

Full Sermon Transcript:  
**Will GOD Truly Save ALL of Israel? Romans 11**  
July 20, 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. Let's go in prayer. Lord, Heavenly Father, we believe the Scripture when it says that You inhabit the praises of Your people.

That when we pay attention to You, You pay attention to us. That You are faithful, strong, powerful.

That You have ability. And that Your will is good and right. And that You always see us and always hear us. That You know our hearts and minds.

You know our troubles, our burdens. You know before we ask anything, You are totally good and pure and righteous.

We praise Your holy name of Jesus. Thank You for this day. Thank You for this time. Thank You for the ability to gather together with our brothers and sisters in Korea, South Africa, and around the world.

We ask, Lord, for Your special anointing on this service, on this message. Help me to deliver this message.

Help the people to understand, to not misunderstand. Please help us, Father, in this day, this week, this year, and forever without end.

Give us strength. Give us hope. Give us rejoicing. Help us to put our minds on things that are of a positive report, praiseworthy.

We do praise You, Father, that You have given Hugh and Dominique a place to live now.

That You have heard their prayers and our prayers and petitions. That they have been approved and given the go-ahead to move in.

Even though they had to wait a very long time. That it is finally coming through for them in such an affordable place.

What a great answer to prayer, a miracle, a breakthrough, a victory against all odds.

Thank You, Father, for Your hand in that. And if You did it for them, You can do it for us.

So You are a rewarder of those that serve You in the truth. We thank You for it. We thank You for their victory. We thank You for our victory.

We thank You for Your goodness. Thank You for Your presence here with us today. This sermon is in Your hands. Our lives are in Your hands.

We trust You. Depend upon You. Please help us to feel Your presence more. Hear Your voice better, more accurately.

May Your Spirit and Your will prevail in us always, every day, every night. In Jesus' holy name. Amen. Praise God.

Let's turn to Romans chapter 11. We've got the record button on there already.

Romans 11. And today, we're going to not study the book of Revelation. We've been going through the book of Revelation the last few weeks. But today, I'm going to talk about something else just for this week.

Get back on the book of Revelation next week. God willing. So we're in Romans 11 today. And this is because of a recent dream that I had.

That has brought up today's topic. And I feel like that God was speaking to me and to the church through this dream.

And through the Bible verse that came to my mind after the dream. And therefore, I want to be sharing with the church what God is speaking at the current time.

In Romans 11, we start with verse 25. Verse 25 says, For I do not want you, brethren, to be ignorant of this mystery, so that you will not be wise in your own estimation.

We have to pause right there because so that you will not be wise in your own estimation.

There are many people, almost everybody, really everyone has a major problem. It's a common problem, is pride.

And everybody wants to think that they have great discernment, that they have great judgment, that they are wise and intelligent and smart, and that they're not deceived, that they're not wrong, and so forth.

But Paul writing to the true church in Rome, that's why it's called Romans, writing to the true church in Rome, not to the Roman Catholic Church, but to the ecclesia of the called out ones, the ones that are called out of the Roman Catholic Church, those that are called out of Babylon.

Those that are called out of all false religion, whether it's Greek mythology or other heathen religions and denominations of today. That we would not, Paul is saying, we don't want you to be wise in your own estimation, your

own thinking, what you think you know, and your self-righteousness and so forth, but rather I want you to understand, not be ignorant, but I want you to understand this mystery, this mysterious thing that I'm going to talk to you about, or have been talking to you about in the book of Romans.

And this is the theme of the book of Romans, is God calling the Gentiles in order to provoke jealousy in his other wife. Or actually in his wife, because he did marry the house of Israel and the house of Judah, both houses being two segments of Israel, two parts of Israel.

And being viewed in scripture, if you read it in the Old Testament as two different women, that God was married to both of those women at the same time, to both Judah and to Israel.

And that's exactly the description given in the Old Testament.

And he's now courting the Gentiles as a third woman, and to make the other two women jealous, so that he can actually bring in all three, and he wants all three, and needs all three, amen.

People don't like that word need, but he needs love, amen, and he needs relationship, amen.

And it says that there is a partial hardening has happened to Israel until the fullness of the Gentiles has come in.

A partial hardening to Israel. So there's a partial hardening to the Jews, and to the Israelites, to America, Australia, Canada.

When you think of the white races, the nations of Israel, they were God's first two wives, they were God's first love, but they've fallen away from God repeatedly, committed adultery against God repeatedly, always came back eventually after being spanked and chastised, and sent into captivity, and punished multiple times, and invaded multiple times, but they always come back because of that chastisement, amen.

But, there is a continual hardening of their thoughts, minds, of lives, even as God hardened the heart of Pharaoh.

Okay? So this is God deliberately causing a stumbling block, if you would want to use that word, to the Israelites.

Kind of pushing them away a little bit, sitting them to the side, paying more attention to the third wife, paying more attention to the Gentiles, for a purpose that benefits everyone, for a purpose that benefits all races and all nations, until the fullness of the Gentiles come in.

In other words, he's doing right now more with Africa, Korea, and other nations. Those are the nations that you see more miracles, people crying in tears when they receive their first Bibles, so forth.

We've got only one American baptized in the entire United States, outside of the local congregation here.

Americans, by far, they're spoiled, rotten, more attention upon the idols of sports, cars, money, houses, careers, lands, family, friends, wives, girlfriends, sex, drugs.

The list is endless of the idols of America and the hindrances of America, and a lot of that is because of money. Amen?

But the poorer people, the people that have to suffer more, the people that have to fight for survival more in other nations, those are the people that have more passion and zeal for God.

Absolutely. And for the truth. Amen? And for this church, God is good. God is really good.

Verse 26, so that the majority of Israel, but yet we'll be saved.

So that the majority of Israel will be saved and all other Bibles says that all of Israel will be saved.

Everyone, all of Israel will be saved. All of Israel, every person will be saved.

That's what King James, NIV, New American Standard, and all other translations say.

So the title or topic today of the sermon is, will all Israel be saved? Is that true?

Is that a true statement? Is that a true translation? Is that a corruption of the Bible? Is that a mistranslation?

Will all Israel be saved? AOB says the majority of Israel will be saved. Not necessarily every person in Israel, not every city, not every neighborhood, not every person, not every individual, but the majority.

Not all. Just as it is written, the Deliverer will come from Zion. He will remove ungodliness from Jacob. This is my covenant with them when I take away their sins.

Let's look at some other Bible verses that definitely talk about God's favor upon Israel.

And then we'll talk about this some more, we'll debate this some more, but let's go to the Old Testament book of Amos, chapter 9.

Amos is near the end of the Old Testament and what they wrongly call the minor prophets.

These were major prophets. They were no minor prophets of God. They were all major prophets.

Amos 9, verse 9, page 218 in the one volume.

And I would give commandment and shift the house of Israel among all the Gentiles as grain is shifted in the sleeve

and yet a fragment shall not in any way fall upon the earth.

Not one be lost. Not a fragment be lost. This definitely shows God's favor. There are many Bible verses for this.

We can look also at Zechariah, also near the end of the Old Testament. Zechariah, chapter 12.

The very next verse says the sinners of my people shall die. Brother Robert says look at the next verse before we go to Zechariah.

The next verse says, "All the sinners of my people shall die by the sword, who say calamities shall certainly not draw near nor come upon us."

So as soon as it says not a fragment will fall upon the earth, then it says that sinners will die by the sword. Amen.

So it implies they're not grain but chaff. So there are some chaffs among the Israelites, very clearly. Now let's go to Zechariah, chapter 12.

Praise God. Praise God that Brother Robert woke up there.

Zechariah 12, verse 10. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and compassion.

And they shall look upon me because they have mocked me and they shall make lamentation for him as for a beloved friend and they shall grieve intensely as for a firstborn son.

Now we won't make a correction here and take a scan and cross out. Because they have mocked me, cross out that whole thing.

Because they have mocked me. And we're going to replace that with... I want to look at and quote as I'm going to keep a finger right there, keep a bookmark right there.

And you can turn with me to put a bookmark there because this is why we're going to change it.

It's because the book of John chapter 19 quotes that verse. And we want to align both verses to say the exact same thing.

John 19, verse 37. John 19, verse 37. And it says again, another scripture says, they shall look on him whom they pierced.

So all we need to do is, it already says in Zechariah, they shall look upon me, so all we have to then do is just add whom they pierced.

Going back to Zechariah, we'll add in who they pierced. And then we'll add the reference to John 19, verse 37.

Now the Greek Septuagint definitely uses the word, mocked or insulted. It does not use the word, pierced.

But, if John is quoting the Bible, and he does say that he's quoting the Bible, he says that there's a scripture that says this.

And then, we have to go with the quotation because they would have had more accurate scripture of the Old Testament when they quoted scripture.

We're going back to Zechariah 12, verse 10, that there's a promise that God is going to pour out grace and compassion upon Israel.

Look at chapter 8 of Zechariah 8, verse 7. Thus saith Jesus the Almighty, Behold, I will save my people from the east country and from the west country, and I will bring them in and cause them to dwell in the midst of Jerusalem, and they shall be to me a people, and I will be to them a Theos, in truth and in righteousness. Amen.

That is a promise of a regathering of the Israelites from different areas of the globe, coming back to their inheritance of the land of Israel.

And then we won't turn there right now, but we will think about Ezekiel 37, as well as Ezekiel 36, talking about in the 100 years after the millennium.

The regathering of all the Israelites, Americans, British, Canadians, Australians, Danish, English, from all across the globe being brought back into the land of Israel, to their inheritance, to their land that God gave them, which stretches far beyond the current borders of Israel.

So we see throughout the Bible, favor, promise, grace, compassion upon Israel, a promise of salvation of the nation, deliverance for the nation, deliverance for the people, even though they're going to be taken captive again in World War III and the great tribulation, that God will come back and deliver them from the Assyrian, it says, and from different regions of the globe it talks about.

There is a deliverance that is promised. But we get back to the question, is it every individual, every town, every neighborhood of Israel?

Now, let's look at Romans chapter 9, and we'll start getting our answer absolutely with all clarity. Romans chapter 9. The very same book of Romans that we begin today's topic with, going through a different chapter. Romans 9 verse 24. We're going to read verse 24 down through verse 28. Verse 24 says, He also called not from among Judeans only, but also from among Gentiles. And he says also in Hosea, quote, I will call those who were not my people, the Gentiles, my people, and her who is not beloved, beloved. Here it uses the female word, her, as referring to the Gentiles as another woman. Does it not? Yes, it does. Her. Amen. And it should be that in that place where it was said to them that you were not my people, there they shall be called sons of the living Theos. Isaiah, Jesus, cries out concerning Israel, though the number of the sons of Israel be like the sand of the sea. Many, many, many, many multiple sons of Israel. It is the remnant that will be saved. By the word remnant, that shall be saved, that means those that are not slaughtered with the sword, famine, pestilence, disease. Amen. But not all of it according to this verse. Not all of this will be saved, but rather it is the remnant that will be saved. Now, even though it compares, though the number be like the sand of the sea, it is the remnant, that kind of seems to indicate a small number of Israel to be saved. But that's not what it really means and we should not take it that way. It does seem like that. In that particular wording it seems like that. But we also have to consider every verse of the entire Bible. We have to consider all of the verses we've already read. We have to consider the verse we started with today of Romans 11 verse 26 that all of Israel will be saved. Now, does it mean all? We know it doesn't mean all as in every person, every town, every neighborhood, every city and every individual. It can't mean that because of this verse and because one of the verses we read in Amos as soon as it talks about them being saved and it talks about some of them being slaughtered. As well as the verses we're about to look at as well that will confirm this. That is not all of Israel. If we look at a different topic of using the word all, where it definitely does not mean all, then that also would help confirm this.

So let's look at that. Revelation 13 verse 8. Talking about the end time antichrist. Revelation 13 verse 8. It says that the majority, actually all the other translations say all. All of those who dwell on the earth will worship Him, the antichrist. All of whose names were not written from the foundation of the world. So there it clarifies. After it says all, everyone on earth will worship the antichrist. Then it clarifies all whose names were not written as being saved. Now some people are going to claim that this means that God has already made up His mind about who He will save and who He will not save even before He founded the earth. Right from the beginning. Pre-designation. But that's not what that means either. Amen. Because then we wouldn't have free will. Do we not have free will? Do we not have a choice? Amen. What would be the point of God saying choose life or death? What would be the point of God saying, as He did in scripture, choose life or death? Choose this. Will you be My people? He asked the question. Will you be My people? If we ourselves as humans had no choice in the matter, then why did God send out twelve disciples and then later on seventy disciples He sent out later on to try to evangelize? Amen. Even among the Israelites. And if all Israel would be saved, and if all Israel had their names already written down in the book of life right from the beginning and we had no say in it at all, if we could never fall away and lose our salvation as an Israelite or as a Gentile, whichever the case may be, then why evangelize the people to try to save them? What's the purpose that Jesus sent out the disciples to try to save people and evangelize people? Amen. Common sense. Amen. Very clearly, not all of Israel would be saved. Very clearly, not everyone on earth is going to worship the antichrist. Amen. Even though it does say in the first sentence here in Revelation 13, the first sentence of this verse does say all on the earth will worship the antichrist, even though it does clarify later. Very clearly, there are actually other verses as well throughout Scripture where the word all definitely does not mean

every person.

Definitely does not. There's other cases as well. Not just these two cases, but I've given you this as an example that is very clear and undebatable.

It's not all. So the word all actually can mean each individual. It can mean that, each individual. It can also mean a majority, absolutely.

Absolutely. And in this context of Revelation and the antichrist is definitely a majority of the earth.

Absolutely. Absolutely without doubt. That is the context and the meaning of that in that case. And if we look at all the multiple verses throughout Scripture, even about New Jerusalem, the favor and grace and compassion that God shows upon Israel, it would definitely not be a tiny remnant, but rather a huge remnant.

You can have a remnant that is huge. Amen. You can have a remnant of a ceiling fall in and be a huge remnant of the ceiling. Amen.

Remnant doesn't have to be a tiny remnant. Amen. We know that it will be a majority of Israel because of what God has done with Israel.

And the whole point of making the Gentiles not only out of His love for the Gentiles, but also to use the Gentiles as a tool of jealousy is to bring the Israelites in. Amen.

It is for the purpose of bringing the Israelites back to Himself. Amen.

Look at Matthew 8. This will make it very clear as well that not all Israel will be saved. This is very clear in Matthew 8. Starting in verse 5.

And here in a few minutes, if you bear with me, I will share the dream with you that brought this sermon about.

Matthew 8, verse 5. And when Jesus entered Capernaum — now that is a city on the northern side of the Sea of Galilee. It is an Israelite city. It is an Israelite community.

Now when Jesus entered that city, a centurion, that is a Roman soldier, a Roman leader, came to Him begging Him and saying, Master, my servant is lying paralyzed at home, fearfully tormented.

And Jesus said to him, I will come and heal him. But the centurion said, Master, I am not worthy for you to come under my roof, but just say the word and my servant will be healed.

For I am a person under authority with soldiers under me. And I say to this one, go.

And he goes. And to another, come. And he comes. And to my slave, do this. And he does it. Now when Jesus heard this, He did not say, oh, you have a slave? Then I'm not going to heal your servant no more. I don't like you.

You're in sin and I don't want to have nothing to do with you. No, He didn't say that.

But rather He said, in other words, it is written here that He was amazed and said to those who were following, I tell you the truth. Amen.

I have not found such great faith with anyone in Israel. Amen. He's talking about this Gentile military leader having more faith than the Israelites.

Verse 11, I say to you that many will come from the east and the west, all parts of the globe, and recline at the eating table with Abraham, Isaac, and Jacob in the kingdom of heaven.

That doesn't mean in heaven. Everybody misunderstands what that phrase, kingdom of heaven, means.

If it was heaven, then it would say heaven. It doesn't say heaven. It says the kingdom of heaven. That means the government of heaven.

That means the kingdom of God that will be in Jerusalem and upon the entire earth in paradise.

In the new heavens, new earth. It's not heaven. It's the government of heaven which will be on earth if you read all the Bible. So, Abraham and Isaac and Jacob, all three, right here according to this, those leaders of Israel, including Jacob himself who was renamed later on, Israel.

The father of Israel, the founder of Israel, the guy whose name of Israel was named upon.

All these three men will be in paradise. And there will be many from the Gentile nations, from the west and from the east, the eastern, the Asian nations. Amen.

Brother AJ, there will be many people from the east, from the Asian nations, and from the western nations as well. Amen.

From all parts of the globe, there will be many people, not a few.

A lot of people teach there will only be a few saved in the kingdom. A lot of people have been taught wrongly that the majority of the earth will be in hell, but that only a few will enter into paradise.

That's what traditional religion teaches which makes God out as being a loser that will lose the majority of His creation

of His children.

And that's blasphemous. Amen. But there will be many people saved from all parts of the globe that will be there with Abraham, Isaac, and Jacob.

But the sons of the kingdom will be cast out into outer darkness. That's death. That's eternal death. It doesn't talk about being cast out into flames burning and tormenting and crying out forever and ever and ever.

But darkness, if you close your eyes, there is darkness. It is eternal death is what it's talking about.

And there will be crying and gnashing of teeth when you're thrown into it, when you're thrown into the fire that kills those people. Amen.

There will be crying and gnashing of teeth as they're thrown into the lake of fire, but once they die, then they will no longer be crying and gnashing of teeth. Amen.

But then it says in verse 13, go and it shall be done. But this is very clear, verse 12, the sons of Israel will be put into that eternal death.

That's not saying every Israelite, that's not what that means. But that there will be Israelites.

There will be Israelites. The sons of the kingdom means children of Abraham, Isaac and Jacob.

That's what that means, that there will be Israelites. So, very clearly that answers our question absolutely. Amen.

This is also very, very clear in Matthew 11. Turn there with me. Matthew 11, verse 7.

As they were leaving, Jesus began to speak to the crowds about John, the baptizer.

What did you go out into the wilderness to see? A reed shaken by the wind. Then what did you go out to see? A Persian in soft clothing.

Those who wear soft clothing are in the king's palaces. Then what did you go out to see then?

A prophet? Yes, I tell you. And a woman who is more than a prophet. This is the one about whom it is written, quote, Behold, I send my messenger ahead of you who will prepare your way before you.

I tell you the truth, amen. Among those born of women, there has not risen anyone greater than John, the baptizer, the one who baptizes.

Yet the one who is least in the kingdom of heaven, kingdom of heaven, government of heaven, is greater than me.

Verse 12, from the days of John, the one who baptizes until now, the kingdom from heaven is forcefully entered and relentless people seize it.

For all the prophets and the law prophesied until John. In other words, John was the end of the Old Testament time era.

Verse 14, and if you are willing to accept, John himself is Elijah who was to come.

Referring back to Malachi 4, verse 5, a prophecy of Elijah to come to prepare the way for Jesus coming.

Now, a lot of people would think that is talking about reincarnation, that John the baptizer was literally Elijah.

But there is no Bible verse that would confirm that. You can't take this verse by itself.

You would have to confirm in scripture that reincarnation, that a person's soul is born again upon the earth in another flesh rather than in a resurrection.

Because a resurrection is not a reincarnation whatsoever at all. The Bible definitely teaches resurrections and a specific number of resurrections.

And John was not resurrected a man. Scripture plainly, clearly does not teach reincarnation. Absolutely not. So this is not literal, but symbolic.

Just as we have recently talked about in the book of Revelation that people today have characteristics, mindsets of the people that lived 2,000 years ago.

That the majority of the church right now, the true church, have characteristics of the Laodicean citizens.

The people that were alive in the community, the neighborhood of Laodicea. Which were people in what is modern day Turkey.

And all seven churches of Revelation 2 and chapter 3 was in what is modern day Turkey outside of the land of Israel.

That's an interesting thought. All seven were in that area. So, outside of the land of Israel. But all seven were the true church outside of the land of Israel.

That's something to think about as well. They were in the time of the Gentiles and were ever since the death of Jesus and his resurrection.

As Paul began the ministry to the Gentiles, even though God had times that he worked with Gentiles, even in the Old Testament.

Let's keep reading here. Verse 15. He who has ears to hear, let him hear. But to what shall I compare this generation? It is like children sitting in the market places who call out to the others and say, we played the flute for you, but you did not dance.

We wailed, we cried, but you did not mourn. For John came eating, neither eating, he fasted a lot.

He came neither drinking. He was a Nazirite, so he wasn't allowed to drink alcohol, which was an exception to the people because he had a special vibe.

And they say he has a demon. The son of mankind did come eating, not fasting often.

The son of mankind, Jesus, did come drinking, he did drink alcohol. And they say, behold, a gluttonous person, an alcoholic, a friend of tax collectors and sinners.

Yet wisdom is vindicated by her offspring, her fruit. There was fruit of Jesus drinking alcohol, not fasting often, and hanging out with tax collectors, government officials and sinners that the Jews didn't want anything to do with.

There was good fruit and wisdom in doing that. Which is related to my dream that I will get to just in a minute. Verse 20, then he proceeded to reprimand, criticize, the cities in which most of his miracles were done because they did not repent.

Woe to you, Chorazin, which is a town in northern Israel at the Sea of Galilee.

Woe to you, Bethsaida, which is another town near the Sea of Galilee in Israel. For if the miracles had occurred in Tyre and Sidon, these Gentile cities, which occurred in you, the Israelite cities, they would have repented long ago in sackcloth and ashes.

Jesus is saying, if I had done all of these same miracles that you have seen to the Gentiles, they would have repented. But I went to these Israelite cities and they did not repent.

Verse 22, nevertheless I say to you that it would be more tolerable for these Gentile cities, Tyre and Sidon, in the land of Lebanon, in the day of judgment, than for you, the Israelites.

For you, Capernaum, Israelite cities, will not be exalted to heaven, will you? You would descend to the grave.

For in the miracles, if the miracles had occurred in Sodom, which occurred in you, Sodom and Gomorrah, if these miracles had occurred there among the homosexuals, which is related to Monday, if the miracles had occurred among the homosexual community in San Francisco, it would have remained to this day. I would not have destroyed it.

Nevertheless, I say to you that it would be more tolerable for those homosexuals, for the land of Sodom, when it comes to the day of judgment, than for you. Amen.

Than for you, Israelites. So here, it talks about in the day of judgment. The day of judgment is the final day of the hundred years after the millennium. The great white throne judgment.

That when that final day of judgment comes, and these Israelites and these Gentiles and the homosexuals, that there will be more tolerance, more grace, more compassion upon some of the Gentiles than what there would be upon some of the Israelites.

Because some of the Gentiles did not experience the prophets and the miracles as much as what the Israelites was able to experience.

The Israelites of today, they know the name of Jesus, by far, by a majority. They have had the Bible longer in their possession.

Their ancestors, their parents and their grandparents, for hundreds of years, have had the Bible. Amen.

So if you look at Americans as Israelites, our grandparents, my grandparents, my great-great-great, my great-great-great grandparents, back until the 1500s, had Bibles in our language.

But if you look at a lot of the African people today, their ancestors, their parents, their families, had the Bibles in English for only since the colonization of the British came in, in the 1700s or 1800s, late 1800s, some of these eras of the 1900s. Amen.

And even then, only in English, a lot of the Bibles are not in the 2000 languages of Africa.

And yet, they still have more passion for the truth than the Israelites because of money and the drive of money.

And I want more money, and I want more money, and I want more money. And of course, the Africans want money so they can survive as compared to the Americans.

That is not a matter of survival, but just greed. Amen. As far as a majority goes, there's exceptions. There are some Americans that such a low income is a matter of survival, whereas compared to the majority of Americans, it's only greed.

What does the Bible say about a rich man and a man that wants more and a man that's happy and never content with

what he already has?

What does the Bible say about that? But they don't like to read those particular verses. Amen.

So, that's done with that one.

I will now share with you this dream that I had. I think it was during this week.

Yeah, definitely since the last Sabbath. And that is, one morning this week I woke up early with a dream.

And the dream was that I was witnessing, talking to a group of sinners. It wasn't in a church service or anything like that, somebody's home.

And nobody that I recognized. And they were all Israelites, all speaking English, but I was witnessing to them, and some of them was gays, some of them was lesbians, and other people there with other types of sins, not just homosexuality.

And I was telling them about how that I don't teach, as other preachers and other Christians do, that you're immediately going to hell when you die.

I don't preach that, but rather I teach, as the Bible does, that there is more than one resurrection, that there is a hundred years after the millennium, in which there will be justice on earth, and truth will be taught to the world.

You're going to have the government of Jesus on earth. The truth will be taught to all people, whether they accept it or not.

The truth will be taught in mass numbers. Very, very, very different from today. And whatever the truth may be, whether everything I say is the truth or whether everything I say is wrong, whatever the truth really is, that truth will be taught to everyone on earth in that next life.

And only then, after hearing the real truth, because today people don't know what the truth is, they're so confused, but in that next life, even though you still have free will, even though some still will not accept, it's only those people that after having that grand of opportunity, and definitely having heard the real truth, and they still not repent, only those people will perish in the lake of fire.

And it will not be an eternal torment, but rather it will be a final death once and for all, out of their misery, which is compassion. Amen.

And they were glad to hear this because it's so extremely different from the hate message.

It is a message of hate traditionally taught by Christians, so called, and pastors, so called, and churches, so called, that makes God out to be a monster.

And I also told them in this dream about the AOB, and I admit it, that yes, if you look at all these other Bibles, yes, they do contradict themselves.

Absolutely there is contradiction in the Bible, in English, than all these other Bibles, but not in the AOB.

And I was explaining that, and they were glad to hear that, a Christian admitting something that is very clear and very obvious.

You don't normally see that in the Christian world. Christians with intelligence, Christians with honor, Christians with honesty, to admit that the translations are corrupted.

This type of witnessing is fruitful. This type of witnessing to sinners and unbelievers.

But if you go and witness to people who are totally convinced already, brainwashed, that they are right, and that there's no way that they could possibly be wrong, you're wasting your time.

You're wasting your breath. You're wasting your energy. Amen. You go to people that don't believe, and they don't believe because of the hypocrisy of the false church.

They don't believe because of the contradictions of the poorly translated and very corrupt manuscripts of the Bibles.

And talk to them with logic, common sense, and intelligence, and honesty, they will appreciate that.

So, this is effective witnessing. Amen. Now even though, of course, those sinners in the dream thought, in a sense, they thought that I was condoning their sins.

That's the way they're going to see it. That's the way they're going to see it. Obviously, clearly, by common sense. But I was not condoning their sins, and we would not be condoning their sins.

We can say words such as, it's not that I agree with homosexuality or condone homosexuality, but nevertheless, we are not teaching that you are definitely going to hell as soon as you die and burn in forever and ever in torment and agony. But rather, I am teaching a God of love of a second chance, and everyone really knowing the truth, regardless of what the truth really may be, whether we're right or whether we're wrong, that only after every person has received the real



truth, only then, truly be judged.

The final judgment. That's very different. And if you speak that way, it's not condoning sin, but rather it is finding common ground with sinners about what they do have right, and what the church, false church, does have wrong. You find that common ground, they will respect you and hear you out more. There's nothing wrong with that. There's nothing sinful about that. Amen. When Jesus hung out with sinners and government people that the Jews didn't want anything to do with, obviously, he was finding common ground with them.

Obviously. Amen. He witnessed to people that the Jews did not want to witness to, didn't want anything to do with. Amen.

A lot of times, when Christians try to witness, they're very judgmental, very condemning, and only trying to find fault. Only trying to point out, "oh, you're wrong about this", and "this is a sin", and this is a sin, and this is a sin. "If you don't repent, you're going to hell." That's the way a typical Christian normally witnesses, is by pointing out sin, "what's wrong with you", "here's what's wrong with you", and "this is what I say", "this is what I say", rather than proving it with accurate scripture.

A better, more fruitful way of witnessing is find common ground on what is true that they know about the Bible being corrupted, and the churches being hypocrites, and the churches being wrong, and the churches being involved in pagan holidays, and stuff like that.

If you find common ground on those things, that is a doorway to them listening to you, knowing that you have more intelligence, more common sense, and more truth than the average Christian. Amen.

And the Bible says that we are to be more clever, more crafty than servants.

We should be more crafty than servants in our witnessing. We really should. Amen. Instead of being more crafty than servants, Christians typically come across as being, when they're witnessing to sinners, we come across as being Pharisee priests.

We really do. We come across as being legalistic, law, law, law, law, law, Torah, Torah, Torah, Pharisee priests. That's the way you come across. And you come across as being powerful, self-righteous, and I know it all.

Whereas if you find common ground about what they already know that's true, and come into agreement with that, and then expand upon that, then it is not coming across as a Pharisee. Amen.

It's not coming across as you want to stone them, which is the way we come across very much too often.

I want to stone you for your sins, because I'm the Pharisee priest of self-righteousness, and I'm holier than thou.

That's the way it comes across too often. I'm here to stone you, to damn you, rather than help you. Amen.

Find common ground of what they already know is true, and work from there.

After I had that dream, I woke up, and I continued to think about how I would witness to these people.

That verse came to my mind in Matthew, and I didn't know exactly where it was in Scripture, but the verse came to my mind as far as the words.

There would be certain cities in Israel that would be cursed because the miracles that they saw, yet they did not properly react to God's witnesses.

They did not properly react to the miracles of God, and to the prophets of God. The previous verses talked about that the Israelites, or like when a prophet prophesies, or somebody playing music, but nobody dances.

This is what we are experiencing right now. God has sent a prophet, an apostle, the true church, to evangelize the world, both Israelites and Gentiles.

But the Israelites, by far, have not danced, have not properly replied or reacted to the truth, but rather thrown the stones, and rejected me, and rejected this ministry, and rejected God's word. Amen.

Of course, even among the Gentiles, the numbers are not large right now, of excepting the truth, but they are doing better than the Israelites are, the Americans. Amen.

Jared and others, the chat room is open. Prepare your case, your questions, your comments, your testimonies. The chat room is open.

I will also look at my text message. I will also look at Telegram and WhatsApp.

If anybody has anything to share. Okay, Jared, do you have anything to say? Any questions about what I said or anything you want to share?

Simon says, This is the message that touched me.

1 Maccabees 2. Start in verse 49, Now when the time drew near that Maccabees should die, they said unto his sons, Now have pride and rebuke gotten strength in the time of destruction and the wrath of innovation.

Now, therefore, my sons, be you zealous for the law and give your lives for the covenant of your fathers.

Call to remembrance what acts our fathers did in their time, so shall you receive great honor and everlasting name.

Was not Abraham faithful in temptation, and it was imputed unto him for righteousness.

Joseph, in the time of distress, kept the commandment and was made Lord of Egypt.

Pines, our father, in being zealous, and fervent, obtained the covenant of an everlasting priesthood.

Jehoshea, that's Joshua, for fulfilling the word, was made a judge in Jesrael. Caleb, for bearing witness before the congregation received the heritage of the land.

David, for being merciful, possessed the throne of an everlasting kingdom. Elijah, that's Elijah, for being zealous and fervent for the law was taken up into the sky.

Ananias, Azarias, Misael, by believing were saved out of the flame. Daniel, for his innocence was delivered from the mouth of lions.

And thus consider you throughout all ages that none that put their trust in him shall be overcome. Amen.

Thank you, Simon, for sharing my scripture. Praise God.

I thank God for the dream that will help the church to witness to sinners.

I wasn't sitting there pointing out their sins. I was sitting there showing them that Christians can be open minded.

And that Christians can have more logic, more intelligence, more common sense than what they're accustomed to seeing among Christians.

And that not all Christians want to stone them to death. Amen. But that we can find some common ground about the corruptions in the world. That even they can see, even they can't admit some of the corruptions in the world. Amen.

And I praise Jesus for how the scriptures, I did not plan that out, confirmed the message as far as Him witnessing to the sinners, to the people that no one else wanted anything to do with. Amen.

If we witness only to people that think they're already saved — you might as well witness to delusional people in the mental hospital. Exactly.

Honestly, very honestly, we're not going to be very successful witnessing to people that are already brainwashed that they are saved.

Whereas a lot of the lost people, even though they're going to disagree on doctrine, they're going to disagree with what is a sin.

But some of them actually know that they're lost. Some of them actually do pray. Some of them actually do believe in God. But they just haven't found a church that makes sense. Amen.

And I've said this many times before, that I cannot blame a lot of the atheists and a lot of the mockers, I can't really blame them for not wanting to be Catholic, not wanting to be Baptist, not wanting to be Pentecostal.

And these other church cults, I can't really blame them for not wanting to be part of traditional Christianity, which is full of hypocrites and ignorance and lack of logic of thinking and teaching that the earth is only 6,000 years old.

That makes Christians look stupid. Amen. Things like that. Amen. Alright, thank you for listening. I'll see you next week and God willing, we'll get back to the book of Revelation next week.

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