

Full Sermon Transcript: Is Suicide or Euthanasia Always A Sin?

December 14, 2024

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Let's go in prayer. Lord Heavenly Father, Almighty God, in Jesus' holy name, curator of all things, curator of our souls, our spirits, and our flesh.

Praise your holy name. Amen. Thank you, Lord, for getting us through the week. Thus far this month, in all of these many years, you are faithful to see us through to the end and beyond into eternity.

You are the author and the finisher of our faith. Praise your holy name. Thank you, Lord, for sustaining us another week, another day, another hour, another minute, another second.

Praise your holy name. Father, as I deliver this message, I pray that you help me to speak the entire truth, leaving nothing out.

I pray that you help me to speak of your holy ghost, from your holy ghost, from your anointing with your blessing, the real and total truth.

So help me, God, let me not lead in deception or in darkness or in blindness or ignorance, but in your spirit and in your truth.

We ask, Lord, for all of this because it's possible, because you are the Alpha and the Omega.

You saw the end from the beginning. Our destiny is yours. We are in your hands. Praise your holy name.

In Jesus we pray. Amen.

Let's turn to the book of John, chapter 10. For people that might be listening for the first time, we are reading from the Alpha and Omega Bible (AOB), a restoration of the original scriptures, using older manuscripts than what was used for really the majority of Bible translations, including the King James Version. This is using older manuscripts.

John 10:10. The thief, (we know that's talking about Satan), comes only to steal and to murder and to destroy.

I came that they may have life and have it abundantly.

Amen. With Christ Jesus, if we are truly saved, which most people are not, but if we are truly saved, not only do we live a daily life, but we can have life more abundantly because we have the peace, the strength, the faith, the endurance, the perseverance that comes from that empowerment of him living inside of us. Amen.

He gives us strength to endure each day, even as that stone says, that last song that we played there, that because he lives, we can face tomorrow, even despite all life's obstacles. Amen.

Verse 11, I am the good shepherd. The good shepherd lays down his life, his own life, for the sheep, for other people, for us.

Christ sacrificed his own life. He killed himself. If you keep reading, he says that.

Verse 12, he who is a hired hand is not a shepherd.

Those pastors out there making millions and millions of dollars, they are hired hands, hirelings as another verse calls them.

They are not shepherds who is not the owner of the sheep. They see the wolf coming.

The sheep sees the wolf coming and leaves the sheep or they do that and leaves the sheep and they flee and the wolf snatches them and scatters.

Those TV and radio evangelists, they're not watching after the sheep, they're watching after themselves. Amen.

Verse 13, because he is a hired hand, is not concerned about the sheep. 14, I am the good shepherd and I know my own and my own know me. 15, even as the father knows me and I know the father and I lay down my life for the sheep.

16, I have other sheep which are not of this fold. I must bring them also and they will hear my voice and they will become one flock with one shepherd.

Amen. I had mentioned this verse in quick passing in recent weeks, just recently.

I don't know what week, what sermon it was and in what context but I would say within the last two months that I mentioned this.

It was in November and I mentioned it because we are not the only flock. It seems like we are.

We can't find the other (true) flock. We have searched and we have searched and we have searched and we have searched, but (nevertheless) there are other people.

Even though Elijah felt like he was the only one serving God and the truth, the only one that had not bowed the knee to the devil. There are other people. They're scattered. A lot of them have already left the internet. They're no longer using computers and cell phones.

I've met a lot of people actually. I've met a lot of people over the years that no longer use cell phones or the internet, either one, because they know the evil of it.

But we continue to use the internet and cell phones because we need these tools to reach the whole world.

The Bible does say that the gospel of the kingdom will go into all nations as a witness to every nation.

You've got to have the internet to accomplish that. I can see why people leave the internet but we can also see why we need the internet to reach the world.

So you can see both sides of the story there. We're going to have the proper balance. Amen.

But we're not the only flock. Amen. There are other flock, flocks that God is using and each individual flock, each individual church, congregation, and pastor has their own calling in the Lord. Amen.

Some pastors that are true and truly called, truly chosen by God, they are more public but yet small and scattered and more of a public to their own neighborhoods and their own city and their own state and their own nation, not worldwide like we're an international ministry.

But we're not extremely well known. We are very well known, more than what you realize.

We really are very well known, much more than what you realize. It's just that people don't believe us, don't share our stuff, don't listen, don't participate because they don't believe us.

We're very, very, very despised. But each flock has their own calling about the work that God has called it to do and the measure of that work and how they do it.

Each flock is different to God's calling.

Now verse 17, for this reason the Father loves me because I lay down my life so that I may take it up again, raise it up again. Amen.

Verse 18, no one has taken it, talking about his life, no one has taken it away from me, but I lay it down on my own initiative. I have authority to lay it down, I have authority to take it up again, this commandment I received from my Father.

Over and over and over in these few verses here that we have read, he repeats himself over and over that he himself killed himself. Absolutely.

We always want to hear about how the Jews killed him, the Jews killed him, the Jews killed him.

But the Bible also says, there's a passage, I forgot to look it up (Matt. 26:53), that says that he could have called tens of thousands of angels to bring him down all from that impalement stake.

He could have, absolutely. Amen. At any time he could have brought himself off the impalement stake or even prevented himself from getting on the impalement stake.

He laid down his own life. He actually was born to die. He came to this world to die for us, to sacrifice himself. The Bible does call his death a sacrifice, that he sacrificed himself.

He committed suicide, but he did not commit suicide out of despair, depression, loneliness, because he lost a friend, because somebody he loved died, because he lost a job, because he lost money.

It wasn't that type of suicide, but it was an honor sacrifice that he laid down his own life for other people. Amen.

Today the topic is suicide, including euthanasia.

Is suicide, including medical euthanasia, is it always, always a sin? A lot of Christians, a lot of pastors, a lot of church organizations of this world, and a lot of conservative so-called, Republican so-called, news media, they want to constantly, constantly, constantly say that the euthanasia is murder.

We're talking about several different styles of suicide today. We're going to talk about suicide in the context of enemies, war, attack, being under attack, as well as medical illness, disease, sickness.

We're talking about different forms of suicide. It's suicide always, in every case, in every context, a sin. A lot of mainstream Republican, conservative news media is pushing the doctrine that it is always sin, and that is always wrong, and that it is always murder, in every context, no exception. That's what they are pushing down they are pushing down your throat every day, every day, every day, every day. They're making a big deal out of it, a big deal, out of the medical euthanasia and so forth.

Let's look at other scriptures. Judges chapter 16 in the Old Testament.

Let's not go by what we want to believe. Let's not go by what we already believe.

Let's not go by what we've heard, what we've been taught. Let's not go by our feeling and our emotions, but rather let us go by the Holy Scripture.

What does the Scripture actually say and what does the Scripture not say? Let's lay aside emotions, feelings, opinions, doctrines of the world, teachings of the world, things we've always thought and believed and heard all of our lives, and let's study the Holy Scriptures.

In Judges 16, page 174. Start in verse 27 and this is talking about Samson and he has already been captured, arrested by the heathen, pagan, religious people, very religious people, amen, but they were worshiping false gods, demons.

Of course, they believed that their gods were not demons.

Judges 16, starting in verse 27, and the house was full of men and women, and there were all the chiefs of the Philistines or the Palestinians, and on the roof were about 3000 men and women looking at the sports of Samson.

The sports in this context means his activity, what he was doing.

In verse 28, and Samson cried before Jesus, which we need to say, we need to change that word cry to to spoke aloud or shout it or change it to shout it, but not necessarily shout it, let's not put shout it, let's do called out, that's it, called out to instead of the word before, so we're going to scratch out two words, cried before, and change it to three words, called out to.

Cried before = called out to. As the Samson called out to Jesus and said, oh Lord Jesus, remember me, I pray you, or I beg you, would be better, or I request you, or beg you, either one of those two words, let's change pray there to request. Pray equals request.

I request you and strengthen me, oh Theos, yet this once, meaning final time, I will return one repay to the Philistines for my two eyes.

And Samson took hold of the two pillars of the house of which the house stood, on which the house stood two columns, and leaned on them, and laid hold of one with his right hand and the other with his left, and Samson said, let my life perish with the Philistines, and he bowed himself mightily.

And the house fell upon the princes and upon all the people that were in it, and the dead whom Samson killed in his death were more than those whom he killed in his life. Amen.

What did Samson do? He killed himself and everybody that was in that coliseum or that building. He did kill himself as a sacrifice of honor, but this time not to save somebody's life like Jesus did, but in a basically a war to destroy these devil worshipers, many of them. Amen.

Now, we know that the majority of the typical average false Christian cult, they always want to say that everything that Samson did was a sin.

Everything, every little was a sin. Everything, every little thing he did was a sin according to them, but when we read the chapter in Hebrews that we call the faith chapter, is that chapter 11?

Yes, Hebrews 11. It lists as Abraham and others, and Samson included Noah and others as heroes of faith that are examples to us that we should be like them.

The scripture never calls Samson a lawless man, a man that fell away from God, or rebellious against God and God's will, or a sinner, or that God judged him or condemned him, or anything like that at all, but the exact opposite rather, that Samson is an example to us. Amen.

I cannot find anywheres in scripture where it condemns Samson for anything that he did, but the traditional false Christians, false pastors that are extremely ignorant of scripture, that don't know what they are talking about because they're based their doctrines and their teachings on what mommy and daddy told them and what the preacher down the street told them, and that goes all the way back, you can trace that all the way back to the Catholic Church teachings, including the doctrine that suicide and killing is always, always, always a sin without any exception in every context. That is a Catholic doctrine of modern times, but even going back in the first three centuries AD, there was some of the

Catholics, one of the advisors to Constantine, in fact, was claiming that as well.

Let's read other scriptures. Let's go to the book of 2nd Maccabees. If I look at the index, 2nd Maccabees starts on page 567. And then we go to chapter 14, 2nd Maccabees 14, starting in verse 37.

Again, this is 2nd Maccabees, chapter 14, verse 37. We'll read until the end of the chapter.

Verse 37 says, Now was there accused unto Nicanor one Razis, that was his name, one of the elders of Jerusalem, a lover of his countrymen, a man of very good report, who for his kindness was called a father of the Judeans.

For in the former times when they mingled not themselves with the Gentiles, he had been accused of Judaism and did boldly jeopardize his body and life with all passion for the devotion to the God of the Judeans.

So Nicanor, according to, willing to declare the hate that he bore unto the Judeans, sent above, that's over, and we need to change that to over, 500 men of war to take him.

For he thought by taking him to do the Judeans much hurt. Now when the multitude would have taken the tire and violently broken into the outer door and ordered that fire should be brought to burn it, he, being ready to be taken on every side, fell upon his sword, his own sword, committed suicide, choosing rather to die manfully rather than to come into the hands of the wicked, to be abused otherwise than was fit for his noble birth.

But in the tension of the confrontation, he did not fall with exactness perfectly on his sword, it did not kill him.

The multitude also rushing within the doors, he ran boldly up to the wall and cast himself down manfully into the crowd, his second attempt at suicide.

But they quickly giving back and a space being made, he fell down into the middle of the empty space. The second attempt failed.

45, but then, but there was still breath within him and being inflamed with anger, he rose up and though his blood gushed out like spouts of water and his wounds were grievous, yet he ran through the midst of the crowd and standing upon a steep rock.

When as his blood was now quite gone, he plucked out his bowels and taking them both in his hands, he cast them at the mob and calling upon the Lord of life and spirit to restore him those those bowels again.

Thus he died in his third suicide attempt there within a matter of just a couple minutes.

And in that third time, he's calling for God to resurrect his body, to restore his body that had been torn to pieces in these three attempts here.

He recognizes the Lord of life in his final words. Amen. He recognizes that the death is not final, but that there is a resurrection. Amen.

And notice how the author of Maccabees, whoever wrote this, does not speak of this man's suicide as being a disgrace or a sin, or anything to be dishonorable, but calls it manly.

He speaks positively of this man's suicide and it wasn't even to save anybody else's life and it wasn't even for the purpose of destroying the enemy, but rather it was for the purpose of to not give the enemy the pleasure of torturing him or killing him.

Now we do have another example in Maccabees, I think maybe four Maccabees perhaps, where it does talk about the mother of seven sons and they all willingly die on the torture chamber.

They could have at any time saved themselves by polluting themselves, defiling themselves, and breaking the law of God that existed at that time about unclean meats.

That wasn't suicide, but rather it was a sticking to your guns, it was being devoted to the law of God, not compromising. Amen.

But at any time they could have saved themselves or each other if they would have defiled themselves.

They did choose death over life by refusing to defile themselves. Amen.

Now let's look at any scripture where it says that suicide is always, where it says that suicide is always a stem.

Oh, oh, oh, I'm sorry that I can't do that because that verse doesn't exist!

If there's anyone listening that is signed in to Mixer, that's registered and signed in, if you know of a biblical example of where a righteous person or even a wicked person, anyone at all in the Bible, kill themselves and then the verse talks about that it was a sin, that it was a disgrace, or anything like that, please type it in.

Now we do have the example of Judas that he committed suicide after he betrayed Jesus, but we know that he was already condemned for betraying the Lord for money.

The suicide itself, the scriptures do not actually say that his suicide was a sin or that he would never ever be able to be resurrected and be saved in the next life.

It does say that he saw repentance with tears and could not find it. Whatever that means, I think that really means that he was repentant, but he couldn't forgive himself, is what I think that means, that he couldn't find repentance.

He couldn't forgive himself, he couldn't find forgiveness for himself. Amen.

That we must lay aside pre-conceived beliefs and teachings of the world and examine what does the Bible actually say and what does the Bible not actually say.

If we can't find any verse in the entire Bible, in all the Old Testament, the Middle Testament, and the New Testament. The Middle Testament is those books that a lot of people don't know anything about in the Protestant world, but it was written such as the Maccabees in a time frame that goes in between Malachi and Daniel and Matthew and Hebrews. Between the Old and the New Testament there was 12 books of the Bible written. That's what I call myself, I call it the Middle Testament.

If we look at Old, New, and Middle Testaments, if we can't find not even one verse that says do not do this, do not do this, it was a disgrace, it's a sin, he was condemned for doing so, he will be judged for doing so in the kingdom, whatever, anything like that, any type of wording that indicates that it's wrong, then how can we make a statement, make a doctrine, make a teaching, or say to anyone that it is wrong? Amen.

Now of course we're talking about the context of war. This was war in Maccabees. This was war in Maccabees.

We're talking about the context of sacrifice of self for the lives of others as well in the case of Jesus.

We're talking about war in the case of Samson to destroy the enemy.

And I think of a movie, a very old movie now, called Independence Day, a really good movie from way back.

In that movie called Independence Day, starring Will Smith, there was an old, white, drunk airplane pilot, and in that movie he makes his son proud by sacrificing himself in order to save many people, perhaps the whole world, by crashing into the eye of the alien spaceship.

Although fiction, it does show how the majority of people must agree that there are certain special situations when a very radical approach is the right thing to do.

Special situations, is the right thing to do. Special situations, special contexts when a very radical approach is the right thing to do.

I guarantee you nobody watching that movie, when the old drunk airplane pilot, when he sacrifices himself to save humanity, guarantee you not even the religious people, not even the Republicans, not even the conservatives sitting in the movie audience or at home watching the TV show, not one person would have said that was wrong, that he should not have done that. Amen.

But rather, every person that ever, ever, ever watched that movie, millions of people, millions of people, both leftists and rightists, both Democrats and Republicans, both atheists and believers, everybody that ever watched that movie, I guarantee you, thought that he did the right thing by sacrificing himself.

It's a form of suicide, but it was the right thing in that context. Amen. Everybody wants to point back to the Ten Commandments where it says, thou shall not murder.

They always want to point back to that whenever we bring up euthanasia and a sacrifice of honor, except for the movie Independence Day and other movies where they show self-sacrifice and, of course, Jesus.

But with those exceptions, the exceptions of Hollywood and the exception of Jesus, your average Christian would always say, it's a sin, it's a sin, it's a sin, it's a sin because thou shall not kill.

Well, right there is where they make their mistake is when they use a King James version where it says, thou shall not kill, because the more accurate translation of that in the AOB, the Alpha and Omega Bible, is thou shall not murder. And that's a big difference. It really is. Murder and killing are two different things because the difference is the context. And context is huge. Context is extremely important. Context, context, context. Amen.

Killing a sick animal is not murder. Let's talk about killing a sick animal. I know that's not a human, but it's still very important to consider. It really is.

If you have a dog or a cat, for a lot of people, your dog or your cat, your pet is nothing to you.

It's just something tied up in the backyard that you go feed once a day, and that's all.

You never love on it. You never take care of it. It's not a family member. You don't really love it, even though you claim you do.

That's a lot of people. But there's also a lot of people that keep that pet indoors and pay attention to it and talk to it all day long and love on it and kiss it and hug it and sleep with that pet because that pet is all day long and love on it and kiss it and hug it and sleep with that pet because that pet is your son, your daughter, your family member, and you love it intently.

It is part of the family. That's me. I love cats, dogs, animals with a great passion. My baby boy is my son, and he's just as important to me as a human being. Absolutely. No kidding. No exaggeration at all.

My baby boy is my son. I love him just as much as a human. And God forbid if he ever gets sick as animals and as the life, the circle of life does go, that he gets extremely sick and so sick that we can't help him with medicine.

If he gets so sick, in fact, let's not talk about my present baby boy but the baby boy before this one, years ago. Let's talk about him because it actually did happen already.

Romeo. Romeo is my son. I loved him just as much as I love my baby boy that I have right now.

And I had Romeo for 20 years, ever since he was a little kitten. 20 years. Amen. But he eventually got so sick that the medicine from the veterinarian and medicine from anybody, both pharmacy and natural remedies, nothing was going to help him.

He was 20 years old. It's time for him to die. Amen. Amen. Now I could make a choice. I could let him die naturally, but that would be longer, slower, more agony, more pain, more misery.

But I chose in his final moments to shorten his life, to end his misery, because I loved him that much that I did not want him to suffer one more hour.

He may have had literally only 30 minutes left, one hour, two hours, I don't know, but it was extremely close.

And I chose to end it early, whether it was 30 minutes or two hours or 10 hours early, I did choose to end it early by taking him to the veterinarian and give him that injection.

That's euthanasia, even though it's not of a human, but to me, he's just as important as a human.

Now, why if he had been a human instead of a cat? And what if he had been my literal human son?

In the same context, I would have done the same thing. Absolutely. Let's take for another real life example, and this time a human. Many years ago, my mom, one of her husbands, he had had a stroke, a major, huge, major stroke, and we sit with him three days and three nights in the hospital.

And the whole time, he was brain dead, but we didn't know it yet, for sure. There was very slow in the process, the doctors were extremely slow in the process of getting the test to confirm if he was brain dead or not.

It took all that time before they finally made that determination and said that that was the situation and that we needed to get him to make the decision whether or not to pull a life support.

Now, you could say in one sense, he was already dead, but at the same time, his heart was beating because of the life support, because of a pacemaker, and the machines.

His skin, his body, his muscle tissue looked alive because of the life support. He didn't look dead, except for the fact that he didn't move.

If his heart is beating, if he doesn't look dead, if his flesh still has oxygen and blood, throughout the muscles and the skin and the tissues, then he's dead.

Well, we made the decision, the right decision, without any doubt at all, to pull life support because he was not coming back.

He definitely was not coming back, absolutely not. Though his brain had been drowned with blood from inside, massive, massive stroke.

He was not coming back. It would have been stupid to continue the life support at that junction of time once we come into the reality, the understanding of the situation.

But not only did they have to disconnect wires and tubes when we told them to stop the life support, but they actually had to take a magnet over his pacemaker, on top of his heart, on the outside of his body, to disrupt the pacemaker, to make the pacemaker malfunction, to stop his heart beating.

It's not that his heart was beating on its own, but that there was a mechanical device hooked up to his heart that something had to be done to stop it from causing his heart to beat.

Is that murder? Of course not. His brain was dead and his brain would never again awake, ever. It was sitting in a lake of blood.

He would never speak, walk, or move, ever again, until the resurrection. So of course it was not murder.

Euthanasia, in the context, it was the right thing to do, even though it was painful, even though it was something that I would not want anybody to ever have to go through and have to make that decision yourself.

And seeing what seen like life, but really wasn't, depart from him, seeing the skin change dramatically. This could be any of us. This is a fact of life. Death comes, sickness comes, drastic situations come, emergencies come, and drastic decisions, they come.

This is the cycle of life. And most people that are totally against euthanasia, they haven't been in my shoes.

They haven't lived yet my experience, but a lot of people will eventually face similar situations.

I remember when my grandmother died, even though she died at home, in her bed, even though it wasn't suicide, even though she wasn't on life support, I do remember in that final 24 hours, my prayers for God to allow her to die.

Because I didn't want her to continue to suffer, physically, and mentally, and emotionally, that the things that was going on in the family at the time, arguments and so forth in the family, that I didn't want her, and I know that she was distressed about it, and I didn't want her to continue to live in this wicked world.

It was better to say, to God, that I was ready to sacrifice her, to let her go, rather than please let her live, rather than heal her, deliver her, heal her, please heal her, please let her live.

God Almighty, she was already 96 or 98, whichever the case was, years old. There comes a time, in a context, in which we must be willing to let go, coming to the reality, the understanding, the comprehension that life ain't worth the living comprehension that life ain't worth the living if it is in misery, if it is, if the person is suffering.

Whether we're talking about a friend, or a family member, or a pet, there's certain contexts, there's certain situations when we must let go. Amen.

Killing a sick animal is not murder. Killing livestock, farm animals for food is not murder. Killing a spider or an ant is not murder.

Killing a murderer is not murder. Capital punishment. A lot of religious people think that is murder, but the Bible commands it. The Bible commands that if a person commits murder on purpose, purposely premeditated, and it's not war, if it's not sickness, if it's not a sacrifice, if it's not any of these special contexts that we're talking about, but it's just a evil murder.

The Bible commands that person be killed, and it's not murder to kill that murderer. Amen.

But of course, we got to leave that up to the authorities. We must obey the law and allow the law to do their job. It's their job to do that.

But we need as citizens to vote for the people in politics and government that's going to enforce the law of God to do the capital punishment.

That's our responsibility, and that's the way that we fulfill that commandment, is voting for the person that does believe in capital punishment. Amen.

Killing yourself to prevent the enemy from killing you first is not murder.

Killing yourself in the final stages of a eternally ill, painful, agonizing sickness is not murder.

Self-euthanasia or even euthanasia of your loved one in the situation of where that person is going to die anyway, but you want to put them out of the misery so they don't keep living another year, another week, another month, another day, another second in their pain, in their misery, in their agony.

We're talking about extreme sickness. We're talking about where there's no hope left, nor through natural remedies.

You've already tried it. You've tried everything, nor through the pharmacy. The doctors have done everything they can do. The doctors have already said there's no hope.

They're going to die. They're absolute, absolute going to die. That's the situation we're talking about. We're not talking about somebody just today was told by the doctor that they got six months to live.

We're not talking about that until time evolves, and they've gone through the medicine, and they've gone through the natural remedies, and they've done everything they can do.

Then that's what we're talking about if they're suffering greatly. We're not talking about killing yourself or your loved one on the very day that they're diagnosed.

Of course, that would be murder. We've got to keep it in the right context. Telling the doctors or nurses to turn off life support of a person that's going to never come back, that's not murder, or they might come back, but they'll never walk,

talk, see, or do anything.

They're going to be a vegetable even though they're alive. That's not murder. Assisting an extremely sick family member or friend to kill themselves where the law allows it is not murder.

A medical doctor assisting in death in the final moments is legal in 11 states of the United States, 11 US states. It is legal, but I would say that it's done ever worse in every state even where it's not legal.

Even though the Republican mainstream media is constantly pushing it down your throat that euthanasia is murder, the people at large in general know better.

According to one poll, it said that 67% of Republicans support, believe in, that it should be legal, medical, euthanasia.

Now let's clarify. We do not condone suicide that is based on laziness, depression, poverty, contempt for life, hatred of life, bad situations, misery, finances.

We do not condone suicide. It's based upon that your girlfriend left you, your boyfriend left you, your relationship ended, you lost your job, you lost your house, you lost your place to live, you're having a bad day, you've had a bad year, you've had a bad life.

Well guess what? I've had a very bad life as well. I've been to hell a million times in the back. I had a horrible, absolutely horrible, beyond imagination horrible childhood and I've had a million struggles in many different ways. Financial, health, emotions, trials and tribulations, people mocking me, calling me a false prophet, calling me insane, crazy.

I've been called every name in the book, but I live on and I press on, as God wants us to do, as God wants us to do, that I can face tomorrow because Christ Jesus gives me peace, hope, faith, and strength to endure and persevere and press through.

Life without following Christ, I lived that many decades as well or several decades.

Life was miserable without following Christ, miserable life. But the answer was not suicide, the answer was returning to Christ, surrendering to Christ Jesus, living for Him.

Then He gave me life and life abundantly, a reason to live. Amen. We do not condone suicide based on emotional pain of just a bad life and broken relationships and lost jobs and financial difficulties.

We're talking about medical euthanasia of when a person has no hope in any way, shape, or form because everything has already been tried.

And we're also talking about cases of war where the enemy is surrounding you. Now in the case of war where the enemy is already surrounding you, you have a decision to make.

You can do the noble thing of not killing yourself, facing the enemy, facing martyrdom, and allowing them to capture you and allowing them to kill you in the name of Christ, for the name of Jesus, for the truth, for what you stand for in the truth, and that's a very noble thing.

Or in those final moments when there's no hope, you could do as Samson did, you could do as, what's that man's name? Razis, 2 Maccabees 14, you could do as he did.

Either one of those two directions would not be wrong, would not be sin. What Razis did, what Samson did was not wrong, was not sin.

It's a personal decision and it's different for different people and different situations and different callings.

I can't make a blanket statement to cover every person, everybody, because not everybody is Samson, not everybody is Razis.

It's different for different people based upon your destiny, your God allotted faith, what God wants for you is different for someone else.

I'm not going to condemn the choice that somebody makes in that situation, in their final moments, in that case of a Russian or Chinese soldier capturing you and there's no escape, there's definitely no escape, they're breaking the walls down, you're in your final seconds.

I'm not going to say that you have to allow them to capture you, I'm not going to say that you must kill yourself, I'm not going to go either direction, I'm going to say that different people have different callings.

But let's go through another situation. What if, God forbid, that I was stuck in my car or a house or some building and there was no escape from a fire, and what if I had my gun available and I could make a decision of whether to kill myself or not, and I can make a decision of whether to burn alive in that fire or to blow my brains out and to end it

quickly.

I would choose, I absolutely would choose to blow my brains out, commit suicide in those final minutes rather than to burn alive in that extreme pain, long suffering of that intense agony of burning alive.

I would not allow myself to burn alive if I had access to a knife or a gun to commit self-euthanasia in that situation, in that context, or a bottle of pills in that context.

Now, I know that we have the horrible examples of multiple insane demonic cults and cult leaders where people committed mass suicides such as Jim Jones and the Heaven's Gate cult and many other examples in history of demonic insane cults and cult leaders that committed mass suicide.

I know that people would have concern about this, about today's teaching and today's sermon, but I have absolutely no plans for suicide for myself or for the church.

I would never recommend nor order such a mass suicide and I would never actually commit suicide.

I will never commit suicide. When I use the example of if I was caught in a fire, I'm using hypothetical what-ifs

theoretically, but these are things that will never happen to me actual in real life because I know God's plan for me.

God has shown me in advance his plan for my future. I, unlike most people, I'm in that very special situation where I do know my future. Most people don't.

A lot of people say all the time constantly, you don't know, you can't know, but there are special situations where God has shown you in advance your future.

That's my special situation. So even though I have used examples of theory hypothetically, the reality is because I know my future, I'm declaring to you that I will never ever ever ever commit suicide and will not order a mass suicide of the church.

So even though I know people have concerns about today's teaching, the reality is this will never happen to this church as a church-wide situation.

But in the Great Tribulation, there possibly could be a very rare example of when a person that may have listened to this sermon, there could be a situation where a person in the future in the Great Tribulation may face a situation of the enemy surrounding you and you have to make that decision on your own.

Not something that comes from me, not something coming from me ordering something, but rather you making your own decision in the context of a future event in the Great Tribulation.

That's a possibility and with the Great Tribulation being at the door, with the Great Tribulation being so very near at hand, I must bring this teaching today.

I could have refused to bring this teaching. I could have said, God, I'm not going to preach this because I'm worried about what people's going to think, what people's going to claim, what people's going to say.

But I choose to obey the leadership, the guidance of the Holy Ghost of what He's laying on my heart, what I must teach, what I must prepare the people for the Great Tribulation and for the reality of life.

Because we're talking about a lot of different scenarios and this is life and life happens and people must be equipped with correct doctrine, understanding, and wisdom.

To refuse to teach based upon worries of what somebody might say that's cowardice, being a coward, and I do not want to be a coward.

And especially since God confirmed because I was praying about whether this is the truth, whether this is the correct teaching and whether God would bless and anoint the sermon and approve of the sermon.

Of course I was praying about it the day before last that I was watching an old television show called My Three Sons and one of the characters on there said this, quote, "I cut my throat first and then you can cut yours."

Now I may have that backwards, you cut yours then I cut mine, whichever way it does, it don't matter, but I found it as a very strong powerful confirmation.

When He said that I knew it was confirmation because if you're praying about something, if you're asking God for direction, if you're asking God for confirmation or revelation and then you hear something like that then you're asking God for then I can't deny God's blessing upon the teaching and confirmation of the doctrine. Amen.

With no scripture declaring it as sin but rather the three biblical examples, Jesus, Samson and Razis, with those three biblical examples. And the lack of a law against it. And considering all the scenarios and contexts, then this is the only conclusion that I can accurately come to.

So I'm going to open up the chat room now for questions. And of course, like I said, we do not condone suicide based just on you having a bad day, relationships, broken relationships, financial problems, or just because people are calling your names or just because people are picking on you. Amen.

We're talking about special situations where there is definitely no way out because the enemy is surrounding you or death is surrounding you.

Well, in both cases, death is surrounding you. Whether it's a medical situation or the enemy, it is death that is out the door.

That's what we're talking about in both cases. In both of those scenarios, death is at the door.

We're not talking about finances and just a miserable life. We're talking about two specific scenarios where death is at the door, whether it's from the enemy, foreign invaders or illness.

And we're not talking about just being arrested either. We're talking about where the enemy is definitely going to come and kill you.

That's what we're talking about. We're not talking about committing suicide because you're about to get arrested for a forgery or something like that.

We're not talking about this. Amen.

Okay, any questions or comments? Also, testimonies as well.

Okay, so Calm Adam. I have to look up the disease you're talking about. I'll be right back as I look this up. So, ALS, a nervous system disease, affects nerve cells in the brain and spinal cord, causing muscle weakness and loss of control. It is a fatal condition, also known as Lou Gehrig's disease, progressive neurodegenerative disorder that affects nerve cells in the brains and spinal cords, muscle weakness, no cure.

Okay, so in this saying, it says, stiff muscles, muscle twitches, gradual increase in weakness, later on difficulty in speaking, swallowing, and breathing, and respiratory failure, and dementia.

So, in what you're talking about there, Calm Adam, in the early stages, then we would not condone the medical euthanasia.

We would not condone suicide or assisted suicide in the early stages. But in the later stages, where you know that the final days are coming, and the person is suffering, and it's just a miserable existence, then in the final stages of it, that's when it would become permissible to end life early when there's not much life left.

And what time frame is left is in a very miserable condition, where life is definitely not worth the living.

And the doctors have already tried different approaches. So, we're talking about late stages, final stages.

Yeah, where life is not worth the living in that situation. Okay, thank you, everybody, for your comments.

Decypher and MRWCC, I'm glad I've answered your questions.

Now, Robert, you got anything to add?

We got a few points tied together. There's also like, say, joining the Marines, military front lines, that sort of thing.

Yeah, that's a good example. The Marines are commonly the ones that go in to go into the meat grinder.

I've heard that term used before about the Marines, that they're the ones that the military, they're the ones that the US military will sacrifice on the ground to go in on front lines.

The most dangerous time to go into battle is on the front line. And knowing that you're probably going to die on the front line of battle, that's a self-sacrifice to say, okay, I'm going to obey Uncle Sam.

I'm going to obey my general, my sergeant, whatever. I'm going to obey the government.

I'm going to obey my military leaders. Now, I could shrink back behind another guy.

I could fake an illness. I could fake whatever, get out of the situation. But instead, I know I'm going to die going out there on the front line, but I'm going to do it because it's the right thing to do.

That would be a suicide, but it's a self-sacrifice for the greater good, for other people, to help other people. It is very much an accurate example.

Simon in South Africa, he says, at first the sermon was concerning, but as we allowed the Word of God to interpret itself, the message became more clear.

That's what we always thought, that suicide is a sin, but when we watch a movie where one of the main characters dies for the greater good, we rejoice and say that he did the right thing. Amen.

And MRWCC in Mississippi, she says, I won't go into any details, but I want to praise and thank Jesus for something good that happened this week. Amen.

Praise Jesus. And Calm Adams says, Matthew 26, verse 53 is the verse that Jesus is calling, that he could have called angels.

He could have. He could have called angels, according to Matthew 26, 53. Thank you for that verse. And I do want to add that in my notes right underneath John 10, Matthew 26, 53.

He could have called an army of angels to pull him down, but he did, because he did come to sacrifice himself. Amen.

Okay. Brother Robert said he had some more points.

Yeah. So like on the lines of like joining the military, even the Marines, not just like literally committing suicide, but certain decisions that people would say are odd or crazy that you make out of faith and service towards God versus for no reason, just being deliberately doing something stupid.

Yeah. Anything else?

Then just another example would be killing oneself in a military situation. Like for example, they've got, you know, like a lot of spies in a lot of nations that won't carry, they don't necessarily carry weapons that they do carry a means to kill themselves, because the people on their side might die [as a result of them being captured alive].

That's true. In some military situations, a spy or a soldier, they sometimes do carry injection with them to commit suicide so that if they're captured, that they would end their life quickly so that they would not tell on, reveal military secrets upon interrelation, torture.

That's a reality that does happen, that they choose to commit suicide with the injection or peel that the military provides them.

And they've instructed them that if they are captured to go ahead and do that in that context so that under great torture that they would not reveal secrets.

If we say that it's okay to kill a pet, even though they're not human, and when they're suffering greatly because we love them and we don't want them to keep suffering, but the life of a human is more valuable?

If that human's life is more valuable and you love them, then why wouldn't you do the, why would you not do your grandmother or your mom or your husband or your son or your parents, why would you not do them any different from a dog or a cat or a horse?

If you love them and they're in great misery, why would you not want to put them out of their misery?

I don't see no difference. If there's any difference at all, the human deserves even more compassion than the animal.

Amen.

Thank you for considering what the Bible actually says and what the Bible never says.

And that must be our priority in our conclusions of what we decide, what we teach, what we believe is what the Bible says and what it does not say.

That's really what it's about. The Bible is very specific about life and death and yet it never, never ever rules out as a complete statement, never rules out all forms of suicide and medical euthanasia. It just never does it. Amen.

Of course, we want to hold out as long as possible in all of these scenarios, we'd want to hold out as long as possible in case that would be a miracle, a divine healing, a help, a rescue.

We want to hold out as long as possible but there are times when you must say, this is it. Amen.

That's the cycle of life. Thank you for listening. We'll put on a song. Page three, Amazing Grace.

Oh, another thing I do want to say is, a lot of the false theology on this issue comes with the assumption, the wrong assumption, that once a person dies, that they're already going to immediately go to heaven or hell.

That they're already going to immediately go to heaven or hell. They are immediately judged and they immediately receive their reward immediately.

That's one of the biggest issues about people not understanding the truth about this teaching, is that they're under that false assumption that they are immediately condemned and immediately get their reward for any good and any bad that they have done, where the Bible simply does not teach that, but rather the Bible teaches a resurrection from the dead for everyone and that there are two resurrections and that the second resurrection is a physical back to life as a physical human being for 100 years and that's everyone without any exception that did not rise in the first resurrection.

So people don't understand that even a sinner will come back to life and have that second life a hundred more years to

learn the truth, to repent, and to get saved.

So it's not the end. It's not the end and they are not immediately judged upon death.

So that's one of the main biggest reasons for the wrong doctrine about this issue.

In the case of Jesus, people say, but they arrested him and they put him up there on the impalement stake.

The reality is if you read all of scripture it does say that when people were surrounding him and there was at the moment of capturing him, he disappeared.

He instantly disappeared from the middle of the crowd when they were surrounding him more than once, I think.

He could have disappeared again on that Passover night when they came to arrest him in the garden.

He could have just vanished, but he stayed on purpose, to be arrested on purpose.

He had even told the disciples that he was going to be arrested that night and that his time for death had come.

He could have been anywhere except for the garden. He could have left that garden and escaped again or made himself invisible in any way shape or form.

He could have stopped those events from occurring, but he chose to be there in the right place in the right time to be arrested, to be captured, and even after that point he could have broken the chains.

He could have called 10,000 angels or even without the angels he could have brought himself on from that impalement stake.

He sacrificed himself and he himself said over and over and over that he laid down his own life. Amen. God is good.

Thank you, Jesus, for this message because we know that everybody is different and you have laid out a path that is different for different flocks and different members of the flock that each one must follow you individually for the future and what must be done in their special situations.

Thank you, Father, for your mercy, your grace, your understanding, your calling, your choosing.

Thank you, Father, for what you've done, for what you're doing, for what you're going to do.

Thank you for your sacrifice, for our sins, for my sins. Thank you for your mercy and for your love and for doing the right thing.

Instead of being a coward, you stayed. You were there. You waited for them to come. Praise your holy name.

Amazing Grace, page three.

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