

Full Sermon Transcript: Instant vs. Progressive Salvation

August 5, 2023

Let's move forward. Let's go in prayer. And then we'll begin today's sermon about progressive salvation versus instant salvation. Let's go in prayer. Lord Heavenly Father, we thank You, Lord, for this day and this day of fellowship and rest and worship and refueling. Praise Your Holy Name. Thank You for getting us through all of our multiple trials and tribulations and attacks that we have been through this week. Thank You, Lord, for getting us through this week, for giving us this day of rest and praise. Praise Your Holy Name, Lord. We do ask for Your special anointing on today's services and on this message that we're about to receive. Please help the people to learn and to grow in the knowledge of Scripture and of the truth. Please deliver us from ever-misconception, misunderstanding, misinterpretation, and deception and lie of traditional false religion. We do ask for it, that we may receive it. In the mighty name of Jesus, so be it. Amen. Praise Jesus. Praise God. Amen. Amen. Praise Jesus. Praise God.

Let us go in the Scriptures now to the book of Corinthians. 1 Corinthians chapter 1, right there at the very beginning of Corinthians. And if you're listening for the first time, we're reading from the Alpha and Omega Bible, a restoration of the original Scriptures using older versions than what the King James Version was based upon. 1 Corinthians chapter 1. We are using TalkShoe and make sure we're going from using TalkShoe for the King.

1 Corinthians chapter 1 verse 18. For the word of the cross is foolishness to those who are perishing. But to those who are being saved, it is the power of Theos, the power of God. Praise Jesus. Praise God. Amen. The word of the cross, that means the Gospel, the message that Christ is the Messiah, that He is the Son of God, that He is the Son of Man, that He is the Savior, that He is the Redeemer, that He is the Alpha and Omega, and that God gave part of Himself for us and them. That He sent His seed, the Holy Ghost, to the earth to die for us. And He rose again from the grave and He's coming back to establish the fullness of His Kingdom and Paradise upon the entire universe. The Gospel, the word of the cross, is much more than just His death and resurrection. It's much more, it's a full Gospel. And that includes our propitiation in the cross, our acceptance of His sacrifice, our acceptance of Him as God and Savior and Redeemer, and our reverence to Him, our honor to Him, our worship to Him, our submission to Him, our surrender to Him, our agreement of the covenant to enter into the marriage covenant of the Ten Commandments and His law. Amen. It is so much. It is all-encompassing. It is a full Gospel. The message of the cross is all-encompassing. In verse 18, 1 Corinthians 1. 1 Corinthians 1, verse 18. For the word of the cross is foolishness to those who are perishing. Notice that the lost people are not fully yet perished. Amen. Even though they're lost, they're still in the process of perishing. It's not over with until we get to the end of the 1,100 years. It's not over with until the great white throne judgment. Up until that point of the Great White Throne Judgment, every person that has ever lived in all of the human race, any and every person that has ever lived, still has a chance. Amen. They still have a chance. If not in this life, then in the second resurrection, they have opportunity to fix it, to get it fixed, to get it situated with the Lord. Amen. Those who are perishing are not yet finished perishing. They're not entered the second death yet. There's still opportunity for them. That's completely different than what most traditional religious denominations teach us. They teach us that it's already too late for billions of people that have lived in the past, that never even saw a Bible, never even heard that there was a Bible, never even heard of the name Jesus. They really didn't have much of an opportunity, although they could have found out the Gospel and the stars in the constellations, because the Gospel is written in the stars, but they didn't have as much of an opportunity as we do today. And to those people, traditional religion teaches that they have already finished perishing. No. Amen. They're still perishing.

In their religion, they're still perishing, but not perishing. They're living forever. It doesn't make sense. It's not logical. They're living forever, and yet they're perishing or not perishing. Which way is it? That's totally opposite of the Bible. Amen. The Bible describes people that will perish in the lake of fire as being totally annihilated, that their smoke ascends up to heaven and exists no more, that their fat consumes away like smoke and exists no more. Amen. That's the way the Bible describes it. And that there are the ashes under the feet of the righteous. Amen. It doesn't describe people being tormented in hell forever and ever, and demons and other wicked people poking them with a pitchfork. That's not in the Bible, people. That's not in the Bible. Amen. And that's not the nature of God, the way he punishes his children. God is not an abusive father that continues to work and spank and punish and poke and poke upon lost children forever without him. He is not the God of torture. That is not his nature. People are so deceived. Pastors are deceived. The churches are deceived. But they are still in the action of perishing, according to this verse. People that are lost are still on that road of damnation. But they can change it at any time if they will repent and surrender. God is not willing for anybody to perish but for all to come to everlasting life. That's what the Bible says when they get some care. So, they still have a chance. They still have a chance. Now let's move forward in this verse. But to those who are being saved, that is a current process. Being saved.

It is a current process. That's the power of God. Amen. It is not foolishness, but rather it is strength. It is power. It is the love of God. It is the love of God that is perfected.

Being saved is a continual process just like the lost are continuing on their journey of damnation. We are all on a journey. We all take twists and turns, unfortunately. We all take a step backwards occasionally against human nature. That is why it is a process. Amen.

It is because we have a lot of sin, a lot of problems, emotional problems, mental problems, every one of us. Spiritual problems, physical problems, problems every which way you look. Amen. Trials and tribulations, temptations that come from spiritual principalities. We are all in a spiritual war. The spiritual war is real. And the spiritual war is increasing. Amen.

So don't misunderstand what I taught here a week or two ago. What I was teaching was an obsession of jumping to conclusions, thinking that every little thing is a spiritual attack, or every little thing is God speaking, and every little thing is a work of the devil or a work of God. I'm not saying, and I did not say, and I did not teach, and I do not teach, that we are not in spiritual war. Of course we are in spiritual war. And I have said that many times. Amen. And that spiritual war is causing people to be on the continual process of being lost or being saved. And it is definitely a process. Now for people that want to look at the origin of Greek, and want to look at Strong's Concordance, and blueletterbible.com, and biblehub.com, and so forth. You don't have an actual word, Greek word, in verse 18, where it says are, when it says are perishing. The are there is not present.

And then where it says being saved, the word being is also not present. However, the word perishing is in a form that shows you that it is an action that is ongoing. It is a verb. It is an action. It is a lively action. It is a current action.

They are not yet perished, but are undergoing the action, the continual process of staying lost, continuing to make the wrong decisions every day, continuing to go the wrong direction. We know that the word repent means turn around, to change your direction, to stop doing wrong, and start doing right. It is about direction. It is about choice, not predesignation, but your choice every day, your choices every day, the continual process. So, it is actually not unusual for the words ar and being, for these words to not be present. It is not unusual.

It is still necessary to put these words in English for our flow of language, for understanding, especially English speaking people are very addicted to obsessive words. So, by in Greek, those obsessive words, the extra words, the add-on words, are not necessary. And you see that we are testing out the vital, that we know that those words are needed here in this verse of what it is saying. It is not a corruption of scripture. It is an

accurate translation to say, are perishing and are being saved.

Now there are other verses that confirm that salvation is a process. But, let me say right here so you are not misunderstanding. We do, of course, believe in and teach the initial salvation. Amen. There is an initial salvation. You have to start the journey. You have to get on the road of salvation. And once you are on the road of salvation and have been baptized and repent of some of the most major sins, and you are trying to do your best, and you are going in the right direction, and you have the truth, and you are keeping the Sabbath, and you are keeping His holy days, then you are, and you have been baptized in the truth by somebody that is truly authorized in the truth, they know the truth themselves, they themselves are truly saved, and you have been baptized by that person, then you are on that road of salvation. You are saved, but it is a measure of salvation. It is obeyed in Christ. When we first come to the truth and get truly baptized by a truly saved person, then we are a baby in Christ. You start out with a seed of the Holy Ghost, a seed of the Holy Ghost, which Himself is a seed of God. People don't understand that. And then the Holy Ghost is the Son of God. The Holy Ghost is Jesus Christ, the Messiah. Amen.

So once you have the seed, you are impregnated, you are conceived, you are begotten, you are a creature in Christ Jesus. You are alive. A baby that is conceived in the womb is alive.

So the baby has to continue to grow and grow and grow and grow and mature, come forth and grow and grow and grow and mature some more. All the days of that person's life. And it's a continual process. Amen. So it is in the spiritual realm as well.

I want to go immediately to John 15. Let's go there. John 15.

John 15, verse 1. I am the true vine, and my father is the bomb dresser, the caretaker of the vineyard. Jesus many, many times used the analogy, the symbolism, of a farm, aquaculture, a great vineyard, a harvest of a field of grapes for wine to be made into wine, and other aquaculture farm-like symbolism. It was his favorite symbolism. He used it many, many times. And in this symbolism, he is the true vine. He is the seed vine. He is the main trunk of the tree. He is the main vine from which the other vines branch off from him. And the father is the owner of the farm. He is the caretaker of the farm. Verse 2.

Every branch that does not bear fruit, he takes away. And every branch that bears fruit, he prunes it so that it may bear more fruit. It's a beautiful analogy. We are the branches that extend from the main trunk, the main vine, being Christ. We are the other branches.

And it says if we do not bear fruit, he will take us away. This absolutely proves that the what-saved-always-saved doctrine is a lie of the devil. It says right here that he will take you away. He will remove you. He will remove you entirely from the family vine. The book of Romans, Paul, describes the church, the Jews and the Gentiles being drafted in and adopted together into one tree. And here, this is what Jesus is doing.

Whether you describe it as a tree or rather you describe it as a vine with many branches is the same thing, basically. And every branch that bears fruit, he will prune it. The branch that bears fruit, it's not taken away. It's not cut completely off from the vine. It's not cut completely off from the tree. The one that is bearing fruit, it's pruned, which means only that some of the bad leaves are removed and what they call sucker vines are removed to where certain smaller branches are removed, diseased parts are removed, the parts that have fungi or disease opponent is removed, but the vine is still there and is being corrected with a pair of scissors, a knife, shears, whatever. And that's what God does to us. Amen. Sometimes God will cut us. Sometimes he will condemn us, put us down, rebuke us, correct us, trim us a little bit so that we will grow better, stronger. Amen.

And bear more fruit because of it. Amen. But the ones that do not bear fruit, they're cut completely off. Their entire branch is cut away from the tree. Verse 3, you are already clean because of the word which I have spoken to you. Abide in me or stay in me or dwell in me and I in you is then stay in the tree. Don't be cut off. Stay in the tree is what he's saying. Verse 4, and as the branch cannot bear fruit of itself unless it stays or abides in the vine. So neither you unless you abide in me. It's a warning to not get cut off from the tree, to not

be taken away, to not be removed from the church, to not lose your salvation. This is so easy to understand. It is so clear. And yet you share these verses with this one saint always saying, preachers and preachers, and they can't see it. What is so clear? How can they not understand this? That's how blind, brainwashed, and programmed that they are. To not be able to understand something so simple is very sad. It is very sad that they are that brainwashed and that lost. A lot of people think that they can continue to bear fruit and still be saved while not being part of the church. But I'm telling you, this is why the Bible says you can't. Amen. You have to be part of the church.

The church. When you are baptized, you're not only baptized into Christ, but into the body of Christ. And the church is the body of Christ. And some people will never be baptized because they refuse to be a member to join a church. But you can't be saved without joining the church. Amen. It's a package deal. You can't take one and leave the other. Amen.

You have to have the other branches around you. There has to be brother branches and sister branches. There's an entire system. And if you try to do it alone, you won't survive.

You won't dwell. You won't stay. You won't abide in the true branch, in the true tree of life. You can't do it by yourself no matter how much you try. That's why we gather together.

That's why we register. That's why we sign in. That's why we chat. That's why we propitiate to be part of one another, members of one another. That's why Paul taught members of one another. Amen.

Number six. If anyone does not abide or stay in me, he is thrown away as a branch and dries up and they gather them and cast them into the fire and they are burned up. And the way it describes that is describing total humiliation. It doesn't describe them as being cast into the fire to be burned forever, but rather to be burned up. You put wood in a fire and leaves and branches in a fire, in time there will be nothing left but ashes under the feet of the righteous, now they carry four. How come people don't believe the Bible? Amen.

Verse seven. If you abide in me and my words abide in you, then ask whatever you want and it will be done for you. But then there's another verse somewhere else that says that it has to be to God's will, if you ask God's will. Amen. It's not always God's will, for you to have the nicest car, or the best paying job, or other things. It's okay to try to survive, it's okay to try to better yourself and your financial situation, but there's a time, and most of the time, when you need to learn to be content with what you have. Amen. And especially not try to increase yourself through lying to the church, lying to God, those things are abominations. To lie to God, to lie to the church, to rob God, such abominations, such people that would commit such abominations, are people that are very clearly lost. They are perished. They may have been baptized in the truth by a true minister of the Lord, they may have been a member of the church for multiple years, not the Sabbath and Holy Days, but if they commit such a grievous abomination as to rob the church of their tithes and orphans, to rob the church, to lie to the church, to lie to God's servants, then such a person is not saved. Amen.

It's very interesting, this divine confirmation I saw this morning, opposed by brother Adri, saying that, concerning the brother that just fell away, that it was disappointing to see such a great tree fall. Amen. It is disappointing to see a great tree fall. Brother Adri did not know that I would be preaching on John 15 today. He did not know I was going to come to John 15 and talk about trees and the vineyards, and the process of salvation, and people falling away. But the Bible really does predict a great falling away, does it not? Amen. So what brother Adri posted today, that I read, is a confirmation of me preaching John 15 today. Amen. And it's all connected, the proving against the one saved always saved doctrine, proving that is the law of the devil. Proving that people can fall away, to come in great falling away, that we're already enduring. Amen. We're already witnessing a great falling away, have been for years and years and years, and we're only increased, that there's not no great revival, that there's not going to be a great revival until the final year of the great tribulation, according to the Bible. Amen. There will be a gathering of saints in the last 30 days before the great tribulation, but it's not a revival, it's a gathering, it's not a revival.

All these things are connected with the fact that salvation is gradual and progressive. What I mean by progressive salvation is a journey to where it goes from one step to a greater step, to a greater measure, to another greater measure, to another greater measure, progressive in that manner. I'm not talking about liberalism, I'm not talking about liberal salvation, but rather progressing to a greater measure of salvation. That's what I mean by the term progressive salvation, compared to instant salvation.

Now let's think about this analogy of a plant, of a tree, or a grapevine. Let's think about this. It started out with nothing but a seed or a small planting of a vine. It started out small, and then it grew gradually and slowly. There were certain times in the lifespan of a plant where it would have growth spurs, and grow faster and taller, and you'd be amazed how fast it's growing. Then at other times it would look stagnant for a time in the season because of the heat, or it's not getting enough water, or it's reaching a certain age of maturity where it is slower and older, something like this. But if you start seeing decay, then it's time to worry. And if it is stagnant and not bearing fruit at a time of season when it should be bearing fruit, then it is also time to worry. Amen. A plant that is not bearing fruit at the season in which it should be bearing fruit is a danger. Something is wrong with the plant. It may not look like it's dying, it might still look healthy, but if it's supposed to be bearing fruit and it's not, then something is still wrong with the plant. Amen. We need to test ourselves every year. Am I growing in the Lord? That's not just knowledge. A lot of people think it's just knowledge, and knowledge is part of it. Absolutely. Knowledge is part of it. Growing in the knowledge of the Lord. The Bible teaches this. Amen. And that's what a lot of people don't do. And that part is absolutely necessary. It is a water, it is a fertilizer, it is the sunshine, it is the dirt. It is absolutely necessary to be growing in the knowledge of the Lord and growing in the truth, doctrine, knowledge every year. However, that's only one aspect. That's only one aspect. Amen. Knowledge without repentance is useless, so you've got to have repentance.

And you also need to be drawing closer in your relationship with God. Closer. Not being stagnant in your relationship with God. Not falling away, not becoming weaker in your relationship, or worse, in your relationship with God. But there will be times, of course, when you don't hear the voice of God. Even the prophets of the Bible. Had there are times when they would say, why have you turned your face from it? There are times that you don't hear from God as much. But, that could be different than what I'm talking about. Of not hearing from God at all, or thinking that your imagination is God and it's not, so forth. There's a lot of different issues that we can talk about. That we need to be growing in the process of salvation. He used this symbolism because it is a perfect symbolism.

There is a seed, there is a birth, there is a growing process, and then there is a harvest of the fruit. The resurrections are described in the Bible as harvests. Amen. We need to endure, stay in Christ in the truth, and true salvation be growing in our salvation, bearing fruit in order to be harvested at the resurrections. And the second resurrection comes along with 100 years, is a package deal.

If a person rises in the second resurrection, there is another harvest, and another season, another lifespan of the 100 years Isaiah 65 verse 1. And then there is the final day of the great white throne judgment, which in itself is a type of harvest of God's people being harvested, but the wicked being perished through the final day of perishing, that they will finally be annihilated.

This is the perfect symbolism. Everything that he has said here in John 15. So we should take it in every step that I have described. Some of these steps are not described in the symbolism that is logical and is common sense. And we can compare other verses about harnesses, and bring it all together for a great understanding, and a complete understanding. We think about Romans 6. Let's just go ahead and turn there.

Romans 6 is the Bible passage that I use most of the time for when I baptize people. And Romans 6, page 171, talks about that we should not continue in sin. We don't continue in sin so that grace may increase, which is totally opposite of what most churches teach. Totally opposite. So there is a process of removing sin

from our life. It doesn't happen all in one day on the day of baptism. There is a process before baptism of repentance, and then a continual process of repentance after baptism. Amen? Because you don't even have all knowledge when you are a baby in Christ, and then you don't understand everything yet. You might have a lot of knowledge on the day of baptism, but you still don't fully comprehend or understand a lot of things yet. And there is still more to learn, and more to understand, and more to comprehend, and more knowledge to gain. So it's a process. It's not one day of prayer. It's not five minutes of prayer.

It's not thirty seconds of repeating somebody else's words. It is a process of your entire lifetime, including the repentance that leads up to the day of baptism, and the repentance that continues after baptism. It is a process. It's not done in one second. Although there is the receipt of the initial seed of the Holy Ghost, and once you receive the seed of the Holy Ghost, you're in the classification that you're saved, that your salvation is not complete. The salvation must grow. You must grow in the measure of the Holy Ghost, not only in the measure of knowledge, but in the measure of His presence in you. Amen.

People don't understand that. So we see in Romans 6 that we don't continue in sin, but we know that once we're baptized, we're still going to sin. There are many people who don't get baptized, like Peter in Australia, that has never been baptized because he thinks that he must get rid of all sin before he's baptized. But that's impossible. It's totally impossible. You can't do it. You need the baptism. You need the receiving of the seed, the first measure of the Holy Ghost, to be plugged into God, to attach yourself to God, to receive His empowerment against sin. You can't do it alone. You can't do it by yourself. You need the Father. You need the Brother. You need the Sister. You need the Church.

But most of all, you need the Holy Ghost. Amen. You need the blood and life, the soul, of He that died on the cross for you. You don't receive that without the truth. You don't receive that without knowing about the Sabbath and the Holy Days. You don't receive that without baptism, unless you're an exception of one of the few people that were saved before baptism. But you've still got to move forward into baptism by a saved person, a truly saved person. A baptism from Babylon, a baptism by a preacher that is believing in the Trinity, that does Christmas, that does Easter, that does preacher rapture doctrine and all these false doctrines and lies of the devil. That is not a baptism of an authorized person authorized by God. There are exceptions, but in general, that's the truth that a person is not truly baptized if they're baptized by Babylon. It is a daily process of repentance and a lifetime. Now, the lesson of the Days of Unleavened Bread. We have Passover in the spring, March, April, Passover followed by seven days of Unleavened Bread. And the lesson of the Days of Unleavened Bread is to remind us and to teach us that repentance and salvation is a process. Amen? That is what the Days of Unleavened Bread teaches us. It declares to us that there is the day of initial salvation, the acceptance of the blood and body of Christ of Passover, that we take the Passover communion. But, after you do that, you still continue the process of seven days of removing the leavening, of removing the sin from your life.

The seven days represent a complete number representing the entirety of the human race, the entire human history, that it takes that long to remove sin from the earth. That it takes your entire life to finish removing the sin from your life. So, let us learn and remember the lessons of the Holy Days.

Let's go to the book of 1 John 1, 2, and 3 John over there right next to the book of Revelation, right before Revelation, 1 John chapter 3. Page 268, if you have the paperbacks of the Alpha and the Omega Bible. 1 John 3, verse 9. Verse 9 says, No one who is born of God practices sin because his seed, the Holy Ghost, abides in him, in that person, in us. And he, we, can't sin because he, we, are born of God. We are born again. Now, you're going to read another passage here in just a few minutes, over in here, that we are already born again. There's a lot of people that don't understand what born again means, and there's a lot of people that tries to say that we're not born again until we return to spirit. That we're born into the kingdom once we return to spirit. And even though there's a little bit of truth to that, because it's a process of being born, it is a process of salvation, it's a process of entering the fullness of the kingdom, and it's a process of us

being turned to spirit. We're being turned to spirit more and more throughout our entire life, believe it or not, after we are truly saved.

The Bible describes us as being like the wind, after we are truly saved, after we are born again. And people, again, don't understand it. How can we be like the wind, how can we be spirit, how can we be born again when we still got our turtle shell, when we still got our flesh, you know? It's difficult for the carnal mind, the physical mind, the fleshly mind, the earthly mind, to understand that particular spiritual situation, just like the Pharisee or whoever it was, Nicodemus, that Jesus was talking to in John 3 about you must be born again. Nicodemus had the carnal, fleshly, physical mind that could not understand how can you be born again a second time when we still got the flesh.

How can a grown man enter his mother again? People still, preachers, have trouble understanding this. Amen. Preachers and entire denominations, entire churches have a difficulty understanding this. That we are born again, we're going to read that in Peter. But first, let's talk about this here in John. It says we can't sin. So some people are going to say, well then, we're not born again yet. The reality is because it is a gradual and lifelong and really, until we return to spirit, whether it's the first resurrection or the end of the hundred years after the second resurrection, whenever that occurs for you, until we return to spirit, we're still in the development stage. We're still in the development stage.

But a child that is already born from the womb as an infant is also still in a development stage. They can't talk yet. They can't crawl yet. They can't walk yet. They don't understand anything yet. They just whine and cry and cry. They're defenseless. They depend upon their parents and guardians. They're in a development stage, even though they're already born. Amen? Amen. They're just like if they were in the womb. They still depend on the liquid, the milk of the mother. They're just like if they were in the womb. Amen? So yes, you can be born again and not yet have the completion. So what John is talking about here is the completion. Once we get into our final development stages before we return to spirit, we're not going to be sinning anymore. And this is confirmed by other scriptures.

He's not talking about after we return to spirit. He's not talking about that. He's talking about current tense in this lifetime. It proves that we can do without sin. We can, and we must reach that eventual level of salvation. If we don't, we won't make it in. We won't make it into the first resurrection. We won't be turned to spirit at any time, whether it's first or second resurrection. We won't be turned to spirit until, and not until, we reach that level of salvation where we have repented of all sin and turned ourselves around away from sin of all kinds. That's why we need the trial of the great tribulation.

That's why the great tribulation must come. Let's go ahead and look at Peter right now.

1 Peter chapter 1, page 260. 1 Peter 1. 1 Peter 1, what Peter writes here is this. Peter, the apostle of Jesus, he calls himself an apostle, an apostle of Jesus the Christ, to those who reside as pilgrims, strangers scattered throughout these towns of Pontus, Galatia, Cappadocia, Asia and Bithynia, who are chosen according to the foreknowledge of Theos the Father by sanctifying work.

Sanctifying work. I did not realize they'd say this. I didn't have time to read every word of this, or maybe I did, but it didn't ring a bell until right now. Salvation, the process of salvation, is a process of sanctifying. We must become saints. Must. People will excuse their sins and say, I'm not a saint. The problem is, you are required to become a saint, but it is a process. It is a sanctifying work. It is a sanctifying process. By the sanctifying work of the Spirit to obey Jesus the Christ can be sprinkled with His blood, by grace and peace be yours, to the fullest measure.

Very interesting that he uses the word fullest measure, or most complete measure. And he connects that phrase with mercy, with grace, with peace. But yet, there's also the work, the work of the Spirit. We know from reading the Bible every week here during the live sermon, we know from reading the Bible that we must also do our part, and that the Bible talks about us getting our own garments, spiritual garments, clean, washing our own clothes, that He does His part, and we do our part as a covenant, a two-way street, a partnership, a marriage. Amen.

So I'm underlining some words and highlighting some words. Sanctifying work and fullest measure. Amen. That is beautiful language, how he combines these different terms here. Sanctifying work and a fullest, full, most full measure. And the fullest, most complete measure.

Verse 3, Blessed be the Theos and Father of our Lord Jesus the Christ, who according to His great mercy has caused us to be born again. We are already born again to a living hope through the resurrection of Jesus Christ from the dead. To obtain an inheritance, which is imperishable, undefiled, and will not fade away, reserved in heaven for you, but we know it's also going to come down out of heaven, according to the book of Revelation, chapter 20 or 21 or 22, where it talks about New Jerusalem coming down out of heaven.

In verse 5, who are protected by the power of God through faith for a salvation ready, not yet, but ready to be manifested in the last time. The salvation is not yet manifested in the full. It's not manifested in the full until we return to spirit. That is the last time. That's the resurrection, the last trumpet, the last time, the end of the trumpet, the finish line, when skinny lady sings, is not fully manifested until that point. Amen? So highlight another term, salvation ready to be manifested. It's not yet fully manifested, not until it's overwhelmed, not until we are joined with Christ in paradise. Amen.

Verse 6, in this you greatly rejoice, even though now for a little while it's necessary that you have been distressed by various trials. So here it's going to talk about the process of purification through trials to get us prepared to be manifested for completion.

Verse 7, so that the proof of your faith, more valuable than gold, which is perishable, even though tested by fire, may be felt to in the future, may be felt to result in praise and glory and honor at the appearing of Jesus the Christ. In other words, we have to go to the sufferings of this life, all the testing, trials, and tribulations, and sufferings, in order to endure until the end and be manifested at the appearing of Christ at the first direction.

Amen? This is totally proving beyond any shadow of doubt the process of salvation, which includes the trials. Amen? And testing. And God must test you, He must test us, and we must be tested by the pastors and administration of the church because they are the hand of God, they are the voice of God, they are the hands and feet of God upon this earth, and God does use the Moses and Elijahs and Pauls and Peters of today, of today, not just of thousands of years ago. God does not change, He still does things today in the same way He did things thousands of years ago. Absolutely. Amen?

Now notice, then, in verse 8, And though you have seen Him, you love Him. You have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you can greatly rejoice with joy inexpressible and full of glory. Verse 9, obtaining as the outcome, the fruit, the end result of your faith, the salvation of your souls. The salvation of your souls is not complete until you have the outcome, the conclusion. Amen? Amen. The outcome is the conclusion. Amen. The finish line. Amen? The finish line.

Verse 10, as to the salvation of the prophets who prophesied of the grace that would come to you, they made careful searches and inquiries, seeking to know what person or time that the Spirit of Christ the Messiah, through them or among them, was indicating as He predicted the sufferings of Christ that the glory is to follow. It was revealed to them that they were not serving themselves, but you.

Interesting. It was taught to the prophets of old that they were not serving themselves, but you. At some point of time, the prophets of the Old Testament were told somehow, someday, dream, vision, angel, pastor, prophet, apostle, somehow, someday, they were told that their words would be written later on. Their words would be not written, but read, I mean. That their words, their Scriptures, would be read by future generations and that their work would result in a future generation of salvation. The prophets looked into that salvation, but they were not able to obtain that salvation. They were not saved. Moses and Noah and Jeremiah and all of those guys were not saved because the blood of goats and sheep cannot save anyone, and the blood of Christ does not run backward. The blood of Christ does not reverse into thousands of years before His birth and death and resurrection. Impossible. But that's exactly what the false church teaches. The false church

teaches that the blood of Christ does reverse into previous generations and worse, the sins away of people that were not even alive during the crucifixion and resurrection. And, of course, it can apply to us because we know about it. We know about it. We accept it. We read about it. But they did not understand it. They saw into it, it says. They researched it. They wondered about it. They prayed about it. They sought God about it. They could not understand it and they could not obtain it.

The Bible says they died without the promises being fulfilled. Amen. Is that not what it says? That they died without the promises being fulfilled. Amen.

Solomon understood that very well when he wrote Ecclesiastes, talking about that humans, both the wicked and the righteous, he said, both the wicked and the righteous, that their fate is the same as a dog, that to the grave they go and they have a reward no more. That's what the Bible says. They don't even have a reward. Not in heaven, not in earth, not in hell, not in Gehenna, not in the lake of fire. They have no reward. Neither the righteous nor the wicked. It is like a dog. And Solomon was absolutely right about that in that day and time, in that generation, because they have to come back in the second resurrection and read their own scriptures in a new light and a new understanding with the Holy Ghost.

Because reading the scriptures without the Holy Ghost, you're not going to understand it. And that's the problem with false Christians. They're trying to read the Bible without the Holy Ghost. And the Bible itself says you can't understand me without the Holy Ghost.

Amen? God is good. God is good. And His Word is a living Word.

And how many times have I stood here and said that the future generation, the second resurrection people, will read about us? Amen? The people in the second resurrection, they will be told about the fall of brother Meekness, about the fall of the great tree, about the great fall in the land, about the people betraying the church, betraying one another, betraying their own brother, even as the Bible says that they would. Amen. And the fulfillment of those scriptures.

And they will read about the fulfillment of the prophecies of the great tribulation and the grand coolly dam and the great, what's the big dam in Las Vegas? Brittany, what's the dam in Las Vegas? Hoover Dam. Thank you. The Hoover Dam. They're going to read about the fulfillment of that prophecy. Praise God.

Alright, let's pick up here. Verse 12, it was revealed to them that they were not serving themselves but you in these things which now have been announced to you through those who preach the gospel to you by the Holy Ghost sent from heaven, things into which the angels look into you. Therefore, prepare your minds for action. Keep sensible. Fix your hope completely on the grace to be brought to you in the manifestation of Christ Jesus. And as obedient children, do not be conformed to the former lust in your ignorance. That would be going back to Christmas, Easter, Halloween, acting like children, going back to the former Babylonian ways when you used to be ignorant, going back to there like a dog, like Peter says in 2 Peter 2 verse 22, going back like a dog eating its own vomit. And let's put a cross-reference up there in the end of verse 14. We're going to go to 2 Peter 2 verse 22 and we'll cross-reference the opposite way as well. If we go to 2 Peter 2 verse 22 at the end of that verse, 2 Peter 2 verse 22, at the end of the verse we're going to write in 1 Peter 1, 14 so that we have a cross-reference going both directions.

Now going back to 1 Peter. 1 Peter 1 verse 15. 1 Peter 1 verse 15. But like the Holy One who called you, be holy yourselves also in all behavior because it is written, you shall be holy because I am holy. Amen. Again, people excuse their sins saying, I'm not a saint, I'm not perfect. But the Bible actually tells you that you must become perfect, that you must become holy. Holy is holy. Holy is holy. That means perfect as far as sinless eventually. That is our goal. That's what we must strive for. If you don't strive for that, then you will be compromising in sin. If you do not strive to stay completely clean from all sin, then what's left? What's left? If you're not striving to be completely free from all sin, then what's left? There's only one thing left. Compromise with sin. That's the only thing left. There's no middle ground there, either you sin or you don't. There's not a

third choice. Amen. So you've been lied to by the synagogue of Satan, the church of Satan, false religion. You've been lied to that you can't be perfect, that you don't even need to be perfect, that you shouldn't strive for perfection. What's the Bible say?

The Bible says to work out your salvation with fear and trembling. It's not fear and trembling if you're compromising. It's not fear and trembling if you're excusing your sin by saying, I'm not a saint. I'm not holy. I'm not perfect. I can't be perfect. I can't be holy. I can't be a saint. I can't do none of this because I'm human. If that was true, how come the Bible repeatedly says about sanctification, becoming a saint, becoming holy, becoming perfect? It even says that. If you look over in Matthew, just keep your finger here. Keep your finger here and let's just glance over at Matthew 5 verse 48 because we're coming right back to pew. But let's just take a glance at Matthew 5 verse 48 and it's worded differently in the Alpha and Omega Bible. But it says in Matthew 5, 48, therefore you are to be completely mature. King James in the other Bible says perfect. You are to be perfect as your heavenly Father is also perfect or completely mature. We chose to use the word completely mature there because the word perfect, people can think about it as being that you're able to multiply 10,000 times 999.994. People think of perfect as being perfect memory, perfect math, perfect spelling, perfect pronunciation, so forth, so forth.

That's not what we're talking about. We're talking about coming to full maturity in Christ.

Full maturity in Christ, which is much more than knowledge, is much more than grace, is much more than mercy, is much more than belief, just believing. It's much more than that.

It's much more than that. It's much more than thinking that you're saved as a child. It's much more than thinking that you're saved because you repeated somebody else's words.

How does repeating somebody else's words save you? That's nothing but words. Even though your mind was right, your heart was right to try to do it, to try to get saved, but at the end of the day, you still only repeated somebody else's words. It didn't come really from your own, your own self, but that's the only prayer that God will accept is your own words. Amen? God does not accept a prayer that you read out of a book or from an app or from a video or from somebody's social media post. God doesn't accept any of that crap. God accepts only your own heart, your own mind, your own words, unless it is a group prayer being led by a true minister of the Lord, and your friend sincerely, along with that true minister, that he will accept it as you're repeating the pastor's words in the group prayer because the pastor himself is truly saved. But when you look at these prayers written by famous Babylonian leaders in the books and apps and social media posts, those prayers have no authority in heaven because those people ain't saved. They're not keeping the Sabbath. They're not keeping Passover. They don't abstain from pagan holidays.

They're lost. They're lost people. So God ain't going to accept you repeating the prayers of lost people. Amen?

It's time to grow up. It's time to grow up. You can pray for yourself.

It's not hard. It really ain't. Praying is nothing but saying, Father, this is what I need. This is what I want. Please help me. And this includes my need for salvation. This includes my need for repentance, my need for improvement. Please help me. And please help this person. And please help that person. And thank you for all your help. It's easy.

Why is it hard to pray? Just open your mouth and just let it flow. Anything. It don't have to sound pretty. It don't have to sound perfect. Just open your mouth and let it flow. Amen.

You don't need an app for that. You don't need a book for that. You don't need a book to teach you how to pray. You don't need an article or a video to teach you how to pray.

Open your mouth and let it come out. Amen. Amen.

But it says here in Peter, verse 16, you should be holy because I am holy. Or should we not become like Christ? Should we not become like Christ? We should be. The Bible describes that we are like people looking at Christ, that we become more like Him all the time.

The Bible describes that. Amen. That we should be looking at Christ and becoming, to be changed into His

image. That's required. The Bible requires that, to start looking more and more like Christ. That's mentally, that's emotionally, that's spiritually. Amen. It's not talking about physical characteristics. But it is talking about that we're also being changed to Spirit, from glory to glory. The Bible describes us being changed to Spirit more and more. It's a process. It's not just the resurrection time period of being changed to Spirit. That we're actually decaying every day. We're losing flakes of skin. We're losing hair, some of us more than others. Skin more than others. Other stuff like that. We're decaying every day after you reach 40 something or 50 something. You start decaying rather than growing. Amen. You do. Literally. So, that's what's happening to me. And to other folks, I'm about to join the Senior Citizen's Center. I'm applying probably Monday. I'm applying for the Senior Citizen's Center. I'm getting old. God is good.

Verse 16. Verse 15. Verse 15. There's no words in here. No 17. Verse 17. If you address as Father the One who impartially judges according to each one's work. It doesn't say that He judges according to mercy. It doesn't say that He judges according to grace or His own grace or His own mercy or by His blood, but rather that He judges us by our work. Amen. Conduct yourselves, act yourselves in fear during the time of your stay on earth.

That needs to cross reference wherever it says work out your fear, your salvation in fear and trembling. Okay? So, we're going to write a note. In verse 17, we are going to cross reference where it says to work out your salvation with fear and trembling.

We're going to add that reference there later. And that is the perfect place to cross reference that. Act, conduct yourselves in fear during your time on earth. Some people definitely don't act like they fear God. Amen. A person that would betray the church, a person that would rob God and rob the church and lie to the entire church, lie to his pastor, his brothers and sisters and to the apostle, that's not a person that fears God. Amen.

Verse 18, knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with the precious blood of Christ as of the lamb unblemished and spotless. So notice it says that Christ himself is without sin, without blemishes, without spots, without... You know what? We need to cross reference in that verse, in verse 19, where it says in Ephesians that we are to become without spot, without wrinkle, without blemish. Amen. We are to become like Christ, his body.

You know how a husband and wife after they've been together for a long time, how they look like each other. And a lot of times, even when they first get together, husband and wife look like each other because they're soul mates. They're made to be one flesh. Have you ever noticed that? I can look at people, even lost people, I can look at couples, boyfriend, girlfriend, husband and wife, whatever the situation may be, and know instantly, instantly that they're made for each other. Even the lost. It's easier to do. They look exactly alike. They look like they meant that they were made, that they were created to be together.

That's proof of God right there. I like to hear from other people. I know I've seen that a million times in my life. Have you ever noticed that? Amen. We are to become like our husband, Christ. Verse 20, for He was foreknown before the foundation of the world, but has appeared in the last times for the sake of you. This vessel of God. Christ is the robe of the Father. Amen. He is. He is the vessel. He is the speaker. He is the microphone of the Father, the image of God. And He's being manifested to us in the end time.

Verse 21, who through Him are believers in God, who raised Him from the dead and gave Him glory so that your faith and hope are in Theos. Since you have in obedience to the truth, purified your souls. Purification. That goes right back to the sanctification of verse 2. Purification. Sanctification. Being holy. Salvation to be manifested. It is all one thing, including obedience. Purify your souls for its sincere love of the brethren. Fervently love one another from the heart. You can't claim to do that and then lie to the entire church. Verse 23, for you have been born again not of seed, which is perishable, but imperishable.

It's called in the Holy Ghost a seed. And this is the second time that it has called the Holy Ghost a seed. I don't know if the first time was this chapter or another chapter we was reading, but it's very clear that the Holy

Ghost is a seed. So when you are first saved, you don't receive the fullness of Christ, but rather you receive only a seed of Christ. And God will water it, and God will fertilize it, which is the sanctifying work of the Father and of Christ. But you have to water it yourself as well. You have to wash your own clothes. Mommy and Daddy ain't going to do everything for you. You have to take care of your own clothes. You have to be a mature, responsible person that is watching how you eat to where you're not dropping the mustard, the ketchup, the hot sauce, the juices from the hamburger, all over your shirt. That's what a baby does. Amen? A grown person watches to make sure that they don't get the stuff on their shirt. That stuff is sin. Spiritually speaking, symbolism, this is what I'm speaking about. I'm not saying it's a sin to get mustard on your shirt, although it is if the shirt's white. But it is a symbolism that I am using. I hope nobody takes that too serious. There's always some crackpot out there that says, oh, you do teach it's a sin. It's always some crazy.

Alright, anyway, the receipt of the Holy Ghost is only a seed which must grow. That right there proves that the Holy Ghost must grow inside you. If he is the seed, the seed ain't enough. The seed has to grow. The Holy Ghost must eventually increase inside you. It's not only you growing, it's him growing inside you. This takes the desire to read the Bible, to study the Bible, which is more than just reading, the desire to grow in the truth, the desire to repent of your sins, and the desire to be obedient to Christ and to his prophets and apostles, pastors, his administration of the church, even when they are wrong. Because Moses, supposedly it was against the law to have a Gentile wife at that particular junction of time, he did. He did. Maybe I'm wrong about that. Maybe it wasn't against the law. But the thing is, his brother and his sister spoke against him for doing it. And what happened?

Amen? We should fear the Lord. Amen. You can't say you fear the Lord and have no reverence for his servants.

Verse 24, for all grass, all flesh is like grass and all is glory like the flowers of the grass, and the grass withers and the flower falls out. But the word of the Lord endures forever, and this is the word which was preached to you. That's a beautiful chapter, Peter. Good job.

Now, Peter, it's very interesting because Peter was actually the worst of all the disciples other than Judas. Amen? Peter was the weakest one. Peter was, he denied Christ nine times, not just three, nine times he denied Christ. The church doesn't even know that. It's on the website, you can read it. He was not perfect. Peter was not perfect. He taught perfection, but he himself was not perfect. Is that being a hypocrite? No. He was teaching the truth. He was teaching what he needed to teach, what God has called him to teach. This is a very anointed chapter. Very anointed chapter. He wasn't perfect, but he taught perfection to his students, his disciples, his followers, because it was the truth. Even if he himself could not yet obtain it, he still had to preach what's required to help the sheep, to help the church, to help his brothers and sisters, if they could obtain it and if he can't. Amen? And Paul wasn't perfect either. Amen? Paul wasn't perfect. Look at this. He said it himself in Philippians 3.

Let's read that. Philippians 3. People think that Paul was perfect. He was not. He was not even perfect in his teachings, his doctrines. He was not perfect. He wasn't Jesus. We just had somebody to delete their Parrhesia membership the other day, because I'm not perfect. If you're looking for the perfect church, the perfect pastor, the perfect ministry that has no flaw whatsoever at all, you're never going to find them on this side of the great tribulation. Amen? You might find it in the final year of the great tribulation, because at that particular time, as you're getting closer and closer to the first resurrection, there better be some people, without spot, without wrinkle, without blemish, to be called up for the first resurrection. There better be, and there will be. But that's in the final year of the great tribulation. That's at the end of the tribulation. Amen? That's after the fiery trials that would purify us and sanctify us. Amen? But the church ain't there yet. The church is not there yet, and neither is Peter, and neither is Paul.

Philippians 3 verse 12, Paul says this, he's writing this to the church of Philippi, verse 12. Not that I have already obtained it, or have already become perfected, but I press on, or strive on, or push on, so that I may seize onto that church. Also, I am seized by Christ Jesus. Amen. Brethren, verse 13, I do not regard myself as having seized it yet, but one thing I do, forgetting what lies behind me, and reaching forward to what lies still yet ahead, I pursue for the goal for the prize of the high calling of Theos in Christ Jesus. Amen. And verse 15, Let us, therefore, as many who are perfected have this same attitude, that you're not yet perfected. When we get to the point where I've actually heard people stand up in churches, in Babylonian churches, and say, I'm ready to go. When you get to that point, and you think you're perfect, and you're ready to go, and you're ready to return to the Spirit, then you have a problem with pride, because you're not seeing your own sin. You don't understand your own sin. You don't see yourself. Those people that stand up in the Babylonian churches and say, I'm ready to go today, I'm ready to go tonight, I'm ready to go when the Lord calls me, they don't understand, they don't see their own sin. But they have a lot of sin. Christmas, Sunday, Easter, Trinity, the list is endless. But they don't see their own sin. They don't see their own self, the way that God sees them, dirty and nasty and lost, blind and deceived and brainwashed. They don't see themselves. Paul is saying, if you have become perfect, don't think you have been perfect. Amen. Don't think you are. Even Paul wasn't. Amen.

And before I forget, let's go to Matthew chapter 24. Verse 12.

I'll be back with you in a second. I've got to write something down. I'll be right back with you here in a minute. Okay, there we go. Matthew 24, verse 12.

Because transgression of the law, breaking the law, will increase, talking about the end time. This is the context, is it not? Is not the context the last generation? Our generation? Absolutely. This is the context without any shadow of a doubt. And Jesus is prophesying in the last generation in our lifetime, in the new covenant time period, that people will be breaking the law left and right. Amen. This one is predicting here. That breaking the law will increase, and most people's love will grow cold. That's exactly what happened with Meekness. Amen.

Verse 13. Future tense. Will be saved. Even though we have tons of verses that talk about already being saved, already saved, already born again, so forth. But we have also a lot of verses like this that talk future tense. People like to point only to one or the other. There are groups that point only toward future salvation and say that they're not saved yet. They're not born again yet. And then you have many more churches, of course, many more churches that point only toward the current salvation, the seed of salvation, but they don't point toward the future salvation or the process of salvation. So people usually go all the way to the left or all the way to the right. We have to have the proper balance of scripture considering both sides of scripture, considering all scripture, Old Testament and New Testament.

This is the process of salvation. These persons will be saved if, John 15, if they abide in Christ. It is a but. It is an if, if, if, if, if, if. It is not unconditional. It is absolutely conditional salvation, not unconditional salvation. And verse 14, this gospel of the kingdom, this gospel of the kingdom, not traditional religion, but this gospel of the kingdom will be preached in all the world for witness until all nations and then shall the end come.

Well, I've got to tell you, the traditional false gospel has already reached all around the world and the end hasn't come yet. So that right there alone, as well as many other proofs, does prove that the traditional Christianity, Catholic Christianity, Jehovah Witness Christianity, Seventh Day Adventist Christianity, those churches that do have congregations around the world, amen, you can find Jehovah Witness and Seventh Day Adventists in multiple nations in Africa, all across from Norway to the middle of Africa, all the way down to the south of Africa, even in South America, even in Russia and China, Korea, Australia, Middle East and Europe, you can find the Catholics, the Baptists, the Pentecostals, the Apostolics, you can find them all, but you can't find us in most of the nations.

We've not yet reached into all nations yet, but we continue to reach out. Constantly we're trying to reach out, reach out, reach out, reach out and the end won't come until the true gospel reaches all nations and it won't

be just this congregation right here in front of me today, but there are other apostles, there are other pastors. We don't know where in the world they are, but they're out there somewhere, probably without the internet, without a telephone, but they are there and they will do their part and we will do our part, amen.

But notice how this persevering to the end is in the context of a contrast with the world breaking God's law. That's a very interesting contrast that it makes here. You have the lost people breaking God's law and then verse 13 says, but those that stay in Christ will be saved. Right there it tells you that those in Christ are not breaking the law. That if you're in Christ you're keeping the Sabbath. If you're in Christ there is law, there is commandments, there is obedience, there is reverence, there is honor.

What about honor people? What about honor? Honor is a something that we should seek for and desire as a badge of honor upon ourselves, as a crown upon our heads that we should be people of honor. To do the honorable thing, amen. And yet this is also in the context of the gospel of the cross, amen.

And the gospel of the cross is not only the gospel of the cross, but the gospel of the kingdom. It is a full gospel. It is a gospel that includes the past, the present, and the future. The cross is in the past. Jesus said in the cross it is finished, but He is now sitting down and now it's our turn to do the work of the kingdom and to usher in the kingdom and to seize the kingdom and to bring the kingdom in by force, the Bible says. This is our job. This is our duty. It is not God's duty. It is our duty. He has given the church, the army of the Lord, a calling, a duty, a responsibility to live up to, amen. And finally, let's go to the book of Ephesians chapter 4.

Ephesians 4. And of course you knew this was coming. We've read this a million times. It is so very extremely important to leave Ephesians 4 starting in verse 11. Ephesians 4 verse 11. And He gave some people to be apostles, some as prophets, some as evangelists, some as pastors and teachers or deacons for the equipping of the saints, for the work of servants. We should be servants of one another and to the world we should be servants. To the building up of the body of Christ that the church should be increasing, amen. Increasing in our relationship with God that the church should be becoming more solid, more strong, more firm in Christ.

Verse 13, until, and we're not yet obtained yet, we've talked about obtained and Paul said that he had not yet obtained, until we all obtain to the unity of the faith. Not speaking different doctrines, but unity of doctrine, unity of belief, unity of the faith and of the knowledge of the Son of Theos to a mature man, to a mature person. And not just a person, but a man. A man to a mature man. I don't know whether the Greek word here, I'm going to pull it out real fast.

Ephesians 4, 13, bear with me, I want to just pull something out of the Greek word here, blueletterbible.com and it's Ephesians 4 verse 13. No, I do not wish to donate right now.

Ephesians 4 verse 13.

Okay, the Greek word for man here actually does refer to the male, not to the human species, but actually to the male. Very interesting and I suspected that, right? You can tell I suspected that. Even the women in the church, the goal is to reach the maturity of a man.

And not just only any man, but of the man Christ Jesus that was without sin. That is our measuring stick. That is what we must compare ourselves to. And it is what we must become. Jesus did not use, what we're going to say for lack of better words, well I'm going to say it this way, this is a better word. Jesus did not use divine powers to stay sinless. He didn't. He was tempted in every way that we are. That means with homosexuality. He was tempted to steal, he was tempted to commit adultery, he was tempted in many, many multiple ways. He lived on this earth, they say, 33 years is the claim.

He lived on this earth 33 years. That's old enough to fall into a lot of sin. Amen? A lot of sin. Normally, for the entire human race, by the time you're 33 years old, you've broken every commandment in the book. Every commandment in the book. And you don't think you have? Then you're lying to yourself. You're deceiving yourself.

Anybody that thinks that they have not broken every commandment in the book, then you need to keep

reading the Bible. You need to keep reading so that you can learn, so that you can see yourself the way God sees you. Because the reality is there's many different ways to murder a person. There's many different ways of committing adultery. There's many different ways of stealing. There's many different ways to break the commandment, the first commandment, the second commandment, the third commandment, the fourth. People think there's only one way to break each one. But there's a million ways to break every commandment in the book. And you have, and you did, and we're all guilty of it. Amen? He did not use divine powers to stay sinless. He did it as a human, a man of maturity, a man of responsibility, a man of honor. That's how he did it. That's how he stayed without sin his entire lifetime as a human. With ten toes, ten fingers, with a penis, with balls, with hair and teeth, with bones and muscles and skin, with eyes and ears and a mouth, with a human brain, with human hormones, that he stayed without sin was not by divine power, but by honor. That's why it boils down to honor. It was by honor that he stayed without sin, to honor the Father, to honor why he came to this earth, to honor his work, his calling, his duty, his responsibility. It's all about honor, integrity and love. Amen?

We're not going to reach this measure of maturity that speaks about here until we learn honor. Praise God. Respect and mannerism. Thank you and you're welcome. Thank you and you're welcome. Thank you and you're welcome. People need to learn manners. Verse 13, Until we all obtain as one body the unity of the faith and of the knowledge of the sin of Theos, this church, this body of Christ has been pruned and some have been carried away. To the measure of the maturity and to the measure of the maturity which belongs to the fullness or the completion of Christ. Verse 14, As a result, we are no longer to be children tossed here and there to other churches, different churches, different denominations, different YouTube videos. And I tell you, YouTube is the synagogue of Satan itself. If there ever was a synagogue of Satan on this earth, it's YouTube. People think, oh, I'm going to search for the truth and they go to YouTube. That's the worst place you could possibly go. The worst place you could possibly go. Go to the Bible, people. How come you're not reading the Bible?

Well, I want to look what this person says. I want to look what this church says. I want to look what this pastor says
Forget all of that and read your Bible. Amen? It don't matter what anybody else says, read your Bible. Then people are touching the knowledge of the truth, finally. Not tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness and deceitful scheming, but speaking the truth in love. Amen?

Speaking the truth in love does not automatically mean whispering. It does not automatically mean pacifying you and stick a nursery bottle in your mouth. People wrongly assume that speaking the truth in love never offends. That's not true. It's the opposite of truth. Amen? Sometimes speaking the truth in love requires rebuke. Firm words because people's lives are in danger and it's a serious situation, it's not a game. Jesus is love, is He not? God is love? And what greater love than a man laying down his own life. Yet He made whips and chased people out of the temple. He overthrew tables. He became outraged and out of control. Jesus was out of control, throwing tables and chairs. But it wasn't a sin. It was love. Love for the Father, love for the truth, love for honor and respect and reverence. He said as a good example that Christians today are whips. I should use a stronger word, but most of you are not ready for that stronger word. And it says we are to grow up. That's a warning that we're still children. We're not yet mature. But He sent the administration of the church, the apostles and prophets so that we can become mature and grown up. You have to have strong, bold preaching that will absolutely step on your toes so that you will grow up. Because if you pacify a child all the days of his life, then he will grow up immature and weak, and he will have a lot of problems. Amen.

We have to be a little bit hard on our children at times. We love them. There's a time to hug. There's a time to embrace. There's a time to cry together and weep together and love and kissy, kissy, kissy and tenderness

and patience and long suffering. But there's also a time to push away and say, "Son, get the hell out of my house. You're a grown man. Get a job, get your wife, have some children, sow your seed and get out there and raise your own family and your own house." There's a time when a mommy and a daddy should say that to their children. Amen. And to not say that is to be an abusive parent. Amen.

It is a sin to be a parent that hinders the growth of their children. It's abusive, it's wrong, it's demonic. Amen. It's wrong to pacify a person. It doesn't even matter if they have autism. Autism, I can't say if you know what I'm talking about. Or attention deficit disorder and ADHD and all these different things. I think I got it too. So you shouldn't pacify them as a baby even if it is severe autism all the days of their life. You still got to push them. You still got to push them to greater maturity. To allow them to hold on to a teddy bear when they're a teenager or when they're in their 20s and 30s. That's not going to help them even though it might temporarily comfort them to hold the teddy bear. Even though it temporarily comforts them that over time it actually weakens them to continue their video games, to continue their cartoons, to continue their childish songs and their children's books. It hinders that adult. It hinders them. You still should be pushing that person regardless of the severity of their condition. You need to be pushing that person as they get older and older and older to develop skills, to develop a more mature mind, a more mature brain. It's not impossible. It's not. But if you continue to baby them, yes, they will continue to always be a baby. That's why you see them as a baby is because you're treating them like a baby. And that's why they are still a baby is because you have treated them as a baby. But it's time to allow them to grow up. Everybody at their own speed, but there should be growth. There should be growth even if it is slow, slow growth. Amen.

Verse 15, that we are to grow up in everything into Him who is the head, who is the head of the family, the husband, the daddy, the man. He is the head. Here it's talking about Christ. But we know that the head of the family is the man for any reason, for a lot of reasons. Amen. It talks about the church here being a body, the entire body. The next verse talks about the entire body. If we think about Christ, I'm thinking of like a Samson-like man. Amen. I know most people disagree with that because you've been taught your entire life that Samson was a sinner when he was actually a saint. Amen.

But I think of Christ as being macho, alpha. And I think of a husband of a family, a leader of a family needing to be an alpha. I think of the man being several inches taller than the wife. And if it's opposite, then you're not with the right soul mate. Amen. If a woman is tall, then she needs a man that is even taller. If a woman is built like a football player, which some women are by nature and you can't help it, but if she is built like a football player, then she needs a man that is built like an even bigger and greater football player. Amen. What is natural is natural. Some of these things are upside down. How in the world does he fit on that? Amen. You've got to go by nature. They should look alike to some characteristics. Amen. When I look at Brittany, I see my own freckles of when I was a young boy. My own freckles, my own nature, the way that I was at that time as a child, the way I was mentally and physically.

The woman is the weaker vessel. Amen. This is what the Bible teaches. If you don't like it, jump it. Jump the creek, jump the bridge if you don't like it. That's what the Bible teaches. Amen. If the woman is the stronger than the man, then she is not with the right man. Amen.

Yes, I'm old fashioned, praise the Lord. Amen. God is good. We need to be able to take the heart of preaching. Some people can't take the heart of preaching because they're not willing to grow up. They want to be pacified. They want the bottle. A lot of people won't listen to me preach because they want the milk bottled. But I can't preach the milk bottled anymore because I'm way, way, way past that and I'm not going back to that. So if you're going to listen to me, you better be ready for the meat. You better be ready for the meat because I'm not going back to pacifying people. Amen.

Okay, we're going to try to figure out the chat room.

I don't think I'm going to get it working though. I'm going to try a different browser.

We're going to do some testing throughout the week. A woman stronger than the husband physically or all

three. Well it should be, you know, by God's perfect design that the husband should be stronger in every sense. Physical, mental, emotional and spiritual.

We know that's not always the case because of the corrupt world. But it's what we need and women really should not give themselves into marriage until they do find the man that is stronger physically, mentally, emotionally and spiritually. A woman should restrain from sex if at all possible within herself until she finds the right husband that is made for her and is the soulmate. Amen. So we're talking about God's will, not the reality that we live in today, but God's will. That's the way it should be. Amen. And if you find yourself in the wrong condition, maybe you should divorce. Maybe you should get out of it no matter what it takes to escape not being in God's will. You know? If you're not in God's will, then maybe you should get in God's will. That might require a huge, huge, huge, huge sacrifice.

Giving up everything you've got. Giving up your home, your land, your property, your marriage. I understand it's hard. I understand it's difficult. I understand it's a huge and tremendous task. But nothing is impossible with the Lord if we seek to be in the center of God's will. Amen.

So I think we'll just do some testing during the week. We're not going to get the audio part of this working today. I've pretty much tried everything, all the buttons that I know. Unless somebody can raise their hand, and I don't know if anybody has tried to raise their hand. There's a button somewhere where you can raise your hand. That's the only thing I know to try at this point. If somebody wants to raise their hand or try to raise their hands. I do appreciate everybody for bearing with me because I know it's hard to hear these words. I know it's hard preaching. I know it's very tough preaching. I know it's very tough preaching. And I'm not yet obtained either. Amen. None of us have yet obtained. But I've got to preach it even if we're not obtained. Amen. I say I preach it even if we're not yet obtained.

Brother Jared is trying to figure something out. Maybe he can find out how to raise his hand. Oh, right there is. Let me see. Well, I cursor over. I don't know if you see what I see. I see like a window that has I Saw the Light Ministries and the rainbow. And when I cursor my mouse over the top of that, then I see the hand. And I can click on the hand. And I also see a microphone and the speaker. These icons that pop up when I cursor over where it has the rainbow. I don't know if anybody else sees that or not. Um, Jared, are you on talk shoe or are you typing system on telegram or trying to get some idea of how or you're searching it? I think it's just going to have to take some tests from here in the week. And I do think that people could call over the phone and do it that way. I do believe that would work. I can't do Zoom because that's a Chinese spyin' app and I refuse to use the Chinese apps. It is available on talk shoe. I know that for sure. There is an audio feature for people to talk on talk shoe. I'm absolutely sure they got the feature. I might have to use a different browser or perhaps you need to use a different browser. I don't know. We're going to test it through this week. I'm sorry we're not prepared for this. We've been having a hard, difficult week and we always have a lot to do. But we're going to try to get this work in and try to get it figured out and teach people how to use it. But there's phone numbers that people can call and they can definitely get through that way to call and talk verbally. We'll figure that part out as well. 61. Maybe that number. Any of those phone numbers. Any phone number that you have for talk shoe. If you call any of those numbers and then if you ask for the show ID, that would be 14366. Then you have to hit the pound sign. The number sign. 14366 pound sign. That is the SS number or the show number. The show number for this particular broadcast. Well, every broadcast really.

Alright, brother Jared, you've got anything to say? Let's give Jared time to look over the notes and see if he has anything to share.

It may be that I forgot to click on something to turn on that feature. I know it has it available somewhere else. And I don't even know why it's not even showing who is signed in. Only if you chat. So it seems like a glitch. So I may have to call or write customer support.

I know that's what it is because if you was listed in the participant list, then I would be able to unmute people and let people talk. But it's not showing people. It's not showing people in the participant list is the problem.

Okay, Jared, you got anything to say? I tell you, I push him like everything. I push him like a dog. I don't push him enough to be honest. I really don't push him enough. But I push him hard and he could flee. He could easily anytime say, I've had enough of this. I'm not your dog. I've had enough of this. And leave. But he doesn't. He stays. He sticks through thick and thin. He's enduring. He's persevering. He's a long-sufferer. Amen. What do you got? Well, may I come to sing without lyrics again? Yeah, and you do better slower rather than fast. More like reading a poem would be better. Okay? All right, come on up. This is about Jesus.

Who has known the depths of His love,
His judgments and His mercies?
Shorter than the blue skies above,
standing through age and season.

Eleluje. Eleluje.
Praise befits His holy name.

None have seen His fullness.
Few have sought His face.
Yet he sits with His hand extended,
calling, waiting,
for holy lovers.
Pressed, tried, and pure,
an unstained white garment.
Children of The Holy King.

Amen. Eleluje.

It says in the scripture that he sent the invitations to the rich, to the famous. They turned it down. So invite the poor along the roads. Invite anyone. Invite the lame. Invite anyone. And the invitations are there everywhere. Opened. Discarded mostly. Unopened envelopes.

As has been said here many times over the years, God isn't just running around looking for excuses to judge people.

Have you ever sent someone a love letter or a poem or a song or have them turn it down and might know how it feels? A lot of times with humans it's right to turn it down. But with God... everyone was made to serve God.

Amen. Everyone was made to serve God.

Therefore be imitators of Theos, as beloved children,
And walk in love, just as Christ also loved you and gave Himself up for us, an offering this a sacrifice to Theos as have a fragrant aroma.
But immorality or any impurity or greed must not even be named upon you, as is proper among saints.
Nor filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.
For this you know for sure, ... [that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and Theos.]
Let no one deceive you with empty words. Because of these things the wrath of Theos comes upon the sons of disobedience.
Therefore do not be partakers of them; for you were formerly darkness. But now you are light in the Lord; walk as children of light.

For the fruit of light consists in all goodness and righteousness and truth, proving what is acceptable to the Lord.

Do not participate in the unfruitful works of darkness, but instead even rebuke them. For it is disgraceful even to speak of the things which are done by them in secret.

But all things become visible when they are exposed by the light, for everything that becomes visible is light.

For this reason he says "Awake, sleeper, and arise from the dead, and Christ will shine on you."

Therefore be careful how you walk, not as unwise men but as wise, making the most of your time because the days are evil.

So then do not be foolish but understand what the will of the Lord is.

And be not drunk with wine as a habit or lifestyle, for in this is debauchery/wastefulness/emptiness, but be filled with The Holy Ghost, speaking to one another in songs and hymns, spiritual songs, singing and making melody with your heart to the Lord, always giving thanks for all things in the name authority of our Lord Jesus Christ, to Theos, even the Father.

And submit yourselves to one another in the fear of Christ. Wives, be subject to your own husbands as to the Lord, for the husband is the head of the wife as Christ also is the head of the congregation of all that ones, He Himself is the savior of the body.

But as the congregation of called out ones is subject to Christ, so also the wives are to their husbands in everything.

Husbands, love your wives, just as Christ also loved the congregation of called out ones and gave Himself up for her, so that he might sanctify her, having cleansed her by the washing of water with the word.

That He might present to Himself the congregation of called out ones in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

So husbands ought also to love their own wives as their own bodies.

He who loves his own wife loves himself, for no one ever hated his own flesh but nourishes and cherishes it, just as Christ also does the congregation of called out ones, because we are members of His body.

For this reason a man shall leave his dad and mom and shall be joined to his wife, and the two shall become one flesh.

This mystery is great; but I am speaking with reference to Christ in the congregation of called out ones.

Nevertheless, each individual among you is to love his own wife even as himself and the wife must see to it that she respects her husband.

Children, obey your parents in the Lord, for this is right.

Honor your dad and mom, which is the first commandment with a promise, so that it may be well with you and that you may live long on the earth.

Dads, do not provoke your children to anger, but bring them up in discipline and instruction of the Lord.

Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

not by way of eye-service as men pleasers, but as slaves of Christ, doing the will of Theos from the heart.

With good will render service, as to the Lord, and not to men.

Knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

Masters, do the same things to them, and give up threatening, knowing that both their master and yours is in Heaven, and there is no partiality with Him.

Finally, be strong in the Lord and in the strength of His power.

Put on the full armor of Theos, so that you will be able to stand firm against the methods of the devil.

For we did not wrestle against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual wickedness in the heavenly realm.

Therefore take up the full armor of Theos so that you will be able to resist in the evil day and, having done everything to stand firm.

Thank you.

And the rest of the chapter goes on and ends with,

Peace be to the brethren, and love with faith, from Theos, the Father and the Lord Jesus, the Christ.

Grace be with all those who love our Lord Jesus, the Christ, with incorruptible love.

Amen.

I'll tell you what he read in Ephesians, there's a lot there that people in modern society does not like.

But it is Bible. Amen.

And I'll tell you also, when he first started speaking, Robert mentioned that no one has seen the face of God, the fullness of God, and I had just read that.

It might have been today or last night, but I had just read that as well.

And I can also testify that those words I read as poetry, I thought of all when writing lyrics to a song, already written last week, and the song's up in my bedroom in a drawer, music and staves, and it was already written — hours and hours of work, over many years.

Oh, where's the, I have my glasses, here we go.

Okay, I'm going to let everybody down now, thank you for listening, and also, sister Kiki in Australia, she has been baptized seven years, this coming August the 11th, which is Friday for us, Saturday, I guess, for her next Sabbath, it's going to be her seven-year anniversary of having been born again into Christ Jesus, into the church, seven years of serving the Lord and the church after baptism.

So it can be done, for people to endure strong teaching and correction, and growing in the knowledge and understanding in the Lord, and then it can be done, people need to learn the principles. Amen? God is good.

Okay, I'll let you go, and we'll get this tested out and see what we can do for next week.

God bless you all, and Jesus, Amen. Amen.

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