

Full Sermon Transcript:
Power to Remit or Retain Forgiveness of Sins
May 20, 2023 (1st day of 3rd month)

Hello, everybody. Greetings. Amen. Greetings in the name of the Lord. I hope everything's going well for you overall. Let's turn to the book of Matthew chapter 18. Matthew chapter 18. Let's go in prayer. Lord, heavenly Father, praise your holy name. Thank you for this day. Thank you, Lord, for your faithfulness, your goodness, your righteousness. Thank you, Lord, that it's all going to be okay because you are in control and your will will be done.

Thank you that there is a day coming when you will destroy all wickedness and there will no longer be any deceptions or lies. There'll be no longer any false religion or false doctrines upon this earth or anywheres in the universe. Only your truth will stand.

Praise your holy name. Father, we know that the world is full and overflowing with lies, deception, false religion, false doctrine, but you have provided the way of truth and it is abundantly clear. It is not confusing. It is not complicated. It's actually very simple. We thank you for that. We thank you that we can read the Bible and learn and grow in the knowledge of the Lord. Thank you that the holy Scriptures were prepared for us.

Thank you for all the people that you chose to write down the Scriptures, to bring the Scriptures, to preserve the Scriptures, to translate the Scriptures. We thank you, Lord, that the Scriptures exist today and are being corrected, perfected, restored. Thank you for choosing our ministry, this part of the congregation worldwide, to restore the Scriptures, to perfect the translation. Thank you for this special calling, for choosing us, for giving us so much responsibility. Thank you for those that are willing to change, for those that are willing to truly and deeply and sincerely examine the truth, examine the claims, the doctrines, those that are willing to repent, those that are willing to leave all the lies and deceptions and false religion. Thank you for our true brothers and sisters.

Thank you that there is a day of restoration and a day of repay that is coming. We praise your holy name. We ask for your special blessing on this message we are about to receive. We pray that you would help us to understand what the truth really and truly is. Please deliver us from false assumptions, from false doctrines, from false thinking. Show us the truth and nothing but the truth so help us God. Deliver us from evil. Deliver us from all the enemy's plans against us. May the truth stand in us. Send us. Use us to fulfill your will on this earth. We accept it in Jesus name. All of this. So be it. Amen. Praise Jesus. Amen. Praise God. We are going to be in Matthew chapter 18 to start with today.

And for the people that might be listening for the first time, we are reading from the Alpha and Omega Bible, a restoration of the original scriptures. Today's topic is a very controversial topic, extremely controversial. Most people, most Protestants, most people that call themselves Christians will automatically reject this teaching very quickly within the first five minutes of the sermon because most Christians, most people are not willing to deeply and sincerely examine what the truth is because they assume that they already know everything and they can't possibly be wrong about such a topic. There's no way I could possibly be right, therefore they won't even listen to all of the scriptures that I have prepared to share with you. They won't even give me the time to present all the evidence because the Lord knows it's impossible that they would be wrong. Totally impossible. That's pride, that's stubbornness, that is total refusal to examine, to study the scriptures to see if these things be so. But for those that are willing to sincerely, deeply, truly examine what is the truth and what's not the

truth, I will present total, absolutely undeniable proof of what I am teaching today if you'll just give me the time and opportunity to share with you the holy scriptures. Not my opinion, not my interpretation of the scriptures, it's black and white, it is as clear as day and night. Very simple, not confusing. If you would just give me the chance, most people will not. Amen. In Matthew 18, let's start in verse 15. And if God willing we'll go down through verse 20, verses 15 up to verse 20. Chapter 18 verse 15 says this, it says, now this is Jesus talking and it says in verse 15, if your brother sins, go and show him his fault in private. If he listens to you, you have won your brother. Amen. But if he does not listen to you, take one or two, it don't matter, one or two more with you, more people. So that by the mouth of two or three witnesses every fact may be confirmed. Witnesses. People that can honestly say, brother, sister, you're doing wrong, you have sinned, we agree with the pastor, we agree with one another that this is what the scriptures say and this is what logic is and this is what righteousness is and this is right and wrong, this is what you have done, we all are in agreement and we seek your repentance. Verse 17. And if he, or even she, if that person refuses to listen to them, tell it to the congregation of called out ones, the ecclesia, the ekklesia, the church. Tell the entire church that person sins. The entire church is to be told that person's sins. Not keep it private. Why? Why expose that person to the entire church? This is why, if we keep reading, if he refuses, and let him be to you as a Gentile and a tax collector. What that means is, in that day and time, the Jews normally would not even speak to, have anything to do with at all with Gentiles and also government officials because they considered the tax collectors and other government officials as traitors because it was the Roman government. And they despised these people and they wouldn't have nothing to do with them. Therefore, what he's saying is, disfellowship. Amen. Brother Jared, I want us to put a note here, the word disfellowship. That's all you have to put, that one word.

Disfellowship. Amen. Well, I like to actually, well, more than one word, we'll say disfellowship slash forsake and not even speak to. We'll put that whole sentence. Disfellowship and forsake and not even speak to. That's what it's saying. Amen. This is not the only verse we have about this, about disfellowship and forsaking people. It's not the only verse.

But it is one of the verses that does teach, absolutely undeniable, that we can forsake people that were part of the church, that was part of the church, if they refused to profess and repent of their sins. And that means not even having anything to do with them, not even talking to them. Verse 18 says, I tell you the truth, whatever you bind on earth, tie up, shall have been bound in heaven also. And whatever you loose on earth you have also been loosed in heaven. Amen. That's saying, even though you hear that verse 18 thrown around all the time, they never tell you what context that it's written in, never, ever, ever, ever, ever do they use it actually in this context. Amen. But context is very clear, it's simple, it's not confusing. Amen. How can you misunderstand this? It's very simple. The context is that we're not forgiving this person because this person has refused to profess and to repent their sins. They're being stubborn. And therefore what it's talking about is, we are not forgiving that person's sins and we're throwing them out of the church as well. We're considering them as a Gentile, which in the context of that day and time, the way they considered Gentiles and the symbolism of Gentiles in the Bible, throughout the Bible, both Old Testament and New Testament both, the word Gentile is a symbolism of a lost person, even though a Gentile can be saved. Right? But the word Gentile is used as a symbolic word for a lost person, a heather, a person that is not serving the true God. Absolutely. Undeniable. There's no denying that. That is the symbolism of the word Gentile, both Old and New Testament. So it's considering that person as losing their salvation. Absolutely. Amen. And there's a lot of verses to confirm this as well, that you

can lose your salvation. And this person is being cast out of the church and they are considering that the person as lost their salvation, they are no longer part of the body of Christ, the church. What is the church? The Bible says, there's a scripture for it, says that the church is the body of Christ, or that the body of the Christ is the church, however it words it. We know this. This is one of the basic elementary things about Christianity. Amen. Is that the church is the body of Christ. For this person to be cast out of the church, they are cast out of the body of Christ. They are no longer in the tree of life. Amen. If you look at John 15, it talks about the tree of life, which is Christ Jesus himself, and we are the branches of the tree, and he is the vine, he is the main trunk, and we are the branches that come out from the main trunk, that come out from the main vine, and that if those vines or those branches welter and fall off from the tree, they will be gathered up, thrown in the furnace, and perish. The person was part of the tree, a person was part of the vine at one time, they was part of the body of Christ, they was part of Jesus, they was part of the church, but they are no longer after being cast out of the church, after falling away, 2 Thessalonians 2, there will be a great falling away, that's been here for a long time, but is intensifying every month and every year, and will continue to intensify. Amen. Instead of having a great revival, we are having a great falling away, and the Bible predicts an increase in this as it gets closer and closer and closer to the great tribulation, even in the final 30 days before the great tribulation, there will continue to be an increase in falling away, rather than a Jesus revolution, rather than a revival. All these people praying and fasting for a revival, and the Bible predicts not a revival, but a falling away. Traditional Christianity has everything upside down, backwards. Amen. Unfortunately so. People think they can leave God's church and still be saved. That's impossible. Amen. You can't leave God's church and still be saved, now of course you might leave the Baptist church and still be saved, you could leave the Catholics, the Jehovah witnesses, the seven day advantage, the letter Y named colts, you can leave all those groups and still be saved, if you was even saved to begin with, which you probably wasn't, because you wouldn't have been in those colts. Amen. But to leave God's true church, you lose your salvation. Whether it was your choice to leave God's church, or the pastor's decision, the church's decision or whatever, whether it was your way or somebody else's doing, however it goes, if you depart from, leave, cast out, whatever it is, from God's true church, you're no longer part of the body of Christ. That's logic, that's common sense, that's simple, that's easy.

This is not difficult to understand. But not only that, but verse 18 says that the church has power to bind or lose that person's salvation, that person's forgiveness of sins. That if we forgive that person's sins, they're forgiven in heaven. If we don't forgive that person's sins and continue to hold that person's sins against them because of their lack of repentance, then Jesus Himself also considers that person unforgivable. Absolutely. People don't like what I just said. A lot of people will immediately stop agreeing right then and there because they're like, they've got this attitude that the church has absolutely no power, the pastor has absolutely no power at all, the pastor is nothing more than a motivational thinker, he has absolutely no power, absolutely no authority of God. That's your typical average Christian way of thinking. And that not only the pastor is without any power, without any authority, but the church as a whole also is powerless. They have no power of God, no authority, especially no authority in heaven. But here, this verse is very clear, very simple, that if we bind that person's salvation, if we bind that person's forgiveness of their sins, then not only are we doing it in the church on earth, but we're doing it in heaven as well, that God honors that decision that we have made, whichever decision it is. It's clear. I'm not misinterpreting, am I? How can you miss it? It's so simple. It's clear cut. It's black and white.

And look at verse 19. Again, I'll say to you that if two of you agree on earth about anything that they may ask, it shall be done for them by my Father who is in heaven. For where two or three have gathered in my name, I am there in their midst. Again, verse 19 and verse 20, you see these verses thrown out on the memes, the images, the Facebook posts, the social media posts, and you hear it quoted in churches and by traditional Christians a million times a year. Very popular verses as far as verse 19 and 20 and 18, but they always take it out of context and never mention that it's in the context of forgiving or not forgiving a person. They never mention that it's in that context. They always use verse 20 when referring to people gathered together for prayer or people gathered together for worship. And yes, God is present, but this is not the context. The context is when you have gathered together to confront a person's sins. That's the context and no one ever, ever, ever, ever, ever uses these verses in the context in which it is written. To be honest with you, I've never heard anyone use it in that context. Only us. Only us. And I'm not a young man. I've been around the block and I've been to different churches and different denominations and I've talked to people and not only gone to their churches, but talked to different types of so-called Christians, different denominational people for decades. I'm not young.

And I've never heard anybody use these verses in that context ever to the best of my memory. Only us. Why is that? You should ask yourself, why is no other church, no other ministry using these verses in that context, but only this ministry as far as I know and as far as you know? If you know somebody that has actually used it in that context, please contact me. I'd be glad to know about it.

Seriously. I'm not kidding. I'd be glad to know what group that you saw use it in the proper context. If you know of such a group, please let me know. I'd be happy to see that there's somebody else using it within the right context. Amen. Now a lot of people would say, you have to forgive that person. That's what's traditionally taught. You've got to forgive your parents, your brothers, your sisters, your neighbors, your co-workers, the person that raped your wife, the person that murdered your brother, the person that murdered your mom. You've got to forgive everybody for everything they've done without exception. It's the traditional teaching of most churches, most pastors, and most Christians. Am I exaggerating? No. Not in the least. I'm really not exaggerating.

I've seen it written over and over and over. I've heard it preached. I've heard the Christians say this. You've got to forgive that person. I've seen people even post on social media. He killed whatever family member. I've seen this over and over. It wasn't just one time I saw it. He killed this person in my family, but I'll forgive him. It's ridiculous. What's it say in Luke 17? Let's go over there. Luke 17 verse 3. Luke 17 verse 3. Be on your guard. If your brother sins, rebuke him. When's the last time you heard a pastor or even a Christian layman quote that verse?

When? When's the last time? Probably never in your life. Even if you're older than me. Even if you're twice my age, well, you probably won't even be alive. Amen? But even if you were twice my age, you probably still would have never heard this verse quoted by any pastor or any Christian in your entire life. They pick and choose what verses and then even then out of context. If your brother sins, rebuke him. And if he repents, forgive him. If, if, if, if, if he repents, forgive him. That's an if. That's a big if. Amen. When have you ever heard that? Because I've always heard my entire life I've always heard you've got to forgive no matter what, even if they don't repent. That's what I've always heard. And you heard that too? I'm sure you've heard that most of you. Totally contrary to the Bible. Totally contrary. If you think about it, Jesus, our Redeemer, the forgiver of sins, the Savior, He Himself, who is perfect and

without sin, God is love. He Himself does not forgive anyone on this earth until that person confesses and repents of their sins. Is that an accurate statement or not? It's an easy question. Very simple question. Does Jesus forgive a person that murders or steals or lies or whatever? I don't know. You know, there's millions of sins. Does Jesus forgive anyone without that person coming to the self-realization that they have done wrong, professes their sins, prays for the forgiveness of sins, and changes their actions, and stops performing that sin, or at least the very best that they can do to try to change. Until all of that occurs, every bit of that occurs, Jesus does not forgive the sin. This is very clear in Scripture. Very clear in Scripture. And it's logical. Why would He forgive sins unless the person actually repents of the sin? Amen? But yet, the typical pastor and the typical Christian want you to do something that even God doesn't do. Amen? They want you to do something that even Jesus Himself won't do. They expect you to be holier than God Himself, more forgiving than God Himself, more loving than God Himself. You can't be more loving than God. You can't be more forgiving than God. He is the essence of mercy and love and forgiveness. Yet, He Himself does not forgive the unrepentant sinner. So why would you even want to go to such a church, or listen to such a pastor, or even call that particular Christian that thinks that way your brother or your sister? Why would you want to when they have it upside down and totally opposite of Scripture? They'll always want to quote verse 4 and the related verse. Verse 4 says, If he sins against you seven times a day and returns to you seven times, saying that I repent, forgive him. Then there's a related verse somewhere that says that you are to forgive seventy times seven, which really just means without limit. Always forgive that person if they repent because this is what it says, if they repent. So they always want to quote verse 4 and the related verse that I was just telling you about, to forgive seventy times seven. You hear that. You hear that verse a million times, literally a million times in your life, literally. Amen. But they never tell you the verse that it's if, if they repent. Amen. It's based upon their repentance. Let's go now to the book of John, chapter 20. John 20, start in verse 19.

Verse 19 says, So when it became evening on the day of the first day of the week, Sunday evening, and when the doors were shut where the disciples were for fear of the Judeans, Jesus came and stood in their midst and said to them, peace with you. And when he had said this, he showed them both his hands and his side and the disciples then rejoiced when they saw the Lord. In other words, when they realized that it was really him having been resurrected. Verse 21, so Jesus said to them again, peace with you. As the Father has sent me, I also send you. And when he had said this, he breathed on them and said to them, receive the Holy Ghost. Amen. Praise God. This was before the day of Pentecost of Acts chapter 2. So this is basically almost 50 days or around 50 days before Pentecost. Yeah, you always hear the statement, the claim that the church was founded on the day of Pentecost and that the Holy Ghost came on the day of Pentecost. But this is 50 days before that. Amen. 50 days before that. Nobody ever tells you that either. I've never heard that before except for only this ministry and what the Bible says. I've said this before. A long, long, long, long time ago. More than once. It's clear. It's clear. It's written, but yet nobody ever tells you this. It's in the Bible, but nobody ever tells you this. Amen. And it doesn't say they immediately begin speaking in tongues. It doesn't say that either. Amen. And who baptized the Enoch? Philip? We got that correct? Okay. And when Philip baptized the Enoch in the book of Acts, it doesn't say anything about the Enoch starting to speak in tongues either. So all these Pentecostals that say that speaking in tongues is the evidence as if it is the only evidence of the Holy Ghost. They totally ignore this verse and the baptism, salvation of the Enoch and other verses.

There's other verses as well when people got saved and was not speaking in tongues. And if they were speaking in tongues, it would absolutely say so. Absolutely guarantee you. Guarantee you. There's no verse in the entire Bible that says that speaking in tongues is the evidence of the Holy Ghost. But yet they would throw that around left and right and you would see that constantly, constantly, constantly in the Pentecostal groups. You'll hear it preached. You'll hear it said a million tongues over and over and over and over. I know what I'm talking about. I've been to those churches. I see them on social media just yesterday saying it. Just yesterday that I saw somebody posted it out on Facebook that speaking in tongues is the evidence as it is the only evidence that exists. That's stupid. To be honest, I'm sorry for using that word, but it is stupid to say that that's the only evidence that you're saved. The only evidence. What about the fruits of the Spirit? How come speaking in tongues is not listed as one of the fruits of the Spirit? And yet they want to claim that speaking in tongues is the absolutely only evidence that you must absolutely have that you are saved. Yet I don't see one time that Matthew spoke in tongues or Mark or Luke or even Paul. Well, Paul said that he could, but he preferred to do something else. That's what Paul said. Amen. That even though he could speak in tongues that he would prefer to focus on something else. He said that prophecy is greater than speaking in tongues. He did say that prophecy is greater than speaking in tongues. Amen. And yet the Pentecostals want you to believe that speaking in tongues is greater than prophecy. Totally backwards. Totally backwards. But there's also even false prophets that can give true prophecy. That can occur as well. Even the devil knows prophecy. Even the devil knows that the synagogue war is coming. Even the devil knew that 9-11 was coming before it happened. Just because somebody gives a true prophecy doesn't mean that they're of God necessarily. Not automatically. Amen. Even the Catholic church has certain some true prophecy. Even the Moslems have certain some accurate prophecy except for that they're claiming that the Maude is the savior. But you can get some correct prophecy or at least half correct or mostly correct from the devil. Even true prophecy doesn't prove that the person is of God. Even the witches, I know this for a fact, even witches can give true prophecy. People that go to the tarot card readers and the palm readers and the crystal ball readers. I used to go to those witches way back when I was young and naive and immature and stupid. Amen. I think a lot of us did. I think that several people that are listening to me have done that when they were young and stupid. Right? It's a very common thing a lot of people do it. I've been to those people and they will give you true prophecy. A lot of them will. A lot of them are fake and they can't give you anything accurate. But then there's a lot of them more than you think that can actually and truly give you true prophecy about your life. What has happened to you in the past that nobody could have known but you and what's going to happen. Even what's going to happen in the news. What's going to happen in the world events. Come on, even the Simpsons knows what's going to happen in world events in the future. Just because a true prophecy is given doesn't mean that it's of God necessarily. But nevertheless, true prophecy when given by a true, true, true servant of God is greater than speaking in tongues according to what the Bible says. Amen. Sorry to go off on a different topic for men. But as I come to these topics they must be addressed immediately because the world is so full of false doctrines and we must expose those false doctrines. Now it says here in John 20, He breathed on them the Holy Ghost. So they got the Holy Ghost right there. And verse 23 says, If you forgive the sins of any, their sins have been forgiven. And if you retain the sins, not forgive, of any person, they have been retained. What does that mean? It means that whatever decision you have made about forgiveness or not forgiveness. And notice it doesn't say that you have to forgive them. It's an if. Right? Absolutely. If you

forgive. Doesn't say you have to. But if you forgive, or even if you don't forgive, if you retain that person's sins, if you keep that person's sins rather than forgive them, it's also done in heaven is what it's saying. Even though the word heaven is not in verse 23, it's absolutely what it means.

Especially when you compare it to all related verses such as the one we just read in Matthew 18. And just common sense. It's talking about in heaven that if you forgive the sins of any, their sins have been forgiven. In other words, Jesus has forgiven them. Jesus forgives them because you forgive them. But if you retain it, if you do not forgive them, then neither does Jesus forgive them. You've never heard this before, but this is very simple. It's very straightforward. It's black and white here. It's not a misinterpretation because it's very, very simple. I'm not twisting it. I'm not taking it out of context. It's very simple.

Now the key word here is Holy Ghost because it's talking about people that have been truly, truly saved that have received the Holy Ghost are the ones that have this power in heaven and earth. It's not talking about lost people. A lost person has no authority in heaven. They have no power in heaven. But a person that is truly saved, have really and truly received the Holy Ghost into them, into their being, their soul. They have received eternal life, eternal life, the tree of life inside of them. The Holy Ghost dwells within them. Then they have power of heaven and earth within them. They have the power of their resurrection within them. They have the power of heaven and earth inside them. They have God inside them. They have the authority and the power of God resides in them. People think that the church is without power and that the church, a Christian and a Christian pastor, I'm talking about true Christians and true Christian pastors, the people think that the church and the pastor has no power. How dare we try to claim that our decision of forgiveness or not forgiveness is empowered in heaven by God Himself. How dare we claim this? How dare you? That's blessing me. No, it's not blessing me, it's Scripture. It is Scripture and it's common sense. Either we have the Holy Ghost or we don't have the Holy Ghost. If you have the Holy Ghost, you have explosive power. Amen. But people would rather think that the church and the pastor are nothing more than weaklings. Weaklings. That's the way they would have you to think. That's the way they would rather have it be. They would rather have an effeminate, soft, weak, powerless church. Effeminate, soft, weak, wimpy pastor. That's what they prefer. That's actually what they prefer. Amen. Let's go to the book of Mark, chapter 2. They don't like a pastor that uses authority. How dare Pastor Tim, Apostle Zimmerman, how dare you try to exercise authority and think that you have authority of God. You have authority in heaven and on earth. They always want to claim, and I've heard it over and over and over and over, that I'm on a power trip. That's the accusation. Because they simply don't believe the Bible. They simply don't believe what the Bible says. Therefore, I must be a person of pride that is on a power trip. That I am a cult leader. Because I actually give you the actual Bible verse and they don't believe it. Pure and simple. Amen. Pure and simple.

Mark, chapter 2, verse 5. Mark 2, verse 5. And Jesus, seeing their faith, said to the paralegal person that is paralyzed, Son, your sins are forgiven. Amen. Verse 6. But some of the scribes were sitting there and reasoning in their hearts, why does He speak that way? He is blasphemy. That's what they claim I'm doing. That's what they claim Jesus is doing. Amen. They said in their hearts, who can forgive sins but only God. God alone. Only God. Only God can do that. Verse 8. Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, why are you reasoning about these things in your hearts? Which is easier? To say to the paralytic, your sins are forgiven? Or to say, get up and pick up your pallet and walk? Which is easier? That's a good question. Amen. Which is easier? Verse

10.

But so that you may know that the Son of mankind, in other words, the Son of humans. In other words, He wasn't saying, I've done this by the power of God. Although He was doing it by the power of God.

But He didn't say, I'm doing it by the power of God. He said, I'm doing it as a human. That's what He's saying. He's basically saying, I am the son of Joseph and Mary. Of course, He was actually not really the son of Joseph. But He's saying, I'm just a human, even though He was God in the flesh.

There's something to really think about here. Amen. That the Son of humans, the Son of mankind, has authority, has power, has authority to forgive sins on the earth. There's something to really think about. Because He didn't say, it's not I that have forgiven, but My Father that has forgiven.

He didn't say it that way. He could have said it that way, because that would be accurate, in a sense. But He didn't say it that way. He pointed out that He was in the flesh. That He was the Son of humans. He pointed that out. Why would He point that out? Why would He point that out? Unless, a little bit of common sense here, very simple, very easy. He was trying to say, that you don't have to be God to do this. You can be a human to do this. Which is easier to say, that you're forgiven, or to get up and be healed? Of course. Of course, the answer is, easier to say, I forgive you. That's easier. It doesn't take really a lot of power to do that.

It really doesn't. Amen. Humans can do this. Humans can do this. To say it, to remit it to God, to submit it to God, to stamp it approved, that I forgive you, that your sins are forgiven. Amen. Now, if you think about it, Jesus didn't really exercise on earth a whole lot of power of God. He was God in the flesh. But while He was on earth, He wasn't going around resurrecting the dead as a daily basis, even though He did resurrect Lazarus from the dead. But that was a rare event. He wasn't raising the dead every day, or even every week, or even every month. He wasn't doing that on a constant basis. The raising of Lazarus was an exception. He wasn't really exercising a lot of the power of God upon the earth. He mostly walked as a humble servant. He came as a suffering servant. He held back a whole lot of His power. A lot of it. A lot of the things that He did, and most of the things He did, is possible with the sons of humans. Absolutely. Amen. It is, of course, by the power of God that resides in us, the power of the Holy Ghost, that we would do any such thing. Not of our own power. I understand that. Amen. Let's go to John, chapter 14. John, chapter 14.

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John 14, verse 10.

John 14, verse 10, Jesus says, Do you not believe that I am in the Father, and the Father is in Me?

Let's pause right there just for a moment.

Because a lot of people have no idea what in the world that means.

Now if we think about humans, if I think about my own dad, I could say very easily and accurately that my dad is in me because of his DNA that conceived me. And my mom is also in me. Right?

But I could not accurately say that I am inside my dad. No. Even though I'm his son, even though we share a lot of the same mentality and physical traits and so forth, I'm really not inside my dad in any way, shape, or form. But my dad is definitely in me since I came from his loins, from his body. Amen. But Jesus could and did accurately say that He is in the Father. Not just the Father in Him, but He is inside the Father. Always had been. Amen. Always had been.

John 1, In the beginning was God, and the Word, and the Word was with God, and the Word was God.

He was always in the Father, always had been in the Father. Always. Amen.

This proves that Jesus is God, and it proves that Jesus is the one and the same person, the one and the same spirit, the one and the same being. Because otherwise, you can't say this and be true and be accurate. You cannot accurately claim this without being the one and the same person. You know, Brother Jared, and me, and you, and him, and her, each one of us are individual people. I'm not in him, and he is not in me, and he is not, you know, we're not inside each other.

We're part, we're different individual members of the church. Amen. We're different individual members of the church, but each member being an individual, different person, different soul, different spirit, different person. Amen. Even if we're in the same room. Even if we're hugging, or shaking hands, or washing feet. That person is a different person. I'm a different person. But Jesus never said this about him and the Father, ever, ever, ever. But rather, he is in me, and I am in him, inside him. I am part of him. If he says, I am in the Father, he is saying, I am inside the Father, which means I am part of the Father. That's exactly what that means. That's exactly what that means, I am part of the Father. But just because you're being part of the Father doesn't mean you're a different person. It means you are the same person. Amen. Just like my heart is inside me, my heart is not a different person. It's not a different person. Amen.

So you have all these people that try to twist the Scriptures, and you have to twist the Scriptures in order to claim that Jesus and the Father and the Holy Spirit or the Holy Ghost is three different people. That is so insane.

Three different people. Oh, really? Oh, really? Did you take your Prozac today?

Come on now. God is three different people. He might as well be four people, or five people, six thousand or ten thousand people. Come on, you either believe in one God or you don't. It's simple. It's easy.

If you believe in a trinity, you might as well be a Hindu that believes in thousands, literally thousands of gods. If you believe in a trinity, you are no better than a Hindu.

You have no right to call yourself a Christian. Believing in one God is what makes us separate from a Hindu. That we believe in one God and His name is Jesus, and that He, God, came and dwelled in the flesh. That is what makes us a Christian. To say that God is three different people, you may as well be a Hindu.

So again, I digress because we have to cover these immediately as soon as we come upon these things and explain the truth so that people can be delivered from all of the insane lives. So anyway, we continue in this verse, and I think we're in verse 10.

Do you not believe that I am in the Father and the Father is in me? The words that I say to you, I do not speak on my own initiative, but the Father abiding me does His work. In other words, He came as a suffering servant, as part of God, the part of God just like my feet are part of me, and my feet serve me, and my hands serve me, and my eyes serve me, and my ears serve me, but I'm still one person. So we're dealing with parts of God.

Verse 11, believe in me that I am in the Father and the Father is in me. Otherwise, believe because of the works themselves. Verse 12, therefore, truthfully, I tell you the absolute truth, He who entrusts His soul to me, the works that I do, He will do also, and greater than these He would do because I go to the Father. I'm going back to heaven. People read verse 12. I've heard it quoted. This is one of the verses they actually will quote, but they don't really believe it, even if they claim to believe it, because they don't apply it.

If you really believed it, you would apply it. Amen?

Amen.

Greater works what He would do. As I said, for the most part, the things that Jesus did on the earth, even the great things He did on the earth, was not exercising a whole lot of the power of God, but rather things that other humans with the power of the Holy Ghost can do. He said we could do even greater works than He did. We could do even greater works than what He did upon the earth.

And yet people have told me in the past, oh, but that was Jesus. We're not Jesus. We can't do it.

You shouldn't think that you can do it about this and different topics. Oh, that's Jesus.

We can't do that. Jesus said you can do not only this, but even greater. Even greater.

They don't believe it by it. They don't believe it by it.

It's the simplest thing to say your sins are forgiven. And what we have said on earth is honored in heaven. What we have said on earth and the decisions we have made on earth is honored in heaven. And again, in the next verse, what does He say?

Verse 13, whatever you ask in My name, that will I do. Now, I understand it is only Jesus that can forgive a person's sins. I understand this. I know that I have not bled and died for anyone.

And if I did, it would not save anyone. I understand this. It's God that saves. It is Jesus that saves. I am not the Savior. I am not the Messiah. I am not the Christ.

I understand this. It is He that saves. It is He that forgives.

But the decisions that I make and the words I speak are honored in heaven.

If I say to a member of the church that you're an idiot, you're crazy, you're insane, you're of the devil, I cast you out, I rebuke you, don't email me, I block you, you just lost your salvation.

Because what I have said on earth is honored in heaven.

How easy, how difficult is this to understand if you believe the Bible. If you believe the Bible.

That's the problem. They don't believe the Bible even though they always say, yeah, I believe the Bible. When it comes right down to it, absolutely not. They absolutely do not believe the Bible. What they believe is traditional religious lies. The lie that the pastor has no power or authority in heaven, the lie that we have to forgive everybody for anything, the lie you can't lose salvation, the lie of the Trinity, and the list goes on and on and on. It's an endless list of lies and confusion. They don't believe the Bible.

You know what? Because not only is Christ in the Father and the Father is in Christ, but also God, which is the Father, which is Christ, which is Jesus, which is the Holy Ghost, which is the Holy Spirit, which is King Melchizedek, which is the angel of the Lord.

He is inside us and even as Jesus could do those things and even say I forgive you of your sins and your sins are forgiven, rather, even as He said your sins are forgiven, we can do the same.

We can do the same because we have the same power within us. We have no power of ourselves, but we have His power inside us. Amen. Now this is true for both the church ministry, the church pastorship, the administration, and the lay member both. It's true for both. But it's more true, of course, for the church administration, the pastor, the apostles, and the prophets of God. It's more true for them.

But even the lay member of the church can do this, bind, bound, loose, forgiveness in heaven and earth, for a family member, a friend, whatever. But the pastor can do that even more so because the pastor is given by God more power, more authority, and more measure of power, more measure of the Holy Ghost. Absolutely. Absolutely. Amen. All you got to do is look at the examples of Moses, Paul himself, Daniel, Jeremiah, all the men of the Bible, all of the holy

men of the Bible, they're God's chosen throughout different generations, both Old and Middle Testament and New Testament. It's simple. It's easy. They do have the servants of God, the chosen servants of God, as far as the administration of the church, the apostles and prophets of God, have more power, have a greater measure of the Holy Ghost. That's the way it should be. Amen. That's the way it should be. Amen. Nothing wrong with that. That's the way it goes. You got to have a leader. Amen. Let's go to Matthew chapter 16. Matthew 16. While you're turning there, I'll say it one more time, that it is God that does it. It is Christ Himself that forgives it, forgives the sin, but He honors our word, our decision in it. It is as a business manager of a store, a restaurant, a corporation, whatever the situation may be. Many years ago, decades ago, I used to be a manager at a convenience store, different convenience stores that I used to manage, and also McDonald's at one time, decades ago, back before McDonald's sold its own to the devil, back when it actually was a very good business to work for.

I learned, both at McDonald's management and convenience store management, I learned that you have your beer distributors that come in and load up the refrigerator full beer, then you have your Coca-Cola man, you have your Pepsi man, you have your potato chip man, you have your donut man, your cigarette man. You got all these different people coming in, filling up the shelves, and then they give you an invoice. It says, okay, I just gave you \$1,000 worth of beer. Well, I don't give them \$1,000 on the spot. No. What I do is I take that invoice and I approve it or disapprove it. I can even say, for example, it's the Coca-Cola man.

I can say Coca-Cola man, I like your red shirt, by the way. I like your red shoes, by the way. Now, I like your white shirt, by the way. But get out of my store!

Okay. I just got to kid a little bit. I like to have a good time. But I can look at his invoice and I can say, Coca-Cola man, you shorted me one case of Coca-Cola. You shorted me one case of Coca-Cola. This is not accurate. Fix it. And here I have to fix it on the spot.

Another thing, and I don't own the store, I'm just managing the store, right? I'm not the owner of the store, but as a manager of the store, I've been given authority from the corporation. And from all the people over me, at every level above me, they've given me the authority to exercise, to use that authority, and they expect me to use that authority. And if I don't use that authority, they could fire me. Amen? And not only to say, fix the invoice or give me another carton or take it off the invoice, do something to fix the matter. But not only that, once I have it all straight and I agree, this is what you put in my store and this is the dollar amount that is owed, I then take a rubber stamp that says approved or pay, depending on what company you're working for, how they do it. I put a rubber stamp to say approved or I put a rubber stamp that says pay this. Then I put it in an envelope, send it to the corporative office in whatever town, whatever state, and they receive that invoice and they put it into the computer and they take it out of their bank account and they send the Coca-Cola company the money. They pay it because I submitted the invoice to them. If I did not submit the invoice to them, the Coca-Cola man would not get paid even though they did deliver the merchandise. If I just take that invoice and just wall it up, throw it in the trash can, I just got a thousand dollars worth of free Coca-Cola.

I got the merchandise but nobody's going to pay the bill because I didn't stamp it and send it into the corporation. That's the way it works. Absolutely. That's the way it works.

Absolutely. I've been there and done that over and over and over.

The pastor is the manager of the church and a church is run very, very, very similar to a business and very, very, very similar to a government like a city council, a state, senate, whatever. It's run very much as a business and as a government. That is the way a church is

run. Both in heaven and on earth, that is the way a church is run.

So what I'm saying is that we are all managers of the kingdom. Absolutely. We are all ambassadors if we have the Holy Ghost. That's the thing. That's the thing if you have the Holy Ghost.

A lot of people don't have the Holy Ghost. A lot of people don't even believe in the Holy Ghost.

Amen. But if you have the Holy Ghost, then you are a manager, whether you're a man or a woman.

You are a manager of the kingdom and you're a representative of the kingdom and you have power and authority in heaven and on earth and even more so the pastor of the true church. And even more than the pastor, the evangelist. And even more than the evangelist, the prophet and even more than the prophet, the apostle. The higher you go up in church administration, the more power, the more authority that they have both in heaven and on earth.

Inside the church and outside the church. In heaven and earth. Amen.

Now Matthew 16, let's go down to verse 19. Matthew 16 verse 19, page 25.

Now Matthew 16 verse 19, I would give you the keys of the kingdom of heaven.

And whatever you bind on earth, whatever, anything, whatever you bind on earth will have been bound in heaven. And whatever you lose on earth shall have been loosed in heaven. Amen.

So we see these verses over and over. It's not just one verse. It's not just two verses. It's not even just three verses. It's over and over and over. The people just don't believe it.

They know these verses and they just simply don't believe it. You can't do that. You ain't got the power. You're a wimp. You ain't got no power. It's what they want to say, what they want to think.

That's their heart. That is their mentality. A powerless pastor, a powerless church, a powerless kingdom of God. But Jesus said, I give you the keys to the government of heaven. What is a kingdom? A government. I'm giving you power. Not only do I have power, I give you power is what he's saying. I'm giving you the keys. I give you the keys to the store. I give you the keys to McDonald's. I give you the keys to the business. It is yours to manage. It is power and authority. The word key here is a representation that you have the power to manage heaven and earth.

When you have the keys to the building, you've got power. You've got authority.

Amen. Let's go over to chapter 17 verse 20. Matthew 17 verse 20.

And he said to them, because of the small size of your faith, I would tell you the truth.

If you have faith like a mustard seed, you would say to this mountain, move from here to there. And it will move. And nothing, nothing will be impossible to you.

And yet people want to say it's impossible to say that your sins are forgiven and that God would honor that. Or that your sins are not forgiven. And that God would, they would say that's impossible. That's blasphemy. Even as they told Jesus, that's blasphemy.

They don't believe the Bible.

Notice the word mountain. That ain't no little hill. Amen. A mountain is a huge situation.

We have power not only over the little things, we have power over the big things.

And forgiveness of sins is a big thing. Amen. He's not literally talking about moving the Appalachian mountains. He's not literally talking about moving Clinch Mountain.

He's not literally talking about moving Cosby Mountain or Grandfather's Mountain or the Rocky Mountains or Mount Sinai. Amen. He's not talking about literal mountains. He's talking

about problems and situations. Huge ones, not little ones, huge ones. Amen.

But we also have to understand the mustard seed here because everybody is always twisting that part. He's not saying that you can do this with a small seed. The word small is not here in this verse. They always want to add the word small when it's not there.

The thing about a mustard seed, just like any seed, is that once it is planted and watered and given time, it will grow larger and larger and larger and larger until eventually, hopefully, if it doesn't die, it will bear some type of fruit sometime in the future.

It takes time to get there, but hopefully it will achieve the ultimate large size and bear fruit.

The Bible says if you don't bear fruit, God will throw you in the lake of fire and you will perish.

You will die. You will no longer exist. The word perish means to absolutely wipe out of existence if you believe the Bible. If you believe the Bible, the people don't believe the Bible.

They believe traditional lies. So he's not saying I want your faith to remain small.

Why would God want that? Amen?

Jesus repeatedly more than once criticized and condemned the disciples for having only small faith. Did he not? He criticized them for having only a small faith. And yet all these churches and pastors, leaders of the false churches, saying that if you have small faith, that if you have faith the size of a mustard seed, which the word size is not even here, the word small is not here, the word size is not here. It's not talking about that you need to have small faith.

What it's talking about is that you need a faith that will grow. Amen.

You need faith that will grow to something huge eventually. A faith that will actually bear fruit eventually. That's the type of faith you need. That's the type of faith that Christ is talking about. It might have started small, but baby, it's going to get big and powerful. Amen.

You're not able to move the huge things on day number one when you just got saved and you're a baby in Christ. A baby can't do anything but suck his thumb and his mama's nipple and cry all night long and poop and pee. That's the only thing a baby can do.

But if you continue to grow and grow and grow and grow and grow and not fall backwards, not fall out of the cradle and smash your head, if you don't fall away, if you're not cast out of the church, if you do not lose your salvation but endure until the end, then shall you be saved.

It's a journey. It takes time to grow in faith. It takes time to grow in power and authority.

It takes time to grow in the knowledge of the Lord. But all these people that barely have any knowledge of the Lord, barely have any understanding of Scripture, and have had, admittedly, out of their own mouth, admit that they have had dreams and visions from Satan, think that they are more righteous than us, that they are more righteous than me, that they have a power and authority to rebuke me, and that I'm the lost person and I'm the person that don't have truth, when they themselves have admitted out of their own mouth that they're seeing visions from Satan, that Satan is influencing them, that Satan has false visions in their head, that Satan has power over them, and yet I'm the idiot, and yet I'm the crazy one, and yet I'm the wrong one, and yet I'm the one that don't understand the Bible. People are very silly, very, very silly, and rebellious, disobedient, and wicked.

Let's go to the book of James now, James chapter 5.

The book of James is right after the book of Hebrews, if that helps you out Annie.

It's page 257, 258, somewhere around there. James 5 verse 13.

James 5 verse 13.

Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is the same praises, Amen.

Praise God. Is anyone among you sick? Then he must call for the elders of the church, the

congregation, the ekklesia, and they are to pray over him, anointing him with oil, absolutely biblical, Amen. Anointing him with oil in the name, or in the authority, of the Lord. And we've got to pause here for a second to explain something.

A lot of people think this just means using Jesus' name. That's not really what it means. There's a lot of people that anoint with oil in Jesus' name and nothing ever happens, right? Because they don't have the authority from God. They don't have the authority from God because God never even called that person into the ministry. They just wanted to join the ministry.

There's a lot of that, lots of that. The majority of so-called ministers in this world was never called by God to teach or preach or minister. It was of their own choice, not God's choice.

That's the majority of ministers all across this world. They don't have the authority.

But this is talking about having authority, which comes from the Holy Ghost. Amen. And the oil is a symbol for the Holy Ghost. When a pastor or a deacon that is truly called by God, that truly has the Holy Ghost, that truly has the authority of God within them, the oil is representing the connection between heaven and earth. Amen. The oil is a symbol for the Holy Ghost. It is a symbol that the pastor has authority to apply the Holy Ghost upon the human, upon the person. Even as Jesus breathed upon the disciples and they received the Holy Ghost.

When Jesus did that, those physical air that came out of His mouth, He blew upon those men. It is the same as a man of God that takes the oil to touch the person, whether it's breath, water, oil, whatever it is, to be touching the other person. And it don't even really always have to be touching because there's even the example of the Roman soldier that came to Jesus and said, I have such and such a servant that is sick. I want you to heal him, but you don't even have to come touch him. You don't even have to come to be there. All you got to do is say the word, it be done. Amen. All you got to do is say the word, it be done. Because I understand, the Roman soldier said, I understand power and authority. I'm a man of authority myself. All you got to do is say the word, it's done. You don't even have to show up in person. Amen.

That's why I can baptize people in Zimbabwe and South Africa and Korea and Australia and Ireland and Scotland and all across the world just by saying the word over the telephone, over the internet, over WhatsApp, over Telegram, whatever. We get on the internet, I tell the person to get down in the water. I ask them if they accept Jesus as their Lord, as their Savior. I say, do you confess your sins? I give them the opportunity to confess their sins.

As the Bible says, that they confess their sins at baptism. Amen.

I don't have to be there in person because what I say is honored in heaven.

Whether it's rebuke, whether it's forgiveness or not forgiveness, whether it's baptism, salvation, different things, good and bad, I have power of the word of God in me.

Even as the two witnesses in the book of Revelation chapter 11, that if anybody tries to harm them, that the fire would come out of the mouth of the two witnesses, which is not literal.

It's not literal, it's symbolism. They're not far-breathing dragons. The two prophets of Revelation 11 are not far-breathing dragons. The fire coming out of their mouth is symbolism for the Holy Ghost. Even as oil is a symbolism for the Holy Ghost, so is water, so is fire.

There's different symbolisms for the Holy Ghost. Amen.

So the two witnesses will proclaim that it won't rain for three and a half years. It won't rain in Jerusalem for three and a half years, the Bible says, because that's what they're going to say. And as soon as they say it, it's honored in heaven. Even as Elijah, Elijah or Elisha, whichever one it was, or both, that said, don't let it rain, and it didn't rain for three and a half years. He regretted that he said it later on because all the creeks ran dry and everything else, but

nevertheless, he said it and it was done. People think we're powerless. People think we can't do anything. They want a soft, powerless, effeminate church because they don't recognize the power of God. That's what it really boils down to, is they reject what the Bible says, that they have a form of godliness, they have an appearance of godliness, but they deny the power thereof. That's what it says. That's what it says. They deny the power thereof. They want to look like a Christian. They want to put on their clothes and dress up like a Jew. They want to wear the blue, whatchamacallit, tassels. They want to dress up like Jews. They want to talk what they think is Hebrew, and it's not even Hebrew. They want to pretend that they're a Jew. They want to be like children, like little babies, trying to pretend like they're Jews and all the jibber-jabber, but they deny the power of God. Flee from such people. Flee from these people. Get away from them. They're not your brothers and sisters. Amen. So here it says in James 5, Anoint him of will in the authority, is what it really means. The authority of God, of the Lord.

Verse 15, And the prayer offered in faith will restore the one who is sick, and the Lord will raise him up. And if he has committed sins, they will be forgiven him.

Notice the forgiveness of sins here is in connection with the leaders of the church coming to the person, or the person coming to the leaders, whichever way it may be, and the minister anointing the person. Now the person could have stayed home.

The person could have not even called for the elders of the church, never received the anointing of oil, and just simply said, Lord forgive me.

Yes, that's actually fine. That's actually fine. That's actually acceptable. And the Lord might forgive them if he so chooses. But there is power in recognizing the power of the church administration. Amen. It says in the scriptures, it says something like this, that he that comes in the name of the disciple, or the prophet, he that comes in the name of the prophet, or he that accepts whatever the name of the prophet, then what verse is that?

It comes right after something. It's Matthew 7 or 17. Let me see if I can find that real quick. I think that's the right place where it's at. It's where, you know, they have the, not everyone that comes to me that says, Lord, Lord, I think it's in that area. Maybe.

Let me see if I can find this real quick.

No, it's not that area.

It's not that verse. It's right after something else. Nevertheless, wherever it's at, I'm not going to spend much time there. But, nevertheless, those that accept the words of the prophet are given the blessings of a prophet. Nevertheless. Amen. You know, this is why we need more people here locally in the church. Because I need your help. Not only do you need me, but I need you.

But so many people want to be self-centered and think only about themselves.

People really need to surrender to God. The church needs help. I need help. Brother Jared needs help. We need help here in many different ways. Countless ways. Countless ways. We need help in this ministry. A very important ministry. Extremely important ministry. We need help.

There's people that could do that and they just don't want to do it.

Amen. There's people that could do that and they just don't want to do it. I'm just being honest.

That is the truth. That is truth. It's the truth. The truth is the truth.

The forgiveness of sins in verse 15 is connected to the authority of the elders anointing this person.

In verse 16, therefore, confess your sins to one another. Notice that the confession of sins is

related to the forgiveness. Originally, in the scriptures, there was no numbers 14, 15, 16, 17, 18, 19, 20. There was no verse numbers or chapter numbers. And not only that, but there was no separation of the different sentences. They didn't have a different sentence on the next line.

Of course, there's always another line, of course. But they didn't stop at the end of the sentence and then start on the next line. It was all one continuous, continuous non-stop sentence structure without periods, without commas. There was no separation. Originally, there was no separation between verse 15 and 16. Not with a comma, not with a period, and not with a line separation.

No separation between the word forgiven and confession of your sins. It's totally connected originally. Amen. People said, I can confess my sins to God at home. Yes, you can.

Absolutely. Absolutely. But there is greater power in confessing your sins to another human because that takes humbling yourself. Anybody can pray to God in heaven that's invisible, that you can't see. But to confess your sins to your pastor or even your brother or sister in Christ, that takes humbling yourself. There's more power in that. There's more power in that. Of course, you still confess your sins to God. And of course, you still repent of your sins.

I'm not denying any part of this. You still confess to God as well.

But when you confess to one another, to fellow humans, then that takes humbling yourselves, which is something people don't want to do. Amen.

And then verse 17, of course, is Elijah saying that it would not rain and it did not rain for three and a half years until he prayed again in verse 18 and it started raining.

Whatever, why does it say that here? Why is it listed here at this particular location?

It is connected with the authority that we are given in heaven and on earth. Rain comes down from heaven. Amen. Of course, not heaven, heaven, but we know it's a symbol. The sky is a symbol for heaven. Plus the rain is coming, in this case, is coming as a blessing from heaven. It is a heavenly sent gift, the rain is, in this particular example. In this particular example, the rain is not just coming from the sky, but as a gift from heaven. So it is showing that we have power in heaven and earth, not only about healing, but forgiveness because it mentions both. It mentions both. So we have verse after verse after verse after verse and yet people still won't believe what I'm teaching. It doesn't matter how many verses you give, they still won't believe the truth because they don't believe God, they don't believe the Bible, they don't love the truth, they don't appreciate the truth. If they did love and appreciate the truth, if they did love and appreciate God, if they did love and appreciate the Holy Scriptures, then it wouldn't even take even half of the amount of Scriptures I have shared with you today to open their eyes. Amen. It wouldn't even take even half of the Scriptures I've given today to open their eyes, to change their mind, to change their belief, but they simply don't want to change or repent. They're comfortable with traditional false religion. Let's go to 1 Timothy chapter 2 because I'm going to address one of the objections. I do look at both sides. I do look at both claims, what verses they use to try to claim that I'm wrong. I do look at both sides. Amen.

So they want to use 1 Timothy 2. 1 Timothy 2, let's start in verse 1.

Give everybody time to get there. Let me take a sip of good old-fashioned sweet tea.

Nope, that's fruit juice. That's better than tea because God made it. Amen.

Good old fruit juice. I do need the extra nutritional, natural sugar from heaven.

That sweetness. Amen. I need sweetness from heaven. 1 Timothy 2 verse 1. 1 Timothy 2 verse 1.

First of all then, I urge that intercessions and prayers, petitions and thanksgivings be made on behalf of all people. Now the word intercession I want you to underline. We're going to come

back and explain that later. I want you to underline the word intercession so that hopefully I won't come back. I won't forget to come back. Don't let me forget, Brother Jared, to come back to explain that. Okay? Because that's a very important word here. So I urge that intercessions and prayers and petitions and thanksgivings be made on behalf of all people. Verse 2.

For kings and all who are in authority so that we may lead a tranquil peaceful and quiet life. Brother Jared, tranquil we might change to peaceful, question mark, we might change to peaceful and quiet life in all godliness and dignity. This is good and acceptable in the sight of theos, our savior, who desires all mankind to be saved and to come to the knowledge of the truth.

For there's one theos, one god, and there's one mediator also between theos and mankind, the human Christ, who gave himself as a ransom for all, the testimony given at the proper time.

For this I was appointed a preacher and an apostle. I'm telling the truth. I am not lying as a teacher of the Gentiles in faith and truth. Verse 8. Therefore I want men in every place to pray lifting up holy hands, and I want you to underline lifting up holy hands, lifting up holy hands without wrath and dissension. Dissension, which means we should have unity of doctrine rather than division. Change the word dissension. We'll change it to something later on. We'll update you later about that hopefully. So let's go back to this. The verse they want to use is verse 5. That's what they want to use. Of course they want to ignore, as usual, the verses that surround it and I'm going to tell you why. Let's go one step at a time here.

So they say there's no way that you can retain or remit forgiveness or non-forgiveness in heaven about somebody's salvation and sins because you don't have that power. That's blasphemy.

That's what they want to say. They use this verse, verse 5, to say there's only one mediator between God and man. That's Christ Jesus. The problem is verse 1, the word intercession. Intercession. What does it mean? It's different from the word prayer and petitions. Of course we know what thanksgiving is, being gratitude. But petition and prayer, the word petition I think is the word that sometimes another translation is called supplications. The prayer and the petition or the supplication, that is requesting things from God. That's easy, right? Supplication, praying, that's requesting from God. But intercession is a different word. It's an extremely rare word. In fact, it's used only this place and only one other place in the Bible. It's also in Timothy. And so it's a very rare word. It's only twice in the Bible, in the entire Bible. Very rare. It's different than requesting.

It wouldn't mean the same as requesting because it would be foolish for it to say request and request, right? To intercede is what it means. Intercession. To intercede.

When you intercede, you're getting involved. You're more than doing requesting. You're actually doing something. Other than requesting, you're actually doing something about it. You're interceding. You're actually injecting yourself into the situation. Amen?

So it's more than asking God, but it's actually putting yourself into the situation. To intercede. So we can apply this in different ways. God wants us to do more than just pray for somebody that's poor and starving. He wants us to actually give the tithes and offerings to where they can actually buy food. That's more than praying. It's actually interceding, actually injecting yourself into the situation and doing something about it. Amen?

It's getting up off your knees and doing something about it. Everybody wants to pray, pray, pray, pray, but they don't want to do nothing about it. They don't want to do nothing about it. So we should do more than just pray for the kings and leaders. We should get involved.

Amen? We should get involved to a certain extent in politics. Amen. More than just praying for them.

Another thing here that we could consider is verse 8. Verse 8 I tell you to underline the word lifting up holy hands. When I think of that, I think of Moses lifting up his hands at the Red Sea. Moses stood next to the Red Sea, probably up on a giant boulder, rock, lifted up his hands, both hands all night long, literally all night long.

The Bible says any time that his hands started growing really tired and weak, and his hand would start to drop a little bit, that the waters started to cave in a little bit.

It was not Moses of his own human power, but rather it was the power of God that honored the hands of Moses. God could have done it without Moses, absolutely, of course. God didn't even have to call Moses. God could have just said straight out of the blue to the Israelites in a loud voice from heaven, or in their hearts, in their minds. He could have said to every person, all the Israelites, cross the Red Sea, you are free, without even raising up Moses as a prophet, without even Moses needing to lift his hands. But God doesn't work that way, never has worked that way. God has always used chosen servants, chosen people, individual, specific people that He has chosen throughout different generations and times. Not only in the Old Testament, but in the Middle Testament, in the time of the Maccabees, and Judith, and Tobit, and people like that in the Middle Testament, and in the New Testament, not only in the lifetime of Matthew, Mark, Luke, and John, Peter, and Paul, but even in our day and time because of the prophecy of the two witnesses, right? And the 144,000, and the great multitude. Amen. When you ask people sometimes, are there end time apostles and prophets? And they will say, yeah, the two witnesses, and that's all, only the two witnesses. That's, come on. Come on people, come on. Only the two witnesses, come on.

What about until the two witnesses actually begin their ministry? Their final three and a half years?

What about until then? Do you really think that God has not called anybody upon this entire earth in 2,000 years? That's what a lot of preachers want you to think.

And there's a lot of people that have fallen for that absolutely ridiculous way of thinking, that God has not called a true prophet or apostle for 2,000 years. There's a lot of people that believe that crap. A lot of people. It's not logical. It's not the nature and character of God.

They deny the power of God. They want God to shut up. They want God to not be involved, to not speak, to not move upon the church. They want a powerless, wimpy, weak, soft, effeminate church. That's exactly what they want and that's why they deny that the existence of apostles and prophets in the current generation. Amen. Amen.

Oh, Lord, God help us.

Going back to the Scripture here, 1 Timothy 2, lifting up holy hands.

So I think of Moses, how God used Moses and honored his actions with his hands, but not only his actions, but also his words. Amen. So I'm going to put a bookmark here and I encourage you to put a piece of paper or a bookmark. I don't know if we're coming back to this or not, but we might. So let's put a bookmark there and let's go over to the Old Testament.

Let's go over to the book of Numbers chapter 12. Numbers chapter 12 in the book of the law. And if you have the paperback of the Alpha and Omega Bible, this is page 174.

If you have the color edition, it might be a page or two different.

Numbers chapter 12. I'll give everybody time to get there.

Numbers 12.

I'm going to start in verse 1. God willing, we're going to read this particular entire chapter

here.

It's a very short chapter. Numbers 12 verse 1. And Miriam, which is the sister, the blood sister of Moses, and Aaron, which is the blood brother of Moses. This is the true birth sister and brother of Moses. His true sister and brother in the blood, in the flesh, spoke against Moses. They both spoke against Moses because of the Ethiopian woman who Moses took, that means married, for he had taken, he had married an Ethiopian woman. And they said, has Jesus spoken to Moses only?

Has he not also spoken to us? And Jesus heard it. And the man Moses was very meek beyond all the men that were upon the earth. And Jesus said immediately to Moses and to Aaron and to Miriam, come forth, all three of you, to the tabernacle of witness, to the tent, to the place where they had church, to the place where God himself put a small measure of himself to be present upon the ark of the covenant. Verse 5, and the three came forth to the tabernacle of witness, the tent, the church tent. And Jesus descended in a column of a cloud and stood at the door of the tent, or the tabernacle of witness, and Aaron and Miriam were called and both came forth. And he, Jesus, said to them, hear my words. If there should be of you a prophet to Jesus, I will make him known to him in a vision and sleep, and in sleep will I speak to him.

And my servant Moses is not so. He's faithful in all of my house. I would speak to him mouth to mouth instead of just in a dream, instead of just in a vision. I'm going to speak to Moses face to face. That's the way I've already done, basically, apparently, and not in human speeches. And he has seen the glory of God. He has seen the glory of Jesus. And so why were you not afraid to speak against my servant Moses? Amen? Scott Strong, why were you not afraid last night to cuss me out?

Why was you not afraid to use vulgar language against the servant of God?

And the answer is because you have no fear of the Lord. You're a fool, a demonic fool.

And I rebuke you in Jesus' name. Amen.

Verse 9, in great anger of the Lord. Great anger of Jesus was upon them and He departed. The anger of God was against them. Verse 10, and the cloud departed from the time of the sun. And behold, Miriam was leprous, white as snow. And Aaron looked upon Miriam and behold, she was leprous. That means that her skin had turned extremely white and she had a disease immediately upon her body. It happened instantly. She was standing there completely healthy one moment. And then the very next second, God has given her a sickness, a disease.

Now this particular disease was a disease that was proclaimed already previously that if a person had this disease that you should not have anything to do with them. You should cast them out, send them out of town, send them way out in the wilderness, away from everybody. And Aaron, in verse 11, Aaron said to Moses, I beg you my Lord, my Master, that's what that means. Do not lay sin upon us, for we were ignorant wherein that we sin.

Do not lay sin upon us. What does that mean? Do not lay sin upon us. Underline that.

You know what that means? That means do not retain our sins.

Do not retain our sins. Do not hold our sins against us.

Verse 12, let her not be as if it were like death, as an abortion or a stillborn coming out of her mother's womb when the disease devours the half of the flesh.

13, and Moses cried to Jesus or cried out or spoke to Jesus saying, O Theos, I beg you heal her.

Verse 14, and Jesus said to Moses, if her father had only spit in her face, would she not be ashamed for seven days? Let her be set apart seven days outside the camp, and afterwards

she should come in. And Miriam was separated outside the camp for seven days, and the people moved not forward until Miriam was cleansed or healed and delivered from the leprosy.

Notice here that the words of God is, if her dad had spit in her face, would she not be ashamed for seven days?

In our modern time, in the Western world, our way of thinking that would never occur, a dad spitting in his daughter's face or the son's face, is something that we don't accept in the modern Western world. This is an agent practice.

But just because it's an agent practice doesn't mean it should never, ever, ever, ever be done in today's modern Western world. I remember my grandmother, and I remember on many occasions her threatening to spit in people's face and my brother's face, to be more specific and to be what was occurring more often than anything else about spitting in people's face was she would threaten to spit in my brother's face.

But it wouldn't be just regular spit in her case, it would be tobacco juice.

She recognized that that tobacco juice could really sting your eyes.

So whenever my brother, as a very wicked, wicked, wicked person that he is, would get up in her face or start bad-mouthing her or saying bad things to her or something like that, giving her a hard time, she would say, you bow back down, I will spit this tobacco juice in your eyes. And she would too, if necessary.

The way of the culture I was raised in in the southeastern portion of the United States of America is a very old-fashioned, primitive culture that came from the agent people.

A lot of our language, some of our words, the way we talk, some of our recipes, our music, our culture in this particular region of the Appalachian, southern Appalachian mountains is from agent times. Praise God.

Just because it was done in the Old Testament doesn't mean that it should never be done in our modern western world because there's a whole lot about our modern western world that is not good. Nevertheless, regardless, we move forward here.

Jesus didn't say that the dad should not do such a thing, but rather he said that Miriam should still be separated for seven days. Verse 11, do not lay the sin upon us.

Aaron recognized that Moses had the power to either retain, that means to keep, or to remit, that means to submit the forgiveness of sins. Remit means submitting, stamping approval for the forgiveness of sins. That Moses could either keep it or submit it to God. And that God would honor the words and requests of Moses. Look at chapter 14.

Numbers 14. In another situation with Moses, Numbers 14 verse 11, in a different situation later on, Jesus said to Moses, how long does this people provoke me? And how long do they refuse to believe me? Amen? Amen. How long do they refuse to believe me for all the signs which I have worked among them? I will strike them with death and destroy them. And I will make you and of your father's house a great nation. Now Moses, I will bless you, but these people, I'm going to kill them. This is what Jesus is saying. Amen. He's saying to Moses, I'm going to make you a great nation. I'm going to bless your children. I'm going to bless your grandchildren, your descendants, but these other people, I'm going to kill these people. That's what God is saying here. Amen.

But look what happened here. Go down to verse 20. After Moses asked God to have mercy, on the people. Verse 20, Jesus said to Moses, I am gracious or merciful to them according to your word. According to your word. According to what you have requested, I'm not going to kill the people. Now God was extremely angry. Extremely angry. And God had made up His mind already.

Amen. God had already made up His mind. But because Moses asked God to not kill the people, but to be merciful, Jesus said, okay, it done. At your word, so be it. And this was not the only case. It's over and over. But Moses did not always ask for God to not destroy the people.

There were other examples where Moses did not ask God to have so much mercy and God did destroy the people. Moses had the power in heaven and in earth. People say that's Old Testament, but I just gave you verses over and over and over and over in the New Testament. Amen.

Now in the Old Testament, in the first five books of the Bible, was not Moses the intercessor? Amen.

Moses was the intercessor. That's commonly taught. That Moses was the intercessor. But guess what? God doesn't change. God doesn't change. He's the same yesterday, today and tomorrow. He does not change. He changes His mind. Yes, He does. He changes His laws.

Yes, He does. Circumcision is of no use to a man today in our time in society.

Not even in heaven, not even on earth. Circumcision of no use. He does change some of His laws absolutely. Animal sacrifices is of absolutely no use today. He does change some of His laws.

But His character and the way that He interacts with mankind has not and will not change until heaven and earth pass away. Amen. Praise Jesus. Amen.

Now that's not the only thing I want to share. Let's go back to the New Testament.

We might as well open up where we left off since we've got a bookmark there already.

Here in Timothy, 1 Timothy 2 verse 8. 1 Timothy 2 verse 8.

Even though it doesn't say Moses here, we know that Moses did lift up holy hands. We know that 1 Timothy 2 verse 1 says that we can intercede. That Paul urged us to intercede. That's what Moses was doing.

So if we take the words between verse 1 and verse 8 and we see that verse 5 that Jesus is the only mediator. He might be the only mediator that we are intercessors. We are intercessors. We are people that can and should and Paul even urged us to intercede even as Moses was an intercessor. Amen.

Now are we going to just take this verse and then automatically ignore and rip out of the Bible? Totally erase and ignore every, every, every scripture that I have shared based upon this one verse. That's what they want us to do. Amen. That's exactly what they want us to do. They want us to say verse 5 here. Therefore you can't use and you can't believe and you should not apply any of the Bible verses that I have already shared. That's what these people want you to do. That's what the pastors want you to do. They say Matthew 18 verse 18, ignore it. John 20 verse 23, ignore it. Mark 2 verse 9, ignore it. John 14 verse 12, ignore it. Matthew 16 verse 19, ignore it. Matthew 17 verse 20, ignore it. James 5 verse 15, ignore it. Just ignore all of it. Just erase it. Rip it out. Just rip the Bible to pieces that cause one verse. That's exactly what they would rather for you to do.

One verse theology is what I call it. One verse theology.

Pick and choose while ignoring all the other verses. That's not what God wants us to do.

What God wants us to do instead is to consider all the verses. Add them all up.

Consider all the verses throughout the entire Bible from Genesis to Revelation. From the first word of the Bible to the last word of the Bible. To consider everything that was written in the Bible, to consider all of it, every bit of it, and come to the right conclusion. That's called rightly dividing the Word of God. That's what God wants us to do. That's what the Scriptures tell us

to do. To rightly divide the Word of God. But instead of doing that, they want us to take one verse and ignore the rest of it. That's not rightly dividing. That's not rightly dividing. Jesus is the only mediator between God and man, but he's not only the intercessor. We're all to be intercessors. Amen.

Now let's go over to 1 Corinthians 5. We're almost done, but there is a couple more places that we need to turn. 1 Corinthians chapter 5.

Page 184 if you have the paperbacks of the Alpha and Omega Bible. And it's good to see brother Meekness in Zimbabwe. And Amanda. I hope that she is listening as well. Praise God.

Good to see you all. Way over there. 1 Corinthians 5 verse 1.

Paul says this. 1 Corinthians 5 verse 1. It is actually reported that there is immorality, sin, among you. An immorality, sin, of such a kind that does not exist even among the Gentiles. That someone had basically had sex with his dad's wife.

You have become arrogant and have not mourned instead. So that the one who had done this thing would be removed from your midst. You have not disfellowshipped this sinner from the church.

You have not cast him out. Verse 3, For I on my part, though absent in body but present in spirit, have already judged him. People say we shouldn't judge anyone for anything.

That's not what the Bible teaches. Amen. Paul said even though I've not met him, even though I'm not there present, just going on what I've heard, it has been reported that just going on what I've heard, I've already judged him who has committed this sin.

As though that I were present. Verse 4, In the authority of the Lord Jesus when you are assembled and I am with you in spirit and mind in the power of our Lord Jesus Christ, I have decided to deliver that person to Satan for the destruction, the death of his flesh so that his soul may be saved in the future, in the era of the Lord, the second resurrection.

Here is proof that salvation is available in another life, sometime in the future, after this life, after this world, after the resurrections. Amen.

You can't confuse this. It's very simple. I'm not twisting this. He's saying I'm going to deliver this person to death. I'm going to deliver this person to Satan. I'm casting him out of the church.

He has lost his salvation. His baptism is void and null. Amen.

The word baptism is not here. The word void and null is not here. But if we use common sense, that's exactly what's happening. If you deliver somebody to Satan, they've lost their salvation. This is the apostle of the church. This is the leader of the church.

This is an administrator of the government of God. He is a man that has power and authority. He's a man that has the keys to the government of God. He is a manager with the keys. He has the power. He has the title. He has the authority. He's casting the person out of the church and he therefore considers this person as having lost their salvation.

I'm not exaggerating. You don't hand somebody over to the devil for the destruction of their flesh and still think that they're saved and baptized and part of the church.

When the man of God has thrown you out of the church, he has blocked you, he doesn't want to talk to you again, that means you have lost your salvation and your baptism is void and null if the man of God that did this has the holy oaths. If he has the authority, if he has the keys, if he has given power from God, if he's a true man of God, that doesn't mean he's perfect.

That doesn't mean he has no sin whatsoever at all. He's not God. He's not Christ. He's not Jesus.

It doesn't mean that he's perfect. It doesn't mean that every word that comes out of his mouth

is perfect. It doesn't mean that everything he's ever written in his life is perfect. It doesn't mean he has never sinned in his life and never will sin again. It doesn't mean none of that. But what it means is that God has bestowed mercy upon that man, that God has chosen that man to exercise upon him. Moses was not perfect. Amen. Moses was not perfect. The Bible never says that Moses was perfect. The Bible never says that Moses was without sin.

Jesus was the only man that ever walked upon this earth that was without sin. The only one. Amen.

But people will find one thing that they don't like about me, whether it's my style of preaching or one word I said. They heard me say something they didn't like. They heard me say one thing they didn't agree with, and therefore I'm not a man of God. Who made that person keen over me? Amen. When they themselves are having dreams and visions from Satan, when they themselves think that they cannot ever possibly be wrong about anything in the world, they are perfect. They are Jesus Christ. They have more power and authority in their little finger than I ever had in my life is the way, the mentality that they think. That's the heart and mentality that they have. And yet they accuse me of pride.

But their attitude, their heart, their mentality is extremely, extremely proudful.

This person is going to die in verse 5, the destruction of the flesh. You don't have your body destroyed without dying. This person is going to die. Loss. They've been cast out of the body of Christ. Their baptism is void. Come on now. It's as if they were never baptized.

So that their soul can be, may be saved in the era of the Lord. The era of the Lord is not while you're dead. Nobody can be saved while they are dead. Amen. And nobody can go to a burning brimstone hell in the center of the earth and be saved while they're in hell. It ain't going to happen. And nobody can go up to heaven and be saved while they're in heaven. That's ridiculous.

It's talking future tense. It says the era of the Lord. That means time.

That's saying future tense after their death. The only time that that could ever occur is only in the second resurrection. Revelation 20, Isaiah 65 verse 20 and Ezekiel 37. That's the only time frame in the future after death in which they could possibly be saved. Also the latter part of Matthew 25 as well. Let's go another place. We'll go back to Hebrews chapter 10.

Right there before James. Hebrews 10. This is going to blow your mind right here.

This will settle the matter about baptism being void. This will settle that matter for sure.

Hebrews 10 verse 25.

This is page 251 if you have the paperbacks.

Hebrews 10 verse 25.

Philo says this. Philo is a man that wrote this. He says, for if we go on sinning, continue sinning willfully, after having accepted the knowledge of the truth, there no longer remains. Wait a minute.

Verse 25. I'm skipping something here. Verse 25. Starting over. Verse 25.

Not forsaking our own assembling gathering together as is the habit of some, some people, but rather encouraging one another and all the more as you see the day drawing near. As it gets closer and closer to the end that we should not forsake gathering together. Very, very, very important. Verse 26. For if we continue to sin willfully, after having accepted the knowledge of the truth, there no longer remains a sacrifice for sins. What does that mean no longer remains a sacrifice for sins? That should be highlighted. No longer remains a sacrifice for sins.

That's very easy. How can you not understand that? That's easy. If there's not a sacrifice for

your sin, that means that your sins are not forgiven. Amen. Your sins are not forgiven. Because you continue to sin willfully. But what sin is it really talking about?

Now even though it could refer to a lot of different types of sins, there is a very specific sin in verse 25. And that is not gathering for worship. The Bible does command the gathering for worship. That's part of the fourth commandment of the ten commandments. The fourth commandment says that you should work. Then on the seventh day you should gather together and also that you should rest. A lot of people think that the seventh day commandment is only resting and nothing else. Only resting. Therefore they say well I can just rest at home. I don't have to go to church to get saved. I don't have to go to church to maintain my salvation. I don't have to be part of the body of the Christ. I don't have to be part of a church organization. I don't have to be part of no church. I don't need any pastor. I don't need any of that. I can just stay home and read my Bible and learn all about myself. That's not what the Bible teaches. Amen. It's not what the Bible teaches.

If you are truly serving the Lord, you're going to be part of the body of Christ. Members of one another. Part of the church. Part of a church organization. Absolutely. We have to have church organization. We have to have organization. God is not the God of chaos.

We have to have organization. To gather together. To assemble. To assemble together you have to have a leader that's going to say here's the date, here's the time, here's the location, here's the sermon, here's the teaching, here's the doctrine.

You have to have organization. You have to have a pastor. You have to have a leader.

And if you don't do it, if you don't gather, if you don't keep that fourth commandment about gathering, then you are sinning willfully. Again, there was originally no separation between these verses. There was no period between these verses. There was no line separation. It didn't go to the next line. Originally this was all, verse 25 and verse 26, all one continuously, continuously, continuously, continuously, continuous line. Upon line, upon line, without separation between any of these things, no periods.

It's totally connected. The sin it's talking about is leaving the church.

That's the sin that it is specifically talking about. Absolutely. Absolutely. Amen. Absolutely. And it proves the doctrine of once saved, always saved as wrong. Amen. Because it says there's no longer remain a sacrifice for sins. That means there was one. The person was forgiven previously.

It says no longer. That means the sacrifice for sins, the forgiveness of sins, had at one time been applied to that person. Had been. When they was gathering for church. When they was part of the body of Christ. When they was part of the true church. We're not talking about false churches, of course. But when they was part of the true church, that means he was baptized by either me or one of the representatives of this church. Brother Meekness in Zimbabwe. Brother Hugh in South Africa. Brother AJ in Korea. And so forth. He was baptized either by me or one of our representatives of this kingdom. Or perhaps even a different congregation. All together. That's not part of our ministry of I Saw the Light Ministries. That is possible, but extremely, extremely, extremely rare. They're out there somewhere.

And we are beginning right now, within the next few days, hopefully, God willing and God give us strength to get this work done. We're going to be reaching out to other congregations that have the most truth to try to build upon their foundation of truth, to try to help them to grow in truth and try to bring some unity of doctrine. As the book of Ephesians says, that he did bring the apostles and prophets, evangelists, pastors and teachers for the unity of the faith. Amen. That's what God wants. And we're going to be trying to do that work.

Amen. We appreciate your prayers for that.

But this verse connects leaving the church with having no forgiveness of sins.

If you don't have forgiveness of sins, then logic says, common sense says, your baptism is void. You don't have to have the word baptism here. The baptism in Acts 2, verse 38, does connect the forgiveness of sins with baptism. Look at Acts 2, 38. That's the last verse that we're going to look at until Brother Jared points something else out probably. But Acts 2, verse 38 is where we're going to turn at right now. Acts 2, 38, page 136.

And let's just start in verse 37 there. Acts 2, verse 37. Now, they were listening to Peter's sermon. They were gathered together on the Holy Day on Pentecost. The New Covenant Church gathered together on the Holy Day of Pentecost. This is the context. Instead of not believing in the biblical Holy Days, they were gathered together on the Holy Day. This was 50 days after the resurrection. I mean, yeah, after the resurrection. Now, verse 37 says this. Now when they heard this, the sermon of Peter, they were pierced to the heart. They were convicted of their sins. And they said to Peter and to the rest of the apostles, brethren, what should we do? Now notice the response of the church, administration, the pastors. They didn't say, repeat the words after me. Say the prayer of salvation.

That was not their response at all. But rather the response, verse 38, Peter said to them, repent. Then each of you be baptized in the authority or name of Jesus, the Christ.

For, for this reason, for the forgiveness of your sins, and you will receive the gift of the Holy Ghost. It says nothing about tongues here at all. If tongues was a requirement, it would definitely say it because it's very detailed. You have to repent. You have to be baptized. The baptism must be in the authority of Jesus, not in a false church. And it's for the reason of forgiveness. That's very detailed, very detailed. If the speaking in tongues was another requirement, it would say so. Absolutely.

But it doesn't say it. Amen.

Now that repent doesn't mean just to confess, although you would obviously, of course, you would also confess. But the word repent doesn't mean confess. It means to stop sinning and start doing right, to turn around, to change your life, to change your actions. Now we know that takes time, but there is an initial first repentance. That's repenting from Sunday worship, Sunday churches, Trinity churches, pre-trib rapture, all of that stuff. It's the basics, the basics. And that's why we refuse to baptize anyone until we ask them and receive their answers about a lot of different questions. Do you keep the Sabbath? Do you believe the Sabbath should be kept? Why do you believe the Sabbath should be kept? We drill them to make for sure they understand the basic elementary simple law of God. Simple. You know, we don't expect them to be perfect. We don't expect that they would never sin again. We don't expect that they're going to be saints and ready for their resurrection within the next 30 days after baptism. We don't expect any of this. I know that it's going to take time for you to keep learning and keep learning and keep learning and keep repenting and keep repenting and keep repenting. We're all still repenting. I'm still repenting. It's a process for all of us. Salvation is not perfect and complete as soon as you're baptized. You must endure into the end.

You have to keep growing that vine. You have to keep growing those branches. You have to keep bearing the fruit. That's not achieved in just one day by itself. It takes time.

And I am patient that when you get up in my face and say, F you, you ain't going nowhere with me. And you ain't going nowhere with the Lord. Amen.

Amen.

The forgiveness of sins in verse 28 is directly related to baptism.

And notice Mark 16 16. I know I said I wasn't going to share another one, but let's go over

there. Mark 16 16. Because I want you to see, this is not just my interpretation, but it's Bible. Amen. Mark 16 16. This is the last page of Mark. Verse 16 says, He who has believed and, and has been baptized will be saved. You got to do both. It's not enough to just believe. Even the devils believe, but tremble. Ain't that what the Bible says? Amen.

You can't just believe or even just only confess, even though you got to confess, you got to confess, but you also have to repent and turn from your wicked ways.

Amen. The initial repentance and initial first phrase is what I mean by the word initial.

The first phrase of repentance and the first phrase phase. It's a phrase or phase?

Phase. Phase. The first phase. The first phase of repentance and the first phase of salvation. Amen.

Amen. God is good.

The forgiveness of sins is related to baptism. Therefore, if you lose the forgiveness of sins, you also lose the baptism. It's as if you was never baptized.

Baptism can be avoided. Absolutely. Many, many times, unfortunately, it's very sad to say so, but many times over the years, a baptized people, and then just a few minutes after baptism, the very same day, and other people the next day or the two days or the three days or a month or six months or even a year or two later, whatever the case may be, all of this has happened, all of this has happened, that they would come back and say, you're a false prophet, you're a liar, you're of the devil, you're not a servant of God, whatever, whatever, whatever. I've heard all of this and more.

You can't rebuke Moses and keep your salvation. You can't.

Unless I remit forgiveness and I don't have to. I can or I might not, but whatever I decide, it is honored in heaven, even as it was with Moses. Absolutely. People are like, you think you're Moses? No, I don't. I know Moses was better than me. I know Moses was a lot better than me. But as a human being that has the Holy Ghost, as a pastor that has the Holy Ghost, as an apostle that has the Holy Ghost, then yes, I have the same power that Moses had.

It's called God's presence in me and God's choice of administration in me. Amen.

I have presented here today solid, absolutely undeniable scriptural proof of this doctrine.

Those that reject it reject the Bible. They reject God's power, God's authority, and God's administration upon this world. They reject God's Word, God's truth. They trade it for the brainwashing of traditional false religion. They trade it in because they would rather listen to a very weak, wimpy pastor such as Joel Osteen and other weak, wimpy pastors that are effeminate, weak men without balls. Amen. Without spiritual balls at least.

Praise God. Now, Brother Jared, what would you like to share? What do you feel led to share?

Regarding the tongues, Jesus was baptized.

Amen. Jesus was baptized and we don't really have any biblical example of him speaking in tongues. Of course, he did speak in aromatic, in very rare, rare occasions, but that's not speaking in tongues because he knew the language. Speaking in tongues is speaking the language that you don't know.

If you did not know Spanish and you started speaking in Spanish fluently, but you never studied a Spanish word in your life, that's speaking in tongues. Jesus was not speaking in tongues when he was speaking in aromatic, even though I'm sure there are Pentecostals out there that say that he was, but that was not speaking in tongues. We have no biblical example of Jesus, Matthew, Mark, Luke, or John. Only Paul really is the only New Testament disciple specifically by name that we have an example. We don't even have an example, but he said that he could speak in tongues, but that prophecy was better. So, we don't really have a

biblical example of a named New Testament apostle speaking in tongues, although we know that some people did speak in tongues. I'm not denying the power of speaking in tongues. It can occur and will occur in our congregation eventually, but it's not required. It's not required. Okay, what else?

And how they say apostles and prophets are done away with until it's the witnesses. Well, God promises that there would be a man sitting in the throne of David or a person sitting in the throne of David all the time. So, why did he have the highest priest? His kingdom, his authority, his position. It's very foolish to say there'd be no priests... Amen. There will always be, according to the Bible, a person sitting in the throne of David. That is a promise that God cannot break His promise. There'll always be a person sitting in the throne of David. Right now, that's King Charles. May the king live. How's that phrase?

Long live the king.

Long live the king. I'm very tired. And there would be others as well. There would be others upon the earth that are in the seat of Moses. You know, Jesus did say that the Pharisees, even though they were very sinful men, that they were sitting in the seat of Moses, and that the people of that time and generation should obey them. That's what Jesus said. He did. Even though the Pharisees were not perfect, they had mistakes of doctrine, but Jesus said to obey them because they sit in the seat of Moses. That's what Jesus said.

But today, the Pharisees and the Jewish leaders of today would not be sitting in the seat of Moses now because after the crucifixion and resurrection of Christ, that authority, and even before that time when Jesus breathed upon the disciples in John 20, at that moment, which was before, I think, or maybe it was after the resurrection. We'd have to look.

Nevertheless, from that moment of Revelation 20 forward into this very day, the administration of sitting in the seats of Moses was transferred, transferred, moved from the Jewish leaders to the Christian leaders, to the counsel of Jerusalem, to James, and also to Paul, and Peter, and Timothy, and so forth. And today, to myself, and to other true pastors upon the earth, wherever they may be, very, very rare that they are out there. So I'm not claiming to be the only one. I'm not claiming to be the only apostle. I recognize the authority and God's anointing upon apostle Ehad in Algeria. I recognize him as an apostle. I'm not the only one. And I really do want to appoint other apostles, and other pastors, and evangelists, and deacons. I want to see the men in the church mature, grow in wisdom, understanding of biblical knowledge, and it takes time. But it is a goal of God, and of myself, and of the ministry for men to grow into leadership roles, and into administration.

I don't want to be the only one. Even as Moses said, I would that all of you would be prophets, Moses said. I would that all of you would be prophets. Amen. I don't want to be the only one. I don't want to be the only one. I'm not the only one. Amen.

But I'm one of the few, I can say that, one of the few. Amen. True pastors upon this earth.

And I look forward to meeting, and working with, and in cooperation with, other true pastors if they would be willing to humble themselves and join hands with us.

But I'm not going to come under their administration. I refuse to do that, because I'm not just a pastor. I am an apostle. And if I did not claim it, then God would fire my butt. Amen. Because a manager that will not claim his title and his authority is a man that doesn't deserve the title and authority. He's a man that is a wimp. He is a man that needs to just crawl in the basement and die. A man that will not claim his authority is not a man. Amen. Alright, what else brother Jared?

Well Pentecost is in eight days. Yeah, Pentecost is in eight days.

Woo! Eight days! Can you believe that? That's next weekend, is that what it is?

Next, yeah, next Sunday. Yeah. Well, so we're going to have sermons and worship services two days in a row. Well, you're going to get full listening to me, ain't you? Yeah. Okay. Two days in a row. Next Saturday and next Sunday is Pentecost weekend. Okay? Okay, what else brother? Maybe I recognize this before, but it's just really cool. I want to bring it up.

The start of the count of Pentecost is the Saturday after the Passover. Now, the year Jesus died, the count of Pentecost count would have started on the day of his resurrection.

That's what I thought. Absolutely, yeah. Absolutely. Amen. Anything else?

Today is the first day of the third month, the new moon.

Today is the first day of the third month. Let me see. So, did we have services three days ago?

No, today would be that. It's on the same day. Oh, today is the first day of the third month.

Right. Today is new moon. Okay. Yeah. So, this is a double day. Amen.

Blow the trumpet. Blow the trumpet. Amen. All right. Let me see if I can get this working, or maybe I can try to blow it in real life. Let me see if I can blow this thing.

Praise the Lord. Thank you, Father, for giving me breath.

Pick up your shofar and blow. Pick up your shofar and blow it.

Blow the trumpet. Sound the alarm. Spare not and tell not people their sins.

That's what the Bible says. People don't like it, they do. They don't like it. Okay. Anything else?

I do appreciate your prayers for the ministry.

Not just for myself and my wife and for one another, but for the ministry itself.

We have a lot of different projects. The Alpha Omega Bible that we continue to perfect, and there's a lot of different projects that you don't know about. I still got to work on the man's book for the men. Still got to work on that. I still got to finish the Abraham Lincoln article that's probably months overdue. I hate to say it, but it's the truth.

It's just so much to do I ain't got time to do it. I don't have enough help. Don't have enough help.

It's a really endless list. My to-do list is page after page after page after page. If I was to print it out on paper, it would literally be lots and lots and lots of pages, and I'm not exaggerating. It really is that long of a list of things that need to be done, and it's just me and Jared, only the two of us. We need help. If people would surrender to the Lord, we could have more help.

Amen. Pray for the ministry. And the people that are in the church, they know the names of the other people, and we don't have to say it. God knows it. The church knows it. That person needs prayer. The other person needs prayer. The other person needs prayers. We don't always have to bring it up every time. God knows, and the church knows. Amen. You don't have to ask for prayer every day because we're praying. We're praying. We're praying. We're praying. We are praying. We are praying. Trust us. We're praying. Amen. Why would we not be praying? Amen.

But sometimes we do need to update one another and say, I need you to pray specifically different. Let's do a different prayer because the situation has changed.

Okay? If it's not changed, you don't have to ask us for prayer because we're already aware, right? But if the situation changes, then you can contact us and say, this has changed. Will you please pray specifically on this change, this new development? That's what you need to do. Okay?

We're going to continue to pray. Continue. We will absolutely continue to pray for every person, every situation, every need. But when a situation changes, please update us. If it gets

worse, if it gets better, update us so that we can change our prayers because I don't want my prayers to be a broken record. The prayers need to change and adapt to the situation. Okay, I'll see you next weekend, Saturday and Sunday both, for Pentecost weekend. Please contact me. If you have never contacted me, please contact me because God doesn't want you to be just an audience, just listening. He wants you to be active. He don't want couch potato Christians.

He wants a church that interacts with one another, that loves one another, that works with one another, that cooperates with one another, that shares with one another, that encourages one another. How can we do that if I've never even talked to you ever before in my life?

Come on, people. Step up. Step up to the plate. But if you have talked to me but it's been a long time, stop ignoring me. Now, I know here's the next thing I got to address. They're like, you're the pastor. You're supposed to contact me. Everybody has that attitude.

Listen, I'm talking with people all over the world, and there's always a question that somebody has, and that's fine. And there's always another person and a new person and a new task. And I do have a wife as well, and I do have a life as well. The road goes both ways. The text messages work both directions. The phone works both directions. So don't put it all on me. You can call me just as well as I can call you and better than I can call you because I'm so extremely busy.

I'm so extremely busy. You have no idea. It would be better for you to call me, email me, text me, whatever the situation is. Get in contact with me, and I would definitely continue to keep you in prayer and want the best for you and be praying for your salvation, your growth in the truth, God's will in your life, all of this. And I will be updating my prayers for you as I gain knowledge and understanding of your situation. But if you don't update me, then I can't change my prayer for you, and my prayer is stagnant. If I don't receive any updates, then my prayer for you will get stagnant, and once it becomes stagnant, it will eventually drop off the list because I have new people and new situations and updates to pray for. Amen. It's not that I would forget about you entirely, but I won't pray about you for you as much, and you'll become lower and lower and lower in the list of prayers and priorities because you're basically fallen away.

Amen. A person that is in the body of Christ is active in the body of Christ.

They're actually talking to the pastor. How can you be part of a church and never, ever, ever, ever talk to the pastor? That's ridiculous. Amen. How can you be part of the body of Christ and not talk ever, ever, ever to God's servant and the administration of the church and your teacher, your leader? How can you do that? It doesn't make sense. It doesn't make sense.

People are like, well, the reason I'm not contacting you or staying in touch with you is because I'm unsure of the truth. I can stand here every week and give verse after verse after verse after verse, and they're still not sure of the truth. Double-minded man or woman is very unstable in all of their ways. Amen. And if you're unstable, double-minded, you're not going to fare well with God. Make up your mind. Make up your mind. One way or another, if you don't think this is the truth, then stop listening to me. Stop following the ministry. Counsel your subscription to the newsletter and say goodbye, good riddance. Make up your mind once and for all. Do or don't.

Do or die. Amen. Make up your mind.

All right. I've said enough for you.

There is also, this is not a new teaching. I'm not saying anything new today.

You can read the article about power to remit or retain forgiveness of sins on the ministry website at isawthelightministries.com. There is a search feature on the bottom of every page

on the website. I don't know why people don't use it. It's on the bottom of every page on the website. You can search in for Bible verses or questions or keywords. You can search in the words power to remit or retain forgiveness of sins and find the article that I'm talking about. It's that easy. It's that easy. I encourage people to use the search feature on the website. It's there to be used. Amen. Praise God for it. Thank you for your forbearance with me. I know I get excited, but I praise the Lord that I'm not stagnant, that I have a passion, that I have a desire for the Lord. I want the people to grow in the truth. I thank your forbearance with my long-winded mouth, my big mouth. I appreciate your forbearance with my imperfections and my sins and my faults and my errors. I appreciate your forbearance with this human that God has been extremely merciful upon. I praise the Lord Jesus Christ for what He's already done, for what He's doing, and for what He's about to do. All of this in Jesus' name. Amen.

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