 Corinthians 15, immediately it should come into your mind the resurrection chapter.

We're talking about the resurrection. Why we are talking about the resurrection is because tonight, Saturday night, even though it was more than three days ago, but it was that day of the week that Jesus rose from the dead, Saturday night, and I'm pretty confident about three o'clock in the morning.

And His resurrection is a foreshadowing of our resurrection and the symbolism of our resurrection.

He's called the first fruits of the resurrection, of the harvest. Amen. Let's start in verse 1. We're probably going to read this entire chapter.

And also, before we get started here, I will explain, you know, if you've been listening to me for very long at all, you realize I explain a lot of things as we go along.

And that is because people have not been taught. And we are in a class. People need to be taught. Just like the children

and the behavior of the children.

Well, we got to realize that there's people that have children, they've not been taught how to raise children.

They've not been taught what is the appropriate ages. Or they've seen their sisters, their brothers, and other people raise their children who is not raising them correctly and they're going by that poor example.

They've not had the proper example of how to raise children and how children should behave in church and so forth.

So I'm teaching more than just Bible. I'm teaching life. And this is my calling. This is my calling to do more than just teach Scripture but to teach life.

To teach young men, to teach people of all ages, even to teach the old. My calling is not the same as all other pastors on this planet.

My calling is very specific of being unique rather. Very unique is the word that I meant.

So I'm going to exercise my office and all of my offices even as Paul had all five of the main offices.

I also have all five of the main offices and I'm not going to shy away from that.

I don't have to avoid saying that just so that you won't say that I'm proudful. I've been there, done that.

I've sat in the churches and preached in the churches of the world and I would say one little word and they would automatically accuse me of being proudful.

I don't care. The truth is the truth, the truth is the truth, the truth is the truth.

I'm not going to hinder the truth and not preach the truth out of fear of what somebody's going to say or think of me.

Amen.

I have a duty, a job. I'm going to do it. Amen. So I'm going to teach a lot of things about life in the social media posts and in the sermons. Amen.

With all that said, reading in the Alpha and Omega Bible, verse one. Read with me please. Verse one.

Now I make known to you, brethren, the gospel which I preach to you, which also you received, in which also you stand, to stand in that message, by which also you are saved if you hold very tight to the word which I preach to you unless you believed in vain.

Right there, right there could be a sermon all by itself. Amen. In which you are saved if you hold very tight to the word which I preach to you unless you believed in vain.

So not that you're saved just by believing that Christ is God, just alone, or just that you said one prayer.

And this also proves also against the once saved always saved doctrine as well because he's teaching that you could actually believe in vain.

That you could actually believe his gospel, his teachings, but yet still be in vain if you don't hold very tight to it.

We're in a war. Every one of us is in a war. Brother Hugh, Sister Dominique, Andrew, all of them. Adri is losing that war.

I'm just going to say it right out in front of everybody. Adri is losing that war.

Because if I do say it right out in front of everyone and he hears this, hopefully that would provoke him to good works. Amen.

To do better. The Bible says to provoke one another, provoke one another unto good works. Brother Adri was very faithful for years in many different ways.

He really believed in God's authority in me, which is extremely important because if you don't believe in God's authority in Paul, or God's authority in Moses, or Noah, or Jeremiah, or Daniel, then your belief is in vain.

Your belief in God is in vain. Your belief in Jesus and the gospel is in vain. If you don't believe in God's authority in his prophets, his apostles, his true ministers of any of those offices, you have to believe his messenger. Amen.

Because that's part of his voice upon this earth. Adri has always been very faithful in that and many other things. And bold and courageous, not childlike, which is very unusual for me to find somebody that's not childlike.

Adri was not childlike. Extremely rare for me to find somebody that is not childlike.

So praise God that Andrew is not childlike. Right there is a huge, wonderful, wonderful rarity that I bless him for.

But the pilgrimages and the communion, these are commandments of God, not suggestions.

And we are not perfect. And I never said nor never preached that you have to be perfect before you take communion or show up for worship services.

And I know the hindrances and the stumbling blocks that Satan puts in the way. Oh, I know those. Amen.

We're running a race where the devil puts hindrances that we have to jump over, the hurdles.

You have to be careful, Andrew. Make some decisions. I believe in your potential. I'm not going to give up on you.

God didn't give up on me. He gave me a second chance and a third and a fourth and a fifth and a sixth.

How many times I tried to come back to God, but I did it the wrong way. I didn't have nobody to teach me the right

way. Amen.

But God took me back and would have accepted me back every time that I attempted to.

But I was the problem. Amen. But we have to hold very tight to the word which the apostle preaches unless you believe in vain.

Verse three, for I delivered to you as the first importance why I also received, that is from Christ, not from man, that Christ died to our sins according to the scriptures.

In other words, it was a fulfillment of the Old Testament scriptures. That he was buried and that he was raised on the third day according to the scriptures.

And he appeared to Peter, Cyprus, then to the 12th. And after that he appeared to more than 500 brethren at one time.

All at one time 500 people he appeared to, most of whom remain until now, but some have fallen asleep, died.

And notice how it doesn't use the word died, but fallen asleep. And that doesn't mean spiritually sleep, doesn't mean they have fallen away, but rather it means that they died and that death is nothing but sleep.

So right there is one of multiple many, many, many, many hundreds, perhaps thousands of Bible verses that proves that when you are dead that you're not in heaven or hell, either one, because if you're in heaven or you're sleeping, if you're in hell you're sleeping.

But that wouldn't make sense to sleep in heaven and it wouldn't make sense to sleep in hell, right?

The only place you would be sleeping is in the grave, which is what the Bible does say.

So people need to read the whole Bible. Amen. Verse 7, and then he appeared to James, then to all the apostles. And last of all, as to one untimely born, he appeared to me also.

Untimely born just means that he wasn't there with the original 12. He's from a different generation.

He came later as far as coming to know Christ and serve Christ and so forth. But perhaps if he had been born earlier, maybe he would have been there with the 12 or something like that.

But he came to Paul later on. He wasn't one of the original ones. He didn't see as far as we know. We have no indication that he saw the death of Christ, but yet people are teaching that you have to see the death of Christ to be an apostle.

Absolutely not. Verse 9, for I am the least of the apostles. I'm the least of the apostles? He's just humbling himself, right?

He's just humbling himself. But he still calls himself an apostle. He still calls himself an apostle. It's not proudful to call himself an apostle if he really is an apostle of God, but he's trying to humble himself even though he was really the greatest of the apostles.

I am the least of the apostles and not fear to be called an apostle because I persecuted the congregation of called out ones of Theos.

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

Now that could be considered as a proudful statement, but yet it's not. If I was to say that in the churches that I have preached in, that I have labored more than all of them, they would crucify me.

I couldn't count the number of times that I was persecuted in the churches for just saying something that was just a matter of fact.

They would have done the same to Paul and Jesus just for declaring facts of your work, of what you've done for the Lord.

Oh, you were speaking out of pride! But he calls himself an apostle and that he has labored more than all of them.

He's trying to humble himself. He is humbling himself. Amen? But he doesn't have to deny who he is in Christ.

He doesn't have to deny what work that he has done for the Lord in order to be truly saved. Amen.

It's not proudful to just declare what you have done if you do it in the right manner, isn't it?

In the right spirit. But I have labored even more than all of them, yet not I, but the grace of God with me.

Rather than, verse 11, rather than that it was I or they. Just as we preached and so that you believed. Amen.

Just as long as it is done. Amen. Verse 12, now if Christ has preached that he has been raised from the dead, read with me in verse 12, if Christ has preached that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

And if there is no resurrection of the dead, not even Christ has been raised. For if Christ has not been raised, then our preaching is vain, your faith also is vain.

Moreover, we are even found to be false witnesses of Theos because we testified against Theos that he raised Christ, whom he did not raise, as in fact that the dead are not raised.

In other words, he's saying you can't separate the two. If Christ is raised, then all other humans will be raised as well. You cannot separate the two because Christ did come in the flesh as a man. Verse 16, for the dead are not raised if not even Christ has been raised.

And if Christ has not been raised, your faith is worthless, you're still in your sins.

Without Christ, there is no salvation. Verse 18, then those who and those also who have fallen asleep in Christ have perished.

Those that have died while saved have perished if there's no resurrection. Verse 19, if we have hoped in Christ in this life only, we are of all people most to be pitied.

In other words, there is another life to believe in Christ. There is another chance, there is a second chance. Amen.

There is a resurrection to another life, to where you can believe in Christ. Amen.

Verse 20, but now Christ has been raised from the dead, the first fruits are the first harvest of those who are sleeping.

Those that are in the grave, Christ is the first one, the first plant of the harvest to come up out of the ground. Amen.

Verse 21, for since by a human came death, talk about Adam, by a human also came the resurrection of the dead.

So Christ was human, he was man, but he was God in man. He walked with a human flesh with all the body parts and the human brain and a human soul having come from Mary.

He had no earthly father, but he had an earthly mother, so he did have a human soul, as well as a human flesh.

This is a distinction and a separation from the divinity of God, but yet God himself dwelt in the flesh.

The Bible says that repeatedly, so he was both God and man, which is hard for people to understand, especially of the carnally minded.

If they're not saved, if they don't have the spirit of Christ, as far as the Holy Ghost, it's hard for a lot of people to grasp that, but he was both God and man at the same time, both, not just one or the other. Amen.

Verse 22, for as in Adam all died, so also in Christ all will be made alive.

Everyone, everyone will be resurrected from the dead. So if everybody will be resurrected from the dead, then why are people teaching that they're already in heaven and already in hell and already judged, then what would be the point of a resurrection?

What would be the point? What would be the purpose of the resurrection? It doesn't make sense what they teach. Verse 23, but each, each person in his own order.

So that right there automatically, if you think about it, means there's more than one resurrection.

There has got to be more than one resurrection. Revelation 20 uses the term, the phrase, first resurrection.

If there's a first resurrection, then there is also a second resurrection. Each in his own order it says here, and then it says Christ, the first fruits, after that those who are Christ's at his coming, but that's not the only resurrection, not just the resurrection of Christ and then the first resurrection, not just those two because we do know that Revelation 20 calls the resurrection of the people at Christ's coming the first resurrection.

So there's another one more than what Paul is listing here thus far. We go down to verse 24, then comes the end, talking about now the general time frame of the second resurrection including, which includes the hundred years.

So it's like a thousand years being as one day, therefore a hundred years being like much less than one day to God.

So a lot of, a lot of times scripture is very compressed and compounded. So verse 24, then comes the end where he hands over the kingdom to God, to Theos the father, when he has abolished all rule and all authority and power.

And what that means is destroying Satan and all the demons and all of mankind's kingdoms and governments and man laws and so forth and death itself will be all abolished and replaced with only one kingdom, one government, one nation upon the earth.

Verse 22, I mean 25, 25, for he must reign, Christ must reign until, wait a minute, that word until means there's an ending point, until, right?

I'm going to walk across the yard until I reach the fence. Until means there is an ending point.

For he must reign until he has put all his enemies under his feet and the last enemy that will be abolished is death.

Amen.

For he has put all things in subjection under his feet, but when he says all things are put in subjection, it is evident that he is accepted who put all things in subjection to him, that's the father.

Only the father would not be put under subjection to Christ, the man, the man's soul that's with the father in heaven right now.

If you look up in heaven right now, you would see two manifestations, two faces. If they allow us to see them like that, you know, they don't really have all the body parts like we think they do, but if we were to see into heaven, it would be by God's permission that we would see into heaven and then they would appear to us in somewhat human form, human

shapes with eyes and noses and mouths and legs and arms and stuff like that, nipples and belly buttons, we would see them like that.

If they allow us to or with robes, depending on who you are and what point they want to get across and so forth, how they choose to manifest, they may choose to manifest as a burning bush, you know, but we can say they in this context because there's the human soul and the God's soul both and Jesus Christ, the man's soul literally is on the right hand side of the father and they are actually talking to each other and the father actually does hand the scroll to Christ Jesus in the book of Revelation.

So we see an interaction between two souls, that's not two beings in a way, it gets complicated somewhat, but we have to remember that that man's soul of the human man Christ Jesus had no human Father, there was no sperm.

It's okay for children to hear this, they're going to hear much worse, amen. This is a body part, it's okay to hear all the body parts, it's okay, life is not a cartoon, amen.

There was no human sperm, so he's God and man both and when God came into that flesh through Mary, it's no more different than me putting my right foot in my right shoe, it's part of God, a manifestation of God and communicating with the brain, but yet my foot is way down there on the ground, my head is way up here in the heavens, amen.

And so only part of God came into the flesh and so we can see that part as a human soul in heaven right now being the first fruits, being the first of those that will go to heaven if we're part of the first resurrection, but only in heaven for forty one and a half, is that right, or forty two and forty one and a half.

So, but we will go to heaven for forty one and a half days if we rise in the first resurrection and then come back to earth with him.

But we're going to get to what happens next. So we're setting up the understanding that the part of God that has a human soul, the Christ, the messiahs that looks to the Father in heaven right now and communicates to the Father in heaven right now and did look up and pray and submit to him on earth as well, that part of God is part that did split off from God.

And that part of God not only did split off from God, not all from God, but what would there be a terminology, I don't know what the correct terminology might be, but I guess that's about the best we can do in the carnal flesh to say that he split off from God, but way back before he even made heaven and earth he did that and that part of Christ was called the logos, the word and the logos is what spoke to Adam and Eve and spoke the ten commandments and was the burning bush and all this for no man has saw the Father except for him Christ Jesus who is the image of the Father. The Bible says no man has saw God but yet Moses saw God. Well he saw Christ, he saw the logos and the Christ's logos is God and is the Father but is not the ultimate Father.

It's hard for the carnal flesh to really grab it, the fullness of the Father. He didn't, hey perfect brother, I love you, so he saw the Father but he didn't see the fullness of the Father. Amen.

He saw the Father's finger, he saw the Father's breath really to be more accurate, he saw the Father's breath. Amen.

And when Christ walked on earth that was the Father's part of the Father's breath. Amen.

Praise God. Alright so great, let's go on down to verse 29, otherwise what will those who do who are baptized for the dead?

Oh wow, wow. Well that's what they did at that day and time, people were being baptized for the dead which was a crazy, stupid, foolish thing.

He's not saying that we can be or should be baptized for the dead but he's talking to people that do it and saying why would you do it unless you do believe in a resurrection?

That's what he's trying to say. He's also comparing that to Christ, it's a crisis death and why are we baptized for him like these people do?

Okay thank you. So otherwise what would those do who are baptized for the dead? If the dead are not raised at all why then are they baptized for them? He's not teaching baptism for the dead but he's teaching you're doing something but yet at the same time you're being double-minded and you're being hypocrites, you're doing that but yet you're saying there's no resurrection so what you're doing doesn't make sense.

That's what he's saying, what you're doing is double-minded and doesn't make sense.

He's not approving of the baptism for the dead but he's trying to get them to believe in the resurrection.

Verse 30, why are we also in danger every hour? Right there also proves against the once saved always saved doctrine. So I want you to put the universe 30, a little X and then the initials for once saved always saved.

I'm getting my own pen to work better. If you can, rather John if you can make a note that after worship services that we needed a cup of ink pens to set up on where the lamp and the red fliers are, they set a couple of ink pens up there.

Thank you very much. But once saved always saved, O-S-A-S. So the universe 30 X and then maybe a little dash O-S-

A-S. In other words X means no, it means it proves it wrong.

Once saved always saved and then we're going to go back. What was that other verse that proved it wrong?

Is it verse 14? Verse 2. Verse 2, way back up there. Yeah that's good. Verse 2, at the end of verse 2 I want you to put X slash O-S-A-S. It proves once saved always saved wrong. Amen.

We're in danger of our eyes. Those that endure into the end shall be saved. Amen.

Those that endure to the end shall be saved. Amen. So let's add that Matthew 24 reference there also at the end of verse, either one of those places, let me think which one might be best.

I think verse 30. Verse 30 will add a little reference to Matthew 24 and then let me see what verse number that is.

It's not just in Matthew 24 but that's where I always think about though. 13, verse 13.

So verse 30 goes to Matthew 24 13. This is why you need, of course I know you could do this even some of the electronic editions but it's just better to have it recorded in your paperbacks.

Verse 31 now, I affirm brethren by the boasting in you which I have in Christ Jesus our Lord I die daily.

If from human motives I fought with wild beasts at Ephesus what does it profit me if the dead are not raised?

Let us eat and drink for tomorrow we die. Do not be deceived bad company corrupts good morals.

Awake from your comatose as you ought to and stop sinning for some have no knowledge of theos.

I speak this to your shame. Amen. Praise God. Now when he says this he doesn't mean that you have to completely crucify yourself to where you can't enjoy life.

He's not teaching that we should completely abstain from alcohol or completely abstain from sex and many other things because Colossians 2 absolutely throws that out the window and then Colossians 2 is teaching us that we can enjoy life that we can and that we can celebrate that we can party to a certain extent especially on the holy days that we're not to let people condemn us for judges for eating and drinking to excess on the holy days as long as it's not overly access there's a balance there especially on the holy days there is a balance there and many other examples.

Colossians 2 says that we're not more holy, and we should not follow those people who think that they're more holy because that they have not lived a life they have never done this, and they've never done that, and they've never done this and that doesn't make you more holy. It does absolutely does not make you more holy.

What it makes you is inexperienced and childlike. So he's not teaching that you can't live life or have a good time or enjoy life and taste everything there is to taste upon the earth.

He's not teaching that we should be inexperienced and live a dull and boring life. He's not teaching us that. He is teaching us not to associate with alcoholics, to not associate with robbers and murderers, but to be careful who you do associate yourself with because we are in danger every hour.

Now going to verse 35, verse 35. "But someone will say, 'How are the dead raised? Carnally minded and with what kind of body do they come?' Fool!"

Wait a minute, how many times in my life has I heard that the Apostle Paul never called people names, that he would not offend because he was Christlike, all these different things I've heard in my life a million times, times a million times?

Right there he's very insulting to the people he's preaching to and he knows immediately and he doesn't erase it even though as soon as he wrote this down on paper because he did write it with his own unless he was dictating it to a scribe to write for him he would have immediately you know came to his mind this is going to offend someone but I'm not going to erase it.

I'm not going to mark it out. I'm not going to scratch it out. And then he decided to keep it in the letter even though it would offend.

"For that which you sow does not come to life unless it dies." You got to plant it. And then and that which you sow you do not sow the body which is to be but a very naked grain perhaps of wheat or of something else.

And then, "but the Theos gives it a body just as he wanted and to each of the seeds a body of his own."

So tomato seed has its own type of body, a pepper seed of watermelon seed each one a different type of body and ours being the human species.

See verse 39. "All flesh is not the same flesh," meaning we're not the same as a tomato seed is what that means. We're not the same as a tomato seed, "but there is one flesh of humans and another flesh of beast and other flesh of birds, another flesh of fish."

We are distinct, we are distinct, we're not animals. So out there first we're not animals, we're different, we're different from animals, we're not starfish. Amen. The fish right there, we are not starfish.

Verse 40, there is also heavenly bodies and earthly bodies. But the glory of the heavenly is one and the glory of the earthly is another.

And there is one glory of the sun and another glory of the moon, another glory of the stars.

And star is different from stars. There's big stars and small stars. Amen. And glory.

Verse 42, so also is the resurrection of the dead. It is called a perishable body, which means it will decay, it will perish. That body will decay or burn. It is raised an imperishable body, which is spirit.

But he's only talking about the first resurrection here. Because the second resurrection is described in Ezekiel 37, so we need a note at the end of verse 42, talking only about first resurrection.

And then we'll also say Ezekiel 37 describes a physical resurrection of the second.

Something like that. Verse 42, talking only about the first resurrection, Ezekiel 37 describes a physical second resurrection.

Now we're going to read verse 43. It is sown in dishonor, being tore apart, but is raised in glory.

It is sown in weakness. It is raised in power, praise God. It is sown a natural body is raised a spiritual body. If there's a natural body, there's also a spiritual body.

Now he leaves out a step thus far. He leaves out a step because it's going to be raised actually a physical body and then turns a spirit.

He leaves out that step, but if you think about it, common sense, if you plant a tomato, you're going to get a tomato.

Whatever you plant is what you're going to get. So if you do plant the flesh, you're going to get the flesh to come back up.

But that is so temporarily, we don't know whether it's a tenth of a second. We don't know if it's a full second or if it's ten seconds.

We don't know how long it will be, but it will be an extremely, extremely short period of time.

It's not going to be several hours. It's just going to be seconds, maybe even less than one second.

But it will be flesh and then it will be turned to spirit. So he just skips that physical phrase thus far because he's trying to get the point across that we are going to be turned to spirit in that first resurrection.

Verse 45, so also it is written, the first human Adam became a living soul. He became a spirit.

The last Adam became a life-giving spirit. It's called in Christ, the last Adam, became a life-giving spirit.

However, the spiritual is not first, but the natural. The flesh comes first, then the spiritual.

So even in that analogy right there, or description rather, or that instruction, if we have been tore apart in the grave and really nothing left of us if you lived 4,000, 5,000, 6,000 years ago, there's nothing left, not even bones.

If you had cremated, they even grinded up the bones to ashes and then all of that may have been thrown in the ocean or in the wind.

There's barely anything, if anything, left, two raise. So God is going to form a new flesh out of the ground just like he did Adam.

And if he could do that to Adam who had no pre-existence, then he can do that to us as well using that same soul and our soul still exists, that breath still exists in the air somehow, some way, same form, some form, some around some spiritual realm that we don't understand, it exists while we are dead regardless of the condition of our deteriorated body.

No matter what they did to our bones, the ashes, it don't matter. If God can raise an entirely perfect man, physically perfect man out of the dirt when he did not pre-exist, then he can do that for us when we have already pre-existed in this life and our breath still exists and our breath is sleeping.

So he's got more to work with us than he did with Adam. Amen. So we don't have to fear cremation. It's not impossible for God to give us a new flesh.

We don't have to fear cremation. Verse 43, 6 rather, verse 46, that the spiritual is not first but the natural, then the spiritual.

So we have to have that natural to come up out of the body in order to get the spiritual out of the grave.

The natural's got to come up out of the grave so that it can be turned to spiritual.

Verse 47, the first human is from the earth, and the second human, Christ, is from heaven.

As is the earthly, so also those who are earthly, and as in the heavenly, so also those who are heavenly.

Just as we have borne the image of the earthly, we will also bear the image of the heavenly, spiritual.

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

In other words, we have to be turned to spirit before we enter the heaven. We have to be spirit in heaven, nor does the

perishable inherit the imperishable.

Behold, I tell you a mystery. We will not all sleep. We won't all die. But notice it says we, but I don't know if really if that was in the Greek or not.

There's a lot of words that have been added into English just so that we can understand.

But nevertheless, I think he meant we in the current context of the people he was writing to regardless if he wrote the word we or not.

Okay? It don't matter. Because I'm sure he meant it that way to the people that he was writing. He thought the resurrection was going to happen in his lifetime.

Without a shadow of a doubt, he was convinced that it would happen in his generation. Amen.

And in their generation. Amen. And so he does know though, he does know that whenever Christ does come, there will be people still alive.

Not the entire earth is going to be dead. And the church, the entire earth won't be dead.

Right? God always preserves a remnant that is a promise of Scripture, that He always preserves a remnant of His people, protects a remnant of His people.

So there will be people that will not die as far as they didn't die of death, war, starvation or disease.

They will be alive. But when they rise up out of the... But the people who are still alive, their flesh will die because your flesh can't inherit heaven.

You're going to have to evacuate from your flesh. Amen. And if your soul leaves your flesh, then isn't your flesh going to die? Absolutely.

So everyone will die, but it's a matter of how do you die? Is it you're so evacuating because it's the resurrection or sickness, death, disease, famine, stuff like that?

But when we say not everyone would die, we're just meaning not through death, not through sickness, sword and pestilence.

Verse 51, the last part of verse 51, but we will all be changed. We'll all be changed.

We're still talking about the first resurrection. Verse 52, in a moment in the twinkling of the eye at the last trumpet.

Very clearly he's talking about first resurrection, right? In a moment in the twinkling of the eye at the last trumpet.

So this is talking about the resurrection of the dead, the first resurrection. And yet a lot of traditional churches want to try to use that phrase for a pre-tribulation rapture, that we will be changed at the pre-tribulation rapture.

But what they claim with that doesn't make any sense because it says at the last trumpet.

It specifically says at the last trumpet. So very clearly if you read the entire Bible and you look at the book of Revelation, you've got trumpet number one, two, three, four, five, six, seven.

The last trumpet is number seven. Even a child can count to seven. Yes? This actually confirms the book of Revelation.

It was written before the book of Revelation. Amen. Wow. What I can't think of. Is there a reference in the Old Testament resurrection of the trumpet? No. There is nothing in the Bible before Paul wrote this saying last trumpet until Paul wrote it.

That's an excellent point brother. Praise God Almighty. We need to add a note right here at the end well add it to the note at the end of verse 52.

It's going to say add to note Paul wrote this before the book of Revelation was written.

Exclamation mark. And then exclamation mark. That proves the divinity of Scripture. It proves Paul's calling and John's calling that wrote the book of Revelation.

The Scripture confirms itself. Amen. And the Scripture teaches itself and interprets itself. Amen.

There's too much opinion too much private interpretation. Scripture teaches Scripture.

Scripture confirms Scripture. And this confirms the divinity of Scripture. Amen. That's amazing.

That's mind blowing. That's God the Holy Ghost and brother Robert brought that out to our attention right there.

That's the Holy Ghost. Verse 53 Verse 53 For this perishable must put on the imperishable and this mortal must put on the immortality.

So right there it says we are mortal. And even verse 54 also says that we are mortal and there's a footnote in verse 54 that points us to well let's see that's not the footnote maybe it is the footnote that I'm thinking of or the Bible reference 1 Timothy 6 let me double check to make sure that that is where it says that only Jesus is immortal.

I think so. 1 Timothy 6 15 Verse 16 who alone possesses immortality Verse 16 who alone possesses immortality and dwells in an inaccessible life.

So it's talking about Christ and He alone possesses immortality. Only Christ at that point at that point until we get to the first resurrection only Christ has immortality.

And yet the churches with the exact words everybody that believes in immediate heaven and hell and eternal burning and hell eternally they actually use the words you are immortal.

You are immortal. They actually use those words which completely contradicts scripture. Amen.

Completely contradicts scripture. So we have 1 Timothy 6 Verse 16 as well as we have this going back to Corinthians now.

On 1 Corinthians 15 both verses 53 and 54 says we are mortal not immortal. But we must put on that immortality and then it says then will come about the sin that is written death is swallowed up in victory. Amen.

Verse 55 O death where is your victory and where is your sting? The sting of death is sin and the power of sin is the law. Meaning over focus of the law.

But thanks be to Theos who gives us the victory through our Lord Jesus the Christ.

Therefore my beloved brother be steadfast, immovable always abounding in the work of the Lord Amen.

Always abounding in the work of the Lord being immovable steadfast knowing that your toil is not in vain in the Lord.

Thank you Jesus for your timing. Thank you Jesus for your presence. Thank you Jesus for your anointing. Thank you Jesus for your words of encouragement.

Thank you Jesus our work is not in vain. Praise God. God is wonderful and great and perfect. Amen.

There is no shadow of darkness in Him at all. Amen. Praise God. My beloved brother He says.

My beloved brother Amen. And let's go back to verse 56. The power of sin is the law. I could preach a whole sermon on that.

On that. It goes both directions on that. It goes both directions that the law is good and holy Paul wrote. The law is good and holy.

I would not know what sin is if it wasn't for the law. We need law. We need instruction. We need commandments.

We need the instruction book of scripture. Amen. But then he also taught that an over focus on the law is death. That legalism is death.

As well he taught both sides of the coin. And so a lot of people think that he contradicted himself on that very very very much.

He didn't. He didn't. Gotta understand the context and what he wrote all that. Everything that he wrote against the law was in the context of legalistic people that thought that everything was a sin as the apostles do.

That drinking is a sin, masturbation is a sin, and every word that has four letters is a sin and that's a sin and this is sin and it's a sin for a man to be shirtless in public and the list goes on and on and on.

And it's a sin for a man to look at a woman which is not what Jesus said but rather to look upon a married woman a wife.

The Greek word is specific for wife when he said that. A married woman. So Jesus didn't teach abstinence from sex. He did not teach abstinence from sex.

Absolutely not. So, you got to understand Paul that he's writing to a very legalistic society.

But at the same time the law is good but it can be overly controlling. And the Bible says that the law was not made for the righteous but for the wicked. Amen.

The law was made not for the righteous but for the wicked. So our goal should be to come into knowing Christ and filling Christ enough to where we're not ruled as much by the law and the commandments as much as what we are ruled by God.

Because the law said do not marry an adulterous woman. Because God wants you to marry a virgin.

God wants you to be with a pure woman that's never been with any other man before.

That's God's will. His perfect will. Is that every man have sex with a virgin except for only the rare exception where man is called to be a virgin himself.

That's extremely rare as a calling from God even like a Nazarite vow. It's an extremely rare thing.

But when I talk in general for billions of men on this planet then God wants men to have sex with a virgin but you do that today you get thrown in jail.

So and everything is a sin and everything is a sin and everything is a sin and the society is entirely upside down.

Entirely upside down. But we're old fashioned church. We're the church of Jesus Christ. And we need to come to be His body, His hands, His feet, His eyes, His voice, His ears upon this earth.

And the more that we look at Him the more we will look like Him. The more we will sound like Him.

We will have righteous anger time to time. We will get upset. We will have that wrath of God in us. If we never have that wrath we're not saved.

Because we don't have Him inside of us. Amen. If we really truly are saved we will have righteous anger, we will have

wrath in us because God has wrath in Him.

But He also settles down and we settle down. And we go back to the mercy we go back to the grace that is who God is. That is who God is. His love, His mercy, His grace. He has His ups and His downs. He cries.

He laughs. God cries. Jesus wept. He laughs. He jokes. He laughs at us. He laughs with us as we watch the TV. Absolutely.

Absolutely. He laughs when I say something and then the TV says it right back to me.

Praise God. He wants us to enjoy life. Amen. He's a good God. He wants us to enjoy life. Amen. And it's a relationship. It's not the Torah, the Torah, the Torah, the Torah, the Torah, like the Y named Hebrew roots people.

The Torah this, the Torah that. They even named their ministries after the Torah.

That's an abomination. Amen. The Torah is not our Savior. It's an abomination to name a church or a ministry after the law.

The law does not save us. The law is not saved anyone. Amen. The blood of Christ by mercy and by grace we are saved and not by works.

That's absolutely true. I don't disagree with that Bible verse. It's true. We're not saved by our works.

You can be baptized and keep the Sabbath and the communion and still not be saved.

So it's not those works that save us. Right? We're saved by His mercy, by His grace, by His blood and body. Amen.

But we still have to do those works. We are called unto doing good works. The Bible says that too. We're still required to do that.

But coming to worship on the Sabbath and raising our hands in worship shouldn't be by the commandment of the apostle.

It should be because you want to raise your hands. I do instruct you to stand up, sit down, raise your hands, raise your voice, sing louder, get a musical instrument in your hand.

I do instruct you in all this because I'm trying to train you how to do it and then I'm hoping that you'll just do it on your own accord after you are trained. Amen.

I'm teaching spiritual children, the children of God, the children of the church.

And everybody has to be trained. Children have to be trained. But after the children are trained they should be wanting to do it of their own accord to willingly serve the Lord, willingly lift up their voices, willingly play musical instrument or whatever and fulfill all of their callings and all of their gifts and use their gifts if they really do have that gift and they're not deceiving themselves. Amen.

And I know it takes time, it's a journey but we're in a class and we're learning.

But let's be doers of the word. Let this sermon in all word, every word I say not be in vain but let's do the instruction of the Lord and fulfill His will and fulfill our callings and our destiny. Amen.

Praise God. Praise Jesus. So we have read this entire resurrection chapter because Christ is our example and the first of the resurrection, the first of the first fruits and as He rose from the dead we will raise from the dead and He rose from the dead that week of Passover but that won't be the same week that we rise from the dead because we'll rise at the day of atonement if you read Scripture and but we will rise from the dead and be changed into spirits and things into spirits if we are ready for that at the first resurrection. Amen.

If we are ready. And you can be baptized and keep all the law and all the sabbaths and all the holy days and pay your tithes and everything and still not be ready if you're not willing to keep learning keep growing and keep doing and be steadfast and unmovable from the church from the church even if I was to take a broomstick a broom and beat you with it and I'm not kidding that you would still say: "Apostle Zimmerman I know I deserved that.

I had it coming. You've been patient with me. You're having the wrath of the Lord right now. Please forgive me.

I confess my faults, my flaws, my sins. Please endure with me. Please long suffer with me. I don't want to be pushed out of the church.

I'm willing to keep growing. I'm willing to prove myself."

But no, if I say one little thing that offends you, you're gone! People have no perseverance anymore.

No loyalty. No fear of God. Amen. People are too easily pushed away. People are extremely too easy to push away.

You're being tested. Do you not know that you're being tested? Amen.

You're being tested. There's no room for cards in the service of the Lord. You're being tested. The great tribulation is not a weak tribulation.

It's a great tribulation. It's a tremendous tribulation. It's the worst time that should have ever happened on the planet. Worse than the Holocaust!

Think how bad the Holocaust was. It wasn't just death. It was torture. Interrogation.

Think of the time in the Maccabees where the seven sons were tied down and their arms and legs literally ripped off their bodies as their mother watched them being ripped to pieces.

Things like that are going to happen again. But God promised me that for some people they would not feel any pain upon the beheading that I statistically prayed about.

And He said yes. He promised me yes, they would not feel the pain. And I believe that will be true for even some of those people that endure torture and tearing apart.

I believe even some of those would not have any pain. Even as the story of Cross and the Switchblade, that real life story of David Wilkerson, of how the woman, God delivered her of drugs and then she went to do drugs and had this man to shoot her up in the arm of that Harlan or LSD or wherever it was.

And she thought that he had watered it down and gave her nothing but junk because it didn't take a fetch and couldn't get high on it.

And he's like, no, I didn't cut it down. Here's more. Here. I'll shove it in your mouth.

It's good stuff. It's good drugs. She still didn't get high even after forcing it in her mouth. She couldn't get high on those drugs anymore.

God was protecting her. She couldn't feel that.

There's going to be great miracles in the future where actually God will actually take you from one location to another location, some people.

Like He did in the Bible. Just like He did in the Bible. I'm saying God today is why they served thousands of years ago. He changes not.

Some people will be standing or sitting or laying down somewheres and the very next second they will be in a different nation or city.

It's going to happen, I promise you. There are great miracles that are going to happen.

There's going to be some people that you'll be in the presence of the enemy soldiers and the soldiers won't be able to see you.

You will be invisible. That's going to happen, I promise you. It's going to happen. There are great miracles that are coming in the time of the great tribulation, but we must be ready for it because not everything is going to be a grand miracle.

Not everything will be a grand miracle. There will be people telling on each other who is and who is not worshiping the antichrist, the president of Syria, Bashar Assad, evil be his name.

There will be fathers and mothers and children and grandparents and grandchildren reporting on each other.

Husbands and wives, brothers and sisters reporting on each other that that person is not worshiping the antichrist.

He's in the church. He's serving Jesus Christ. And people will be martyred. People will be beheaded.

And some people will feel pain. Everybody has a different calling, but we must be tested.

We must be tested severely and extremely because we don't know who to trust. The world is full of nothing but corruption, lies, thieves, robbers, murderers.

I know you're testing me and I'm testing you and God is testing all of us. Amen. This is the army of the Lord. This is boot camp.

This is serious business. This ain't game time. This ain't time to be playing toys. This ain't time to be drinking Kool-Aid.

It's time to drink the booze. It is time to drink the booze. Men's got to grow up. It's serious business.

It's serious business. And I have that special calling. I am the Sergeant Carter of Gomer Pyle, Well, that is my calling.

And I've got to be tough. I've got to be tough because time is clicking, ticking, running out.

As God said just last night as we went and watched Restaurant Impossible, and I recommend to anyone and everyone, if you have never watched Restaurant Impossible, to watch it at least two or three or four or five episodes minimum.

Because it is a great lesson in life that when time is extremely short as it is, that you have to seize the opportunity.

You have to seize it. You've got to grab it and run with it. When time is extremely short as it is, you better grab it and run with it. And you've got to be forceful.

The Bible says, does it say the righteous, something like that, the righteous seizes, or somebody seizes the kingdom by

force.

Who is seizing the kingdom by force other than Brother Robert? Amen. Who is seizing the kingdom by force? Adri, seize the kingdom by force.

Other ones of you, seize the kingdom by force. If I can push you away so easy, you're not seizing the kingdom by force. You're just running with your tail between your legs. Amen. Seize the kingdom by force. We did a Whole Sermon about that a long time ago. Amen.

God is good. People must be tested because what we're about to endure is not child's play. It's very, very, very, very serious.

Let's go to John 2, the Gospel of John 2. You're listening to the live worship services, unless you're listening to the recording, play your own, of isawthelightministries.com.

Praise the Lord. Praise Jesus. God laughs at me. John 2. We're starting verse 19 after I get a little bit of something to drink real quick right here.

Let me wet my whistle. John 2 19. Jesus answered them. Destroy this temple and in three days I will raise it up.

The Judeans then said it took 46 years to build this temple and will you raise it up in three days?

But He was speaking of the temple of His body. Amen. He was talking about His body, His resurrection. Notice He says I will raise it up.

Not the Father will or God will, but I will. How is that possible? That's His own words. I will.

How is it possible that a human would raise themselves from the dead? Only if He was God.

That's the only way possible. Only way possible. So, at the end of verse 19, I'm going to put a little star. I would like for you to put a little star at the end of verse 19.

And then I'm going to put capital J small e dash Lord. Star capital J small e dash Lord.

That is going to be our symbol for Jesus is the Lord. Proof that Jesus is God. Now we might change that later, but that's what we're going to go with right now.

And that is going to be our symbol for proof that Jesus is God. And if we keep doing this and get it down packed and remember these abbreviations, then we'll have hundreds and hundreds and hundreds of verses that we can recognize instantly.

This is proof that Jesus is God and that the other abbreviation is proof against the once saved and always saved.

And we'll do the same thing with proof against pre-trib rapture. We'll have these different symbols that you can search online to find these symbols in e-sword and duckduckgo.

Search for these symbols on the AOB Bible to find these references and be able to pull up every reference that proves Jesus is God.

Of course, we'll never get through every reference because the Bible is full and overflowing with such references.

So, we will never get to every reference that proves that. Absolutely not. But we'll get a huge number of such references. Amen.

But we're talking about His resurrection and our resurrection. And it was God Himself, but it was Jesus Himself, I will raise my own dead body. Amen.

So, Jesus in different ways. Then we go to chapter 10. John 10 verse 18.

Verse 18 of John 10. No one has taken it away from me. Not the Jews, not anyone. No one has taken it away from me.

But I lay it down on my own initiative. I have authority to lay it down and I have authority to take it up again.

This commandment I received from my Father. Amen. Praise God. So, people like to point the finger at the Jews because they want to hate the Jewish people.

And even try to say they're not Jews but the synagogue of Satan. We end that verse in Revelation chapter 2 and maybe also chapter 3.

I think it appears in both chapters if I'm not mistaken. But regardless, where it is written in Revelation 2 and anywhere else it may be written is not talking about race at all.

It's not talking about a race of people. It's not saying that there's a whole race of people or a whole nation of people that are false Jews.

But rather it's talking about false Judean Christians. Because Christianity is Judean in its roots and that would be the proper term for Christianity is Judean Christianity.

That's a real technical, actual real technical phrase. I'm not making it up. Judean Christianity and that is the proper term for Christianity. So we are spiritual Jews and the Bible says that we are spiritual Jews.

The Bible says that a Jew is not one outwardly circumcised in the flesh but one circumcised in the heart. Amen.

So spiritual Israel is the church but the physical Israel does still exist but we are spiritual Jews.

So when people say that the Sabbath or the Holy Days or whatever is for Jews only you could say I am a spiritual Jew. And they say oh, you're a Jew, you're Jewish. No, I didn't say I was Jewish. I said to my spiritual Jew have you not read Romans? Amen.

People just, people not read, unfortunately, very sadly they have not read enough of the Bible to understand these terms.

Let's go to Acts chapter 2:24 But Theos, God, raised him up again. Well, Jesus just said I will raise it.

And here it says God raised Christ. So if you compare those two verses, Jesus raised himself, Jesus is God.

So we can, let's see, but Theos raised it up again. I'm not going to put the abbreviation there because it's more specific to the other verse.

You have to compare it to get that proof that Jesus is the Lord. You have to compare those scriptures and the other verse is more proof.

This just says God did. So you have to compare the scripture and we surely do have a reference there going back to that, don't we, or not?

Acts 2:24. We don't have a reference so we do need to add a reference to the end of verse 24 referring back to, is it John 2?

John 2:19 where he says I will raise it. So Acts 2 verse 24, reference John 2 19.

I'll go the other way on that too. Yes, if it's not there. Now let's go to Colossians 1:15

Oh, I didn't finish. 1 Corinthians 15. Let me see. Definitely didn't because there's a verse that is very relevant that I did not read.

So I think what we do is read the Colossians 1 then go back to the 1 Corinthians 15.

I know we didn't read it all and I know exactly what verse I did not read out loud.

So let's go to Colossians 1. We'll go back to Corinthians afterwards but let's stay with Colossians 1 verse 15.

Colossians 1:15. He is the image, talking about Jesus Christ, he is the image of the invisible theos, firstborn of all creation.

For by him all things were created. Now notice verse 15, firstborn of all creation.

Now different translations are going to word these two verses differently but verse 16 also says for by him all things were created.

Several points. If by him all things were created then he's the father. Did not the father create all things? Verse 16 continues both in the heavens and the earth, visible and invisible.

Those that would even include angels rather thrones or dominions or rules or authority even including what they called Lucifer.

All things have been created through him and for him. Both through him and for him.

This makes him the father and it makes him God. Verse 17 he is before all things before everything and in him all things everything hold together.

Everything holds together. Verse 18 he is also head of the body the congregation of called out ones to Ekklesia and he is the beginning so he's the alpha.

If you're the alpha there's nothing before you. Amen. He is the beginning and if he's the beginning there's nothing before you. This makes Christ, it's very obviously talking about Christ the image of the invisible God the flesh of God. This proves every one of these verses. Proves that he is God so I don't know that we need to add the abbreviation every one of these verses maybe we'll put a note maybe on the first verse of the segment to say all of these verses with this abbreviation perhaps we do it like that.

But every one of these verses proves that he is God that he is the father but then there's the fullness of the father and then there's the father who is not the fullness of the father and that's what we're dealing with here.

The firstborn now so it's both signifying two things the logos and the father as being the one in the same but yet separate at the same time it's not a contradiction it's just hard for the carnal mind to grasp but he is both the firstborn and the beginning a starting point a beginning a starting point of all creation.

So what we do see here then the word was John 1 John 1 the word was with God and the word was God it doesn't just only say the word was God just all by itself the word was God but also the word was with God which shows a separation but yet also be in God at the same time.

So they're not contradictions, just hard for the carnal mind to grasp.

So what we have here then is at some point of time before anything else existed, anything, Satan, trees, grass, plants,

stars, anything.

Before anything existed when there was only that one and center essence of God and there was not yet the Logos the Father says, "I want children.

I want creation. I want to to beget creation.

I got this idea. I think it out I'm gonna do it." Right, but how is this creation going to interact with me?

How is this possible? I've got to make my part of myself distinct to be able to communicate and interact with these other species, these other multiple different types of species that I want to create.

I'm gonna do angels, I'm gonna do mankind, I'm gonna do animals, I'm gonna do insects, I'm gonna do other things, I'm gonna do planets and stars.

I'm gonna do all this, but these things are not me. I mean, they're coming from me, they're coming from my breath, they're coming from my loins, but they're not me.

And I got to start at a starting point. I'm gonna do it a little at a time, but for them to not melt away, in order to when I speak to them and when I touch them and when I deal with them for them to not die, for them to not perish because a baby or infant is very delicate.

If you touch an infant too hard, if you hold it, rather the head when it's first born is easily harmed, you could break that baby's neck so easily when it is first born.

Amen. I've got to do it in a way, make up a partition of myself, is still going to be myself.

I can make other logos. I got to speak forth and visualize and manifest myself in a way that they can interact with without breaking their neck, without melting them away.

So in one essence, he created the logos, but not really a creation because it's part of himself, sort of a division rather than a creation.

But at the same time, as a creation, it's hard to get the right word. But it still is not a second being.

It's part of himself. And he used that robe, that vessel, we could call it a robe or a vessel or voice or word or breath.

We can call it a wind, the energy, a plasma to speak and to create all things for himself and through himself.

Amen. God is great.

God is great. He's the essence of wisdom and love, intelligence, creative design, and his plan is perfect.

And he saw the end from the beginning, the Bible says. He saw the end from the beginning, and it was necessary to bring in both light and darkness, pain and suffering, to allow Satan to do what he was going to do.

He wanted to make real people and not robots. He didn't want to make robots that would just obey him only because they're designed to obey him and they have no other choice.

That would be what people call, what's the word for maybe it'll come to me later, but some people think that they are predestined in order to not have free will, that some people are predestined for salvation and some predestined to perish.

Well, only a fraction, an element of truth in there, but for the most part, absolutely not, because we all do have free will.

But that's a good word too, fate is a good word to use there, fate. Not really the word I was looking for, though, or destiny and predestination, but there's still a word I'm lacking here for the technical term of that theology.

It doesn't matter. It doesn't matter, but as a popular theology, it's a popular theology that you can't do anything to save yourself or get saved or to damn yourself or condemn yourself because your fate or your destiny, your predestination is written in stone and you can't do nothing about it.

That's silly. That's silly because we, the Bible says, "I set before you today the Ten Commandments, the law, the commandments, both life and death.

You have a choice, life or death, and then it's a choice to obey or not obey. You absolutely can influence your fate.

You absolutely can influence it, amen." But going back here, back to Colossians 1, but verse 18 says, "He is also the head of the body, the head of the church, the congregation, the Eccl esia.

He is the beginning, the firstborn of the dead, so that he himself will come to have first place in everything.

Christ will come to have first place in everything. The only thing that really means is that he is going to re-merge back into the center, the essence of God, of the Father, the center of the fullness of the Father, that you would no longer be able to see two.

As First Corinthians 15 is going to perform, once we get back to First Corinthians 15 again, that verse that will confirm this, that Christ will be swallowed back up into the center of the essence of the Father, and we will not see two anymore.

Like I said, if God was to allow us to see in the heaven, we would see two right now.

But once we get to paradise, the new heavens and new earth, we absolutely, absolutely, I promise you, will not see two. We'll see only one, and he's always been one, but basically the left hand and the right hand is what we would, is what he is.

One being, one person. We can technically say he's two persons or three persons, we can't.

He's one person with two partitions of his one spirit, one being, even with the human soul mixed in there, we could technically, yes, say there are two if we're narrowing down our compensation to the God's soul and the human soul, but that human soul is going to be swallowed up into the center of the essence of the fullness of the Father, and there would no longer be a human soul as far as being human, but he'll be totally God again like he was at the beginning before he separated himself for a vessel, and he so will we take that place as first in everything.

Verse 19, "For it was the father's good pleasure for all the fullness to dwell in him." That's not a correct translation.

We know it's not a correct translation for the fullness of the Father or the fullness of God to dwell in just in the logos in Christ.

That's totally impossible. Because if the fullness had dwelled, the fullness of the Father, the fullness of God which is on Jupiter, Saturn, every moon, every solar system, every galaxy, everything in all the entire universe, if the fullness of God dwelt in Christ, he would have exploded because the universe would have been inside him.

Saturn and Jupiter would have been inside him. So I examined the Greek very carefully here and came to the conclusion that we have marked out three words: "all the fullness." We'll mark out "all the fullness," and the more correct translation we will apply in its place, a complete filling, like a pie filling or filling in your teeth, a complete filling or filling up.

So Christ was filled up with God's Spirit. He was filled up with the Holy Ghost or the Holy Spirit.

He was filled up, but not the fullness of God dwelt in him. That would be impossible, totally impossible, because he did have a human flesh, and you can only fit so much inside a human flesh.

The Bible even says that he would not fit in a temple. The Bible tells us that the earth is his footstool.

If the earth is his footstool and only part of himself can be in a temple, the fullness of God cannot dwell in a temple.

But his body, Jesus said, his body is a temple, right? So right there, Jesus, if you match what Jesus said, his body is a temple with the verse that says he does not dwell in a temple but yet he does go in a temple, but just not the fullness of him, amen.

People have to use logic, and that's the problem, is people don't use logic, and they don't stop and think and examine, and they've not read enough of the Bible sufficiently for these other verses to come to mind.

So it's key to read all of the Bible, and slowly and carefully, and taking notes as you read, and then read it again, and read it again, and read it again, never stop reading, so that these other verses, as you're reading, will come back into your mind.

And the Bible says, "I will bring all things back into your remembrance," and that's not talking about when you were at school at 10 years old and exactly what the teacher said that day.

That's not what it's talking about. It's talking about bringing the Bible's words back to your memory and the teachings and things you've learned that you need for the rest of your life, bringing back those things, those needful things, back to remembrance.

And people that have not yet read the entire Bible have no business teaching publicly, trying to teach the church, trying to teach the public by posting on social media or writing a book or whatever.

Now, you could witness on the individual level. Witness on the individual level, witness to your family and friends and stuff like that that you know in real life, in person, or if you have a friend on the internet that is a friend, you can witness to them, and you can even, otherwise, you can also, of course, share my post and the ministry articles as a seed of evangelism.

You can do that without having read the entire Bible. But a person that has not yet read the entire Bible, every word of it, has absolutely zero business, no business at all, trying to be a teacher for large-scale, general public, making YouTube videos of themselves teaching the Word or teaching wisdom or teaching the Bible or teaching doctrine or posting their own words on social media, unless you have permission to do that and in the right context and pointing back to your mentor, the pastor, the apostle, the administration of the church, anything you do would have to point back to a greater teacher and the greater measure of the church so that people can be pointed back to somebody with more experience.

But there's too many people, too many chiefs, not enough Indians, amen. People grab onto a little bit of the truth, and it's good that they become passionate about wanting to share the truth, but they overstep their authority and try to be a teacher and a preacher before they've read the whole Bible, and you can't absolutely not understand enough of the

Bible, no matter how much you think you know, without reading the whole thing.

No matter how much you think you already know and understand the scripture because you have read so many books and you've read here and there and here and there, you've done all the cross-referencing, listened to the sermons and everything, but the reality is until you've read the entire thing, you don't understand enough to actually, literally teach publicly, and that also takes really a call.

A teacher is not a teacher unless he's called to teach, otherwise, everybody can witness, which is entirely a different thing.

You can witness publicly, which means you're sharing the gospel tracts, you're sharing the fliers, printing the fliers off the website, sharing the articles from the website, sharing the sermons, sharing the sermon notes, and people are not doing enough of this.

People are not... People are not doing enough of this.

You may have distributed enough gospel tracts or fliers, I don't know, but what I do know is I'm not seeing enough of the church sharing the articles and the posts from our social media.

We're on Facebook, Twitter, Telegram, WhatsApp, VK, Pinterest, Parler, YouTube, Rumble, BitChute, Odyssey, Library, we're all these places.

So we need to be seen that each and every member of the body of a toe, every finger, saying, "Okay, this is an important post.

People need to know it. People need to learn it.

Let me copy and paste this over onto Facebook. I know Pastor Tim has already done that on his Facebook, but I've got friends on Facebook or I can make followers on Facebook.

I can develop. I can get...

I can obtain followers on Facebook. Share these posts so that I'm planting seeds into the world, evangelizing in that way.

I'm not a teacher, but I can share these posts from the teacher into this dark and miserable world, and maybe, just maybe, I would have a fruit for the kingdom." Because the Bible says, if you don't have any fruits for the kingdom, you will not enter the kingdom.

The fullness, their life, if you go through this life and keep all the law and all the commandments and all the Sabbaths and all the holy days, but have no fruit to show for it, you will not, absolutely not, be part of that first resurrection, amen.

Now, your fruit might not be a person that actually stands right in front of you and says, "Thank you for leading me to the Lord." It may be, and it may not be.

It may be people on the internet that saw that post because that's the way people are.

As ridiculous as it is, they see something on the internet, and it benefits them, and they won't even click like, they won't even comment, they won't even message you, you don't even know that they even saw it, and yet they did accept that message, and it did change their life.

I know that for a fact. I know that for a fact.

I've had times when I thought nobody was listening and nobody was reading, and years later, they come back and say, "Hey, a long time ago, I read this, or I saw this, I heard this," and I know I've not contacted you and years have passed, but that stuck with me, and I've been reading the website, and I'm reading, and I'm reading, I'm listening, I'm listening to the sermons, and so forth, and I'm growing in the truth, and I'm accepting this, and I'm accepting that, and they may not be present today, listening in person or online either one, but they've accepted some grain of truth that they did apply into their life, and that's a starting point, and that's a starting of their journey into greater truth and a greater relationship with God.

And timing, time ain't finished yet, our race isn't finished, and their race isn't finished, we still got a little bit more time. We got one year before the great tribulation begins, or more. I can promise you with the authority of all heaven and earth in Jesus' name that is absolutely impossible for Jesus to come back this year, absolutely, totally impossible, because scripture must be fulfilled.

We have to see the Antichrist claiming to be God in public to the entire world. If you read 2nd Thessalonians, chapter 2, it tells us this, so that's not my opinion, that's not even my interpretation, that's what scripture plainly teaches us. If you read the Bible, rather than listening to these ignorant pastors that don't know anything, hardly anything, about the Bible, which is 99.9% of the pastors and ministers on this planet, amen.

If you would just read the Bible and the whole Bible, the entire Bible, every word of the Bible, slowly and carefully, taking notes as you go, and read it again and again and again and again, and pray and pray and pray and pray and pray,

and fast and have a sincere heart for the truth, and judge yourself and condemn yourself and crucify yourself to some extent, but not overly, amen, then you'll learn these things, and you'll come into a greater measure of Christ in you, and understanding of the spiritual things.

I didn't come into all of my understanding and knowledge in one year, as a journey.

This did not all happen to me within a snap of a finger. Rather, I've been preaching as a pastor, even though I've been witnessing and preaching in some form since I was 10 years old, but as a pastor, not preaching or in but only for 18 years, and God having a special calling on me to actually copy the Bible hand by hand when I was 10 years old, and read it and study it and take notes and digest, really study it very deeply when I was 10 years old, without my parents telling me to or anybody else other than the apostle Armstrong on the radio and TV and print, even though he was far from perfect, amen, very far from perfect.

But even though that apostle was very, very, very, very far from perfect, he taught me a lot and got me started on my journey, and I still respect him to this day and honor him to this day, even though he had a lot wrong, I still cherish the fact that God used him to reach me through magazines, radio, and TV when I was 10 years old because my parents weren't going to do it and the so-called parents.

So forth, I was born in hell, raised in hell, praise God. Now it says here in Colossians, in verse 20, now Colossians 1, verse 20, and through him to reconcile all things to himself, having made peace through the blood of his stake, his death stake, crucifixion stake, through him, I say, rather things on earth or things in heaven, all things to be reconciled to him, everything in heaven and earth to be reconciled to him.

That would mean even Jupiter, Saturn, the planets, because what we're going to read in Romans 8, don't make me forget, let me...

Once we get there, we'll talk about that. So I'm not going to talk about that yet, but hang on a minute here because reconcile all things on earth by the face of earth or things in heaven, so I'm in verse 20.

I want to add a reference to Romans 8. Romans 8 at the end of verse 20, and we're just not put a specific verse that will add Romans 8 as a reference to verse 20, then we go to verse 21 here in Colossians 1, verse 21, "And although you are formally alienated strangers to God and hostile in mind, engaged in evil works, yet he has now reconciled you in his fleshly body, God's fleshly body, through death in order to present you before him holy and blameless and beyond reproach."

Now that reconciliation process wasn't accomplished on Passover day alone. That was a major seed.

And then Passover day alone is like he dug a hole in the ground, he dug the grave, and he planted a seed.

And that's it, amen. Because after Passover day, you got the seven days of unleavened bread to represent the seven thousand years, including the millennium, for the process of mankind to continue to be reconciled, to be cleansed, to be purified, to be tested, to be tried.

As it says, impure, to be tried with fire. For seven thousand years, we've been tried with fire, seven thousand years, including the millennium.

And even, because time is compacted in scripture, including the hundred years of the second resurrection after the millennium, which nobody's ever taught about, and they don't read it because they don't read the Bible.

But it is in Isaiah 65 verse 20. For those that are writing that down, second resurrection, 100 years after the millennium, Isaiah 65 verse 20, and Revelation 20, Revelation chapter 20, to learn about that 100 years after the millennium.

So that's compacted into the 7,000 years. God doesn't use fractions.

He doesn't say 7.1, but that is the reality of it. But, you know, I get back to this, that this holiness and blamelessness is not an instant thing like the churches teach.

It's a process of time with that initial Passover communion and Passover death and resurrection.

Verse 23. Now verse 23.

If indeed you continue in the faith, if indeed you continue in the faith, if you can't be swept away, if you can't be beat away with the broom, if you are not going to run with your tail between your legs, if indeed you continue in the faith, firmly established, having your roots firmly established and steadfast and not moved away from the hope of the gospel that you have heard, but not in the false churches, but in the true apostles, which were proclaimed in all creation under heaven, of which I, Paul, was made a minister.

And that's not a powerful statement, amen. It's not a powerful statement.

God's good. Now, let's go back to 1st Corinthians 15.

1st Corinthians 15. Now, let me see, where is the part about "shall become whole again"?

Verse 28. Ah, there it is.

I missed, like, that last section, the last phrase of that verse. That's what I had missed.

We read every verse, but missed that last phrase. Or if I didn't miss it, I ran over it too quickly.

So verse 28 in 1st Corinthians 15. 1st Corinthians 15, verse 28.

"When all things are subjected to him, including death and Satan, and everything is destroyed, then the Son himself will also be subjected to the one who subjected all things to him, so that God will become whole again." That's a description of Christ being reabsorbed into the center of the essence of the Father, and we no longer see two, but He shall become whole again.

He shall become whole again. That's why you need the Alpha and Omega Bible, the most accurate translation, because other translations don't make sense to what it says, and nobody knows what it means in those other translations, because it's sloppy translation in the King James and other translations.

It's too sloppy, and so they can't understand what it means. But if it's translated the most accurately in the Alpha Bible, then God will become whole again.

Now, let's go to Romans chapter 8, which is my favorite chapter of the Bible. Romans 8, although there are many great chapters, the whole thing is great.

Romans 8, verse of page number, Robert 730. Page 730 in the one volume.

Verse 1, Romans 8, verse 1. "Therefore, there is now no condemnation for those who are in Christ Jesus.

For the law of the Spirit of life in Christ Jesus has set you free from the verdict of sin and of death.

For what the law could not do, weak as it was to the flesh, God, sending His own Son, or seed of Himself, sort of like as the sperm, because the word 'son' can be translated as 'sperm' or 'seed,' this is a seed of Himself, a son of Himself, in the image of the flesh, God, sending His own Son in the image of the flesh, which is vulnerable to sin.

He could have sinned, he could have, but chose not to. And our offering for sin to condemn sin in the flesh, so that the ordinances of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

For those who are according to the flesh set their minds on the things of the flesh.

That's talking about a habitually constant lifestyle of wrongful, fleshly things.

That's not saying that you can't have sex, you can't ever drink a beer, you never can't drink wine, it's not saying nothing like that.

But rather, there are certain things of the flesh that, if done as a lifestyle, that corrupts the mind.

And so that is why they got their minds set on where it's over-focused on sports, Hollywood musicians, out-of-worship of singers and rap stars, movie stars, idol worship, cars, money, careers, college, whatever it may be.

Their minds are set on it. That's a habit or everyday lifestyle.

Their mind is set on it. So don't be twisting this to use for somebody that just occasionally does something or occasionally makes a mistake or occasionally enjoys life or whatever.

But those where their minds are set on it as a habit or constant lifestyle, they are contrary to the Spirit.

For those who are according to the flesh set their minds on the things of the flesh.

Verse 6: "For the mindset on the flesh is death, but the mindset on the Spirit is life and peace." The context would be even liberty and freedom.

Verse 7: "Because the mindset on the flesh is hostile toward God, for it does not subject itself to the law of God, for it is not even able to do so." So all these people that stand that there's no law of God anymore, no commandments, no law, we don't have to follow any law, we don't have to be concerned about any law at all, well, you've got your mindset on the flesh then, amen.

Verse 8: "For those who are in the flesh cannot please God." Meaning, if your mind is set on the flesh habitually as a lifestyle, living in a homosexual lifestyle, being addicted to drugs, being a real and true alcoholic or addicted to sports or having something else in your life that could choose you and you're an idol to it or it's an idol to you and you're a slave to it, to false religion, people are slaves to false religion, people are slaves to false apostles and false prophets and a million things that people are slaves to.

We're supposed to be prisoners of the Lord, we're supposed to be slaves of the Lord, slaves of the church even, because the body of Christ is the Lord and the Lord is the body of Christ.

So we can be slaves of the church, slaves of the Lord, prisoners of the Lord, but we should not be slaves to the worldly things, slaves to football and stuff like that.

Those people are very much so. So those people in that type of flesh cannot please God.

It's not saying that no one can please God, but rather those people who have their minds addicted to that lifestyle cannot please God.

Verse 9: "However, you are not in the flesh, but in the Spirit, if indeed the Spirit of theos dwells in you." That's a big "if." But if anyone does not have the Spirit of Christ, he does not belong to him, as far as he is not a true Christian.

If you don't truly have the Spirit of Christ, so it's more than just believing in Christ and it's more than just confessing with your mouth.

I know what the Bible says about confession of your mouth, but you have to consider every verse of the Bible.

You've got to have that confession of the mouth, you've got to have that first initial prayer, you've got to have that first initial baptism, and the follow-up baptism if the first guy to baptize you had no authority of God.

But you've got to have the Spirit, and that's what's missing in the Torah people, amen.

That's exactly what's missing in the Torah people, because if they had the Spirit of Christ, there would be more liberty, less legalism, less focus on the Torah.

If they had the Spirit of Christ according to what the Bible itself says, so it says, they do not belong to him.

Verse 10: "If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead, which is Christ Jesus himself, will also give life to your mortal bodies again." We are mortal, not immortal.

So there's another verse there through his spirit who dwells in you. We need God's spirit in us, and we need to be praying that we'll receive a greater filling.

Christ was filled up with his spirit. We need a greater.

That's something desperately needed in the church. They think because where I've got the Spirit, I've got enough.

But the truth is, if you don't grow in that Spirit, then the amount of Spirit that you initially obtained will shrink, will flee away.

Absolutely guaranteed. You have to grow in that Spirit in order to maintain the Spirit.

A fruit grows inside you, the seed of God, the Holy Ghost, is the seed of God inside you.

Must be growing. If the seed of God inside you does not grow, it will die.

So it's not sufficient to just think, "I said the prayer and I'm saved." That's not enough.

You have to grow in knowledge and understanding and wisdom and fruits and obedience and repentance and in the Spirit of God.

That takes time. It takes reading the Bible.

It takes fasting. It takes crying out to God.

It takes asking for it. Seek and you shall receive.

Asking, you shall receive. Praise Jesus.

Where else can you go to get all this teaching? Where else can you go to get all this teaching?

Now praise God. I'm only a vessel.

I'm only a vessel. I'm only a vessel, a willing vessel, a robe that God is using.

I praise God. He's chose to use a wretched, well-chipped man like me.

A man of sin. But God spoke to a donkey.

He spoke to a jackass. So he's speaking to me.

I never want to hear the words, "You, I'm not worthy." Here's pastor donkey. Praise Jesus.

But where are we over here? Verse number, please.

Anyone? Verse 11.

"Raised there, the Dead get more." Let's read verse 11 just in case. But verse 11.

"But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead, which is Christ Jesus himself, will also give life to your mortal bodies." Definitely read that verse.

Verse 12. "So then, brothers, we are under obligation not to the flesh, to live according to the flesh." Verse 13.

"For if you are living according to the flesh, you must die, means second death, and even an early death in the first one. But if by the Spirit you are putting to death the works of the body, you will live.

But those works of the body, that is talking about is habitual lifestyle." Verse 14.

"For all who are being led by the Spirit of God, these are the sons of God. It's the sons of fields, including the women, that spiritually they are to be the sons of God, or the seed of God.

We have to be led by the Spirit. Too many people are led by the letter of the law.

That's a major problem. Legalism.

Led by the letter of the law. And too many people are being led by the ABCs.

They're like, 'Okay, I can pull up this verse, and I can screw up this verse, and I can pull up this verse.' But they're not being led by the Spirit.

Even the devil can quote scripture and pull up verses. We need to be led by the Spirit of God.

This is very, very, very lacking. And we need to pray that we be led by God's Spirit.

Verse 15. "So you have not received a spirit of slavery leading to fear again.

About, I can't do this, I can't touch this, I can't do that." "But you have received a spirit of destination as sons, by which we cry out 'daddy'—father.

The Aramaic word is Abba, but we would translate that to understand what Abba means: daddy.

It's a more intimate word than father. So you got both the formal word father and the intimate word daddy, both here is what we see.

So we recognize our intimacy with him but also our reverence to him, both by saying 'daddy'—father, Abba father.

Verse 16: The spirit himself testifies with our spirit that we are children of God.

And if children, heirs also, inheriting heirs of God and fellow heirs with Christ, if indeed, if if if, big if indeed, that we suffer with him so that he may also be glorified, we may also be glorified with him.

There's too many people who think they are Christians and they never suffer for God, for the truth.

They're not sacrificing sufficiently of their money. They're not sacrificing sufficiently of their time, their energy, their focus, their life, their lifestyle.

Obviously they didn't read Matthew 10 where it says that if you do not take up your cross, if you do not take up your stake, your death stake, and follow me and deny yourself and follow me, then you're not worthy of me.

He that left father or mother or wife, if you don't forsake, if you're not willing to forsake houses, if you're not willing to forsake anyone necessary in your life, even your parents, even your children, even your grandchildren, if you're not willing to, if the time came to do it, which it will, I promise you, promise you that you will have to forsake some family, some friends, but people's not willing to do it.

And that's why God is going to kill them. If you're not willing to lay it down yourself, then God will lay them down for your behalf to remove those obstacles from you.

If you have prayed to serve the Lord, be careful what you pray for. And then be careful what you pray for, because if you have prayed to serve the Lord and you're not willing to sacrifice these things yourself, he will eventually, sooner or later, take those people, those things, and those obstacles out of your life for you.

Amen. And it may be a mixture of both, but we got to suffer if we're true Christians.

If we're not suffering, something's wrong. We're not really saved.

We're not witnessing enough. We're not speaking to people enough.

A lot of people don't suffer because they don't have the truth to begin with. And therefore they can't suffer any persecution.

The family ain't going to speak against them. Friends ain't going to speak against them.

They won't be laughed at or ridiculed because they're going along with traditional mainstream religious doctrines.

So there's no reason for the devil to attack them because they already belong to the devil.

But if you live in for righteousness and for truth and exercising your liberty in the Lord, you will be attacked from the left and from the right, absolutely from every direction you will be attacked.

And the religious people are the worst. The religious people who think they are saved, the Pharisees, the legalistic people are the worst to attack the person that exercises his liberty in the Lord.

Amen, because I'm not ruled by the law. I respect the law of God.

I'm not ruled. If I am the body of Christ, the law cannot rule me.

If I'm the body of Christ, amen. So it's a balance of the balance.

And it takes time and many years of living and much learning and unlearning and unlearning and learning and making a lot of mistakes along the way.

Amen, lot of mistakes on the way. But be willing to repent and change and evolve into the creation of God really wants us to be.

Now let's go to verse 18. And this is where it becomes so beautiful, although all of this is beautiful.

Verse 18: For I consider the sufferings of this present time are not worthy to be compared with the glory that is to be revealed in us, our destiny as kings.

For the anxious longing of the creation, the universe, Jupiter, Saturn, planets, solar systems, galaxies, everything in heaven and earth waits eagerly for the manifestation of the sons of God, the creation, the planets, the stars, the services are waiting for us, waiting for us for the manifestation of us to return to spirit.

Verse 20: For the creation was subjected to vanity, Genesis 1:2, not willingly, but because of him, talking about Satan, who subjected it.

Who subjected the creation, the planets, the solar systems in hope, talking about the hope Lucifer hoped that he would become God, that he would overthrow God.

Verse 21: However, the creation itself will also be set free from his bondage to ruin, decay, corruption, into the liberty, into the liberty, not into the law of the children, but into the liberty of the glory of the children.

That glory means us in the spirit, and us blazing as bright as the stars. As the Bible says that we're going to blaze, shine brightly, as bright as the stars.

The Bible says that we will. So even we ourselves will be enveloped into the presence of God, not only Christ, that we will be enveloped into the presence of the Lord, as he is the lake afar that will devour the universe, and that lake of fire is not under the ground.

That's Greek mythology. That is Plato.

That is Dante's Inferno. That is Alexander the Great.

Greek pagan false god. But rather, the lake afar is God.

It is God. The lake of fire is God.

And that will, his presence, where he kind of just takes his robe off and just manifests as his fullness, his inner self, his bare naked self upon the entire universe, every solar system, galaxy, moon, and planet, and person, and thing upon the entire universe, earth, and otherwise, will suffer the lake afar.

Some for purification, and others for destruction, total annihilation, as if they had never, ever, ever existed.

And even death itself will be swallowed up by held, even hit, which means the grave.

And even the grave will be swallowed up. Everything above the earth, below the earth, and inside and outside of every element, of every molecule, of every atom, will be swallowed up by the presence of God.

We will be enveloped by God. We will be warped into the presence of God, because we are already part of him, part of his presence.

We came out from these loins. We came out from his breath, from his tongue.

We should not worship the creation. We should not worship the creation, because that's not his essence.

But everything that you see and smell has come from him and is part of him. That we should not worship what he created, even if it's part of him, except for Christ.

Because he was already in the center of the essence before it all started. So he's God.

So now it says, 'into the children of God.' Now verse 22. Verse 22: For we know that the entire creation groans.

The earth does groan. The planets do groan and suffers the pains of childbirth together, even until now.

And not only this, but also we ourselves, having the first fruits of the Spirit, the Holy Ghost, even we ourselves groan within ourselves, waiting eagerly for our placement as sons or our promotion as sons, the redemption and the release of our body, that we will shed this flesh and be able to inherit those planets.

The planets are waiting for us to inherit it, and we should be eager for that, to receive a planet, a solar system, a nation.

Verse 24: For in hope we have been saved. But hope that has seen is not hope.

For those who hope for what is already seized, there is many invisible things that God is still creating.

He's still creating. So, decisions and galaxies that we hope, that what we do not see, with perseverance, we wait eagerly for it.

In the same way, the Spirit also helps our weakness. God does help our weakness.

So we do not know how to pray as we should, but the Spirit himself intercedes for us, of groanings too deep for words. Too deep for words. This is not necessarily talking about speaking in tongues, although an element can include that, but this is without words.

This is something where you just get into the presence of the Lord, to where you can't even speak, but he knows your thoughts and he knows your heart.

Sometimes that suffering, sometimes that groaning, sometimes that pain is just doing nothing but just laying there, surrendering to God, and just knowing that he knows what you're going through and that he is, he suffered himself, he was spit in the face, slapped, mocked, ridiculed, really cute, suffered agony, death.

He knows, he knows our pain. Verse 27: For he who searches the heart knows the mind of the Spirit, what the mind of the Spirit is, because he intercedes for the saints according to the will of Theos, God.

Jesus speaks to the Father on our behalf. God, Jesus speaks to the greater essence of the Father and says, 'I know that this woman, that this man has messed up or has this flaw or has his weakness, but father, he's mine and he's trying, he's trying and he's striving, she is striving and they're progressing.

It might be slow, might be slower than other people, not everybody can run as fast as everybody else in the spiritual race.

The Bible says that we are to honor even the small toe, the weakest, even the weakest member of the body and that we are to help them and assist them.

Not everybody is strong as we are, so we long suffer, try to be patient. Sometimes people have to be pushed a little bit and provoked, provoke each other to good works.

Sometimes people have to be provoked, sometimes people have to be chastised and pushed a little bit to get them to where they need to go.

It takes more than just words sometimes. Sometimes it takes a little push to get people in the right direction.

But Christ intercedes for us. Verse 28: For we know that theos causes all things to work together for good to those who love theos.

Everything's working together, both good and bad, ups and downs, the mountains and valleys.

It's all working out. God has a plan.

He causes all these things to work together, including the sufferings and the mocking and the persecution, for the good, for those that love God and to those who are called according to his purpose, his plan.

For those whom he foreknew, because he did planets and events, he also pre-surveyed, laid out the design, made all the plans, to be conformed, us, for us to be conformed to the image of his son so that he would be the firstborn among many brother, not just a few.

So even though the church right now, the true church is extremely small, Jesus called it the little flock, not the mega church.

But in the final year of the great tribulation, according to Revelation chapter 7 and chapter 14, the 144,000 white young, young male virgins.

We're not talking about virgins that are 30 and 40 and 50 and 60 and 100 years old.

We're talking about 13 year old boys, 16 year old boys. That's what we're talking about with the 144,000.

That's what we're talking about there. Maybe a few exceptions mixed in, but overall, young men, young men, 12,000 from the American tribe, 12,000 Jews, 12,000 from the British tribe,

12,000 of the tribes of each tribe that it does list that are going to be evangelists, that will have a result, a fruit of the majority of the world that survives, which will only be one-fourth of the world.

But nevertheless, that's still a huge number, two billion people still alive. And the majority of those two billion people, a great number of those two billion people will be saved in the final year.

So how can you say the Holy Ghost is removed from the earth? You can't.

Some people try to say the Holy Ghost is removed from the earth. Some people, a lot of people say you can't get saved in the great tribulation.

But yet you have that 144,000 preaching. Why would they be preaching if it's impossible for people to be saved?

And then, and it says that their fruit, it will be a great multitude that could not be counted, cannot even be counted.

So that's a huge number, that's billions. And it says from every language on earth, from every tribe, that means every color, every nation.

That's a great evangelism. And then now."

"We may not be part of that 144,000, but we could be the ones teaching those children right now.

We could be, possibly, they may obtain the Alpha and Omega Bible. They may see the website, you know, how kids are today, getting on the internet and so forth.

They may come or against our flier or distribution tracks or whatever. Something that we have planted to spring forth some of those young men into the truth and to serve him.

And I firmly believe that these 144,000 actually have a vow of chastity with God, like a Nazarite vow, but not a Nazarite vow to serve the Lord and with not being defiled with women, as the Bible says, not be defiled with women.

And out of a choice and a special calling. 'Now many brother' means it won't be just a few in heaven, but meaning there's 30, and these whom he pre-surveyed, but it doesn't mean you don't have a choice because you do have to choose him right back.

But he planned your life, that's what it means. He planned that he would bring Pastor Tim into your life.

He did plan that you would find the ministry, that you would be called, that you would be chosen for the first compared to the second resurrection, these are things he pre-surveyed.

He also called, and these whom he called, he also made righteous, and these whom he made righteous, he also glorified.

But you also have to prepare that verse with Ephesians where it says that the bride cleanses herself.

You got to take every verse of the Bible. Yes, God cleanses us, but we also cleanse ourselves.

It works both ways. That there is not a contradiction.

He does his part in the cleansing, and we do our part in the cleansing. It's not all God, that's not all us.

We work together. God does part of it for us, we do part of this.
Amen. And then verse 31, what then should we say to these things?
If God is for us, who is against us? And now we know the whole world is against us.
There's a whole demonic realm against us. There's a whole Babylonian system against us.
But what it's saying is that we are the victors. Amen.
And even if we die from martyrdom, we are still the victors if we are in Christ Jesus.
Because God is able to raise the pleasure again. Did Jesus lose because he was crucified?
No, Jesus didn't lose because he was crucified. In fact, he won because he was crucified.
Amen. He won because he was crucified.
Amen. Now, that doesn't mean we have to be crucified.
Doesn't mean we have to die. But what it means is that we all have a calling in the Lord.
And if we serve him in the truth and stay and doer with him, we have the final victory.
That's the conclusion of it is that our work would not be in vain. Our toil, our laboring will absolutely not be in vain if
we endure until the end and have done our work and our part.
It's not going to be in vain. So we must have that perseverance.
Don't lose faith. Don't lose faith.
Who can be against us with God before us? Verse 32.
He who did not spare his own Son but delivered him over for us all, how would he not also with him freely give us all
things, give us the whole universe, all things?
Amen. And let's keep reading.
Let's see. Verse 33.
Who will bring a charge against God's elect? God is the one who acquits.
Who is he who condemns? Jesus Christ is he who died, yes, rather, who is raised, who is at the right hand of Theos,
who also intercedes with us.
Who would separate us from the love of Christ? This doesn't mean he won't destroy us if we fall away.
Doesn't mean he won't destroy us if we fall away. But he still loves us.
He does chastise those that he loves. But he'll even destroy those that he loves if we fall away from him.
But we still have the love. That doesn't mean he won't kill us.
We all, tribulation or distress or persecution or famine or nakedness or a pearl or sword or war, just as it was written,
'For your sake we are being put to death all day long.
We were considered as sheep to be slaughtered.' But in all these things, we overwhelmingly conquer to him who loves
us.
And then we are conquerors. We overwhelmingly conquer.
War gets hard and we get wore out, as war continues year after year. The soldiers do, by nature.
This is common. This is natural.
We slow down. We wore out.
We get frustrated. We get tired.
We have our ups. We have our downs.
But that next sermon or that next Bible verse we read or that next voice from God or that next miracle or that next
answered prayer or that next person that comes into the truth, it springs us back to life.
And then it springs us back to life. And this man in Nigeria that came back to Paris here.
I had kicked him out. I don't know how long ago from Paris here.
Came back and I chewed him out last night and this morning. And I chewed him out pretty good.
But he didn't fight me back. Today, in response to all that, he didn't fight me back.
He was respectful to me. He's not deleted his membership.
Last time I checked before the sermon, he hadn't deleted his membership in Paris here.
He's not being pushed away this time. He's enduring.
He's being tested. He's passing some tests now.
We'll have to keep testing him to see how much he's willing to grow, how much he's willing to accept.
But just the fact that he came back after a certain period of time to try to make it right with me, to try to, even though
it's not right yet, as far as I'm concerned, but it's a step.
It's a step. And that's more than most people do.
Where's Anthony? Where's Crystal?

Where's other people? Where's Michael?

Where's other people? The list is endless, really, of people that could and should be getting back in contact with us and trying to work it out and reconcile.

But the Bible says that they won't reconcile. That people won't reconcile.

And it takes humbling yourself. It takes a big man to say that he was wrong.

And that and too much pride, too much pride. And people who think they are saved.

And then, but we are more than conquerors. We overwhelmingly conquer.

Now let's go to verse 38. Verse 38.

By and convince that neither death nor life nor angels nor principalities nor things present nor things to come nor powers nor height nor depth nor any creative thing will be able to separate us from the love of Theos, which is in Christ Jesus, our Lord or our Master.

Amen. Does it mean, again, doesn't mean that Christ ain't going to destroy you in the lake of fire if you fall away.

But he loves you enough to put you out of your misery if you did fall away and didn't come back.

That's true love. A true love is to, if a dog or bird or a horse is injured and they're suffering great pain and you can't fix it, is to put them out of their misery.

That's true love. And then, that's true love.

You don't let that dog, that cat, that bird, that animal, that horse continue to suffer.

You man up and you kill it, one way or another, however you do it. And we've got to man up better than we have.

Even I myself must man up more than I have been on certain issues of mannerisms of how you would do that.

This society, every one of us have been so softifed. I know that's not a word, but I'll use it anyway.

I think I have liberty in the Lord. He ain't gonna strike me dead for making that word up.

But we have been so softifed, wimpifed, that can't kill squirrel and eat it. That's food.

That's food. We're gonna be starving to death not long from now if we're not willing to man up and seize what God gave us, the Dominion.

Take Dominion and to do the earth as he told us to do, that to take Dominion and to do the earth and conquer it.

And now, one last verse, John 10 verse 34. John 10 verse 34.

John 10 verse 34. Jesus answered them, 'Has it not been written in your law, "I said, you are God's"?' And he's quoting Psalm 82 verse 6.

"God said, 'You are gods. If a cat begets cats, a rabbit gives birth to a rabbit, horse to horses, dogs to dogs, then God, when he has children, those children of God are gods.' There's no way you can escape that except for that God would annihilate the wicked gods.

People hate that statement, that we're gonna hate it, they despise it, they say it's a demonic blasphemous doctrine.

But only thing I did is quote the Bible and say I believe it, and it's real and it's true, and it's written twice in the Bible, 'We are gods.' But that doesn't make us the God.

That we are the seed of God, we are the seed of God, we are the seed of God, we come from him, his loins, and we are, therefore, gods.

And that means we have power, that means we have authority over the earth and the universe, and we should conquer it.

We should conquer heathen nations. We do, we should completely conquer the Palestinians, the Philistines, as the Bible calls them, we should completely conquer those people because they are demonic, demonic.

God bless Israel to wipe them out in huge numbers, it's what should be done, much more than what they're doing.

They're being very soft in the Gaza, extremely so, extremely soft in the Gaza war.

They should just take bombers and just carpet bomb that place, that's what they should do, honestly, that's what they should do because read the whole Bible, not just the New Testament, guess what, the Old Testament is what Jesus read, amen, is what the Apostle Paul read, and then the New Testament quotes the Old Testament dozens and dozens and dozens of times, the New Testament does.

The Old Testament is scriptural, is scripture, some of it is done away with, we don't have to be circumcised anymore, praise God, but it's scripture.

Thank you for listening today, and we're going to open up the chat room right now and allow people to, if you are registered and signed in, to give a testimony for the Lord, ask a question, if you have any questions about anything I said today.

I know we're running very long, but if anybody has any questions now is the time to ask, and I do encourage you to visit the website at isawthelightministries.com.

"And we also broadcast our live worship services every Saturday. We turn on the worship music at 10:50 in the morning, Eastern time zone, 10:50 a.m.

Eastern time zone, for the worship music for about 15 minutes, 15-20 minutes or so.

And then we have the sermon about 11:05, 11:10. But I would like everybody to be in the room at 11 at the latest and do what you got to do to try to be on time.

That's part of being the boot camp, part of the army, is being on time. People need to learn responsibility and duty. Leave early, plan it. We shouldn't be walking in the church doors at the last moment, even though I did today and have done it before.

But there are exceptions, things come up. There are some things that are beyond our control, that's fine, that's life, that's going to happen, amen.

But in general, on the average seventh day, we shouldn't be coming in at the last moment.

We should be in here praying and worshiping even before I turn on the worship music, to pray for the sermon, pray for the message, pray for my energy.

I could definitely use that. I think I got 30 minutes where our sleep, that's it, and four hours the night before.

So pray that, just the fact that I would be able to stand here this long and increase all of that is a miracle.

All that is a miracle. You just witnessed a miracle, that I could do all that, say all that.

God is good, he's often merciful to me, often merciful to me, greatly merciful. Praise his holy name.

Brother Jared, you got anything you would like to share or say? Just want to say anything.

And also, I'm also going to look on WhatsApp and telegram and text messaging. Those were ways also that you can ask questions or testify, just to say that you thank God, that you thank the Lord, that God's been good to you this week or anything at all.

If anybody has anything to say or ask or do, or if anybody wants a single song or share with share something they've read this week or anything like that.

John, you got anything you want to say? Psalm 92, okay, stand right up here where they can hear you better, right in front of that chair.

He's gonna John is going to be song 92, let me turn there real quick as well, page number, please, for us.

407 if I have this thing that's different. 350 because it's printed at a different time.

I saw 92. Okay, Psalm 92, okay, go ahead.

It is a good thing to give thanks to Jesus and sing praises to your name, oh you most high, to proclaim your mercy in the morning and your truth by night, on the salt street of ten strings, the song on the heart for you.

Jesus, have made me glad with your work and in the operations of your hands, will I rejoice.

How have your works been magnified, Jesus, your thoughts are very deep. A foolish man will not know and a senseless man will not understand this.

When the cinders spring up as the grass and all the workers of iniquity have watched, it is that they may be utterly destroyed forever.

But you, Jesus, are most high forever. For behold, your enemies shall perish and all the workers of iniquity shall be scattered.

But my horn shall be exalted as the horn of a rhinoceros. In my old age with rich mercy, my eye have seen my enemies. My ear shall hear the wicked that rise up against me. The righteous don't flourish of the palm tree.

He shall be increased as a seer in Lebanon. They that are planted in the house of Jesus shall flourish in the courts of our Theos.

Then shall they be increased in final age and they shall be prosperous, that they may declare that Jesus, my Theos, is righteous and there is no iniquity in him, amen.

Praise God, thanks for sharing that, praise Jesus, anything else? Thank you very much, that's very, very, very, very important.

Tomorrow is called the Feast of First fruits, it's not a Sabbath, it's not a gathering worship service, it's none of those things, but tomorrow is the Feast of First fruits, which just means it's the Sunday after the resurrection of Christ.

And he had risen from the dead, he appeared to the women, they went away, then he rose up into heaven for a few minutes, we don't know how many minutes, maybe an hour or two max, not long, probably more like minutes.

And then came back down after having been up there, and because he first told one of the women, I guess one of the Marys, don't touch me, don't touch me, because I've not yet ascended up to my father.

But then later on that same day, I think maybe or whenever it was later on, he did allow Thomas to touch him and put his hand into his side.

So there had been a difference of time, a time frame of whether he had ascended or not, ascended. So definitely had ascended, as Mark 16 does tell us something in that, let me look at that real quick. Let's go to Mark 16, last section there, written by artists in the outer verse 9, Mark 16 verse 9. Now after he had risen before the first day of the week, he first appeared to Mary Magdalene, from whom he had cast out seven demons. He went and reported to those who had been with him while they were mourning and crying. When they heard that he was alive and had been seen by her, they refused to believe it. And after that, he appeared in a different form to two of them while they were walking along the way to the country. He went away, reported it to the others, and they did not believe them either. Afterward, he appeared to the 11 themselves as they were reclining at the eating table. He rebuked them for their unbelief, yes, he did rebuke people, even his own followers. He did rebuke even his own followers for the unbelief and hardness of heart, because they had not believed those who had seen him after he had risen. And he said to them, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved or will be saved, but he who has not believed shall be condemned. These signs can come from the commitment in my name. All these different signs are possible, coming from his name and from his authority." So we see a passage of time there, talking, meeting with different people and having appeared in a different form. Something had changed between the first appearance to the women and then other people. Something had changed that had been transitioned there and that transition was after the resurrection. So it wasn't the resurrection itself, it was a, there was the decision up to heaven and coming back from that. So a decision day is called wave sheath offering, wave sheath, a first piece of first fruits, also it's in Leviticus 23, both of those trends of Leviticus 23. So we just recognize that tonight, of that day of the week, that our Lord and Savior resurrected from the dead. Before, while it was still dark, before sunrise, not at sunrise, but while it was still dark, at night, Saturday night, most likely around 3 in the morning, because of three and a half day thing with the two witnesses in Revelation 11 and other things considered that it was probably 3 in the morning and that he was walking on this earth that Sunday morning, that he ascended up to heaven and came back that Sunday morning as well, that we're recognizing this, we're thinking about this right now. We can think about that anytime, if you're choosing today, you can think about that anytime, if you're choosing tonight and tomorrow, and yet they had Easter a month ago and that don't make no sense, amen. They had Easter a month ago, Easter has nothing to do with the resurrection of Christ, just to be honest with you, if you just look in the encyclopedia Britannica or any other encyclopedia, that'll tell you that Easter existed for thousands of years before Jesus was even born, much less crucified and resurrected. It's very well acknowledged that it was a Syrian holiday, pre-Islamic or for or proto-Islamic, the stepping stones of the Islamic religion, the beginning of Islam, that way before Muhammad, Easter was part of it, the Trinity was part of it, Christmas was part of it. If people would just be willing to come out of Babylon, Revelation 18 verse 4, to come out of her, my people, so that you would not have to partake of her sins and of her plagues, both her sins and her plagues, Roman Catholic Church, those legs and feet of the image that Daniel saw down there, two or three, that's the Roman Empire, that's the Roman Catholic Church, and the Roman Empire never went away. It still exists in our calendar and in the Vatican. Many of the American presidents were Catholic, a lot of other leaders around the world of Catholic, the Roman Empire never went away. They still exist, according to that statue, that image that Daniel saw or never, Leslie saw and Daniel interpreted by the spirit of God, rather, the iron in the legs, the iron continues into the feet, iron mixed with clay. So that the Roman Empire makes with Islam, the vaccines being mixed in there, the iron being mixed in the vaccines, there's a lot to this, there's a lot to it, there's a lot for people to unlearn and a lot for people to learn.

Anything else? I don't see any comments on here. Well, the final song. I think we got everything covered, added some references, notes, spiritually profitable sermon. Thank God for giving us encouragement when we needed it, we all need encouragement continually, we got to press on, we thank God for the encouragement.

Lord Heavenly Father, we thank you Lord Jesus for the encouragement, for the refueling, praise your holy name, we thank you Lord for your presence in this message, in this sermon.

Thank you for the energy and strength and empowerment, the anointing, your help and your strength in us, we do ask for that you'll keep us strong this next week, tonight, tomorrow, and forever.

Help us Lord to get more into line with your spirit, your mind, your will. Thank you for your mercy, your grace, your long-suffering, your patience with us.

Praise be your holy name, oh Jesus, yesterday and today and tomorrow and forever. In Jesus name, amen. Amen, praise God.

Copyright 2024 I Saw The Light Ministries
www.isawthelightministries.com