

Full Sermon Transcript:
God's Tabernacle
October 19, 2024

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Let us go into prayer. Lord Heavenly Father, in Jesus' name, we thank you Father, you've called us to be part of the little flock.

We don't have to be a large congregation. We don't have to be a large organization.

We just need to be yours, your people, your flock. You are the Good Shepherd, and you would take care of us.

Help us, Father, put our minds upon you and to trust you, to have faith in you, even in the worst of times, even in the worst of trials, for your shape in us, making us stronger, creating us for your glory.

I thank you, Father, how you set the example that you came in the flesh and dwelt in the temporary tabernacle of the flesh, with all of its weaknesses, you came into the flesh.

And you still resist at sin, temptation, you still glorified the Word of God, practiced honor, respect, obedience, submission, servitude, all of that and more.

You still set us the example, and all of that, in the flesh, of all of its trials and tribulations, you passed the test you were stood.

The Bible says You were tempted in every way that we are. We know that you lived in a very evil empire, evil government, evil time, evil generation, even as we do, but you still withstood and endured until the end.

Praise your holy name. Father, we accept your blessing upon these worship services, and upon this message we are about to receive, we accept and receive your blessing upon it.

Please help us to understand better, to live for you more faithfully. Please help us, Lord, as we continue these days of tabernacles, help us, Lord, to look upon the positive, fellowship with one another, talk with one another, call one another, email one another, text one another.

Please help us to interact, to communicate. Please help us to dance, to feast, to pray, to read the Bible.

Please help us, Lord, to be your family. Thank you for the miracles that you've shown with the new house, keeping John alive in the wreck, confirmation of the sermons, and every day that you sustain us is a miracle.

Father, this service is yours, we commit this message, the sermon, and all of these services into your hands.

We ask, Father, also your protection and help for Brother Robert. Please give him strength, please give him help, please give him hope and encouragement.

Please give him more of your Holy Ghost, even as I seek more of your Holy Ghost. May you prevail in us, in all of the Church.

All this be in the name of Jesus, so be it. Amen. Praise God.

Let's go to the book of John, the Gospel of John chapter one.

And we know that John one, we know, we're extremely familiar, we should be, all of us should be extremely familiar with the first few verses.

This of course is proof that Jesus is God. We're going to read the first five verses.

Verse one says, In the beginning existed the Word, or the Logos. The Word was in Theos, God, and the Word was Theos, God.

He was in the beginning, in Theos. All things, all the creation, came into being through Him, talking about through Christ.

And apart from Him, nothing came into being that has come into being. In Him was life, and the life was the light of mankind.

The light shined in the darkness, and the darkness did not comprehend it.

The Jehovah Witnesses and some other cults try to twist this to say that the Word, the Logos, the Christ, was only A God, even as we all are Gods, but I don't see the word "A" in front of Theos, Amen.

It's not there. We can't put it there if it wasn't there, Amen. He was not only a God, but He was God, Amen, and is, of

course, God. All the way from the beginning.

Very clearly, Christ created all things. There's nothing that was created, nothing that came into being, that wasn't created by Christ, the Logos.

So that portion of God created all things, that portion that we call the Word, which is the Logos in Greek, which is Christ, Amen.

That's not a second or third, but it is God, not a God, but God, Amen. Now a lot of people try to say we could translate Logos as many different things, but the word "Word" is the best translation of it, for sure, but when we think of Word, we need to think of speaking, not just something written, but something speaking.

Somebody is actually moving his mouth, there's breath coming out of that mouth, there's words coming out of that mouth, that's the meaning of this word, Word, compared to something written down.

So He spoke it into existence, He spoke all things into existence, and the Logos is that part of God that speaks to us, inside of our mind, our hearts, our souls, speaks through us in many different ways, even through the sermons, the Word is being spoken, that's God speaking to us through the sermons, Amen.

But it says in verse 14, if we jump down to verse 14, and the Word became flesh, the Logos became flesh and tabernacled among us, and we saw his glory, glory as the only begotten or the only conceived or the only born from the Father, full of grace and truth.

praise God.

There's a lot in that verse that we can break down, but He came in the flesh, the Creator, He that created all things and nothing that's in being came into being apart from him, no.

He is the Creator, which makes him, if He's the Creator, He's the Father, if He's the one that is bringing things into creation, then common sense says that is the Father, part of the Father, now part of the Father became flesh, but we know that not all of the Father became flesh, so there was a partition in God, partition.

And that's the same as me moving my left hand away from my right hand, but my left and my right are not two different beings, but two portions of myself, he came in the flesh.

Now if it wasn't Jesus, then who was it, Amen, if Jesus is not God, then we should be looking to who did die for our sins if it wasn't Christ.

Is there any competitor there? Is there anyone else that walked on the earth for thirty-some years and that died for us? Who would it be if it's not Christ? If Christ Jesus is not God in the flesh, then who would it be? He tabernacled among us—tabernacled—so that flesh was his tent. Even as we read just a couple of days ago in Corinthians, I think it might have been 1st Corinthians chapter 5, John said, "Hey, look over here in this chapter; look what it says." And we read it—how this body is described as a tent. So the body of Jesus, the flesh of God, was his tabernacle, his tent.

This is a clue, a hint, that he was born during the Fiesta of Tabernacles—one hint out of several hints, different things that we can look at to make that determination. I have said at certain times it could have been the Feast of Trumpets; that could be a possibility, but it's not nearly as strong a possibility as what it would be for Tabernacles. I really believe it was. And we saw his glory, glory as the only begotten or conceived or born—very difficult to translate that word—from the Father, full of grace. Not minor in grace, not lacking in grace, not poor or poverty in grace, but rich in the measurement of grace, full of grace.

And He was always that way; He changes not. He's the same yesterday, today, and tomorrow, forever. Not only truth, not only facts, not only knowledge, not only commandments, not only law—Torah—but also grace. Remembering the example of the woman that was caught in adultery: the law said that she should be stoned, and Jesus did not stone her. He had the right to do it since he was without sin, created the law, and is the ultimate judge. He could have easily picked up the first stone, but he set her free and warned her, "Go and sin no more." Amen.

He didn't let her get scott-free, because He did warn her, amen, but He did not stone her, and that was very merciful. We don't know all the different reasons; we don't know everything that had happened before that, the other person or people involved. But we know that he showed mercy. So we think of this Fiesta of Tabernacles as most likely the time of his birth—that he came to tabernacle among us. We think of his flesh as being a temporary dwelling that God existed in for 33 years, even as our flesh is a temporary tabernacle that we will not forever have. Not forever, amen.

So one of these days, we will all be delivered from the cancer, the tumors, the diabetes, the blood pressure problems,

the chemical brain imbalances, hormone imbalances—different things. We will all be delivered from that. That day is coming, amen. That day of deliverance from this flesh is coming, praise God! Something to look forward to.

But going back to the theme that he created all things, that goes right in line with Colossians. Let's read that over there in the book of Colossians chapter 1. As I go past Romans and Corinthians, I see Galatians, Ephesians, Philippians—there's Colossians right after Philippians, right before Thessalonians. Colossians chapter 1, let's look at verse 15. Colossians 1 verse 15: “He is the image of the invisible God, the firstborn of all creation.” Look at verse 14: “In whom we have redemption, forgiveness of sins.” Very clearly, it's talking about Christ—that Christ is the image of the invisible God. When they looked at the flesh of Christ Jesus when he was on earth, that was the image of God. Amen. If it's the image of God, if you take a picture of me, it's me. Amen? I take a picture of Brittany, so the picture or the image of God is Christ. That makes Christ God. You cannot escape that reality, amen. You cannot twist that; it's very clear.

Verse 16: “And by him all things were created.” That agrees with John 1, both in the heavens and on earth, visible and invisible—whether thrones or dominions or rulers or authorities—all things have been created through him and for him. Amen. Notice how it says all rulers, dominions, authorities; that would include all angels before they fell away from God. He created them, even the fallen angel that they call Satan or Lucifer. Before he fell away from God, he was created by God. Amen.

All the stars and constellations in the arrangement that they are in, but in a different condition, because those planets at one time looked dramatically different than what they look today. But they were made subject to corruption, according to Romans chapter 8. Satan corrupted those planets and this planet in the war against God.

So this verse also confirms that the one who redeemed us and gave us the forgiveness of sins, he who died for our sins, is the image of God. So we think in these days of tabernacles, as we touch the tent or temporary sleeping-cots, we think, yes, this flesh is temporary, even as the flesh of Christ was temporary. But inside that flesh of Christ was the Father. The Father is the Spirit, and Christ was the flesh—portions of God, parts of God. Not two or three persons, amen, but we are gods as well. The Bible says that twice, and Jesus quoted that, which is why it says it twice.

Because he quoted the Old Testament verse that says that we are gods, and we are also gods in a temporary tent, a temporary tabernacle. We are not the God; we are a god. He was the God; he was the creator. We didn't create all things; therefore, we are not the God. But he created all things; therefore, he is the God and the Father.

Let's go over to Matthew where it talks about his birth, and it tells us that he is God—straight on out. Matthew chapter 1, verse 23: “Behold, the virgin shall be with child and shall bear a son, and they shall call his name Emmanuel,” which is translated as “God with us.” Amen.

You see, verse 21 says, “You shall call his name Jesus, for he will save his people from their sins.” The footnote there says not only does Jesus mean “God with us,” but also “Jesus saves with water.” There's actually a connection with the word Moses there. The “us” part of it is related to the word Moses, and Jesus has a connection that Moses was saved from the water—pulled from the water.

This is Jesus saving us with water through baptism. There are some hidden meanings there that you never hear being told in the traditional churches. You do hear them say Jesus means “God with us,” but they never tell you the connection with the word Moses. And Moses means “saved from the water.” Therefore, the “us” part of Jesus means two things: it means God with us, but it also means that Jesus is saving us with water through baptism. Isn't that beautiful? Amen.

Verse 22: “You call his title Emmanuel.” There's a very common question: shouldn't we call him Emmanuel? Isn't his name Emmanuel? But the scripture says there's only one time in the New Testament, and it is quoting from Isaiah chapter 7 and chapter 9, whereas we have Jesus repeatedly throughout scripture—both Old Testament and New Testament.

Of course, the New Testament is very well known for having Jesus' name constantly, constantly, constantly. So we can't just fill out the name of Jesus and call him only Emmanuel just because of one verse in the New Testament and two verses in the Old Testament. Nobody really calls him Emmanuel very much; it's really a title. Jesus being the name, amen.

And it says that this is translated: “God with us.” Emmanuel also means not only does Jesus mean that, but Emmanuel also means God with us. That proves that God came to tabernacle among us, that he was God. Amen. It doesn't say “a God” either, but rather “God.” Theos, not “a Theos.” Amen.

Let's go over to the book of Hebrews—Hebrews chapter 1, right before James and after Timothy, Titus, and Philemon. I know that we in the church already know all of this. I know this might be boring to you; we already know these things. But I hope that it can be edifying to you, even if it's something you already know. It's something to think about for edification, and also that it would help you with how you explain things to people when you're witnessing to your family and friends. I hope you will be able to witness more effectively by hearing these same things again that you already know.

In Hebrews 1, verse 1, Theos, after he spoke long ago to the forefathers and the prophets in many portions and in many ways, in these last days has spoken to us in his Son, whom he appointed heir of all things, through whom also he made the time eras. He is the reflected brightness—talking about Christ; he is the image, the light of his glory, and the exact likeness, the carved image of his substance. He upholds all things, the world, all things by the word—the logos—of his power, his authority.

When he had made purification of sins, he sat down at the right hand of the Majesty on high. So yes, if we could see up into heaven, we would see the Father and the Son. But that's still not two people; it is Theos and the image of Theos. It's like me standing in front of a mirror. Amen? It's just like you standing in front of a mirror. You see the actual you and the image of you, but there's only one of you. Amen? It's easy, it's easy! Amen.

He is the reflected brightness, the image, the mirror image. Now, let's go to John 14. Starting in verse 1, we'll look at the first nine verses. Verse 1 says, “Do not let your heart be troubled; believe in Theos, believe also in me.” Very interesting how he worded that; he didn't say, “Believe in Theos, believe in us.” Amen?

Verse 2: “In my Father's house are many dwelling places, mansions. If it were not so, I would have told you. I go to prepare a place for you.” If I go and prepare a place for you, I will come again—not that I will send someone else, but I will come again and receive you to myself. Very interesting how it says that—not receive you to the Father, but receive you to myself—that where I am, you may be also.

A lot of people say that this is proof we go to heaven, but they're ignoring the fact that the New Jerusalem, those mansions, come down out of heaven in Revelation 21.

Then verse 4 says, “And you know the way where I am going.” Thomas said to him, “Master, we do not know where you are going; how do we know the way?”

Verse 6: Jesus said to him, “I am the way.” He didn't say he is the way; he didn't say the Father is the way. He said, “I am the way and the truth and the life. No one comes to the Father but through me.” You can't go to the Father without going through the logos, the Word.

Verse 7: “If you had known me, you would have also known my Father. From now on you know him and have seen him.” Amazing right there—you've seen him, you've seen the Father.

Verse 8: Philip said to him, “Master, show us the Father, and it is enough for us.”

Verse 9: Jesus said to him, “Have I been so long with you, and yet you have not come to know me, Philip? He who has seen me has seen the Father. How can you say, ‘Show us the Father’?”

This is as clear as you can possibly get. You can't ask for a stronger word saying that Jesus is God. But not only that he is God; he is the Father—the Father in the flesh, with the flesh being the image of the Father. Amen.

These are powerful words. Remember that right there. We need to add that at the end of verse 9: star—Jesus equals A and B, my A and B, A and O. Remember that. That's one of the most important things right there. And hey, John, you can add that to our scripture list because that is such a powerful verse—John 14, verse 9: “He who has seen me has seen the Father.”

That's the way we are going to word it. John sends me text messages, and we are wordy as this: “He who has seen me has seen the Father.” John 14, verse 9. We all need to memorize that verse; it's one of the most powerful verses. And this little chapter of John 14 is one of the most powerful chapters. It really is amazing.

Let's go over to the book of Luke, chapter 2. Luke 2, verse 1. Now, in those days, a decree went out from Caesar Augustus that a census be taken of all the inhabited land—not earth, we need to make that correction—because it wouldn't be all nations on the entire earth.

Verse 2: “This was the first census taken while Quirinius was governor of Syria.” Very interesting. People don't understand that in the Roman Empire, Syria was part of the Roman Empire, and Syria was very important to Judea in that day and time. Judea was under Syrian authority, and it was the Syrian soldiers who came and destroyed the temple in 70 AD.

People don't understand that because they have only been told the Roman aspect of it. The Romans were based out of Rome, Italy, and they had other governors of the regions. Judea was under the administrative region of the Syrian

governor.

So when the Roman Empire sent the decree from Rome that the destruction of the temple must occur in 70 AD, they sent Roman soldiers to destroy the temple. We know that the Syrians were also involved in the BC years that defiled the temple as well.

And it says that, okay, so there was a census. Verse 3: “And everyone was on his way to register for the census, each one to his own city.” Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him and was with child.

She was pregnant with Jesus. And while they were there, the days were completed for her to give birth. She gave birth to her firstborn son, and she wrapped him in cloths and laid him in a manger—which is a feeding trough—because there was no room for them in the hotel.

I'm going to change “inn” to “hotel.” Let's make that difference there. I know we're all accustomed to the word “inn” here in English from the King James, but I'm modernizing these words. It's not twisting the word; it's not changing the Bible. It's using modern language for the exact same words—translating it in a way that a ten-year-old could understand.

In Africa, that just learned English, it makes it simple and easy to understand. Now there was no room in the motel for them because everybody was coming for the census. We know that people had to travel, and they didn't have cars or airplanes. People had to travel on foot, or by camel, donkeys, and so forth.

So the Roman Empire, if they wanted a census, would appoint it to occur at the time of year that the Jews, that the people, would normally be already traveling back to Judea from wherever they had been going—as nomads and wanderers, as people do move around and travel. That they would come back for the Feast of Tabernacles.

And that's when they would have the census because the Roman Empire knew that they couldn't expect the people to travel long distances at a different time of year. It would be a tremendous burden on them. They were showing up for the Feast of Tabernacles, so let us have the census at that time of year. This is another reason that we believe he was born at the Feast of Tabernacles.

But notice also that there was no room in the hotel. Now think about this: the Father in heaven, bearing forth a seed of Himself in the flesh, would have known it was going to be busy. The hotels were going to be full. “Hey, let's make sure I reserve a room.” The Father could have reserved a fancy room—the best room at the hotel, the penthouse on the top floor. Amen? He could have gotten the penthouse overlooking the city. But this was planned. I guarantee you this was planned. He chose an animal feeding trough where you would normally feed the animals to lay the baby into that, because He is the Bread of Life. That's beautiful symbolism!

You would normally put grain for the animals to eat—bread grains—in that same container where they laid Jesus, the Bread of Life. We also know He's the water as well. He's the water and He's the bread. Amen?

The fact that He was born in an animal stall is, in itself, a tabernacle—a temporary tabernacle. Amen? The very place where He was born is a temporary habitation, a tabernacle.

We know that according to Revelation chapter 12, it tells us about the constellation of the virgin. We know that Mary was a virgin, and we know that Jesus remained a virgin all of His life—by choice, by plan, by design—because He was not interested in coming to earth to have sex. He came to die; He didn't come to live. He came to die. So He humbled Himself in the flesh all of His life, being sort of a spiritual eunuch in that sense—a slave to the kingdom by His own choice.

In Revelation 12, the constellation of the Virgo appears in September, not December. December 25th is not the constellation of the Virgo. Amen? So just by that constellation in Revelation 12, we know that He was born in the seventh month of the year—September or October—during that season of Tabernacles. That's scriptural proof right there of what season of the year He was born. So Christmas is a straight-out lie. Amen?

Now, let's look over in Revelation 21. We've been talking about His birth, but now let's talk about Paradise. Revelation 21, verse 1: “Then I saw a new universe and a new earth, for the first universe and the first earth passed away, and there is no longer any sea.”

Verse 2: “And I saw the holy city, New Jerusalem, coming down out of heaven from Theos, prepared as a bride adorned for her husband.” And I heard a loud voice from the throne saying, “Behold, the tabernacle of Theos is among mankind, and the tabernacle of Theos—that's Christ—is among mankind, and He will dwell among them, and they shall be His people, and Theos Himself shall be among them.”

God on earth, not God in heaven, but God on earth! So heaven is not our home; the earth is our home. Amen?

Verse 4: “And He will wipe away every tear from their eyes, and there will be no longer death.” Amen! No cancer, diabetes, blood pressure issues. There will be no longer any mourning or crying or pain; the first things have passed away. Praise God!

He who sits on the throne said, “Behold, I am making or fashioning or refashioning all things new.” And He said, “Write, for these words are faithful and true.” We can count on this—that every one of us will be delivered from the corruption of this flesh. Praise God!

So during this Feast of Tabernacles, let's rejoice that there is a day coming when we will all be delivered from our sicknesses and our infirmities—each and every one of us. That day is coming; it's been written in stone. That day is coming!

Time goes quickly, especially as we get into the great civilization and the millennium and the hundred years. Time goes quickly; it really does. To the Lord, a thousand years is as one day. Amen? And if to the Lord a thousand years is as one day, the closer we get to Christ, the more that time is shortened within our own thinking and mentality. The more our mind blends with the mind of Christ, the more that time is shortened. The less important the physical realm becomes.

As we look at Christ as a mirror, as the Bible says, we are to become more and more like Him. This is biblical! Amen? If we are focusing on the Torah—the law—let's stone, let's kill, let's hate, let's be angry, that's what we're going to look like: an angry person.

I've seen people where you can see their character written in the lines of their face. As I get older, whatever way you have held your face—whether with a smile or frown, with worry, anxiety, depression, or anger—your face freezes like that. This is the God-honest truth. I've looked at many different people and saw in their faces years and years of sadness or depression or other problems.

So let us look at Christ and focus on the positive, as Philippians chapter 4 tells us to do. We are to rejoice, and again I say rejoice! We need to look upon those things that are positive—things that are praiseworthy. Why would we want to focus on the negative? If something makes us sad or angry, why would we want to dwell in that misery?

Wouldn't we want to choose to think about the positive—the praiseworthy things, the things of good report? It's extremely important for each and every one of us to say something good for God—to show that God is good to every one of us. God is good to every one of us! We should seize upon the opportunity to say something good for God, to bring magnification and focus on the positive.

“God did something good for me!” Hello, everybody! “God did something good for me!” Amen?

I praise God that He's given us a new, better place for the ministry, our next temporary tabernacle—but better! Amen? I praise God for several months now without prostate problems. I could focus on the problems that I am having right now, but I choose to focus on the fact that I've not had any prostate problems.

I could worry myself to death about my health problems that I'm dealing with right now. I could dwell on that and drag myself down and make it worse because of the stress, or I could choose to put my mind on the victories that God has already provided and trust Him for the next victory. Amen?

Because God does not change; He is faithful. He doesn't deliver us out of the storm, but rather He sees us through the storm because that makes us stronger. He doesn't need to spoil us; He wants us to be stronger. The more we suffer, the stronger we get. That's the action of a good Father. Amen?

Although He is leaving us a great inheritance of all creation, He doesn't just hand it to us on a silver platter immediately; He makes us work for it.

Now here's one more place I want to finish also in Revelation 21. Go down to verse 22. Revelation 21, verse 22: “I saw no temple in New Jerusalem, for the Lord, Theos, the Almighty, the Lamb, are its temple.” God is the temple in New Jerusalem, or the tabernacle, the sanctuary in New Jerusalem.

So we are to dwell in New Jerusalem wherever we may be—whether we're on the north side, south side, west side, or east side. Wherever we are in New Jerusalem, we won't be limited to New Jerusalem. Don't make that mistake! We won't be limited to the borders of New Jerusalem. We'll be traveling—we'll be going to solar systems, galaxies, and planets. Absolutely! We won't be limited to one mountain—the mountain of the Lord.

Wherever we go, we'll be in the tabernacle—the presence of God, the light of God—wherever we go. But we don't have to wait for Paradise to enjoy the eternal presence of God; we can enjoy that now!

We're not feeling it as strongly right now because the flesh is in competition with the spirit. Everything of the flesh—the internet, video games, the physical things of this life, jobs, careers—competes against the fullness of the spirit.

Amen?

Nevertheless, we can enjoy and measure a paradise now, the presence of God, the tabernacle of God, we can dwell in his tabernacle, in his presence now, and there's no verse in the Bible that makes me think of that stronger and better than Ephesians, and this is a mind-blowing passage, if you read with me, in Ephesians chapter two, verse one, this is a beautiful passage of scripture, and very encouraging.

Verse 1 says, "And you were previously, you were dead and you were trespassed in sins, in which you previously walked in those trespasses and sins according to the course of this world, path of this world, according to the trance of the power of the air, of the spirit is now working in the sons of disobedience, among them we too were all previously lived in the lusts of our flesh, indulging in the desires of the flesh and of the mind, and were by nature children of wrath," as even as I taught in that one sermon, that were born in sin, by nature children of wrath, even as the rest, like everybody else.

Verse four: but Theos, amen. But Theos, being rich in mercy—remember that verse in John, full of grace and truth—being rich in mercy because of His great love, not just love, but His great love, with which He loved us, even when we were dead in our trespasses, made us alive.

We need to add a reference to Romans. Is it Romans? What is it—John 5:13? Something like that, or 13:5? Romans 13:5 maybe? Let's see, rich in mercy. Verse 5 is where we're going to add this cross-reference at, so we can go ahead and put Romans there. Ephesians 2:5, we're going to put Romans, and then I will find that verse in Romans real quick. Okay, so it's not 13:5, so maybe it's 5:13. It's not 5:13 either. 5:8—Romans 5:8, yeah, that's it! Romans 5:8: "But Theos demonstrates His own love toward us in that while we were yet sinners, Christ died for us." So, John, we need to make sure we practice that one more. I had forgotten where it was at.

Ephesians 2:5 now, and we add that reference to the end of that verse—reference to Romans 5:8. So, while we were still sinners, He still loved us.

Verse 6 here in Ephesians 2: Verse 6 says, "And raised us up with Him and seated us with Him in the heavenly places in Christ Jesus." That's an amazing verse, amen! Symbolically and spiritually speaking, we are seated in the heavens with God, even now. We can be if we choose to be—to put our mind in heaven, amen—to put our mind in heaven, rather than our hope in heaven, and our treasures in heaven. Amen!

If we have our mind, our hope, and our treasure in heaven, then we are already in heaven now. Some people have their minds in the gutter; some people have their minds in all kinds of idols of this world that are all in vanity and will be gone, for they are all as the grass—here today and gone tomorrow. Amen!

The sports, all the childishness of sports, is very immature childishness. All of that will be gone, amen! We can enjoy the presence of God now; it's not impossible.

But keep reading because this is very interesting. It says, I'm going to read that one verse again: verse 6—"And raised us up with Him and seated us with Him in the heavenly places in Christ Jesus."

Verse 7: "So that in the ages to come, He might show the surpassing riches of His grace in kindness toward us in Christ Jesus."

Verse 8: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of Theos."

Verse 9: "Not as a result of works, so that no one may boast."

Verse 10: "For we are His workmanship, created in Christ Jesus for good works, which Theos prepared beforehand so that we would walk in them."

In those good works, it does say that we are saved by grace. "For by grace you have been saved," verse 8. I've said it many, many, many times that we can be baptized, keep the Sabbath, keep all the holy days, pay all of our tithes, and still not make it in.

But we have to walk in those works. The Bible does say that. The Bible does say we do have to walk in those works—not ignore those works, not neglect those works, but to actually do those works. Even as the book of James says, "that without works, faith is dead, being alone." That faith is vain and useless without having works, the book of James tells us. Amen!

But salvation is a gift that God says to us, "I loved you even though you did sin. You did trespass against me; you committed blasphemy against me. You broke the law, you broke the law, and you kept breaking the law. But I had mercy on you because you had a good heart, and you sought forgiveness. You confessed your sins; you repented of your sins. You wanted to do better; you wanted to improve; you wanted to seek me. You did seek me, and you found me."

"Seek and you shall find," amen! There is work even to just getting saved—the work of believing in God, the work of

reading the Bible, the work of prayer. The work of faith, and faith takes work sometimes. Amen!

So there are works involved in just getting saved. But ultimately, it's God that saves us, not ourselves. Otherwise, we could baptize ourselves, amen! Otherwise, we wouldn't even need Christ to die for us if we could save ourselves through our own works.

If the law was sufficient, Christ would not have to come to die for us. If the law was sufficient, if the commandments of "thou must do, thou must do, thou must do" were sufficient to save us, then He would not have come in the flesh to save us.

We are saved by grace, by mercy, by love, by His blood, by His body, by His atoning—by what He did. But that does not excuse us from not needing to repent. Amen! And doing works. Amen!

Even as Romans 6:1—if you want to turn with me there—Romans 6:1. Most of the time when I baptize people, we read this. Almost every baptism: Romans 6:1. "What shall we say then? Are we to continue in sin so that grace may increase?" May it never be! Amen! May it never be!

So we cannot say that just because we are saved by grace, we can continue in sin. May it never be! May it never be! Grace is not a license to continue to stay a sinful person. If He is willing to die for us, then we should be willing to work for Him. Amen!

We should be willing to be respectful and obedient to Him. Amen! This is good, and I thank Him in Jesus' name for giving us these passages, these scriptures for this sermon, for this third day of the Fiesta of Tabernacles.

We have a song that I'm going to play that Brother Simon and Sister Amelia sent in on WhatsApp. Everybody can go ahead and start typing in any questions or testimonies that they have.

And I assume that this is Simon. I would know more after I read it aloud for the first time. I'm reading this for the first time right now, and I'm going to read it aloud. It seems to be Simon.

He says, "God led me to this ministry, I Saw the Light Ministries. At church, I seemed to be a different teenager among the church's youth because of who I am, but more especially because of this: some truths.

I came from YouTube. The way I explained some Bible scriptures, I thought God led me to these channels. They spoke against Christmas, Easter, and Sunday worship, which we were still practicing. However, they rejected the name of Jesus, as I did later too. They had different theories and doctrines of who Israel is. Because of these things, I thought they were the truth, and I believed everything they said.

We didn't see eye to eye with the church we were in with some things, as we were not the only ones. We were really not of the same mind and doctrine as it always was, especially my mom and sisters, who refrained from going to church for some time because of the things I shared with her from YouTube.

We started moving far away from the name of Jesus altogether with what we called Him, using our language. We used the right names, and it seemed logical to explain why I did it. At one time, when it was my final days in this church, I was asked to thank God for the worship. Then I prayed using the right names, and after I finished, everyone looked at each other, and I felt as if I had done something wrong.

We gathered at home on Saturdays and went to church on Sundays. It was just confusion. It was just confusion. I took two months from September to October in 2022. That's when I saw that mixing—the two doesn't work—but I ignored it.

On Facebook, I saw a post talking about the name of God, explaining the third commandment, saying that God's name is not what we think and that the many titles are actually His names. I commented on that post, thinking that the person was deceived. Also, I was deceived, until someone laughed at my comment on that post along with others when I mentioned the right names as the name of the Father and the Son and why they deserve to be praised.

Someone sent a link from this ministry article about the sacred names of God. That's where I realized, with its links, that God is one and also He is throughout the entire universe. It shocked me at how I was deceived all along about the name of God—that it held the key as to who God is.

I still didn't repent of Sunday, still didn't care about God's commandments, and compromised with Christmas and Easter. In 2023, I was at Cape Town University and I was gathering a Sunday church again. I reached out to Apostle Zimmerman on MeWe App; we talked, and he found out that I was still living in the lies of Christmas, Easter, and Sunday churches.

His words pierced my heart, and they were like the most painful words I have ever received from a pastor. I felt far away from God after he confronted me with biblical truth about His commandments and how I am no different from the wicked and people who hate God, and I do not actually love Jesus.

Also, because I refused for some weeks to join for worship services, because I didn't want to give up what I compromised and believed, I saw that I needed to know the God of the Bible. I felt that I would definitely be thrown away and not live in paradise if I continued to compromise with all the false religions and lies.

Although I knew some truths, although I had already known the ministry, I Saw the Light, even more after his words, it was needful so that I would repent and start to have a real relationship with God. Then in April, I started gathering together with my brothers in Christ. Amen."

Praise Jesus, thank you for that testimony brother Simon, thank you very much for that testimony, because it's easy to get trapped in false religion groups on YouTube and across the internet, it's very easy to get caught up and get caught away, with those groups because they are very convincing, Amen, they are very convincing, but God is good to have delivered all of us from false religion, myself included, God is good, let's play the song that Simon sent in that he found and it's a really good song, I really love this, let's play this.

(Great is Thy Faithfulness)

Praise Jesus. Okay, I don't see anything else having been typed in, nothing else has been typed in. Let's pray for you and Dominique and their children for healing from the virus infection that they just came down with. Continue to pray for Brother Robert and my wife Brittany and myself and each other. Pray for Jonathan in prison and everyone else that's in the ministry in this little flock. Pray for one another. God is good. Amen. Praise Jesus. Happy Fiesta of Tabernacles and let's see you on the last great day, Thursday, October the 24th, Thursday, for the last great day, the great day of the feast. See you then. God bless.

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