

Full sermon transcript: Apostles and Prophets in Our Modern Time

April the 21st, 2023, the first day of the second biblical month. (New Moon)

Ephesians chapter 4.

214 is the page number. It might be a page different depending on when you got your Bible.

Continue to perfect the Alpha and Omega Bible to add more notes, more cross-references, and to improve certain words throughout the Scriptures to have the most accuracy.

This is a continual process, continual work that will continue over time. We appreciate your patience as we continue to try to improve it and make it better and better and better every week.

Here in Ephesians chapter 4, starting in verse 11, we have read this over and over and over again because it is foundational and fundamental. It is elementary. It is basic.

And without the basics, you don't have anything. Amen.

We have to understand the basics. But even the basics, a lot of the basics, the traditional false Christian church does not even have a lot of the basics correct.

They have some basics, but not enough basics correct. This is one of those, depending on which denomination that we're talking about, but even the denominations that do embrace apostles and prophets, even though those groups even get it wrong, not understanding what truly is an apostle.

And what separates a regular pastor from an apostle. They don't understand that, even among the groups that do embrace that there are still apostles today.

But let's talk about all of this and for the people that are just now logging in, it is Ephesians chapter 4 verse 11 is where we're starting today. We've not yet read the verse, Ephesians 4 verse 11, page 215.

Today's topic is apostles and prophets in modern times. Last night I was again, as I very often am, attacked because that I use the title of apostle.

Many people, a lot of people, have been taught that it's totally impossible for God to call an apostle or prophet in modern times.

But to be absolutely honest and straightforward with you, there is no verse, absolutely none. And I even looked again last night for verses that even those groups that say that there are no apostles and prophets, what verses are they using?

And they don't even give one for absolute proof of their teaching, their belief. They try to use some verses here and there that they're twisting and it's very obvious that they're twisting the verses.

And verses and words and that striving about of words, the wrangling about of words that we just read recently, the last week or two of the sermon, that the Bible says to avoid such people that do that.

Amen. They wrangle about words, wrestle about words, trying to make a word fit like a piece of a puzzle that they're trying to jam into the piece of the puzzle that is a completely different shape.

And this is exactly what they try to do with such words, twisting. They do not present any real evidence, absolutely none at all, no real evidence that there are no apostles or prophets today.

What we see here and other verses that we're going to read as well is absolute. You don't have to twist it. It's easy to understand.

And so a very sad situation that we're in today with so many people falling for such demonic doctrines.

But let's just read what the Bible does say in Ephesians 4 verse 11. And he, talking about God, gave some people to be apostles and some as prophets and some evangelists and some pastors and teachers, which would include deacons, for the equipping of the saints.

Do the saints still exist today? Of course. Saints still exist to this day. Are saints supposed to be unequipped?

And does it say here that he gave these offices of administration only for the foundation of the church? It doesn't say that, does it? But rather it tells you why he gave these offices for or because of this reason that he is doing this, to equip the saints.

I looked at two different websites last night, at least two, maybe three, and one of them is a major website that probably every one of you know of, gotquestions.org.

It's a very popular website and they have a lot of questions and answers that are correct, but they also have a

lot of traditional false doctrines as well.

Being a traditional Babylonian Christian denomination, whatever they are, that runs that website, they're claiming no apostles or prophets either way. No prophets in the end time. No apostles in the end time.

And again, like I said, no Bible verse on that entire page that really does teach against it, even though they try to say this and that. None of the verses that I actually looked at, I actually looked at them, I actually examined them, none of the verses they gave actually does teach what they're trying to teach.

Anybody can throw out Bible verses, but you have to examine what does that Bible verse really say and what they are claiming on that website and the other website that I looked at, a lesser known website, both claiming that the apostles and prophets were just for the building of the foundation of the church.

And since that foundation is already finished, already laid, then there's no need for those particular laborers, for those particular offices of administration anymore. But where does the Bible say that?

Where does the Bible actually say what they said? That those offices were only for the foundation and not beyond that. It never says that. Ever. Ever. So they're just making stuff up. Just making it up.

Here it tells you the opposite of that. That these offices were given by God for the equipping of the saints for the work of service. Do we not still have work of service today? Do we still not have a church today?

To the building up of the body of Christ, they would say, well the church has been built. But once you build a building, do you not still need to maintain it? Amen?

Do you not still need to keep it up, maintain the building for the entire lifespan of the building? A building needs a janitor, a caretaker, continually. Even after it is built, a caretaker, a caregiver for the building. Amen?

And that building, by nature, just like everything else, will occasionally need repair. This is exactly what Paul was doing in Corinthians, in Romans, in Galatians, throughout, throughout, throughout. Even when he was writing Timothy and Peter, and even when Peter was writing.

They were repairing divisions, chaos, and sin in the church. Problems in the church that needed fixed. So after the foundation was laid, I mean they laid the foundation, what? In the 30's AD.

As soon as Christ went back to heaven, only 10 days later was the day of Pentecost. That was 33 AD or so, around that time frame. But yet Paul was writing the books of Galatians, Romans, and Corinthians, and so forth, no earlier than 50 or 55 AD, at the earliest.

So 20 years, 22 plus, maybe even 30 years, 40 years later, depending on what website you read. But at least 22 years or more after the foundation was already laid. Amen?

Peter was an apostle in 33 AD. The 12 disciples existed in 33 AD. You had James in 33 AD. They were already bringing 3,000 members into the church, and one day alone on Pentecost in 33 AD.

The foundation was laid. But 20 years later, you still had apostles. 30 years later, you still had apostles. 40 and 50 years, even when John wrote in the 90's AD. He wrote in 90 AD, 90, 92, 99, something like that, they say. So you're going now 60 years. 60 years after the foundation was laid. And there were still prophets and apostles. Amen.

So they say, well, it ended when John died, and when Paul died. When both of those men died, that ended the apostles and prophets. Where's the Bible verse for that? Where is it? There is none. So they're making it up.

Amen? They're making it up.

There's no Bible verse that's saying, once Paul dies, or once John dies, or once both of these men die, that's it. No more prophets, no more apostles. No such verse. They're making it up out of thin air.

Verse 13. Until Paul dies? That's not what it says. Until John dies? That's not what it says until the end of the first century or second century. That's not what it says.

Until we all, all of us, the entire church, obtain to the unity of the faith. Do you see unity of the faith in the church today? No. No. You don't see unity. Amen.

You've got the church of God's seventh day over there saying you don't have to keep the holy days. You've got to keep the

Sabbath. You've got to keep Passover, but you don't have to keep the Feast of Tabernacles. You don't have to keep Pentecost. So, so, so. You've got the United Church of God saying the days are from sunset to sunset. And we say it's from sunrise to sunrise. And a few other groups say it's sunrise to sunrise. And a lot of other groups

say it's sunset to sunset.

Between the United Church of God and the Church of God's seventh day and the True Jesus Church, what they call, is that the name of the True Jesus Church? Yeah, that denomination. These are groups that have the most truth that I'm listing that I would actually recommend that somebody go to for fellowship.

To make friends. To socialize and so forth. To have something to do on the Sabbath day and so forth. To be able to attend in person. I do believe that these churches, for the most part, are branches, congregations of the true church.

I've always said, I've said it for years and years and years, I'm not the only true pastor on this earth. That there's got to be others. I just didn't know where to find them for a while.

Actually, I've always known about these churches, except for the True Jesus Church. But I've always known about the United Church of God and the Church of God's seventh day.

But they have eras. They're not united with us in the truth. And there has to be somebody, somewhere, to say, hold on here, that's not correct. That's not correct. That's not correct. This is what the Bible really says.

Amen. There's got to be somebody with some administration. With some authority from God. Now these branches, these congregations, may not recognize the prophet of God, the apostle of God and his authority from God.

But that doesn't mean that God hasn't sent such a person. Amen. I'm sure there was people that didn't recognize Paul's authority. There was other so-called apostles and his time he wrote about them.

And he said that there are other so-called apostles and that they're trying to lead you astray, that they have doctrine era, but I'm here to set you straight. That's what he said. That's what he was saying sometimes in different words.

Same thing today. We've not yet come to the unity of faith, unity of doctrine, as we should be. There's still a need for this. We've not yet obtained. Amen. We've not yet obtained to the unity of the faith and the knowledge, it says, of the son of Theos, to a mature man.

The church yet, as one man, one body of Christ, the church is not yet a mature man. You've still got people that are very immature in their thinking, too soft, too wimpy, too legalistic, different things.

We're not yet, as a church, as one man, the body of Christ, a mature man yet, to the measure of the maturity, it says, which belongs to the fullness of Christ.

As a result, we are no longer to be children tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness and deceitful scheming. Amen.

But speaking the truth in love, we are to grow up in everything into Him who is the head Christ. Amen.

Verse 16, from whom the entire body, being fitted and held together by whatever joint supplies, according to the proper working of each individual part, causes the growth of the church for the building up of itself in love.

This is not just foundational of building the church, but a continual growth of the church, a growing up process.

And throughout the growing up process, as a man starts becoming mature, he reaches puberty and so forth, he still needs a father figure.

Still yet, even though he is a man, once he has reached puberty, he is a man, but he's still got some growing to do.

He's a young man. He's still not mature. He still needs a mentor. He still needs a father figure. That's the church. Amen.

I don't see nothing even as you keep reading, keep reading. There's nothing saying that once, this is Paul writing this, never does he say, once I'm dead, you're not going to need another apostle to come back behind me.

He never says that. So they're just making it up.

He also wrote about these offices over in 1 Corinthians, let's turn it over there, 1 Corinthians 12.

And again, he's writing these books at least two decades or more after the day of Pentecost of 33 A.D.

So decades later, after the church has already been built, after the church foundation has already been laid, decades later, he is still working in the office of an apostle, fixing problems and helping the church to become

mature.

Amen. In unity of doctrine.

1 Corinthians 12:4 Now there are varieties of spiritual powers. Other Bibles say gifts. We translate it as spiritual powers. But the same spirit. There's only one spirit of God, even though different people have different spiritual powers that God has given people.

:5 And there are varieties of ministries, and, or but, and it should, Robert, let's change that to but, the same Lord. Amen. But the same Lord. There are varieties of works.

But the same Theos, the same God, who works all things in all, in all these groups and all these people.

But to each one is given the manifestation of the spirit for the common good. For to the one, to the one person is given the word of wisdom through the spirit. That is a spiritual power, the word of wisdom.

And to another person, the word of knowledge, according to the same spirit. And to another person is given faith, an extra measure of faith, a measure of faith that is a spiritual power from God. That's different from everybody else's measure of faith. It's a special gift.

And to another person is given spiritual powers of healing by still yet that one spirit. Not everybody has the supernatural power of healing, but some people do.

Verse 10, and to another the working of miracles, and to another the prophecy.

Notice this is at least two, maybe even three or four decades after the foundation is already laid in 33 A.D. and yet he's still talking about a gift of prophecy.

Now these websites I was talking about, they make a difference between the gift of prophecy and the office of a prophet. And that is true that there is some people that have the gift of prophecy, but they are not in the office of a prophet. There is a difference.

Let's pause right here and let's talk about this difference. For example, there are in the Bible women prophecies that is in the Bible. There are women that have the gift of prophecy, but they don't have the office, church office of administration as the prophet of the Lord. Amen?

The prophet of the Lord, not only does he have the gift of prophecy, but he has more of a direct relationship and interaction with God. God speaks to the man that has the office of prophet like he did with Moses and Noah and so forth.

They may not actually see him, they may not actually hear his voice out loud, they may or may not, but they still have that closer, intimate relationship where he hears the voice of God more and stronger and in more powerful ways and that God uses him in a much more powerful way.

And not only that, but as having the office of administration, we read in Ephesians that first is the, and we are going to read it here in Corinthians as well, first of all you have the apostles. That is the highest ranking man in the church is an apostle.

As I said, even the groups that believe in apostles and prophets, they don't understand what they actually are. So you have a lot of pastors and pastors' wives and women pastors claiming to be apostles.

That is very popular in the black churches especially, in the black Pentecostal churches and Apostolic churches. But they don't understand because they are not dissecting what the Bible actually says.

That the apostles come first, that is the highest rank and then you have the prophet and then the evangelist and then the pastor. But yet, these people, a lot of them claiming to be apostles and prophets, they are only pastors. They are not in the administration of apostles.

So what is the difference? Apostle, if you look at Paul, he was writing to different congregations. He didn't have just only his own congregation at only one location, but rather he also was writing to Timothy who was a pastor. Paul was leading other pastors, leading other people and exercising the authority of God over the entire church, over different congregations; writing to the congregation at the town of Corinth, writing to the congregation and pastor that existed at Ephesus and at Rome and at Galatia, these different towns, different congregations, different pastors.

He was exercising authority over multiple congregations and pastors. So he was not just a regular pastor. There

is a difference. Basically, some churches would call it like a district manager or district overseer or something like that. But the biblical word would be apostle.

But not just having the office over those churches through some headquarters in some town on earth, but also having that appointment, that anointing, that calling from God. Not just being appointed by some corporation's headquarters or something. You've got to have the calling from God.

And then next in line, like I said, is the prophets. We read the order of it in Ephesians 4. We're going to read it again here in a minute. The prophets, again, the direct anointing of God. You can't go to school to learn to be a prophet.

Even though some of these black churches, especially in Africa, I don't mean it as a bad thing against black people. I'm just saying that it is a problem in that community. And unless we declare that, it can't be fixed. We have to declare what the problem is and where it exists. You can't fix it if you don't identify it.

That's the only reason I say it that way. You have to identify both the problem and where it exists so that the people can fix it. So I can fix it, so they can fix it. It has to be pointed out.

So then the prophet, of course,

would get prophecies from the Lord, but he is also in administration over multiple pastors. He's more than a person that has the gift of prophecy like the prophecies does. She doesn't have the office because she's female.

And according to the Bible, a female should not, for the most part, in general, there are always exceptions to almost anything, but in general, a woman should not have or exercise authority over men.

So you would not have a female in the office of prophet or apostle, either one, or even in the office of evangelists because that's listed next and then pastors. So evangelists should have the authority over a pastor.

I remember I used to evangelize and go to different churches and one of the pastors had said, after I had preached to his congregation, he said that he appreciates the teaching that I brought that a lot of times that the local pastors, he said,

the local pastors cannot address certain issues, that those certain issues have to be brought up by evangelists. Evangelists have more ability, more maneuver, more freedom of movement in speech to be able to speak more boldly than a regular pastor

because a regular pastor sometimes, unfortunately, has to baby the people too much. But evangelists, since he comes in and he's gone, he just comes in to preach one sermon and he's gone and back and he goes to another church and another church and another church, he can speak more boldly than the local pastor can. So he actually exercises extra authority there and the pastor has to give him that lead room for that extra authority and extra boldness.

And then finally you have the deacons, which of course also is under the administration of the pastor. So it's in order the way that Ephesians listed it. These are offices of administration.

So with all that said, going back here to 1 Corinthians 12, you have the gift of prophecy in verse 10, but we still, that doesn't do away with the need for the office of prophet if we keep reading.

And it says to another person who gave him the gift of distinguishing of spirits, in other words discernment of spirits, and to another person various kinds of tongues, unknown tongues, and to another person the interpretation of tongues.

Verse 11, but the one and the same spirit works all these things, distributing to each one individually as he wills, as God chooses. And Brother Jared, we can look into whether we change wills to chooses.

Then we go to verse 12, for even as the body is one, the church is one, and yet as many members, and all the members of the body, the church, though there are many, are one body, one church, so also is Christ.

Right there proves that God is not a trinity. And we can add a note, Brother Jared, in verse 12 of God is not three, but the church has many different individuals.

But God, don't twist this, even though it can be twisted very easily here, it can be definitely twisted easily, but you have to look at other verses to prevent you from twisting.

You've got to add up the whole Bible, all the verses, everything that the Bible says. It's already said that right here in this same chapter it's already said that God is one spirit, not two spirits, not three spirits.

So that right there prevents you from twisting it. Right there, right there. He's one spirit. But that's why I'm saying that Christ is not three, or God is not three, because He is one spirit. Amen.

When it says, so also is Christ, it's not saying that Christ is made up of three spirits, because even in the trinity doctrine, even in what they teach of three people, they're not saying that Christ is three people.

They're saying Christ is one person, and that the Father is one spirit, one person, and that the Holy Ghost, or the Holy Spirit, is one person. That's what they're saying, three different persons.

Here, it says, specifically, Christ. So, that's one. So, you really cannot twist this. If you do twist it, you're really, really, really twisting.

But what it is saying, that Christ has a body, a church, that is made up of more than one person. So, when it says, so is Christ, it's talking about the body of Christ being the church.

Verse 13, for by one spirit, we were all baptized into one body, one church. Right here, it says you're baptized into the church. Right here. Right here. So, we need to add a note at the end of verse 13, that not only are we baptized into Christ Jesus, write this down at the end of verse 13,

not only are we baptized into Christ Jesus, but also into His church. Right here proves that. Amen?

So, a lot of people don't understand that when you are baptized, you are being baptized not only for salvation, but also to be a member of the church. And you are not a member of the church until you are baptized.

So, that woman that wrote me said, I've sent you money, I'm a member of your congregation, I'm a member of your church. No. No, you can't buy your way into the membership.

Now, you have to be baptized by me or by one of my pastors, one of my deacons, one of my evangelists, or one of my prophets. You have to be baptized either by me or a representative of me in order to be part of this congregation, to be a member of this church.

Or be baptized by one of those branches that I listed. But you're joining not only the church, the true church, but also that congregation. And you're coming under that pastor's authority.

So, you've got to understand that. If you're baptized under one of those branches, you might still be in the same church I am, maybe, but you are in a different congregation.

And you're coming under that pastor's authority. But I exercise the authority appointed to me by God over that pastor, even though that pastor doesn't recognize my authority. I don't answer to that pastor's authority, but rather not he recognizes me. I answer to God. Amen. I answer to God.

So, that doesn't matter whether he recognizes my authority or not. God is the one over all of it. Amen.

Now, it says, verse 13, by one spirit, we were all baptized into one body, whether Judeans or Greeks, whether slaves or free, and we were all made to drink of one spirit.

So, here this verse does definitely teach that regardless of what language we speak, our skin color, what nation we come from, our nationality, our race, that we can become members of the same church, or even of the same congregation, if that is what you're baptized into as well.

Even though God does still, to this very day, still care, he does, he still cares about the different races, and those are still important to him for the promises of Abraham, Lincoln, Abraham, Isaac, and Jacob.

But, as far as salvation goes, salvation is available to all races, Jews and non-Jews. Amen.

Now, let's see, verse 28. We'll skip down to verse 28. This is some of the offices again.

Verse 28, and Theos, God has appointed in the congregation of called out ones in the church, in the ekklesia, the ekklesia, chiefly the apostles.

Then secondly, the prophets. That's the same order as Ephesians, and he's saying this to two different churches. He wrote it to the church of Ephesus, and now he's writing it, or maybe this one first, to the Corinthian church.

And then thirdly, the teachers. Now this time, he skipped evangelists and pastors because he's putting all those, those last three, the evangelists, pastors, and teachers in one group. He's lumping those together.

The evangelists, pastors, and teachers all lumped together as being teachers.

At the end it says that also there are miracles in the spiritual powers of healings, helps, and administrations, and other ministrations, and actually he's reviewing it here.

He's reviewing everything he said, and summarizing it as miracles, and healings, and helps, and ministrations,

and tongues. Amen.

Notice, if you just keep reading, keep reading, there's nothing about that this would eventually be done away with once he dies.

Amen.

So, we can't say that this is a temporary church structure. We can't say that this is a temporary church structure.

Either he was building a permanent church structure or a temporary church structure. Would it make any sense for him to build a temporary church structure?

Of course not. Of course not. God, and Paul, and Peter, and so forth, all the apostles of the first century, the disciples of the first century, they was building a permanent and eternal church structure.

The structure that the church would need for all time eras, throughout all humanity from that point on. That's what they was building.

This is the structure that the church should exercise for throughout all time. There's nothing hinting that it would be a temporary church structure.

If it was temporary, he would say it was temporary. This is the way it is until such and such a time. This is just temporary. He never said that. Never said that.

Let's go to Acts chapter one because I'm going to tell you what another website said, or one of those two, or three, however many I looked at last night.

Acts chapter one, they're going to try to twist some words here.

Acts chapter one, verse 21.

Acts one, verse 21.

Well, let's back up to verse 20. Verse 20.

It is written in the scroll of Psalms,

So, Judas Iscariot, this is the context, Judas Iscariot, the one that betrayed Jesus, had committed suicide. Of course, we know that.

So, that left a vacancy in the office of the twelve disciples, or apostles. That vacancy needed to be filled with another man to take Judas' place so there would still be twelve at that time.

Another man to take his place. Verse 21,

One of the two men, Joseph, called Barsabbas, who was also called Justus, and also this Matthias, a different Matthew. And they eventually appointed one of those two men.

So, this is why a lot of them use this verse, saying that an apostle is required to have been alive at the time of Jesus walking on earth, and actually knew and met Jesus, and actually knew and met these people, this group of men.

Because this is what it says here. The problem with that is, the context is, that is what they were saying about their situation in that day and time.

Right? That day and time. At that particular junction, that particular year, 33 A.D., or whatever year it was, that's the most common year that is quoted by most scholars, 33 A.D., that in that context of that day and time, they wanted the next man to fill the vacancy among those that they already knew.

That they had already worked with. That witnessed and saw and experienced and heard the same things that they had. You can't blame them. Amen. It was a good decision for that day and that time.

But what's missing here is that that would be the same requirement in the next century, after all these 12 men died. Amen. Eventually, okay, let's just use some logic here. Let's just use some logic.

Okay, so if they did that with that one man, then the next man that betrayed or got martyred or whatever, or he died, then they would bring in the next man among whoever they knew or whoever they chose.

And then they would replace another man as that one died, as they got older and as they got murdered. And then that one would be replaced and eventually you would run out of men that actually was among the original. You would eventually run out.

And so these websites, these teachers, false teachers would say, once you run out of that, you would no longer have. Well, they just contradicted themselves because I thought they claimed that once Paul died and John

died, once those two men died, there would be no others.

They say that too. But yet, under the same logic, that's not correct. That's not correct. They're contradicting themselves because here, this verse, and using a little bit of logic, they would have kept doing that.

Not just to replace, but they would have even replaced, keeping this verse right here, they would have eventually replaced Paul once he died. Right? They would have replaced John once he died.

According to this verse, and using a little bit of logic, they would have continued that pattern beyond the death of John and Paul until they completely run out.

But once they saw that they were running out of men, once they got down to eventually, you know, into the second century, and everybody's getting older and everybody's getting martyred, and you're drilling down of the options, would they not then expand the qualifications into people that were not present in the first century?

The younger men coming up and so forth, would they not do that? If we use just a little bit of common sense, it doesn't take much common sense to figure this out. Amen?

They would have, in the second century, as John was writing in the 90s AD, and all the other men by then were getting either old or martyred, the numbers of selection would have been narrowed down. They would have then said, we need to branch out and allow the younger men to step up, the next generation, even as I have said that. Amen?

It's the nature of humanity. The nature of humanity is that the older men start teaching the younger men. Amen?

There's nothing in this chapter or the next chapter or the next chapter or the next chapter that says, once they run out of witnesses to the crucifixion, that there would no longer be a council of elders, or there would no longer be pastors or deacons or teachers or pastors or evangelists or prophets or apostles.

Nothing. There's nothing saying that it would all come to an end. Absolutely nothing. So they're just making up stuff and trying to twist things. They're saying this is a requirement, and that the requirement would be, even to today, that since we wasn't eyewitnesses to the crucifixion,

that we couldn't be an apostle or a prophet. But there's nothing in here saying that that requirement would be eternal. Nothing. Common sense says otherwise. Common sense says otherwise.

They don't use no common sense. They really don't when they teach things like this, that there's no apostles, no prophets. They don't use any common sense at all.

It would be very silly to think that Jesus would want His church to continue into the second and third century and after that without proper structure and leadership. You're just going to leave a church with no leadership?

They don't make no sense, no structure, no administration, nobody to really oversee. That's irresponsible.

Jesus is not irresponsible. What they teach doesn't make sense.

Look at Revelation chapter 11. Revelation 11. A lot of the things that they teach in traditional Christianity, false Christianity, faith Christianity, doesn't make sense.

Just like the Trinity doctrine saying that the Father and the Son and the Holy Ghost are three separate distinct persons. Three separate distinct deities.

It doesn't make sense because then if that be so, then you have at least two gods or three gods. If they're three different persons, then you have three gods. And they say, no, that's not what we're saying.

But it is what you're saying when you say that He is three different deities.

We've got it on talk shoe. This battery is dead. So, I've got it recording on talk shoe in case this one expires. So, we'll continue in Revelation 11 now. Thank you for your feedback.

Verse 10. Revelation 11, verse 10. This is talking about during the Great Tribulation. In fact, right here at the end of the Great Tribulation, actually.

Next for sure.

What do you think, Jared? Are we broadcasting? It dropped down. It says, one listener. Let me see what the other. Let me push this button. This might tell me. Let me see what the...

That one says four listeners. So, I think we're still broadcasting. Okay. So, Revelation 11, verse 10.

Those who dwell on the earth rejoice over them and celebrate and they will send gifts to one another because

these two prophets, the two witnesses, torment those who dwell on the earth.

Very important verse. One thing at a time. Two prophets. Not just one, but two. Amen? At the end of the Great Tribulation here. And, of course, they were prophets during the entire Great Tribulation.

Not just at the end of the Tribulation, but during the entire Great Tribulation, you've got these two and really not just these two. There would be others as well.

But, specifically, it's talking about these two prophets, not just one. Well, this totally proves that those websites I was talking about, those false preachers, those wolves in sheep's clothing, gotquestions.org, it absolutely proves them wrong.

Right here is a biblical proof of true prophets of God in the modern time. After the death of not only Paul and John, but after the death of all the eyewitnesses of the Crucifixion.

All of the original twelve disciples, all of the original seventy disciples that was then appointed, and the next seventy, and the next seventy, and the hundred and twenty, and so forth.

And, after all those people died, they're still prophets in modern times, according to this verse right here.

Amen? Where's my sound effects? Amen. Amen. Amen. Amen.

Okay. We're going to blow them out now. Getting excited. Getting excited. Okay. This is absolute proof that those people don't know what they're talking about. They're just making stuff up out of thin air. This proves them wrong. Absolutely.

And common sense declares that if you had prophets in the first century A.D. church, and you also have prophets, according to this verse, in the last century A.D. church, then you would also have prophets in between.

Don't that make sense? Amen. It makes sense, doesn't it? If you had it in the first century and you got it in the last century, then you have it everywhere in between as well. The perfect sandwich. Amen.

What good is a sandwich with nothing in between the two slices of bread? Amen. If you ain't got nothing between the two slices of bread, just throw it away. It ain't no good. Amen.

Amen. I want some bologna. I want some meat in there. I want some lettuce and spinach and onions and tomatoes, some mayonnaise and mustard. Amen. Common sense, people. Common sense.

And if there's still prophets, there would still be apostles. Amen. Obviously, the office of deacon was not done away with. Obviously, the office of evangelist was not done away with. Obviously, the office of pastor is not done away with.

So why would apostles be done away with? Use a little bit of logic. What they teach, a lot of the churches teach, does not make sense. Amen.

The man that attacked me last night thought I was crazy because I claimed that God spoke to me.

And yet, I guarantee you, at some point of time, he probably has declared himself that God said something to him. Amen. Who doesn't? What Christian doesn't think that God has said something to him or her?

If you're a Christian, then you have that relationship with God. You're trying to hear the voice of God. Amen.

You're trying to hear the voice of God. You want to hear the voice of God. You're praying to hear the voice of God.

What's wrong with hearing the voice of God? That doesn't make you crazy. It makes you a believer. Amen.

So I don't understand these people like him who think that that just instantly proves people as crazy. If you think you're a Christian and you think that God doesn't speak, then you're not a Christian. Amen.

Of course, God still speaks and calls and chooses people today. God has not changed. The Bible declares that God is the same yesterday, today, and tomorrow, that he changes not.

God used Moses, Noah, Jeremiah, Ezekiel, Daniel, the Maccabee family, Paul and John and Peter and all those from different generations, different centuries. God is going to use the two witnesses, the two prophets.

Why would he not also work in the same way in every century talking to somebody? Doesn't God, the reason he created mankind is really because he wants relationship. Amen.

If God decided all of a sudden for 2,000 years

he no longer wants a relationship with mankind, he doesn't want to talk to no one anymore, it's crazy. Amen.

Of course, he still wants relationship. Of course, he still talks to people. Absolutely. He changes not. He's always

worked through mankind. At any century, he could have just snapped his finger and done whatever he wanted to without the assistance of mankind.

At any time. Even in the time of Moses, he could have done that. Even in the time of Noah, he could have done that. Even in the time of Noah, he didn't really have to have a man building the ark. He could have just made an ark.

He made the earth, the sun, the moon, the stars, animals, flowers, the smells and the taste, the healing benefits of the herbs and trees, the clouds, the oceans, the sand, the list is endless.

If God is that creative, he even spoke through a donkey, through the mouth of a donkey. And nothing is impossible with God. He didn't need a man to build the ark, but he chose to call, to choose to speak to a man to build the ark.

That was his choice. The same thing with Moses. He could have freed the Israelites without an apostle, without a prophet. He didn't have to call Moses to free the Israelites, but he did. He didn't have to call Daniel, but he did. He didn't have to call Jeremiah, but he did. He didn't even have to call Matthew, Mark, Luke, John and Peter. He didn't have to call Paul, but he did.

He's the same today. He changes not. We serve the same God of Daniel. Amen. We serve the same God of Noah. And you know, they thought Noah was crazy. Did they not? Building a giant boat on dry land with no way of transporting it to get there, to the oceans.

And saying it's going to flood the entire earth and everybody's going to die? They thought he was crazy. Nobody believed him except for his own family. And maybe not even them. Maybe they were just going along. His neighbors didn't believe him. Amen. His cousins didn't believe him. The only people that was on the ark was only him and his wife and his sons and his sons' wives. No cousins, no nephews, no brothers, no sisters. You know he had nephews' common sins. You know he had nieces and nephews and cousins. You know that they knew what he was doing. You know that they asked, hey, what are you doing? What are you doing? You know people was asking. You know he was preaching. You know he was warning anyone and everyone he could warn.

He even went into the prisons. The Bible says he went into the prisons trying to get those people to repent and convert. Even those people could have escaped. God would have made a way through Noah for those men to escape from the prisons. But they didn't because they didn't believe Noah.

He was trying to warn everybody he could, even the people locked up. He was trying to warn even those people. And nobody believed him except for his own sons. And maybe they were just going along.

The religious leaders in the time of Jesus didn't believe Jesus. The religious leaders in the time of Jeremiah didn't believe Jeremiah. Isn't any different today? Of course not.

Just because people don't believe in apostles and prophets don't mean that God is not working in apostles and prophets today. It doesn't require anybody to believe it. It only requires that God do as He freely wants to do. That's it. And no other requirement. Only that God chooses to do what He needs to do and then the man that He calls to answer that call. Amen? This has nothing to do with pride. And of course that's always the accusation that I'm trying to lift myself up, exalt myself and all that.

Listen, I'm so lowly I could not even exalt myself. Even if I tried. There's four people listening right now. Even if I tried to exalt myself it wouldn't do any good. Amen?

This ain't about pride. I know people ain't going to listen to me. I'm used to that. Amen? After preaching for sixteen years, I already know that people ain't going to listen to me or believe me or accept my calling from God. I already know that. That's besides the point.

It doesn't matter how many people believe me and don't believe me. The only thing that matters is that God does what He wants to do and I obey Him and you obey Him. That's it. Amen?

You obey God. You obey God. It don't matter what mommy and daddy think, what your friends think, what other people think. Noah didn't let that stop him. Amen? Noah could have been, everybody hates me, everybody thinks I'm insane, everybody thinks I'm crazy, nobody believes me and just quit. Just give up. But he didn't. Amen?

He kept on obeying God and packed God first. You know that took a lot of his time, his energy. He had a wife,

he had sons, he had to make a living, you know that you've got to survive. But he did not let anything hinder him from obeying God and finishing the work and doing what he was called to do. Amen?

The teaching that God cannot call apostles or prophets in modern times limits God or they try to limit God rather. Amen?

They're trying to put a change, a bondage, a limitation upon God, what He can do, what He's allowed to do. Oh, it's totally, absolutely impossible that He would do this in the end time. Well, who died and made you God?

Who died and made you God and left it in the will that you could tell God what He can do and can't do? It's blasphemous. Amen.

As a direct attack against the structure of the church, the integrity of the structure of the church is a direct attack upon the church itself, the true church. Amen? And the leadership thereof.

And when you are in war, that is what the enemy does, is to try to take out the leaders. If you take out the leader of an army, of a gang, of a group, a company, a nation, whatever you're talking about, you take out the leader, the whole thing will collapse.

It's not just the foundation, it's also the leadership and everything in between. Amen? You've got to have the foundation at the bottom of the building, but you have to have the leadership at the top and without it the whole thing will crumble when you're talking about if we didn't have a roof on this house. Amen?

If we didn't have a roof on this house, then you might as well just forget the foundation because the rain and the wind would just tear the whole thing apart eventually. It would just rot and fall apart and decay.

You have to have the headship, the leadership as a direct attack against the structure of the church. It is an attack of Satan himself. Satan is behind that doctrine. It surely is not in the Bible.

Amen? And it is an effort to extinguish the voice of God. Amen? Although God does speak through the Holy Ghost to each person individually, He has not changed, will not change.

He has always used, even in the book of Revelation with the two prophets, He has always used chosen, Sophistic men, limited number of men in every generation. We can also see that in Revelation 2. Look over here in Revelation 2.

We know that there is the letter to the seven churches. Amen? Chapter 2 verse 1. Revelation 2 verse 1. To the messenger or the pastor of the congregation. That is speaking or writing to the leadership of that particular congregation of the church.

And then so forth. There are seven of these letters here. Now, these people that claim there is no apostles and no prophets in modern time, they would say these seven letters is to seven agent civilizations, towns, congregations that existed 2,000 years ago.

Yes, that is true. But at the same time, isn't the entire book of Revelation from the first chapter to the last chapter, from the top to the bottom, from the beginning to the end, the whole thing for the entire church of every time era? Isn't that true?

It's a prophetic book, not just for the first century church and the second century, to the people alive in those seven cities, but even for us today. Absolutely. Of course, they would try to deny that.

But if you just read the Bible, if you just read even the last chapter and the last two chapters, it becomes really clear that the entire book of Revelation, not just the seven letters, is to the entire church in every, every time era.

And especially to our time, the modern time. Especially. Amen? Of which it's talking about. It's talking about the great tribulation. Amen? So it's especially for us.

And if it's especially for us, then there are leaders of the end time church, the church of Laodicea in chapter three, verse 14.

When you come to the last era of the church, when it talks about the church being vomited out of its mouth and scattered, that's what I personally did witness in the late 1980s and the 1990s.

Many of you were not around at that time, but I saw it happen. I witnessed where the church was much more organized under the worldwide church of God.

And then after he died, and then there was a Russian man came in, and very slowly he started changing a little

bit at a time until eventually he changed a whole bunch.

And the church was scattered, and different pastors and groups went in their own direction, in every direction, into literally, literally hundreds of pieces scattered today.

Because of pride. Pride because they stopped growing in the truth. They had discovered the truth about Christmas and Easter, the Trinity, the rapture, the Sabbath, the holy days and so forth.

They had a lot of truth, a lot of truth. But they stopped growing in truth. They wasn't changing and saying, you know what, what is wrong about something? Let's correct this. Let's change it from sunset to sunset, to sunrise to sunrise. That never happened.

They wasn't willing to grow. They became stagnant. Luke 1. Amen. Proudful of what they knew. And I've met people like that. That they were just proudful of what they knew.

You have to be careful about that. To not allow that pride to creep in. But that, right here, I'm confident, that that was the time era, and we've been in that ever since around 1990 or so, 92, that we've been in this Laodicean era ever since then.

And we're still like that. Scattered without much unity. We need apostles and prophets today more than ever before. We need apostle Paul's today.

When you look at this church of Laodicea, how it's got so many problems, it's the worst of all the seven churches. It's the worst of all the seven churches. We need apostles today more than any other time era that ever existed.

And yet you've got people saying there are no such. It's a demonic attack against the church. Those people you should avoid. You should avoid those wolves and sheep's clothing with every possible way that you can avoid such.

Because they are false teachers and wolves and they are co-workers of Satan in a direct attack against the church. In the time that the church needs apostles and prophets more than ever before. It's a major attack. And yet there's a lot of those people. A lot of them. Do not support them. Do not support them with the clicks to their websites. Do not support them with clicks to their YouTube channel because all of that encourages them. Do not do so.

Even Paul had to say, like I said earlier, even Paul had to say there are such people trying to lead you astray. Amen.

Well, I believe that pretty much covers it. Of course, we'll be back tomorrow. And I know Brother Jared has something to share as well. And we'll be back tomorrow for the seventh day worship service as well. Okay, what you got Brother Jared?

First is a point that you made earlier, which is that the requirement that the false requirement that the apostle had to see Jesus resurrected is disproved by Paul, Apostle Paul.

Exactly, the apostle Paul, as far as we know, was not a witness to the crucifixion and the resurrection. When you read Matthew, Mark, Luke, John, Paul was not there.

Paul doesn't meet that requirement. As far as we know, there's no written record of Paul because he was an enemy of the church at the time. Amen.

So, he wasn't there among the original twelve, or even among the original seventy disciples. He was not there. He did not associate with the church.

So, even the apostle Paul does not meet the requirement that these websites and false teachers try to say that to be an apostle you have to be an eyewitness and be there and be present among the original twelve or original seventy and be among that.

But Paul was not there. In the entire book of Matthew, Mark, Luke, that's four books of the Bible that Paul was not mentioned once. He was not there. He might have been alive, but he wasn't there among them.

Okay, thank you for listening. Thank you for choosing to put God first today. And I'll see you tomorrow at the normal time, eleven o'clock in the morning, eastern time zone.

Until then, may Jesus bless those that are willing to grow in the truth. In Jesus' name. Amen.

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