

Full Sermon Transcript: Sermon On The Mount June 3, 2023

Notice: This transcript is computer generated, and therefore won't be perfect in sentence structure and punctuation. Some few words also might be incorrect if the computer misunderstood. Nevertheless, the program does a very excellent job overall.

The joy we share, as we tarry there, none other has ever known.

Amen. Praise God.

Okay, so I remember now what I was going to repeat, and that is that we should print out these song lyrics so that we can sing along during the worship service because we are gathered here not to be an audience, not to just listen, but to propitiate. Amen.

Paul did tell the church for every person to bring something to the table. Amen.

If you think about when they brought just a small amount of fish and a very small amount of bread, God blessed it and multiplied it and fed the great multitude of thousands of people.

They had the food not only because God multiplied it but because somebody brought something even though it was a small amount. Amen.

We don't always have to bring a large amount of help or a large amount or a great amount of something, but just a token, a seed, a small amount that God would use. Amen.

We need each person to bring something to the table in your local congregation and worldwide even if you're all by yourself worshiping in your home or wherever you may be to not only bring something into the ministry but also to be worshiping because we're not here to be an audience just to listen but we're here also to learn but also to worship.

Worship, worship, worship.

Worship is a main part of why we are here today.

So instead of just listening to the music, I really encourage you, if you haven't done it yet, do it today to print out these song lyrics from our ministry website at isawthelightministries.com/music.html and print these out and even save the music as well, because you can download the music from the same location and encourage yourself to where you listen to worship music on a regular basis.

And not only are you encouraging yourself but you're worshiping God in more than just your daily routine prayers.

It's very, very important in this time when we are under such intense warfare for us to worship the Lord throughout the week and not just on the Sabbath day.

It needs to be a regular basis of worship, lifting our hands daily and lifting our voices throughout the week, taking some time to listen to worship music, getting on our knees, having that personal relationship. Amen.

And then when it comes to the Sabbath, we gather together even if you're all by yourself instead of only listening that you actually stand up during the music part, the worship part and sing with us, having the lyrics printed out right in front of you and sing with us actually worshiping and not just listening.

We're not here for a football game but people that do gather for a football game are more involved in the game, more involved into the football game than what they get in the service.

People go to these churches and they sit like they're dead.

They look like they're dead.

They're not moving their lips.

They're not moving their hands and they fall asleep.

How dare anybody fall asleep in the sanctuary of the Lord? How dare they? How disrespectful to God. Amen.

All right.

I said my peace but it's the truth. Amen.

God is good.

Let us go in prayer.

Make sure I got everything.

It's recording.

I can look myself in the eyes.

I can see that is recording and that is as well and this is as well.

So, it's all ready and everybody is here.

So, let's go in prayer.

Lord, Heavenly Father, Almighty God, we thank you, Lord, for this special, appointed, set aside, sacred, blessed day.

Father, this is the day of worship, fellowship, learning, gathering together.

This is the day of rest and worship.

We thank you that you have appointed a set time for this.

We thank you, Lord, for what you've already done, for what you're doing, for what you're about to do.

We ask for your blessing and anointing on the rest of this worship service and the sermon message itself and over everything that's said and done.

We pray that this congregation will grow not only in size but in maturity and into the center of your will.

We ask, Father, that your will be done in Jesus' name in us, in this church, in this congregation, in each individual.
In the name of Jesus, so be it. Amen.
And the church said, Amen. Amen.
Praise God.
Let's turn to the Bible and I believe we're going to start actually in Daniel.
People that received notification of worship service and people, some people subscribe to receive notification of the sermon is starting or whatever.
If you follow Mixlr or if you follow Talk Shoe, you can sign up for emails that will remind you the services are starting in so many minutes, whatever.
And those people that received those emails, it said, the sermon today is the Sermon on the Mount, which is in the book of Matthew.
So why don't we turn into Daniel then, Daniel chapter 10.
And that is because before we get into the main sermon today of the Sermon on the Mount in Matthew, before we get into that main sermon, I'm going to do what they call a sermonette as we turn to Daniel 10.
A sermonette is a miniature sermon, a little sermon.
It's not the main sermon of the day. Amen.
And so we're doing a little bit different routine, right? Today than what we normally do.
We do normally have one really long, really extremely long sermon normally.
But today we're going to have two sermons, a sermonette and a sermon and maybe even perhaps a song in between.
So a little bit different pattern today.
And that's what you need to look for in a church that you attend and listen to, whether it's online or in person, is a change of pattern every now and then.
Because if you go to a church or a congregation where it's always the same number of songs and the exact same pattern, and they never mix it up, never change, and there's never any surprises, but rather it's always exactly that you start with so many songs, exactly three songs, then your prayer, then your sermon, and then out the door of your garden.
And it never changes.
Then you are in a very legalistic church.
Absolutely.
Very legalistic.
It has to be done exactly the same every time.
And that's quenching the Spirit.
That's not allowing the Spirit of God to move in the people.
It's not allowing the Spirit of God to move in the pastor.
It's not allowing the God to move in the congregation.
So we want to allow God to move us.
To change us.
That we would be adaptive to his direction.
And talking about change and adaptive to his direction, this minute I'm going to actually correct a previous teaching.
Yeah, you heard that right.
You're not dreaming.
You heard that right.
We're going to correct a previous teaching.
I'm going to confess that I have talked wrongly about a certain thing.
It's not something that I have brought up very often.
This particular topic is something that we'd hardly ever bring up, but nevertheless it has probably been brought up at a sermon ten years ago or whatever.
And the notes in the AOB Bible that need to be corrected about or was, we have now already corrected about this.
And I have said repeatedly that if we do not change our thinking on anything at all in a year, then we're not growing in the Lord.
When has any other minister or pastor or church told you that? Because they stay stuck in the pattern.
They stay stuck in the teaching.
Whatever they think they know, that's the absolute truth to them.
And there's no even consideration that they might be wrong about anything ever, ever, ever, ever in their life.
They will die in the exact same teachings from A to Z, from a one to a thousand, every single doctrine and word and teaching that they were raised in or that they embraced.
And they would never change or adapt to growing in the Lord ever.
Fossilized dinosaur churches.
Fossilized dinosaur churches, that's what Brother Jared said.
And that's a very accurate description. Amen.
If we're growing in the Lord, whether a pastor or a lay member, then we will change, allow God to change what we are believing and teaching.
Now in Daniel 10, we can actually start in verse 5.

I'm going to read the Theodotion version, which appears on the top portion of each verse here.

In the Alpha and Omega Bible, we have both the Theodotion version that was translated in the first century AD, and then the second part of each verse being the older Greek from sometime between the first and the third century BC that was in the Septuagint of that time era before it was translated again, re-translated again in the first century AD.

So we're going to read the top portion of the Theodotion verse 5.

And I looked about my eyes, this is Daniel writing, and I looked about my eyes and looked and behold a man or being clothed in linen and his loins was girded with the gold of Opus and his body was as Tharsis and his face was as the appearance of lightning or lighting and his eyes as the lamps of fire and his arms and his legs as the appearance of shining brass and the voice of his words as the voice of a multitude.

And I Daniel only saw the vision and the men that were with me saw not the vision, but a great amazement fell upon them and they fled in fear.

So I was left alone and saw this great vision, there was no strength left in me, and my glory was turned into corruption and I retained no strength.

So seeing this being, whatever this being is, some people say it's God, Christ, and other people say it's an angel, archangel.

We're going to talk about that, which one is it, and that's where we're going to change what we have talked about, whether it's God or whether it's an angel.

We'll get back to that.

But seeing this, whatever it was, weakened Daniel because if you can imagine seeing something such tremendous is terrifying to the human flesh.

Like I had said during Pentecost weekend, during one of those two sermons last week, is that at one time in my life I had prayed repeatedly for God's will in my eyes to see the spiritual realm, to see both good and evil angels, and that God eventually sent the answer through a woman that could hear the voice of God even better than I could, especially at that time, and said that this was your prayer, this is exactly what you had prayed for, this is exactly what you had asked God for, and the answer is no because you're not able to handle it. Amen.

Things that are in the spiritual realm are so powerful, so majestic that it's hard for the carnal human flesh to stand in front of and not have your knees buckling from underneath you. Amen.

All right, so that's what's happening here.

I think verse 9, yeah I heard the voice of his words and when I heard him I was tricked in the heart and I fell with my face to the earth and behold a hand touched me and it raised me up on my knees and he said to me, O Daniel, man with great passion, understand the words which I speak to you and stand upright for I am now sent to you and he had spoken to me this word I stood trembling.

Now I want you to underline, I am now sent to you.

If we're considering what is this that he saw, is it an angel or is it the Lord? I am now sent to you.

There's two ways that we can take that depending on the outlook that people have, you know people a lot of times will instead of allowing the Bible to change them, they're looking for things that confirm only what they want to believe, what they already believe, right? So we'll look at both sides of this.

Now people that think it's an angel rather than God, that would make sense that an angel is sent rather than God is sent. He sends himself, right? But yet the other people say well there are places in the Bible where you know Jesus was sent by the Father.

So that would be a good argument on that side that it can be God and still yet sin himself because how the Spirit sends manifestations of the Lord. Amen.

I had preached a sermon a long, long, long time ago.

There is an article about it, I think, I believe, pretty sure that even before the creation of the earth that God did partition himself. That God did make some kind of a manifestation of himself that became Christ was the Word of God, the logos and that division, that partition had to be accomplished so that mankind could see and interact with God and hear the voice of God without dying, right? So here Daniel is being extremely weakened by the manifestation of either an angel or God himself but without Christ, without the mediator between God and man, without the logos, without the Word, man would just totally die in the presence of the Lord.

God had to partition himself to set apart himself even before the creation of Adam and Eve to partition himself to bring about a portion, only a smaller portion of himself that would interact, be act like the finger, the mediator, the finger of God to speak with mankind.

So it's kind of like a person standing behind a curtain and the person standing behind the curtain only barely peeking out from behind the curtain.

You can only see one eye sticking out from behind the curtain.

That's the way God is.

Remember how God only allowed Moses at one point of time to only see only the backside of God and yet that was so majestic and that was so powerful when Moses was at a certain location or was it Elijah or both that it happened with both I forget.

So I'll probably not be thinking about Elijah.

So nevertheless the point is valid that God is showing only part of himself to mankind in every age that we have experienced in humanity that God has shown only partially revealed himself.

And then when paradise comes that the fullness of God will envelope the earth to burn the earth, that God is the lake of fire, that God is a consuming fire, that his intense presence will envelope the earth and destroy and burn up the earth and remodel the earth to

bring about the new paradise.

And then we won't need the sun and the moon no more because the brightness of God will light everything.

Okay so say all that that God did sin himself that the logos was sent.

So both sides here whether it's God himself or rather it is an angel could fit this description here so it doesn't really prove it but it maybe give a clue nevertheless it could still be a clue leading forward one side or the other.

Verse 12 and he said to me fear not Daniel for from the first day that you did set your heart to understand and to afflict yourself before Jesus your Theos, the words or your words were heard and I am come because of your words or your prayer.

Verse 13 but the prince of the kingdom of the Persians which would be a fallen angel the prince of the Persians withstood me or resisted me 21 days and behold Michael one of the princes came to assist me.

So right here we know it's not Michael the archangel that he saw that's talking to him because he's talking about Michael the archangel so it's not he's not seeing Michael the archangel but the whole Michael one of the princes came to assist him and I notice Michael is one of the princes.

So the prince of Persia the prince of the kingdom of Persia would also be an angel but in that case a fallen angel so here you have a war a resistance between good angels and bad angels. You have a fallen angel that's called the prince of Persia and then you have Michael also called a prince who has come to assist or help me and I left him there with the chief of the kingdom of the Persians. So if you think about this it makes complete sense for an angel to come to assist another angel and then if we look at the other side of the story if we say that it is God speaking to Daniel that is God that resisted the prince the fallen angel of the Persians and the fallen angel of the Persians withstood him 21 days and then Michael the archangel came to assist him. If we are putting it that it's God then we're thinking and we're teaching and we did teach that God was hindered that was our previous teaching and this is why other groups some a lot of other groups teach some groups teach that it's God other people teach that it's a angel some people teach us Gabriel or a different angel. We talked previously that it was God being hindered that God can be hindered.

Now the Bible does say to not quench the spirit we ourselves can hinder God in our lives we push him away but that's only talking about simple things like money, job, healing, career, family, carnal things and little things on the on the the landscape of the universe even though those things are mildly important to us and giant things to us but on the landscape of the world the universe there are minor things. This is a much more grander larger thing this is angels resisting God or resisting other angels.

So if we really think it out I don't believe that it is God being hindered.

It is much more reasonable much more logical to believe and understand and to teach that it is another angel resisting another angel that this is a energetic warfare and that it is God that is sending this angel that verse 11 I am sent to you is an angel being sent from God to Daniel is more logical if you if you consider both verse 11 and verse 13 but here's the problem and and here is why I had previously taught that it was God and that is verse 16 because verse 16 says this and behold as it were the likeness of the son of man touched my lips and I woven my mouth and spoke and said to him that stood before me oh my lord at the sight of you my bowels were turned within me and I had no strength.

Now first of all the word lord does not always refer to God. The bible says that Sarah called Abraham lord, and we see throughout the bible people calling each other lord. The word lord can be translated many different ways, including master and sir. So a servant would call his master lord, and a lot of people even by just by culture and tradition would even call a stranger lord as like sir.

So a servant would call his master Lord and a lot of people even by just by culture and tradition would even call a stranger Lord as like sir. So the word Lord itself does not prove anything because it could be translated in many different ways. But the son of man in verse 16 is what really really really made me think that it was God, that it was Jesus, that it was Christ even as you see in Daniel, here in Daniel, another place in Daniel where when the three young Hebrew men are thrown into the furnace of fire that there appeared a fourth man in the fire that appears like the son of man. And we do teach and still acknowledge that is Christ, that is God, that is the son of man and that King Nebuchadnezzar seeing this appearance of Christ in the midst of the fire was moved by the Holy Spirit of God, moved to proclaim that.

I mean would he really know what the son of God looks like? Does he really know what the son of God and the son of man looks like? But he was moved by the Spirit of God to know what he looked like. But if we look at the old Greek, now we're going to look at the old Greek of the older version of the certificate of the first to third century BC, how it was written before the Theodotion version. Verse 16 in the old Greek says and behold as it were like the likeness of a man's hand touched my lips. It doesn't say the son of man but rather a man's hand. So I did look at both the Theodotion and the old Greek in what we have available to us on the internet that is publicly available. I don't actually have paper copies of scrolls, I'm not that rich. They're very expensive to get a copy of a copy of a scroll. It's very, very, very, very expensive. But we have these things available to us to everybody in the public have interlinears of the old Greek and interlinears of the Theodotion version and the old Greek version.

These are freely and publicly available on the internet. And then we have Strong's Recurrence, we have Smith's Bible Dictionary, and we have tons of other resources to look at the meaning of each word and what was there to the best of our knowledge. So when we look at all those resources available to us, the old Greek does not say son of man but rather a man's hand. Big difference, huge difference. So if we look at the older version of Daniel, then the argument that it's God, that it's the son of man, flies out the window. Unless you say well the Theodotion would be, well maybe the Theodotion found something, whoever translated it, the Theodotion, maybe he had some kind of resource that he looked at that did convince, well of course he was convinced that it was the son of man but what convinced him that? What convinced him of that we can only guess. It could have been religion, right? It could have been

his own thinking. We don't know what he was looking at but it could have been his own thinking just like the King James version deliberately translated Hebrews 4 verse 9, the word Sabbath, and changed it to the word rest. And that was a deliberate twisting of scripture, deliberately to deliberately hide from us that the Sabbath still remains to the people of God in the New Covenant era. That's without any doubt, that's not an assumption because how can you take the word Sabbath and put the word rest when we know what Sabbath means? Amen? And even the context demanded that it remain the words the keeping of the Sabbath, okay? Amen? So just because the Theodotion version says it doesn't mean anything. The Theodotion, the guy that translated it, was definitely influenced heavily by the Masoretic text. We have evidence of that, that the guy that did the Theodotion version of the Bible was heavily influenced by the Masoretic Assyrian text. Amen. Okay, go for it.

So, let's see here. Then people would say, well what about the majestic appearance of this being?

It sounds like Christ. Well, if you look at Daniel, I mean not Daniel but the book of Revelation, there are angels that have a very similar, very, very majestic appearance. So even though he has a very powerful and very majestic appearance doesn't automatically mean that he is God.

Because the book of Revelation does describe certain archangels as being this majestic, this majestic. You know, traditionally we think of archangels as being, most of us I believe, think, have the image in our mind of an archangel as being a human size with wings. Well, a halo above their head or a light around them or whatever, but basically our size. But I don't think that's actually accurate. I think brother Andrew in South Africa has a better vision of this, a better understanding of this, of angels being very majestic, very powerful, very large, huge. And I had never thought of it like that ever before in my life, really, and really grabbed onto it. But brother Andrew did that they are in some cases, at least maybe not ever angel, because there are different levels. There's the archangels and then the regular angels. And then there's cherubims, which one of these days I want to do a teaching on about different type of angel creatures. And then we have the 24 elders as well, which are not humans, not saints, not dead people, but some type of angelic creatures. There are different species of angels. There are. There are different species of angels that are not all the same. So therefore, this could be the larger species of the different angelic types of creatures, especially when you compare the book of Revelation. Now, some people say it's Gabriel, but it cannot be Gabriel, or at least most likely it's not Gabriel. And the reason it's most likely not Gabriel is because Gabriel is already manifested in front of Daniel in chapter 9, and perhaps even before that as well. But if you look at chapter 9 real quick, chapter 9 verse 21, the Theodotion says, chapter 9 verse 21, Theodotion says, while I was yet still speaking in prayer, behold the man Gabriel, or the person Gabriel. So he already saw Gabriel, already talked to Gabriel, and Gabriel speaks to Daniel from around verse 22 down through the end of chapter 9. So Daniel already had an encounter or two or more with Gabriel. So if it was Gabriel in chapter 10, starting in verse 5 of chapter 10, if that was Gabriel, then why wouldn't he just say it's Gabriel? Because he already saw Gabriel and talked with Gabriel. So he would have recognized him. So it makes sense that it's actually an archangel or an angelic being that is not Gabriel and not Michael, but a third different angel.

Unless Gabriel somehow manifested his appearance slightly different or whatever, there's a possibility of that as well. But I think if you really add all this up, that it is some type of angelic being if we look at the old Greek and the fact that he's being resisted for three weeks. I don't think it's God being hindered in this situation. It's more than just the things that happen in our little tiny life, but rather this is empires. These are angels of empires. This is an angel in verse 11. The angel, a fallen angel, a demonic angel of Persia resisting fighting with an angel of God is what I'm now totally convinced of. So I do correct myself and repent of teaching wrongly in the past, but I am a man and I continue to grow in the Lord each year embracing and adapting into the leading of the Lord, how the Lord leads us. Now, before we go into the main sermon of the Sermon of the Mound, Brother Jared have anything to add here? No, but since we're moving to the New Testament, it might be good to read that in the description of the angel in Revelation 7. Okay, if you want to find it and have it available, I will let you or we will read it after we'll do this psalm. Give myself a couple minutes of rest before I start the longer sermon.

So let's go in psalm here. We'll do page number one. Glory to His name.

Glory to your name, Jesus. Glory to your name, there to my heart was the blood applied. Glory to your name.

I am so wondrously saved from the sick. Jesus so sweetly abides within. There at the cross where He took me.

Glory to His name. Glory to your name, Jesus. Glory to your name, Jesus. There to my heart was the blood applied.

Glory to your name. O precious fount and six fountains, I am so glad I have entered in. There Jesus saves me and keeps me clean.

Glory to your name. Glory to His name, Jesus. Glory to your name, there to my heart was the blood applied. Glory to your name.

Come to this fountain so rich and sweet, cast your poor soul at Jesus' feet. Plunge in today and be complete. Glory to His name.

Glory to your name, Jesus. Glory to your name, there to my heart was the blood applied. Glory to your name, Jesus. Glory to your name, Jesus.

Glory to your name, there to my heart was the blood applied. Glory to your name. Glory to the name above all names.

Amen. Praise God. It's good to see everybody. Good to see Mrs. Harris. Where did I lay that bottle?

He must have given himself an order here. All right, so Brother Jared is going to tell us where we can find the description of the angel in the book of Revelation before we move on to the synonym now.

So everybody was turned to the book of Revelation. What chapter?

There's a lot of angels out there.

So bear with us just a minute here. I was wanting him to look for it while we was doing the song, but that's okay. We'll look for it right now.

Revelation 10.

Chapter 10. Okay. Let's see. Look at verse 1. Revelation 10 verse 1, I saw another strong angel coming down out of heaven, clothed

with a cloud, and a rainbow was upon his head, and his face was like the sun, and his feet like pillows of fire. And he had in his hand a little scroll which was opened. He placed his right foot on the sea and his left on the land. He cried with a loud voice, as when a lion roars, and when he had cried out, the seven pearls of thunder uttered their voices. And with the seven pearls of thunder had spoken, I was about to write, and I heard a voice in heaven saying, seal up the things which the seven pearls of thunder have spoken, and do not write them. And then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by him who lives forever and ever, who created the universe and the things in it, and the earth and the things in it, and the sea and the things in it, that they were to be delayed no longer. And in the days the voice of the seventh angel was about to sound, then the mystery of God would be finished and evangelized by his servants the prophets, as evangelized by his servants the prophets, and so forth. And you can keep reading, but this is a very majestic and energetic being. And there's different levels and different species of angelic beings. Good to see brother Kareem with us as well, and brother AJ and others with us. Good to see each one of you. Let's turn now to Matthew chapter 5. This is traditionally called the Sermon on the Mount, because verse 1 says, Matthew 5 verse 1, Jesus saw the crowds and went up on the mountain, the mountain, the mountain. And when he sat down, his disciples came to him, and he opened his mouth and talked to them, saying this. So it's called the Sermon on the Mount. Which mountain? There's the Mount of Olives, and there's the Temple Mount, which is a different mount, and there's other mountains, different mountains around Israel. And this is actually the Mount of Beatitudes, is what they call it. The Mount of Beatitudes. There's not the Mount of Olives, although there are some people that might say it's the Mount of Olives, and some people say it's a different mountain, not even the Beatitudes and not olives. Different people have different theories. But traditionally, it is viewed as being the Mount of Beatitudes, which was even called that in very ancient history, I forget what century, might have been the 6th century or the 3rd century AD, that far back. I forget. Well, it would have been called Beatitudes after the sermon, sometime after that. They would have called it the Beatitudes because of what he spoke there, and it became known as the Mount of Beatitudes. So, by the name itself of what has been called for centuries, gives credence to that was probably most likely the location, and that it was called that as far back as the 6th century AD or maybe 3rd century, I forget what century I had read. But, this is what he said, and it goes through chapter 5 through the end of chapter 7. Chapter 5, 6, and 7. Three chapters. So, he stood there on that mountain teaching very extensively a very long sermon, basically, or teaching. And he said in verse 3, blessed, these are the Beatitudes, blessed are the poor in spirit. For theirs is the kingdom of heaven. What that means is blessed are those people who are not proudful, not lifted up, exalted in pride. They are poor in spirit, meaning they have mourned, they have humbled themselves, they have fasted, they have lowered themselves, they have not sought the chief seats, but rather they're willing to sit on the back row, they're willing to mop the floor, they're willing to unclog the toilet, they're willing to do the dirty work, which is very important and great work. And very needful and foundational work that we must have people to help with. Every little bit helps. Everything helps. Amen. In verse 4, blessed are those who mourn, for they should be comforted. But they're blessed. Amen. But they will be comforted. Verse 5, blessed are the meek, or the gentle, and they shall inherit the earth. And that's a quotation or referencing back to Psalm 37 verse 11, that the meek shall inherit the earth. Now that's a very tremendous statement, that the meek shall inherit the earth, rather than our home will be in heaven. There is a complete contradiction to modern false Christianity. People don't like it when I say that there are false churches and that not every christian church is truly christian. They don't like that because it points out their own sins, that maybe their own pastor that they idolize too much is wrong or could be wrong. Or the denomination that they idolize too much. It could be wrong. It points out the sins of their church, their congregation, their pastor, their thinking, their doctrine, their belief. So it makes them uncomfortable, right? Because most people are not willing to grow and adapt into the teachings of the Lord. But when I see such things that are in total contradiction to traditional churches of today, I have to point it out. Because most people read this so fast and just go straight to the next verse without stopping to think about what they just read. But if people would stop and think about what they just read, like we are. Stopping to think, stopping to talk about it, stopping in order to digest it and dissect it and really understand what we just read. But to sleep, to read the Bible slowly and carefully, to allow it to change our thinking. So if I was a typical christian thinking that we inherit heaven, that heaven is our reward and that our home is going to be in heaven. And I come to read this verse that is right at the beginning of the New Testament, only in chapter 5 here. And if I was reading slowly with a heart, a sincere heart to really understand the Bible and allow God to change my thinking. And if I was really loving and seeking the truth, then I come to this verse, then I would have to change my thinking. Right? And I could compare it, we call it cross-referencing, looking at other verses and looking at both sides of the story. And really, really, on both sides of the debate, and really studying, really getting down deep into the word of God and really studying and really wanting the real truth no matter what it is, then I would have to eventually come to the confession that I was wrong in thinking that our home is in heaven. But rather that we inherit the earth. It's actually very simple. Amen. That we inherit the earth. Verse 6, Blessed are those who hunger

and thirst for righteousness, for they should be fed to the fool.
And you see people in the world today that are hungering and thirsting for riches. They've got plenty to eat, plenty to wear, but they always want more.
They live in a comfortable life. They really are not struggling, but they won't still get more. And they pray for it and they seek it and they study, how can I get more money even though I'm already living comfortably?
That's not the will of the Lord. What does the Bible say in Timothy? Paul told Timothy that to be content with what you have, you know. Now that's not saying if you're hungry that you can't want food. That's not what it's saying. If you're hungry, yeah, you're going to want food. God is not against that.
That if you have food and shelter that is sufficient and you're already living comfortably, then you have no business in wanting more and then claiming to be a Christian.
This is what we need to hunger and thirst for is the truth and for righteousness, for obedience to God, for what the truth really is. These are the things that we should hunger and thirst for.
God will feed us and lead us in greater truth if we seek it, if that is our desire rather than the riches of this world.
The wicked are going to be slain, slaughtered in life in the great tribulation.
Whereas the people that rise in the first resurrection will see God compared to the people that are slaughtered in the great tribulation and stay dead until the second resurrection.
Now, sooner or later, everybody's going to see God, but that's not what it means because it's being selective here that only certain people see God, even though everybody will sooner or later see God, sooner or later.
But, and that's a frightful thought, because God is even more majestic than any angel, amen. But this is more specific, limited, and so we could apply it toward the first resurrection is what we could apply it toward.
In verse 9, blessed are the peacemakers, for they should be called the sons of God. Now, the Bible does say in another, and we need to cross reference it right here, we need to add a cross reference here, wherever it's at, I don't know what's that, but we'll look it up, but there is a verse that says that we are to try to be at peace, live at peace with all men as much as we are able.
So, it says in that other verse, to try to live at peace with all men as much as we are able. In other words, it's not always possible to be at peace with all men. There are exceptions. There are times when we must strongly rebuke. There are times we must fight. There are times that we must war.
There is a time for everything under the sun. There's a time to embrace and a time to push away. There's a time to embrace and baptize, and there's times to disfellowship. But in general, these are generalities that we're dealing with. In general, in everyday normal life, we are trying to live in peace with people normally, on a daily basis.
Verse 10, bless for those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. That doesn't mean that the kingdom is our home, but the word kingdom means government, empire, that we will be part of God's empire and living in paradise, not heaven itself. Heaven and the kingdom of heaven are two different things.
Verse 11, bless are you when people insult you and persecute you and falsely say all kinds of evil against you because of me. It's very specific that the insults and the persecution and the slandering is because of him, not because of other things.
Riches, the fight between riches, whatever, whatever, but because you have spoken the word of God, because you have witnessed the truth, because you have evangelized the truth, or because you believe the truth, it's very specific that it is religious persecution.
Verse 12, rejoice and be glad, for your reward in heaven is great. Now we have a reward in heaven, but we have to compare it, we have to cross reference it. Jesus did say in another verse in Matthew that in my father's house are many mansions. If it were not so, I would have told you so.
He has gone, he said, I go to prepare you a place. Okay, so Jesus went back to heaven to build paradise. If we compare Revelation chapter 21 verse 2, I think it is if I remember it's here right, Revelation 21 verse 2.
If we compare that verse, paradise, which is where our mansions are, I mean New Jerusalem, which is where our mansions are going to be, and where our mansions are, comes down out of heaven to the earth.
And not only does New Jerusalem come down out of heaven to the earth, even Jesus and even the father comes down out of heaven to the earth.
If our reward forever and eternally stays in heaven and is limited to heaven as traditional doctrine envisions, then we're going to miss our reward.
Because we're going to be on the earth, and God is going to be on the earth, and New Jerusalem is going to be on the earth, and our mansions that he went to prepare a place for us are going to be on the earth.
So if we're going to live in heaven forever, we're going to be there by ourselves. Amen.
So, our reward in heaven is great, but Revelation 21 verse 2, all of that is going to eventually come down to the earth.
For in the same way they persecuted the prophets who were before you. Verse 13, you are the salt of the earth.
But if the salt has become tasteless, how can it be made salty again? It is no longer good for anything except to be cast out and trampled underfoot by people.
This is a cross-reference right there, add a reference to Malachi 4, where it says that the wicked will be ashes under your feet.
So if we lose our savior, this is very clear that you can lose salvation. Salt is the savior, it's the preservation of food, it preserves food, and it gives flavor to food.
If we lose our flavor, if we lose our savior, if we lose our source of life and our preservation of life, then we are cast down and trampled underfoot like the ashes of the wicked in Malachi 4.
So that corresponds also to put a cross-reference to John 15 there as well.

I like for people at home, at the end of verse 13, to write in your Bibles, at the end of verse 13, write Malachi 4, ashes, and John 15. Because both of those are relevant to this verse about the tree of people falling off the tree of life and so forth. Then we proceed over to verse 14.

And you are the light of the world, so we are the salt of the earth and we are the light of the world.

If you add all that up, we are to be witnesses. It's talking about that we are to be witnesses to the lost.

And we can do that even if we're not a preacher, even if we are not called to be a leader or a teacher.

We can witness that there are people that are trying to witness and forcing themselves too much and overstepping themselves.

There are people doing that.

To be a witness is to plant small seeds and to answer people's questions and to make yourself available to them.

Hey, if you want to talk about this some more later, here's my phone number.

This is how you can get in contact with me. This is my email.

Here's a gospel track. I would encourage you to read this gospel track.

Here's a website article. I would encourage you to read the website article.

The best witnessing is actually telling people where they can find the information to point them to the leader. Amen.

To give them just a Bible verse to read. Have you ever tried that?

Instead of giving the person an entire teaching, why not just give them only a Bible verse?

Oh, you think this and that? Well, here's a Bible verse. Will you please take this Bible verse home and just read it and just pray over it and just compare it to your traditional belief.

Small seeds is witnessing. Amen. People should pray about their witnessing, their evangelizing.

People should pray about it. God, please help me to witness better. Please help me with the right words, the right technique of witnessing.

People should pray about such things.

But this is talking about us being witnesses to the earth and that we need to shine brightly.

But that doesn't mean that we need to shine as bright as the sun and burn them and give them a sunburn.

People are trying to do that. People are trying to hammer the truth into people. They don't need to be doing that.

That's the pastor's job, to do the hammering. Amen.

But verse 14, you are the light of the world. A city set on a hill cannot be hidden, which means that you should not hide your faith. Amen.

Verse 15, unless of course you live in a Muslim nation, there are exceptions. Amen.

Verse 15, nor does anyone light a lamp and put it under a basket, but on the lamp stand, on the candlestick holder, on the lamp stand, on the base of the lamp, and it gives light to all who are in the house.

In other words, we should be witnessing to our families and friends and we're more held accountable to people in our own house. We're more held accountable to people that we know personally know and friends and family more than what we are held accountable to the world.

It's the apostle's job, the prophet's job, and the person that has the office of evangelists to evangelize strangers.

But also, it's good to plant seeds on the side of the road, in the laundromat, in the grocery store, as you're going through the grocery line to give a bible verse or a statement of encouragement or something as you just witness casually to strangers.

But as far as on the internet goes, people are trying to be preachers and teachers on Facebook when they're not called to preach and not called to teach.

So witnessing on Facebook, witnessing on social media would be better just to share what I'm posting or just put a bible verse rather than trying to overstep yourself into an apostle's position on the internet.

So you have to be careful how you witness and what you do and you should pray about such things.

Verse 16, let your light shine before people in such a way that they may see your good works and glorify your Father which is in heaven.

A good way of witnessing to people is to do good works, just to be yourself.

You're not doing the good works to be seen by man.

But if you do good works, even though you're doing the good works in secret, you are.

Nevertheless, there are times when people will see what you're doing.

You can't always keep it a secret even though we should not be broadcasting it, even though we should not be publicizing our good works.

At the same time, if you're doing good works on a regular basis, somebody's eventually going to see it and that in itself is a witness for the Lord.

That doesn't mean that we should overstep ourselves and insert ourselves into other people's problems and try to be leaders when we're not leaders.

Some people are leaders, some people are not leaders and some people are overstepping themselves and forcing themselves into other people's lives.

Verse 17, do not think that I came to abolish the law.

Now here is where we get into the section that we have read a million times.

But, like I said, a traditional Christian that's been a Christian the majority of their lifetime would read these verses and just keep flying a hundred miles per hour past these verses and not slow down and think.

And not allow it to change their thinking and their belief.
Even though it does contradict what their pastors have told them and what they have believed all their life.
But God did not come to destroy all law.
Yes, he did remove circumcision and clean and unclean meats.
Yes, he did according to Acts 10 and Mark 7 perhaps.
But definitely Acts 10 that he said do not call unclean what I have cleansed a man.
So there's some law removed, animal sacrifices being another one.
But if you keep reading as we will keep reading the context is the Ten Commandments.
When he says law here it is specific to the law of God that was written by the finger of God compared to what people call the law of Moses that was written by the hand of Moses even though it was verbalized by God.
But the Ten Commandments was written by the finger of God.
So there are two sets of laws.
The ceremonial temporary laws and traditional laws of God which was the traditional laws of mankind that God approved of and said yes go ahead and embrace these laws.
So when he said I came not to abolish the law he's talking about the Ten Commandments or the prophets.
He did not come to do away with the prophecies. Amen.
I did not come to abolish these things but to bring to fullness which does not mean to abolish or to delete but rather to bring it to the fullness.
If you bring it to a fullness you add to it don't you? Amen.
Not necessarily more law but explanation of such and how do you really live by it.
That's what Jesus did is to explain the law, to explain the Ten Commandments.
Verse 18, for I tell you the truth until heaven and earth pass away not one jot or one stroke shall pass from the law until all is accomplished.
But again that's specific to the Ten Commandments because he's not talking about that they're going to check a man's penis about whether it's circumcised or not before he enters paradise.
It's just ridiculous way of thinking.
It's just absolutely ridiculous but yet there's people I've met them in person right here in this town.
There's people that actually think that to be saved and to enter paradise you're going to have to be circumcised.
That God doesn't care about how long your toes are or rather your blue eye or black eye or brown eye or circumcised or uncircumcised.
God doesn't care about such carnal things of the flesh like that.
So then he explains himself in verse 19.
Whoever then breaks one of the leaves of these commandments and teaches people the same shall be called leaves by the kingdom of heaven but whoever keeps and teaches them will be called great by the kingdom of heaven.
Some people will think that that means that you can still get into heaven or you can still get into paradise by not keeping the commandments and that's not so.
Because Romans 6 23 says the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.
So you can't have eternal life both ways. You only have eternal life by obedience to God.
Jesus said I set before you today both life and death, both blessing and cursing.
Blessing and life if you keep the commandments but curses and death and sickness and disease and famine if you do not keep the commandments. Amen.
Verse 20, for I say to you that unless your righteousness surpasses that is greater than that of the scribes and the Pharisees you will not enter the kingdom of heaven meaning God's government meaning paradise.
The fullness of the kingdom meaning paradise.
Now our righteousness to be greater than that of the Pharisees that's much more than just believing God because the Pharisees believed in God.
And the Pharisees knew the Bible very well as far as the letter of it and they prayed a whole lot and they fasted a whole lot.
And they kept the Sabbath and they kept the Holy Days and they were baptized just not by John but they were baptized.
So how will our righteousness, how can our righteousness be greater than theirs?
And that is to apply what they were missing and that is faith in God, trust in God and a personal relationship with God. Amen.
They went by the letter of the law but we go by the spirit of the law having a relationship with God and having a spiritual faith in God and believing in the spiritual works of God while not ignoring the ten commandments and tithing in the Holy Days.
We can't ignore one for the other. We have to have the proper balance. God is seeking that we worship him both in spirit and truth.
Having the proper balance between the law and the spirit.
Verse 21, you have heard that the agents were told that you should not commit murder and whoever commits murder will be liable to the court.
But I'll say to you that everyone who is unjustly angry with his brother should be guilty before the court and whoever says to his brother, "Raka!", meaning empty-headed, worthless, should be guilty before the court and whoever unjustly says you fool should be guilty into the fire of Gehenna, the valley of Hinnom.
Now people will look at that and say that I should never call anyone a fool but yet the Bible is full of prophets and apostles and men

of God and God himself calling people fools. It is throughout the Bible. Now there are exceptions. Amen. There are exceptions just like that you should shine your light brightly to where all men may see your works. There are exceptions. If you live in a communist or Islamic nation where it's illegal to even have a Bible, then you have to be careful who sees your light, who knows your gospel, who knows your faith. There are exceptions to different things. And there are times when it's very appropriate and acceptable to God for you to call certain people fools even as Paul did, even as Jesus did, even as the prophets did. Amen. You read the whole Bible, not just one verse. But these are generalities. These are how you live your life in general on a daily basis until the exceptions arise. On a daily basis, we should be very careful with our words, trying to live peacefully with everybody as much as possible, trying to live at peace with our bosses, our co-workers, our families, our friends, as much as we are able to until an exception arises when they are worthy of disfellowship, worthy of disfellowship, I mean of disfellowship, and worthy of persuasion. And worthy of rebuke, and worthy of calling them names, which is exactly what occurred in the Bible many times. See, people don't consider the other verses. They look at one verse and they have no consideration at all for the other verses where people are called fools in the Bible or morons. Same thing. Verse 23. Therefore, if you are presenting your offering at the altar and there, remember that your brother has something against you, leave your offering there before the altar and go. First, be reconciled to your brother and then come and present your offering. Make friends quickly with your opponent at law while you are with him on the way so that your opponent may not hand you over to the judge and the judge to the officer and you'll be thrown into prison. I tell you the truth, you will not come out of there until you have repaid the last coin. So, in general, in life, we should be peacemakers and try to be reconciled and live at peace and live in agreement as much as possible with the world as much as possible. But there are exceptions. Paul said that there are times that you must remove yourself and come out from them and touch not the unclean, not have fellowship, what fellowship does light have with darkness. And there are times when you rebuke and the Bible says also not only partake with them but also rebuke them. So, there are exceptions. We're dealing with generalities here. Generals. How to live in general on a daily basis in general until the exceptions and opportunities arise. Verse 21, you have heard that it was said that you should not commit adultery. So, he's already addressed murder which also we can be able to be guilty of murder not only physically but also in our minds. But there are a murder and killing are two different things. It's not murder when you go and fight the communists at Vietnam. It's not murder to go and fight the Persians, the Iranians in the coming Gog Magog war or at Desert Storm and so forth. It's not murder when it is war and you're on the right side. There are different forms of murder and killing but a person could be guilty of righteous anger which is not murder and yet they can be guilty of murder in the mind and be murdered without actually performing it in the flesh. So, that's why Jesus explained that we are to be reconciled to one another and try to live peacefully with people and be peacemakers and blessed be the peacemakers. So, you can be guilty of sin in the mind in your thinking without acting upon it. Now, he moves on to adultery. So, these are the Ten Commandments, murder and adultery being two of the Ten Commandments. So, that specifies the role that he did not remove. Nowhere in this chapter does he mention clean and unclean means, circumcision and animal sacrifices but yet people want to try to insert that in this chapter when the context of the chapter is very clearly the Ten Commandments. Verse 28, I say to you that everyone who looks at a wife by coveting for her and it should be, we should add in parentheses in front of the word wife, another man's, another man's wife. And the Greek word there really does mean a wife, a married woman and yet the traditional Christians, all these false Christian church's denominations want you to believe as a sin for a man to look at a single woman in lust in his heart with his mind. But did not God, was it not God himself that gave a man the natural lust for a woman? And it begins around puberty and some guys even earlier, you know. But as we reach the age of puberty and we start growing hairs down there and we're growing in size in more ways than one, our hormones kick in, our sexual hormones that God gave us and we become more and more attracted as we get older. We can become more and more attracted toward the opposite sex. That's God gave. That's not of the devil. That's not a sin. This is very specific of committing adultery by lusting after a married woman that is in the Greek and that is what logic dictates. It is not logical what the average Christian so-called church teaches an average Christian, an average pastor saying that a man should not lust after a woman, any woman, single woman. It's not logical and it's not biblical. It's the feminization of society by churches, legalistic churches, the feminization of society. But how many pastors would get up there and explain this verse correctly? How many? Amen? Verse 29. What in the world does that mean? Well, people forget that the body of Christ and He is talking on the mount of the altitudes, specifically to His disciples. He's not talking to strangers here. He's talking to the church in the context of when and where He was speaking. He's talking directly only to the child disciples. So, I'm sorry. I have to correct myself there. I'm thinking He's talking to a crowd but nevertheless He's talking in parables which would be still yet specifically for the church nevertheless because this is a parable.

He is not literally, literally saying that you have to mutilate yourself. Absolutely not, right? Common sense. Opening up a window. Thanks God. Brother Andrew was here and he was like, yeah, it gets hot in that sanctuary. Open up that window, brother. Amen.

Brother Andrew could testify to that. That place is on fire for the Lord.

Alright, so what is He talking about here then? It's a parable. What is He talking about then? He is talking about the body of Christ. That we are to disfellowship certain people in the church, throw them out of the church.

Because remember, and we need to cross reference this. I don't see a cross reference here. In Corinthians where He says that are we not members of one another? That there are many members of the body?

So each member, each person in the church is a different digit, a different finger, a different toe. One person has the mouth of music. Another person has the fingers of music. Another person has the fingers of cleaning, the fingers of moving the chairs, sweeping the floor, whatever.

Different parts of helping, serving one another, getting things ready. I could use another person here to help me remember what I just said and help me remember Bible verses and points and words I'm trying to find.

I need more members here and that may seem like such a small, minor thing, but it's so huge just to have a person just to say, oh, this is what you just said just before the other thing. Is this what you're looking for? Yes, that's why it's so helpful. Amen.

And we need somebody to sing. We need somebody to play the guitar. Even if they don't know what they're doing, just play it. Amen. And we need somebody to play the flute and everything else.

The Bible says to make a joyful noise. See, my wife was standing right here and because she was standing there, she was able to give me the right terminology that I was looking for. Amen. Just being present helps. Just being there helps. Amen.

Even if you're not doing that, even if you're not doing that because the opportunity might arise that you would be able to fill in the words in my mouth. Amen. Praise God.

But make a joyful noise. So there's different members of the body and if one stumbles and they're going to make you stumble, verse 30, if a particular member of the church is causing division, schism, distinction in the church, division in the church, they're teaching false doctrine in the church and they're going to cause the body to divide or the person is leading in an unnecessary sin that's going to corrupt the church, it's better to get rid of them rather than the whole body, the whole church to be corrupted. And so we also should cross reference there. I believe it's 1 Corinthians 5 where Paul casts out the man out of the body of Christ.

So that one plus the cross referencing, there are not many members of the body. Verse 31 now. It was said, whoever sends his wife away, let him give her a certificate of divorce.

But I say to you that everyone who divorces his wife except for the reason of or because of unrepentant sin makes her commit adultery and whoever marries her thereafter becomes, marries a divorced woman, commits adultery.

Now, the traditional word there I believe is fornication or immorality, different translations. Why is fornication? Well, a lot of churches teaches that there's no reason for divorce ever, ever, ever, ever, no exception.

And then there's a lot of churches that teach that the only one exception is adultery. And a lot of people would define the word fornication as being adultery.

But if you research the word fornication, the Greek word for it and the English word for it throughout the entire Bible, Old Testament and New Testament both, it actually is much more than only adultery.

Adultery is only one way that a person can fornicate. A person can fornicate, commit fornication through pagan holidays, Christmas, Easter, even belief in the Trinity. These things were fornication unto the Lord. These things were committing adultery against God.

So there's many other ways as well. And so in that context, if a man had a wife like Solomon who these women that he was married to and dating and so forth, that they embraced false gods, he should have given them a writing of divorce.

He should have said, I cast you out so that you would not corrupt me and bring me down into the future lake of fire. Amen?

So it is not limited to sex. There are many ways of fornicating against God and against your spouse more than just only adultery. People are very unreasonable and they don't exercise logic in this doctrine.

They think that adultery would be the only reason that God would allow divorce and not even consider that the world is full of women that are being severely abused, truly abused, where the man is actually giving her a bloody mouth, a bloody nose, knocking her down to the ground and beating her repeatedly with his fist.

And this on a regular basis. And yet she's supposed to stay with that man for all of her life. That's crazy thinking. That's crazy doctrine. And any person that believes that a woman or a man, either way, because sometimes it goes the other direction, and I've seen that personally, a man and woman where the wife was beating on the husband, giving him a black eye over and over and over on a regular basis.

And even him even having to go to the emergency room at the hospital. And I walk in there and there's blood on the walls and there's blood on the floor and there's blood all over. It looked like somebody slaughtered a cow.

And to think that he must stay married to her or that she must stay married to him is bull crap. In such a situation, God would want them to part their ways and get away from each other. And there's other exceptions as well.

There are exceptions. And every situation is different. And people try to put one blanket over everything or everything in one box. And it doesn't work that way. Every situation and every individual situation is different. We're talking about generalities here.

In general, this is the way that God wants in general. God wants people to stay married in general. But there are exceptions.

Verse 33, again, you have heard that the agents were told, you shall not make false vows. Yeah, false vows and false promises. But shall pay, that must pay your vows to the Lord. But I say to you, I want that word shall or be changed, you must.

And where it says, but shall pay your vows, it should say, but must pay your vows to the Lord. But I say to you, make no oath at all.

But by heaven, nor not by heaven, for it is the throne of God. Nor by the earth, for it is the fourth storm of his feet. Or by Jerusalem, for it is the city of the great king.

Nor should you make an oath by your head, for you cannot make one hair white or black. But let your words be yes, yes, or no, no. Anything beyond these is a trouble or evil. That word evil there can also be translated as trouble.

So, I don't think it's necessarily evil. I think we need to touch last trouble. I don't think it's necessarily evil to do it, but rather it could bring problems. It can bring trouble.

What he's saying then is that we should be careful about our promises and what we should wear by. Because there may be more than what we realize, more than what we know, and circumstances can happen.

So, if we are too loose and careless about our words, our promises, and what we vow to people, and what we have vowed and swore upon, there may be things that we don't understand or realize that would cause us to suffer the consequences.

Because back in that day and time, what they would do, and this is very important to understanding this, back in that day and time, they would swear by a person's life or whatever.

And we saw a biblical example of that. Somebody had to kill their family?

That was Jephthae vowing.

Come here. Explain what I'm trying to tell you.

That was Jephthae vowing after something good happened that he would sacrifice or dedicate the person to walk through his door, and that was his daughter.

Okay, so he said, I will sacrifice the first person who walks through my door. He bowed that to God. He made that promise to God or to himself, whatever, and it was his daughter.

So, he should have been more careful with his words, and that was an agent practice of vowing something that would have very severe consequences.

We don't really do that today, but we should still be careful about our words.

Verse 38, you have heard that it was said, eye for eye and tooth for tooth.

But I say to you, do not resist to either person, but whoever slaps you on the right cheek, turn to him the other one also.

If anyone wants to see you and take your shirt, give him your coat also. Whoever compels you to go one mile, go with him two miles.

Give to him who asketh you, do not turn away from him, he wants to borrow from you.

So, in the context here, and we have to consider everything in the Bible, everything in the Bible.

There is a time that we can resist a person, an evil person. There's a time that we must fight and have war and rebuke and disfellowship.

But there's also, in general, and again we're talking all of these things, is how we live life in general on a daily basis until the exceptions arise.

And that is that we should not return insult with insult. Because in that day and time, in that culture, they would slap a person would be considered as only an insult.

And it was done much more often than what we see, say for example, in the United States today.

In the United States today, in modern times, somebody slaps a person is not considered as only an insult, but rather as an assault.

And it's not something that you see extremely often unless you live in the streets of Chicago or something like that.

But in that day and that time, it was more often and was more of a general, casual, daily event that you would actually see much more often than we do today.

And they did not consider it as an assault upon a person. You would not be able to be arrested. The police would not arrest you for such. It was not considered as an assault, but just an insult.

So understanding the age and culture of the previous passage about vows, how in that day and time, they would make very serious vows, even to the point of a biblical example of man having to kill his daughter because he made a vow to kill the first person that walked in his door.

They made very serious, but we don't make that type of vow today. So you have to understand the age and culture to understand what he says about slapping. It's not an assault.

And yet people will use this to say that we don't have the right to self-defense. That's not what he's talking about. Because yes, of course, logically, we would have a right to self-defense. Amen.

God gave every one of us the natural reaction to defend ourselves. It's not talking about wrestling on the ground. It's talking about a simple insult. Today, it might not be a slap on the cheek, but rather a verbal insult would be a more appropriate way to relate to this today in our day, in our time of society.

That we're not to return insults with insults, but rather that we're to try to be peacemakers, we try to get along, we try to live at peace.

I've been going over to the next verses about giving people things that they won't. If they really do think that it belongs to them, to give it to them. If they really do think it belongs to them, then give it to them.

Or if they want to borrow from you, then give it to them. Or if they are asking you for something, that we are to help them if we are able to do so.

But this does not mean that we are obligated to give money to somebody that's going to buy cigarettes with it, that's going to buy marijuana with it, or something like that, or cocaine with it. So, every situation is different. Those would be exceptions.

And we'll skip down to verse 43, you have heard that it was said that you should love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you.

So that you may be the sons of your father who is in heaven, for he calls to the son to rise on the evil and on the good, and sends

rain on the righteous and on the unrighteous.

For if you love those who love you, what reward do you have for you? Do not even the tax collectors do the same, or the sinners do the same?

So again, this is in general, in general, not considering the exceptions. Now, we do have the Bible verses, where we are to rebuke the enemies, where we are to wage war over the enemy, where we are to cast down the enemy, where we are to trample down the enemy.

However, there are, in everyday life, everyday life, we are trying to love people and get along with people, and be peacemakers, in general.

I tell you how I would apply this, personally, in addition to praying for people. If I was to see a certain person on the side of the road, I do consider my enemy, because he is a fool, and has denied the name of Christ, rejected Christ, rejected the truth, and he has forsaken the assembly, and so forth.

But yet, if I was to see him on the side of the road, in need of help, if he had fallen and hurt himself, or whatever, I would stop and help him. That would be blessing my enemy.

If I knew that he was starving, I would send food. That would be blessing my enemy. That's how you can bless your enemy. That doesn't mean that you have to live with your enemy, or embrace the enemy in the church.

Because that would be crazy. That would be ridiculous. That would be dangerous. That would be foolish. Amen.

We can bless our enemy without embracing our enemy on a daily life, without bringing the enemy back into our lives. We can just sit food on his doorstep and walk away, and he'll find it and not even know who left food on his doorstep.

You see, there's ways you can bless your enemy when he is suffering and in need, and loving him, without inviting him back into your house to be a poison to you. Amen.

Verse 47. If you greet only your brothers, what more are you doing than others? Not even the Gentiles do the same. Therefore, you are to be completely mature, become sinless, as your Heavenly Father is also completely mature, or perfect.

Perfect is the traditional translation here. But it's not perfect as far as arithmetic, or perfect memory, but rather perfection of becoming without sin, becoming complete in Christ, completely mature.

We compare that to Ephesians 4. It's got the reference there already. Ephesians 4 verse 13. That God has sent the apostles and the prophets, evangelists, pastors, and teachers, deacons, so that we may become mature.

So that we would no longer be children tossed here and there with different ways of doctrine and trickery of man. Amen.

Now, chapter 6. Matthew chapter 6. Let me get a little drink of tea real quick.

Verse 1. Beware of practicing your righteousness before mankind to be noticed.

Earlier it said shine your light that all men may be seen. You know, it said shine your light so that all men may see your good works. And here it says don't let men see your good works.

It's not a contradiction. It's not a contradiction, but rather it specifically says to be noticed for that purpose of being noticed.

In other words, there are certain people, as I've told the story before, I won't tell the story again right now, but some people that pray in public and then want to come back to the church and brag about it.

They are doing things like that, not out of a seared heart for God, but rather out of pride, wanting to be noticed, and bragging about it. So, context. Context. It's not a contradiction, but rather context.

Otherwise, you have no reward with your Father who is in heaven. Verse 2.

So, when you give to the poor, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets so that you be honored by mankind.

I'll tell you the truth. They have no reward in full.

That when you give to the poor, do not let your left hand know what your right hand is doing.

Again, another member of the church, different members of the body, do not let the one member know what you have done.

Verse 4. So that your giving will be in secret and your Father who sees what is done in secret will repay you.

When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they be seen by mankind.

I'll tell you the truth. They have their reward in full.

In other words, already.

Verse 6. But you, when you pray, go into your inner room, into the bathroom or a closet or your back bedroom or somewhere.

Close your door and pray to your Father who is in secret and your Father who sees what is done in secret will repay you.

And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that we've been heard from their many words.

The footnote in the Alpha and Omega Bible says this.

Both Islam and the Catholic Church uses rosary beads.

Catholics are told to repeat a specific number of Hail Marys for a sin.

Protestants and Catholics both repeat each other's famous prayers in vain and they also repeat the so-called Lord's Prayer all the time over and over and over.

Popular prayers of Babylonian leaders like C.S. Lewis and Mother Teresa and other people.

Popular prayers and you can buy books of prayers and people post, here's your prayer for the day that you should pray. Repeat that for me.

All of this is in vain because God doesn't want you to read a prayer to Him that is written out of a book.

God does not want you to pray a prayer to Him that is written by a famous person that is published in a book or is a famous quoted prayer over and over and over.

Or even the Lord's Prayer every day. What He wants you to pray is what is out of your heart of the things that you need help with that day.

Being honest and open with Him about your struggles and your temptations and your strengths and your weaknesses and seeking His guidance.

That's what He wants is heartfelt, sincere prayer. Not a repeat after me crap. Not Hail Marys ten times or a hundred times. Amen? Amen.

Verse 8. So do not be like them for your Father knows what you need before you ask Him.

Pray then in this way. And notice He's not actually praying here. The so called Lord's Prayer. He's not praying. He is teaching how to pray.

Pray in this way. Pray in this manner. Pray in this pattern. This spreadsheet. Pray in this template. Thank you very much. Praise God. It's a template. It's not. You don't need and you should not be repeating this. This is only a template that you should pattern your prayer after.

And it starts with our Father who is in heaven. Sacred be your name. So in other words He's saying start your prayer with acknowledging Him and worshipping Him.

Sacred be your name. This is acknowledging Him and worshipping Him. Verse 10. Your kingdom come, your will be done on earth as it is in heaven.

Again that is acknowledging Him, acknowledging His power, worshipping Him. That's what this is doing here. Verse 11.

Give us this day our daily bread and forgive us our debts or our sins as we also have forgiven our debtors and do not lead us into adversities and trials but deliver us from evil.

And then that's all. He doesn't even say amen here. Although there is an amen somewhere else. It says that the Assyrian Bible such as the King James Version adds for thine is the king and the power and the glory forever. Amen.

But Jesus was not planned but rather was only teaching how to pray. Luke 11 agrees that he did not say these words of for thine is the king and the power and the glory forever. Amen.

It was added to the Bible at whatever particular point of time to make it sound more like a prayer. He's not praying. This is not the Lord's Prayer.

If you want the Lord's Prayer look at John 17 I think it is where He actually is praying. Amen. People don't understand even the basic elementary things like this. This is so basic, so elementary. Amen.

Verse 16. Whenever you are fast do not put on a grooming face. Verse 14. If you forgive people for their transgressions your Heavenly Father will also forgive you. But if you do not forgive people then your Father will not forgive your transgressions.

But there are exceptions as it says here in the footnote. The footnote says in Luke 17 verse 3 Jesus tells us that if a person offends us that we are to rebuke them and that only if they repent we are to forgive them.

People don't like what I just said but I basically almost quoted Luke 17 verse 3. Amen. People don't like what I just said. That if a person offends us, if a person sins that we are to rebuke them and only if they repent that we are to forgive them.

And yet that is what the Bible says in Luke 17 verse 3. So actually we are not required to forgive every person without exception. It is absolutely insanity when I see people on social media posting that such and such killed my son, my parents, my wife, my husband, whoever.

And I forgive them. They are deceiving themselves first of all. They are deceiving themselves because I guarantee you they are still holding that person accountable. So they are lying about it saying that they have forgiven them even though they think they have but they really haven't because you can't forgive such a thing. You can't. Amen. They are deceiving themselves and it is stupid.

And even God does not forgive anyone unless a person confesses and repents. Both. Both requirements. Confessing that they have done wrong and repenting which means turning around, changing their life, not doing the same sin again.

But trying to the best of their ability to improve in their life. And unless you do both, God will not forgive you. Absolutely not. Amen.

So he is not saying that we have to forgive every person without exception but rather he is teaching that in general on a daily basis in general that we should be forgiving people.

That there are a lot of times that we just let things go without saying anything. Without bringing something up. And just let it go. Because it is not that important. It is not that major. That happens every day. Amen. That we just let people go when they offend us, when they say something that upsets us. Instead of calling them out for it, we just let it go because it is not that big. It is not that important. We are not childish. We just let it go.

And we just forgive them and we don't even remember it a month later or six months later. It is gone. It is gone. Amen. That is life in general. Living merciful and forgiving on a daily basis in general. But that is not applied in everything that happens forever. Amen.

Verse 16. Whenever you fast, do not put on a gloomy face as the hypocrites do. For they neglect their appearance so that they will be noticed by mankind when they are fasting. I tell you the truth. They have their reward in full.

But you, when you fast, anoint your head, meaning with oil, and wash your face so that your fasting will not be noticed by mankind. In other words, groom yourself. That is what it is saying.

To do your normal daily grooming. Comb your hair, wash your face, brush your teeth, and not neglect these things which the Pharisees would neglect it in order to look more sad, more poor, more whatever.

That by your Father who is in secret, your Father who sees in secret will repay you. Verse 19. Entirely different topic now. Verse 19. Do not store up for yourselves treasures on earth where moth and rust destroys and where thieves break in and steal.

For where your treasure is, there your heart will be also. In other words, the more things that you own, the more things that you have, the more your heart will be on those carnal things rather than spiritual things.

Over and over and over again, the Bible warns against the rich man. Not that it is impossible for them to be saved, for anything is possible with God.

But in general, it is harder for a rich man to enter the kingdom of heaven than it is for a camel to go through the eye of a needle. Because the treasures of this world, the fancy cars and the fancy houses and wanting more money and more money and more money and wanting more and more carnal desires, those are hindrances to a real and true relationship and true obedience to the Lord.

Besides which, a true Christian would be trying to help the poor and not enriching themselves over abundantly. Of course, you would feed yourself, you would feed your family, you would not neglect your family and the needs of your family.

But instead of enriching yourself more and more and more, you would be actually helping the other church members, helping other people, giving tithes and even more than tithes if it was possible, which is free will offerings, gift offerings to help other people in need.

Instead of building a larger house or buying a second computer that you don't need or a fancier TV that you don't need to keep up with the Joneses and what everybody else is doing or buying fancy clothing that is more expensive than what it needs to be for that particular type of clothing.

Verse 22, the eye is the lamp of the body. So then if your eyes are clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness. No one can serve two masters.

For either he would hate the one and love the other or he would be devoted to the one and despise the other. He cannot serve God and wealth both at the same time.

Joel Osteen and the prosperity mess of the prosperity gospel preachers, a lot of preachers around the world that are preaching too much on prosperity and riches of the world.

Yes, God wants us to be successful, some of us. Sometimes he doesn't want you to be successful because sometimes your particular job or your particular career is not God's will.

So sometimes God would not want you to be successful because you've chosen the wrong field, the wrong career, the wrong job. People don't ever consider that.

And sometimes God may not even want you to own a house or a car. What did God tell the one man when he said what must I do to receive eternal life?

He said keep the commandments. He said already keep the commandments. What else do I need to do? He said sell everything. Sell everything and give it away.

Now that's not what God wants forever. Everybody, not everybody has to sell everything they own. But that verse in addition to a lot of other verses does teach us that God is closer to poor people.

He is. He really is. And the more poor you are, the closer that he can come to you. Money is a hindrance. Money is a stumbling block.

And not only in a relationship to God, but maturity as well. Because people that was born with a silver spoon in their mouth and the people that did not have to suffer, the people that have never experienced having to go hungry or having very little to eat, they're not going to be as mature and as strong of a person as soon as a person that has always had plenty to eat.

Because the more you own, the more those things own you. Those things are stumbling blocks to the spirit, to maturity, to completion in Christ.

Verse 25. For this reason I say to you, do not be really in the context, overly anxious about your life. What you're going to eat, what you're going to drink, nor for your body, what you're going to put on.

Is not life more than food and the body more than clothing? Look at the birds of the air that they do not sow nor they reap or gather into barns.

And your Heavenly Father, but your Heavenly Father it should say, but your Heavenly Father feeds them. Are you not worth more than they are?

And who of you, by being wary, can add an eye to his life? It's actually the opposite of that. We actually don't live as long if we are overly anxious in our lives. Amen. Verse 28. And why are you worried about clothing? Observe how the lilies of the field grow. They do not toil, nor do they spin.

Yet I say to you that not even Solomon, in all of his glory, clothed himself like one of these.

So in other words, in the eyes of God, the beauty of the flowers in the field is more beautiful than silk and golden clothing. Amen.

Verse 30. But if Theos, God, so clothes the grass of the field with flowers, which is alive today, which I want to add that parenthesis after the word field, with flowers blossoms.

Then, which is today, alive today and tomorrow is thrown into the furnace. Will he not much more clothe you, you of little faith?

Do not worry then, saying what we will eat, what we're going to drink, what we're going to wear for clothing.

The Gentiles eagerly seek all these things, for your Heavenly Father knows that you need all these things. Amen. But seek first his kingdom.

So we apply this to prayer, to our prayer, that when we pray, we first acknowledge him and worship him.

And then we seek the kingdom in our prayer. Before we ask for our own carnal needs, we should be praying for the church, the gospel, the evangelism, the works of the church, the men's book, the Abraham Lincoln article that I have asked the church to pray

for.

This needs to come in your prayers before you ask for money and help with career and help with education and help with food and clothing and these carnal things.

The work of the kingdom should come earlier in your prayer. The work of the kingdom, praying for the church in Nigeria, praying for the congregation to become more neatly formed in Cape Town. Amen.

And praying for more brothers and sisters to come into the ministry worldwide and locally. Amen. I would really appreciate your prayers that God will send the right people to come and help us to enlarge this local congregation.

That's very important that that be accomplished, that we get the people here to help me, somebody to play the keyboard, somebody to play another and somebody to sing and somebody to help me remember the Bible verses and different things and what I had just said and so forth.

We need help locally and so I do need you to pray for that and I need you to pray for that man's book because it's very important.

That man's book is not just something that is just a carnal want or something like that.

It's very, very, very important that it be written. Amen. And the Abraham Lincoln article, I would like for that prayer, I mean that article to be accomplished within the next seven days, completed and published in the next seven days.

Please help me pray that that will be done and completed this next week. These things of the kingdom are to be higher in our priorities and our prayers because God already knows if we need a job or we need this or we need that. Amen. Of course, he knows also the needs of the kingdom and the gospel of the ministry, but those things are higher in our priorities. Amen.

What was the last verse we read?

What verse?

Give me a verse number. 34 was the last one I read maybe. Well read it again just in case I didn't read it. So do not worry about tomorrow for tomorrow will care for itself each day has enough trouble of its own. Amen. If I skipped anything, Lord forgive me. God knows I'm not trying to corrupt or trade scripture. I'm not trying to ignore it. It's just hard to keep up sometimes.

And then we go into Matthew 7. Alright, so let me take a drink of tea here for a minute and see if I had more people here. Other people would say, no, yes, you did. You did not read this here.

You know, it's helpful and it's a giant help, a gigantic help. It's not a little help. That's a giant help.

Chapter 7, last chapter of Sermon on the Mount, verse 1. Of course, this is the devil's favorite verse, one of his favorite verses. Do not judge so that you would not be judged.

So again, like I just recently said that I think I actually told Andrew this in person in private that, or maybe it was in the sermon, whichever way it was, that I've got a nephew tattooed on his back the words, only God can judge me.

And yet, at the same time, he doesn't even live for God or even try to live for God. And he's demonic. He is actually a demonic person. Even demons acknowledge that God exists. Amen? Even demonic people, dark people, spiritually dark people acknowledge that God exists.

That they do not honor God. But they don't want you to judge them because it points out their sins. They don't want their sins pointed out. That's what it boils down to.

So this is why a lot of sinners that don't even try to live for God will use this verse. And then also, people that do try to live for God, they think they are Christians and they go to church. But when you point out that they are living in sin, they don't want to hear it because they don't want their sin pointed out.

That's the reason. And they will grab on to this out of context and it's absolutely out of context. It is not teaching that you can't judge anyone ever for any reason. That's absolutely not what it's teaching. And if you keep reading, it's very clear that it's not teaching that. Because there is another verse that says that we are to judge with righteous judgment. It actually tells us that we should judge. That we should judge with righteous judgment.

And did not Paul say in 1 Corinthians 5 or whatever chapter number it is that I have judged him already without even seeing him in person, without even visiting in person yet? Just from what other people have told him, he judged the person.

So we do have the biblical precedence, the biblical proof that you can and you better be judging people. Amen.

Verse 2.

In other words, people are, he's warning about that we should not judge a person for a sin that is smaller than our own sins that are larger. That would be hypocritical judgment. And that's what he's really preaching against here in this verse is judging hypocritically.

Verse 4. For how will you say to your brother, let me take the speck out of your eye and behold there's a log, a big tree in your own eye. You hypocrite, the word hypocrite. It's talking about hypocritically judging people.

First, take the log out of your own eye and then you will see clearly to take the speck out of your brother's eye. Amen.

And again, we had talked about earlier that Jesus said in general that we'd be in danger of hell fire if we call a person a fool. But here he calls a person a hypocrite.

And throughout the scripture he uses the word hypocrite over and over and over actually quite often. And he also called people swine and dogs and snakes.

Okay. So yes, we can call people fools, but not on a daily basis with everybody that we live with. We don't go around insulting people constantly. That's what he's teaching. To not go around insulting people constantly and not judging hypocritically.

Verse 6. Right here he calls people dogs. Amen. That's judging people. Amen. Do not give what is holy to dogs. He's talking about, he's calling people dogs. That there are certain people that are swine, there are certain people that are dogs, there are certain people that are hypocrites.

God does this. But people are all about, you're not God, you're not Jesus. We can't do what He did. Are we not the body of Christ?

Are we not the mouth of Christ on this earth? The hands and the feet of Christ? They want to say, yeah, we're the hands and feet, but we're not the mouth. Yes, we are. We're the whole body. Amen. Each one of us individually, we make up the entire body of Christ on this earth. He's sitting down. His job is done. His last words on the cross, it is finished. His word is done. It's time for us to be speaking the words of God.

People say, how dare you think that what you say is the word of God? I don't know, I can't count the number of people in my life that's told me that. How dare you think that you can speak the word of God? This is Jesus. This ain't you. This ain't us. They don't understand that Jesus is sitting down. We, it is our turn to rise and walk and speak. Amen.

Do not give what's holy to the dogs and do not throw your pearls before swine. Right there. You know what? I didn't know that the dogs and the swine was in the next verse when I said it. I didn't. God's honest truth right here. I did not know that it was coming up in the next verse. I knew it was in Matthew. I thought it might have been chapter 10 to be honest with you. God is my witness.

But it's right here. It's right here. The Holy Ghost testifies. Amen. Do not throw your pearls before swine or they will trample them under your feet. They will trample your words under their feet and turn and tear you to pieces. You have to be careful who you witness to.

We don't have to lose our job and get kicked out of our house or other things because of the truth of forcing the heavy thick stake of truth down people's throats. Amen.

But there are times that you can rebuke depending on the situation. But don't give what is holy and do not throw your pearls before swine. So this means be careful who you witness to.

Be careful who you witness to. There are certain people that you try to witness to them. It could put your life in danger. Not only your job, not only your place to live, but even your life could be put in danger if you try to witness to the wrong person. Be careful who you try to share the truth with.

He told the disciples, seek out who is worthy to witness to. Who is worthy. Amen.

In other words, you ask for bread. The dad doesn't give him a stone or the son doesn't give him a stone.

Verse 10, or if you ask for a fish, he would not give him a snake. Will he? No.

If you then, being sinful, know how to give good gifts to your children, how much more will your father who is in heaven give what is good to those who will ask him.

In everything, therefore, treat people the same way that you want them to treat you, for this is the law and the prophets. Wow.

So everything he said in chapter 5 at the beginning of the Sermon on the Mount, including I did not come to destroy the law and the prophets, is summarized. He's coming to an end, not yet, but he's getting closer to the end.

So he brings it back full circle to the law and to the prophets. Very nicely. Very nice. Amen. Praise God.

And this is the golden rule. Verse 12 is called the golden rule. I would like that added in to the beginning of the references there at the end of verse 12.

In front of the references, we'll add the word the golden rule. To do unto others as you would have them to do unto you.

In life, in general, treating people the same way that you want them to treat you. All of this is summed up in the law of the Ten Commandments.

The Ten Commandments is how you show love to God and to fellow mankind. Amen. The Ten Commandments.

People say that the Bible says that the law is hung up on a nail. All of this, how does it go?

The law is a nail to the cross.

Well that's what they say, but what the Bible says, huh?

That the law, on these two things the law hangs. Loving God and loving fellow mankind. On these two things, the law of God hangs.

That's what the Bible says. And people say that that means the law is done away with.

But it doesn't say that the law is trampled under feet. Or that the law is trampled now to the cross.

But rather, it's based on love toward God. That all the law is hanging upon these two principles.

That's not doing away with, that's preserving the law. It's preserving the principles, the foundation, the spirit of the law that the law was given in.

Love toward God and love toward one another, toward humanity.

When you hang something on two nails, that isn't doing away with it.

Exactly. Amen.

Next verse.

Verse 13.

Enter through the narrow gate, for the gate is wide and the way is broad that leads to destruction and there are many who enter through it.

For the gate is small, the true way of life is small and the way is narrow that leads to life and there are few that find it. That is a few at a time.

But in comparison, it is right now, as he was speaking at that moment, few entering into life compared to the majority of the world that is walking through darkness.

But people think that this means that there will be only few people that enter paradise and that's not accurate.

Because Revelation chapter 7 or chapter 14, one of those chapters says that there's a great multitude that no man can number of every nation, every tongue, every language on earth. Amen.

So there's going to be a lot of people in paradise but the narrow way is a gate where only one comes into the ministry only one at a time. Amen.

There's a narrow way but the thing about a narrow path is the same number of people can fit to go through that path as the broad way of destruction.

It would take a whole lot longer, it would be a whole lot slower, it would be only one man at a time but the same number of people, the exact same number of people can go through a narrow passage as what can go through a broad passage.

It just takes slower and longer.

Verse 15, beware of the false prophets who come to you in sheep's clothing.

But inwardly are ravenous woods, you may know them by their fruits.

Grapes are not gathered from thorn bushes nor figs from thistles, are they?

So ever a good tree bears good fruit but the corrupted tree bears bad fruit.

Now the verse 18, if I get my eyesight correct here would be the next verse that I'm going to read.

Brother Jared, help me remember verse 18.

Now I first have to explain that we don't always see the fruit that somebody has and the fruit is not always manifested in the form of the number of people.

So a person might look at us and say you have very few people, very few followers and think that we're fruitless.

And yet they don't see how many people that have come to accept Jesus' name all over the earth that have not decided to join the ministry, that continue to go along their own way, their own life, their own direction but they've embraced Jesus' name and been delivered from the demonic Assyrian letter Y names.

How many people have embraced the Alpha and Omega Bible as being the most accurate Bible but they still haven't embraced the entire ministry, haven't joined the ministry, they continue to wander around the whole world doing their own thing but they have embraced the Alpha and Omega Bible.

Alpha and Omega Bible has been abundantly fruitful and the name of God article, what is truly the name of God article has been abundantly fruitful.

Then other people, countless number of people throughout the years and decades of this ministry have embraced the Sabbath for the ideal of the Sabbath who did not before.

Other people stopped keeping Christmas or Easter, other people stopped keeping Halloween, other people no longer believe in a three headed God monster but rather one Lord. Amen. So different things that have been accomplished in different people and a lot of people haven't embraced the entire truth and haven't really totally surrendered to the entire truth but nevertheless they have been delivered from lies, from certain deceptions, from certain lies, from certain denominations, certain people did leave the Baptist church, certain people did leave the Jehovah Witnesses, certain people did leave the seven day Venice, certain people did leave the Catholics because of this ministry.

And that's the God to honor's truth. Amen. And people have no longer been atheists, amen, because of this ministry, multiple people.

So there's a lot of fruit of this ministry all over the world in multiple nations that you can't see right in front of your eyes but is there and the Lord sees it and the Lord knows it.

And there's also been a lot of seeds that have been planted that is still yet to spring up but they will grow and they will come to maturity at some point in the future whether it's this life or the next life. Amen.

Okay. Verse 18 is next. A good tree doesn't produce bad fruit nor does a corrupted tree produce good fruit. Alright. So we're still going to be there in verse 18 and 19 when I'm done explaining this.

In general, a bad tree does not bear forth good fruit. Amen. Therefore some people believe that if a Christian church or even a false religion or a false preacher or Babylonian preacher, if he does a good thing then he can't be evil.

That's what a lot of people think and a lot of people use this verse to try to teach or try to believe or try to convince themselves using this verse in verse 18.

They're like, okay, the Shriners have the Shriners' children in the hospital, therefore they can't be evil because a good fruit doesn't bear bad fruit or a good tree doesn't bear bad fruit.

Therefore I can see the good fruit. I know them by their fruits. I see good fruit from the Shriners. They can't be evil. That's the way people think.

And the same thing would be true about a lot of different false ministers that are teaching a lot of false doctrines and false prophecies on a constant daily basis and their ministries have been filled with nothing but false prophecies forever.

And yet because they run an orphanage, because they take care of orphans, well then they must be the saints of God. That is people's thinking because of this verse.

What they don't realize and don't remember and don't really, really comprehend even though they think they comprehend it but they don't.

Does not the Bible say that Satan comes as an angel of light or transforms himself as an angel of light? Amen? Amen.

The devil doesn't stand in front of you and say I'm the devil but rather he stands in front of you as a wolf in sheep's clothing. Amen?

In the end, when all things were done and said, their fruit is going to be wicked. Their fruit is going to be rotten.

And I gave you an example of Billy Graham, greatly idolized by the traditional false Christian church, thinking look at his fruits. He saved millions and millions and millions of people.

He had these great crusades all over the world and thousands of people per time would give themselves to the Lord and God saved.

Bullcrap.

I'll tell you why that's bullcrap. It's because I know for a fact that first of all they were not taught in general, most of the time, they were not taught you must keep the commandments.

They were never taught you must do the Passover communion. You must be baptized. They were never taught that. They were never taught the truth about Christmas or Easter or the Sabbath or anything else. And I know for a fact also that he would allow in each town that he would travel to, he would allow the Jehovah Witnesses, the Seven Day Adventists or any church of that town that wanted to sign up to register to come and meet the people at the prayer altar when they supposedly gave them last to the Lord. That when you got done praying you would have a Jehovah Witness grab you by the hand and say come over here and let me teach you this. Or a Seven Day Adventist or a Mormon. Come over here and let me teach you this. Let me teach you this. And they were led astray immediately. Immediately. As soon as they supposedly gave themselves to the Lord they were immediately starting to be brainwashed by any false religion that wanted to come and witness to these people. I also know for a fact, I saw the video, there's more than one occasion, it wasn't just one occasion, more than one occasion that Billy Graham said that the way to God is broad. That is not narrow. He totally contradicted scripture, totally contradicted scripture that we just read. That you don't even have to even know the name Jesus to be saved. That you can even be a Muslim. He said this. He said this. That you can be a Muslim. You can be whatever. You can even be an unbeliever. He even said unbelievers. That people can find God in different paths, in different ways. That's demonic teaching. Demonic teaching. That we are brainwashed by traditional churches to idolize that man. I know that he had the right intent, yes. But he was the blind leading the blind. And that's what really matters. Regardless of the intent, he was leading people to the slaughter. So people say this is good fruit. But I guarantee you that's not good fruit. That's not good fruit.

And as for the Shriners, they lead people into, okay, I will heal your child. The child has been a wreck. They have severe burn. They've got a severe disease, an element, autoimmune disease, or whatever the case may be. We treat them. Yes. Yes. But then, I saw a perfect example of this, where the parents to this very day donate, give their money to the Freemasons, to the Shriners, because they helped their daughter. Well, that money goes to as much more than the hospital. Guarantee you that. Guarantee you. Guarantee you. The money goes more to just the hospital, but also the executives. The head Freemasons and the Freemason lodges, which are based in Syria. When I say base, I mean the origin of the Freemasonry and the Shriners is Syria. It all goes back to Syria and us Syria and the Antichrist. Amen.

So, people got to understand that sometimes the fruit or the apple in front of your eye could be poisonous. You may say, well, that's a good fruit. Because Adam and Eve, whatever it was, the plant, the weed, whatever type of thing was running, it was that she was attracted to it, basically, in different words, it was pleasing to the eye. Okay. So, to her, it may not be to me, it may not be pleasing to the eye, but to her, it was pleasing to the eye. And I see people flying their marijuana flags on the wall of their house and they idolize it and worship it and say, that is so beautiful. That is so beautiful. They idolize the marijuana plant as being majestic, as being powerful, as being beautiful, as being the gateway to revelation from the Lord. They really do, some of them. Absolutely. The church of marijuana pleasing to the eye to them, but not to the church. Amen. Because that's childish things. Marijuana smoking pot is a very childish thing because that's what we were doing when we were teenagers, what we was doing in our childhood days, our younger days when we was in rebellion, when we was foolish, when we was doing stupid things. It's a childish thing. You need to grow up, be mature, get rid of the marijuana. And that is the childish thing, it really is. Verse 19. Now, go ahead and do verse 19. Every tree that does not bear good fruit, which we are required to do, comparison to John 15, is cut down and thrown into the fire. Verse 20, so then you would know them by their fruits. Verse 21, not everyone who says to me, Lord, Lord, will enter the kingdom of heaven. Now these people have what appears to be good fruit. We've read this over and over and over, right? They appear to have good fruit. Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven. But he, only he who does the will, actually does the will of my Father who is in heaven. Verse 22, many people will come to me on that day and say, Lord, Lord, did we not prophesy? This is Billy Graham. This is other people. Did we not prophesy in your name and in your name cast out demons and in your name perform many miracles? This is being him. And I would declare to them, I never knew you. Get away from me, you who work at breaking the law. If your Bible in the Alpha and Omega Bible, if you have an Alpha and Omega Bible that we're reading from, we're continuing to perfect it. We're continuing to fine tune it to be more and more perfect to the Greek, to the original, and also the ease of reading that stands very true to the actual original words. So if you have an older edition of the Alpha and Omega Bible, it should be worded like this. You can cross out, make the corrections, update your copy as we speak. It should say, I never knew you. Get away from me, you who work at breaking the law. Very clearly, it appears like they have good fruit because they cast out demons and they worked many mighty miracles. So a person without discernment, a person who is brainwashed, would think that these people have good fruit, therefore they must be from God. They've done the missionary work, they've helped the orphans, they've done the hospital work, whatever, whatever, whatever. How can they be evil? But yet God says that they are not saved, that He never knew them, and that they work at breaking the law. Amen?

Verse 24. Therefore, everyone who hears these words of mine and acts on them, because that's going back to He that doeth the will of my Father, what verse is that? Who that does the will of my Father, that's verse 21.

That's verse 21. And acts on them may be compared to a wise man who built his house on the foundation of bedrock. Then the rain fell and the floods came and the winds blew and slammed against the house, but it did not fall, for it had been founded on the foundation stone, or the bedrock.

Everyone who hears these words of mine and does not act on them will be like a foolish man, a fool, a foolish man who built his house on the sin. Here, right here, Jesus is calling people foolish men. A foolish man is a fool. A foolish man is a fool. Amen?

Who built his house on the sin, then the rain fell and the floods came and the winds blew and slammed against that house and it fell and great was it fall. When Jesus finished these words, the crowds were amazed at His teaching.

Now, these people had always had the Pharisees and the Sadducees and other denominations of Judaism and other religions. They did. So they had a lot of teachers, religious teachers in that damn time. They were not strangers to religious teaching.

But yet His teaching shocked them, amazed them. It was different and it was with authority. It says somewhere or some other that He taught in authority. Amen.

The next verse. Because, verse 29, for He was teaching them as having one, having authority, not as their scribes. Praise God. I didn't even know it was the next verse. Praise God. The Holy Ghost jumping ahead of me there. Praise God.

So God is good. Amen. The Holy Ghost knows what the next verse I don't. Okay. The Holy Ghost knows the next verse. He'd go ahead and teach. He'd go ahead and teach. Lead on, Lord. Lead on. Praise God. Lead on. Praise God.

He taught with authority. People today don't like a preacher to teach with authority. It's too absurd to assert my authority over other people too much is what they think.

They think that a pastor should be extremely weak and timid, calm, cool, collected, never raise his voice, never get upset, never call out names, so forth, so forth.

Very weak mentality that people have there about church leaders, that the church leaders should be the same as the lay members and not use any authority.

And if they are to use authority, there's only a small amount of authority, not a large amount of authority compared to what the Bible says that it's chiefly the apostles and then secondarily the prophets and so forth. Amen.

The Bible does show rank in the administration of the church. Therefore, each member of the different ranks of administration of the church would have a different measure of authority allotted to them as God wills it.

And a manager is no good without managing, without exercising authority. Amen.

And in this period of time, we need more authority than we ever have. The authority of the Lord, the authority of the kingdom, this kingdom and this government is already here right now. We don't have to wait for it. It's here. But the fullness is still yet to come. Amen.

So that concludes the sermon of the noun. Thank you for your long suffering and your patience. And I will now open the room for anybody. The chat room is open today.

And anybody can start typing in any questions that they may have if you are logged in and registered with Mixlr.

Brother Jared, anything that he would want to say or do as well as my wife can sing a song, testify, share a Bible verse, play a harmonica, throw a bell up in the air and see where it lands.

Whatever you are inspired to do by the Lord, now is the time to do it or forever hold your peace. Go for it. Grab it by the horns and run with it.

Anything? Then do it.

And I invite people that listen to the services, you can send me or arrange ahead of time. I can make arrangements that we could use WhatsApp or Telegram or Talk Shoe. There's different ways we can do this.

I can figure it out if you would just let me know that you would like to present a song. And you can do it even now, even if it's not been arranged ahead of time.

Anybody want to sing a song? Brother Hugh, Brother Andrew, Simon, Dominique, Andrew, AJ or Mrs. Harris and other people could sing a song or give a word or give a Bible verse.

I want the church to be free to be part of the service and not just to be an audience. Amen.

I do encourage people to pray about how they can participate, what they can do. I think everybody brings that to the table. But just your presence helps, but I think some people can do more than just be present. I think some people can do more than just be present. Amen.

Okay. Since nobody has a word for the Lord right now at this moment, then I will close down the broadcast. And I thank you for listening. Thank you for listening today. And I will see you soon, next week, same time, same channel. Amen. In Jesus' name.

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