

# **Full Sermon Transcript: King David in The Millennium September 30, 2023**

You might not be able to hear this next song very well because it's basically a chorus type of music which is difficult for me to understand the words. But this is a very important song and very much related to the sermon today.

It is the National Anthem of the United Kingdom, God Save the King. The National Anthem of the United Kingdom. God save the King.

"... Send him victorious, happy and glorious. Long to reign over us, God save the King."

Let's go in prayer. Lord Heavenly Father we thank you Lord for this day, the second day of the Fiesta of Tabernacles. This sacred and special set apart time for your kingdom, your citizens. Praise your Holy name of Jesus. Father we do ask for your help, for all the people listening and especially for new people.

As they listen to the truth for the first time, as they hear things that are very strange and different and foreign to them. That they would give you the opportunity, the chance to touch them with the truth.

To reveal the truth to them, to examine the scriptures sincerely, to pray sincerely, to fast sincerely. To seek you intensely of all of their heart, of all of their mind, of all of their soul.

So that they may be delivered from the traditional misconceptions, lies and misinterpretations and human opinions.

That they may be delivered from all the lies of the enemy and come into your greater and deepest truths.

That you be exalted above all measure, that your kingdom be established through your church, your people, your citizens.

That your kingdom expand across this globe, your family, your bride to be increased in great measure.

For your inheritance, for your name, for your glory. In Christ Jesus we pray. Amen.

Praise God. Let's go to the book of Matthew chapter 19.

It's good to see everyone that has logged in on Mixlr, including the lady in, I believe, the UK that is scheduled for baptism tomorrow. Very exciting there.

And people I haven't seen logged in before, the other people, as well as the Cape Town congregation, they are logged in in South Africa. So it's very good to see everybody joining us for the second day of the fiesta of Tabernacles.

For people that might be listening for the first time, we're reading from a translation called the Alpha and Omega Bible.

Built upon the older scriptures, the older manuscripts of the Bible, older than the manuscripts that was used for the King James Version.

This is a restoration of the scriptures. It's not really a new translation, but a restoration project. Yeah, I guess so, just in case. Let's go to Matthew 19. Let's start in verse 16. Verse 16 here. Matthew 19 verse 16.

Someone came to him and said, Master, what perfect thing shall I do that I might obtain eternal life? Amen. Many people around the world ask, how does a person get saved?

Verse 17, he said to him, that is, Jesus said to this man, why are you asking me about what is perfect? There's only one who is perfect, that if you want to enter into life, keep the commandments.

Some people misunderstand this verse because they've not read enough of the Bible. Therefore, they misunderstand this verse and they think that Jesus is saying that he's not perfect.

But obviously, he's not saying he's not perfect when we have Bible verses that tell us that he died without sin, that he never sinned in all of his entire life, not even one sin. He was the perfect Passover Lamb of God without blemish spiritually. There was no fault in him in any aspect. There was no darkness in him. He was the image of God.

So, he was perfect, and even the Scripture says, be ye perfect, and the Scripture says, be ye holy. And Jesus kept all those commandments, to be perfect, to be holy, to be sacred.

His life was entirely about righteousness and truth. He is the faithful, the amen, the alpha, the omega, the first and the last. That is extremely clear in Scripture. It's sad that some people can't see that.

So, he wasn't saying that it is not perfect, but rather, it is something similar to what happened in the Garden of Eden when Adam and Eve had already sinned, was hiding in the bushes, as if they could hide from God.

And God already knew what they had done, but he still asked that question, Where are you? What have you done?

He knew the answer, but he asked the question to get an answer, just like if you have a child, and you know what they have done, and you ask them what they have done, because you want their answer, you want their response.

That's what's occurring here. He wants the man to think about what he just said, and who he said it to.

Not that he wasn't perfect, but he wanted the man to think about his question, and what he was saying, and who he was talking to. But the other reply that Jesus said is to be saved, to enter into eternal life. Keep the commandments. He didn't say, repeat the words after me, or just believe.

As churches and false ministries and false Christians do today, they say, just repeat my words, or just believe, or just have faith. For even the demons believe, but tremble. Amen?

Jesus didn't say to do any of those things that they say today to do, but rather, keep the commandments, the law of God.

Verse 18, the man, he said to him, which ones? Because there's over 600 commandments, according to the Jews. You have to wash your hands, you have to do this, you have to do that.

Many ordinances, not only the Ten Commandments, but many ordinances that are still considered commandments. So which ones out of the over 600?

Jesus said, you should not commit murder, you should not commit adultery, you should not steal, you should not bear false witness, honor your father and mother, love your neighbor as yourself. So he summarized some of the Ten Commandments. So that allowed the man to understand that he was specifically talking about the Ten Commandments, rather than washing hands. That type of commandments.

The spiritual law, rather than the physical law of worsens, and circumcision, and clean unclean meats.

Instead of those things, the spiritual law of love, to not kill people, not hate people, do not steal from them, do not bear false witness, do not commit adultery, stuff like that.

He didn't mention the Sabbath, but neither did he mention the first commandment, that shall have no other gods.

And we know that the first commandment was never, never done away with, and never will be done away with, amen. The first commandment, have no other gods, is really the first commandment.

There's a reason it's the first commandment, amen. It's not done away with, never will be done away with.

So these people that try to claim that because Jesus did not list the Sabbath here, that we don't have to keep the Sabbath.

That's not listed for salvation. They don't understand that Jesus did not need to list all ten.

He only needed to list enough to let the man understand that it was the Ten Commandments that he was talking about. You can't remove any of those ten.

They come as one set, as one covenant of marriage with the Lord. That's what it is. The Ten Commandments is a marriage covenant.

Absolutely, if you go back to Exodus 19 and Exodus 20, it's very, very, very clear that it is a marriage covenant. If you do this, I will be your God and you will be my people, a marriage covenant.

You will be my wife, I will be your husband, you will be my people, my church, my nation, I will be your God, amen.

If we want to be at the marriage supper of the Lamb of God at the first resurrection, then we need to enter into that marriage covenant with the same God. Amen. The same God of Mount Sinai. Amen.

He didn't need to list the Sabbath because the Sabbath was so well ingrained in the hearts and minds of the people of that day, that time, that civilization, that place, that city, that nation, the Sabbath was elementary.

You didn't always have to say it over and over and over and regurgitate it because it was already ingrained in their foreheads mentally, emotionally, spiritually, and they even wore it literally, physically, sometimes inside a box on their arm or forehead and literally engraved it on the walls and posts and it was all over the place. It was very elementary. You didn't have to mention something so elementary. Amen.

But it did let him know that he was speaking of the Ten Commandments, that if you want to be saved, keep the Ten Commandments, including honoring your parents here in verse 19. Then verse 20, the young man said to him, All of these things I have kept. What am I still lacking?

And Jesus said to him, If you want to be perfect, because the Bible does say be perfect, go and sell your possessions and give to the poor and you will have treasure in heaven.

Didn't we just read only just yesterday in Matthew 6 to not set up the possessions on the earth, your treasures on the earth, but rather in heaven?

Right here, how it comes together. Yesterday's message and today's message, I didn't really plan it this way, but rather it's the verses that God gave me and they just go together perfectly because He is the great architect of Scripture. Amen. He's the great literary expert. God is. Amen. He's the Word. He is the Word. Amen.

He knows the Word. He created the Word. He designed the Word. It's beautiful. His Word is beautiful. Amen.

So, it comes right back to yesterday's message, to stop building up for yourself wealth upon this earth. To put your minds on the Lord. Amen. To put your mind on righteousness. Amen. His righteousness and His kingdom, not money, money, money, money.

We've got to be careful to balance our life between work and rest because it's so important, even though we've got to pay the bills, it is so important to put your bare feet on the ground. Amen. So important to soak up the sunshine, get a tan. It's extremely important for your health, your mentality, your sleep cycle, your immune system, your peace of mind to get out, breathe in, breathe out that fresh air, the natural route. Amen. The old path. Getting back into nature, in the forest, patting your hands and your toes in the dirt. Getting back to raising our own food, our own cattle, hunting, fishing. Getting back to the garden of Eden. Amen. That's what we need to do. Amen. We need to have that proper balance between work and play. Very difficult when you have a family or you have responsibilities. It's difficult, but we have to try our best to do that. And if we get rid of things, the more we get rid of, the more we have time for God and each other as human beings. If we let go of the video games, stop watching so many movies, stop idolizing Hollywood, or we should say Hellywood, then we'll have more time for God and our loved ones. Amen. And for ourselves. People need to lessen their load of their material possessions.

Verse 22, But when a young man heard this statement, that he was to sell, give away his stuff, he went away grieving, for he was one who owned much property. And I would say he didn't own much property, but the property owned him. Amen. And Jesus said to his disciples, I tell you the truth. It is hard for a rich person to enter the kingdom of heaven. It is hard. It really is. Again, I say to you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of Theos. When the disciples heard this, they were astonished and said, Well, then who can be saved? And looking at them, Jesus said to them, With people this is impossible, but with Theos, with God, all things are possible. So it is possible for a rich person to be saved, but difficult. It is not a sin to be rich, but it is difficult to be rich and serve God at the same time, because the money and possessions, they are in competition with God, love, and righteousness, and humanity. Amen.

Verse 27, Then Peter said to him, Look here, or behold, we have left everything and followed you. What did he mean, left everything? What did Peter and the other disciples leave? It's going to explain that a little bit in a couple of verses later. It will explain what everything means. We have left everything and followed you. We have surrendered them. We have given up things. This is right after they heard him say to this man, Get rid of everything. So it is in that context. So there is actually a verse before and after explaining what everything is. Everything includes the material possessions. Amen. They didn't try to carry with them big screen TVs and tablets and everything. Of course they didn't have all that. But I hope you understand what I am trying to get at. They did have, even though they didn't have the electronics, even though they don't have what we have today, they had things. Amen. They still had things that could have easily hindered them, even as what we read recently about the marriage supper. That's when Tommy was here one weekend with my nephew. We read how the people are invited to the marriage supper, but then they make excuses. I just got married. I got to attend to this new wife. I just bought new land. I got to attend to this land. I just bought new cattle. I got to attend to this new cattle. I got this. I got that. I got that. Excuses, excuses. That's extremely common. And he was right here to listen to that particular sermon, and then only a week or two after that particular sermon, what does Tommy do, my nephew? When I text him to say, Do you want me to come pick you up for services this weekend? For that weekend, that particular weekend was the Day of Atonement weekend, a very high weekend, a very high Sabbath, the Day of Atonement. His response was, No, I got a lot to do around here. I got too much to do. I can't leave here. Excuses, material possessions, household chores, and wife and children over and above God, and that's the God to honest truth, and I will call out even my own blood, even my own nephew, even my own family. I will call it out. Sin is sin. And what he did broke the first commandment, to have no other gods before God. Amen? But Peter and the disciples gave up everything, including material possessions, but it was more than material things, and followed you, and then what will there be for what will there be? What will our reward be?

Verse 28, Jesus said to them, I tell you the truth, that you who have followed Me in the next life, when the Son of mankind will sit on His glorious throne, you also will sit upon twelve thrones, judging the twelve tribes of Jesrael. There's a lot here. Let us move temporarily down to verse 29, then we'll come back to dissect verse 28.

Verse 29 says, and everyone who has left houses, or brothers or sisters, or dad and mom, going back to honor your parents in verse 19, but yet verse 29 says that if you have left, if you have forsaken, which is what it really should say, not just left, the context is forsaking, giving up things. It's more than just walking out of the house.

It's giving these things up. It's forsaking these things that have responsibility. If you have a house, there is responsibility dealing with that house.

If you have parents, there is a responsibility with parents, a responsibility to honor them, to help them, to mow the yard for them, to take out the trash for them, whatever it may be.

There are responsibilities associated with ownership or renting a house, having a home, having parents, having brothers and sisters. There is a responsibility if you've got brothers and sisters. Amen?

There is a responsibility if you have children or farms. This brings me right back to my mom, Mary and Martha.

They both had responsibilities, and the people invited to the marriage suffer. They have responsibilities, and certain people put responsibilities, the work, the chores, over and above the heart for God, the love for God, the spirit for God, the mind for God, the love for God, the cherishing of God. Amen.

Everything in this life comes with responsibility, but we have to properly balance our life and prioritize the kingdom and His righteousness, putting God first in all things, putting God first in our finances, putting God first when we decide what we're going to do with our weekend, putting God first when we decide whether we're going to go to the gym or are we going to church to serve God on His commanded holy day. It's a choice, life or death. I set before you this day the commandments. I say before you this day, life and death.

Life, if you keep the commandments and bless Him, I will prosper you and I will heal you and I will do this for you and I will do that for you.

But death and destruction and despair and disease and famine and war, if you do not keep the commandments. This is what the Bible says, summarizing it. Amen.

Summarizing it, that's why the Bible says if you read it, Deuteronomy 11, Deuteronomy 14 perhaps, that area of the Bible talks about that. Amen. It's a choice. Who is your God? Who do you exalt first? Who do you prioritize first? Amen.

So yes, you honor your parents in the previous verse, but there is a time to forsake if you will keep your finger right there or a bookmark or a note, an index card. I'll get a little piece of toilet paper right here and put it right there. And look at Luke 14, 26.

I know people that have been following the ministry for quite a while, you know what it says already. But new people listening for the first time, Luke 14 verse 26.

If anyone comes to me and is not willing to forsake his own dad, his mom, his wife, his children, brothers and sisters, even his own life, he cannot be, he can't be my disciple, my follower, my student. Amen. Now, almost all other translations in the world say hate.

Well, that's completely wrong because God doesn't require you to hate your parents and your family and your friends and everybody on earth. And many people say that just only means love less, but it don't mean that either.

If you look at all the places in the Bible where it uses that word, both in English and in Greek and Hebrew, it doesn't mean love less. It's just, that's a myth. It's just a popular opinion of mankind. You can't prove that it means love less. Absolutely does not mean love less. But you could translate the word hate as detest or forsake.

But it's not saying that you must detest your parents and everybody, everybody, everybody. It's not saying that either. So that leaves only forsake. Amen.

If you just use logic, if you just have a brain and use your brain, it doesn't mean hate, doesn't mean detest in this context, in this context. Now, in other contexts, yes, the exact same word can mean hate.

Greek and Hebrew and Aramaic, just like English, you can have the exact same word with a different meaning. Exactly. Amen.

It could be spelt the same, even pronounced the same, and yet have a different meaning in the context. That's true even with some English words. Amen. In the context of Matthew 19, verse 29, going back to Matthew 19, verse 29, it is given up.

The context of giving up things, giving up whatever, giving up everything that competes against God, giving up anything that you need to give up in order to serve the Lord.

Most people don't give up anything to serve the Lord, but yet they think that they are saved. It says if you're not willing to do this, you can't be my disciple. You can't be. Amen. So this is still in the context of what you must do to be saved.

Not only giving up physical things, houses and TVs and Hollywood, but also giving up people. Now it's not commanding that you must give up everybody without exception.

It's not saying that you must go into four walls of a house or bedroom and lock the door and throw the key away. That's not what it's saying.

But rather it's when it's necessary, when it becomes necessary to forsake a person, even your own parents, even your own children, that if it becomes necessary, then you must be willing to do it.

The problem is most Christians never, ever think it's necessary, and they never, ever are willing to give up anybody. That's why you see certain people that have a hundred friends.

It's because they've never learned the spiritual principle that you need to avoid darkness, that you need to avoid people, not have anything to do with them, as far as close-knit relationships and really calling them your friend, really thinking that they're your friend, if they are involved in Buddhism, Hinduism, atheism, and other false religions, even false Christianity, the Roman Catholic Church, the Baptist Church, the Pentecostal Church, so forth.

All these isms, false religions, denominations of women, which is really what it boils down to. It really is what it boils down to.

Not only the seven-day Adventist Church, invented by women and run by women to this day, but even the Baptist Church, even those that believe in only male pastors, if you go back in their history, you find the influence of feminism. There's a time to embrace and there's a time to cast away. As you ask, it's three. Amen. There's a time to even re-embrace.

After I did forsake my parents, I re-embraced them for a time a season, giving them another chance, another opportunity, as God is the God of second chances and third chances and fourth chances. Amen.

But then forsaking them again, when correctly coming to the conclusion, these are demonic people, they are a danger to me, literally a danger to me, and it's not good to associate with them. Not everybody has good parents.

If you've got good parents, praise the Lord. Amen. But not everybody has good parents. Hitler had children.

Some people's parents is the black widow, who has murdered husband after husband after husband. Not everybody has good parents. Some parents need to be forsaken. Some children need to be forsaken. Not everybody has good children. Amen. Not everybody has good brothers and good sisters. Amen.

There are people on this earth that deserve to be forsaken. Amen. I don't believe in forsaking your parents unless they deserve to be forsaken.

Not everybody is a good person. There are some dark people, some wicked people upon this planet. Amen. When it becomes necessary, then it don't matter who they are, you need to cast them away.

If they're going to be a hindrance to your salvation, if they're going to be a hindrance to your love for the Lord and obedience to the Lord and servitude to the Lord and work for the Lord, or even if it's a job, or boyfriend or girlfriend, or somebody you went to school with your whole life, it don't matter who it is. It could be a job even. Amen.

Or a college or a university or a career or a goal or a pursuit of yours. Your will could be interfering with God's will. Amen. Time with God and so forth. God's will.

People need to sincerely, honestly, and deeply examine their lives to see if there's anything that you need to give up. Amen. But you must be willing to give up things, including people. You must be willing to when it is necessary.

Verse 30, And many who are first will be last, and the last will be first. This is going to be connected with verse 28.

Verse 30 here, what does it mean that many people who are first will be last and the last will be first?

I don't think there's hardly a pastor or a Christian on this planet that understands that verse, hardly at all.

You could ask literally a million pastors, spiritual leaders, church leaders, what that verse means, and the majority would not even be able to answer. They don't know. Very ignorant, the blind leading the blind.

But in the context of salvation, and the context of the next life of verse 28, as well as the context of chapter 20, because originally there was no chapter divisions at all in the original Scriptures.

So it would have continued to read into chapter 20 without any divisions, and then you eventually come down to chapter 20 verse 16. Look at that. Chapter 20 verse 16, Therefore the last will be first, and the first will be last. So he repeats it.

So chapter 20 is very clearly a continuation of chapter 19, dealing with salvation and eternal life, and inheriting eternal life. And then verse 28, there is a next life.

Now most Bibles use the word regeneration, in the regeneration rather than the next life. But why in the world is a regeneration in the regeneration? What does that mean? It's a horrible translation. It's a horrible translation because they want you to continue to not understand these verses.

If the translators of King James and other translators, other versions of the Bible, if they really wanted you to understand these verses, they would translate it better. They would translate it more accurately.

They would translate it in a way that would help you understand what it is, instead of saying regeneration. Why is a regeneration? A lot of people think regeneration is just getting saved.

But that wouldn't make no sense at all in the context of the twelve apostles judging on twelve thrones, because they were already saved and they were not sitting on twelve thrones. They was already born again, but they were not sitting on twelve

thrones.

The regeneration in this context is obviously very much in the future, thousands of years in the future from their lifetime, two thousand years ago. Amen?

Those twelve disciples followed Christ for three and a half years, and some of them continued to live past that three and a half years, and eventually was martyred and never did sit on twelve thrones, ever, to this day.

So very obviously, if we use just a little bit of logic, regeneration in that verse is not talking about being just transformed, born again, or saved in this life.

Regeneration, rebirth, relive, is the two root words here of the one word, is to do it again, to live it again, to live again.

It's not just being born again, because they were born again and lived and died without sitting on twelve thrones. So it's not just being born again.

So this next life is the most accurate translation of this, in the next life, not in this life, but in the next life, these twelve men, not twelve women, but those twelve men will sit on twelve thrones, judging the tribes of Israel. It's going to happen. Amen?

It's going to happen. The next life, is that as soon as Jesus comes back? No, because that millennium is not really the next life for most people, for the world.

People have no idea about the seven seals, the seven trumpets, the seven plagues, and then the millennium, and then one hundred years.

They have no idea, most people, most pastors, most Christians, don't know any idea of a first resurrection and a second resurrection. They're totally ignorant of scriptures.

That's very sad, very sad that most Christians have never heard, even most pastors have never heard of a second resurrection. But it's extremely biblical. Amen?

The next life would be talking about the life that occurs after the second resurrection. After the second resurrection. Today is the second day of the fiesta of Tabernacles.

As we said yesterday, on the first day of the fiesta, the word Tabernacle, which is named after, this fiesta is named after Tabernacles, refers to dwelling places.

We dwell in the flesh, we dwell in homes, we dwell in houses, we dwell in bricks and wood, buildings, schools, universities. We dwell in these physical things of this life.

So the fiesta of Tabernacles, among many other things that it teaches us, is to prioritize the spirit over the flesh while we are dwelling in temporary tents, temporary booths, temporary homes and jobs, to get our focus back on the eternal.

Those things that won't burn, those things that won't rust or be covered in mold, we have to prioritize the eternal. The soul, the spirit, the kingdom, God and His righteousness. Amen. And that would include the spiritual things would also be the realization of a second resurrection.

Recently, yesterday, in fact, the computer, at random, before the sermon, was picking songs and picked out and played God Save the Queen, and Brother Jared said that it had done that the previous sermon, last week, I guess.

That was the Pearl Harbor bombing announcement, it was two weeks in a row, and God Save the Queen was right after it. Both, both.

Only the second, last week, but two weeks before it was different. It was When God Gathers His Jewels, it was the one after it.

So, the week before was only the bombing of Pearl Harbor announcement, but not God Save the Queen. Okay. But only yesterday, so it was only yesterday that it played God Save the Queen. Okay.

But, it was also associated with yesterday, with the bombing of Pearl Harbor announcement as a random audio file that the computer had picked out, and I had also picked out that particular audio file of the news breaking of the bombing of Pearl Harbor the week before. World War II Association. World War II Association. So, okay. So, but the main thing is God Save the Queen yesterday.

And I was sitting here last night, struggling to hear the voice of the Lord of what the sermon would be about today. And I just kept pursuing it, kept pursuing it, kept pursuing it.

And eventually it came to me that it is dealing with this throne in verse 28. God's sitting on His throne.

But also there are not just God's throne, but twelve other thrones, or even more, but specifically twelve for the twelve apostles. But I believe even more than those twelve thrones as well. I think Revelation 5, 10, let me sneak a peek. Revelation 5, 10.

The angels say, You have made them a kingdom and priests to our Theos, and they will reign upon the earth.

Talking about those saints that make it into the millennium and into eternity, into eternal life, they will reign upon the earth.

You have made them a kingdom and priests to our God, and they will reign upon the earth. If you reign, then you have a

throne.

There's going to be more than just the twelve mentioned here in Matthew. We also reign upon God's throne as well. The Bible does say that we will sit with Him in His throne. That's just symbolic of having authority given to us by Christ. But there are thrones literally as well. Now the twelve apostles, we know that their names will be written in New Jerusalem. I forget whether it's on the gate or the wall or the street, but their names of the twelve apostles will be written in New Jerusalem. It has a lot of memory of a promise, a covenant with these twelve men that will be eternal. It is an eternal covenant with these twelve men that their names will always be exalted for all eternity, these twelve men specifically. But that's not the only men that will be exalted for all eternity. King David as well. Amen. And let's go over to the history books now.

1 Kings chapter 8. 1 Kings chapter 8. 1 Kings 8. We're going to start in verse 2.

This is page 109 of the history volume, if you do have the paperbacks of the Alpha and Omega Bible. 1 Kings 8 verse 2. Let's just do verse 1 as well. Let's start in verse 1. And it came to pass when Solomon had finished building the house of Jesus, the first temple.

Solomon finished building the house of Jesus, the first temple, and also his house, Solomon's house, both, after twenty years. Then King Solomon assembled all the elders of Jesrael in Zion to build the Ark of the Covenant, the mercy seat of Jesus out of the city of David. This is Zion.

In the month of Athanin, different names, different languages, different cultures, but it's the seventh month, the month of the Feast of Tabernacles. Jared, make sure we capitalize the word there in the note. It may have already been fixed. We don't know. Just make sure we got that fixed. And add a period at the end as well. And we can go down to verse 9, starting in verse 9.

There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Mount Hiram, also known as Mount Sinai, which tables Jesus made as a covenant with the children of Jesrael in their going forth out of the land of Egypt.

And it came to pass, when the priests departed out of the holy place, that the cloud filled the house.

And the priests could not stand to minister because of the cloud, because of the glory of Jesus filled the house.

And the king turned his face, and the king blessed all of Jesrael, and the whole congregation, the whole assembly of Jesrael stood.

And it said, the king did, King Solomon said, Blessed be Jesus, Theos of Jesrael today, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying, From the day that I brought out my people Jesrael out of Egypt, I have not chosen a city in any one tribe of Jesrael to build a house, so that my name should be there. But I chose Jerusalem, that my name should be there, and I chose David to be over my people Jesrael.

Seventeen, and it was in the heart of my father David to build a house to the name of Jesus, Theos of Jesrael.

And Jesus said to David my father, For as much as it came into your heart to build a house to my name, it did well that it came upon your heart.

Nevertheless, you should not build the house, but your son that has proceeded out of your body, he shall build the house to my name.

Going down to verse 25, verse 25 says, And now Jesus Theos of Jesrael, Keep for your servant David my father the promises which you have spoken to him, saying, There shall not be taken from you a person sitting before me on the throne of Jesrael. Amen.

We see in this verse and other verses in the Bible that God promised David and Solomon that there will always and forever be somebody, someone sitting on the throne of David, on the throne of Solomon, the same thing, that family, lineage, lineage, that family will always rule Israel, part of Israel at least. There are twelve tribes of Israel. But there will always be somebody on the throne of David. This is an eternal covenant.

Just like the twelve apostles have an eternal covenant to have their name forever exalted in New Jerusalem and that they will judge the tribes of Israel on twelve thrones, so shall David as well. He will have a throne. So there's more than twelve thrones. Jesus will have a throne.

David will have a throne. The twelve apostles have a throne. That's fourteen thrones already. And there will be other thrones as well. I'm confident of that.

Let's look at the many different places we could look, but let's try Psalm 89 in the wisdom books. Psalm 89.

I also want to say before I forget it that we saw that the temple was dedicated in the seventh month.

Now there's a verse as well, if I don't neglect it, if I don't ignore it, there's a verse I've got written down that says it was even

at the fiesta. So it was at the fiesta of Tabernacles that the Solomon's temple, God's temple, was dedicated. One year ago at the Feast of Tabernacles, we dedicated this sanctuary right here that locally in the United States that we are broadcasting from, having these live worship services, and we had not planned the timing, but rather it was the fact that I was sick and tired of living with black mold in the house, with that danger to our health, and I had come to the conclusion that the landlord is not going to fix it, that we've got to take action, and I wanted to get it done before winter, before it got real cold, because we would have to literally tear apart the ceiling completely, whooping it up to the sky, and it would be something I did not want to do in cold weather, wanted to get it done and accomplished. And we didn't have any roofing experience at all. Brother Jared and myself, absolutely no roofing experience at all. We watched some YouTube videos, read some articles, got the supplies, tore it apart, whooping it up to the sky, rebuilt it with no experience, dedicated it, the sanctuary at the Feast of Tabernacles, not knowing that God's temple of the first temple, Solomon's temple, not knowing that it had been dedicated at the Feast of Tabernacles. And really, I thought it was going to take much longer than what it did, and it was accomplished. And we, at the very last moment of cleaning things up, rain threatening, and we might have felt some sprinkles up there on the roof, not for sure. But I wanted to clean up the yard and get all the debris picked up before it got soaked with rain. And we picked up the last piece of debris and there was the rainbow. Amen. There was the rainbow.

Just as the rainbow not long ago, with baptized brother Simon, Cape Town, South Africa, I baptized him over the Internet because I can't travel the world. I baptized him over the Internet because the man, the centurion, said to Jesus, I'm a man of authority as you are. I know how this works. All you've got to do is say the Word and it will be done. Amen. We have to be people of faith. Amen. People of faith dwelling on the spiritual rather than the physical. That we can do things in the spiritual thousands of miles away. I don't have the money and the resources and the airplane like the mega TV pastors do. Amen. So, I baptized Simon. There was a rainbow after his baptism. I believe there was a rainbow after I had baptized my nephew Tommy years ago. And there's not a rainbow every time that we baptize people. There's not. But the many different times that a rainbow has appeared at significant points of time in this ministry is amazing. Amen. The rainbow is the symbol, the official symbol of this ministry as well as the menorah because these are signs of God. These are biblical symbols. Amen. But Psalm 89.

Psalm 89 verse 1. I will sing of your mercies Jesus forever. I will declare your truth with my mouth to all generations. For you have said mercy shall be built forever and your truth shall be established in the heavens. I made a covenant with my chosen ones. I swore unto David my servant. I will establish your seed forever and build up your throne to all generations. Amen. Go down to verse 20. Verse 28. I get it right in a second. Verse 28. I will keep my mercy for him forever and my covenant shall be firm with him and I will establish his seed forever and ever in his throne as the days of heaven. Verse 36. His seed shall endure forever and his throne as the sun before me. Even as the moon that is established forever and as the faithful witness in heaven. Amen. There is somebody sitting on the throne of David today. And that throne of David was mentioned at the dedication at the Feast of Tabernacles of the first temple that Solomon said at that dedication. You see this throne? I mean, you see this temple? You see this temple of God? I built it and God has promised my daddy that our throne, our kingdom, our authority over the church, our authority over Israel, our authority over God's people, God's peoples, God's people rather, you are physical Israelite or spiritual Israelite. You're still Israelite either way. You're still adopted into the family. Amen. We might not all be flesh and blood brothers, but we can still be blood brothers through the blood of Christ. Amen. I didn't plan on bringing up that this was the one year anniversary of this particular sanctuary that we're in. I didn't plan on bringing that up. Really, I even forgot that it was a one year anniversary of the sanctuary. But Jesus laid it upon me. You must bring it up. You must remember the things I have done. Amen. You must remember the miracles. Two men that had never touched a roof in their life to tear it apart, whooping it up to the heavens, and fix it. Amen. That was a miracle. And I'm scared to death of heights. Scared to death of heights. I got up there and was up there all day working on that two days. That's a miracle. Amen. That's a miracle. Big chicken me up there on the roof.



And I'm the exact opposite. I'm fearless and a klutz.

And Brother Jared said he's a fearless klutz. So, also a miracle. He didn't fall off. Amen. Amen. This is going to happen in the next life.

David, of course now, Queen Elizabeth and King Charles, as wicked as they both were, but not totally wicked, just like a lot of humans. They got good and bad. Good and bad. A lot of humans.

So was the truth with Queen Elizabeth and King Charles. Good and bad. But they are sitting in the throne of David. And that demands respect. It demands respect.

We may say that he's done some bad things and continue to do some bad things, but we have to also balance that with respect at the same time. It's a difficult balance, but we must try that difficult balance. We must try that. But this throne will continue.

It won't end when Jesus comes back. The throne of David will not come to an end when Jesus comes back. Let me prove that to you in the book of Ezekiel. Let's go over to the book of prophets.

Looking at the prophets volume, go to Ezekiel 34. We're going to get right back to that next life, what they call regeneration. Ezekiel 34, going into verse 23. This is page 136, if you have the paperbacks. Ezekiel 34, verse 23.

Verse 23 says, And I will raise up one shepherd over them, and he shall tend to them, it is my servant David.

He shall be their shepherd, and I, Jesus, will be to them a god, a theos, and David a prince or governor, in the midst of them I, Jesus, have spoken it.

And I will make with David a covenant of peace, and I will utterly destroy evil beasts from off the land, and they shall dwell in the desert and sleep in the forest. The evil beasts be pushed out to the desert and the forest. And I will settle them around about my mountain, and will give you the rain, the rain of blessing.

Something significant about the Feast of Tabernacles is that for the Jews, especially in the time of the temples, the first and the second temple, every day of the feast, they would take water in Jerusalem and use it in their ceremonies for the Feast of Tabernacles every day as a symbolism of baptism, as a symbolism of salvation, as a symbolism of life eternal. That water was an important element of the Fiesta of Tabernacles.

And remember that Zechariah 14 declares that after Jesus returns, that anyone, any nation, any people, even Egypt, which are Gentiles, and mostly Moslems today, although there's a lot of Orthodox Christians there as well, still a lot of Moslems, but as a Gentile nation, a nation that speaks Arabic, that even if Egypt, after Jesus comes back, if they refuse to keep the Fiesta of Tabernacles and refuse to do that pilgrimage, command it to go to Jerusalem, if they refuse that, then God will withhold the rain, the water, from them.

And thus the people, physical, flesh and blood people in the millennium will be cursed by drought if they do not keep the commandments of the Lord of not just the Ten Commandments, but the Holy Days, the Fiesta of Tabernacles and the other Holy Days.

That helps us to know that to receive eternal life, to be saved, we have to do not only the Ten Commandments, but also the Holy Days that brand us mentally, spiritually, in our foreheads, the mark of God being the Sabbath day, the Ten Commandments, and the Holy Days, and the name of Jesus.

All of these, symbolically, spiritually, are branded in our foreheads to identify who we belong to and who is our Master, who is our God, what kingdom we belong to. Amen.

This is, in the book of Ezekiel, a prophecy of David ruling in the future. This is what this is. This is a prophecy of the future, of David ruling with Jesus. With Jesus. Verse 24.

Jesus, I will be to them God, and David a governor, both of them present at the same time in God's kingdom.

Then, let's go to chapter 37. Very significant, what we're about to read.

Ezekiel 37 is called the Valley of Dry Bones. It's what this chapter is traditionally called, the Valley of Dry Bones.

And most people think that Ezekiel 37 is only symbolic of the restoration, the regathering, of the Jews from all across the world back into the land of Israel. And it is, in part, exactly that. In part.

But what a lot of people don't understand is that prophecy many times, very often, is dual. D-U-A-L, meaning two fulfillments, or two meanings.

So one meaning and one fulfillment is the in-gathering, the regathering of Israel, the Jews, back into the nation of Israel that's already been fulfilled since, what was it, 1948? 68.

It's about 48 at the United Nations, and then there's something about 68. One of these days, I'll get that figured out. So then...

But there's a second meaning, a greater meaning, and that is the second resurrection. The Feast of Tabernacles is also called the Feast of in-gathering. In-gathering meaning collecting your harvests, collecting the harvests. Many times, Jesus used the

symbolism of a farm or a vineyard, aquaculture, having a harvest.

He used that particular analogy of the kingdom repeatedly, representing the harvest of souls. The Feast of Tabernacles is also called the Feast of in-gathering, a harvest of grapes.

You had the barley harvest and the wheat harvest earlier in the year, but the Feast of Tabernacles was the grape harvest.

Very significant. Extremely significant.

Because we know that grapes is used in the Bible as also a symbolism of when Jesus comes back that He is going to tread down the wicked people as if He is stumping grapes, that the juice of grapes is a symbolism of blood. The juice of grapes, grape juice, is a symbolism of blood. Wine is a symbolism of blood. We drink wine at communion as a symbolism of the blood of Christ.

I have taught, I have proven repeatedly at [isawthelightministries.com](http://isawthelightministries.com), giving you 100% absolutely undeniable, solid, undeniable proof that the church would be called up for the marriage suffered in a future year, an unknown year, at the Day of Atonement.

That the Day of Atonement is the day that there would be a separation between God's people, who are ready to be turned to spirit, and everybody else on earth. And they would be called up to heaven, and then the wrath of God would start.

That wrath of God, the seven last plagues, would be poured out upon the earth, and the stomping of the grapes, the letting of the blood, the wine press will occur, the wrath of God, while we are up in heaven for 41 and a half days. The wrath of God would be poured out. That occurs during the Feast of Tabernacles, the harvesting of grapes.

And you don't just harvest them, you turn a lot of it into wine, you let them bleed. There's all kinds of symbolism here. Very relevant, very relevant. Amen.

Now let's read this. This happens at the second resurrection. Ezekiel 37 verse 1.

And the hand of Jesus came upon me, and Jesus brought me forth by the Spirit and set me in the midst of the plain, and it was full of human bones.

And He led me around about them either way, and behold, there was a very meaning on the face of the plain, very dry, very old bones. He said to me, Son of humans, will these bones live? And I said, Oh Lord, feels you know.

And He said to me, Prophesy unto these bones, and you shall say to them, You dry bones, hear the word of Jesus. Thus saith Jesus to these bones, I will bring upon you the breath of life.

It's a resurrection. These are dead people's bones who's going to receive the breath of life. It is a resurrection, the second resurrection.

And I will lay sinews, human body parts upon you, and will bring flesh upon you, and will spread skin upon you, and I will put my Spirit into you, and you shall live, and you shall know that I am Jesus. So I prophesied as Jesus commanded me, and it came to pass while I was prophesying.

Here prophesying doesn't mean telling the future, but here the word prophesying means to speak the word of the Lord. To speak the word of the Lord, or to speak divine words.

We need to understand that prophesying does not always mean giving a prophecy, but rather sometimes it means speaking divine words, or speaking the word of the Lord, or even the word of God being spoken through our mouth. God speaking through us is also called prophesying.

And while I was doing this, lo and behold, there was a shaking, and the bones approached, each one on his joints.

And I looked at the old skeletons, and flesh grew upon them, and the skin came upon them, and so forth. Now, I'm going to skip down.

Verse 12 says, opening your tombs, and coming out of your tombs. Again, this is a resurrection. Verse 13, coming out of your graves. People come out of your graves. This is a resurrection.

Now, verse 16, Son of humans, take for yourself a rod, and write upon it, Judah, for the children of Jesus are his adherents. That would be the Jews. That's only one tribe of Israel, or the Jews.

And then you just take for yourself a different rod, another rod, and you shall ascribe upon it, for Joseph, the rod of Ephraim. That's the UK, and America, and all the children of Israel that belong to him. That's the other 11 tribes.

This is, again, one of the examples, one of the many examples, just within one sermon, how traditional Christians, and traditional pastors, are extremely ignorant of the Bible, not even realizing that the Jews are only a very small fraction, less than 10 percent, of Israelites. Amen? Only one of the 12 tribes.

But the other tribes, as they don't know, as they don't understand, is the tribe of Queen Elizabeth, King Charles, the Americans, the British, and the tribe of Dan, from Denmark. The Netherlands, that settled South Africa, from the Netherlands.

The English people, or the white people, whatever tribes they were, that settled Australia, and colonized the Middle East,

and Africa, so forth. These are the tribes of Israel that rule the earth by the blessings of Abraham, Isaac, and Jacob. If you would just look at the earth, you can tell that these are the true things. This is the truth. Amen?

Verse 17, you should join them together for yourself, these two rods, these two sticks, join them together, so that as they should bind themselves into one stick, they shall so be in your hand. This is symbolism.

Verse 19, you should say to them, Behold, thus saith Jesus, Behold, I take the tribe of Joseph, which are not Jews, which are in the hand of Ephraim, and the tribes of Israel, that are not Jews, that belong to him, and I will add to them the tribe of Judah, that are the Jews, and they should become one rod in the hand of Judah.

This is a prophecy of a future second resurrection timing of not just the Jews being brought back to Israel, but all the white folks being brought back to Honky Land. Okay? God is good.

And go down to verse 24, And my servant David shall be a governor in the midst of them, and there shall be one shepherd, as it said previously in chapter 34, to them these are my orders, preserve my judgments, and do them.

Verse 26, I will make with them a covenant of peace, an everlasting covenant with them, and I will establish my sanctuary in the midst of them forever.

And my tabernacle shall be among them, and I will be their God, and they shall be my people. That's a covenant. That's a marriage covenant. Amen. And verse 28, where it says nations, it's talking about Gentiles.

And the Gentiles shall know that I am Jesus that sanctifies them when my sanctuary is in the midst of them forever.

This talks about the Gentiles being grafted and adopted into the Israelite family and how the Bible states that the Israelite tribes should be a light to the Gentiles.

The name of Jesus that has been exalted upon the entire earth through the colonization of the United Kingdom. God save the King. Amen. Praise God.

God has a plan, and His plan is perfect, and His plan is being worked out here on the earth every day. Amen.

We see here that in the second resurrection, one hundred years, which occurs after the Millennium, David's throne will still be active in authority. The British Empire will continue to rule in that time period. They will. Absolutely they will.

Part of the war that we're seeing, a spiritual war across the globe, is the Nazism, Islamic, Communist, conquest of the world. Of governments and nations around the world, even America, having already been mostly conquered by anti-Zionist, Moslems, communists, Nazis, people that hate Israel, people that not only hate the Jews, but they hate Israel as well. They hate the United Kingdom, and they tell lies in South Africa and across Africa and across America and across the world telling lies, saying that America is evil, that the United Kingdom is evil, that the British Empire is evil, that the British throne is totally a hundred percent evil. These are all lies.

It is a spiritual war between Isaac and Israel and Esau and Jacob. It is a war between good and evil.

It is a war between God's kingdom, which is established within mankind. People don't understand that God's kingdom is not just future. God's kingdom is established in the kingdoms of the earth. God established King Nebuchadnezzar.

God removed King Nebuchadnezzar and brought in the Persian Empire. God removed them and brought in the Greek Empire. God removed them and brought in the Roman Empire. Amen. God is active in the governments of the earth, and so is Satan. Amen.

And there's a battle between nations, a battle between tribes goes back to these roots of Israel being at war against the Gentile nations, tribes, pagan nations, the nations of Moloch, of Easter, of Christmas, those nations that was worshipping those lost gods, and then the Israelites embraced those foreign gods, even as many Americans today, walking around with all these piercings and tattoos and yoga and Buddhism and Hinduism, embracing false gods and think they're saved. I hope you see the light. Amen. I hope you see the light.

There are three annual pilgrimages. Let's go to Exodus 23. Exodus 23 in the Book of Law.

There's not long after the Ten Commandments in chapter 20, but we're in chapter 23 here, and let's go down to verse 14.

This is page 110, if you have the paperbacks.

Exodus 23, starting in verse 14. Verse 14 says, Keep your fiesta to me three times in the year. Take heed to keep the fiesta of unleavened bread, Passover season.

Seven days shall ye eat unleavened bread, as I charged you at the season of the month from new grain, barley. For in it you came out of Egypt.

You shall not appear before me empty-handed. In other words, you always got to bring a holy day offering. When you keep the holy days, bring a holy day offering.

And you should keep the fiesta of the harvest of firstfruits of your labors, whatsoever you have sown in your field. Now, that firstfruits harvest, that's another word for Pentecost.

So, you've got the Passover unleavened bread harvest, which is a pilgrimage, and then you've got the middle of the summer in the northern hemisphere. The firstfruits is Pentecost. That's a harvest. Then whatsoever you shall have sown in your field. And then, finally, the fiesta of completion at the end of the year in the gathering end of your fruits out of the field. That's the grape harvest. Three times in the year shall your males appear before Jesus your Theos.

It was males there in that day and time because you couldn't just get in a car or airplane or bus or taxi. So, travel would have been very difficult for pregnant women and women with children.

And women in that day and time used to be constantly, constantly, constantly pregnant. And there would be many, many, many children.

And it would be difficult to take all those women, all those children on a long trip on foot or a donkey. So, just the men had to go to represent the entire family at that day and time.

Unless, of course, if you was much closer to the appointed place, if you lived in the appointed place, then I'm sure even the women would have gone if we just used some logic. So, there was the place of Bethel. There was the place of Shiloh. And then there was Jerusalem. So, there was at least three places where there was sanctuaries. It wasn't always just Jerusalem. People don't understand that. It wasn't always just only Jerusalem as a gathering place for the tabernacles. But there was other places as well. And even more than what we have listed for your region.

So, every region, if we had enough people, if the people were to actually stay in contact with me after baptism and stay part of the church and communicate with me and stay in touch, then we could build God's kingdom into more nations, more neighborhoods, more cities. We would have more congregations, more pastors, more deacons. We would have a much more complete church than what we do today.

But every man to himself, every woman to himself, they all want to do their own thing, their own will, their own opinion. And they only want to go only so far in the truth before they stop listening and stop paying attention and completely lose interest in this ministry. Very sad.

Now, what I want to point out again is these people could use an excuse. I have wife. I have my wives. I have my children. It's too far to go. I don't have a car. My donkey is lazy. My donkey is stubborn.

I can't make it, Lord. I got things to do at home. I've got a harvest. Hey, it was harvest time. Huh? Yeah?

It was harvest time, and God says, leave your harvest, leave your work, and come party at the fiesta. What, Lord?

It is harvest time, and you want me to stop working and come and have a fiesta. And the Lord said, You've got to have the right balance. Amen. Amen. You can do both. You can do both if you do it right. Amen.

Something I also learned is to this very day, but even in ancient times and up to this very day, people in the Middle East, at the harvest time of grapes around the time of fiesta or tabernacles, you have laborers coming in to help with the harvest that are dwelling in booths, temporary booths, just for the purpose of harvesting the grapes at that time of year. I never heard that before. They didn't go to motel rooms, no. They had tents.

And if every time you keep the fiesta is always in a building, you're not going to get the full edification.

I realize that some people maybe have to do that because of finances or whatever or resources and what's available. But the reality is we know the Feast of Tabernacles is coming up one year from this week.

So we have a whole year to prepare financially and plan and prepare to save up our second tides, to be obedient to God, to save our second tides for that purpose. Second tide for the Holy Days. That's this purpose. God gives us the funding. Amen. God gives us the funding.

I believe that there is a possibility of a symbolism of the second resurrection in the Feast of Tabernacles.

If you think back to the Day of Atonement and the symbolism of the first resurrection, and then you think forward to the last great day, the eighth day of Tabernacles, the last great day, the great day of the feast, Jesus stood in John 7 and said, If any man thirst, let him come into Me and drink, and I will give him living waters from his belly shall flow. Again, the water theme, living waters, eternal life theme of Tabernacles.

But then you go forward into the book of Revelation, chapter 21 or chapter 22, Jesus says, I will come to the earth, be there at the new Jerusalem, and I will Tabernacle with you. I will be your Tabernacle. He will be the Tabernacle. The presence of the Lord will be the Tabernacle of Paradise.

If you think about that, I really believe, I'm convinced, that the first day of Paradise will be on the date of the last great day, the eighth day, the great day of the feast, because the eighth day of the feast, the number eight, represents eternity and a new beginning.

The eighth day of the feast, I believe, will be the date that we enter into Paradise. The Day of Atonement being the first resurrection. What goes in between this?

You've got the first resurrection, you've got the millennium, you've got the hundred years, the second resurrection, and then eternity. But what about the Holy Days?

The Holy Days is in the order of the Day of Atonement, and then Tabernacles, and then the last great day. So I don't know how this works out on the calendar, how to calculate it, how to prove it with a calculator, how to prove it with a calendar. I don't know, and I confess that.

But what I do know is that if I use some logic and a brain that has logic, but a brain that's not a computer, that where I can't figure out all these calculations and there's different things we don't understand about time and calculating time, and it gets confusing, especially if you're exhausted, especially if you're running out of time in the middle of the night for a sermon, and all these things I have to deal with.

But it makes complete sense to me that the Day of Atonement, which we have proven by a calculator and scripture both, being the first day of first resurrection rather, and then last great day being paradise, what comes in between that is the tabernacles.

The second resurrection will be a second tabernacle, a second harvest, another harvest, the last harvest of souls as far as the resurrection goes. You could say that the end of the 100 years is the actual harvest. You could make that case. But nevertheless, it's the same thing.

It's the first, whether you start with day one or the last day of the 100 years, we're still talking about the same 100 years. We're still talking about the same thing.

And that 100 years, that regeneration, that next life will be the second time tabernacling in the flesh, even as there was two temples of God.

Even as there was two temples of God, there are two lives, and two times of tabernacling dwelling in the flesh unless you make it in in the first resurrection.

So I think we have uncovered more symbolism in the Feast of Tabernacles in relationship to the second resurrection. Amen.

And I praise God for this and ask Him to please give me deeper and better and more accurate understanding. Help the church to grow in this same understanding. Let them not be confused by anything I have said today.

And help your church, Father, to be a people of understanding, a people of wisdom, a people of integrity, a people of spiritual moral principles, a people of honor and respect and reverence, a holy treasure unto You.

We thank You, Lord Heavenly Father, for what You've already done here today and for what You're about to do. Praise Your holy name. Amen.

As Brother Jared prepares what he needs to share with us, I've opened up the chat rooms on Mixlr and WhatsApp and Telegram and Talk Shoe that if anybody would have anything to say at this time, if you have any questions, if you want to sing a song, if you want to quote Scripture, if you want to play a musical instrument, share a prophetic dream, say something for the Lord, give a testimony for the Lord, now is the time to do it.

If you know how to contact me for Telegram or WhatsApp or Mixlr or Talk Shoe, anybody with those communication tools, please beep me now, text me, and let me see the lights light up on the screen. Praise God.

Okay, Brother Jared, what do you have?

"Well, I got to see some interesting things reading that other Bible translation.

One thing that a lot of these modern Bibles do is they'll have like, even the ones in the past few centuries, they'll have like a header on the top of the page of what the subject is.

This one split even the chapters off the divisions and I was able to see something interesting.

Two Samuel, chapter one. Two Samuel one, history book. Right after Saul dies.

And there was a thing I had noticed, I had noticed, just last year, last year, with this degree of respect that David chose for King Saul. Right.

Saul had impaled himself on a sword and he's dying and then the servant comes and this other guy, the Gentile comes and kills him and then he tells David, Hey, I killed Saul. He was suffering. And then David puts the guy to death. Amen. Why weren't you afraid to touch God's anointed?" Amen.

"But then right after this, in the same chapter, what I didn't see, even though it's right there, is David laments for King Saul." Yeah. Amen. Exactly. Great points. "Two Samuel, chapter one."

"And then, and even in Ezekiel, chapter 28, there's a lament for the king of Tyre from Jesus." Cool. Yeah.

"And, then I probably have a few more verses on the degree of respect for authority and how even when these people fall and have said what they missed or not to make fun of them, basically." Yeah, exactly. Yeah. "If David didn't do it and Jesus doesn't do it, then we shouldn't do it." Exactly. Yeah.

In case anybody had any difficulty hearing any of that, perfect examples in the Bible where King Saul had been appointed by God, but yet God became angry against King Saul. That was before David. And God replaced Saul with David.

But it was a transition But it was a transitional process that took quite a bit of time and King Saul was not willing to give up the throne.

And David refused to treat King Saul with dishonor and disrespect, refused to kill him. He could have killed him more than one time.

And when somebody did kill Saul, David had that person put to death for killing King Saul, for disrespecting, for not fearing the anointed of the Lord because God had anointed Saul for his throne, for his authority.

So David was a perfect example of showing honor and respect for a king that had fallen out of the grace of God. Amen. And for showing reverence for authority. Amen.

Okay. And brother Adri has a question about the Peace of Tabernacles. And let me see if I can do this right here.

"Greetings everyone in Christ. I just have a question to ask Pastor Zimmerman.

Doesn't the Peace of Tabernacles is also symbolism or doesn't it represent also 7,000 years of humanity on earth? And then also the 8th day, the last 8 days, it is symbolism for orders of paradise, of overflowing.

I wanted to add on that doesn't the Millennium add, the Millennium doesn't it add on the 6,000 plus years of humanity to wake up? The 7,000 years of humanity."

Okay. That's a good question brother. Brother Adri in Cape Town, South Africa. Excellent question.

And the answer to that is that is being traditionally talked. That is a traditional teaching. Let's examine it for the accuracy or era. Let's examine it. Let's think for a second out loud.

If we add up all the lifetimes of humans in the Bible because it tells us how long they lived, each generation, each person, each king, each ancestor of Christ, how long they lived, we actually now go over already 6,000 years.

Now the exact number I don't know and the exact number of over 6,000 years, I don't think anybody can know exactly because of problems with Bible translations and Bible eras. Things they've added and taken out. There's some confusion especially with how many years there was in Israel, I mean in Egypt.

Different things and then they've messed around with certain timelines of people's life spans. They've messed around with that as well.

But I believe we have gone over 6,000 years. And Great Tribulation is not here yet and it could start next year or maybe not. And then we have to go three and a half years of the Great Tribulation.

So that's going to take us a minimum of four and a half years or more past 6,000 years and we're already past 6,000 years. So there is a problem. But the problem could be resolved by saying that the 6,000 years is not exact. That is an estimate.

And there are biblical examples of where the Bible uses what we call hyperboles. Hyperbole. That means that the Bible exaggerates. It uses words.

Even with numbers, we do know that with numbers that sometimes a number in the Bible seems to be specific when really it's an estimate. That's well acknowledged.

That is well embraced, well accepted that some of the numbers in the Bible are estimates when it's a round number and a thousand years is a round number. So 6,000 years instead of being exact could be an estimate.

The Bible never tells us that the tabernacle is a symbolism for the length of humanity upon the earth. It doesn't say that. Perhaps it's true. Perhaps it's not true.

So it's a working theory and it seems plausible, if we realize that the 6,000 years of humanity is an estimate of time. So that's the best way I can explain that.

I can't say 100% for sure that it is or 100% for sure that it's not a symbolism of 6,000 and 7,000 years of humanity. Just leave it like that.

That's the problems that we deal with and that's the solution that we could deal with of thinking that it's an estimate. You got anything to add to that, Jared? "It's fascinating how close this 6,000 rather being 19,000 or 25 or 3 million."

It is interesting to think about it that it's not 19,000 years that humans have been on the earth. It is close to 6,000.

So maybe there's truth to it and it's just a wild estimate and that God left the door open for additional years for delay. Maybe God left the door open in case He wanted to do 6,050 or 6,010 or 6,040.

Maybe God purposely left the door open to be flexible with humanity but kept it on purpose close to 6,000 years rather than 19,000 or 20,000. It is also close to 6,000. So there might be some element of truth to that theory. Okay. Good question.

Anything else from anyone?

Brother Jared, you got anything?

"It's interesting to notice in Jeremiah the kind of relationship between Jeremiah and King Zedekiah. He throws Jeremiah in prison and then takes him out to ask him well you prophesied this. You got anything else to say?" Okay. "Don't tell the princes or the nobles that I asked you this. Don't tell them." Jeremiah 39 and 45 AOB, King James traditional numbering of

the chapters 32 and 33 in Jeremiah.

Anything else?

"Well I was also thinking about about the importance of respecting anointed authority and there is a verse right in Exodus 23.

I didn't know where it was because not familiar with it but then I saw it because of the reading. There it is. Exodus 23 verses 20 and 21."

And behold, I send my messenger before your face that he may keep you in the way, that he may lead you into the land which I have prepared for you.

Take heed, be careful, to yourself and listen to and obey him and disobey him not for he will not give way to you for my name is on him. Amen.

And if you indeed obey my voice and if you would do all these things that I shall charge you and keep my covenant then you should be to me a treasured people above all nations for the whole earth is mine, and you should be to me a royal priesthood. We know that's quoted in Peter. We need to add the reference number, it may already be there. We've got to buy some new Bibles because we know that our local copies are extremely out of date so hopefully in the next couple weeks we'll be able to get these updated and get us some new copies here locally. But yes, the scriptures are clear. Anything else?

"I think it would be good to read 1 Samuel 8 verse 6. This is where the prophet Samuel does the will of Jesus because the people wanted the king to reign over them like the Gentiles, instead of having Jesus the pillar of the cloud and the fire by night to lead them.

1 Samuel 8 verse 4. And Jesus said to Samuel, 'Hear the voice of the people and whatever they shall say to you, for they have not rejected you but they have rejected me from reigning over them. According to all their doings which they have done to me from the day that I brought them out of Egypt until this day, even as they have deserted me and served other gods, so they do also to you. And now listen to and obey their voice, only you shall solemnly testify to them and you shall describe to them the manner of the king who shall reign over them.'

And Samuel spoke every word of Jesus to the people who asked of him a king. And he said, 'This shall be the manner of the king that shall rule over you. He shall take your sons and put them in his chariots and among his horsemen, and running before his chariots.

And his manner shall be to make them to himself captains of hundreds and captains of thousands. And to reap his harvest and gather his vintage, and prepare his instruments of war, and the implements of his chariots.

And he will take your daughters to be perfumers and cooks and bakers. And he will take your fields and your vineyards and your good olive groves and give them to his servants.

And he will take the tithe of your seeds and your vineyards and give it to his eunuchs and to his servants. And he will take your servants and your handmaids and your good herds and your donkeys and will take the tenth of them for his works. And he will tithe your flocks, and you shall be his servants.

And you shall cry out in that day, because of your king, whom you have chosen to yourselves. And Jesus shall not hear you in those days, because you have chosen to yourselves a king.'

But the people would not listen to and obey Samuel, and they said to him, 'No, but there shall be a king over us. And we will also be like all the nations, the Gentiles, and our kings shall judge us, and shall go out before us and fight our battles.'

And Samuel heard all the words of the people, and spoke them in the ears of Jesus.

And Jesus said to Samuel, 'Listen to and obey their voice, and appoint them a king.'

And Samuel said to the men of Jesrael, 'Let each man depart to a city.' The meeting is over. Thank you very much."

And God did appoint the king Saul, and then David, and then the next king after that, and the next king after that, and the next king after that, and the next king after that, and there never should be an end to that.

Some people use the excuse that because mankind chose for themselves to have a king, that we shouldn't care anything about government at all, ignore it, bury their head in the sand, not be interested in it, and not obey, and try to be only sovereign, and not belong to any government or authority on earth.

But that's twisted in the scripture, and God did appoint them a king, appointed by God Himself, and there was never a cease to be a person on that throne. So when we reject that person, we reject the authority of God Himself. Amen.

"And finally I've got an historical example.

There was King Charles III as the current king, while King Charles I and II had a kind of troubled history, and I didn't get to review the whole timeline, but there was an English civil war, I believe around the time of King Charles I, he was very hated by the Senate and the nobility, and couldn't get enough money for taxes, and they eventually declared him a tyrant and

executed him, to which he showed up for the execution and everything.

So there was then this brief period in England where some other governors, the Cromwells had some other governors rule. And then eventually King Charles II got back there, and they had a trial of all the people who had agreed to execute King Charles. And they put them to, I believe they put them all to death, or maybe some of them got away, or something like that. But they'd even dug up, like posthumous executions, they dug up corpses and executed them for the people having agreed to put the king of England.

They didn't say [Charles I] was God's anointed, or maybe they did, but that was the spirit of that, [how the punishments worked]."

Amazing. Thank you. Brother Robert is a treasure unto us, amen, and to God's people.

Okay, I'll let you all go, I know it's very late at night, probably near sunrise over there in Korea, special shout out again to Cape Town, looks like they're, I don't know if you're still logged in or not, but if you're still listening, another shout out to Cape Town. Let's keep praying for our brothers and sisters around the world, in Algeria and other places.

Praise God that Sister Kiki in Australia, her cat was doing better last we heard yesterday.

Her cat had been bitten by a snake, but after a long length of time of the cat looking in extremely horrible shape, it picked up its cot and took its bed and walked, and it, last we heard, is doing pretty good, praise God.

I had a frightening experience with my cat this morning that I came into the house from camping overnight, it's barely gotten any sleep at all, it's so noisy outside, not far away from the road, highway, not highway, but major roadway, and noisy, noisy, noisy, so I don't know how this is going to work, but I got to do what I got to do, and came into the house to get breakfast, and cut and find my cat, and I was looking, I just looked in the same places over and over and over, and I looked in every crack, crack and corner and everything and could not find him, became convinced that he had gotten outside, walked up the road looking for him in three directions, and pretty scary moments.

Finally he just shows up, coming up the steps from downstairs, what are you worried about daddy? Amen. What a relief, what a relief, because I love that boy. Amen.

God understands that we have a need for pets, some of us, some people have a need for pets, and how they are our families, they are like children to us, very near, so I praise God that the kingdom will come to fullness before baby fellow has to pass away, that God's kingdom will come to the fullness of the kingdom before that time comes, praise God, and I won't have to grow much older, I won't have to grow much older, I'm already in a lot of pain every day, and I know that a lot of you are as well, and different people suffering with different things in these temporary tabernacles that we are in.

I praise the Lord that one of these days, Philo the cat will no longer have to wear a collar, a name tag, a chain, a leash, but he should be able to play with the big kitty cats, the lions, without them devouring him, and I won't have to worry about him any more, in any way, shape, or form, we won't have to worry about our parents, and our children, and our wayward children, and our rebellious children, and we won't have to worry about sickness, and pain, and tragedy any more, for these things that we see now, as real as they look, they are only temporary.

Here today, tomorrow, thrown into the furnace of the beautiful and wonderful lake of fire, that will purify, and destroy, and rebuild, and remodel the earth and the heavens, and the heavens behold, and the earth groans, as a woman traveling with child, the earth groans for the adoption of the children of the Lord, for the children of God to receive their glory, the fullness of their glory, that they was made to be kings and queens in the kingdom of heaven. Praise the Lord God Almighty, Jesus is your name, long live the king. Amen. Praise Jesus.

The final song here.

Christ Our Redeemer, died on the cross, died for the sinner, paid all his dues.

Sprinkle your soul in the blood of the Lamb, and I will pass, I will pass over you.

When I see the blood, when I see the blood, when I see the blood, I will pass, I will pass over you.

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