

Full Sermon Transcript:
Time to Grow and Repent
November 16, 2024

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Let us go into prayer, Lord. Heavenly Father, in Jesus name. Thank you, Lord, for getting us through this week. Thank you for this day, this day of rest and worship and fellowship. Thank you for every brethren sister that has gathered together around the world at this time to come into unity, fellowship, worship, to hear and receive your word, your instructions for life. Praise your holy name.

Thank you, Lord, for giving us this new place for the church headquarters. New place for myself, my wife and Robert, others to come to work, to live, to worship, to proclaim your name to all nations. Your name, your authority, your goodness, your love, your mercy, your grace, your compassion, your power, your authority, your messages, your doctrine, your word, your truth from this place shall go forth more powerfully than ever before. We believe it, we ask for it, we receive it in Jesus name.

We lift up to you, brother Robert for protection, help, strength, deliverance. We pray that he's getting sufficient sleep. We pray that he's getting sufficient food, nourishment. We pray that he's taking time to examine himself and to repent. We pray that he's thinking more clearly, more accurately, in better reality. We pray for him to return as our brother, my best friend, as a help to the church and to me and to himself.

We pray, Lord, for all the new brothers and sisters around the world. Those coming into the church, those coming into your light, to your truth, Nehemiah and others. The guy in India, the guy on VK, whoever he is.

We pray also for healing for brother Salavat, where he fell and injured himself, and having pain and inflammation in the chest. We pray, Lord, that you help him. Help him to heal quickly and smoothly. We thank you for the miracles that you manifested in the birth and in the healing of baby Leah. We thank you, Lord, for all the provisions for your people around the world.

Thank you for what you are doing, for what you've already done and for what you're about to do. We pray for Monica, Joanna, AJ, Kiki, Salavat, BJ Jonathan, John, Simon, Amelia, Hugh and Dominique, Andri.

We pray for others all around the world, Gary and others, and all those that continue to keep their names hidden and their presence hidden from us, that they would come out of the closet, show themselves, step up to the plate and become our brothers and sisters and co workers in Christ Jesus. We pray for unity of the faith, unity of doctrine, unity of spirit. We pray for your church to come together, to work together, to love one another, encourage one another, support one another, to work as one family, one church, one kingdom. For a family or a house divided against itself cannot stand we pray for your help, your leadership, your guidance, your direction, and we accept it. We ask for your anointing upon these services, your anointing and blessing and help upon this word we're about to receive, that it will penetrate the hardest hearts, hardest minds, most stubborn minds, most proudful minds that your word will penetrate, deliver, and save, and heal.

We pray for your word to be manifested this day in my mouth, my lips, my voice box, my heart, mind, spirit and soul and flesh. We accept it. We receive it for your church, for the edification of your church, for the growth of your church, for the help and deliverance of your church, your ministry, your people. All of this be in Jesus name. So be it.

Amen. In Jesus name. Praise God Almighty, the creator of heaven and earth, Jesus. In the name of Jesus. Amen.

Let's turn to the book of Luke, and I'm hitting the record button right now. Today is November 16, 2024. The title of today's sermon is Time to Grow and Repent. Time to Grow and Repent. Let's turn to Luke, chapter 17.

I'll give everybody time to get there.

Well, we have been really enjoying the new location for the church headquarters and seeing the blessings of Jesus every day in this place, this place where we live as well as the church headquarters. It's our dwelling place, our residence as well. Because we can't afford to have both a residence and a ministry building both, we prefer to put the money into the resources to actually help the church members and to spread the gospel of Jesus Christ around the world rather than putting it into multiple buildings. Amen. So we're seeing all the pluses, the advantages of this new place, and they are great and they are multiple.

The blessings of Jesus are truly upon this place. And he has definitely brought this place to us as a great provision to the church and to us, every one of us, individually. Amen.

It was a series of miracles that brought this place to us. Not just one, two or three, but quite a few miracles had to be accomplished to receive this place. The hand of Jesus is upon this place. Amen.

We thank God Almighty for it. Amen.

Let's start today's sermon. In chapter 17 of Luke, verse 3 says, Be on your guard. If your brother sins, rebuke him. And if he repents, forgive him. And if he sins against you seven times a day and returns to you seven times saying, I repent, forgive him.

The footnote here in the Alpha and Omega Bible, the Footnote to verse 4 says, this is in direct relationship, direct relation to, forgiving 70 times 7. We need to add the reference to where it talks about 70 times 7, Brother John. We'll have to find that. I may have it in my notes. And I believe it's going to be Matthew 18 around verse 21.

We're going to read that verse in just a few minutes, so we will remember that that might be the reference Matthew 18 around verse 21. But when we get there in a few minutes, we will confirm the actual verse number and then we can have that added as a reference here. It does mention it, but we need to add actual reference. But it says it's in direct relation to forgiving 70 times 7. Contrary to popular traditional false doctrine, we are not required to forgive everyone for everything, regardless of the situation.

This verse very plainly says, if he repents, forgive him. Even Jesus himself does not forgive unless someone repents. Do we have more mercy than Jesus does? No. Does Jesus expect us to forgive when he doesn't?

No, of course not. We know that the traditional false Christianity teaching says that we must forgive everyone for everything always. And that's very silly, very silly and dangerous. If we were to practice that, it would bring nothing but chaos and heartbreak and misery into our lives. Because we would be allowing everyone, everywhere, all the time, to treat us like dogs, to treat us horribly and unfairly.

And we will be allowing murderers, robbers, thieves and liars into our lives and to rule us in our lives. Amen. We, these people that live for Satan, would be controlling our lives if we forgive everyone for everything at all times. It's a very silly and dangerous false doctrine of the synagogue of Satan, the false churches, Baptist Church, Pentecostal churches, Catholic churches, Pentecostal, Protestant, Catholic, all of them. All of them.

This very clearly says, if he repents, forgive him if he repents. But it also says, rebuke him before he repents. If your brother offends you, rebuke him. That's another thing that goes against traditional false Christianity. They don't teach you to rebuke.

They teach you that Jesus never rebuked, never cursed anyone, never condemned anyone, never pointed out sin. That's very false, very different from what we actually read in the Bible. Amen. They teach a different Jesus, a false Jesus, a Jesus that they have made up. Amen.

The Bible teaches that there is appropriate time for rebuke. And there's a time, as it says in Ecclesiastes chapter three, a time for everything under the sun, a time for every season, a time for everything. There is a time for rebuke, an appropriate time for rebuke. It's not that we should live a life of constantly daily rebuking, condemning. No, we should be extremely careful that we should not be over condemning, over judgmental.

And this is a problem that someone in this church has, perhaps more than one person, I don't know, but at least one person in this church is being over condemning and over judgmental, not right in general. We should be people who are forgiving, let things go, go with the flow, live at peace with all men as much as we are able to. As much as we are able to. The Bible says to be at peace with everyone as much as we are able to. How are you going to do that if you are over condemning, over judgmental?

You're not going to be able to live at peace with anyone if you are constantly being negative about everyone and condemning and judgmental of them. Amen. We have to have the right balance about judging, condemning and rebuke. There's a time for everything. But it has to be in the right balance, the right measurement and the right time.

And it takes many years to develop with the help of the Holy Ghost and with growing as an older person. As you get older and older, it takes that process, that time to develop and to perfect, knowing when to forgive, when to rebuke, when to condemn, when to judge, so forth. It takes practice. It takes learning lessons, making mistakes. We are, all of us, every one of us, me and you, every one of us are going to make mistakes about forgiving when we shouldn't, and opposite of that as well, condemning when we should not.

Every one of us are going to make mistakes in both of those areas. We have, and we will again make mistakes. We have to practice and learn our lessons about when we should not forgive and when we should be condemning, then we're not. That takes time. It's a process of making mistakes on both of those areas repeatedly before we learn our lessons.

That's life. That's the reality of life. Amen. That's the reality of life, is that you have to make mistakes over and over and over again before you finally learn the proper balance and when to apply each one of those things. Forgiveness and condemnation, it comes with maturity.

And as we get older, we start to learn more and more and more how much more important it is to not be over condemning, over judgmental, but more forgiving, more merciful, more loving, more compassionate, more gentle.

We learn to condemn less and forgive more and have more mercy and more grace as we get older, because then we start to realize as we get older, how many mistakes we have made. Amen.

We start to realize how imperfect we are, how sinful we are by nature, and that really we have no room, no right to be over a condemning of others when we ourselves have done so much wrong.

And coming to that conclusion is part of the process of maturity, by drawing closer to Jesus as we get older, because we're learning our lessons, we're humbling ourselves, we're coming to a better understanding and comprehension of such things.

It's not the opposite. It is not that as we get older that we become more condemning, but rather, as we get older, we become more forgiving.

We have to have the proper balance, though, on both sides. It's not that we're going to become totally forgiving and absolutely no condemning and absolutely no judging. It's not that we have to learn the proper balance.

This verse teaches rebuke and forgiveness, but which one out of those two rebuke and forgiveness? Which one does it teach us that we should have in greater abundance?

Which one?

That's very clear.

If your brother sins, rebuke him, and if he repents, forgive him. And if he sins against you seven times a day and returns to you seven times saying, I repent, forgive him seven times in one day. So obviously is teaching a greater measure, mercy and forgiveness. Even though it's teaching both rebuke and forgiveness, it's teaching a greater, much greater measure of forgiveness, mercy, and grace. Amen.

Amen. And that number seven is the number of completeness and is a number of perfection. Amen. Matthew says it in a different way, 70 times 7 rather than 7 times. Both is teaching the principle of having abundant mercy.

People should not get so caught up in should we stop forgiving at 7 times, or should we stop forgiving at 70 times 7? Jesus is not saying in either one of these passages that we should stop forgiving at an exact number, but rather it is a spiritual principle that he is teaching. He's not teaching exact numbers, but nevertheless, these numbers are symbolic of abundance and perfection and completeness. By being a very forgiving person, a very merciful person. And to be so forgiving and so merciful requires compassion, love, and understanding.

Understanding that you yourself have been guilty many times yourself and will be again. Amen. And compassion and love, considering that that person is your brother or your sister in Christ. And if they're not your brother or sister in Christ, they are your brother or sister in Adam and Eve, which is still important. Amen.

I preached not long ago about the need for having compassion for people that is very important. Even if we have abundant great prophecies and abundant great truth of doctrine, if we have all of that and have not love and compassion, then we have nothing. Isaiah 1 God says that he is sick and tired of our fasting, and our holy days are observance of his law. It's not that he doesn't want us to obey his law. It's not that he doesn't want us to keep the Sabbath and holy days.

It's not that he doesn't want us to fast. Of course he wants us to do all those things. All those things are commanded. But he's sick and tired of us doing all those things he commanded because of our hypocrisy, because that we are not manifesting enough love. He says, what I really want from you there in Isaiah, chapter one and throughout the Scripture, is helping the widow, the orphan, the poor, the needy, the sick, the afflicted, the prisoners.

Matthew 25, verse 31 to 46 that we have visited the prisoner, that we have fed the hungry, that we have clothed those that needed the clothing, and so forth, so forth down the list. Love, compassion. And it's not that we do these things to fulfill the law that we are required to help people, but rather we want to help people because we see their need and we feel for them. We have that compassion on them, and we don't want them to go hungry, and we don't want them to go homeless, and we don't want them to be suffering and in need.

Many times we put others before ourselves because we don't want them to suffer. We want good for them. Amen. Because we love them, we care about them, we have compassion for them. We have so much compassion for them that we want to sacrifice even some of our own wants and some of our own needs so that other person in another nation, in another state, another city, or across town or next door can have what they need.

Amen. But even that must be in the proper balance, because we don't want to overdo it of giving, giving, giving, giving, helping, helping, helping, and make ourselves homeless and dig ourselves into great debt and suffer greatly by helping them overabundantly. We have to have the right balance.

And I do believe that there is a person in this church that is giving too much and digging a grave for yourself financially. I know that you have love and compassion for people, that we must practice giving in the right measure and not give so much that we hurt ourselves overabundantly. I firmly believe and teach in the principle of sacrifice. Putting others first. But it needs to be in the right measure, the right balance.

We must trust that God will make a way for that person, that if we ourselves are digging our own graves by giving too much, that we can say, I can't give as much as I have been, or I can't give as much as I would like to, but I trust God will provide through another member of the church, or another way that God will provide. I don't have to do it all myself. God will provide through another person. That's bringing faith into the situation, that even though we might not be able to fulfill the need 100%, God will make a way through another church member having faith in that. Sometimes we have to learn to say no or that's enough.

Amen.

But getting back to this verse here. Repentance and forgiveness. But a great measure of forgiveness, not always, but a great measure of forgiveness.

And that goes both ways because you need to forgive me and I need to forgive you. Amen. It goes both ways, but repentance is required for that forgiveness. Repentance is required for that forgiveness. In other words, repent means to turn around.

That means to change. It's more than just saying the words, even though it does say here that if they say the words, I repent, you should forgive them.

Nevertheless, the word brother is mentioned here. So I believe that this unlimited forgiveness of 70 times 7, 490 times plus, because it's not an exact number, but a symbolic number, I believe that is really in the context of spiritual brothers and sisters, true brothers, true sisters within the church. I don't think that Jesus really requires us to forgive an unlimited number of times to Law's wicked people. I don't believe that he wants us to be very forgiving in general to lost, wicked people, in a sense, in a way, depending on the situation. It really depends on the situation.

So I'm talking in general terms there.

But within the church. Within the church, we're dealing with people that are trying to live right. Amen. Within the church, we're dealing with an entirely different mindset of people. They're not perfect yet, but they're striving, they're working.

Some are faster than others, and some are slower than others about their repentance and their growth and their growth of maturity, their growth of discernment, their growth of obedience, their growth of repentance. Some are faster than others, others are slower than others. And we must realize that and give people time to grow and time to repent and time to learn. That's the name of the sermon, time to grow and repent. Time to grow and to replace somebody in this church is being over condemning and not giving people time to grow in their repentance and in their maturity and God's will.

Some by nature slower in that process than other people. Other by nature or faster in that process.

We can't expect everybody to grow at the same measure of speed. We can't expect everybody to grow in the same measure of speed that we did.

I would like to see, and perhaps you might would like to see everyone more people do much better grow faster, be totally within God's will this year or even last year or the year before. That would have been wonderful.

But the reality is some people grow spiritually slower than other people by nature. That's reality and we must embrace that reality.

As long as that brother or sister in the church is staying on track, they're not falling away.

They're not denying Jesus name. They're not denying that God is one. The holy days, the Sabbath, so forth, so forth, so forth. They're staying in the church, listening to the worship services.

Then we should give that person time to grow.

We think of the analogy that Jesus used constantly of a harvest.

The seed has to be planted. It takes a long time of watering and fertilizing that seed and that ground repeatedly over and over and over before that sprouts and grows more than an inch, more than a foot. It takes time. It's not all accomplished in one day, one week or even one month. It takes time.

And it took time for you and it took time for me and it took time for Paul and for David and for Moses. Moses spent 40 years in exile out of Egypt or out of the Egyptian government before he, before God brought him back into Egypt to deliver God's people. It takes time to prepare for the wilderness. It takes time to prepare for the great tribulation. It takes time to prepare for the first resurrection.

It takes time to grow into completion and perfection.

And if you think that you can accomplish it in one year or even five years, or even eight years, you're sadly mistaken.

Last Sabbath was 20 years. My 20th year anniversary spiritual birthday. I've been saved for 20 years.

I've still not reached perfection and completion in Christ Jesus. It's still going to take me some time. Now you might think, well, that's because that I'm not growing fast enough according to God's will. You might think that God would want me to be perfect and complete 10 years ago or 15 years ago. But that would not be accurate.

It would not be. When God chose me, he knew that it would take me a lifetime to reach full maturity, full completion, full perfection. To become sinless. It's not impossible. We know that false Christianity teaches that we'll never be perfect, that we'll never become sinless until the very day we die, that we'll continue to sin and it's impossible to stop sinning.

That's not biblical at all. That's totally opposite of Scripture. The Bible does require us and command us, therefore God himself does, to become perfect. That means sinless. When we say perfect, we don't mean able to calculate what 999,000 times 455,000 what that would be, and to do that within one second, as if we are a computer.

That's not the type of perfection that we're talking about. We're talking about becoming sinless to stop all sin of the heart, mind, spirit, soul and flesh, all sin to cease. And not only that, but to be fully mature mentally, emotionally, spiritually sinless, and fully mature spiritually, mentally, emotionally.

If you think you can accomplish all of that five years or eight years or 10 years, or even 20 years, is sadly mistaken. And you're being immature within that thinking itself, because it's not possible within that time frame, but it is possible within a lifetime journey of making many, many, many multiple mistakes and growing in compassion, love, forgiveness, growing in maturity.

It's a lifetime process. As I have said over and over and over over the years, it's a lifetime process. So why are you all of a sudden thinking that you can accomplish it in five or eight years? It is a lifetime process.

And that great tribulation that is coming is required. Every generation has their own great tribulation, whether it is the Great depression, World War I, World War II, the Vietnam War, the Korean War, whatever it may be. Every generation has their own time of great tribulation that helps that person to reach the capacity of perfection.

You have to apply that pressure to reach it. And it's more than just one thing. It's not just going to be one trouble in your life, one obstacle in your life, one stumbling block in your life that brings about that perfection. It's going to be a series of troubling things in your life. Sicknesses, illnesses and problems of life.

Multiple. It's going to be a huge series of events that shape you as we are, as the Bible describes, that we are the clay, that we are the pottery, and that he is the potter, that He is shaping us. And that is a process.

It takes time, and we must be willing to allow him to shape us over a period of many periods of time.

By nature, we're not fully mature when we are teenagers, although when we become teenagers, we are, in God's eyes, young adults. Despite what false Christianity teaches and what the world falsely thinks and teaches in the modern society as teenagers, in reality, in God's eyes, we're young adults. But young adults does not mean for maturity. A young adult is, even though he or she is an adult, is still a young adult, or as they say up north, adult rather than adult.

They're still young. They're still not reached full maturity. A man or woman in his 20s is not fully mature never, ever, ever. A man or woman in their 30s is not fully mature ever, ever, ever, ever. A man or woman in his 40s is not fully mature ever, ever.

It never happens that early in life. You have to get into your 50s, you have to get into your 60s in more and more and more mature. But every decade, yes, hopefully every decade, you're becoming more mature. But in this modern society, it's not occurring. They're becoming stagnant in their mental growth and other forms of growth.

They're becoming stagnant as children and teenagers. So you got men in their 30s that still like, act like they're teenagers or pre puberty. That's a major, huge problem in this modern society today, which is mostly caused by vaccines and video games. And anime and I must warn about anime characters. It's not all of it.

So I'm talking in general. I'm talking in general terms here. It's not. It's not that 100% of anime is evil, but it's a very huge percentage of anime that is evil. A huge percentage.

So you have to be very, very careful about that. But I do have to warn also about. I don't know, I don't even know the name of that rabbit that's in one of the movies. Probably a Disney movie or a Pixel movie. I don't watch stuff like that, so I don't know.

But I got to warn about that rabbit. We'll find out the name of that rabbit later, do some research, try to figure it out and what movie I'm talking about. But we need to grow in discernment so I don't have to tell you everything.

I would love if I did, if I never had to tell anyone in the church, what's wrong, what's a sin, what's evil. But the reality is everyone grows at a different speed. And I'm trying to wait for people to grow on their own accord in their own relationship with Jesus. That's the best way.

I don't want to be, and I should not be the person that is constantly nitpicking and constantly saying, you need to repent of this, you're wrong about that, you're wrong about this. I want you to do it different. So on, so on, so on. Even though I am, even though I am counseling with the church and I am pointing out sin and that is my job, that is my due, that is my responsibility, to point out sin within the church, to help the church grow, to help the church realize their sins, to repent of their sins, to grow, to mature, to become complete in Christ. But at the same time, I have to have the right balance in that because it is also important that I give you time in your own relationship with God through your prayers, your fasting, reading of the scriptures, talking with God, growing with God, coming to know God more and more, deeper and better and more intimate and closer in your life for you to figure out yourself what your sins are, what you still need to get rid of, what you need to still repent of.

That's better than me, much better than me constantly telling you everything, what you're doing wrong. I don't need to be over condemning, I don't need, I should not be pointing out everything that everybody has.

I got more to do in my life than just point the finger at everybody. Constantly, every day. And every time I see somebody do something wrong or not doing what they should be doing and just pointing that out constantly, every day, that's not what I want to do. And that's not what Jesus wants me to do. I have to have the proper balance as a pastor, as a leader.

I have to have the proper balance in all of that.

I have to give people time to grow, time to repent. It takes time. By nature, by God's design, it takes time.

I do have to push a little bit. I do have to occasionally say, come on now, here's something you got a problem with. But I don't want to do that every day and every week to the same person consistently over and over and over and be constantly nitpicking at everything they do.

Let's go to another Bible verse. Let's go to Luke 15.

This is the story of the prodigal son. We all know this story, this parable very well. We know this very well, starting in verse 11, Luke 15:11.

And he said, A person had two sons. The younger of them said to his father, father, give me the share of the estate that falls to me. So he divided his wealth between them. And not many days later, the younger son gathered together everything and went on a journey. Notice it was the younger son is the prodigal son.

The younger son. Don't that make sense? The younger person that still yet have not yet learned all their lessons yet. Think about that. I never heard that ever pointed out before that out of the two sons the prodigal son is the younger son, the one that has not yet matured fully yet younger son gathered together everything together and went on a journey into a distant country.

And there he squandered or wasted his estate with liberal living. That word squandered, Brother John, I want to change to waste it.

Verse 14. Now when he had spent everything, a severe famine occurred in that country and he began to be impoverished poor. 15 so he went and hired himself out to one of the citizens of that country, and he sent him into the fields to feed swine. And he would have gladly filled his stomach with the pods that the swine were eating. And no one was given anything to him.

That word. And, and no one should be but change it. But. But no one was giving anything to him. But when he came to his senses, he said, how many of my fathers hired men have more than enough bread for I am dying here with hunger.

Before I go any farther, I have to point out about this swine that this man was raising hogs, pigs.

We know that swine, hogs, pig, pork is listed as in Leviticus 11, one of the forbidden unclean foods through the old covenant ceremonial law, which Jesus did away with through the blood of Christ. Amen. This is something I've never in my entire life heard anyone ever, ever, ever, ever point this out. This is Jesus right here teaching you and me. Why is Jesus using analogy of this man raising pork?

Now we think of this man, of course, as a man that having fallen away, he's in sin about wasting his money not being wise. But the raising of the pork is not part of his fallen away. The raising of the pork is not a sinful thing. But the fact that he's doing that actually shows that it's okay to eat pork. This parable actually teaches that it is okay to touch and raise and eat pork.

I've never heard that area before, so it would be really good to add that to the meats article.

It doesn't specifically say that Jesus cleansed pork here in this verse where it is okay to raise it or it's okay to eat it. It doesn't have to specifically say it in ABC's black and white. It doesn't have to. You need to read between the lines. The fact that the man is raising the poor, and it doesn't condemn him for that.

What it's condemning him for is wasting money and some of the other activities we read about, it's not condemning him. There's nothing in this context, there's nothing in this wording that is condemning him for raising the swine. But the Jews would not raise swine. They would not touch swine. They would not have anything to do with swine, period.

Nothing whatsoever at all. They would not. So the fact that Jesus is using this particular man, that is raising swine as being the prodigal son is very, very important. Amen.

Continuing here in verse 16, he would have gladly filled his stomach with the pods that the swine were eating, and no one was given anything to him, but no one was given anything to him. 17 but when he came to his senses, he said, how many of my father's hired men have more than enough bread? But I am dying here with hunger. I would get up and go to my father. I would say to him, father, I have sinned against heaven and in your sight.

I am no longer worthy to be called your son. Make me as one of your hired men. Just as long as you take me back. I just want to come back. Even if you don't recognize me as your son. Make me one of your hired men. I just want to come back. Amen. Verse 20 so he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion.

We talked about compassion for him and ran and embraced him and kissed him. Repentance, forgiveness, mercy, grace, compassion. 21 and notice also the father kissed him. Of course, this would not be on the mouth, on the cheek or forehead. And that's not being gay, that's just being human.

Just loving your brother, loving your son, loving your dad. It's okay for men to kiss men, it really is. As long as it's not on the lips, as long as it's not sexual. A brotherly kiss is very common today in the Middle east in that culture.

Verse 21 and the Son said to him, father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son. 22 but the father said to his slaves, quickly, bring out the best robe and put it on him and put a ring on his hand and sandals on his feet and bring the fattened calf to your ear and let us eat and celebrate. For this son of mine was dead spiritually and has come to life again spiritually. He was lost and has been found.

And they began to say, celebrate. Now, his older son was in the field, and when he came and approached the house, he heard music and dancing.

Yee-haw!

And he summoned one of the servants and began inquiring, asking, I want to change that word, Brother John. Inquiring, change it to asking what these things could be. And he said to him, your brother has come and your father has killed the fattened calf because he has received him back safe and sound, praise God.

But he became angry and was not willing to go in. And his father came out and pleaded with him. But he answered and said to his father, look, for many years I have been serving you, and I have never neglected a command of your. And yet you have never given me a young goat so that I might celebrate with my friends. But when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.

And he said to him, son, you have always been with me, and all that is mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live and was lost and has been found. Amen.

God is so wonderful, and this is proof of Jesus in this ministry. Because when I had written down to read this parable of the prodigal son, I had no idea how significant it would be to today's message and the contacts and the situation that we're dealing with with Brother Robert. I had no idea because I didn't even read it today or yesterday as I'm preparing the sermon. I didn't even read it. I just knew that I needed to read this account, this passage for the sermon.

That's all. But now that I read it aloud with you, I'll see how extremely significant it is that this young man, and we're talking about a young man, that's Robert wanting to just go off on his own by himself and thinking that he could do that, that he wants to do that, that he needs to do that, thinking that he's in the right, thinking that he's taking his own journey and doing what Jesus wants him to do, thinking in that proudful but yet rebellious nature that many young men have. Amen. That's common. That's mainstream.

That's common. That's like every young man, right? That's every young man wanting to go their own way. Being young, being full of energy. Amen. That's nature. That's carnal nature. That's just the way it is. That's reality.

This young man wanting to go on his own, his own journey, leaving the family, leaving the church, thinking that he's doing right, thinking he's going the right way, when really it's going the wrong way. Away from the church, away from the Father, away from God.

Amen. It's time to repent.

Humble the self. Humble the young man.

Time to see that you need the family, we need you and you need us. Amen. We need one another. I've said it so many times over the years that the body of Christ needs each and every member of the church. If we think that we can do it all by ourselves, we're sadly mistaken.

We need one another.

We need to gather together for worship services, even if it's over the Internet, together. If that's the best we can do, then that's the best we can do. Gather together over the Internet to gather. If we're local or even if we live in the same nation, we need to be gathering together. It's not really right.

I'm telling you. Listen to me. It's not really right for anyone to live in the same nation while you're members of the church. I'm talking about baptized members of God's true church. When in the context of the sheep is widely scattered.

For the church, the sheep to remain widely scattered is not God's will.

Whether we're talking about America or South Africa or another nation, it's not good for the church to be widely scattered, many miles apart. A church that is like that will not be very effective at all.

The church needs to come together in a centralized location.

The church needs to come together so we can worship together, so we can pray together, so we can hug one another, help one another, support one another, so that we can have fellowship with one another, be brothers and sisters with one another. We are a body. Would you find my head in one city and my hand in another city and my foot in another city? That is a church that is mutilated. A mutilated body.

One piece of the body in one town, another piece in the body in another town is a gruesome, horrible murder. We need to come together in one place, in one city for each nation.

Now, if we had many more members, we could be scattered, and that would be okay with God. If we had lots of members, then we could have a full congregation, a full body in each town, and each town be 200 miles apart, 50 miles apart, whatever, that's fine. But when we're. But when we are dealing with a very small number of people, extremely small number of people like we are dealing with, then there becomes a necessity for people to move, make, sacrifice, surrender their own will, surrender their houses and their land and come together as one congregation to form a congregation. We need to form congregations in this ministry.

If we had a congregation with multiple members in one town, then we would have more members. We would, absolutely. I can promise you that. I've seen that many, many, many, many times in my life. I've had people from South Africa contact me many times and say, do you have a congregation in South Africa?

And I have to say, well, I've only got one person, or I've only got one person here and one person there. And then their response then is, no, thank you. I'm looking for a congregation.

A lot of people. I mean, that's not the way it should be. You know, they should be, oh, if there is one person that is willing to meet with me, they should take advantage of that and go and meet with that one person. That's the way it should be. But that's not reality.

The reality is that people are looking for congregations. And because that is the reality, we need to meet them halfway by forming congregations. And if we form congregations, then the next time somebody contacts me, I can say, yes, we have a congregation in such and such a nation, in such and such a town, in such and such a state, in America or another nation, whatever nation we're talking about, if we form congregations, we'll have more members, more help, more support. And that's going to take sacrifice for people to say, okay, I need to pick up, I need to move. I need to let go of my wheel and my direction and come together.

And let's come together so we can work together, so we can help one another, so we can support one another, see each other face to face. Every week. We'll be much more effective. A church as a body of Christ.

Let's go to Matthew 18, which I believe is where it's talking about the 70 times 7. Matthew 18. It looked like around verse 21, I said, Matthew 18:21. Then Peter came and said to him, master, how often shall my brother sin against me? And I forgive him up to seven times, which is what Luke chapter 17 has said.

But verse 22 here in Matthew says Jesus said to him, I do not say to you up to seven times, but up to 70 times seven. So that's verse 22. So John over there in Luke, the reference is going to be Matthew 18:22.

Again, this is really talking about within the church.

The word brother is in verse 21 here, just like the word brother is in Luke 17. This particular type of brother is talking about his spiritual brother, true brother, a church member. But even outside of the church, we should in general be forgiving, merciful people, but not as often as what we would forgive within the church. Absolutely. Let's go to Matthew chapter seven.

Now, Matthew, chapter 7, starting in verse 1. Now, of course, Matthew seven is commonly all the time used wrongfully to teach that we should never ever, ever judge for any reason. Which of course, as we always say here, that's foolishness. That's not understanding the Scripture. Let's read it.

Verse 1. Do not judge so that you will not be judged. Verse 2. For in the way you judge, you will be judged. And by your standard of measure, it would be measured to you.

Why do you look at the speck that is in your brother's eye but do not notice the log, the larger measure of sin that is in your own eye? Or how can you say to your brother within the church or even outside the church, really, let me take the speck out of your own eye and behold, the log is in your own eye. How can you do that? How can you see to help the other person? If you yourself have a giant splinter in your own eye, how can you see clearly to help the other person?

You can't. Amen. Your vision is dulled.

If you have a giant thing in your eye that doesn't belong there, then that is a hindrance to your eye vision. So how can you think you can see clearly to say to the rest of the church or to anyone that that person needs to get right, that person needs to repent.

Another thing I need to say here is I'm the pastor. I'm not perfect, but I am the pastor. And that gives me a duty, a responsibility to do in a greater measure.

Judging and condemning. You, as a church member, might be looking at me and see that I am judging and I am condemning.

And therefore you think that you can judge and you can condemn to the same measure I do. That's not true.

You, as a church member or as a person coming into the truth should not judge or condemn to the same level as I do because you're not a pastor and you're not an apostle and you're not a prophet.

Because of my offices of administration and my calling, I have a higher duty and responsibility to judge more and to condemn more. And it's not up to the sheep to tell the shepherd how much that he should do anything. It's not up to a church member or even a friend of mine thinking of Job and his friends. It's not up to a friend of mine nor a church member to tell me, since I am the leader, how much I should do anything at all. Anything.

Not just judging, not just condemning. It's not up to the sheep to lead the shepherds, but it's the other way around. Amen.

And when a church member thinks that he has reached such great perfection for such a great relationship with God, God, or such a great knowledge of the law, that he can tell the pastor, the leader, what he should and should not be doing and to what measure, then that's pride and rebellion. And it's causing division in the church. It's causing problems, and it's not right. Such a person needs to humble themselves, get back into their place.

You're not Apostle Zimmerman. You're not Moses. You're not the pastor. You're not the leader. And if you think that you could be, but you are not.

It's pride. It's pride. It's pride. And pride is a problem that is extremely common in human nature. And it's natural.

And it's part of the carnal mentality, the carnalness of human nature. It occurs, especially in young people. It occurs. It's something that has to be dealt with as we get older, that we grow out of that, that we humble ourselves, that we see our own faults, that we see the speck or the beam within our own eyes.

It is not I that have put myself this authoritative position. It is Christ that calls. It is the Father that calls. It is the Father that chooses. He is the larger shepherd.
It is He that has chosen Me.

We must be careful not to step out of line of our callings and our ranks within the church. We have to be careful about such things.

We have to give people time to grow and time to repent. And different people will grow and repent at different speeds. But you need to give me time to grow, and I need to give you time to grow.

And you should not think that I can or that I should reach perfection or completeness in 20 years.

And I shall not require, nor think that you can in 8 years. Amen. Paul said that he had not yet reached it. Let's read that In Philippians chapter 3.

But as we turn to Philippians three, I remind you of what Matthew seven said, that what with what measure that you measure with that should be measured back to you about being judging, being condemning. If you're being over condemning, over judging, then people will do that to you as a consequence. As a fruit of that, if you're being over condemning, over judgmental, then you're also going to be greatly judged and greatly condemned. Amen.

But Philippians 3 is where we're turning to now.

In my copy, it's page 758, but it might be a different page number for you depending on when you received your copy of the Bible. As we continue to change page numbers, Philippians 3 starting in verse 1. And we're going to read 14 verses here, God willing, 14 verses starting in verse 1. Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me.

And it is a safeguard for you. Beware of the dogs. That means lost people because of the evil workers. Beware of the false circumcision. That means legalistic people that want to keep you under the old covenant.

Verse 3. For we are the true circumcision who worship in the spirit of Theos. That's in comparison to the law. The law, the law, who worship in the spirit of Theos and glory in Christ Jesus and put no confidence in the flesh. Although I myself might have confidence even in the flesh or talking about the law, if anyone else has a mind to put confidence in the flesh, I far more circumcised the eighth day of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as to the law, a Pharisee, as to zeal or passion, a persecutor of the Ecclesia, as to the righteousness which is in the law, felt blameless, he kept the law much, much, much so.

Verse 7. But whatever things were gained, to me, those things I have counted as loss, talking about the laws till yet as a sake for Christ, for the sake of Christ. More than that, I count all things to be lost in view the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, count them but rubbish so that I may gain Christ. When it's saying count the loss of all things, it's not talking about material possessions, it's talking about having given up his leadership role as the chief of the Pharisees is talking about giving up all the old covenant law. And the focus and all the power and authority that he had in his previous life as a chief of the Pharisees, that he had to sacrifice a lot.

Amen.

Paul is talking about his conversion from being over condemning, over judgmental, based on the law, the Torah, the Torah, the talk, the Torah, the letter of the law, legalism, circumcision, the clean unclean meats, all of that coming out of that and embracing the light of the Gospel, the good news of Christ Jesus. Amen. Not the all laws done away with. Of course not. We're not a lawless, chaotic kingdom without law.

The Ten Commandments and the tithing and the holy days, these things still exist. Amen. We're not a lawless kingdom. We're not the kingdom of Satan. Amen.

But the Old covenant is done away with and replaced by the New Covenant. The Bible is very clear in this, and that's what he's talking about here in verse 9. And may be found in him Christ not having a righteousness of my own derived from the law. I want you to read that again and again and again and again.

Not having a righteousness of my own derived from the law, but that which is through faith in Christ, the righteousness which comes from Theos on the basis of faith that I may know him, and the power of his resurrection and the fellowship of his sufferings being performed to his death, in order that I may be ready for the resurrection from the dead. Not that I have already obtained it, or having already become perfected, no, but I press on. I press on so that I may seize on to that which is also I am seized by Christ Jesus. Brethren, I did not regard guard myself as having seized it yet. But one thing I do, forgetting what lies behind and reaching forward to that which lies ahead, I pursue Thor, the goal for the prize of the high calling of the Theos in Christ Jesus.

Amen. What Paul is saying here is that even though he's come out of the legalism and has come to Christ, he has still not reached perfection even then, even though he's been called as an apostle. So I mean, we don't know how many years, by the time that he writes in Philippians would probably be a couple of decades or more of serving Christ in the truth. And yet he says that he has still, yet not reached perfection or completeness in Christ. He is not yet, yet obtained that perfection, even though he is striving and pressing forward for that perfection.

If Paul could not do it in 10 years or more, 20 years or more, whatever it may be, then how can you think that you could accomplish it in five years, six years, seven years, eight years, especially without the Great Tribulation occurring yet, which is a great purifying fire. The Great Tribulation will be a great time of purification that we must go through, even as the Bible describes that our sufferings are not counted to be worthy, to be capable with the glory that shall be revealed in us.

But also in Peter, it talks about the can't get it exactly in my mind here. Let me see if I can find the verse that I'm thinking of. Let's go to Peter. Let's see if we can find this. In fact, let me type it in the computer to make it go faster and better to try to find what I need here.

So I'm going to type in Peter, fire trials 1 Peter 1 around verse 7, 1st Peter 1. And let's start in verse 6, 1 Peter 1:6. In this you greatly rejoice, even though now for a little while in necessity, that you have been distressed by various trials, so that the proof of your faith, more valuable than gold, which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the appearing of Jesus Christ. Amen. So it's talking about these various trials are shaping us, perfecting us.

We have to go through these trials and we need more of it. Amen. And we're going to have more of it. There's going to be much more suffering coming for all of us that will continue to shape us mentally and spiritually, both mentally and spiritually, to shape us to full maturity and completion in Christ Jesus. Amen.

Now let me review my notes to see if there's anything else. Now, the nation of Israel is a perfect example of this. Think of how the nation of Israel and all the 12 tribes included, how they fell away from God and came back to God so many times, like the prodigal son having fallen away and coming back. Israel did that repeatedly, multiple times, and each time God accepted them back.

Amen. Israel is still being perfected. Israel is not perfect. Israel has sinned. To this day we keep making mistakes.

We're learning. And Israel is going to have to suffer another great tribulation. Israel is going to have to suffer another holocaust in order to be perfected in Christ Jesus. But that's part of God's plan according to the book of Romans. Amen.

That's part of God's plan. That's the way it needs to be. That's the way it must occur. God is not expecting Israel to reach perfection without that tribulation is part of God's plan. Amen.

Think of David as well and his sin of having the woman's husband killed in battle so that he could have the one Bathsheba.

Other than that one major huge sin of murder.

Other than that one. The Bible says his heart was perfect before God, but he still had that major of that major fall, that major stumbling, that major sin.

If a man like that David could fall so greatly for a time, then any of us could. None of us should think that is impossible for us to fall.

I know I have problems that I still need to deal with with Christ. But you also need to think and know and understand and realize that you yourself have problems yourself to deal with with Christ Jesus. Amen.

I believe that covers it there. The chat room is open now on mixer. If anybody has a testimony or a question about anything that we said today, any of the topics that we covered today. If you have any questions, the chat room on Mixlr. If you are registered and signed in.

Phylcia, thank you for listening. From England. Thank you for being here every week with us. She says that Job 23, verse 10. For he knows already my way and he has tried me as gold.

Amen. Praise God. Thank you for sharing that. And I will also be checking, checking WhatsApp and Telegram as well as my phone text messages. I will be checking all of these to see if anybody has anything else to add or contribute.

If anybody has a song, a testimony or a question, then now is the time to be doing it. And I'll be. I'll give everybody time to type it.

Now is not the time for the church to be going into the wilderness. Now is not the time for that. That doesn't occur until after the strong delusion. Is that not correct according to the Bible? Amen.

According to the Bible, we have to see the Strong Delusion. And then there is the fleeing of the church into the wilderness. We have not yet seen the strong delusion. So now is not the time for any church member to take upon themselves and command upon other church members that we need to be going into the wilderness. It's not the time for that.

And none of us need to be going on their own journey into the wilderness by themselves. It's not the time for that. When it's time for that, we'll go as a group. We'll go together. For no man can do this by themselves and survive and be safe.

Amen. We have to do it as a church, as the Bible describes it, that we're doing it as a church. Amen.

I praise God Almighty Jesus for what He's doing, for what he has been doing, and for what he's about to do. The great deliverance, salvation, repentance, things that he is doing manifesting in his church.

Calm Adam from Kansas. He posts a scripture from 1 Peter 2: 9, 10. But you are a chosen family, for you once were not a people, but now you are the people of Theos.

Amen. Thanks for sharing that.

We got Passover coming up in April. And that's only less than six months away now. So we need to think about that. We got Thanksgiving coming up later this month and then we have Hanukkah coming up late next month, late December.

Decipher in South Korea.

He says, I've wondered about being perfected during tribulation, and today's sermon answers that question.

Thank you. I'm glad that helped you to understand better.

Thank you for your statement.

As far as the new place here, we still have tons and tons and tons of work to do, boxes to go through, organize.

It's a real struggle because I have no help at all and it's going to take quite a while, several months to get organized. But it's part of the process that we must go through. We're having worship services in the living room today again, and it might be a month, two or three or more months before we get to sanctuary up and going. But I hope that it's only less than one month. I hope.

But I'm praying for Jesus to bring me more help because I really need it desperately. I appreciate your prayers. I'm in a lot of pain every day with my back. I have a bad back, always have, and I have to lay down and rest. I can only do so much at a time.

We appreciate your prayers. My wife has greatly improved in one sense, but she still needs a lot of improvement for her mental health. But there's been a great breakthrough just by moving here, just to have a new environment, a new beginning has helped her tremendously.

We have to give people time to grow. She has shown great progress in this move, but she still has a long ways to go. We appreciate your prayers there.

Oh, thank you. Calm Adam from Kansas. He gives us a reminder that New moon is December 2nd. December 2nd. Everybody should have that.

Write it down on your calendar so you don't forget for worship services on December 2nd. For New Moon, I believe that will be the ninth month. The ninth month New Moon.

And I would also like to ask for prayers for a man named Scott who has schizophrenia in Michigan. Let's pray for him as he needs a change of his medication and he also needs help about determining what's real and what's not real. Let's pray for Jesus to help him with that.

Let's continue to pray for Brother Robert and for each other, for all of us.

Pray for Nehemiah, a new man in Missouri. Pray for him as he continues to come into a greater measure of the truth.

I see the church growing. I see Jesus bringing more people, but it does take time for them to embrace more and more truth. And we have to pray for each other, encourage one another to continue to grow. Amen.

It helps when we have. When we have people's names, real names, locations, real locations. It helps because we need to be praying for one another and we need to support one another and help one another, and that really

helps to have a name and a location so that we can pray for you more effectively. Amen. And be there for you more completely, more fully to be there for you better.

Amen.

Please reach out to me if you never have before. Reach out to me so we can help you and you can help us when we can be co workers in Christ Jesus. Amen.

Phylisia in England shares a Bible verse from James 1, verse 12 says this.

Blessed is a man who preserves under trial. For once he has been approved, he will receive the crown of life which the Lord has promised to those who love him. Amen.

Thank you very, very much for sharing that. That's a perfect verse, a great verse. Amen. We need to endure these trials, persevere, get through them, pass the test. We're going to have trials.

Every one of us are going to have sufferings, pain, afflictions, multiple, multiple sufferings. We're going to do that. That's life. And we need that. And it will shape us.

We have to pass the test, each test, one test at a time, so we can take that next step. There's a growth process going more up, more up, more up. The next step, the next step, one step at a time. Amen. Praise Jesus.

You climb the ladder to heaven one step at a time. It's not an elevator. Amen. It's one step at a time. We have a meme for that, that brother Hugh in South Africa made one time that shows steps versus an elevator, the steps of salvation.

And it is steps one step at a time, rather than an elevator. Amen. Thank you for listening. We'll close the broadcast now and we'll see you next Sabbath. God bless in Jesus name.

Amen.

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