

Full Sermon Transcript:  
**Godly Gratitude and Thanksgiving**  
November 23, 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.*

Praise Jesus and others joining us from around the world. Praise Jesus for this day, this day of worship, this day of rest. Thank you, Jesus, for this new house, Father. We do thank you, Lord, for ancient prayers, mercy and grace.

Thank you, Father, for every person that has chosen to serve you today in the name of Jesus. For those that are willing to sacrifice their time and their own will to come together in unity and agreement, to come together, to worship.

To worship the same God. One Lord, one faith, one baptism, one church. Praise the holy name of Jesus. We ask for your help today to feel your presence, to hear your word, to accept your word, to cleanse us from all unrighteousness, to learn and to grow what is right, what is acceptable, what is sin, what's not sin, what's wrong, what's not wrong.

That we have the right balance. That we not go overboard, but that we be in the right balance in all things. We ask for your help in it.

Please deliver us from ourselves. Please deliver us from every misconception, from every misunderstanding, from anything that we have wrong in our doctrine, prophecies and life, hearts and minds, behaviors and thinking. Realign us. Fix us, Lord Jesus. Fix us.

Fix me. Help me to be the center of your will. Not my will, but thy will. In Jesus name. Amen.

Praise Jesus. Everybody may be seated.

We're going to start today in the book of psalms. Psalm chapter 7, page 385 in the one volume addition.

This is from the February edition of this year. From the February edition. I don't have my new updated copy yet.

Today's date is November 23, 2024, in the year of our Lord and Savior, Jesus Christ, the Messiah, the Son of God, the Father, the Redeemer.

Psalm chapter 7, verse 17, says, "I will give thanks to Jesus according to his righteousness. I was sing to the name of Jesus Most High."

Amen. Very simple statement. Very simple statement.

But notice the phrase, according to his righteousness.

In other words, to the measurement of his righteousness. How good is God. Amen. How good is God? And once we get that answer, and we're learning that answer, even though you think you know the answer, you're not comprehending how good God is yet.

Not yet. No matter how much you think God is good, we don't understand it yet. We don't. But every year that we grow in the Lord, every year that we get older and older and more mature spiritually and physically, we learn more about how good God is. But we're going to learn more about how good God is next year.

Amen. Amen. And the year after that, we're going to learn how good God is. And the year after that, even more so. Amen.

Praise God. According to his righteousness. So I give thanks.

And if I give thanks, knowing more his righteousness, his goodness this year than I did last year, then I should be given thanks more as well than what I did last year. Amen. Every year that we come to know more about God and His righteousness and his goodness and his love and his mercy and his grace than we need should be automatically, not by law, not by commandment, but out of our own hearts, out of our own soul, out of genuine thanksgiving, gratitude that he has not yet struck us down with lightning. Amen. Because he could.

Absolutely. Amen. Praise God. God is good.

Look at chapter nine, verse one.

I will give thanks to you, O Jesus. With my whole heart I will recount, remember all your wonderful works. I will be glad and rejoice in you. I will sing to your name, O you, Most High, oh Lord. Amen.

Praise God. A whole heart, not a half a heart, not even 99%, but rather a hundred percent. Watch that verse in Judah monarchy. To serve the Lord, to love the Lord with all of our heart, all of our mind, all of our soul. Amen.

And we do that more every year because we're still learning how good he is. Amen.

With my whole heart, remembering, recounting, not forgetting his wonderful works. I've said it many times and I will say it again now. I encourage everyone to have a journal, a book, a notebook, a combination book, whatever you call it, to write down every time that God is good to you, answered prayers, a blessing, a provision, a help, a revelation, a growth and understanding, whatever it may be, any and all blessings of the Lord, and good things that you rejoice in, that comes from the Lord. To write it down, to recount it, to remember it. So that in your down time, when you're walking through the dry valley, and those times you're not hearing from the Lord, and those times you're not feeling the Lord's presence, and those times that you feel so far away from God, and those times that it feels like he's not hearing you.

That you can go back and recount. Remember, count your blessings. Remember all the times that he did speak to you. The time that he brought you into his church, gave you the knowledge of the Sabbaths, the holy days and so forth. Mercy, grace.

The time that he kept you alive, the times he has healed you. The time that he gave you the \$20 you needed to pay your electric bill, whatever. To remember those good times and not forget those and not. That journal shouldn't be there only for those bad times either. Not just for the drought, but also that journal as a daily reminder.

Look how good God's been to me. Amen. Look how many pages I have filled up. Look how many books I have filled up of all the times that he's been good to me. Amen. God is good.

Thanksgiving is coming up in the United States Thursday. I know that some people, because they're passionate, they found out the truth against Christmas, against Easter, Valentine's Day, St. Patrick's Day, Sunday, and the list is endless of the days that are pagan. Therefore they're over zealous to call out everything and anything and everything as pagan.

When the reality is, when you stick to the facts, not assumptions, not jumping to conclusions, but the facts, what is provable? Thanksgiving has no pagan roots. Absolutely not. And you can tell that by its fruit as well. Look at the symbols.

There's nothing dark, evil, demonic or pagan about Thanksgiving. In the origins, in the fruit, in the symbolism and in the appearance compared to Halloween, compared to the obvious, very obviously very easily proven pagan roots of all the other religious holidays of the Western modern world. Amen. Thanksgiving is about this, that the people came over from England and so forth, other places, to the new land of America.

That even though times were harsh, times were very harsh. People had been dying in huge numbers, but they had a provision of food, and they gave thanks to God for that provision of food, for their survival, for their safe passage in the midst of all the plagues and death. Amen. It was giving thanks to the true God. It was not giving thanks to Moloch.

It was not giving thanks to some unnamed God of the Indians. It was giving thanks to Jesus. And I guarantee you, they used Jesus name, guarantee you once wrong about giving Jesus thanks for blessings, for good things, for provisions, for his righteousness, for his goodness, for his mercy, for his grace, for having brought them to the new land of milk and honey. The wilderness of America was a type of the land of milk and honey, of Canaan, was it not? Absolutely.

The new wilderness of that time, that generation, America was founded by the English people because God brought them here.

Exactly. Absolutely. Without any shadow of doubt. God himself, Jesus Christ brought them to America. It was in God's plan.

God planned. God wanted the United States to be formed. He wanted it. Amen. It was part of the blessings and covenant between the God of Israel with Abraham, Isaac, Jacob, Joseph, Manasseh and Ephraim.

Thanksgiving is giving thanks for that covenant, even though most Americans don't even know that we're under that covenant between the God of Israel and Israel itself. Abraham, Isaac, Jacob, Jacob being Israel and Israel's descendants, Your seed will I bless. Your seed will I prosper. Your seed will I multiply. Amen.

And America and the other tribes of Israel have been a light to the Gentiles all around the world. The British Commonwealth Empire was the, the, the, the messenger of God to the nations in the 16, 17 and 1800s. Amen. And even though most Americans and most the world don't know the connections of that covenant with America, they don't know who Israel is. Nevertheless, Thanksgiving cannot be separated from that covenant that God made with Abraham, Isaac and Jacob.

You cannot separate Thanksgiving from that covenant because Thanksgiving is giving thanks for the founding of America. It's directly related to the founding of America, even though it had nothing to do with the Declaration of Independence. That's beside the point. It was the first founders, English founders of America, it was the first travelers, the pilgrims, so forth, and giving thanks to the true God in Jesus name for his blessings. Where did those blessings come from?

From that covenant. Now, since we're the true church, we have this knowledge, we have this understanding, we have this comprehension. And therefore to us, even though Thanksgiving, the holiday is not listed in the Bible, we keep Thanksgiving with this in mind, with this understanding, with this history, this biblical history in mind of the covenant that we are his covenant people and not only the English seed inside the United States and around the world, but also the Gentiles that we adopt through nationalization.

If they have been sworn in as an American citizen, then they are adopted. And if they have been sworn in by baptism, then they have been adopted. Amen. Into Israel. Amen.

Let's go to chapter 28, Psalm 28, verse 7.

Jesus is my helper and my defender. My heart was hoped in him and I am helped. My flesh has revived. And willingly will I give praise to him. It doesn't have to be by commandment.

Amen. But willingly will give praise to Him. Now this word praise is found in the Greek Septuagint LXX however, in the Masoretic Bible, instead of using the word praise, it uses the word thanks. It's just a translation.

So that in the aromatic language, in the Aramaic Bible, when they translated the Bible from Pale Hebrew into the Assyrian language, instead of giving, instead of using the word praise, they used the word thanks.

It is a different word, but it really has the same meaning. Even though it is a different word. And we can use these two words interchangeably, we can't. And it's important to understand that. And that's not the only place that this occurs, but also three other places we're going to read.

In Psalms, repeatedly, the Greek Septuagint uses the Greek word for praise. But in the Masoretic Bibles, King James and all other Bibles, Masoretic Bibles, they use the Assyrian word for thanks. I would not call this a corruption, I would not call this an error, but I would call this synonyms, Amen. Synonyms, different word, the same meaning. When we give thanks to God, we're talking about thanks.

Today. When we give thanks to God, we're praising him. We are giving thanks. And having gratitude to God is a form of praise. It is a form of worship.

And I will tell you this. In the process of growing closer and closer to God and receiving positive answers to our prayers and having that relationship that goes both directions.

Thanksgiving praise to God on a daily basis is one of the most basic, most fundamental, most elementary, and most yet at the same time, most important, one of the most important elements, parts of that growing in that relationship, having that relationship and maintaining that relationship, developing that relationship, maintaining and growing, giving thanks even for the small things on a daily basis, not taking things for granted, understanding and realizing, comprehending that it came from the Lord. And even if it came from your own works, from your own labor, from your own effort, who brought that job? Who answered the prayers to get that job? Amen. Who answered the prayers to receive that money or that gift or that provision or that blessing?

Amen. Or who gave you that gift or who gave you that skill? Amen. You can trace it back to God. The Bible says every good thing ever good and perfect gift comes from God.

You can trace it back to God somewhere down the line, but a lot of people think it's by their own works. Amen.

Praise God. Look at chapter 30, verse 12.

That my glory may seem praise to you and I may not be pierced with sorrow. Jesus, my Theos, I will give thanks to you forever. Singing is important. Putting on the worship music so that you can roll away the burdens, the sorrows, the grief, all the mock pollution that has gathered on your heart and mind through the week to put on some worship music, some headphones, or to get in your car, put on worship music, or to go for a walk listening to worship music, or to lay in your bedroom listening to worship music or whatever, wherever, to put on some worship music. And that worship music to wash away the anxiety feels so much better.

Absolutely. Amen. Singing to God is extremely powerful and is a nuclear weapon against the enemy. Amen.

But it also says, I will give thanks to you forever. And how many times have we eyewitnessed people that forsook the blessings of God? Nehemiah being one of the most recent examples in Missouri how God Himself took control of his phone or computer, whatever it was, his browser, and brought him to our ministry website, to this church, brought him to us, brought him to the flock of God.

That's a powerful manifestation of God's will and God's arm in this church, in the world, calling people to himself. God is good.

Let's go to the next verse, chapter 50, Psalm 50, verse 14.

Offer to Theos the sacrifice of praise and pay your vows to the Most High. Amen. And call upon Me in the day of affliction, and I will deliver you, and you shall glorify me. Amen. Notice in verse 14.

Offer to Theos the sacrifice of praise. We don't have to slaughter goats, sheep, lamb, bulls, oxen. We don't have to kill animals in the worship of God anymore. God really never did want that. The Bible says that he actually never did want the sacrifice of the animals, but that was added on as a requirement, as a commandment, because of how rebellious and sinful the people was.

Therefore, they needed extra regulations, extra law, extra rules in order to get the people in line, under control. Amen. But the law was made for the wicked. Such laws, those extra laws. Amen.

But it's also noticed as a sacrifice of praise, because you could be watching football, doing something else, watching or doing so many other things. So as a sacrifice of your time, rather than sacrifice of animals that are in vain, which God never really did, won't what he does won't is a sacrifice of our time. Amen. He does won't. A sacrifice of our time and our finances, our money, because that shows that we recognize who our king is and the kingdom, that we belong to the government, that we belong to the authority, that we belong to the king and the authority and the law that we do belong to over and above the laws and kings and regulations of this world.

Even though, yes, the Scripture very clearly teaches us to obey the king and the law. And even the wicked king, it says, and the laws and the rulers of this world. Yes, but what king, what kingdom, what government overrules that? What judge overrules the other judge? What king overrules the other king? Amen. That is the government of God that we answer to first and primarily. Amen.

And our tithes shows that we are paying our taxes to God, even though we also pay our taxes to Caesar as well. But we pay our tax to God first because we are more obligated to the King of Kings. Amen.

Look at verse 23 here in chapter 50, verse 23. The sacrifice of praise will glorify me, and that is the way wherein I will show to him that salvation of Theos. Amen. God is good. Let's go to check.

And all these cases also. When it says praise, the Masoretic says thanks to give thanks.

Let's go to chapter 69, verse 30. I will praise. So again, give thanks. In the Masoretic, I will praise. That means give thanks. However you want to interchangeably use those words. The name. Give thanks to the name of my Theos. With a song.

I will magnify him with praise or with thanks. We magnify God. We put God under a magnifying lens. We exalt God, we. We magnify how huge he is, how great he is, we dissect him.

We know him more, we see him better through our praises, which is directly related to giving thanks. Amen. Our praises are directly related to giving thanks.

Giving thanks, Praising God is something we do really in every prayer. It should be every prayer. Every prayer, Every prayer, Every prayer. Some prayers are nothing but giving thanks and praising God. Sometimes.

Of course, the majority of our prayers is give me, give me, give me, give me, deliver me, heal me, deliver him, deliver her, heal him, heal her. Amen. Give me, give him, give her. And that's okay. But there should be some prayers that we do nothing, ask nothing, but only to give thanks.

If you're not practicing that yet, you need to start practicing that today. That some prayers do not ask for anything at all, not even one little thing, but only give thanks and only give praise. You need to start practicing that if you're not already for some prayers, it don't have to be any certain percentage.

Let's go to 1st Chronicles 16. page 257 in my copy. Starting in verse 7, we're going to read from verse 7 all the way down through verse 36. And this is actually a Psalm of David, even though we're reading it in First Chronicles 16.

But this song is found in the Book of Songs as well, and we're going to examine that after this. It's, it's in segments. It's not, it's not found exactly word by word, line by line, in the same order. But we will explain this. We will explain this.

But first let's read it first and then I will explain it more about where it's in Psalms, verse 7 says, Then David first gave orders to praise Jesus by the hand of Asaph and his brethren. Here's the Give thanks or give praise to Jesus. Call upon him by his name. Make known his designs among the people. Sing songs to him and sing hymns to him.

Relate to all people his wonderful works which Jesus has worked. Praise his holy name. The heart that seeks his pleasure shall rejoice. Seek Jesus and be strong. Seek his face continually remember his wonderful works which he has worked.

Remember as in recount his wonders and the judgments of his mouth. You, seed of Israel his servants, you see it of Jacob his chosen ones. He is Jesus, our Theos. His judgments are in all the earth. Let us remember or recount his covenant forever, not just until the cross.

Amen. When I say the cross, I know it wasn't a cross, but I'm using the vocabulary that I've used for five decades. Remember him forever, his word which he commanded to a thousand generations, not just for 6,000 years. Amen. Which he coveted it of Abraham and his oath swore to Isaac.

And I'm going to promise you right here, right now, as I'm reading this, as I pause there, I did not know that the covenant with Abraham was going to be anywhere in these scriptures we were going to read today. So that's God. That's God confirming His word and confirming the teaching of what I've already talked today about the covenant and its relationship with thanksgiving. I did not realize the covenant with Abraham and Isaac and Jacob was in this chapter and in this Psalm, verse 16. Again, when he covenant which he covenanted or formed that covenant with Abraham and his oath swore to Isaac, he confirmed it to Jacob for ordinance to Israel as an everlasting covenant, saying, you will touch you will I give the land of Canaan, the line of your inheritance.

When they were few in number, when they were but little and dwelt as strangers in it. Now think about the church, how small it is. The true church is few in number. And the church is modern Israel, spiritually, Right? The church is spiritual Israel.

So even when we are few in number that shall eventually be multiplied, we still have that covenant with God. Just because we're few in number does not mean that we don't have that covenant with God. Amen. And we're dwelling as strangers in this Babylonian society. Amen.

Verse 20. And went from nation to nation and from kingdom to kingdom to another people. We know that Abraham, Isaac and Jacob were what they call today, nomads, that they dwelt in tents, that they traveled. And I know that this new house of ours is not a tent per se, even though it's small as a tent. You could say, you know, I'm exaggerating, even as the Bible does exaggerate.

It does, doesn't it? Amen. Sometimes. If you didn't realize that, keep reading it and you will find examples thereof. Amen.

But they traveled. And this new house is part of our traveling. Amen. The next stage, the next step of our journey. Amen.

Verse 21. He allowed not a woman, a man is interested in that sick woman. But they allowed not a man to oppress them. And he reprov'd kings for their sake. God did.

And Amen. Vintage is the Lord's and he is King of kings, Judge of Judges. And he will take care of the matter. Amen. He will take care of the matter.

Verse 22 saying, Touch not my anointed ones and deal not wrongfully with my prophets. What this verse is teaching is two things. Curse not, rebuke not, condemn not Israel, unless you have the authority to do so. As a prophet, as a messenger of the Lord, touch not his anointed ones, as don't persecute the Jews, don't persecute the nation of Israel, don't persecute the prime minister of Israel. Don't hate the Jewish people.

But the second meaning is also to be cautious about speaking against Moses. To be cautious against speaking against Jeremiah, Daniel, Paul, Peter and Apostle Zimmerman, or any other true prophet or true apostle or true pastor of the Lord Ehub in Nigeria and so forth. Even though we bumped heads big time. They even did. Paul and Peter both bumped heads big time as well.

Amen. But that's a matter between the pastors. That's a matter between the prophets. And the Bible says To let the prophet judge the prophet. Amen.

That's a matter between those people, those officials, they work it out themselves that God notice did what to the kings, he reprov'd, to the kings he will reprove the prophets, he will approve reprove Israel. It is God himself that would take care of the Prime Minister of Israel. If the Prime Minister of Israel, if he is doing any wrong, he does not need an answer to the so called International Criminal Court that just issued an arrest warrant for the Prime Minister of Israel the other day.

The Prime Minister of Israel does not have to answer in God's eyes to that International Criminal Court. Even though the Bible says that we are to be submissive even to the wicked king. And yet at the same time, it's not a contradiction at all to say that the Prime Minister should not and does not have any need of God for him to go and surrender himself to the International Criminal Court. He doesn't need to. It is God himself that reprov's the prophets, that reprov's the Prime Minister of Israel and that would deal with this situation. Amen.

Verse 23. Seeing you to Jesus, all the earth proclaim his salvation from day to day, every day. Amen. Declare among the nations, the Gentiles, his glory, his wonderful works among all peoples.

For Jesus is great and greatly to be praised. He is to be feared above all gods. Because the Prime Minister of Israel is a God and I am a God and you are a God. Even though people hate those words, it's biblical because Jesus quoted the Holy Scripture saying, did I not call you gods? We're not rabbits, therefore we must be gods.

Because our Father is the God and we are the children of God, therefore we are gods. Amen. But Jesus is to be appeared above all gods. Amen. Verse 23.

For all the gods of the nations, idols and what it's talking about there is the statues, the black stone of Mecca and so forth. And the statues in the Vatican the Orithios made the universe or the heavens. There's only one heaven. So I think we're going to have to change that to universe. Unless it's talking about the skies and the universe and heaven.

But there's not seven heavens. We have to clarify verse 27. Glory and praise are in his presence. Strength and rejoicing are in his place. If this is the place of the Lord, if this is where Jesus has set his name, then there should be rejoicing in this place.

There should be a house of rejoicing and a house of singing and a house of music and a house of praise. Now we also have to be careful to not be legalistic and think that this house is the same as Solomon's temple that God commanded Solomon to make build. And the next temple, the second temple after that. This is not the temple of the Lord. We are the temple of the Lord.

Amen. So we're not under all the same regulations. We don't even have the candles burning today. We don't even have the incense today. And you know what?

God is not going to condemn us for that. He knows that we are in a transitional time, a transitional process. We still got lots of boxes to empty and we still got a sanctuary that's downstairs that we need to organize and paint and take care of. But that's a process.

And he knows that I'm old and feeble, basically.

So he's not going to throw me down to the dungeon, literally, or strike me with lightning or give me cancer just because that I'm old and feeble and I need time to work through this process. This is not the temple. This house is not the temple, but this house is a house of the Lord. Amen.

But we got to remember also that even in the temple there are sections. A section for the men to sleep, a section for the men to eat, go to the bathroom. There are sections. And we're going to work on that section of the sanctuary.

Next. Verse 28. Give to Jesus, you families or tribes of the nations. Give to Jesus glory and strength. Give to Jesus the glory belonging to his name.

Take gifts and offer them before him and worship Jesus in his holy courts. Sections. Let the whole earth fear before him. Let the earth be established and not be totally destroyed. The whole earth will endure forever.

Let the heavens rejoice and let the earth rejoice. And let them say, among the tribes, among the Gentiles, Jesus reigns. The sea with his fullness shall resound and the tree of the field and all things in it. And then shall the trees, the forest, rejoice before Jesus, for He is come to judge the earth. Amen.

I do believe that the water and the trees, that they literally do have a relationship with God. Do they know what salvation is? No. Do they know what law is? No.

But I believe that the water and the trees and the flowers have a knowledge. And I could be wrong, but I believe that they have a knowledge of life and of God's presence. And if I'm wrong, God ain't going to send me to hell or strike me with lightning for being wrong. On that verse 34 give thanks to Jesus for his goodness, for his mercy is forever. And say you, save us, O Theos, of our salvation, and gather us and rescue us from among the heathen, that we may praise your holy name and glory in your praises.

Blessed be Jesus, Theos of Israel. From everlasting to everlasting. And all the people shall say, this is the truth. So they praised Jesus. This is the truth, (summarized by one word, Amen.)

But nobody knows what amen means, so I translated it as "this in the truth." That's the literal translation. Amen.

Now let's talk about where this corresponds in the Book of Psalms. This is what I found online, and I've not actually compared it yet and read it yet, but it says at verses 8 through verse 22 corresponds to Psalm 105, verses 1 through 15.

And what I read also is at verses 23 through 33 correspond to Psalm 96, verses one through 13.

And I read also that verse 34, 35, 36 correspond to Psalm 106 verse one, and verse 47 and 48.

Ezra 3:7-13 And they gave money to the stone hewers and carpenters and meat and drink and oil to the Sidonians and Tidronians to bring cedar trees from Lebanon to the sea of Joppa, according to the grant Cyprus king of the Persians to them. And the second year of their coming to the house of Theos in Jerusalem in the second month began Azurabullah the son of S a l a t H I e l and s I mean J e S H e a the son of J o S e D e e e and the rest of the brethren, the priests and the Levites, and all who came from the captivity to Jerusalem, and



they appointed The Levites from 20 years old and upward over the workmen in the house of the Lord And Jeshea and his sons and his brethren stood CaDMIEL and his sons, the sons of Judah, over them that worked the works in the house of Theos, the sons of Ehadad, their sons and their brethren, the Levites, and they laid a foundation for building the house of the Lord. And the priests in their robes stood with trumpets and the Levites, the sons of Asaph, and with cymbals to praise the Lord according to the order of David, king of Israel. And they answered each other with praise and thanksgiving to the Lord, saying, for it is good, for his mercy to Israel endures forever.

Now think about this. By this point where they're rebuilding the temple or building the second temple, Israel had already forsaken God, really repeatedly. The Assyrian captivity was the result of that. And then after that, the Babylonian captivity was a result of that. So multiple times that Israel had already forsaken God and went after false gods and broke the first commandment and the second commandment and many other commandments.

And God always took them back. Amen. Now they had to learn the hard way. They had to be thrown in jail, they had to be put under captivity.

And the Babylonian captivity lasted 70 years. The temple was destroyed. God's own place was. But it was by God's command, not by somebody's choosing. Amen.

They had to learn their lessons the hard way, as many of us often have to. Amen. That's human nature. But God took them back. His mercy endures forever.

Amen. And it says after, it says, his mercy endures forever. It says, all the people shouted with a loud voice to praise the Lord at the laying of the foundation of the house of Lord.

But they shout it with a loud voice. You go to these Baptist churches and a lot of other sects/cults. But they shout it to the Lord with a loud voice. One of the things that Pentecostals have, right, is shouting when we're talking about giving thanks according to his righteousness, and his righteousness is beyond measure. Then our voice when we give thanks to God should be like thunder sometimes, often. Amen. Are we going to give thanks to God?

Thank you. Thank you. Thank you. It's okay to do those prayers of whispers and those quiet prayers and those quiet moments. But there must, must, must Must be times when you're like, praise God Almighty, Whoa.

Amen. And there's a lot of those times, get in this house, get in this place. Should be a shouting rejoicement. It takes several real and true miracles of God to get this place approved and obtained absolutely. Amen.

And we have seen as a congregation many, many times, when I was bedridden to where I should have went to the hospital, I should have went to the emergency room. And at 3 and 4 o'clock in the morning, I'm laying in my bed and I'm like, I should call 911. And I didn't. Because I wanted to stick it through and trust the Lord and wait on the natural remedies and wait on God. And he saw me through.

And I did not. Not one time in all my struggles with that particular clogged artery and the time that I had the prostate problems, that was chronic and severe. Very severe. Bloody, severe, bloody severe.

That through those different times, I did not go to the hospital, did not go to the doctor, and God saw me through. And yes, it was natural remedies, but it was also God's mercy. Because in those times, God could have said, I'm done with you. I fired you. You're no longer my servant, you're no longer a pastor, you're no longer an apostle, you're longer a prophet. I'm done with you. But he didn't say that. Amen.

I'm not against people going to the hospital. I'm not against people going to the doctor. If we need to go. If we need to go. But I'm also a firm believer in at least trying the natural remedies.

Prayer first. And then if you still need to go to the doctor, that's fine, absolutely fine. It's not wrong. It's not witchcraft. It's not.

I know witchcraft.

There's been times that people have tried to put voodoo witchcraft spells against me. They tried and it was unsuccessful. There's been times when witches were setting me up for traps and I did not fall for the traps. I know about witchcraft. I feel it when there's witchcraft around me.

I feel it, I discern it, I know its presence.

But when I go into doctor's offices with my wife, I feel absolutely zero witchcraft. Zero.

Amen. Now, of course, there's certain doctors you better be running away from, Dr. Fawcett, many others, mad scientists that you need to run away from as fast as you can. And there's a lot of different drugs and medicines you better not ever, ever Ever take, like Neurontin, also called Gabapentin, that should be taken off the market as a horrible medicine that will mess you up. But it's not witchcraft.

It's just toxic chemical medicine that does more harm than good. But that's not the same as witchcraft.

So only thing I'm saying is, bottom point is we've seen miracles. We have a reason to be thankful, we have a reason to rejoice.

Lots of reasons to rejoice. And we should not forget these testimonies. We should not forget the hand of the Lord that we have seen manifested in this ministry and just be so easily offended over. I let something slip out of my mouth. I say the word shit, or if I say the word damn and then automatically like, oh, I'm never, ever, ever going to pay attention to you again.

I would never listen to you again. I would never go to the website again. You're lost, you're of the devil.

And just throw out the window every, every, every time. Multiple, literally hundreds of examples of when God manifested himself in this ministry. I'm not perfect. God is. I'm not God.

Amen. I want to strive for perfection, but I need to give you time to get perfect, which is going to take your entire lifetime. And you need to give me time to get perfect, which is going to require my entire lifetime. Amen. Praise God.

Verse 12 is next.

But many of the priests and Levites and the elder men, heads of the families or tribes, who had seen the former house (*from 70 years before*) on its foundation, and who saw this house with their eyes, cried with a loud voice. But the multitude shouted with joy to praise a song. Amen. And the people did not distinguish the voice of the glad shout from the voice of the crying of the people. For the people shouted with a loud voice.

And the voice was heard even from afar off. There was a lot of racket. Amen. A lot of noise, a lot of commotion. People were emotional.

In the Middle east, typically people are emotional. In Africa, typically, the people are emotional. In China, people are emotional. In America, there are zombies, robots.

You go to the fourth of July parade, back when I was a kid, I remember the parades. Everybody was jumping and laughing and shouting and clapping their hands. And it was a ruckus.

Now not a single person, hardly barely a person to even move. They're like statues.

No one raising their voices, no one clapping their hands. Nothing.

This is a symptom of a disease of the mind, of the spirit, of the soul, of where the computers, the Internet, the soy, the fluoride, the chemicals, the gmo, the pesticides. The list is endless of the toxic poisons in our food, that's in our water that is going against us, that is making us. What's the word? To where we don't fight back? Docile.

Yes, docile. Thank you. And that's the truth. That's what that's doing. That's what that soy is doing, is turning men into sissies.

That's what it's doing. That is exactly what that soy that is in the mayonnaise, your salad dressing, your barbecue sauce, and everything else in the store in America. And you say, well, okay, it's just a little tiny bit. Well, there's a tiny bit here and in the next food item, in everything in the cabinet, in every can, in every package, in every box, a little bit more. Every meal. Long term, turning men into wimps.

Amen. Giving women too much testosterone and men too much estrogen. That's exactly what it's doing, is disrupting the hormones for both sexes. It is making the women more masculine, giving them too much testosterone and making the men more weak and more effeminate, giving them too much estrogen. That's exactly what's occurring.

So we need. Since our bodies is the temple of the Lord, we need to be reading the ingredients of everything we buy. Now, I'm not saying that you're sinning if occasionally, as we do, treat ourselves to something that might have soy in it or something of a bad chemical or food dyes in it. I'm not saying that God's going to remove his holy spirit or his holy ghost from you because you do that occasionally. But I'm saying as a habit in general, we need to try to live healthy lives.

That's what I'm saying. And not be legalistic about it. Amen. Nowadays, when you can push a button and have a whole dinner cooked automatically, there's no excuse. Well, I wish we could push a button and have a whole dinner cooked.

But it takes. When you're cooking day after day after day after day, sometimes you just want to run to the restaurant like we do, get something fast and easy, because it's hard every day. If we had more people, if I had a second wife and a third wife to help Brittany and to help me to help you, you know, we would be easier to live healthy by design. That's the way it's supposed to be. But since we don't have that, then we have to treat ourselves every once in a while to an easy Meal.

Ezra 3, verse 13.

Yes, but we need to make a noise to the Lord. That's very important. Because if God, his greatness, his goodness is great, then our praises should be great. I understand that some people are by nature, especially women, more quiet, more reserved. I understand that different people are more reserved than others.

I know that some people are introverts and other people are extroverts. I understand that by all these different categories that we fall under, we should still yet be able to lift our voices to the Lord in a worship service. Absolutely. The most docile person, the most feminine girl, the softest girl, should still yet be able to see that God is wonderful, that God is great, that he deserves a voice of a shout to come out of her shell just during that worship service and let go of herself, to let her hair down mentally, spiritually, to let her guard down, to say, I surrender to the Lord and my body and my mind and my heart belongs to you, Lord. Through that, through that worship, to let go of fear, of being timid, to let go of all that of fear.

What somebody's going to think, what somebody's going to say, whatever. What do they think of my boys? What do they think of this? What do they think of that? We need to get our eyes and ears off other people and our eyes and ears onto God when we're at the worship service.

Amen.

That one song that talks about it's all right to praise the Lord. Amen. I think there's a line there that says something about that. We don't care about who's standing by. Amen.

We're here to praise the Lord, hear His word, his message, his correction. To hear the word of God and to praise and to worship him and to bless each other, help each other. We're not here to judge one another. We're not here to judge what the other person is wearing. Amen.

We're not here to judge the other person's prayer. How good they pray, how good they don't pray, how good they sing, how good they don't sing. We're not here for that. So don't worry about people judging you in the services when you're letting go, letting your hair down, taking your shoes off and serving the Lord. It's about God. Amen.

Daniel, chapter two, verse 23. I'm going to read the Old Greek.

O Lord of my fathers, I give thanks to you and praise you, for you have given me wisdom and prudence. And now you have signified to me whatsoever I entreat it to declare it to the King. Concerning these things, what Daniel is saying is he's given thanks to Jesus for the wisdom he has and for the knowledge he has.

Amen. And for the interpretation of the dream that came to him. Amen. We have to be careful not to get proudful to think that our wisdom and our knowledge was a result of our own research, or our own intelligence, or our own abilities, or our own skills, or our own brain processing, but rather to always remember that God called us first. Amen.

And that if we know any truth or any prophecy or any great thing, it's only because the Lord revealed it, made it known to us, made it accessible to us, put it in our path. And if we are called and chosen to be part of a little tiny church of his, that's God's doing, not our own. Even though we did have to accept the invitation, he sent the invitation, he wrote the invitation. Amen.

We have to be careful, not let our, as the old saying, go, our pants too big for ourselves. We have to keep ourselves humble.

That there's no way that I myself could have come up with the prophecies and the interpretations that we have obtained through God himself, Jesus, his presence, his manifestation in this ministry, it came from God. This is not of human wisdom. Even as Paul said that his teachings were not from men, not from school, even though he had went to school, religious school, and studied religiously for years, and had a religious background, education background, even he himself. It wasn't from any of that, but from revelation of the Lord.

We see that in the time of David, in the time of Ezra, in the time of Daniel, in different generations, we see repeatedly the example that set forth for us of the importance and very elementary principle of giving honor, praise, gratitude, every day, not once a year, not just because there's a date on the calendar as a daily practice. We got to be sure that we're not neglecting that very basic, elementary, foundational way of life that is so important in your developing a real and true and intimate and deep relationship with God. And when you go a period of time without praise, without thanks, without gratitude, the measure of the Holy Ghost in you will shrink. He will shrink back from you. He will pull back from you if you're not paying attention to him, if you're not showing gratitude for the little things and the big things that he has given to you.

If he gives you something and you act like it's nothing, even though he gave it to you, whether it's a spiritual thing, a revelation, a knowledge, an understanding, or a physical gift, no matter what we're talking about, if God gave it to you, brought it to you, and. And you don't show gratitude for it, then he feels offended. He does. He feels offended because God has mannerism. Amen.

He has manners. He has manners. He expects. "Thank you. You're welcome." He requires that.

He expects that because God is a man of honor. Amen. And he requires us to be people of honor, people of manners, politeness, hospitality. Amen.

And we shall show hospitality not only to strangers, but to one another and to God. Amen.

And if we take those small, little things for granted, he's not going to give us the big things. Absolutely. Absolutely. If we take for granted the small things he gives us, then we can't expect the big things, the big answered prayers, the big miracles for ourselves. For ourselves.

We might see it through other people in the church because they're giving things, but if we want the big miracles for ourselves, then we've got to be making for sure that we're not taking anything for granted. Life itself, the breath of life, the ability to see and to hear and to walk and to move. Because I tell you, there are many, many, many people that are blind physically, that can't see, that was born blind or became blind. Many people that can't hear, that are deaf, that are mute. Brother Salivat in Russia that is both deaf and mute.

And yet, no excuse, he still is an adamant member of God's church, of this ministry, witnessing to people trying to get the truth out there, to people studying diligently in the scriptures, even the lineages. A student of Scripture, not using his disabilities as a handicap of working for the Lord. He's still working for the Lord. Amen.

Brother Jonathan in prison, both of these examples of Jonathan and Salavat, they can't listen to the worship services in their situations in prison or being deaf, they can't listen to the worship services. So they're missing out on a lot. They really are missing out on a whole lot of not being able to hear what you're hearing and the miracles that you have eyewitnessed today. So how thankful we should be that we can hear, that we can read, that we can attend these worship services. That we have the internet, that we have a computer or a phone. A lot of people don't.

That we were born in America or that we have access to money or food, that we're not starving to death.

Someone has it much worse than what we do. Even in our worst and lowest moments, even when we were in jail, somebody has it better or worse rather than us. Even when we're in jail, even when we're in the dungeon, even when we're in the pit, there's still someone else that is being tortured, being beheaded, being whatever, whatever, whatever. There's always even a worse situation.

Somebody else that has it worse. Guaranteed. With very few exceptions in this world, because somebody does have it worse. That person may be suffering worse than anyone else on the globe, but that's that person, and that's an exception.

The majority of us, we're not suffering their extent. Amen. And I think about the environment in which we're having this worship service right here, right now, in this living room. I think back to the 1st century AD under Roman and Syrian control of the neighborhoods and the government and the society and the culture and everything that existed in that day and time and generation. How they had to hide for worship services, how they was, if they had known.

And even today, as a believer in Christ, even if you don't even have correct doctrine, if you just believe in Christ today in Pakistan, you would be beheaded. If you're going to have worship services, it has to be in secret. Even in Nigeria, but especially Pakistan, places like that, Saudi Arabia and so forth. Of how much of a threat of persecution. Now, I know this guy, a member of a cult, but I'm going to use his example anyway.

But I saw him speaking on a video, I think, last night of the Duck Dynasty. Willie Duck, what's his name? Willie Duck...(lol) Willie Robertson of the Duck Dynasty.

He said, and it's very, you know, he's really, really good, what he said in that video. He said that he's really careful about using the word persecution. Persecuted. He said some people think, and they say that his dad or his family was persecuted. He says no, when he uses the things of that word, persecution, he thinks of those being beheaded, those being arrested.

Just people insulting them on the Internet is not persecution, not real persecution. And his thinking, he said he might be wrong or some people might debate that. But in his thinking, he don't consider that as persecution because he's realizing real persecution. He's realizing the seriousness of what some other people have to go through.

So as we are meeting in this living room, there's living room congregations all over the world. And I used to, back in 2006, 2007, 2008, had a living room congregation. For that time period of two or three years, there had a living room congregation. We met in my living room in that house for that entire time. We didn't have a sanctuary.

We met in our living room, the same place that I would watch movies, same place I would watch tv. Same place we had worship services once a week. Same place I'd get down on my knees in the middle of the week and pray and sing and worship God if I wasn't in the other room, mostly the other room, the. But I can worship and get down on my knees any room of the house. That's fine, Amen.

But there are stages of life as we're on this journey that God took me out of that house and I did sell, and I'm not lying here, I did sell and I did give away everything except for what I needed for survival in the tent. I kept a nice bed because I got a really bad back. So I kept a nice bed inside the big huge tent. Things I needed for cooking and eating and living and surviving, heaters and electrical wires and so forth. Anything I needed to survive in that tent because I did have electricity in it.

And then as time went on, living in a tent, as time went on, I did see the need, the calling of God, his will, for me to prepare for God's people for the future. Survival supplies, prepping supplies, food, medical supplies, so on for God's people. And I have to have a place for that. I can't fit all that inside of a tent. I needed to get a storage unit to where I would have a place to stock up, to prep for the future, for the great tribulation, and put some of my own things as I accumulated as I brought in a woman.

Amen. And you know how women like things and need things as I accumulate stuff, a place to put it. Amen.

Then God eventually took us to another location and then another location and another location and then another location. I don't know how many, but God is present in every move. And I didn't necessarily want to go there or there or there, but it was the only option. Each time, as I'm looking, as I'm searching, as I'm praying, as I'm like, give me the right place where you want me to go. And then I'm looking anywhere I can go.

And the only option is this. And once I get there, I see the hand of the Lord in it, how he laid that foundation, why he wanted me to be there. Amen. In each and every situation, each and every case, each and every time we moved. It was the only option.

And it wasn't necessarily I want that. But this is where the only door that's available, the door that God has opened. Amen. And this latest move is no exception to that. I was looking at different counties, different cities, a larger place, different things.

Different things. A place more out, away from the city, away from the county, even a different county. I searched, I searched, I searched. But this was the door that God opened. Amen.

And I don't yet know everything that God has planned for this place, but I know some of it. And I will await God's hand in the rest of it. Amen. I give thanks, right here, right now, to God, Almighty God of heaven and

earth, my Lord and Savior, for this house, for this place, for this living room, for this land, for what he's already done, for what he's already provided, for what he's doing right now, for what he's about to do in this place and from this place.

For this is the house of the Lord. It's not a temple, it's not even a sanctuary. There's a house of the Lord. And I will dwell in it forever until the Lord moves me. And not I, and not my will, but the Lord's will.

If I be moved, the Lord will have to move me in his timing and his way and his methods in his direction.

And I proclaim it. I give thanks for it, for this is the will of the Lord. Amen. God is good.

Ephesians 1 says, I do not cease to give thanks for you, remembering you and my prayers for one another. But Philippians 4. Let's read Philippians and we'll close in Philippians and I turn right to it immediately without having to flip any pages. I walk in straight up to Philippians 4, verse 1 says, Therefore, my beloved brethren, whom I long to see, my joy and crown in this way, stand firm in the Lord. My beloveds, I urge this person E U O D I A and I urge Syntyche to live in harmony in the Lord.

Indeed true companion, I ask you also to help these women who have shared my struggle in the calls for the Gospel to gather replement also in the rest of of my co workers whose names are in the scroll of life. Rejoice in the Lord always. Again I say rejoice. Amen.

Let Your reasonableness or your calmness be known to all people. The Lord is near. He thought Jesus was coming back in his lifetime. He absolutely thought that. But he was still a true prophet and a true apostle, and truly called, and truly chosen and truly saved, even though he was wrong about the timing of the lord's coming.

Verse 6 Be overly anxious for nothing but in everything by prayer and supplication, with thanksgiving, let your request be made known to Theos. Then the peace of Theos, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

That Thanksgiving in verse 6. That gratitude is foundational. The importance cannot be overstated, it cannot be exaggerated.

The importance of gratitude and thanksgiving, even for the times when you're in your valley, even the times when you're in destitute problems. Because if we have that thanksgiving, then we'll have peace with God.

And that peace with God will guard your hearts and your minds.

Verse 8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there's any ecclesence and if anything worthy of praise, dwell, dwell, dwell, habitat on these things, dwell on these, I have to say, say that over and over. Dwell on these things, the good things, not on the bad, not on the negative, not on the problems, but on the good. The things you have learned and received and heard and seen in me, (Paul said, but I say it now), those things that you have received and heard and seen in me, (Apostle Zimmerman), practice these things and the Theos of peace will be with you. Amen.

But I praise Jesus for his anointing today. Amen. Praise God. I praise Jesus that we're still in God's will and God has not left us. God is present in this ministry, in his people, in this flock.

God is present. God is powerful. He's still working, talking, instructing and correcting as he needs to his people. Praise God. He is so good to us.

Merciful. His mercy is forever. Praise Jesus. Thanksgiving is coming up Thursday and even if you're not an American, I would encourage you to do something special on that day as a remembrance of the covenant of

Abraham, Isaac and Jacob that was passed on to America. And since your pastor is an American, that it would be appropriate to recognize it.

I know it's not a biblical holy commanded assembly, but do we really have to be commanded to do every little thing for God? Do we really have to be commanded it would be a good thing, acceptable unto the Lord. Thank you for listening and we'll see you Saturday.

And I encourage you to continue to read the Alpha and Omega Bible and visit the ministry website at [isawthelightministries.com](http://isawthelightministries.com)

Okay, I'll see you all next Saturday. In Jesus name, amen.

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