

Full Sermon Transcript: Revelation 3-4 Commentary

July 6, 2024

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Let us go in prayer. Lord Heavenly Father Almighty Jesus, thank you Lord for this holy day.

Thank you for this day of rest and worship and gathering. We thank you Lord for this message that we're about to receive.

We thank you Lord for the breath of life today. That if we can see, that we can see.

That if we can hear, that we can hear. That if we can walk, that we can walk. And if we can speak, that we can speak.

We thank you Lord that we're not in the hospital today.

That we're not dead. That we're not hurting more than what we are. We thank you Lord for all the mercies new every day. We ask you Lord for your special anointing and blessing on these worship services and over everything said and done.

And we thank you for the song that Brother A.J. sent. Please bless him for participating and contributing. And we pray that others will also follow suit.

Thank you Lord for all of this and we accept your anointing and your blessing and your presence in this ceremony.

In Jesus' holy name. Amen. Praise Jesus.

Thank you MRWC. Thank you. Good to see everyone. Praise God. Let us go into the book of Revelation now.

And yes, that's awesome. Blow the shofar for new moon. Absolutely. Praise God. Today is new moon as well as the weekly seventh day. Amen. Praise God. Praise Jesus.

You may be seated and let's turn to Revelation chapter three. So we've been going through the book of Revelation the past couple of weeks and we'll continue until we finish the entire book of Revelation.

And looks like it's about one chapter a week. Perhaps we'll get farther than that.

Let's take it one step at a time. Reading from the Alpha and Omega Bible. Revelation chapter three. To the messenger, to the pastor of the congregation of called out ones to Ephesus and Sardis, write this.

He who has the seven spirits, meaning the angels of the Theos and the seven stars says this.

I know your works that you have a name that you are alive. But you are dead. Wake up and strengthen the things that remain which were about to die. So I have not found your works completed in the sight of my Theos.

So remember what you have received and heard and keep it and repent. Therefore, if you do not wake up, I will come like a thief and you will not know what hour I will come to you.

Verse three is another proof as we even have a proof in the previous chapter last week.

That the letter to the seven churches are not only to the congregations of two thousand years ago, but also for our day and our time today.

All seven letters to the seven churches are for the modern generation and for all generations of the New Covenant Church, but even more so for our generation as well as the first generation of the New Covenant Church.

But each of the seven churches are also seven time eras of the church. So this particular letter to Sardis would be to a specific town congregation that existed at that time, but also to an era much, much later on, hundreds and hundreds of years later.

But also to certain individuals, certain pastors, and certain church members today within God's true church.

And the letter to these particular people who are of the Sardis mentality and Sardis characteristics, spiritual condition, is that they have done better previously, but are now in risk of falling away.

The works are not done. The works are not completed. We have to become complete in Christ. It's not enough to just get saved and just say that prayer and just believe and just have faith, but also our works must become completed according to this verse. Amen.

Paid by the job, not by the hour. Amen. Brother Robert said something very excellent, that we were paid by the job rather than by the hour. Amen.

That's very significant. I love that. Praise God. So, Brother John, I would like for you to make a meme at some point of

time. Please don't work on it during the worship services, but you can write it down.

A meme of chapter three, verse two, that we are not paid by the hour, but rather for a completed job.

You can word that any way you want, change it about to make a good meme. I would appreciate it.

And verse three, that if you do not wake up, I will come like a thief. The traditional church very often teaches that Jesus is going to come like a thief to the entire church.

But this particular verse explains that He only comes as a thief only to those that are not prepared. Amen.

Only for those that are not watching for him. And really that is the context of even those warnings in Matthew 24 and other Bible verses that speak of him coming as a thief.

It's not saying that he will come as a thief to his own bride, but rather as a warning to the people that are not watching for his coming.

For those people that continue to live life as if he is not returning soon and are not obeying him.

Verse four, that you have a few people in Sardis who have not soiled their garments and they will walk with me in white for they are worthy.

He who overcomes will thus be clothed in white garments and I will not erase his name from the scroll of life.

That shows that our names could be erased from the scroll of life. But yet, if we walk in holiness and cleanse our garments as is connected to Ephesians chapter four or chapter five, that talks about the church, that he is coming back for a bride without spot, without wrinkle, without blemish, and that we do cleanse our garments.

So we do need to add in the references in verse five, the Ephesians four or Ephesians five, I think it's Ephesians four verse as a cross reference here.

And we could do that cross reference right after the word garments would be the most appropriate place to put it so that people know what reference or what part of the verse goes with that reference rather than putting it at the end of the verse.

Also we need to add in here that liberation for proving that once saved always saved is not correct right after it says the scroll of life in the future.

Of course with your ink pen you can just put it at the very end of the footnote at the end of the verse.

X dash once saved always saved initials, X-OSAS. That proves once saved always saved as a false doctrine.

Verse six, he who has an ear, let him hear what the Spirit says to the congregations of called out ones.

Verse seven, and to the messenger, to the pastor of the ekklesia, the called out ones in Philadelphia write this.

He who is holy, who is true, who has the key of David, who opens and no one will shut and who shuts and no one opens says this.

I know your works because I have put before you an open door which no one can shut because you have a little power and have kept my word and have not denied my name.

Many people today are denying the name of Jesus, rejecting the name of Jesus and trampling underfoot the name of Jesus and instead embracing Assyrian names that are not Hebrew at all but they are being brainwashed to believe that they are Hebrew names.

Of course I am talking about Yahweh, Yahshua, Yahshuah, Yahuwshua, Yeshua and all the other fake names that people are being brainwashed with and possessed with.

They are denying the name of Jesus.

Verse nine, Behold, I will cause the synagogue of Satan who says that they are Judean Christians or Jews which means saved.

As I said recently when we were reading this, but new listeners, new people, may be listening to this particular broadcast today or this recording so I have to say it again so please bear with me.

When this was written everybody understood this verse. He wasn't talking about people claiming to be of the Jewish bloodline.

Bloodlines and race has absolutely nothing to do with this verse whatsoever at all.

But rather in that day and time, when people converted from pagan religions they would, if they converted to worship in truth the true God of Israel, to keep the Sabbath, to keep the biblical holy days, to pay their tithes into the truth, to support the true church, to embrace Jesus' name and to be baptized in full immersion of water as the action of converting and committing to the true God of Israel,

they would call themselves Jews. For the most part they would not call themselves Christians although at some point of

time some people started calling themselves Christians in the true church.

But the majority of people were only calling themselves “followers of the way’ and Jews.

When converted to the true God of Israel regardless of race and nationality. So He's saying that if you **say** that you serve the true God of Israel, that you don't really truly serve the true God of Israel (*if you're not truly following Him.*) You claim to be, but you're really serving Satan. Those are the people that He is talking about, which is the majority of what they call “Christianity” today. Amen.

That's what He's talking about. All false religion really and all false Christians.

But they lie, it says, and I will make them come and bow down at your feet and know that I have loved you.

So He's going to put a difference between the true Christians and the fake Christians. Amen.

And there will be a point of time that the fake Christians will have to bow at the feet of the true Christians. That time is coming!

Verse 10, because you have kept the word of my perseverance and I will also keep you from the hour of testing or trial that which is about to come upon the whole world to test those who dwell on the earth.

Now this is not a promise of a pre-tribulation rapture even though of course those false Christians and false pastors will take it that way without having any other verse to verify that private, personal, wrong, erroneous interpretation. Amen. But rather what He's really saying is that there are ways that God can prevent us from suffering the hardest part, the hardest elements, the hardest things of The Great Tribulation.

Rather He might allow us to escape the tribulation through dying before that time or dying in the early days of that time or being protected divinely during that time.

I believe it's in the book of Isaiah in the sixties or fifties, (*actually*) chapter 57 verse 1 and 2 that it says about escaping the storm through death.

That is a way of escaping The Great Tribulation that some of us may die before that time, not as judgment from God but as mercy that we would not have to endure (*the full extent/impact of*) that time.

But also Revelation 12 speaks of a fleeing into a place of hiding where God divinely protects us.

So there's at least those two different ways that we can escape the harshest part (*impact*) of the tribulation.

Now going on to verse 11, for I am coming quickly or swiftly rather and hold very tight to what you have so that no one would take your crown.

And we can add at the end of that footnote, X-OSAS, proving once that once-saved-always-saved is a lie. Amen.

Because it's possible that someone could take our crown away from us.

Verse 12, he who overcomes I will make a pillar in the temple, a column in the temple of my Theos and he will not go out from it anymore and I will write on him the name of my Theos and the name of the city of my Theos, the new Jerusalem which comes down out of heaven from my Theos and my new name.

Jesus will have a new name in paradise although he will still maintain the name of Jesus.

There's also a secret name even now that no one can know, that no one can learn, that no one can figure out according to the Bible.

That there's no one, absolutely no one, no group, no prophet, no one that can know the secret name.

It's not written, Moses never heard it, Moses never wrote it. And it's in vain to try to figure that out. Amen.

But there is a name, there is a name given that we must be saved by and that is Jesus and only Jesus if we believe the Bible. Amen.

Now being a pillar in the temple of God that's not promising that he's going to turn us to stone and that we will literally be part of a building but rather it means that he will fasten us into eternity, eternal life.

That we will not fall away, that we will not lose our salvation even though we could lose our salvation, that's a possibility but if we become complete in Christ, finish the job, be well-pleased in him and become without spot, without wrinkle, without blemish, totally obedient to him and his will and his spirit and his voice.

That there shall come a time that we become so complete in Christ that we won't fall away but be solid and unmovable in the center of God's will and that should be our goal, every one of us to become into the center of God's will and

unmovable from that position. Amen.

That should be our goal. Verse 13, He who has an ear, let him hear what the Spirit says to the congregations of called out ones.

Verse 14, into the passenger, the passenger, the messenger, the pastor of the congregation of called out ones in the Laodicea, write this.

The faithful and true witness, the beginning and first of creation of the Theos says this.

Pause right there. Some people will use this verse first of the creation to say that Jesus was created and therefore he's not God.

You would have to ignore the verses, multiple, that says that God came and dwelt in the flesh.

If it wasn't Jesus, who was it? Somebody was God in the flesh. Somebody was and no one has any alternatives of who it was. Amen.

It wasn't Matthew, Mark, Luke, John or Paul. It wasn't Peter. Amen. So who was it? Amen.

Who was doing the miracles? Who was raising the dead? Who was healing the blind and the lame?

And who rose from the dead himself and rose his own self from the dead? Only Jesus. Amen.

But he was created in the sense that at one point of time, before Adam and Eve, that God decided to partition himself, to make only a portion of himself to be called the logos.

It's not really that He made a new God or a new person or a new being, but He partitions himself.

He split part of himself off, in essence, but yet not completely apart from himself.

He was still connected to himself. It's not completely separate and distinct. So it is as if He just drew a line within his being and said, "Okay, that portion of myself is the portion that I'm going to send to speak to humanity, to appear to humanity and interact with humanity."

And it is that portion and only that portion that is called the logos, the word of God.

And the word of God was with God, but he was still God. Absolutely. Amen.

Verse 15, I know your works that you're neither cold nor hot.

Speaking to the church of Laodicea, which is symbolism for all of the church today.

I desire that you were cold or hot. And I think back to the movie and the book called The Stand by Stephen King.

And as I have said many times over the years, I normally would not recommend anything written or produced by Stephen King, but this is an exception.

Because even though I never read the book, I watched the movie, which is around six hours long, and I've watched it more than once.

And there's a lot of truth and edification to that movie, and it's not really a horror movie.

It shows the Bible between good and evil, between God and Satan. And God's army, his messengers, his people, his soldiers, and the army of Satan.

And a virus comes upon the world and kills out everybody on earth except only the army of God and the army of Satan, which has been chosen by each leader of the team who's going to be on their team.

But everybody else dies, all the people that was not chosen for these particular two armies.

God would rather for us to be cold or hot, but not in the middle, lukewarm, complacent.

Because if we were cold and working for Satan, that is still beneficial and useful for the world, for God, for the kingdom, because that gives the kingdom of God something to fight.

It gives the army of God something to come against, which is beneficial, useful, and necessary, a necessary part of the end time, a necessary part of life. Amen.

But the people in the middle are useless, absolutely useless. That's the majority of mankind today, and that's why people are dying by the thousands every day, and why people are not getting answered prayers, and so forth.

Most people's lives really do not count yet. Their life is meaningless, absolutely meaningless, until they choose to fight on one side or the other. Amen.

Of course, God would rather for us to be on His side, and be hot and passionate for the work to be done, to be completed on His side, His kingdom. Amen.

And the warning is given in verse 16, so because you are lukewarm in the middle, complacent, and neither hot nor cold, I will vomit you out of my mouth.

Because you say I am rich, meaning that you already know everything, and you have no need of repentance, even though I come to you with a complaint about your complacency, your lack of propitiation, although you may have propitiated, although you may have logged in, although you may have done something for the church and for the kingdom, it wasn't sufficient, especially considering your circumstances, your abilities, your skills, and the time available to you.

And yet, when I came with the complaint, oh, I didn't do nothing wrong, and the accusation comes up against me, that I'm being childish, that I'm being unreasonable, but you don't take the time to examine yourself, to humble yourself, and to admit your own complacency. Amen.

So you say, I'm rich, I have no need of repentance, I don't need to do better, I'm already sufficient in what I'm doing for the church, what I'm doing for the kingdom, what I'm doing for God.

I'm already sufficient. That's a lukewarm heart, lukewarm mind.

So continuing, verse 17, I am rich and have become wealthy, that spiritually thinking, spiritually wealthy, I already know all the truth and have need of nothing, have no need of repentance, yet you do not know, you don't know, you don't understand that you are wretched and miserable and poor and blind and naked.

I advise you to buy from me gold refined by fire. What is gold refined by fire spiritually, spiritually thinking?

And that can come in many different ways really, but one way that comes to my mind immediately is rebuke and chastisement that comes from the church administration, from your pastor. Amen.

That a pastor's rebuke or a pastor's chastisement can be fire. Amen. It can be fire.

It's not always kissy, kissy, kissy. It can come as something that is strong and burning and painful, but it's meant for correction.

It's meant to help you do better. Amen. So that you may become rich and white garments so that you may clothe yourself and the shame of your nakedness will not be revealed and I stand to anoint your eyes so that you may see.

Verse 19, those whom I love I convict and discipline. Therefore, be zealous and repent. Amen.

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and will dine with him and he with me.

And that's more than just Passover communion once a year, but that's really speaking about intimate, personal, one-on-one relationship. Amen.

And you know what? The theme about relationship and dining together, eating together is once you become so intimate with that person, such as a husband and wife, boyfriend, girlfriend, or just brothers or just sisters, close family, is that you no longer have to follow all the same rituals that you would with, say, a formal dining with strangers at a business meeting.

At a, you know, with strangers or at a public restaurant, you use your napkin more, you use your fork and spoon more, you use a silverware more, stuff like that, and you definitely don't pass gas at the restaurant or a formal business meeting.

Right? But at home, you might use your bare fingers more and your silverware less.

You might use your napkins a little bit less. You have a little bit more freedom to burp or whatever that comes natural. There's less formality at the dinner table, even though there should still be some manners always at the dinner table, of course, absolutely.

But there's less ritual whenever there is a close relationship. I don't believe and I don't teach like most pastors and most Christians that you absolutely must close your eyes and bow your head and say a prayer before you eat because I find that to really be a ritual that is something that you've been brainwashed that you must do this in order to show your thanksgiving to God.

That you must show an outward appearance, which to me is similar to what Jesus said when you're fasting to not put on a gloomy face, to not neglect washing your face and go out in public and let people see that you're fasting.

It's something that must be seen. It's something that must be pronounced. I think it's more heartfelt and more intimate and more personal and more true and more realistic to actually start eating first and actually taste the food and have that filling of thanksgiving to start coming into your body, your mind, your soul, and that you're much more like, oh, this is good.

Thank you, Father, for this in your own heart, in your own mind, without having to close your eyes, without having to bow your heads.

Especially if you are an American that has never suffered like many, many, many, many Americans have never

suffered and that's the truth.

They don't know what it's like that the only thing to have to eat that day is a mayonnaise sandwich.

I've been there. Amen. That most Americans have never been there. And I think a lot of people think that they're thankful and that they're being thankful and they're trying to give thanks to God and glory to God and trying to do right. But we need to come to a point to where our relationship with God is more personal, more intimate, more heart-filling, more filling to it, not so much brain work.

I must do this. This is what I should do. This is the right thing to do. And more of, I feel it.

I feel, I taste the food, therefore I feel the thanksgiving. I know the thanksgiving.

I have the thanksgiving and therefore I say thanks because it's heartfelt rather than it's brain. Amen.

So I consider verse 20 as an invitation to be more intimate with God and less ritual.

Verse 21, he who overcomes, and that is repeated over and over and over, he that overcomes, which shows us that there are obstacles and hindrances and stumbling blocks that must be overcome.

That we must overcome rather than him snapping his fingers to say, okay, I heal you.

I deliver you. It's done. It's over with. I've done everything for you. I've done it. Rather than our parents doing everything for us, that we ourselves of our own initiative, of our own strength, of our own ability, of our own passion, of our own will to overcome addictions, falls, hindrances, stamina blocks, temptations, instead of expecting God to remove everything from us, we must overcome.

That makes us stronger people, stronger Christians, and closer to God. Verse 21, he who overcomes, I will grant to him to sit down with me on my throne.

That's not physical, but spiritual. It is a spiritual symbolism for sharing authority, kingship, government in God's kingdom.

As I also overcame and sat down with my father on his throne. Does the father and Jesus sit on one throne, or do they have two thrones?

Well, we do have the verse that says he's sitting at the right hand of the father.

That's not in the same throne. John does see in the book of Revelation a greater God, the father, and Jesus both.

And Jesus did pray to a greater measure of himself. People say, was he praying to himself?

Was he talking to himself? Was he submitting to himself? Yes, I talk to myself all the time. Don't you?

Don't all of us, everyone, even the psychiatrists, even the authorities, they all talk to themselves.

Everybody does. Just different people to different extents. We're not talking about talking to ourselves in a lunatic way. Of course not.

But we all do speak to ourselves. And if God is everywhere throughout the entire universe, as we know that the Bible does teach, and he did partition part of himself to come through the Mother Mary, and there's nothing wrong with calling her Mother Mary.

She was the Mother Mary. And he chose to only a seed of himself, a part of himself, to come through her into the human bloodline.

Then that is the same as being a little finger of his person. A small portion of his larger portion.

And our hands and our feet do obey our brains. So we can see our brain as being the larger portion, the larger measure of our strength, as well as our spiritual soul that's invisible to us, as being a larger measure, a larger portion, a larger partition of who we are.

And our vessel that we live in, as being a partition of ourself that obeys the larger self.

Our outward self, our outer body that is decaying, is obeying the inner self within.

So the body of Jesus, the flesh of Jesus, the son of mankind, was praying to, talking to, submitting to, and even in heaven is sitting on the right hand of the greater measure, the brain. Amen.

This is hard for the physical mind, cardinal mind, and the lost mind, the unsaved mind, especially, to comprehend. But it's all logical, it all makes sense, and it's all biblical. Amen.

Now we're continuing here, that I also overcame and sat down with my father on his throne.

He who has an ear, let him hear what the Spirit says to the congregations of called out ones. Amen.

Let's dwell into chapter 4 now. After these things I looked, John, as he's writing this, he says, I looked and behold a door opened in heaven.

And the first voice which I heard, like a trumpet speaking with me, said, come up here and I will show you what must take place after these things.

Now we do have the verse in John that says, no man has ascended up to heaven except for the son of mankind that came down from heaven.

And that verse is still true to this day. John did not literally go up into heaven, but rather what he did was he was having visions such as dreams or day visions where you're standing or sitting and you see these things in your head, in your mind, or right out in front of you.

It's like if you were time traveling, as if you were there, but you're not really there. Amen.

So, if he had a scribe, if he had a slave, if he had a buddy, a friend that was there present with him, helping him to transcribe, to write down things, which most likely he did, it would have appeared to his scribe as if John is just standing or sitting there in a blank stare, a glaze, as if he's missing, as if he is not there, as if he's in another world. But John's body would still be in the room in front of the scribe. Amen. But John is seeing mentally in his head, in his mind, and with his eyes as he's been projected into this vision.

He's not literally in heaven, but he sees heaven. Amen. And immediately I was in the spirit, meaning in the vision, or only spiritually, but not physically, and behold a throne set in heaven and one, not two, sitting on the throne.

And he who was sitting like a jasper stone, and a sardius in appearance, and a rainbow around the throne, like an emerald in appearance, around the throne, twenty-four thrones, and upon the thrones, twenty-four elders, sitting, clothed in white garments and golden crowns on their heads.

Now some people try to theorize who these twenty-four elders are. They are not humans.

They are not humans. They are probably some type of an angel. There are different types of angels. Not just archangels and minor, lower angels, but other species of angels.

So just like you might have animals, but you have cats and you have dogs, angels have different species, different creations of angels.

These are definitely not humans. They are not Moses and Elijah, and neither are the two witnesses.

They are not Moses and Elijah. Amen. There is no need to try to figure out who the twenty-four elders are. We just need to realize that there is really no need.

It is in vain to try to figure it out.

Verse five, out of the throne comes flashes of lightning and sounds and pearls of thunder and seven lamps of fire, burning before the throne, which are the seven spirits, the seven angels of the Theos of God.

And before the throne there is like a sea of glass. So I can imagine in the floor of heaven looking like a sea of glass, like crystal.

I can imagine it being like a window looking down upon the earth. And in the center and around the throne is four living creatures, angels full of eyes in front and behind.

Now I don't believe that some of the angels literally have eyes in the back of their heads.

This is a prophetic vision. We must understand that. When you have dreams, when you have prophetic visions, there are things that don't make sense because they are symbols.

So this is symbolism that the angels are watching mankind and watching events in heaven and they have a lot of eyesight and have a lot of ability to see things.

Verse seven, the first creature, the first angel looks like a lion and the second creature like a calf and the third creature had a face like a human and the fourth creature looks like a flying eagle.

Again, these are all symbolic. We don't actually have angels that look like cows and eagles.

These are symbolism that have some type of a symbolism. In verse eight, the four living creatures, each one of them having six wings, that would be literal.

That is a literal thing. But "full of eyes" is symbolic. This is what he sees, but it's symbolic.

He sees the wings, he sees the eyes and the eyes were around and within, which is some type of symbolism.

And the day and the night, they do not cease to say, Holy, Holy, Holy, the Lord, the Theos, the Almighty, who was and who is and who is to come.

And when the living creatures give glory and honor and thanks to him who sits on the throne, to him who lives forever and ever, the 24 elders will fall down before him who sits on the throne and will worship him who lives forever and ever and will cast their crowns before the throne, saying, Worthy are you, our Lord and our Theos, to receive glory and honor and power, for you created all things and because of you or because of your will, they existed, all things existed and were created. Amen.

Okay, so we're at the top of the hour and I think that this is a very good stopping place right there to pause and wait until next week to do Chapter 5 next week.

The chat room is open for anyone that have any questions about anything that we have covered thus far this week. Also, if anyone has any hymns, any songs, any testimonies, and I'm going to check, watch app and telegram and text messaging.

Okay, Decipher, he said in 1 Kings 19 verse 14 about Elijah, [how the false prophets] had killed all the prophets of God and were victorious.

But what happened next caused him to ask God to die. I'm not for sure what he meant by that, but even when he was alone, yeah, he asked God for him to die, for Elijah to die.

When he was alone, God asked Elijah what he was doing there, but Elijah asked to die and it doesn't appear that it was simply because the followers of God were trying to kill him.

In your opinion, why did Elijah ask to die? 1 Kings 19 verse 14, God asked Elijah what he was doing there, Elijah asked to die.

It doesn't appear that it was simply because the followers of God were trying to kill him.

So let's go look at 1 Kings 19. What comes to mind immediately is that we do know that Elijah felt very alone.

We know that Elijah felt that he was the only one that still existed that was serving God because he thought that all the other prophets had been killed, that a lot of them had been killed, a lot of other people, followers of God had been murdered and martyred.

And a lot of people were refusing to serve God. A lot of people were wicked and that's what he saw in the world was nothing but wickedness.

He felt very alone and at times, forsaken. Amen. So I think that had a lot to do with it, really. Verse 14 said, Elijah said, I have been very jealous for Jesus the Almighty, for the children of Israel have forsaken your covenant and they have overthrown your orders and have slain your prophets with the sword.

And I am left entirely alone and they seek to take my life to take it. Amen. So that's why, you know, because it becomes extremely difficult when you feel like there's no one else in the world that is serving God and you're doing all the work yourself and you're the only one standing up against wickedness and you're the only one following the Lord. That's the way brother Robert and I have been failing for years. And we're all humans so we have those ups and downs, we have those moments when we just want to give up. Amen.

We do. I had one of those moments today. It's like, why do I keep preaching?

Why do I keep teaching? Because people who are baptized in this church don't really believe that the great tribulation is at the door.

We still have members of this church that are planning to start a business who are still planning to try to build, I don't know what type of, I don't know if it's a motel, I don't know if it's a grocery store because they're not communicating sufficiently with me.

I'm in the black, I'm in the dark. Amen. But to be in the mindset to where I could take thousands and thousands of dollars and build a building to start a business that's going to open six months from now or a year from now or two years from now, whatever it might be, is stupid.

I'm just going to say it the way it is, that's stupid thinking. Why have I written the articles?

Why have I preached? Why have I taught? Why have I written? And so it reminds me of Luke 17.

And I thank you brother AJ for asking that question because it brings this back up for me to share this.

In Luke 17, if everybody would turn with me please. In Luke 17, starting in verse 26.

Luke 17, 26. And just as it happened in the days of Noah, so will it be also in the days of the son of mankind, meaning when he returns.

There will be eating, there will be drinking, there will be marrying, and there will be giving in marriage, meaning still having a new marriage, engaging for new marriage, until the day that Noah entered the ark and the flood came and destroyed them all.

As it was the same as happened in the days of Lot, Sodom and Gomorrha, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building, but on the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.

And it will be just the same on the day that the son of mankind is manifested, the day he returns. Amen.

When Jesus returns, at the end of the great tribulation, people will still be saying, oh honey, do you want to get married

two weeks from now, six months from now?

Let's set the engagement, let's set the waiting date for one year from today. And they will still be building buildings and starting new businesses and planting farms and gardens and all this, as if no one ever came to say to them, Jesus is at the door, that we have a prophetic timeline, that we do have three and a half years and only three and a half years of great tribulation.

But all of this activity of people acting like there's no end of the generation, that Jesus is not returning soon, is not because God did not send prophets, but rather God has sent prophets, the two witnesses and myself and others and others and others.

But it went in one year and out the other. So why am I standing here preaching? Why do we continue to do this? Why are we continuing to pretend that we believe?

I really don't understand. And really and honestly, I really should just give up, but I won't.

I won't give up because there's always the possibility that two months from now, six months from now, there will be one person, one person.

And that's really very realistic. One person months from now, perhaps years from now, that will say this is the truth and will choose to obey God in the center of his will.

And that will make all of it worth it, all of this frustration, all of this aggravation, all of this feeling of anger, desperation, frustration that Elijah had, that even Jesus had.

Even Jesus said that he doubted, basically, without using that word doubt, but that's what he was referring to.

Will the son of mankind find faith when he returns? Even Jesus doubted that. Amen. So there's times when Elijah felt like giving up.

And there's times when I feel like giving up that we keep pressing on because it might be that one person that will make all of it very worthwhile.

For the angels in heaven rejoice, the angels in heaven rejoice when one soul is saved.

One soul. Amen. We do not have a goal of having a mega church because that simply is not reality. Amen.

We know that the world hates God and hates his word and hates his truth. And we are not to deceive ourselves otherwise. Amen.

Thank you for the question. Thank you, Monica. We should be looking at the letters to the seven churches and examining ourselves.

And in every sermon, we should be examining ourselves. Amen. We should never really be that type of person that thinks that they have already obtained where they need to be with God.

So I need to improve. I know that I could do better. Even Paul said that he had not yet obtained it. But there are people that have been listening, I don't know if they're listening today, who think that everything they were doing was sufficient.

I mean, it wasn't. But it was very, very lacking, extremely stubborn. And we're accountable for how much we're able to do, how much free time we have, how much resources we have, how much skill we have.

Because if we have the time, the skill, the resources, and don't use those things, that will be held accountable to us.

We're held accountable for wasting food, for wasting time, for wasting skills, for wasting resources.

We will be held accountable if we have thousands of dollars and just throw it away in building a building that would never be inhabited, that would never be used, that will be torn down.

And as I began to prepare to come on air today, to begin to broadcast, and I was trying to find that verse in Luke, and I didn't know where it was at.

And I thought it was in Matthew, but it's in Luke 17. Or perhaps there might be a parallel in Matthew, but Luke 17 is where we found it at.

But at that portion of time, I looked at Matthew 24, and there was a revelant verse that spoke to me.

And even here at the top of Luke, perhaps even as well, let me double check something.

Yeah, even in Luke 17 verse 1, something is evident that came to my eyes. Luke 17 verse 1, he said to his disciples, it is a necessary, is a needful, that stumbling blocks come, but woe to him through whom they come.

It's needful for there to be building blocks, buildings, blocks, but they're stumbling blocks, and woe to him through which they come.

And then going to Matthew 24, go there with me please, Matthew 24, and verse 1, Jesus came out from the temple, and was going away from his disciples, came to point out the temple buildings.

They came to point out the buildings to him. And he said to them, do you not see all these things?
I tell you the truth, not one stone here will be left upon another, which will not be torn down.
And he wasn't only talking about 70 AD, because there's another verse, Ezekiel 38 verse 20, which I will read to you. Ezekiel 8 verse 20 says, and the fish of the sea shall quake at the presence of Jesus, and the birds of the sky, and the wild beasts of the field, and all the creeping things that creep upon the earth, and all the men that are on the face of the earth, and the mountains shall be ripped, and the valleys shall fall, and every wall on the land shall fall.
So not only in 70 AD did the temple be destroyed, and all the stones fall down, but even at the coming of the Lord, all the walls, all across the world, the Great Wall of China, all their walls and buildings, stumbling blocks will come falling down, even though they just built them yesterday. Amen.

We need to be wise servants. Jesus warned about not using the money wisely. He did, in the parable of the talents. He warned about that. We are held accountable, and we need to understand that everything on earth belongs to Him. Every penny, dime, every ran, every dollar, every whatever, all the different currencies, whatever you call your currency and your nation, every ruble.

It all belongs to God, not only the 10 percent, but all of it. He doesn't mind if you go get a hamburger at a fast food restaurant, a milkshake.

He doesn't mind you enjoying a life and indulging yourself every now and then. He doesn't mind that.

He's not overly legalistic. He's not a monster, but neither it does not please Him.

If we make extremely foolish, really stupid decisions, it's not pleasing to Him. If we invest thousands of dollars on something that looks foolish in His eyes, it may not look foolish in our eyes because we're blinded by the lust of money.

We need to think things through, through it. What is the will of the Lord in this decision?

Whoever asks that? Who? What business owner? Ever, ever, ever ask himself or God?

Why? Why is God's will in my business, in this business decision, in this financial decision?

Whoever asks of that, know that. Amen. God bless me. I can do what I want, that's what I said.

Yeah. Amen. Anything else? Brother Jared, you got anything to share? Two thousand dollars, you could pick a country, some countries, and mail every church in that entire country. Amen.

What you could do with two thousand dollars? You know, when I spit out figures like this, I don't know the money amount. I don't know whether it was five hundred, one thousand, two thousand, ten thousand, but the point, the principle of what I'm talking about.

And that's just like recently, someone accused me of lying to the church in a recent sermon when I talked about how many times they had logged in to Parrhesia.

The definition of a lie is for it to come into my mind that "I'm going to stand up here today while I'm preaching God's Word, while I'm under His anointing, and I'm going to tell a lie to the church, and I'm going to tell a false accusation against this person, I'm going to deceive people today."

Do you really, really believe after you have listened to me for multiple years, really believe that came into my heart and my mind?

Why do I keep preaching? Why don't I just stop preaching today?!

But if I sometimes say the wrong word, instead of saying how many times a person logged in, maybe I should have said how many times they actually commented and actually clicked on "like".

Actually showed that they were present. I don't care whether you log in every day, but if you log in every day or every five hours but don't show your face, you're not clicking like, you're not making comments, then how do I know you've logged in?

I'm not going to look at the records every day and keep up with who's logging in.

I've got more important things to do.

But if I use one word rather than a different word, that's not a lie.

That's just using/choosing the wrong word.

It's not about how many times you've logged in. It's about participating. Amen.

Especially for somebody that's not working. Or maybe they are working and stealing their tithes, because they never responded to that.

Even though I brought it up more than once, they didn't respond to that, which shows me that they **could** be guilty,

possibly.

If a person isn't communicating with me, there's not enough communication. There's not enough communication.

And I'm really preaching more to baptized members than anyone else. Because if a person's not baptized, then I understand they're not ready.

There's obstacles they still got to overcome, whatever. The situation that they're in right now has got to be fixed so that when they enter into that commitment, that they can fulfill the commitment.

Because who does not sit down ahead of time before they go into a battle to see if they're able to win that battle and to finish that battle? Amen.

So I'm really talking more to the baptized people that have already said, "I commit and I make this promise and I will do this." Amen.

Because once you commit to it, then the vow should be paid. Amen. Anything else, Jared?

Jared: "I don't think I'll ever get to hear the third and fourth verses of The Star-Spangled Banner or somebody in America in their own country, but they're pretty interesting, as also as the other variations of that same tune that Francis Scott Key wrote before, such as The Warrior Returns, which is about the [Barbary Wars]." Amen.

We just had the Fourth of July, a very important historical date, although it's not the actual real date, but it's symbolic of the real date.

It has significant meaning to the Americans and really to the world. The freedom of America, the establishment of America is important to all nations. Amen.

And it is a horrible tragedy when we forget our history. Amen. And when we do not recognize our history.

And then the history has been rewritten and we're only told small fragments of our history. Amen.

Jared: "It's quite interesting too. Did you know Thomas Jefferson had a pet mockingbird? He would often defund his soldier and he would show up to important meetings in slippers."

Cool. They were eccentric back in those days. Amen. Amen.

Well, I don't want to be a dead horse dead, which I've already done. It's too late for that. So I'm going to go ahead and disconnect now.

Thank you for listening. And I will see you all next week, next Saturday. Continue to rest and worship today. Continue to rest and worship.

And I also want to also put out an invitation out there that if anybody wants to call me on the phone today or text message me or email me, I am available. (*Update: Of course, no one did.*)

I am available for the church not only today, but every day of the week. I'm available for the church for you to call or email or text message for any counseling or just for fellowship.

If you just want to talk because we're all alone. Every one of us, we're alone. Amen. And we're all to be family.

We should be family. We should act like family. But again, I'm beating a dead horse dead and it goes in one ear and out the other.

So I will shut up. And I'll see you all next week.

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