

Full Sermon Transcript:  
**Redemption/Ransom in The Day of Atonement**  
October 12, 2024

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Praise Jesus. Let's go in prayer. Lord Heavenly Father, we thank you Lord Heavenly Father for the breath of life today that you have risen us from the dead.

Praise your holy name. That we are no longer walking zombies in this dead and wicked world, but we are alive in Christ Jesus.

Praise your holy name. Thank you for this waiting day, this day of reconsideration to you.

To be reconciled to you, to be at one with you, to be your body, your bride, your church, one faith, one baptism, one Lord, one Savior, one God Almighty, one Alpha, one Omega.

Praise your holy name, for that is who you are. We are your bride, we are your church, we are your body.

This is a great day of separation from the world, as the world does its own things that we are coming to you or coming to you that you are bringing to yourself your own people, your own kingdom.

This day has, as all of your holy days do, have such multiple meanings, significant, extremely important, and the world is blind to it and they will suffer the consequences.

But Lord, you have called us and we choose, Lord, to willingly serve you for your way is true and your way is right and there is no other way for you are the way, the life, and the truth.

Praise your holy name. We do lift up to you all of our brothers and sisters that are struggling with health, with mentality, with focus, with priorities, with finances, with struggles, and with temptations.

For we are all weak seeking a Savior, needing to be washed, needing to be delivered as we continue to struggle to come out of Babylon, if we struggle with the flesh, if we struggle with the wicked world.

But Lord, you are our refuge, our high tower, our shield and our buckler, our Savior, our rescuer, our kinsman-redeemer.

Praise your holy name. We pray for the weak, for the afflicted. We pray for the weak, for the afflicted, for the downcast that would strengthen them and help them to find new wings, strength, and encouragement.

We look unto you as the source of strength and renewal. We pray for your continued blessing upon this worship service and upon the sermon, upon the message, and upon the receiving.

We pray that as we continue this fasting and as we continue this life that we look unto you and be changed from one glory to another, and changed from this corruption, from a mortal to an immortal, from a corruptible to an incorruptible, from a temporary to a permanent, from the flesh to the spirit, from the weak to the strong.

That you continue to reshape us, realign us, reform us, and recreate us on a daily basis.

Please help us, Lord, to seek you every morning, every night, throughout the day, to pay attention to you, to your word, to your spirit, to your will, to the movement of your heart, and to the movement of your breath.

Please help us to walk in your spirit more, to hear your voice more clearly and more accurately, and to fulfill your will more fully and more accurately.

We pray for help in this, for we are weak, but you are strong. Please help us, Lord.

Please help us to not doubt you. Please help us, Lord, to follow the path that you have chosen for us.

Praise your holy name. Father, this service is yours. The people are yours. The church is yours.

The time is yours. The day is ours, yours and ours together, as we unite as one body, one church, one kingdom.

For this is our wedding day, the day of life, the day of resurrection, as you pour your wrath out upon the wicked.

May we be accountants worthy to escape these things that come upon the earth. May we be accountants worthy to be your bride who respects you, who listens to you, who obeys you, who honors you.

May we be the good bride, obedient and respectful, honorable, unto you, unto your church and your government and your kingdom.

Praise your holy name. May all this be fulfilled, not return void nor vain, but shall encompass the purpose of the force you sent it.

In Jesus' name, so be it. Amen. Amen. Praise Jesus. Can you hear the church say, and the church say, amen. Amen.

Praise God. You may be seated.

Now let's turn to Matthew chapter 20.

Let's start at verse 26. Matthew 20, verse 26. It is not this way among you, but whoever wants to become great among you shall be your servant.

And whoever wants to be first among you shall be your slave. Just as the son of mankind talking about Christ Jesus did not come to be served but to serve and to give his life a ransom for many.

Here in a second, we're going to focus on that word ransom and redeemed and redemption.

But before we get into that, let's look at that word servant and slave. Many people want to be great in this life.

They want to be leaders. Not everybody's called to be a leader. Not everyone is called to be the leader. But all men are called to be leaders of some magnitude.

And really even women as far as leading the children and running the house whenever the man is gone.

Really, both male and female were all called to be leaders to some magnitude. Some more than others.

But all leaders are servants regardless of what magnitude of a leader that you are.

Whether you're a wife or a mother leading the children and leading the house or the farm while the man is gone.

Or a pastor or a husband or a father or an uncle or a big brother or a big sister or an aunt or a grandmother or a grandfather.

We're all leaders to some aspect and in that role we are servants. That we serve those that we lead.

To lead is to serve. The word minister actually in the Bible is related to the word deacon and even that word there means a waiter.

A deacon is a waiter waiting at the table that is serving the table that is waiting on the people that is serving the people.

We're serving them the word of God. We're serving them by helping them, pointing the way to Christ to the truth out of the wicked world and out of Babylon.

And we're doing that for the children and we're doing that for the wives and we should be doing that for the neighborhoods and the societies and the governments.

The church is responsible for many different things if we actually had a church if we actually had members thereof that wanted to work co-workers in Christ Jesus rather than just be an audience.

If we had people that would surrender to God sacrifice their will, their jobs their careers, their money their houses, their land, their families their goals, their life and they're willing to deny themselves as the Bible says and pick up their crucifixion stake, their death stake and follow him.

Then we could be a church we could be a kingdom we could control the world, dominate the world in a righteous way lead the whole world to righteousness takes one person at a time takes one person at a time one congregation at a time one family at a time. Amen.

That we must be servants, we must be slaves to the church every one of us should be slaves to the church Paul said that he was a slave and a prisoner to Christ and he was. Amen.

And even though Christ was God in the flesh, He came, as the Bible says, as a suffering servant to serve us. He did not come demanding to be bowed down to, even though He was worthy to be bowed down to. Even though we should serve Him in that way, He didn't demand it when He walked in the flesh.

He could have come with a very strong ego. He could have come in great power, but instead, He came as an infant, as a lamb. He could have come as a lion, and He will come back as a lion next time, as King of Kings and Lord of Lords.

But He chose to first come as a suffering servant.. Amen.

To teach us how we should live our lives and if we want to be resurrected glorified in terms of spirit and receive the planets the solar systems and the galaxies and the thrones and the kingdom then we have to first learn to be a suffering servant. Amen.

Servants of one another, submitting ourselves to one another, recognizing the importance of the little finger and the small toe within the body of Christ—recognizing their importance and helping the feeble. Helping the feeble knee, the feeble hand, the feeble eye, and the lower members of the church. Isaiah 1 says that God detests our fastings, our holy days, our new moons, and our Sabbaths because we are neglecting the orphans, the widows, the poor, and the needy. Amen.

Fasting is good, holy days are good, Sabbaths are good—these things are commanded, and God wants them. But the greatest priority should be serving one another, loving one another, and helping the weak and the sick. We should consider one another's needs, putting ourselves in each other's shoes. Where is that person in their life? How are they

suffering? What is their sickness? What is their poverty? What is their need? Amen.

We must prioritize the tithes and offerings, out of love, seeing the need to fulfill all the needs of the church and beyond. Amen. Not only financial needs, but emotional, mental, and physical needs as well. Amen. We should help the elderly, the sick, the diseased, and even the lepers. We should help the Levite, the minister, the pastor, and those answering the call of the gospel and the kingdom. We should help one another, submitting ourselves to one another as the Scriptures say. Amen.

We have to start there—with a heart of servitude, a heart of help, seeing the need and fulfilling the need. We have to start there. Baptism on its own, keeping the holy days and Sabbaths on their own, and even paying tithes and offerings on their own—without love, compassion, and servitude—are all in vain. Amen.

It's all in vain if we do not have love, as the love chapter says in the Bible. As Paul said, "I can speak in tongues, I can prophesy, I can do all of this and even bang cymbals together, but if I have not love, I am nothing." Amen.

These people are all focused on the Torah, the Torah, the Torah, the law, the law, the law, the letter of the law—circumcision and stoning people. If that's what we want to focus on, we do not have Christ.

Christ had the opportunity to stone the sinner, the adulterous woman. He didn't say, "You're innocent." He said, "Go and sin no more." By the law, He could have and should have stoned the woman. He could have picked up a stone and thrown the first one, because He was without sin. But instead, He chose to take the opportunity to show mercy. Amen. And I know that He showed me great mercy. By the law, I should have been stoned decades ago, and then I wouldn't be able to teach today. I wouldn't have been able to publish the Alpha and Omega Bible if I had been stoned by the law. Amen.

I wouldn't be here today. I don't think any of us would be here today if we had been stoned by the law. I think we've all been guilty of spiritual adultery. I mean, we were still doing Christmas, Easter, Halloween, believing in the Trinity, and wearing the cross, having the cross on the wall before we realized it's a Roman Catholic pagan symbol and cannot be separated from that. Amen.

We didn't always have the truth. But God, by His grace and His mercy, by His body, by His death, and atoning blood, saved us. It's not the law that saves us; it is Christ. He is the Savior. The law is not the Savior; Christ is the Savior. We must keep His commandments. We must obey Him. This is very clear in Scripture—that it is He Himself who saved us, if we are saved. There are a lot of people who think they are saved but are not, because the Bible is also very clear that you're not saved without baptism, without being washed in the water of baptism in the name of Jesus—not in any other name. And not by a Babylonian minister that believes in Christmas, Easter, Sunday, the Trinity, and all that nonsense.

Your baptism must be done by a man who is truly saved himself. Otherwise, he has no authority to baptize you, and your baptism is useless. Your baptism has to be done by a man that is saved. Doesn't that make sense?

Isn't that logic? Amen? So, we learn, and it's a process of learning—an entire lifetime of learning. It is not accomplished in one day or one month. "Those enduring to the end shall be saved," even though we have the measure of salvation now, but that's easily cast aside. And we have seen so many cast it aside so easily—Kareem, Fiona, and many other people. There is an endless list of people who have just cast away Jesus, and they think they're still saved. Absolutely, they still think they're saved, but how can you still be saved when you're outside the true church?

If you're saved, you're in the body of Christ. How can you be saved when you're not inside the body of Christ? We are members of one another. If you're not inside the body of Christ, then you're not a member of me, and I'm not a member of you. You're not my brother, and you're not my sister. Amen?

"Forsake not the assembling of yourselves together," as is the habit of some, and even more so as the day draws near.

Come on, honey, she's in her wedding dress, praise God. Come on in, honey. Praise God! She suffers greatly with mental illness, but she wants to serve God. She doesn't do Christmas, Easter, Sunday, the Trinity. She believes in God's commandments, but she has problems. We must pray for her—pray for her rescue, her deliverance, and her healing—of her brain chemicals, of her brain functions. We must embrace the weak and the feeble, realizing their importance, their needs.

And that could be any of us tomorrow. Any of us could lose an arm or a leg, or suffer a stroke or heart attack. This life, this flesh, is extremely feeble and susceptible to disease and sickness as a result of the fall of Adam and Eve, which began with the woman doing what she wanted to do. She didn't believe in God and took it upon herself to choose, rather than going to her husband to seek his counsel. Amen.

If the woman, Eve, had submitted herself to Adam's authority and sought his counsel, perhaps he would have given her

the right advice and said, "Stay away from the snake. Stay away from the serpent. Don't listen to his lies." Amen. We have to learn to submit ourselves and fulfill our roles, whatever our role may be. We have to fulfill our roles. Amen.

Let's go over to the word \*ransom\* now, in Matthew 20:28: "Just as the Son of Man came not to be served, but to serve, and to give His life as a ransom for many." I very firmly believe that this sermon is confirmation, and that this verse is confirmation. I said this in a prayer last night when Brother Robert, my wife, and I gathered together for a prayer at the beginning of our 24-hour fast.

This was in that prayer—Jesus did not come to be served, but rather to serve. I had no idea at the time that this verse would be fundamental to today's sermon. I had no idea at all—none. Not even a bit. But this verse came out in today's sermon, when I had quoted part of it in the prayer last night. That's God. That's God. Amen.

Now, the word \*ransom\* in this verse is Greek, Strong's number 3083. It says in Strong's Concordance that it is something to loosen with the redemption price or the atonement. It actually had the word \*atonement\* in the description of what this word means. It may not have been in Strong's Concordance, but whatever Bible dictionary I was looking at, it could have been Strong's. It was very surprising to me that the word \*atonement\* came up there. But it also says it is something to loosen with the redemption price paid for slaves and captives.

If there's a slave, a prisoner of war, or a captive, and that person is going to be set free, the price must be paid to loose them. It comes from another Greek word, 3089, which means to loose, to unbind, to untie, to loosen, to set free. So, it's to set free the captives. The ransom is a price paid to set free the captives—those in captivity for whatever reason. Jesus came to serve us and to set us free from the bondage of Babylon, false religion, lies, deceptions, death, and the penalty of sin—the second death. He came to set us free from that.

There are a lot of pastors—so-called Christians—who don't like the word \*ransom\*. They laugh at it and mock it big time. There are tons of videos, articles, and websites saying it's ridiculous to think that God... these are so-called Christians, so-called pastors. They think it's silly and ridiculous to think that Christ ransomed us because they think the ransom price is paid to Satan.

But the ransom price is the blood of Christ. The blood of Christ was not given to Satan. So, the ransom price was not paid to Satan. It was paid to God Himself. Christ, on the crucifixion stake, was the Passover Lamb of God at the time of Passover. He was replacing the sacrificial animals—replacing the symbolism of animals, clean and unclean, and circumcision. He was replacing all of that by becoming the Lamb of God.

If we consider that foundation, the shattering of the old covenant sacrificial animals—the lamb, the bulls, the goats—anything and everything sacrificed on all the holy days and the Day of Atonement, those animals were sacrificed on the altar of God, to God, not to Satan. Amen.

Those animals were not sacrificed to Satan. Therefore, Jesus was not sacrificed to Satan. We know that Jesus was not sacrificed to Satan, so we cannot say the ransom price was paid to Satan. That's how little these pastors know and understand about God and the Bible. Amen.

This is elementary stuff—elementary. Amen.

Christ paid the ransom price to Himself, to the Father—to the greater measure of Himself that did not come to the earth. He paid the penalty, the verdict, for our sins. Those sacrificial animals were sacrificed because we had sinned. He was sacrificed because we have sinned. And why?

Is there a sacrifice commanded? Because there must be atonement for the separation caused by sin. The Bible says that sin separates us from God. If sin is a separation—something between us and God—we have to get rid of it. If there is a wall between us and God, we need to remove it so that we can be reconciled to God. We don't want separation from God. Amen. He's our Father, our Creator, our Kinsman Redeemer. So whatever separates us from God, we have to get rid of it. Amen. That wall is sin.

Because we have sinned, there has to be something to pull that wall out of place, to remove that sin. The only thing that can pull that sin out of place and remove it is a sacrifice—a death. It has to be a death. The death of animals could not truly accomplish this; it was only a foreshadowing. It did not accomplish it. The death of animals never saved Moses, Noah, Jeremiah, Ezekiel, or anyone else from the Old Testament. It did not save them. No one could be saved by the blood of animals.

We need a Kinsman Redeemer—a human for a human, an eye for an eye, a tooth for a tooth. We must be saved through the blood of someone who is of the same species as us—a human being. But even that could not atone unless that person was both human and God at the same time. My uncle can't die for me. My brother or my mom can't die for

me to separate the sinner from sin, no matter how much they love me. It would take a Kinsman Redeemer who is not only of human flesh, but also has something heavenly, divine, and spiritual—something greater that can pull down that wall of separation.

That can only be accomplished through God Himself. He is the Redeemer, the Savior. Only God can save us. A human cannot. So, it takes the merger between the God Spirit and human DNA. That can only be accomplished through the Logos that became Christ. It can only be accomplished through the Messiah, the Anointed One. He's the only one who could accomplish that—no one else. Not Buddha, not Allah, not anyone or anything else could do it or accomplish it. Only Christ, God in the flesh, could accomplish that. He came to serve, to save, to ransom us through His own being as the seed of God—the sperma of God, as the Greek would say.

Only through His DNA—spirit and flesh, God and man blended together—could this redemption happen. And that's a foreshadowing of us and our future because we are gods, and we are the children of God in that. But God is the Kinsman Redeemer.

Isaiah 43 has been a favorite chapter of mine for many years. It is mind-blowing, and it proves that Jesus is God beyond any shadow of a doubt. This chapter is tremendous and powerful proof that Jesus is God. Let's read the first 11 verses: Verse 1: "And now thus saith Jesus that made you, O Jacob." Jacob was renamed Israel, and Jacob and Israel—the son—are one and the same man. This is a foreshadowing of the new covenant church. We are spiritual Israelites, regardless of our color and our language. If we are truly saved, we are spiritual Jacob; we are spiritual Israelites. It says, "O Jacob, and informed you, O Israel, fear not, for I have redeemed you." It didn't say he redeemed you or she redeemed you or someone else redeemed you; I redeemed you. "I have called you by your name; you are mine." "And if you pass through the water, I am with you; the floods and the rivers shall not overflow you. Maybe they will, but not you. And if you go through the fire, you shall not be burned; the flames shall not scorch you."

Verse 3: "I am Jesus, your Theos, the Holy One—not the Holy Two, not the Holy Three—the Holy One of Israel that saves you." Who saves us? Only God can save us. If Jesus saved us, then He is God. Amen.

This is Old Testament: the Holy One saves you, not the Holy Three. If there is only one that saves us, and if Jesus is the one that saved us, then this is Jesus talking, isn't it? How can it be anyone but Jesus who is speaking in this verse?

If we accept Jesus, if we are Christians, in Egypt and in Ethiopia, you are ransom. In other words, He gave them up so that He could have us. He made a decision that He would rather have us than them. He chose us as the bride; He did not choose the Egyptians as the bride.

Although the Egyptians can now become part of the bride through adoption, according to the book of Romans, amen. They can become spiritual Israelites, amen. But physically speaking, back then, He gave them up so He could have us. He also gave them this other place as well, called SOEME, for you, since you became precious in my sight. Like a man falling in love with his wife, you became precious in my sight. You have become glorious, and I love you.

Wow! This is the Day of Atonement. This is our wedding day. This is our wedding day! That's why my wife is in her wedding dress. This is why Kiki, I'm sure, also put on her wedding dress this year. She usually does for Atonement.

"I love you," God says to us. This isn't just to one man; this is to spiritual Israel. This is to His church. "I love you, and I gave men for you and princes for your life. Fear not, for I am with you. I will bring your seed from the east and will gather you from the west. I will say to the north, 'Bring,' and to the south, 'Keep not back.' Bring my sons from the land afar off and my daughters from the utmost part of the earth."

This is a regathering of Israel from the whole earth. Other places in the Bible also describe how He gathers spiritual Israel, the church, as well as physical Israel in the end times. He regathers us back into our inheritance—our land, which is America, the UK, Australia, South Africa, and especially the Middle East.

Verse 7: "Even all who are called by my authority, for I have prepared him for my glory. I have formed him and I have made him." He is the Creator. The book of Colossians, I think, is chapter 2 or chapter 3, which says that Christ created all things, and there is nothing that was created that was not created by Him. Here, He says, "I made you; I made him."

Verse 8: "And I have brought forth the blind people." Amen. "For their eyes are alike blind, and they have our death." All the nations are gathered together, and princes should be gathered out of them—leaders, amen. "Who will declare these things? Who will declare to you things from the beginning? Let them bring forth their witnesses and be justified, and let them hear and declare the truth."

Verse 10: "Be you my witnesses, and I too am a witness." Jesus said that—what is it, maybe John 14? Perhaps He said, "I am a witness." This is Jesus talking. "Be you my witness, and I too am a witness," says Jesus Theos.

We need to add a reference for when Jesus was saying that. We can look it up later; it could even be John 10 or John 11, but it's somewhere between 10 and 14. Got it? No? We'll look it up later.

"And my servant whom I have chosen, that you may know and believe and understand that I am He. Before me, there was no other Theos, and after me, there shall be none." That's a very interesting statement. John said—Brother Calm Adams mentioned John 1:7 is at least one of those places. I believe there are probably other places as well.

I'm going to make a note of this myself. That was verse, and we'll probably touch on 1:7, but there may be other references that we add as well. It also says that there was no Savior before Him nor after Him. Wow, now that's mind-blowing.

Verse 11: "I am Theos; beside me, there is no other Savior." So God, in verse 10, says there is no other God before me or after me, and I am Theos. "Beside me, there is no Savior."

We have to make up our mind: is Jesus Savior or not? If He is, then He's the same person speaking here. Amen. It's very, very obvious.

There were some initials that we were using to see if I can find it in the front cover: Jesus equals A&O. We could cut that. Let's see, there are a lot of verses in this chapter we could cut, but I don't want to cut every verse. The most powerful ones are right here in verses 10 and 11, and we already have a reference in verse 11.

So, I think that would be a good place to cut the initials in verse 11. Even though I have it written in the first, actually it's star Jesus equals A&O, so that when we pull this up online, we could hit that Control-F button to search for it and find it very easily.

All the verses won't be all the verses, but some of the verses that prove that Jesus is God.

Verse 12: "I have declared and I have said, or I have saved and I have saved. I have reproached, and there is no foreign God among you. You are my witnesses, and I am Jesus Theos even from the beginning, and there's none that can deliver out of my hands. I will work, and who should turn it back?"

This means we cannot undo what God does, but that's a very powerful passage of Scripture. Now we see there in verse 1 underline the word "redeemed," and in verse 3 underline the word "ransom." Amen. Who has done the redeeming? There is no price; there can only be one. Amen. So, there's a beautiful love story in that He died for His wife, His bride, His fiancée. That's what a man does: he protects his wife. Amen. He is willing to die for her, to protect her from the burglar who breaks into the house in the middle of the night, or in battle, to protect his wife with his own flesh, willing to die for her if necessary. That's a man's job; that's a man's responsibility. Amen.

Let's go to the book of Ephesians, chapter 1. Ephesians chapter 1, verse 17. I think I might have written down the wrong passage; I'm going to have to look this up real quick. I found the right passage—maybe in verse 7. Yes, that's it! Ephesians 1, verse 7.

Good time. Let's back up; we can just start in verse 3:

"Blessed be the Theos and Father of our Lord Jesus the Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world to be holy and blameless before Him in love. He foresaw or pre-surveyed us being brought as His children through Jesus the Christ to Himself, not to someone else, but to Himself, according to the kind intention of His will, to the praise of the glory of His grace which He freely bestowed on us in the Beloved."

In Him, we have redemption through His blood—not through the law, but through His blood—the forgiveness of our trespasses, our sins, according to the riches of His grace. There's a very interesting phrase: "riches of His grace." He's not poor in the amount of grace that He bestows upon us; He's rich in the amount of grace that He provides.

Verse 8: "Which He lavished on us." That word "lavished" can only be used if you are rich. Amen. To lavish on us means He gives us a whole bunch of it. You can only use the word "lavished" in the context of riches. Amen.

Verse 9: "He has made known to us the mystery of His will according to His kind intention," not harsh intention, but kind intention, "which He purposed in Him." Amen.

Verse 7: There's redemption through His blood, and His blood paid the death penalty for us. Something had to die in order to remove the wall of separation. The reason for that is to show the severity of sin, to show the consequences of sin. Amen.

To destroy the enemy, for sin is the enemy. Amen. Sin is the enemy; sin must be destroyed. So must the person who continues in sin—the workers of sin, the servants of sin, the slaves of sin. If we don't repent, if we don't change, if we're not transformed from darkness to light, then the worker of sin, the slave of sin, must be destroyed. We do not want to corrupt eternity, paradise.

Now, the word "redemption" in that verse is Greek Strong's number 629. It says: "a releasing effected by payment of ransom; redemption, deliverance, liberation occurred by the payment of a ransom." Redemption is related to the word "ransom."

Look at Luke chapter 1, verse 68:

"Blessed be the Lord Theos of Israel, for He has visited us and accomplished redemption for His people." Notice who the Redeemer is: the Lord God of Israel. The Lord God of Israel is the Redeemer, the Savior. Amen. There's only one—not two, not three, not four thousand. The Lord God of Israel is the one who has visited us, came down to tabernacle among us. Amen.

Hebrews chapter 9, Starting at verse 11.

Hebrews 9, verse 11: When Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands (that is to say, not of this creation), and not through the blood of goats and calves, but through His own blood. Through His own blood, He entered the holy place once for all, having obtained eternal redemption. Amen.

Now, some people would twist that to say that once you have redemption, it can never be done away with because it's eternal. They try to teach the "once saved, always saved" fairy tale by twisting that verse. But you can't just ignore 2 Peter 2, verse 22. You can't ignore Ezekiel 33. You can't ignore John 15 about the tree that should be cast into the fire, even though it was the body of Christ at one time. We can't ignore any of these chapters and verses.

They want to ignore things, but we have to take all the verses into consideration. Every verse of the Bible has to be taken into account. It's eternal if we endure to the end. Matthew 24, verse 13: Those that endure to the end shall be saved. If you fall away, you're just like a branch of that tree in the book of John that will wither, be gathered up, and thrown into the fire to perish. Amen.

It's eternal because it's available to us to receive eternal life. Once we're turned into spirit, it will not be taken away. Those that endure to the end shall be saved, but He did it through His own blood. He didn't do it through somebody else's blood, but His own blood. Amen.

All these verses indicate to us that we have one Savior, one Redeemer, one Lord. It's all one, and we need to be one church. Christ founded one church. Christ did not found two thousand churches; He founded one church. Amen. The Apostle Paul said Christ is not divided, and where denominations are divided, Christ is not divided. The body of Christ is not divided.

We have multiple congregations that speak the same thing; we're of the same mind, we're of one accord, we're of one doctrine—one church. We're not divisions. What else is divided? The relics of the Roman Catholic and Orthodox churches. They make a saint and then divide it into pieces, sending them all across the world.

So, there's your sermon.

Now, today is a day with so much meaning; it's mind-blowing how much meaning there is to this Day of Atonement. It's a day of repayment for the wicked and repayment for the righteous—a separation between the goats and the sheep, a separation from the wicked and the righteous. Those who have the blood of Christ applied to them and those who don't have the blood of Christ applied to them.

The two goats of Leviticus 16: some people are cast out from the presence of God to be destroyed; they will not be inside Israel but shall remain spiritually lost. We have the marriage reconsideration to Christ, to God, to the Father. We're being brought to Him, rescued and delivered from the bondage of this world. We're being set free from our captivity to the flesh, to false religion, to the world, to the enemy, and to sin.

We need to very often lay hands on ourselves and say, "I apply the blood of Christ Jesus." We need to do that on a regular basis because we're constantly in spiritual warfare. We're constantly being bombarded with temptation, with lies, with deception, with false religion, with mocking, with ridicule, and with curses. People are trying to put curses on us.

Your family is praying against you; your family is praying against this ministry. They're praying that you would leave this ministry, that you would leave God's church, that you would abandon God's word, and that you would abandon

God's will and the journey that God has put you on.

Your people, your family, your friends, your parents, and people that you call your best friends—they're praying against you. I guarantee you that if you don't realize this, you need to wake up. You need to lay hands on yourself, take olive oil, anoint yourself, and say, "I apply the blood of Jesus." You need to be doing this in your homes, on your mailbox, in your cars, and on each other. If you have a wife or someone spiritual that you're taking care of, or a household that believes, you need to be applying oil on your children, your wife, and your husband.

You need to be doing this for one another, praying over each other to shield yourselves and your family and your property from all this spiritual wickedness. We're in a war, and we need to fight it. Amen. Go get some olive oil! If you can't afford olive oil, use vegetable oil. Whatever you can use, if you can't afford that, use water. It's a symbol; that's all it is—a symbolism that helps the physical flesh and the mind connect to the spirit. It helps us, and it's okay to have physical help to reach the heavenly realm.

We are physical creatures, and we need that help. It's powerful; it's a powerful help. Amen. We need to be using the name of Jesus every day. Use that name, praise that name, and we need to be worshiping and praising Him on a regular basis. Every day, we may not have worship music planned, but throughout our day, we should occasionally raise our hands in praise and say, "Thank you, Lord."

If you're not doing that, you should be because He's a constant friend, a constant source of help, strength, guidance, and direction. You need to be acknowledging His presence throughout the day. If you're not, then you're neglecting your spiritual husband, your God, and your Master. We are created to serve Him; the Bible says that, Amen. We should not neglect Him for 8, 12, or even 24 hours. We should continually acknowledge Him throughout the day, speaking to Him and drawing close to Him.

If you're not doing these things, that's why you're weak and why you're being bombarded with spiritual warfare. That's why the spiritual warfare is winning against you, whether you realize it or not. Amen.

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