

Full Sermon Transcript:
How To Bless Your Enemies
December 9, 2023

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Today is the second day of Hanukkah. Let me try to blow the shofar. Praise Jesus.

Let us go in prayer. Lord Heavenly Father, Almighty God, happy second day of the fiesta of dedication.

Praise Your Holy Name. We thank You, Lord, that You have taught us that this is the season of Your conception, therefore the conception of the church as well.

Thank You, Lord, for teaching us that the menorah is not for the Jews only, and is not as an old covenant thing only, but is a symbol of the new covenant church.

These are such significant teachings that You have given us, that You have taught us.

Thank You, Father. Thank You, Lord, that this ain't over with yet, and that You're faithful to see us through to the end, that You'll continue to teach, reveal, heal, and deliver and save on multiple levels.

Please help us to be patient for Your timing and Your hand of judgment. Please help us to trust in Your plan, Your ways, and the path that You have, predestined for us, planned ahead of time, and pre-surveyed and laid out and prepared for us, that we may simply just walk in the center of Your will.

Please help us, Lord, to stay steady in Your will, in the center of Your will, and to not depart from it, that if You move us, that it would be that You that moves us and not the enemy.

Please help us, Lord, to put our eyes upon Your plan and to walk therein devotedly as a devout servant.

Please help us, Lord, to walk as servants and warriors at the same time, to have the right balance in life in all things.

Thank You for this message that we're about to receive. Please bless it, anoint it.

Put Your words in my mouth and help me to speak only the things that You really and truly want me to speak.

Please help me to not be carnally minded in this sermon, not fleshly minded, not of my own will, not of my own words, not of my own spirit, but by the Holy Breath and the Holy Ghost, in the name of Jesus.

And we accept it, and I accept it, in the name of Jesus, Soviet. Amen. Praise Jesus. Amen? Amen. Praise God.

Let's turn to the book of Luke, chapter 6. Luke, chapter 6. For people that might be listening for the first time, we're reading out of the Alpha and Omega Bible a restoration of the original Scriptures using older manuscripts for the translation.

Older manuscripts than what was used for the majority of Bibles today. Yes, sir! Luke, chapter 6. But I need to put on a song, or just a part of a song, just long enough for me to do something real quick, and then I'll be back.

Let's do page number 40, Trust and Obey.

Perfect song, praise God. Luke chapter 6. Let's read verse 27 and verse 28.

Luke 6 verse 27, But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. Amen.

What does this really mean? And we know that the next verse, we know it very well. We've preached on that next verse many, many, many times.

And we've preached this entire sermon before as well. But we've got some people that's been with us for only one year or a few months, so they've not heard this sermon yet.

And after you've preached for how many years, 16 years or whatever many years it is, you're going to eventually repeat the subject. Amen.

And sometimes the church needs to hear it again. Amen. This is definitely the right timing for this message.

And I'm going to preach to myself today just as hard as I preach to you. Amen. Bless your enemies. What does this really mean?

Unfortunately, there's a lot of people out there that have the wrong understanding, the wrong interpretation of this verse.

Many preachers and Christians and mockers, they think that this means that you have no right to self-defense in the eyes of God and that you should never rebuke, never offend, never fight in any way or form or shape.

Just be wimps and let people run over you, let people abuse you and use you, and all of that and more. And of course, that is a horrible personal interpretation. Amen. A twisting of Scripture. We need to look at the context, the previous verses, the following verses, more of the context to really understand it.

Going back to verse 20, it says, And turning his gaze, or his look, toward his disciples, he said, Blessed are you who are poor.

I want you to underline or highlight poor because that is very important actually to the context.

Notice here in the Alpha and Omega Bible, we have the words of God in bold letters.

Makes it really stand out. And notice how this statement about the poor is the beginning of what we call the Beatitudes. It's the first blessing out of blessed is this and blessed is that. Blessed are you who are poor, for yours is the kingdom.

In other words, if you suffer in this life, you're going to be blessed in the next life. Amen.

And I got to tell you from personal experience and from Scripture, that many times people are poor in this life physically because of being oppressed by the rich.

Whether it's the government, over taxation, unfair rules and regulations, low pay, low wages, people muzzling the ox, as the Bible says.

The poor are poor for many different reasons. Now sometimes, of course, we know it's sometimes people are lazy or lack of responsibility or other reasons.

Drug addiction and the endless number of reasons why a poor person can be poor. It could be just the family that they were born into.

When you're born into poverty, it's hard to escape it. It really is. Lots of reasons a person could be poor. But one of the reasons is oppression.

And verse 2 says, Blessed are you who hunger now, for you should be fed to the fool.

Blessed are you who cry now. There's a theme of suffering, poverty, hunger, crying.

Verse 22, Blessed are you when people hate you. Now this really narrows it down. These are all related. These are not unrelated things.

There is oppression going on, being hated, being despised, and ostracize you. I know what that means, but we need to change that word to make it easier for some people.

So, Brother Jared, we will change ostracize. And insult you. And scorn you. There is oppression going on.

And scorn your name as evil and for the sake of the Son of mankind. Now, that's also significant.

For, meaning because, the sake of the Son of mankind. Religious persecution going on.

There's oppression, but sometimes the oppression can be in the form of religious persecution.

Be glad in that day, and leap for joy, for behold, your reward is great in heaven.

For in the same way, there are forefathers used to treat the prophets. Religious persecution.

But woe to you who are rich. Aha! Aha! So there is not only oppression and religious persecution, but there is also oppression from the rich, as well.

So Jesus is covering different areas. Amen. And many times they're the one and the same because it is the rich that are the Freemasons, that are the mega-church pastors, that muzzle the mouth of the ox, that give low wages, that charge high rent.

A lot of times, it's the one and the same. The rich, religious Pharisees. Amen. People who call themselves Christians and live lavishly while not taking care of the poor.

Woe to you who are rich, for you are receiving your comfort in full. In other words, you don't have a reward later, but rather you're just enjoying your reward, what you've worked for, what you inherited, what you received, what you have now, but not in the kingdom you want.

Verse 25, Woe to you who have been filled now, for you shall be hungry. Time is coming for the positions to change, for the servant to become the master and the master to become the servant.

That time is coming upon this earth soon. That the elite, that the rich, that the religious leaders will be brought down low.

That time is coming soon. We can take comfort, those that are poor, those that are oppressed, those that are hindered by the elites, by the governments.

We can take comfort that there is a change coming. Praise God. Woe to you who have been filled now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and cry.

Woe to you when all people speak well of you. Amen. For therefore fathers used to treat the false prophets in the same

way. Amen.

These people who have many, many multiple friends, when everybody loves you, everybody speaks well of you, there's a reason for that.

Because you compromise against the truth. You don't stand your ground against the lies and deceptions of the world. You don't stand your ground for Christ. You don't stand your ground for righteousness.

It's easy to have a lot of friends when you compromise with darkness every day. You can have all the friends in the world and the largest church and the largest congregation and all the money and all the food you want if you're not pushing anybody away.

But when you stand for God in the truth, you have extremely few friends. That is the truth. That is God's honest truth.

Because if you're really and truly, truly saved, then there's times that you're going to be rebuking people or pushing people away, separating yourself from the world, not touching the unclean, and you'll be hated and oppressed even more.

Being a true Christian is not an easy road at all. Amen. It's a lonely road, really, being a true Christian. Only one person in Australia.

Only one person in South Korea. Only one person in Jamaica. Only one person in Russia. Only one person in India.

God saw the entire earth for a righteous man and found only one. That's the way it is today.

It hasn't changed. The church is a small flock, Jesus said. Amen. It is a remnant.

It is not a mega church at this time. We are oppressed in many ways. Amen.

Verse 27 again. But I say to you who hear, Love your enemies, be good to those who hate you. Bless those who curse you, pray for those who mistreat you.

Whoever hits you on the cheek, offer him the other also. And whoever takes away the coat, do not withhold your shirt from him either.

Give to everyone who asks of you. Whoever takes away what is yours, do not demand it back.

Treat others the same way you want them to treat you. That's the golden rule, we call it.

If you love those who love you, what credit is that to you? For even sinners love those who love them.

If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

If you lend to those from whom you expect to receive, what credit is that to you?

Even sinners lend to sinners in order to receive back the same. But love your enemies and do good, and lend, expecting nothing in return, and your reward will be great, and you will be the sons of the Most High, for he himself is kind to the ungrateful and evil men.

Be merciful even just as your Father is merciful. Amen. Brother Jared, just as would change, probably most likely would change it to even as.

Now there's a lot going on here, but in general, and we are going to have to look at another chapter in a different place, a different book in the Bible, to help us understand it as well.

But, nevertheless, we're already getting a general understanding of this just by reading the whole context.

And that is in everyday life, in general, on a daily basis, how we live our lives.

This is not saying that there's never exceptions. That's one of the major problems with people who try to interpret the Bible, is that they take only these verses, but they leave out the entire Old Testament.

They leave out all of the book of Revelation. They leave out a whole lot all throughout the Bible.

They have a very narrow view of Scripture. A lot of sermons in most churches are based upon only one Bible verse, extremely often, extremely often.

And when it's not one Bible verse, it's just two or three verses, or just one chapter, that is the normal in a majority of churches.

Whereas we go book to book, we review a lot of Scripture in our average sermons. Sometimes not as much, but average, normally, we go through a ton of Scriptures here in our sermons, so that we get a better, more full, more complete view of Scripture and God's will.

To say, to try to interpret this as no right to self-defense and never offend and never rebuke, is to ignore all of the multiple verses where Jesus did rebuke people straight to their face and called names, called people hypocrites and swine, basically the same as pigs, just a different translation, called people poisonous snakes, vipers, dogs.

And the Bible does talk about people being stupid, foolish and lunatic. The Bible does talk about this.

And Paul did call even the church foolish. And there is God's instructions to defeat the wicked, to destroy wicked nations, heathen nations, to take their land away from them, to occupy that land.
And lots of other examples that they completely ignore when looking at this chapter.
Of course, they want to say the Old Testament is completely done away with, that now we live in the era of love, of grace, while they ignore the tons of Bible verses in the Old Testament that was about love and grace.
God has not changed. Amen. God has not changed. What would you want to bring up, Jared?
Jesus actually tells His disciples later to sell their cloak and buy a sword if they don't have one.
Exactly, Jesus telling His disciples to buy a sword or a knife. Common sense must be exercised as well.
Just everyday common sense, which is not everyday anymore. Very little common sense anymore.
Even among Christians, even among conservatives, common sense is just rare to find on this earth anymore.
That's just the honest truth. It really is. There's not much common sense left in this world. The whole world has gone mad and insane as Daniel 12 in the Old Greek did predict that the world would be filled with insanity. Amen.

And it really has gone insane. Absolutely. We're going to talk about this more, but I really want to get over to Romans 12 because it really, really helps us to understand this.

About page 177. Page 177 is actually 178 or so, depending on when you got your Bibles.

Of course, the page numbers would change over the years as we keep adding and editing and improving this publication of the Alpha and Omega Bible.

Romans 12, verse 10. We're going to read verse 10 through the rest of the chapter, verse 21.

Romans 12, verse 10 says, Be devoted to one another in brotherly love, and give preference to the other to one another in honor, not lagging behind in diligence, fervent in spirit, serving the Lord, rejoicing in hope, persevering in tribulation or oppression, devoted to prayer, contributing to the needs of the saints rather than oppressing them or ignoring their needs, practicing hospitality, being good to people.

Bless those who persecute you. Bless and do not curse. That's what we're reading over in Luke 6, which is also found in Matthew as well, Matthew 5.

Bless those who persecute you. Bless and do not curse. Rejoice with those who rejoice and cry with those who cry. Be of the same mind toward one another.

Do not be arrogant in your mind, but associate with the lowly. Associate yourself with the poor and with the oppressed, with those in need.

Do not be wise in your own estimation. Never pay back evil for evil to anyone. Don't take revenge. Respect what is right in the sight of all men.

If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath or for the repay of God.

For it is written, vintage is mine. I will repay, says the Lord. Amen? But if your enemy is hungry, feed him.

This is how you bless your enemy. This is how you bless your enemy. This explains how you bless your enemy. That if your enemy is hungry, feed him.

If he is thirsty, give him a drink, for in so doing you will heap burning coals on his head.

Do not be overcome by evil, but overcome evil with good. Amen.

Praise God. Praise God. Because I know that, that particular part of the verse 20 where it says heap burning coals on his head, that came into my mind.

That came into my heart. But I did not read this entire passage and did not know it was there until right now.

But that came into my mind last night and I forgot to look up where it was located.

But it's there. It's there. Amen. Praise Jesus. That right there by itself confirms the message today. Amen. Praise God.

People claim that bless your enemy and do not curse, but to bless your enemy and love your enemy.

They claim that it means that you should appease Iran and Russia and wicked nations, Hebrew nations and wicked people and everybody that does you wrong without exception.

They think it means make peace treaties and appease the wicked, never wage war, never defeat the enemy, never rebuke, never offend, let people, everyone, let everyone mistreat you in every way, shape, and form.

Never defend yourself, never defend yourself physically nor verbally. Be a wimp. Be a format for the wicked and let the wicked wipe their feet on your forehead. That's what a lot of preachers teach in different words, of course.

But that's what they preach and teach. That is just silly and ridiculous and a demonic private interpretation of Scripture.

Amen.

Again, it takes a lot of ignoring of a lot of Scriptures to think of it that way.

This explains it how you bless your enemies. That if your enemy is hungry, you feed him.

This is Paul explaining what Jesus taught in Luke 6 and Matthew 5. Amen. This is Paul, this is the pastor, teaching what Jesus meant when He said to bless your enemies. Amen.

So many times in my life I've seen and heard Christians tell me when they felt like I was their enemy.

They would say, God bless you. As if that made them feel that they was obeying Jesus and that Bible verse is specifically.

Absolutely, that's why they said it. Over and over throughout my lifetime that it's been said to me whenever they felt like I was their enemy because I was telling them the truth and they thought I was lost and they thought I was deceived and they thought that this is what Jesus meant to bless your enemy is that when your enemy is trying to tell you the truth, say, God bless you.

But if you read the entire Bible, every word of the entire Bible, even the Apocrypha that was originally in the Bible, but they took out even all of those books, twelve books that they took out, which they should have never taken out because it was there, even if you read all of that as well, the complete Bible, not one time did Jesus or His apostles or His disciples or His prophets or any of His other messengers and servants throughout all of human history.

Not once is it written that they said God bless you to their enemy. Can you think of any example?

No. They never said God bless you or Godspeed to their enemy and in fact, what does 1 John 5, let's find that.

Where is it? 2 John. It says, to not bless. John. 2 John verse 8, Watch yourselves that you do not lose what you have worked for so that you may receive a full reward.

We just read about how those that oppress us and that the rich, they're getting their reward in full right now, but if we bless our enemy and do good to people in general, that we'll get a great reward for having been persecuted and enduring.

So we're talking about reward here as well and yet in the same context of being on guard, doing the right thing, and seeking our final reward, verse 9, Anyone that goes too far and does not remain in the teaching of Christ does not have God and the one who abides in the teaching has both the Father and the Son because they are together, they are the one and the same.

Verse 10, If anyone comes to you and bring this teaching, the true teaching, the true gospel, do not receive Him into your house and do not give Him a Godspeed, a blessing.

The Bible actually tells you to not say God bless you to your enemy, to those that are teaching the wrong doctrine.

All these people that when you teach them the truth and they think they're hearing false doctrine and they say God bless you, thinking they're obeying the Bible, the Bible actually says to not say God bless you to a person that is giving false doctrine.

But they don't read that. They never read this ever, ever. Amen. I've been to church a million times in my life.

I used to go to church five times a week literally. And I never heard this verse brought up in church in the Baptist nor Pentecostal ever, ever, ever. Amen.

Pastors and Christians are so totally ignorant of Scripture. Amen? Amen. I tell you it's such a blessing to know the Scripture. Amen. To be one of the few on earth that knows the Scripture. Amen?

What a blessing it is. We can't find any example in the Bible where God's people or Jesus said God bless you to your enemies.

In fact, He didn't say did He in Matthew 5 and Luke 6 and Romans 12 to actually say Godspeed to your enemy.

He said to bless your enemy. But He didn't say say to them God bless you. There's a difference. Amen. There's a difference.

Bless your enemy is when you see your enemy starving. If you see a starving dog out or cat out and about and you grow out and about many, many, many times in my life I've seen stray dogs and stray cats when I was out in the store and there'd be a stray dog or a stray cat out in the parking lot looking for food and I would go in the store and buy a can of dog food or cat food or have something in my car to give or run back to my house real fast and get something and bring it back and feed the dog. Amen.

Feed the dogs. That's what bless your enemy means. Feed the dogs. Amen. It does not mean equip your enemy with nuclear weapons or billions of dollars or a fake peace treaty.

That's not what Jesus meant by this. Or to allow the enemy to destroy your nation.

Or to allow the enemy to destroy your family. Or to allow the enemy to destroy your church or your congregation or the truth or you. Amen.

It doesn't mean to allow the enemy to destroy you or to walk over you. To treat you like a dog. To treat you like a welcome mat.

It doesn't mean any of those things. Amen. God does not expect us to help the Syrians, Russians, Putin, Chinese, Democrats, Iranians, Gaza or the Palestinians.

Doesn't expect us to help the Palestinians and the residents of Gaza. Does not expect us, God does not expect us to allow those nations to conquer our nation.

Although they will. But we don't have to help them do it. Amen. Amen. He does not require us to support the evil agenda including the homosexual agenda.

He does not require us to support evil agendas and evil doctrine and evil churches and false churches and false doctrine in the name of love.

That's not true love. Compromising with darkness is not true love. What God really expects from us, from these chapters that we have read, in the real context is that as we go to work every day and we work for our bosses and work with our co-workers or we go to the store and we hear Merry Christmas.

And as we live next door to the homosexuals, as we live next door to the Catholics, as we live next door to other wicked people, that as we live in this dark and wicked world that we cannot escape from, that we should try to get along with all mankind as much as we are able to.

As it said here in Romans, that is a very key verse right there. Let's go back to that Romans 12.

That is very, very, very key to what Jesus really meant. Give me page number again.

178. 178. This is what he really meant. Romans 12. What verse numbers? No. Verse 18. If possible, so far as it depends on you, be at peace with all men.

And that's depending upon your ability. It says if possible. It doesn't say without exception, but only if possible. It's not always possible.

It's not always possible. Sometimes a man needs a really good punch in the face. Sometimes God wants you to do that. Yesterday, after the sermon, very, very, very quickly after the sermon, in fact, as soon as I hit the off button, it comes up on my phone, on my wife's phone, that I hit the off button on.

That today in history, it said, yesterday, it said today in history, that John Lennon had been shot.

John Lennon shot, killed. He had said in public, that John Lennon, he had said, something against Christ, something very, very extremely blasphemous.

I forget what it was, but even if I had remembered, I probably would choose not to say it.

Something extremely, extremely blasphemous, John Lennon of the Beatles. And I firmly believe, firmly believe that the guy that assassinated him really did hear from God, as he said that God told him to go and do that.

I believe that God really did. Now, I might be wrong, but I think God really did tell him to do that.

When we look at the Bible, the multiple examples of real life, real life in the Bible, where God said, go and do this.

Amen.

And other times, when God didn't necessarily say do it, but they did it, and the Bible looked at them as heroes of the faith. Amen.

Judas being one of the examples. But as much, if possible, if possible, when possible, to try to be at peace with people, as we live next door to the Catholics and so forth, the people right behind us that I'm looking at right now, their house right behind the sanctuary here, with a statue out in their yard, and they're Catholics.

But we get along with them. We smile with them. We laugh with them. We get along.

We give them food. They give us food. We're friendly with one another to be neighbors. Amen.

But they're wicked, and they're lost. But they're good people, but in the eyes of God, they're dogs. Amen.

To just get along with our bosses, or our co-workers, our neighbors, people in the store saying, Merry Christmas to us, to not jump down their throat when they're just trying to be friendly.

That's all. We don't have to jump down their throat. Amen.

And when Jesus said that if somebody strikes you on one cheek, to turn the other cheek, not striking them back, in that day and time and in that culture, that just was nothing but an insult.

It was not considered assault. In our modern Western society, anybody that slaps you in the face is legally considered assault, and people think of it as assault.

But when that Bible verse was written in Luke 6 and Matthew 5, in that culture and in that day and in that time, and even today in Middle Eastern society, it's not considered assault by anyone, but only an insult.

Only an insult. So it is the equivalent of somebody insulting you, because that's what it was.

It was just a form of insult in that culture. It's not talking about assault. It's not saying that if somebody assaults you that you can't defend yourself. It's not saying that.

Try to get along with people as much as possible, with exceptions, because it doesn't say without exception, but rather it says if possible.

So there are exceptions. Now, going along with this entire theme of the way we are to behave on a normal, everyday basis, get along with people, get along with neighbors and co-workers, and the same theme, sometimes God's plan for us includes that we temporarily become slaves to the wicked, rich people, so that we will eventually inherit their blessings.

Think of Joseph. Joseph is the perfect example of this. Joseph was an innocent man, called of God, chosen of God. The only thing he did was to claim God's word, prophetic dreams.

Correct and true prophetic dreams that truly was from God. But his brothers considered him as proudful, and they hated him for that, and they persecuted him and threw him down in the pit and sowed him into slavery, and he was a servant in Egypt.

But God exalted him in time eventually, after some suffering, and after serving as a slave, as an assistant.

He was promoted and promoted again into a high position, a very high position, finally, after a long period of time of suffering and serving and being a slave.

And when he was a slave, he had to please his masters, even though he was unfairly in slavery.

He did behave himself. He did not act rude or disobedient to his masters. Daniel, the same. Daniel was taken captive as a prisoner of war.

He was a servant of the kingdom, a slave of the kingdom, had to be obedient to his masters, had to show respect to King Nebuchadnezzar, who was a heathen. Amen.

And how David respected King Saul, even though God had eventually at that time rejected Saul for Saul's disobedience. Amen.

But David always showed honor and respect to Saul, even though Saul was doing him mighty wrong.

Mighty wrong. Amen. So the Bible is filled with examples of blessing your enemies. They didn't say, God bless you, but they showed honor to elders, to the boss. Amen.

And they reaped their reward, the prophets of God, the servants of God, reaped their rewards in due time.

We must be patient. I am a slave. Many of you are slaves at work, as I also am a slave at work. But we must be patient.

God has prepared, let me look at that Psalm 23, page 4 in the psalm book, that though I walk in the valley of the shadow of death, how true that is, that thou preparest a table before me in the presence of my enemies.

Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord. Amen.

Forever. God has a plan. We must be patient in God's timing. Stay in the center of God's will and count your blessings, not your cursings. Count how good God is to you, where He has already brought you from, and how He has already delivered you and set your foot on higher ground.

There's always, always, always someone suffering worse than you. Think of people that are in the hospital on their deathbed, people who are bedridden, people who are in prison, Brother Jonathan in prison.

There's always someone in a worse condition than you, even in your worst pain. Count not your sufferings.

If we think of our sufferings, let us glory in our sufferings, Paul said. Amen. When he did count his sufferings, it was only to glory about it that he was shipwrecked, that he was stoned, that he was bat-whipped so many times.

When he did count his blessings, Paul, it was to glorify God that God saw him through that, that God saw him through it.

He didn't count his cursings, his tribulations in order to be depressed, to feel down, but rather to glorify God in it that God had saw him through all of that. Amen. Amen.

This comes up today, in the second day of Hanukkah, because at the time of Hanukkah, one of the multiple meanings of Hanukkah is that we'll lose some battles, we'll have ups and downs, but God will give us the final victory.

We have enemies. We have the Syrian antichrist, the president of Syria. We have other enemies, Russia and China. We have enemies of our neighbors, our bosses, our coworkers.

We have enemies all around us. But sometimes we sit down and eat a meal knowing that God has a plan. Amen. God has a plan, and we will have the final victory if we are patient in our time of servitude. God will reward both the wicked and the righteous, and the rich will be brought low, and the poor will be brought high. The Bible says that. That's a Bible verse. Amen. That the high will be brought low, and that the low will be brought high.

That time of turnover is close at hand. Don't give up now, and don't move out of the center of God's will now. I think back at my dad, my physical dad, how he was always messing himself up, not being thankful for what he had. He would have it made, get a good place to live, and some money coming in, but he was always wanting more, not being content with what he already had, even though he had it made, with where he was living, and the money that was coming in, and the blessings that he was enjoying.

He would see, I want more, I want something different, and he would move somewhere else, and ruin everything, and get himself in trouble.

And he would just repeat that cycle over and over so many times. We need to be content. Amen.

And allow God to promote us. Allow God to move us. Be careful to stay where God has put you.

If God has put you there, you have to determine the correct determination on that.

You have to judge that rightly. Has God put you there, or did the devil put you there?

You have to judge that rightly. But if you are where God put you, then stay where God put you until God moves you. Amen.

Because by trying to improve yourself, sometimes you just make it worse. Amen. Seek the will of the Lord. Amen.

I'll give you an example of getting along with all men as much as possible.

Thursday, the day before Hanukkah, I ordered some firewood. And I was a little bit iffy about how much wood I would receive for the price.

And sure enough, my concerns was accurate, unfortunately. Because I really believe I was ripped off and the wood turned out to be very green and won't hardly burn.

Now I'm going to have to probably spend out a lot of money to buy more wood again from someone else.

When I saw this man come up with a load of wood, I was immediately disappointed with the amount of wood in the truck.

And I thought about, you know, really it's too late to turn him away and say, I don't want this.

This is not the amount of wood I wanted. I could have turned him away. I could have. But I thought about him, how far he had traveled, that he had traveled a long distance, that I had made the deal.

And I'm like, well, maybe it's, maybe it's okay. Maybe it's more wood than what I think.

And it does look good. This looks like fine wood. This looks like very good wood. So I would take it.

I won't cause problems. I won't make him angry. I won't turn him away. I won't end the deal.

I accepted it. I was friendly with him, talked with him, tried to get to know him, looked on the positive side, felt what was good in him, paid the man, accepted the wood.

And I thought, well, I would go on the computer and I would give him a bad name and I would tell everybody about him and warn people about him, even though I was good to him and face-to-face I was good to him, but I was going to go behind his back and stab him in the back and warn everybody about him.

And I thought, no, I'm not going to do that either. I was good to him face-to-face.

I'm not going to be a hypocrite and, and perplex him and confuse him. Why was I good to him in the face, but now I'm speaking bad to about him in public.

Behind his back. It's not the right thing to do. I'm not going to do that. I'm not going to act that way.

I did pay the man. He made money on the deal. He ripped me off, but he made money on the deal. I've learned a lesson.

I'll be more careful next time. But this is blessing your enemy. I'm trying to get along with people, trying to be at peace with all men as much as you are able to.

Even though I continue to be oppressed and I will suffer for that deal. Physically and financially I will suffer and my suffering will continue and be multiplied because he ripped me off.

But God will take care of that. Amen. I will not curse the man. I will not put a curse on him even though I could.

But he has already cursed himself. He should have told me that the wood was green.

That it won't burn because it's so green. He should have told me you're going to have to get more wood or I'll bring you more wood or I'll mix different wood with it so it will burn.

This wood ain't going to burn without mixing more wood with it. So I'm going to have to buy a whole other load of

wood to mix with it to get it to burn.

But I like the man and I hope him actually good in life. I don't hope him bad. I don't hope the judgment hand of God against him. I really don't. I like the man and I actually hope him well and just hope that he would grow in honor, integrity, communication skills and his concern for people.

I would hope that he would learn somehow that maybe that God would lay it on his heart that it's not good wood, that he needs to mix it with other wood, that he needs to tell people about it, that he won't rip somebody else off.

I pray that God will or hope that God will lay these things on his heart. Amen. I could curse him, but I won't. Amen.

I don't remember thinking back at Hanukkah now and the Syrians and the Maccabees.

I don't remember the Maccabee family telling Antiochus Epiphanes or the invaders or those that defiled the temple.

I don't remember the Maccabee family saying to the wicked, God bless you. There's exceptions.

There's times to fight back. There's times to punch. The Bible says there's a time to embrace and a time to push away and a time for war and a time for peace and a time for war. Amen.

There's times when a person must fight back aggressively. It depends on the context, the timing, God's will, the situation. A lot of different things depend on different situations.

Brother Jared, thinking about what he needs to share, the Mixlr chat room is available if anybody wants to sing a song, ask a question.

If you have my contact information on WhatsApp or Telegram or my phone text message, if you have that, then anyone at this time is welcome to present a question.

And baptized members are welcome to present songs, worship music, instrumentals, testimonies, a word for the Lord.

I don't know why I even ask all this because no one ever does it, but nevertheless, I'm trying to give the church the opportunity if they did love the Lord enough to say the Lord did this for me this week, that they would at least have an opportunity to do it, and then it's between you and God, whether you throw that to the ground and throw it away, or whether you seize the opportunity to give God some glory. Amen.

Brother Jared, do you have anything to add? "I had recently learned about one more example of a man of God working as a servant to a king even.

It was Nehemiah working for the Persian king Artaxerxes. He was the cup-bearer."

Exactly. That came to my mind as well, the cup-bearer.

Well, maybe I'm thinking about a different cup-bearer. That was Joseph. Also, there was a cup-bearer and a baker telling the dream in the dungeon and so forth, so that's a different one.

Come on up here, brother Jared, and explain it better. "That was when the the kingdoms had changed over from the Babylonians to the Persian, and then Nehemiah was eventually the governor of Jerusalem, was the cup-bearer under the Persian king, and I think it went like, why are you so sad, Nehemiah? He wants to go back and rebuild the wall and Jerusalem. He lets him go back."

Amen. Throughout Israelite history, the servants of God had to be servants of men. Amen.

Servants of wicked kings, even, and so forth, and the kings were being good back to them as well. Amen.

We can't escape this wicked world. Sometimes we have to cooperate with wicked kings and wicked people. Sometimes we have to cooperate.

"There are different degrees of wickedness." Yeah, there are different degrees of wickedness, like the Catholics behind us, but they're good people nevertheless, so there are different degrees of wickedness. Amen.

We don't need to be out there just trying to slap everybody in the face, insult everyone, and get in an argument with everyone.

We don't need to be trying to get in an argument with every Christian that we run into, or every Christian we know, or every Christian friend, trying to prove them wrong on every doctrine, or get into a doctrine debate every time we talk with them.

This is silly. It's fruitless to do that. Amen. There's an appropriate time to debate doctrine, an appropriate time.

We don't need to be living a life of always condemning and judging and throwing everybody to the ground and telling everybody that they're wrong.

We don't need to contact every Christian we know and tell them that they're wrong.

We don't have to do that. Amen.

This person texts me and says, along the lines of John Lennon, Jesus hardened Pharaoh and Egyptian people's hearts so that they could sin, so that he could sin the plagues. Amen.

Even the hardening of the hearts of the people, sometimes God is behind that as well. Amen.

We have to also consider that and remember that as well. But sometimes even the wickedness is part of God's plan. Amen.

Even the antichrist, that is part of God's plan. Amen. The invasion of America, that's part of God's plan. Amen. Amen. Wickedness and darkness has its place in this earth. There's a time to rebuke evil and darkness and sin. And then there is a time, actually there is a time to turn a blind eye to it.

You know? Daniel could have pointed out to Nebuchadnezzar, every one of Nebuchadnezzar's sins, he could have.

Daniel could have said to King Nebuchadnezzar, I'm not going to interpret your dream.

I'm not going to serve you. I'm not going to do anything. Throw me back in the dungeon because you're a heathen. And here's a list of all of your sins.

I'm not going to serve you. I'm not going to help you. I'm not going to interpret this for you. Daniel could have had that attitude and used scripture for it. Right?

There's a time, there are actually some times we have to turn a blind eye to sin.

God does not expect us to go to the Catholic neighbors behind us and say, you're in sin.

God doesn't expect us to do that. That's not my job. That's not my duty as a human, as a Christian, even as a pastor.

That's their land over there.

That's their house over there. That's their life over there. I ain't got no business over there. Except only to pay our first fruits if we have a garden to give them our first tomato, to give them our first pepper because I got to give it to somebody. Amen.

God is good. Okay, well that concludes the message today. And we'll be back Wednesday for the sixth day of Hanukkah, first day of the tenth biblical month, Wednesday at the normal time.

We'll always have the same time of the day for the worship services. But we'll see you Wednesday for the tenth New Moon.

Thank you for listening today. For anybody that's listening for the first time, please visit the ministry website isawthelightministries.com

I'm going to put on a song to take care of the audio delay.

And I'll see you Wednesday. God bless those that are serving the Lord and the truth.

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