

Full Sermon Transcript:
Leaving Egypt: How to Defeat Sin and Temptation
April 23, 2024

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

There's the record button right there. Turn the microphone up even higher. It's good to see everybody. Happy Passover. Happy first day of 11, Brad. Amen. Praise God. We've got brother John here with us all the way from Kansas. It's very good to see that he made the trip all the way. Praise God. And there's brother Hugh and Dominique, a Cape Town congregation that just popped up on the menu there. It's probably already there, but sometimes it don't pop up until later. And sometimes it don't pop up unless you actually click a heart or comment.

So, I would like anybody that is signed in to make a comment so that I can see that you're present because a lot of times it won't show up that you're logged in unless you actually say something or do something. And even though you can call that a technical bug, maybe it's God's will because God is not seeking an audience. He is seeking the participants. And then he's seeking people that will be active. And your name does not show up a lot of times unless you are active. And that's the way it's going to be on the roster, the role of heaven. Your name won't be there unless you have been active in the Lord. Amen. Praise God. God works in mysterious ways. Amen. So, maybe there's a reason for this. Praise God. We need to be active. Amen. Praise God.

Let us go in prayer. Lord Heavenly Father, praise your holy name. Happy Passover. Happy first day of unleavened bread. Thank you, Lord, for giving us these very special appointed times, set apart sacred times, for worship, for fellowship, for gathering, for communion, for special observances, for focus on certain topics, for lessons that we need to learn, for lessons we need to remember, for lessons that we must apply to our lives, to our learning, to our spiritual growth. Thank you, Father. Thank you, Lord, that John has traveled this far. Thank you, Lord, for the time that we have with him. Thank you for all of our brothers and sisters around the world that have gathered with us over the internet, that have chosen to pat you first rather than football, baseball, basketball, and other events of this carnal world that they have chosen to worship you in this sacred, set-apart, commanded time. We do ask for your special blessing, your special anointing on the message that we're about to receive, that you would bless the spiritual food. We ask, Father, that at the second chance Passover that there would be people observing the communion for the first time, and we pray, Father, that this time next year that the church in every region represented would be doubled, at the minimum at least doubled, tripled, quadrupled, and more, and that there will be more regions represented next year at this time, many more. But we don't just pray for it. We put our feet and hands to action to plant those seeds, to plant the seeds of the truth, distribute the gospel tracts and the flyers, witness to family and friends, testify on the internet, do whatever we can do, whether it's writing reviews for the AOB or making a video or posting within social media to let other people find the truth, to share the articles of the ministry website, to share what I write, to share my post upon other groups, other social media outlets, other websites, to get the word out there to as many people as possible, as soon as possible, before the night appears when no man can work. Please help each and every one of us do our part, not be lazy and not be complacent, but to realize the extreme need to be working, to be planting. We're not all pastors. We're not all prophets and apostles, but we are all ministers. We're all ministers of the Lord that should be witnessing and evangelizing to our family and friends, co-workers if possible. Sometimes it's not possible. Please give us wisdom to know when to witness and who not to witness to, because some people are not worthy of receiving even a seed of the gospel truth, and some people just simply are not called at this

time, and some people it would be just foolish for us to even waste our time with.

So please give us the correct discernment, Lord, for us to be wise and such, to be wise in evangelism and wise in all areas of our life.

Please give us wisdom, more wisdom, more spiritual discernment, more common sense, more intelligence.

Please help our poor little brains that have been so weakened by eating soy, fluoride, estrogen foods, and chemicals, and pesticides that's in the food, and all these different contaminants of the world.

Please heal our brains, our hormone levels, our gender roles. Please help us to be bold enough and courageous enough, diligent enough, zealous enough, passionate enough.

Please help us, Lord, wherever area in which we are weak in. Please help us to mature and to speak boldly your word, but with wisdom in the right place and the right time.

Please help us, Lord, all this and more. Thank you for your blessing and anointing upon these worship services and upon this message, upon this sermon.

Please put your words in my heart, my mind, and my mouth, and my lips. Speak your word.

Speak through me. Use me as a useful vessel and a willing vessel. Use me, Lord. Fill me up.

Give me more of your Holy Ghost, more of your presence, more of your voice, more of your ears, your heart, your mind, your feelings, your presence.

Help me to feel you, Lord. Help me to feel your presence. Each and every one of us, Lord, this should be our prayers.

Every one of us should be praying this.

Help me to feel your presence. Help me to hear your voice louder, more clearly, more accurately.

Give me more of your Holy Ghost. Give me logic. Give me common sense, which are so lacking in this world. Give me discernment.

Give me all these things, Lord, because this is your will and you are willing. Praise your Holy Name.

If we ask for bread, you would not give us a stone. Praise your Holy Name. We accept it, Lord. We accept all this.

We accept the victory through the blood of Jesus Christ. In the name of Jesus, all of this will be in Jesus' Holy Name.

Amen.

And the congregation said, Amen. Praise God. You may be seated.

I want to know what to do with the buffering. I think that might be your own internet connection, hopefully.

That would be your own. I don't see no buffering here, but Kareem says it's buffering.

Robert's going to check our connection real quick. Just make sure all the connections are real good and strong.

Okay. Most likely it's his or most of the time people, but he's going to probably get his phone and check it out.

Okay. Okay. Everything that Robert's looked at looks good. Just making for sure. Sometimes we do have problems a lot, many different times over the years, but buffering sounds more like a local internet problem.

Let me look at one more thing. Yeah. Okay. All right. Let me distribute the sermon notes that we're going to go by. I won't necessarily go by it to the T, but it's a little bit of an outline and it will help you in reviewing as you go back later.

I do encourage people to review the sermon notes or transcript, one or the other or both, the following day or the following afternoon or evening or the following week.

Even if it's a simple topic that you already know and you already understand, it's really good to review those notes of the sermon because sometimes we quickly forget certain points made that are extremely important for that particular week.

A lot of times God is speaking to perhaps one person, even though he's speaking to all of us, we should always, each and every one of us, always, always, always listen for the voice of God for ourselves within that sermon.

Is God saying something to me? Am I overlooking something? Am I forgetting something? Am I neglecting something?

That's part of a continual daily self-examination and daily and nightly repentance.

Our nighttime prayer should include a examination of that day's activities, that day's words, that day's actions and inactions.

At the end of the night we need to think every person you have spoken to, I mean every person you've spoken to that day, review your life for that day.

The end of every day should be a review of that day's activities, conversations, where you could have used better words, where you could have communicated better and I'm not talking only about witnessing, but witnessing as well.

How you could have communicated better, what words, what verses, what points, what principles that you should have used and we all have to grow in this and even a person that's very good at witnessing and very good and very experienced in communicating, they will very often times come to realize later on that they should have worded

something different.

So it is something that no one can say that they shouldn't do this. It is a good habit for anyone even for the effective speaker and communicator because even most experienced will second guess himself and think oh I wish I would have thought of that at the time.

Let us turn to the book of James, James chapter one. Okay just put a bookmark piece of paper or something in there because I'm going to move some words out with some.

Let's go to John chapter four. John four, let's have everybody switch over to John four.

And let us go down to verse 23, verse 23, John four verse 23. But our is coming and now is when the true worshipers which shows us that there is such a thing as false worshipers. Amen.

The true worshipers will worship the father in spirit and truth. Both are extremely important. He wants both the spirit and the truth.

For such people the father searches for to be his worshipers. The father is searching for a specific type of worshiper not just for just anybody to worship him although he does want all to worship him but he's looking for a very specific type of worship and a very specific type of worshiper and is in comparison to a false worshiper because he's seeking for the true ones and the true worshipers would do this.

This is a very fundamental verse. It is a verse that we have had right at the top of the page of I Saw the Light Ministries I believe ever since 2006.

February 2006 is when I started the left side to the best of my memory and it's so fundamental and important.

They worshipped the golden calf when Moses came down from the mountain and they said they was doing it for God.

So just to worship is not sufficient enough. It has to be a worship that is acceptable, an acceptable sacrifice to God.

He doesn't just accept any holy day, any type of worship. It must be according to his spirit which would include according to his will and according to his truth rather than human opinion. Amen.

Rather than human opinion. And there are literally over 2,000 religions, denominations, sects upon this world that can't all be true.

If the whole world is deceived as the Bible says they can't all be true. Among that would be extremely rare to find the truth.

He's searching for it so it's rare to find. He searched the entire earth and found only Noah and it's going to be as it is in Noah's day until that final year when a lot of people get saved and even then it'd be like Noah's day that there's still be a lot of unbelievers and people not really believing that he's coming back soon.

What I want to get to today is how to defeat sin, because today is the first day of unleavened bread and it's not just bread.

I mean why do we do this? Why do we abstain from puffed up, aired up, gassed up, leavened up bread for seven days? Why do we do that and why do we also in addition to abstaining or fasting from leavened bread, why do we partake of at least one bite or more of the unleavened bread each day of these seven days?

The symbolism. The symbolism is the Bible says it uses the analogy of the leavening representing sin.

So unleavened would be the removal of sin. That's the symbolism. So after Christ has accomplished the ultimate sacrifice to wash our sins away, then it's up to us to keep ourselves clean. Amen.

Because in this world you get dirty on a daily basis. There's pollen in the air, there's dirt going to get on your feet, dirt on our hands, so forth, sweat.

We're going to get dirty and the dirtier and the dirtier each day as each day goes by.

We need a daily washing of the word of God through prayer, through worshiping him, through reading the scriptures.

This is a daily spiritual washing because we're constantly getting bombarded with sin, sinful images, sinful sounds, sinful people that are in our environment that is corrupting our soul.

A lot of it subliminally, especially if you watch a lot of TV, if you listen to a lot of the secular music or even religious music, there's a lot of subliminal corruption of your soul on a daily basis.

The more entertainment, the more that you are influenced by people, by society, audio, video, or even in person, all these things are slowly but surely corrupting our moral standards.

The more that you hang out with the world, the more that you see the world, the more you hear the world, interact with the world is decaying our moral standards over time.

That's just a very harsh reality that a lot of people are overlooking. We need a daily washing with a sincere, deep relationship with God that we must be growing in, reading the Bible, singing, worshiping, raising our hands to the Lord,

getting down on our knees, crying out to God, all these things and more.
This is such a basic elementary sermon today. So basic, so elementary, but yet very lacking in traditional teaching.

If it's the first day of Unleavened Bread, Christ died for our sins, but now we must cleanse ourselves daily.
Continual process, and this is seven days representing a symbolism of 7,000 years.

Symbolism, even though it's not exact 7,000, because we're probably already past 6,000, but it is an estimate of approximately 7,000 years counting the millennium, and then the 100 years.

God ain't concerned with 100 years because it's like a microsecond. So it's in God's eyes, it's approximate. 7,000 years or seven days symbolism.

So it's a process of this ain't going to be accomplished in one day. A lot of religion, a lot of Christians think that if you was a drug addict, or if you wasn't homosexual, or if you did this or this, many, many different types of sins, they think all you do is say that one prayer, and you're saved, and your salvation or process is accomplished, it is finished, there's nothing else to it, and that's just simply not reality.

We did that sermon, that salvation is a process that you must endure until the end, and then you'll be saved.

Even though there's plenty of scriptures that prove that you're saved at baptism, they're both true.

It's not a contradiction. We have to understand that yes, you're saved at baptism if you have agreed to the 10 commandments, you agree that Jesus is God, that he's the one saving you, all these things and more, but then it's a daily process and a lifelong process represented by the seven thousand years, represented by the seven days, similarly, as we see also with the Feast of Tabernacles.

So it's a process, it's not going to happen in just one day or one month or one year

So people, when they come into the truth, a lot of times they're so passionate as they should be about the truth that they make a mistake, that they think, oh, I know all of this now.

I no longer need a pastor, no longer need a teacher, no longer need a church congregation.

I can just go out and start my own ministry, start my own church, be my own pastor, and they've only been in the truth for six months or one month.

I've seen that. I've seen that repeatedly. I've seen that. That's ridiculous. That's ridiculous. It takes more than six months. It takes more than a year for a person to grow enough in the understanding of the word of God to be able to teach it after you have come into the truth, to really teach it as a teacher.

We can witness, yes, we can post something on Facebook, we can post something on Twitter that plants a seed that's not really teaching.

That's just planting seeds. That's just witnessing to family and friends. You've got to be careful how much you actually think that you are a teacher, start your own ministry and all that.

That takes years of learning the truth and growing in the truth and growing in God.

People say, well, the Apostle Paul started preaching immediately after he got saved.

Well, guess what? The Apostle Paul had already been keeping the Sabbath and the Holy Days and many other points of the law all of his life before that moment.

He had professional religious training. He was a chief, a leader of the Pharisees.

He knew the Bible front and back of the Bible that existed at the time. He knew it frontwards and backwards.

He was very acknowledged in the word of God. His only weakness was he didn't accept Christ as the Messiah.

That's the only thing he had to overcome and then also stop focusing on the letter of the law and learn the new covenant.

And all that was very quick with him because he actually had a special divine manifestation of Jesus to come to him.

And there was a lot that occurred that was not, or at least we don't have the records of, if it was written down.

There was a lot of conversation with God. I can promise you that. You don't just automatically know everything because you had a one minute conversation with God.

There was a lot of conversation and a lot of teaching. There was a lot of things that the Lord was doing, teaching Paul, guiding and leading him on a regular basis.

He was hearing from God on a regular basis. It was a lot that was not written down at all.

Guarantee you that. So that's much different than someone that had just now recently came into the acceptance of the Sabbath for the first time in their life or something like that.

It's way different.

But today you got all these people want to start their own ministries and a lot of them are so-called street preachers.

And most of the street preachers, even though they're extremely popular with so-called Christians, with a traditional Christian, they honor and idolize these street preachers. They really do idolize these street preachers. They're like, oh wow, a man that is bold enough, courageous enough to go out there and shout the word of God to this world. Yay! But these street preachers that they idolize are not teaching the Ten Commandments. They're not teaching the Sabbath. They're not teaching the Holy Days. They're not teaching the requirement of baptism. How is that a preacher of God? How is that a preacher of righteousness? Noah was a preacher of righteousness, was he not? Amen. So they don't really know what the gospel is. But another thing is that Jesus and the apostles, they're what people thought people think that their street preaching is far different from the street preachers today. They wasn't out there with a bull horn. They wasn't out there on a street corner yelling at strangers that have no interest at all in hearing what they were saying. That was not at all what was occurring with their preaching. They specifically went to the synagogues where people wanted to hear the word of God, where they already had a foundation of truth. They wasn't strangers to the truth. And they was coming to hear the word of God, to hear from God, from a true teacher of God. And they not only went to the synagogues, but they went to other places in the cities that was designation places for wisdom talk, for talk of hearing opinions, for hearing interpretations, for hearing prophecies, for hearing from others meaning of life. There was places where men gathered for that express purpose. We know that for a fact that there was such places where they gathered. And they went to that type of location to where people was gathered for that purpose of hearing and learning. And for hearing new things and new opinions. It was very popular. And they went to those type of places. And then of course people heard the news of what Jesus was doing and they came to hear him specifically. That's way, way different from just finding a street corner and seeing whose ear you can yell into. That's far different. That's not biblical street preaching. You cannot find that in the Bible.

I remember back in my days before I had surrendered to God, seeing the so-called street preachers and their bull horns and their signs. Did it cause me to reflect on my sins? Absolutely not. And my friends that I'm hung out with within sin and them also hearing the bull horns and telling us we're going to hell and the signs telling us we're going to hell and that we must repent. Did they repent? Did they reflect? Did they take time? No. It's useless. It's pointless to be out there with a sign or a bull horn and even on the street corner holding these signs and stuff. It's useless. It's not going to make anyone at all stop and reflect upon their sins. It's an absolutely useless pursuit.

What people really need and what I needed at the time, if somebody instead of blowing a bull horn at me, yelling and screaming at me, if they had just simply walked up to me and said, "Do you really believe that what you're doing is acceptable to God? And I'm not trying to yell at you or scream at you, but I want to have a conversation. And I just want to know, do you think that this really truly is acceptable to God and what do you think the Bible say about this?" If they had approached me in that manner, face to face, person to person, man to man, in a calm, loving manner and just asked me that simple question, I could have probably answered, I know it's a sin. And then, but this is how you can get saved and this is the Ten Commandments and these are the steps is what I needed to hear but nobody gave me. I knew the Ten Commandments and I knew what the Bible said about homosexuality but I never had a person to actually say, this is how you do it. This is how you stop using drugs. This is how you leave and overcome and repent of homosexuality. This is how you stop doing this. This is how you stop doing this. This is how you stop doing this. This is how.

And that takes a person that is called of God or even a friend, amen, to say this is how. Just a friend, just a person that loves. Just a person that cares about that person to say this is how, amen. A lot of people just simply don't know how. They simply don't know how and I had tried and I had tried and I had cried

out to God and I had prayed and prayed and prayed, deliver me, deliver me, take this from me.

I don't like this, I don't want this. I don't want this temptation, I don't want this feeling, I don't want this attraction, I don't want it, I don't want it.

I had done all that but God did not deliver me. I begged for God to deliver me. I cried for God to deliver me. He did not deliver me.

Why? Because you have to be willing to do more than pray and more than beg and more than ask. Amen.

You have to be willing to repent. You have to be willing to stop the sin and you have to be willing to take different steps and there's multiple steps.

If you go to AA, alcoholic anonymous, it's not one step. There's multiple steps. If you go to narcotics anonymous and all any of these anonymous and there's even such things as homosexual anonymous.

Any of these groups, there are multiple steps. You can't just do one thing and it's not a finger.

It's done over time and it's going to take years to go through all those steps and you will slip and you will fall and you will make mistakes no matter whether it's drugs, narcotics, sex, or whatever it is.

You're going to make mistakes and there's the church to immediately condemn you and say you're still lost and you're still not living for God and you're still going to hell when you made that mistake.

It's always somebody ready to just kick you in the nuts when you're trying your best and you're trying your best and you're trying your best and you're crying out to God but you make a mistake, you slip and fall.

There's always somebody ready to just stomp you in the mouth. Always. Guarantee. I promise you that. Amen.

We need to be told that you will make a mistake. You will slip and fall but you have to get back up on the bicycle. You have to get back up on the horse.

You have to get back up on the motorcycle. You have to get back up into serving the Lord immediately afterwards even though yes you made a mistake, yes it was bad, but just get right back up and keep going.

I'm here for you. People in those situations they need a friend that they know that can call at two and three o'clock in the morning to say if I don't come over to your house right now I'm going to do these drugs.

People need friends. They need buddies. They need accountability partners. They need a church that they can count on. A church that they can lean on. True brothers and true sisters that instead of punching them in the mouth that they'd be like come over.

Come over right now. I know I got to be at work in three hours. I ain't had no sleep but come over right now because I don't want you to do those drugs.

Come over. I'll stay up with you all now. Even if I don't get any sleep I'll be all right. God help me God give me the strength.

That's very lacking in the traditional church.

It should not be lacking in the true church though. Should not be lacking in the true church.

Every one of us is gonna make mistakes. Every one of us gonna slip and fall but we've got to encourage each other to just keep pushing keep pushing keep striving keep working at trying to serve God and do better and learn from your mistakes how to avoid it next time how to do better next time how to defeat the temptation next time.

Pray with the person lay hands on the person counsel with the person amen.

Now let's go over to James 1.

James chapter 1. Now before we read this the key fundamentals of how to defeat sin in life since we need to know how to defeat sin.

The biggest thing is not only to pray but to read your Bible amen and then the other key thing is to be willing to obey the Bible when you read it.

And then another thing is worship. So reading the Bible especially when you're just at that first stage of repentance coming out of the world whatever the sin may be coming out of the world surrendering to God devoting yourself to God making that decision that you've made up your mind that you're going to try your best to live for God that you're going to live a clean holy life.

You got to be reading the Bible every day at that point at that point. There's nothing in the Bible commanding that you must absolutely read the Bible every day unless you are a king and it tells you to do that.

If you're a major leader it tells you to do that. But to the general population there's not a command. And even to the king it's not like a command that you got to do this or you're going to the lake of fire to be annihilated. It's not even in that context even to the king.

But when you get older in the Lord and you've got your roots firmly planted in the truth and in God you've got that really strong connection with God and it's a real and true because everybody thinks they've got that and they don't.

But I'm saying after you are truly saved and truly rooted and truly have that relationship with God which most Christians think they have but don't then you no longer really have to read the Bible every day because it's already in you you can quote it.

You can quote it it may not be perfect but you can quote it you know it as part of you as part of your thinking as part of your mind as part of your lifestyle as part of you you've read it you've read the whole Bible multiple times you don't have to keep reading it every day.

I don't care what pastor what Christian tells you you got to read it every day no you don't.

After you get rooted and you get trained you've read it repeatedly no you don't have to read it every day but it would be helpful yeah it'd be helpful absolutely.

But when you are first surrendering to God you better be reading it every day. It's not a command from God no but you better be reading it every day for your own good when you first surrender to God and you're struggling with sin or you're just searching for the truth then you better be reading it every day at that point of time in your life to strengthen you so that you can grow those roots you see nobody told me that.

Instead of a sign saying you're going to hell or even rather than a sign saying repent, a better sign would be read your Bible. "Oh, read your Bible? Oh, I think I'll do that."

That sign is more actionable. It's more about how to repent. It's more because if you get somebody in the Bible the Word of God will do its own act amen.

The scripture the scripture of the Word of God is extremely extremely powerful. If you can just get somebody just to simply read the Bible, even if it's King James, even if it's a Jehovah Witness Bible, even if it's a Freemason, even if it is a letter Y named Y named Bible.

Believe it or not, even though all of those Bibles are very corrupted, but even if they was to read one of those and read it on a regular basis and keep reading and with the sincere heart of learning and growing and finding God, they can find God.

I found God in the King James. I did. I used the King James decades exclusively, and I found tons of truth.

The scripture is powerful enough to do that if — but here's the if, and here's the key thing which is very lacking in the world and in traditional religion — is if you are seeking the truth.

That word "truth": God is seeking people who are willing to worship Him in spirit and truth. But a person is not worshipping Him in spirit and truth unless the person has that word "truth" in their mind and heart on a daily basis.

Really, truly on a daily basis, I want the truth.

Yeah, I hear what the Baptist preacher is telling me. Yes, I know what daddy said. Yes, I know what mommy said. I know what sister and brother said. I know what my neighbor said. I know what my co-worker said. I know what the TV evangelist says But what is the truth?

And the typical average Christian, never—those words never come through their brain, not once in their entire life. They don't question, they just soak up whatever they're being told by the one denomination, one pastor that raised them or somebody convinced them, and they stopped questioning and stop examining.

So it's got to have that element of searching for truth, even as God searches for the person. We must be the ones seeking the truth.

I know I'm saying a whole lot, and all of it is so foundational, so foundational, but I think that I'm kind of treating, I think that you're learning, and I think even with these very basic, elementary things—reading about worshiping God and praying—when you pray, you should say bold prayers, believing in miracles, and then take action to bring those prayers to life, not just expect God to wave the magic wand and it's done and it's finished like they think, but you be willing to take action.

So here, finally, in the book of James, chapter 1, verse 22: "But prove yourselves doers of the word, and not merely hearers who delude themselves." But if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror. For once he has looked at himself and going away, he has immediately forgotten what kind of person that he was—a man.

And that's very lacking, is there's some people, yeah, they read, read, read, read, and pray, pray, pray, pray, but

they don't do what the Bible says to do. Amen! So get people to read the Bible, but then also there's more ways than there's ten minutes, there's more ways than one to say something. "Repent" can also be said as "do." Do what the Bible tells you to do.

Jesus in Matthew 28 told his disciples that going to all nations, teaching as a witness to all nations, teaching them to do what I have taught you. So the word "repent" is a great word, but the word "do," people don't even know what repentance means anymore. They don't know the difference between the definition of confessing and repentance. They don't—a lot of people just don't know the difference.

But they know what "do" is. A baby word. Sometimes you can use baby words with baby people and babies in Christ—to do what the Word of God says, to crucify yourself, to deny yourself, to follow Christ means to surrender your will and do His will. That's fundamental. To stop doing your will and start doing His will.

Because the definition of repent is "turn around." That's similar to repent—is "turn around." That means stop one action and do the opposite action. Turn around. That's the literal interpretation or translation of the word "repent." Who can teach you that? Turn around. Stop going to the left, go to the right, and then start moving backwards. Go forward.

So it's a change of life, right? It's a change of life. So you can't feed that you're going to stay in that sin habitually even though you don't make mistake—that's a difference. But you can't think that you're going to stay in that sinful lifestyle on a habitable basis and still say you're Christian. You might say you're a believer, yeah, but not a Christian.

Again, people don't know this definition of these words—believer and a Christian—two different definitions. We need to teach people definitions. People have to be taught. It's very baby-like teaching or very baby-like witnessing and planting seeds, giving definitions to family, definitions to friends, definitions to co-workers. And you can do that as just a seed without going into a whole sermon with them. Just plant a seed every now and then.

Hey, you know what the definition of this is? You know what the difference between a believer and a Christian really is? Anybody can believe, but a Christian is one that has Christ inside them, a follower of Christ, one that surrenders the whole life. But anybody can believe, that doesn't mean you're following, it doesn't mean you are surrendering to Him. It's a big difference.

So being a doer of the Word of God, everything that Christ taught us to do.

Let's go over to Thessalonians, First Thessalonians, chapter 5, verse 17. First Thessalonians, 5, verse 17: "Pray without ceasing."

There's always somebody that takes everything literally, everything. This does not mean praying every second, every minute, for every waking moment—you can't do that. You can't do it.

But what it really means is to pray on a regular, constant basis. And that does not mean closing your eyes and folding your hands together, does not mean that, although that is a prayer and that can be one of your prayers, or a couple of your prayers, a day, or two, or three of your prayers a day. But most of the time, it's not that.

Most of the time, it's just while you're driving your car, or while you're riding the motorcycle or bicycle, or taking a walk, that you're chatting with God.

What is prayer?

Talking with God, closing your eyes, folding your hands together is not a commandment of God, that's just a ritual, that's just a ritual.

And we need some rituals, but we don't need to be ruled and bondage to rituals on a regular basis, it really becomes a sin, it really does.

And so having a praying unceasingly or without ceasing is really just acknowledging God's presence at all times in your life, that no matter what you're doing, whether you're at work, whether at school, whether you're playing in the playground, hiking, and bicycle.

It doesn't matter what you're doing, but you're constantly saying, "Hey Lord, help me with this, thank you for this, thank you for that, help me with this," or remembering somebody else, "Please help brother Robert, please help brother John, please help brother Hugh, please help Dominique, please help Kiki, please help Kareem, please help Jonathan, please help BJ, so forth, so forth," and then bringing other people up in prayer while you're going about your lives on a daily basis, which is always acknowledging that he's present with you, not ignoring them.

Your average, typical Christian, a lot of them will pray a certain set number of times per day, check it off the list, but not really have that constant conversation. To pray unceasingly really means that you don't really have to say amen ever because you're still talking.

You're like, I mean it's okay to say, and I do, I say amen at the end of one of my prayers, but not constantly. I'm not

going to say, you know, as I'm riding my bicycle, I'm not going to say, "Remember brother Robert, amen." I don't have to say amen after every time I say, "Oh, give me strength, amen."

That's legalistic, right? That's being legalistic. You don't have to say amen. You can continue the conversation as a relationship.

So if you got a best friend with you, if you got a husband, you got a wife, you got a boyfriend, you got a girlfriend, you got somebody live with you, don't say amen every time you leave the room, right? Or goodbye every time you leave the room, you don't say goodbye every time you leave the room because you know you're coming right back or you want to see them later in the day.

So you don't have to say goodbye to God. You know it's a continual relationship, and you're not ignoring them, but every time you walk in the room, you're like, "Hey, hey, hey, hey, hey, hey." That's why you are with God. "Hey, praise the Lord." Just constant, constant talking relationship, realizing he's real, he's there, he's in the room, don't ignore him. "Hey Lord, praise God Almighty." And then praise the Lord. Sometimes that prayer is nothing more than, "Thank you, God." You don't always have to be, "Please help that person, please help me, just give me this, give me, give me, give me," and help, help, help, help. Sometimes it should be, "Thank you, Lord, just thank you, thank you. I just saw that bird go by, thank you for how beautiful that fire is, oh, thank you for that sweet smell," yeah, just different things, just thanking God, and then just praising God.

That's the worship is the next thing, it's so neglected. As I said, we should be more than worship just once a week. And when I was so much in struggling, and people were knocking on my doors and telling me that I cannot live for God, that ain't gonna happen, and they didn't believe me that I had really made up my mind that this was it.

So I can't get rid of them, and they just kept coming back. Even when I tell them, "Do not come back," they still come back because they was committed to keeping me in sin.

Worship, getting down on my knees and just crying out to God and putting on the radio and putting on the CD player and the worship music and just singing with the music on my knees, of both arms raised up to heaven and just crying out to God and help me get through that.

You know, me, God, I do not want to slip, I do not want to fall, I do not want to stay in sin, please help me get me through this day.

And doing that on a regular basis, daily basis, if you're really tempted, if you're really struggling, if you got people that want to hold you in bondage. If there's a husband, if there's a wife, if there's a so-called falsely called best friend, if it's a pastor trying to drag you back into the dungeons of Babylon that won't let you live for the Lord, that won't let you keep the Sabbath.

And they keep knocking on your door, and they keep calling you, and they do not let you leave Babylon, if they will not let you leave Egypt, and they want you to stay in Egypt, they want you to stay in the sin, you know what it's time to do? After you get them crying to the Lord, after you get done worshiping and singing and singing and begging and begging and praising and praising and praising, it's time to take your feet and kick that man in the balls. "Get off my porch!" It's time to do more than words. It's time to move. It's time to change the address. It's time to change phone number.

It's time to take whatever action you need to take in this war that you are, and then whatever your war is, whatever you're seeing is, whatever your obstacle, whatever your mountain is, push it out of the way, even if it takes quitting your job, and you think you're not going to get another job, they won't let you keep the Sabbath, quit. Quit.

If you want to live for God, do what it takes to live for God. Crucify yourself. Deny yourself. Surrender to God. Do what the Bible says to do. Change direction. Turn around. Change.

Because words are empty if you're not willing to get back up on the bicycle and write it and do whatever it takes.

These people that were young enough and strong enough to still work and they don't have a car and they're too lazy to walk 10 miles, I'm talking about young people and people that are able physically, able and young, 20s, 30s. I used to literally walk 10 miles to work, 10 miles a day, every day, five, six days a week, to work and back again, later, back home, 10 miles every day.

You don't see a lot of people willing to do that today because now today's society is more lazy than the previous society, previous generation. And then I remember back in my strong young days that I would even take a bicycle 20 miles and then sit at a restaurant, rest, relax, get back on my bicycle, and take the bike ride 20 miles back. I could do things like that when I was young.

But today's society, generation, has been wimpified, softened up with TV and movies and entertainment. There's nothing wrong with TV, movies, and entertainment as long as the right TV show, the right entertainment, the right movie, but

you gotta have priorities in life. You can't be sitting on your butt all the time, you've got to be moving around, be strong and young when you are strong and young, or you're going to get old too fast. Amen. God is good. God is real good.

Be a doer of the Word of God. Pray without ceasing. Be willing to deny yourself, crucify yourself, change direction. It may take a major sacrifice, but the Bible does say, "Be a living sacrifice." Who is a living sacrifice? Who? What have you sacrificed? What have you sacrificed for the Lord? Have you sacrificed a friend, a family member, a job, money, a habit, a temptation, a sin, a church? Have you given that church up or are you still riding the fence?

And you listen to this sermon and then you go to a Sunday church tomorrow. That's not surrendering to God. That's being a double-minded man. James chapter 1.

Make up your mind. I don't understand these people that have been listening for months or following the ministry for years, still going to a Sunday church. They don't make sense to me. They don't make sense to me at all. Make up your mind. Amen.

I'm not trying to be cruel, but make up your mind. And then a double-minded man is unstable in all his ways. And even if you've made up your mind for the worst, for the wrong decision, don't ride the fence. God would rather for you to be cold or hot, rather than lukewarm.

Even if you make the wrong decision, make a decision. If you're not for sure whether I'm really of God or not, make up your mind, even if it's the wrong decision, and just do something, rather than being double-minded. Double-mindedness is not good at all.

And let's go to Acts chapter 4. I'm kind of going back and forth on these different principles, but that's okay. We'll get it all covered. Acts 4, verse 12.

And I think this would be a good sermon to send to some of your friends. Some of you may have a friend, a family member that this is the sermon they need. This is the sermon that they need. You might want to send this sermon to them. If you've got a friend struggling with homosexuality or drug addiction or something like that, but there's so many other multiple sins that this covers as well. It's not just those. But this would be a perfect sermon for some of your friends and family members. For some people.

Acts 4, verse 12. "And there is salvation in no one else, for there is no other name under heaven that has been given among mankind by which we must be saved."

Verse 10, going back up. Verse 10. "Let it be known to all of you and to all the people of Israel that by the name of Jesus the Christ, the Nazarene, meaning the person from the town of Nazareth, that he was impaled, whom God raised from the dead. By this name, this man stands here before you in good health. This man that was healed stands here in good health." So forth, so forth.

So, if the name of Jesus, the name of Jesus, and they did not lie down, we can look at Strong's Concordance. They didn't make sure that Strong's Concordance is incorrect about what Jesus comes from and so forth and how it would have been spelled, because Strong's Concordance is written by Babylon man. It's not written by Paul. Strong's Concordance was not written by Paul. Strong's Concordance wasn't written by even a person that keeps the Sabbath, as far as I know. So, there's some mistakes in Strong's Concordance, but it's still very, very, very, very useful.

But nevertheless, the name is Jesus. The name is Jesus. And then you can go back in the Bibles through many different hundreds of years and see that Jesus' name, how it's translated into English modern letters, that it is Jesus.

And it was agreed upon in the Bishop's Bible, in the Geneva, and the King James, and different ones from different denominations and different groups, reasons, all the different translators agreed that the proper English lettering is J-E-S-U-S. And as Jesus, they all agreed, among different denominations and translations, they all agreed what the translation was. There's only one name about which you may be saved.

So, when we're talking about prayer, and when we're talking about worship, it's got to be in Jesus' name. It's got to be. And people say, "Oh, but I've watched a million YouTube videos, and they are experts." And I even talked to a college professor and my study Bible of the King James, even steps it's about sure. Well, those were also written by Freemasons. Absolutely.

The Freemasons, a very evil demonic cult with connections to Syria, with the Islamic world, with Islamic symbols, and they even swear on the Quran. And I know that for a fact. Even a local man that, at one time, was a member of the Freemasons until he learned that it was bad and he repented of that, he left the Freemasons. But even he, having previously been a member, said, "Yeah, you do swear on the Quran." And yes, you do pledge allegiance to Allah as a

Freemason.

And I've heard many other people, not just, you know, many people on the internet, testify of the same facts. It's Islam. Freemason. And the Shriners, both, they are Muslim. They got Muslim symbols. They have the Quran, as well as the King James. They believe in both.

Makes you wonder how people can try and mix two religions together, but they do. It's coexistence. It's that coexist motto. It's one world religion blending all religion. That's the theology of the Freemasons and a lot of churches today. And more and more churches today. More and more and more. That you can mix. It is like a buffet of a salad bar. Just put on anything you want to put on it. Mix it all together. It's fine with the Lord.

No, it's not. You cannot take up the devil's table and the Lord's table both at the same time. It's not acceptable. And then it's not acceptable. It's not a sacrifice acceptable to God. Amen.

One name, one spirit, one baptism, one faith. Not a million faiths, not 2,000 faiths. One faith. One Lord, one baptism, one name. And then the same is easy. And all people got to do, read the Bible, any translation. They all agree it's Jesus' name.

At least until the recent, brand-new Bibles in the last 10, 20 years, that came out with the Y names.

Then fasting. We know we just did a very recent term about fasting, but fasting is very much neglected and very important when you first are coming out of the world and you're struggling with family and friends that want to hold you in the false church or want to hold you to whatever sin you're battling with. Fasting is important in those particular moments.

After you get rooted in Christ and well-rooted in Christ and you've got that strong foundation and you've read the whole Bible, then you don't have to fast at all, fun at some point of time other than just the day of the tongue.

And then because there are certain times that you need to call 9-1-1, which is fasting. Amen. Fasting is your spiritual 9-1-1. And those are the times if you're having a spiritual 9-1-1 or major crises, sometimes you need to be fasting, calling out to God, crying out God.

And then let's go to Hebrews 10 about church attendance. Hebrews chapter 10, right before James. I think it's chapter 10. I didn't look it up. I thought it was. I'm pretty sure it's 10 about the forsake not the assembly. Help me find that right there. Just verse 25.

Hebrews 10 verse 24 says, "So let us consider one another to provoke unto love and to good works, not forsaking our own assembly or gathering together, as is the habit of some. Amen. But encouraging one another.

Notice that the encouraging and provoking one another, the context of the two verses, those two phrases surround those words, gathering together. The encouragement, provoking one another is part of being together, being there. Not just one day a week, but that is why it's talking about one day a week, but it's not just that. Amen.

And all the more, it says the last part of verse 25, "All the more as you see the day drawing near." Well, here we are. The great tribulation coming closer and closer of a month or less than one year now, until the strong delusion, unless God delays another year, but I don't think he is. Everything points for 2025. Let's see. Let's see. But I want to be ready just in case. It'd be foolish not to be ready. And God gives another year, then praise God. We've got to be ready. Just in case. That would be the prudent, wise things to do.

And now, but as we see the day drawing near, we should be attending services.

And then more. We need to make sure that we're at services on time. Everybody knows what time the service starts. Get out of bed.

Set alarm. Set two alarms. Set three alarms if that's what you got to do and be on time. I know back in my younger days, if it didn't matter where it was, if I was going to be late, I just didn't show up at all because I so despised being late. I hated it. Absolutely hated being late. If I can't be on time, then I want to be there at all. And there's good and bad in that mentality.

But good and bad. You need to hate being late and that you need to be on time. Committed, passionate, responsible, and mature to be on time. And people are counting on you to be on time.

People are looking for you to be on time. Amen. People are expecting. People need you.

We need one another. We need the people to give the feedback about the music and the audio.

We need people to give the feedback and different things about the website and other things.

And be proofreading the AOB as you read and send me anything that needs maybe even possibly needs correction in the

AOB.

Let me know. Let me know. I need feedback because I got so many jobs, so many responsibilities that it's hard to do everything.

I need feedback. I need help so tremendously and desperately. I need help.

But we need to not forsake the gathering together.

And that includes the holy days, the pilgrimages. Right? And John traveled, you know how many hundred miles that is. It's over 800 miles.

John traveled over 800 miles to be here for the past over days, living bread. Most people would never, ever do that.

They would use every excuse in the book, every excuse. Money and car and job and everything.

Well, he has a car. He has a job. He made it. Amen. He got time off from work. It's not impossible if people are willing to do the Word of God, not just be a hearer only, but to take action, would be more than just listen.

It's good to listen. I'm glad we got people listening. Amen. But at some point of time, when are you going to make a decision that this is the true church, that I am of God or not, and jump over to the other side of the fence or get off the fence?

Because sitting on the fence is not safe. I remember the movie. Normally, I would never, normally recommend most of the books and movies related to Stephen King, but there's an exception because that movie called "The Stand," based on the book.

And I really believe that God's hand was somewhat involved in the writing of that book, and that God can use Satan himself.

God can use the Antichrist himself. That's very biblical. God did choose Nebuchadnezzar, who worships false gods. God chose, God used.

So, because in that movie, "The Stand," or the book, "The Stand," there's a virus released upon the earth, and there will be more viruses.

COVID is not done. There's more viruses coming. Ebola is still alive. The Bible says that one fourth of the earth will die from disease.

One fourth of everybody on this earth, 25% of the world's population, will die of disease.

That's a lot. That's a huge number. There are viruses coming. There are, in the mix, and in the movie and book, the virus is released, and the majority of the earth dies.

And was everybody dies? And the only people that survive are only two groups of people, and only two groups.

And those two groups are the army of Satan and the army of God. And the army of God isn't perfect.

In the movie, it's not perfect. They're still battling sin and foul lack of faith, but they are God's chosen people.

Not yet perfect. And then there's the army of Satan, the people that Satan has chosen to use, and if you can use that will obey him, even though some of those people also struggling and some of those people actually know the truth, even in the movie.

Some of those people that work for Satan, they know they're doing wrong. They know it's a sin.

They feel battle between good and evil. They know that they could repent. They know that they could choose God. But they choose to follow Satan.

They choose to follow Satan. They really do. They choose it. You know, it's a decision.

It's a decision. It's a personal choice. Are you going to go to the left with the leftist, the wicked, the lawless, the rebellious?

Or are you going to go to the right, the righteous, the conservative, those that believe in God, believe conservative values, morals? Amen.

There's a choice. Life or death.

"I set before you today the Ten Commandments, the law. I set before you today life and death."

The Bible lays it out exactly like that. It's a choice.

The only people that will be punished by God in the lake of fire will be those who have chosen and therefore deserve it. Therefore, deserve it.

Forsake not the assembling. People think, "Oh, I know the truth. Don't need a teacher. I don't need to spend my money. I don't need a move. I don't need to travel. It's too expensive to travel. It's too expensive to move. It's too expensive to do this."

Many, many, many, many is my excuses. It's a decision.

That's a choice. Sometimes it's going to be a sacrifice to serve God. It better be a sacrifice to serve God because without sacrifice to serve God, you're not serving God.

Taking up your crucifixion, crucifixion stake, your death stick. Denying yourself.

Why have we denied for the Lord? Most people don't pay tithes. They don't believe in tithes because they don't want to.

Hate that's what it's all, you know.

If you don't want to pay it, then you're not going to believe in it. It's a choice.

It's a choice to obey or not obey, to surrender, to sacrifice, to put the gospel first, the needs of others first, the needs of the ministry, the needs of God, His kingdom.

People are like, "What does God need with money?" I've actually heard that many, many times over and over.

"What does God need with money?" Well, duh! Last time I knew, it causes money to pay for electricity, for ink pens, for paper, for Bibles, to make the Bibles, to print the Bibles. Amen.

Last time I knew, the electric company won't take a check from God. If I was to sign the name Jesus Christ on my check, they wouldn't take it. "What does God need with money?" People are crazy.

They have lost their cotton-picking minds.

Here's a great verse, not reading this directly, it's a rough quotation, is a verse in James, I think, where it says, "What good does it do the state to a person who's cold and hungry, be warmed and be filled?" And that the words about action are meaningless and useless.

That's right. Praise God. It's an excellent reference to the bowl or at our praise God. Church attendance.

People think that they can go it alone. They don't need a pastor. They don't need brothers and sisters. Well, does not the Bible describe the body of Christ, the church, as having many members of a fleshly body, as symbolism, as analogy?

That the body of Christ is like a head, fingers, toes, arms, feet? Well, in that same analogy that the Bible uses, is there not a head?

A head would be a pastor. Duh! Amen. That's using common sense. If we are a body, then there is a passion. But they sell about Christ is the head.

Well, amen. Christ is the head. But look throughout the Bible. The Bible is not absent of the apostles, of the prophets. Do we have a Bible that is completely absent of leaders that God has chosen in every generation?

That they're like that? God has changed. It's done. Always done and over. There's no more prophets. There's no more apostles. We don't even need pastors. A lot of people even teach now is becoming more and more popular, but we don't even need a pastor.

If you cut off one member of the body, the church is damaged. Amen. They start to believe. It will die.

And then we have to have every person doing their part. We have to have somebody sweeping the porch.

We have to have somebody mopping the floors. We have to have somebody cleaning the toys.

We have to have somebody running to the grocery store. Taking out the trash. We have to have somebody cleaning the mud off the ceiling. And doing different things.

Everybody has a part.

You know what? If we have enough people, I could use one person that just does only nothing but social media.

Because we got Twitter, Facebook, Pinterest, Telegram, VK. We got all of these. We could use one person to just do one. But social media, every day.

That alone would be a full-time job. Just posting and coming in and replying and monitoring and administration.

That's a full-time job. That's one person's full-time job right there. Amen. And but so many other duties and jobs and responsibilities.

And somebody making the videos that has that skill. And more means. And different things. And even coming up with more music.

And there's the list is endless. It really is an endless list. We need more troops. Amen.

But the problem is, you find another congregation or another person, and they want to be their own guy.

Their own leader. Their own church. They don't want to hold hands. They don't want to cooperate.

They don't want to pull resources. And everybody's about themselves. Everybody's about themselves. So in this context,

you end up with just one or two people that are working themselves and killing themselves for a sacrifice for God. That's what you end up with. Amen. And when people don't pay their tithes, then that's what you end up with as well. There's just only one or two people having to do about having to sacrifice even more than what they need to sacrifice in order to keep the church running. Everybody should play a part, rather it is asking questions, singing a song, sweeping a floor, grinding groceries, making videos, making memes.

And I could use every single person as a proofreader because so many times we find something in the AOB that still needs fixed and it was published in 2015.

How come we're still finding things that need fixed? I thought he was reading the Bible.

I thought he was reading the AOB. So typically, I thought he was reading the AOB.

And he was reading it and she was reading it and he was reading and she was reading it.

But here, eight years later, we're still finding things that need fixed. Why is that?

That's actually unreasonable. That's unreasonable. How come people are not telling me, "Hey, this don't make sense. This word needs fixed or this word is so complicated out of this world, who in the world is going to understand what that word means?" I could use the feedback.

And then so this gathering together is much more than just one-week attendance. We need each other. I need you. You need me. We all need one another. We really do.

It takes every toe, every finger. For every toe that's not working, for every finger that's not working, that's not helping, that's not cooperating, that's not contributing, the rest of the fingers and toes have to work double time.

Absolutely. Absolutely. Encouraging one another means you don't just go to church for yourself, to hear the voice of God for yourself, even though that's part of it.

And I even said that right at the start today, that every sermon you should be listening for the voice of God for you, what God is speaking to you.

But also, you are gathering together on the internet or in person, whichever the case may be.

You're gathering together not just for you, but for each other. Because I need somebody to help me sing.

And then I'm really not that good of a singer. And I really should not be the one leading the songs. I really should.

Everybody has a gift. Use the gift. And I shouldn't have to beg.

I shouldn't even have to ask. One thing I learned when I used to work in fast food and grocery stores and restaurants and convenience stores, one of the things I learned quickly, in early on, as a very young man, was if you see something that needs done, do it.

Don't wait for the boss to say, "The floor needs swept. The floor needs mopped. This needs cleaned. This needs done." I shouldn't have to order every little thing.

If you see it and it needs done, do it. Do your part. Help out. Amen. If everybody did their part on your skill, your ability, everybody has different skill, different ability, different gifts.

I'm not asking anybody to go outside of their gifts and their skills and abilities.

But whatever skills and gifts and abilities you do have, you need to be using them, exercising, and increasing in those same skills and gifts. Amen.

When I first started preaching, I was much younger, more immature, inexperienced, making more mistakes.

And but I didn't give up. I kept going. You know, that people want to use their weakness. Even if they do have a skill or gift or calling, and they're like, "But it's not perfect.

Therefore, I'm not going to use it at all." That's not right. That's not right. If God have given you a calling, a skill, or a gift, use it. Exercise it.

The more you exercise it, the better you'll get at it. And then, if it really is your skill, your calling, really is your gift, if you don't get better at it, even though you keep doing, keep doing, keep doing, then it's not your gift, even though you thought it was.

And at that time, you got to say, "I thought it was, and I wanted it to be, but it wasn't.

And that's okay. It's the same idea, right? That's okay if it wasn't your gift, and you thought it was. You have to humble yourself to say it wasn't.

But this is, but this other thing is my gift, and that's what I'm going around. We have to humble ourselves when we're wrong. Amen.

Let's go to 1 Corinthians 15. 1 Corinthians 15:33. They know verse 33 there.

Oh, that I'm in the wrong chapter. Chapter 15, verse 33. 15:33. Do not be deceived.

Bad company corrupts good morals. Amen. We have to be careful what type of people we're hanging out with, what group of people, what organization, what church, family, even family, even though, you know, by nature we love family, brothers, sisters, parents, grandparents, children, grandchildren, cousins.

We love family by nature. But if Hitler was my dad, then I better not be hanging out with my dad. Amen.

If my mom was the Black Widow, I should not be hanging out with my mom. And it may even be that if that person even accepts the truth, but their lifestyle is so habitual, sinful, and they're not improving, and they're not repenting, and they're not confessing, and they're just stuck in that habit, to see in, and they're really just a hypocrite, then maybe we should even hang out with that person either, just because the person knows truth, don't mean that they're saved.

And then we need to be careful who we associate with. Bad company corrupts morals.

And that's so true. And then two flocks or two birds of a same feather flocks together.

Who you hang out with shows your character. It shows who you are about. So that's a big thing about leaving sin and leaving Babylon, leaving Egypt, leaving sin, leaving bondage, has been willing to surrender to God to that level of sacrifice that you are willing to forsake even family, even friends.

A lot of church Christians, religious folks, they think that you should never abandon your parents ever, ever, ever, ever, because it's one of the Ten Commandments that you honor your parents.

But what if your parent was literally Hitler or the Antichrist or Biden or Obama?

You know, even I think it's the daughter, if I'm not mistaken, of Martin Luther King Jr.

Everybody thinks Martin Luther King Jr. was a hero and a great man, but he wasn't. I was a very demonic man, that was putting a wolf in sheep's clothing. That's exactly what Martin Luther King was.

But if I'm not mistaken, it's his daughter that is a very good woman, very conservative, Republican-minded, Christian-minded, that is going the complete opposite direction from him, from his demonic.

But you don't have to continue the family tradition, amen. You don't have to honor wickedness. You don't have to go along to get along. There's a time that we must cut off the cancer, to use the analogy of the Bible, that if your eye offends you, pluck it out, that's what Jesus said.

He doesn't want us to literally pluck the eye out of our flesh, he was talking about removing people from the church. It's exactly what he was talking about. That's why I was removing sin from our life.

But as a member of the body, that is, being a member of the body, you've got to disfellowship from people.

It's a sad occasion. We don't want to do it. We don't ever want to do it. It's not a pleasure to rebuke people. It's not a pleasure just to disfellowship, to kick people out. It's not a pleasure. I'd rather that everyone be a prophet. Moses said, and the Bible says that God would rather that every man come to eternal life, that no man perish, but all have eternal life.

But the harsh reality is that not everybody will be saved, amen. And we shouldn't be hanging out with the devil. Now, that doesn't mean that you can't have any friends at all that are lost. I'm not saying because really, you don't need that type of isolation from the world. And even Jesus said to the Father that, "I don't pray that you take them out of the world, but that you keep them from the evil one."

And so there are certain friends of mine that are lost that were actually drug users that if I was to see them today, I'd bring them home. I'd bring them here. I'd say, "Hey, here's the sanctuary and here's the Alpha Omega Bible, and this is what we're doing in the ministry now." And they would be glad to see me. They're my friends. They're lost. They're addicted to drugs.

And even though they're my friends and I would love to see them, and I would even bring them back here, but I would not be hanging out with them constantly on a regular basis all the time amidst their sin while they're doing the drugs. You know, and I would be witnessing. I would be evangelizing. I would be planting seeds. I would be trying to lead them toward a better life, better decisions in life. I would be trying to lead them in the right direction. And then at a certain point of time, as they continue to not grow and not change, then I would be feeling that frustration, that disappointment, and that frustration.

And if they're breaking the house rules that I set, house rules and stuff like that, they're gone. As much as I love them and as much as I would love to see them, I'd be like, "They have to be careful how much we embrace, how much we hug, who we hug, how much we associate with the world."

Not everybody has to forsake their parents. There's brothers, there's sisters. It depends on the situation. It depends on whether they're kicking back when you witness, when you plant seeds, when you evangelize, do they kick back?" It depends on that. It depends on a lot of different factors and individual calling as well. But way too many people are compromising with sin too much and not really ever, ever, ever making a stand for righteousness. That's the problem with a lot of the average, typical Christians are called, is they never make a strong enough stand for righteousness and they never forsake anyone. The thing is, you better forsake parents if those parents are going to be fulfilling the scripture of corrupting your mannerisms, your morals, your values, and or even just your peace of mind. Because it's important to have peace in your life. And then some people are nothing but chaos in your life, you know? If people are going to pull you down, you'd be better off without them. You know, we have to make wise decisions about who we associate with, even family and friends.

So look at this verse right here, Matthew 10:37.

I know I'm very long-winded today, very long-winded, but these are all very important principles. People don't know how to repent. People don't know how to say no to sin. This is very important. You have to be able to say no to family and friends. That's what these intend.

You've got to be able to say no to family and friends and even to false pastors. You've got to be able to say no and have the courage to say it, even though you respect them, even though you love them.

You've got to have the courage to say no. Actually, you're wrong. And actually, I can't hang out with you no more because you're trying to convince me of a lie and that's a danger to me. You know, if they're trying to convince you of a lie, if they're trying to convince you that you don't need to keep the Sabbath, that you don't need to do the communion, that you don't need to do Passover, that you don't need to be baptized, then they are a co-worker of Satan.

If they try to pull you away from the truth, then they are a worker of Satan, even if they're your parents or so-called best friend. They are a worker of Satan and you'd be better off without that person.

You've got to be able to say no to family and friends that want to hold you in bondage.

So Matthew 10:37. Matthew 10:37. He who loves father or mother more than me is not worthy of me. And he who loves son or daughter, and of course, logically, that would include even grandchildren. The spiritual principle here is anyone that, if you love anyone more than God, you're not worthy of me.

And here, all these preachers and pastors saying all the time, every sermon, "I'm not worthy, I'm not..." Well, if you're not worthy, stop preaching. If you're not worthy, stop calling yourself a Christian. If you're not worthy, stop saying that you're saved, because those people that are not worthy will be destroyed by God. Amen. God's people are worthy people.

The Bible says, "Pray that you be found worthy." Amen. God's people who choose to serve God and surrender to God, who deny themselves and put God and others before themselves, they're worthy. And then they are worthy people. They are the precious jewels of God. They are royalty. Amen. We are princes and princesses. We are royalty. We are worthy people. Amen.

These people that try to use the Ten Commandments, "Honor your parents, honor your father and mother," as an excuse to live, to continue to associate heavily, associate heavily, we have hit it with demonic people. Of course, different things, different people, different things.

If my parents were Muslim and I witnessed and I told them about the Bible, I told them about Jesus, and I gave them time to repent, I gave them a copy of the Bible and I printed out articles for them and they still don't repent of Islam, even though they might report me to the authorities, even though they might literally kill me, and at the very least they would disown me, I would still have that duty and that responsibility to witness, to witness to them, to try to lead them to the truth.

And if they don't repent and they haven't killed me yet and I'm not in jail yet to say, "I'm not going to talk to you anymore. I'm not going to talk to you anymore. Don't call me. Don't come over to my place. Don't come to my house. Do not call me. Do not come to my workplace. I don't want to see you even if you have a heart attack. No, no."

And I have, in my own life, I put this to action. I refused to talk to my mom the last few years of my dad's life. I refused to talk to my dad, associate with my dad or mom either one. I refused to talk to my brother. I've got at least one cousin that I don't associate with. I don't associate with my nephew because he's a hypocrite.

And he lives only 45 minutes, an hour drive away. I could go pick him up or he could have his girlfriend, wife, bring

him here. Either way, either way he's not here because he'd rather not fast on the Day of Atonement. He's got to mow the yard or he's got to do this, he's got to do that, he's got painting to do, I don't know what he has to do, but just excuses and not just excuses.

And he had just told me repeatedly, over and over and over, straight to my eye, "I'm surrendering to God. This is it, this is it, this is it, I'm surrendered to God." Then don't want to come to be here for the Day of Atonement, high holy day commanded in the Bible to gather together. How is that surrendered to God? That's lying. That's just a bald-faced lie. Amen, bald-faced lie.

So you've got to be willing to call out family, even though you love family. I cherish my nephew very much, a tearfully very, very much, I love, love, love to see him really surrender to God. But the Bible has given perfect examples of Eli the priest and his sons and that we've got to be able to call out family and forsake family, we've got to be, even if it's parents, amen.

And look at the other verse, chapter 19, Matthew 19, but now if you don't witness to these people, family and friends, people that you should be able to talk to, and you disfellowship, you may be doing the wrong thing because you've got to give them a chance first. I mean, you've got to say, "This is why I don't want to hang out with you because I have shared the truth with you and you've not accepted."

You know, some people are too quick to cut off communication without even giving them even a chance to repent. We've got to give people a chance. But that don't mean you need to live with somebody for 10 years still giving them a chance, come on now. If they haven't repented in just a few months' time or a year, then they're not going to repent at all.

Matthew 19:29. And everyone who has forsaken houses or brothers or sisters or father or mother or children or farms for my name's sake will receive many times as much and will inherit eternal life. So here, God will reward you for forsaking your parents. That's exactly what it says, in different words, semantically, amen. Exactly, "I will reward you for forsaking friends, I will reward you for forsaking brothers and sisters, I will reward you for forsaking houses and farms if it's for my name's sake."

Now, that word "name" can also be translated as "authority," you could take it both ways accurately via accurate translation, even if you use the word "authority" there instead of "name." But it's also accurate because, you know, we don't, we weren't standing in front of Jesus at the time to hear the pitches of his voice to know whether it's his authority or a name.

And sometimes it really is the same thing, isn't it, if you really think about it, that if you're praying in any other name, then you're not praying in his authority. If you're baptizing in any other name, then you're not baptizing in his authority. So if you're baptizing in the Yah names or Jehovah, then you're not baptizing in his authority.

So they did go in and in and are inseparable. That's very tremendous and a tremendous thought, that his name and his authority is inseparable, they are the one and the same, but yet there are two definitions, two entirely different definitions, but inseparable and exactly the same thing at the same time. That's amazing. That's amazing, and that is so awesome, praise God.

That is so awesome, and the place where he has set his name, this is where that God has set his name in this place, his authority is in this place, and we're the ones preaching his name, we're the ones that put his name back into the Old Testament where it was. So this is where he put his name and his authority, but inseparable and that is amazing and something to really think about, reflect about, and that.

But these Bible verses are not told by mainstream religion and by the street preachers, right? And Billy Graham didn't teach this, guaranteed he didn't teach this, amen.

So how did Billy Graham lead any advisors of salvation? Of course he didn't, absolutely not, amen.

So even though everything I've said today, I've already said a million times before, and so basic, is so elementary, but this is day number one of the unleavened bread, and bread is not steak, right?

Right, bread is not steak, so what I'm saying is sometimes we have to review the soft, baby-like, elementary, like basic foundation of living for God each day as we abstain or fast from leavened bread. We're not eating our cakes and pies. This is healthy abstaining from pies and cakes. This is a good type of fast, I like this type of fast.

Well, praise God for ice cream that we can still have it, praise God. I'm glad there's not a day when we have to fast from ice cream except for the Day of Atonement.

But it's basic and that this is a basic fast, it's a beginner's fast, you know, not everybody can fast three days and three

nights without eating food at all, you've got to start somewhere, you've got to start somewhere, you've got to start with the basics, the ABCs, the Ten Commandments.

We have no business witnessing to people about certain things, certain doctrines if they don't accept the Ten Commandments.

We've got to start with the bread, we've got to start with the milk before we take that person to the deeper, heavier steak meat of the Word of God and they're not willing to accept the milk and the baby steps and the Ten Commandments, the Ten Commandments are baby steps, how to love one another, how to love God, how to show God reverence. These are baby steps.

But we've got to move forward too, we can't stay with this and then we've got to grow into the meat of the Word of God and that's where Babylon is felt, baby long in English, even though I know that's not the Greek origin but it's felt baby long in the English nowadays for a reason, that's divine, it's divine reason, that is felt the baby line, God is behind that, how the good spelling has changed, he's behind that, who's in control of that?

And because they give on wants to stay stuck with basic elementary things but they don't even have a lot of that right, but what they do have right is just the baby stuff for the most part, just the baby stuff.

We've got to progress into the heavier things of God but as we go through these seven days of fasting from leavened bread and in addition to that, we're taking at least one bite or more, but you can eat as much as you want, all the unleavened, take at least one bite a day during these seven days as we do these things, remember that the symbolism and what we're reflecting upon is that we're removing the leavening from our life, we're removing the sin from our lives, and that's the process over time of our entire lifetime.

And we should not be so proud to think that within one year's time or even two or three years' time that we've achieved where we need to be, you know, you might have achieved where you need to be for that time, that season, yeah, but you still have to keep going, not only acknowledging and understanding but in repentance.

I've been preaching since 2006, how many years, 18 years, since 2006, 18 years. And 18 years every year it's like, "Oh, I still got something wrong. I still got a sin. I gotta throw this away, I gotta throw this away, I gotta throw this."

We can never get to that point where we think that we've already obtained.

Even the Apostle Paul said, even the Apostle Paul said that he had not yet obtained. He did have some things wrong, people think everything Paul said was perfect, everything Paul said was the Word of God, and even Paul said that some of his things he was saying was just his opinion, not the Word of God, even Paul said that. But you got all these Christians that think that Paul is Jesus Christ and everything that Paul said was absolutely perfect.

I respect the Apostle Paul, I honor the Apostle Paul, but he wasn't perfect in all of his doctrine because he couldn't be 2,000 years ago, it was impossible for him to be because he didn't have, he didn't read all the New Testament, he didn't read all the New Testament.

And then the New Testament was still being written while he was still alive. He didn't read all the New Testaments.

And sometimes you can write something for the Lord and not even realize what you wrote until you're dead and come back to life again in the next life and read what you wrote.

And it's like, "I wrote that, did I really write that?" I guarantee you Paul is going to do that. I guarantee you Paul is going to be like, "Did I really write that?" And I guarantee he's going to say, "I wish I had not said that." I guarantee, I guarantee you Paul is going to say, "I regret writing it in that way, with those particular words. I could have worded it different." Even an expert communicator will later on say to themselves, "I should have worded that different," maybe even, "Oh, that's what that meant, yeah," and exactly that too, as well.

And then God is awesome, and you just witnessed God got you. I'm not that skilled, I'm not that skilled. That was God to bring that to tie that back together, that was, that was God. You just witnessed the proof of God's existence right here in this room. He's present with us and that he is present with us, praise Jesus, praise God Almighty, God is so good, amen.

Let's go to the book of Luke, chapter 10. Luke chapter 10.

The people are stuck in the letter and that's why they don't grow in the spirit. And if you want to grow in the spirit, you gotta open your mouth, you do, you got to open your mouth to grow in the spirit.

That Jesus Christ, the logos, is called the word. That's the translation in English. And then Christ is a spoken word.

Christ is the vibration of a tongue moving. He's the voice of God. He's the one that spoke the Ten Commandments on Sinai.

And you have to voice the presence of the Lord, prayer that is silent, silent in your mind is fine, but if you stay stuck in there, you won't grow, it, you won't, absolutely not, you're not growing, you have to have times sometimes when you vocally verbalize some of your prayers, and rather it's just more of a conversation rather than a prayer, or rather it's a concentrated prayer for both you've got to verbalize.

Even in your worship, you have to verbalize your voice, you're singing, and the more that you do practice that and exercise that and build on that, verbalize in your worship, praising God, verbalizing God, thanking God, mentioning the name of Jesus throughout the day, and pleading the blood of Christ upon you verbally out loud, you're going to grow more in God, and he'll talk to you more, you feel his presence more in your life.

And you're seeing him working in your life, and then absolutely, because God is not just a million miles away, way up there, behind Jupiter, hiding behind Jupiter on the throne, he's not a million miles away even though he is, but he's also right here, right now, he's in your tent, he's in your car, he's in your bedroom, he's in your prayer closet, he's in every, where's all times you split a lot open he's in there, you cut the cable and he's in here, you go down in the grave he's already in the grave with you, he's everywhere you cannot escape the presence of the Lord, praise God, praise Jesus. If you acknowledge his presence, talk with him verbally, allow it in both your worship and your prayer life, then you're bringing more passion, more strength, more power to that relationship.

And it's like if you only whispered to your best friend all the time and you should wish with you guys friends sometimes, absolutely right.

You should be absolutely whisper to your best friend sometimes, but if you never speak aloud one of these days, your friend's gonna be like "Get out of my ear! Speak to me as a human being. Stop whispering to me."

Hey man, we need to stop whispering to God so much. It's okay to whisper to God, he's a friend. It's alright to whisper to God, he's a friend. You need to whisper it to your friend's ear every now and then, that's natural, but sometimes we need a scream at God. You need to get down on your knees and should cry out to God sometimes, because we all deal with so much, so much chaos.

We all ever one of us has got a lot of crap and there are times that we really just need to just scream out to God.

That's where you need a prayer closet, where rather it is a broom closet, whether it was a bathroom or a bedroom or your car, you need a prayer closet to where you can scream to God, cry out, get your emotions out via your frustration, read the Bible how Jeremiah was like frustrated with God, "Where are you? Where are you God? Where are you? I'm here in this pit. How come you're not destroying my enemy? How come you're not speaking to me? How come you're staying silent? How come you're hiding from me?"

That's why we need to be with God like Jeremiah was, because otherwise, we're just pretending and then lying and deceiving, thinking that God doesn't know that we're angry, thinking that God doesn't know we're frustrated, thinking that God doesn't know we're disappointed, he hasn't healed me, he's not brought me this victory, he's not doing this miracle.

I prayed and prayed and prayed and prayed, but we didn't scream, we didn't cry out, but that's what we need to be doing sometimes is to cry out to scream, we need to do that because he already knows our secret thoughts and our secret feelings.

You can't hide, the Bible says we are naked to him, you can't hide from him, your blemishes, your wrinkles, your skin tags, you cannot hide from him, the scars on your heart, you cannot hide from him, your disappointments and your frustrations and your doubts and your unbelief cannot hide it from them.

"So help me Lord with my unbelief," they said in the Bible, "Help me Lord with my unbelief, help me with my lack of faith, help me with my carnal mind, help me with this temptation in my heart, there's temptation in my mind," but you sometimes you got to be more than words, you got to scream it, cry out to God, which is throughout the Bible to cry out to God, shown you mean business, show that you really want it, that you're passionate about receiving this from the Lord, but you're passionate about that, this is serious to you, that you're not just mumbling to him, that you're not just casual words, that is really heartfelt words, that you really want it, that you really, you're willing to fight for it, you're willing to scream for it.

We're the army of the Lord, and we're this army that's like, "Dear Lord, praise your holy name, may your will be done here on earth as it is in heaven..."

How is that type of army going to defeat the enemy? How is that type of army going to knock down the walls of

Jericho? They have to march even on the Sabbath day, even on the Sabbath to march around that city seven days, all seven days, even on the Sabbath sometimes works got to be done no matter what day it is.

I still have to feed my cat on the Sabbath, I can't just let him fast every Saturday, still got to take care of him, and that a cow still has to be milked on the Sabbath because if you go even one day not milking a cow, it's bad on your health, and they could really suffer their health if they go one day without helping. There are certain things that have to be done every day, and then, and the work of the Lord never stops.

And then from the Sabbath day, we still got to do things, work for God, and I just praise the Lord for what he's doing, everything that he's been teaching us today that we need to love the Lord of all of our heart.

And we're in Luke 10. Now let's go down to verse 27, Luke 10 verse 27, Luke 10 verse 27, he answered, Luke 10 verse 27, he answered, "You shall love the Lord your Theos with all of your heart, with all of your soul, with all of your strength."

You're not loving the Lord of all of your strength if you never cry out to God, if you never cry out to God, because we do have chaos in our life, everyone of us, we got something to cry about, absolutely.

Even if you just cry for me, cry for me, amen, cry for Dominic, there are people crying for Brittnei, if you ain't got something to cry about, we've got something, I give you something, I give you a whole list to cry about, amen.

But all of your strength, this is talking about passion, with all of your mind, and then this is more than just mere words, and then to love God and to love your neighbor, even as yourself, even to love others as yourself.

But now if my neighbor was Goliath, there would be an exception, there would be an exception.

I don't think God would be like, "Your neighbor, go, go take him a pie today and go take him a watermelon today," I don't think God would expect or require that from us, there's exceptions.

I would never go over there to that Satan worshiper across the street and say, "Hey, you want to go fishing with me today?" No, I'm not going to do that, I got more common sense than that, and that bad company corrupts morals, we just read that right now.

So loving your neighbor is not necessarily talking with your neighbor, getting to know your neighbor.

But rather loving your neighbor is if I did see that Satan worshiper across the street, walk in a drenching downpour, a living, and I recognize him, I might stop and say, "Hey, you want to ride? Get in the car real quick," and then even though I know to the best of my knowledge, maybe I'm not thinking correctly, maybe I'm judging the wrongfully, but to the best of my knowledge of the music that I heard come from that place, I believe is a devilish word, literally, literally. But I would still, I really would honestly give him a ride, if I recognize him in a downpour rain, or maybe in a snowstorm, and it's a foot of snow, and he's walking on the south road, and I recognize him, I'd probably give him a ride, that's loving your neighbor, that's loving your neighbor.

Or even Michael the fool that left the ministry, abandoned it, Jesus's name. And is very deserving of a lot of condemnation and judgment from God. But if I learned that he was in need of food, situation arrives and I was able to give him some food, I may leave him a box of food at his doorstep.

No, it might be just the type of corn I don't like, the junk food I don't like, some stuff that has soy in it that I don't like that I won't eat myself. But it would be food that he could eat, and it would be a blessing to him, especially coming from his enemy. It would be a blessing to him.

And the Bible does say bless your enemies. It doesn't say associate with your enemies and be friends of your enemies. But there is the Bible does say to feed your enemy, it doesn't say it, there is a verse for that, may not be an exact quotation, but it does say it, that's what bless your enemy means.

Because by doing that, that might be just what changes, that might just be what changes the hard part, it might be just what it's like, nobody else would do that for me, nobody else would do that for me, and he had reason to not help, he had reason to actually rebuke me and trust me out. But instead he blessed me. It may not be the cakes and pies I want, but it is food, and nobody else did this food could actually change his whole life and cause him to, you know.

The Bible says to show mercy. The Bible does teach mercy. And I tell you at one time I wasn't worthy at one time. At one time you were not a people but now you are a people.

At one time we were dogs. At one time we was walking sinners. At one time we were evil. We were pagans. We was evil. At one time I was evil, evil, evil.

But God did not come to save the righteous. A doctor is not for a person that's already well.

Jesus the great physician loved us while we were still yet sinners. Died for us while we were still yet sinners.

The Apostle Paul was responsible for the martyrdom for the killing for the murder of true saints of God. He was anti-Christ. He denied that Jesus was God, that Jesus was the Messiah, that Jesus was the Savior. He denied it. Even after the crucifixion he still denied it. Even after the resurrection he still denied it. After the resurrection, after the earthquake and after the sun and dark and the moon and the earth shake and the dead rise from the dead at the resurrection of Christ or death of Christ or resurrection whichever way it was the death of Christ, the death of Christ.

Even after all those heavenly signs Paul was still so wicked, evil, demonic, Paul was.

"That, no, that man named Jesus over there, he's not of God. He blasphemes God. I guarantee you that's not God, that's not the Messiah. Don't follow him. Anybody that follows him must be killed."

God still saw the potential in Paul. And if we do not plant a seed of mercy then how would we ever know?

How would we ever know if we don't give a person a chance?

I don't understand husbands and wives and I'm not speaking to only one person alone but rather I've seen this over and over.

That a spouse, a boyfriend, girlfriend, husband or wife when I ask them the question does he or she believe in God?

I don't know. My husband, my wife I sleep with every night that I've been married to for years you don't know, you don't know if they believe in God.

Have you ever in your life opened your mouth? Did God not give you a mouth? Did God not give you an ear to hear?

I don't understand this. Amen. It's a simple question honey. What do you think about God?

Who would not ever ask that even before you get married? Robots. Who would not ask that? What is your favorite color?

Where did they get married? In a church? What's your favorite color? What movies do you like?

What music do you like? Oh and by the way do you believe in God? Come on now. Can I hear some Amen? Amen.

I can't believe this. I just can't believe this. This is the basic thing before you even get married.

But even if somehow you get past marriage and you still don't have this basic information Surely it's going to come out the first week.

The first week. Would it not come out? Amen. And you watch movies, you watch TV. I mean evidently everybody does at some point in their life. You watch movies and TV.

You watch a movie together. Do you not talk about it and say hey that person did right.

That person did wrong. That's the sin. They shouldn't do that. That's sacrilegious.

That's blasphemy. I wish they wouldn't say G.D. Things like this as you're watching a movie. Did you not ever watch a movie with your husband and wife and talk about it?

I don't understand. I'm just being honest. I'm not trying to kick people in the gonads or anything like that. I'm just being honest.

Just being honest. I just don't understand people. Amen. We have to communicate with lost people.

Family, friends, relationships. How are they going to learn about God really if we don't care?

If we don't know then evidently we don't care. We're not claiming we care. But if we really did care we would ask. You know what?

If we really did care whether or not they're going to serve God then we would simply ask the question.

What do you think about it? It's a simple question. Amen. If we really cared we'd ask the question. Amen.

I can't think of a relationship I've ever had in my life even when I was a homosexual.

I can't think of one guy I slept with that I didn't mention God as far as like if I stayed overnight or something.

If I had time to talk about it. God changes people. All of us. God changes all of us.

And it's a different sin with everybody and it's multiple sins with everybody. Is it multiple sins with every one of us?

Not just one or two sins. The thing is sometimes it takes a year or two before we realize oh that is a sin.

But it's multiple sins with every one of us. But we have to have a teacher. We have to have somebody that cares. Amen.

We have to have somebody that will have a conversation with us. Good to see brother Simon there.

We have to have somebody that will sit down with us. Not just scream with a bull horn.

Not just hold his time. But somebody to sit down and say have you ever read this particular Bible verse?

And look at these words. Look at what it's saying here. And this is how you would apply it. That it starts with a simple conversation.

Do you believe in God? And that street sign instead of saying you're going to hell.

Another good one other than read the Bible would be do you believe in God? And I guarantee you most homosexuals would be like yeah I do believe in God.

Absolutely. Well then next step would be what about the Ten Commandments? Yeah I believe in the Ten Commandments they would say most of them. Well what is adultery?

And they would get into the homosexual and stuff like that. And but they would share well a certain book or a certain YouTube or a certain website would say homosexual is a mistranslation.

So you would say okay well let's get out of Strong's concordance. And let's look at the other verse. Reason it out with them. Talk it out with them.

You can't just be throwing it down their throat. You're wrong. You're a sinner. You're going to hell.

Which is what most people do. Right? You've got to be able to have a conversation and be able to talk it out and study it out with the person if you really care about them.

Then be willing to do that to spend that time. Amen. No matter what the stand is. So let's share the Bible verses with them.

Let's share the sermon with them. Let's share the articles with them because the articles give you tons of Bible verses and points and principles.

And just instead of just saying you're wrong, you're a sinner. Give them the Bible verses. Amen.

And work with them about the definition of the verse. What are the Hebrew words? What are the Greek words?

And so forth. We've got to do more of a more careful, more loving evangelism. Amen. God came to save the sinner. Amen.

I've talked about the Ten Commandments. You know we believe in the Ten Commandments. That's so basic.

I think we've covered this very well today. I'm going to go ahead and open up the chat room.

If anybody wants to give a testimony for the Lord at this moment, say something for God.

Sing a song. Have any questions as well. And I'm looking at WhatsApp and Telegram and also my text messaging, my private phone number.

If you have that, that would be fine as well. Just do not use Parrhesia at this moment because Parrhesia is too distracting for me at the moment.

I would rather you contact me through WhatsApp or Mixer or Telegram or private text message.

If you would just like to say something for God, sing a song, give a testimony, share a Bible verse that you read this week, share a dream that you had recently, or ask a question about anything I've said today.

Chat room is open. Okay. Raise your hand if you've got anything here locally that you would like to say or need to say. Brother John or, okay, John. I just thank God that I've given the opportunity to be here with you guys, to help the church, and also the ability to learn more. Amen.

Thank you very much. In case you can't hear that well, it's way over there a distance, but he said that he thanks God for the opportunity to be here and to help the church and be with us at this time and to keep learning.

We do appreciate and really thank God that John is with us for these holy days. Praise God.

It's so sad, state of society. We have millions of people living in the United States.

Millions of people have visited the website since 2006. Thousands visit the website every day.

Thousands of unique visitors every day. And yet, we have such few numbers, very small number of people that really decide to really surrender to God.

And that's because we're very demanding, very demanding of the truth because the truth is the truth and nothing is the truth but the truth. Amen.

We share what the Bible says. We believe in obedience to God and this is very dramatically different from private interpretation, individual denominations that have brainwashed the people.

So, Jesus himself called his church the little flock. He didn't say the mega church, but the little flock.

According to Jesus himself, people don't believe Jesus, he called his church the little flock, not the mega church. Amen.

And he said that we would have to carry our cross, and I'm just going to use this, it's not a sin to use the word cross, it's not a sin, just a word of vocabulary, but more accurately would say to carry our crucifixion stake or death stake, which just only means that it's serious business and you have to sacrifice and you have to change.

And you have to turn around, you have to repent, you have to confess, you have to humble yourself, you have to forsake a lot of different things in your life and sometimes people.

It means all of that and more to take up your cross, take up your stake is a very demanding thing.

And that's what Jesus said, he was very demanding in that. He says if you're not willing to do this, you're not worthy of me.

That sounds pretty demanding to me. Amen. And people don't like that type of preaching, people don't like that type of religion because it means you have to change and people don't like to change.

They like to be complacent and just stay where they're at in their lives spiritually and in their knowledge.

They like to stay where they're at and not grow in knowledge and that's your typical average person in this life.

And that's just the way it is and it's frustrating, but it's the way it is. But we have to remember also not everybody's being called in this life according to the Bible.

This is not the day of salvation, the proper translation says a day of salvation, properly translated.

It's a day of salvation, praise God that it is a day, but it's not the only day. A lot of people are not meant to rise up in the spring.

A lot of people are not meant, if you plant a harvest, a farm, you have tomatoes, cucumbers, spinach, beans, different things are going to grow in a different season and that's the way it's meant to be.

So not everybody's meant to accept the truth in this life or before the great true relation.

Some people are deserving of judgment, a lot of people are deserving of judgment, but there's also a lot of people that are not called.

So we do have to have a proper balance of the anger of God, which is righteous anger, which is acceptable, we have to have a proper balance in that, we have to have the proper balance of mercy, of grace, of understanding, because really this whole world is victimized.

This whole world, I mean if you grew up with a bad father and a bad mother, how are you going to escape that?

Except for through Christ, unless you got a special calling, or you had a really good uncle, or aunt, or somebody, or a really good friend to help you to escape that.

It's hard to escape how he was raised unless you got somebody to help you, a helping hand.

So if these different people that grew up in the urban cities, compared to somebody that grew up in a country, rural setting, different mindsets, different cultures, different cities, different schools, different gangs, parents, uncles and aunts and friends, music that is around the top of people that your family associated with, places that your family went and did not go, there's a million influences, what your parents watched on TV when you decided to go, all of these shaped us.

If we're shaped in loving something, or being accustomed to something, and you don't have the calling of God, and you don't have that special friend, or that special uncle, or somebody to retrain to help you, that has that conversation, if you don't have that person to have that conversation with you, then how are you going to change unless you do not have that special calling?

Unless you somehow do have that desire for the truth, which is God calling you. That is God knocking on your heart, that is God calling your name. Amen.

You know that I'm all about pointing out sin, and lies, and organized lies, but the majority of the fault lies within the pastors themselves. Amen.

Because the pastor being the leader, the one that supposedly did read all the Bible, whereas the rest of the congregation has not, and knows it, that one that stands up to say, I know God, and I'm your leader, that's the one God's going to hold accountable more than anyone else. Amen.

He's held much greater accountability than I've been successful. Let's just have a proper balance of judging and mercy.

Okay, we have Brother Simon from Cape Town, South Africa.

He says, praise Jesus, our Heavenly Father, for this opportunity for me to finally have a true church. Amen.

Having a communion with true brothers and sisters in Christ is so precious, and all of this gathering is so priceless, so priceless, and I am so joyful, my heart dances.

Happy first day of Unleavened Bread, everyone. Amen. Brother Simon, I see God in him. I hear it in his words.

I see it in his actions. I see him working in the harvest, trying to bear fruit. I see Jesus working in Brother Robert. I see Jesus working in Brother John.

These are fruits of repentance. John the Baptizer told the Pharisees to bear forth fruits of repentance.

We have to test people before we baptize them to see if they're really going to surrender to God.

Are they serious about it? Are they going to prioritize God and stick with the church and gather with the church and

keep listening every week, keep gathering, keep learning?

And will they flee away as soon as I say the word crap? Because some people are that legalistic.

I'm not kidding. Some people are that legalistic. As soon as I say the word crap, they're gone. Or as soon as I raise my voice, they're gone.

Oh, that's not the spirit of the Lord. So, people have to be tested. Can they endure strong doctrine, strong preaching, passionate preaching, bold preaching?

Can they endure this? And then the next doctrine and the next doctrine. Can they endure this element of truth? Some people, if you even use the word element, they call it witchcraft because I use the word element.

Therefore, I'm not going to listen to you. That's how people are so legalistic. So legalistic. And there's a lot of them that way. A lot of them.

But even in the other groups, there's so much legalism. I'm right now, I'm not wearing a shirt right now because I had a shirt on, dress shirt, had it tucked in neatly in my pants.

But I'm burning up. Amen? And it's not a sin.

God told Isaiah to preach naked for three and a half years.

That's every Sabbath for three and a half years. That would include the holy days for three and a half years.

Passover, Day of Atonement. It's not a sin to be naked. They were Adam and Eve were both before the fall, before the sin, before the temptation.

They were naked. That wasn't a sin. So why would it be a sin today? There's no difference.

There's no difference between female breasts and the male breasts. There's no difference.

Back in older times, age of generations, all the female would be breastfeeding their babies and they would have another baby every year.

And they would be breastfeeding. The breast would be exposed constantly. All the time. It's nothing.

It's nothing. I don't know why they want to hide the female between her legs. There's nothing there. It's all inside.

You can't see it. Amen? Most of the time you can't see it. So why hide it? It doesn't make sense to me. It doesn't make no sense. But people are so brainwashed that it's dirty. It's nasty.

It's a sin. Where does the Bible say it's a sin? No such verse. No such verse. Amen? The Bible does use some analogy of not having your nudity exposed when it's talking about sin.

Then it's talking about sin. And that's using the vocabulary of people, just like I said the word cross was.

Even though we don't even believe in the cross no more because God corrected me on it. Amen?

Sometimes you have to use the vocabulary of the world to get people to know what you're talking about.

They don't necessarily mean that we actually believe in the cross or that God or the apostles or the disciples really thought that nudity was a sin.

But using the vocabulary of the world and the way that people interacted with nudity and the way that people thought of nudity and things like that and how do you relay a message. Amen?

That's what it has to do with. But it never says that nudity is a sin. It never says it. Amen?

So this is a test for people. This is a test for people. How much truth can they handle?

How much truth can they handle? Well the Sabbath is easy. It's one of the 10 commandments. But when you start talking about nudity and stuff like that, that's a harder test because it blows away a whole lot more of the brain portion because even as a child the parents are like, put on some clothes, put on some clothes.

But by nature the child knows it's innocent by nature. And we need to trust in nature. Amen?

That's God's design. Nature is God's design. By nature the child absolutely hates to put on clothes because that's the way he was born. Amen?

That's the way he was born. And we want to cover it up. It's not necessary to cover it up.

It really ain't. It's not necessary. So maybe we should stop judging a girl in a short skirt. How is showing part of the thigh more sinful than showing her breasts?

Maybe we should be like, maybe it's hot. Or maybe she's getting on her way to whatever event or whatever.

Or maybe she's about to go out on a date with her boyfriend or whatever. And if she was going out on a date with me, I would hope that she would have us in short, short, short, short or something like that. Amen?

But there's doctrines that we are tall, even if we wasn't raised in church.

That would be a religious doctrine. Is it not? And even if we're like not, even if we didn't go to church every week, we're like tall.

It's a sin. It's wrong. It's wrong. It's wrong. It's wrong. It's religionism. It's not Bible. Amen?

How much truth can a person take? Removing sin from our life also includes removing the leavening of being over-judgmental, over-condemned, removing pride, and removing false doctrine.

Because there's a million sins. It don't have to be drugs. It don't have to be sexual. It could be pride, which is an amazing thing.

It could be rebellion, stubbornness, not paying tithes. There's a million sins. And everybody deals with it. Everybody struggles with multiple sins.

And if you think you ain't got something to deal with, with God, to still give up, still surrender, and still defeat, you're lying to yourself.

You're deceiving yourself, no matter who you are. Even myself. We all have something we have to keep working on. And that's another thing.

They think, well, he's not a perfect pastor. He's not a perfect apostle. He's not a perfect prophet. So I'm not going to listen to him anymore.

I'm not going to listen to him anymore because he's not a perfect prophet. Well, the prophets in the Old Testament thought Jesus was coming back in their lifetime, and he didn't.

So I couldn't call Jeremiah and Daniel perfect prophets. I can't. I can't call the Apostle Paul a perfect apostle or teacher. I can't.

I can't. Only Jesus was the perfect teacher and perfect master. Only Jesus. Amen.

So God is so good to keep teaching us and deal with us and the mercy that he has shown us.

The Bible speaks of the sure mercies that God showed David, the sure mercies of David.

For nothing compared with the sure mercies upon Pastor Tim. Nothing compared with the mercy that God has had upon me. Amen.

God is so good. Thank you for listening today, and it doesn't seem like there's any other comments or questions.

Anything else here? Jared, you got anything? Well, I don't, unfortunately, because I've been working to make money for the last five or six months.

Okay. Well, I do appreciate all that you've been doing, both with making money and helping with AOB and everything else, but I think you could probably cut down on trying to make money.

I think you could cut down on that and spend more time on other things. I say that out of love because I love and care for you.

But I know that helps the ministry too, but I think that's sufficient and you can cut down on that.

Give yourself some more free time for yourself and other parts of the ministry. Balance is such a difficult thing.

We've got to have proper balance. Everything in our life, everything in our lives is very difficult sometimes.

Okay. I believe we've covered everything very well, and we can keep talking throughout today, and I encourage also the Cape Town congregation to also communicate and talk about things that were said today.

Talk about it and open up with each other and share with one another and bring out different points that I brought up and have discussions about those things.

Have real conversations, amen, on these different topics. Because that's how you grow, and orange sharpens iron, and communication, verbalizing, and people have to learn how to verbalize because that's a human skill that has been lost in our generation because of computers, that people don't know how to talk to each other anymore.

So take this time. If you have a local congregation, you are so very blessed because most people in this ministry, they're all by themselves.

So if you are so blessed as the Cape Town congregation is to have local members, multiple members of multiple people attending, don't take that for granted, and use this time to fellowship, to talk, to communicate, to talk things out, and to pray together, and to let every person take turns praying so that they can learn to pray, so that they can learn to be more bold and more courageous to not be afraid of somebody hearing you pray.

If we're members of the same church, members of the same congregation, one Lord, one faith, then why should we be afraid of our buddies, our brothers, our sisters hearing us pray?

It don't have to sound beautiful. It doesn't have to be a poem, just talking, and there's so much to pray about that I don't think it would be difficult to find something to bring up in the prayer that the other person has not brought up yet.

When you've got Sister Kiki, her grandson, her sons, her health, her finances, the fact that she needs brothers and sisters locally, her safety for the great tribulation, there's seven things I counted right there just for one person. Amen.

And then you can do that with each person, seven, eight, nine, ten things for each person that everybody needs. The list is endless, so why struggle with finding something to pray about when it's your turn to pray, when you're taking turns praying, each and every one of you?

Why struggle when there's so much, so much to pray about. Amen. Learn how to build a fire, have a campfire.

Now tonight is the night to be much observed. Amen.

Praise the Lord. We've got a whole pile of wood out there. Amen. We've got a huge pile of wood, and so we are going to party. Amen. And people are immediately, ooh, he said party, he's going to party. I'm not going to listen to this guy anymore.

They need to read about Joseph reunited with his brothers. They partied. They brought out the junior. Benjamin got five times as much as the other guys.

Simon did. Benjamin got five times as much as the other guys. David only brought dark bags. He was dancing, he was loose.

Yeah, exactly. Amen. And his wife who condemned him was the one who was punished. Exactly, exactly.

David's wife, who is a prude, I used to say. Saul gave her to him to try and corrupt him.

Yeah, Saul had given his daughter to David. David's like, thank you for this gift.

Thank you for giving me a tick. But she was a prude. He should have returned her, gave her back. Is there any exchange policy on this?

And it was just because he danced with joy before the Lord. She's like, oh, how shameful.

A lot of women are that way, not everyone. I know there's some good women. It's hard to find a good man, and it's hard to find a good woman. It goes both ways. And getting worse every year.

And I just got to say it, even though it's by nature God's designed for every man to have women, multiple women, by God's design, at this point in time, it'd be better just to jack off.

Because these women, a lot of them today, I know it's hard the other way around. It's hard to find a good man, too.

But a lot of them are just going to bring you down and corrupt you. And what happened to Solomon?

That he was corrupted? It wasn't wrong the number of women, but rather the type of women that he associated with God with.

So, there's a lot to talk about, and a lot of doctrines, and as you get deeper and deeper, as I keep talking, I keep talking, keep talking, more and more people say, I would never listen to this guy ever again, even though I'm backing everything up with scripture, and common sense, and nature. Amen?

But people don't like God's design, nature, common sense, and Bible. Amen. That when all three combined agree, Bible talks about agreement, Bible talks about two or three witnesses, when nature, and common sense, and scripture all agree, then that's the truth.

That it's natural for man to have multiple women, it's natural to be naked, then common sense, and logic, and the scriptures are all combined to agree.

You know you've found the truth. Amen. It doesn't match religion, what they teach, but I don't give crap about religion. I only care about what God thinks. Amen. God is so good.

Alright, I'm going to put on a song.

Let me see what songs we've got here now. This is first day of unleavened bread, but let's do page 17, I Saw the Light.

Let's do page 17.

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