

Full Sermon Transcript:
Age of Accountability, Children Saved?
September 13, 2025

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Good to see every one of you. Wherever you may be standing, let's or wherever you might be at today, let's stand for prayer please.

Let's go in prayer. Lord Heavenly Father, in Jesus' wonderful name, thank you for seeing us through this week, this month, and this year thus far.

Thank you Lord for everything you've done for us and for opportunities to examine ourselves opportunities to grow as humans, as Christians, as brothers and sisters, as followers of Christ.

Please help us Lord to have the heart and the mind, the spirit, the mentality that you would have us to have, and wherever that we do not, that you would reveal it to us so that we can change, repent, grow, and do better.

Thank you Father to bless and anoint today's sermon. Help us all to grow in understanding in the truth and in your spirit and in your will.

Please help us to let go of the false theology of Babylon and our own opinions and our own way of thinking and see things the way that you see them, everything the way you see it.

Help us to adapt more to your mind, the mind of Christ. We accept your positive answer to these prayers.

We accept your anointing and blessing on these worship services. We accept your help, your help and your guidance and leadership in this message and in this worship service.

And the congregation said, Amen, you may be seated.

Okay, so I see that it's taking my keyboard shortcuts wherever I click it and it's doing up and down on the playlist, that's what it's doing.

So I have to watch that. Nevertheless, it wasn't on video, it was on a Mixlr playlist, 24-7 radio broadcast.

So it's something I have to learn to make for sure I have that completely disabled.

But I still accept it as God saying that he's going to come through for us, that we're waiting on the promises, but he is going to fulfill those promises sooner or later. Amen.

Even the accidents, even the mistakes, many of them are God-ordained, so I accept God's hand in that and praise him for it.

Okay, so let's go to today's message, Acts chapter 2. Acts 2 verse 37. And when they heard this, Peter's sermon, they were pierced to the heart, meaning that they were convicted of their sins, and said to Peter and to the rest of the apostles, Brothers, brethren, what should we do?

Peter said to them, Repent, then each of you be baptized in the name or authority of Jesus, the Messiah, for the forgiveness of your sins, and then you will receive the gift of the Holy Ghost.

There is so much in this. We should know those two verses by heart. We should be able to quote those two verses perfectly, word by word by word, perfectly on a regular basis.

And if you cannot yet do that, then you need to start working on it. Because these verses are so foundational and fundamental and elementary.

How do you get saved? When do you get saved? How and when? Is it that you are five years old, six, seven, eight years old, nine years old, and you're watching TV and the preacher says, repeat these words after me?

Is it you found a gospel track? They said, if you want to accept the Lord Jesus, say these words.

Is it your parents or pastor or neighbor or friend saying, here, I will pray with you?

And it's done. Verse 37, they heard the word of God, and they were pierced to their heart, convicted of their sins.

There's another verse that says, how can you be saved without hearing the word of God?

Unless the word of God is preached, amen? That's not a perfect quotation, but it's what it says, basically.

A lot of people think they have been saved when they were not convicted of their sins.

They just want it to get saved. It's different. Wanting to not burn forever in hellfire and being convicted of your sins, that's two different things.

Wanting to be saved and being convicted of your sins are two different things. Conviction of your sins, you feel guilty. A lot of people think they have been saved when they did not feel guilty for anything. They ask the question, what should we do? The response was not, repeat these words after me, right? This response was not pray. The response was not confess with your mouth. The response was repent, which means change, turn around, change. Change even before you get baptized, but you can only do something that's changed before baptism because we need the Holy Ghost, which you receive after baptism or at baptism. Without the Holy Ghost, you can only change so much. We accept that there's limitations on that, but you can have some measurement amount of change, must have some amount of change before baptism. Stop going to the Sunday churches, stop listening to the Sunday pastors, Trinity pastors, rapture pastors, so forth. And be baptized, which means full immersion in water, it does not mean sprinkling. And in the authority or in the name of Jesus, not in a Trinity God, three headed God monster, but one Lord, Jesus. Notice Peter did not say in this verse, the Father, the Son, and the Holy Ghost. He didn't say it, he just said Jesus. For the forgiveness of your sins, so how are you forgiven of your sins? Just confession? Just prayer? No, you have to make a change, you have to be baptized in the singular one Lord. Then you will receive the gift of the Holy Ghost. The Holy Ghost did not come first.

How do you think you're going to do all this that it says in this in the false church as a child or even as an adult? How are you going to do that when they are teaching you, you don't have to worry about the Antichrist, you don't have to worry about the Great Tribulation. You can continue to do the Satanic holidays of Halloween, Christmas, and Easter, you can do that. We encourage you to do that. When they teach falsely what salvation is and what it means and how to obtain it. When they teach a three-headed Greek mythological god monster, why are you thankful for being raised in a satanic church? Why are you thankful that they made you believe that you were saved when you were not?

Mark 16:16, let's look at that. We did not need Babylon, the church of Satan, to teach us that God exists and that his name is Jesus and that the Bible exists.

We don't need Babylon to teach us bull crap. We can learn all these things. As a human civilization, knowledge of the existence of the Bible is widespread. If you had never been in a Babylonian church in your entire life, if nobody in your family was so-called Christian, you would have still found out there's a Bible.

People believe in God. By human nature, except for people who are no longer humans because of the vaccines, because of the flu shot, because of the fluoride, because of the soy, because of internet frequencies, because of video games, people are no longer human.

If people were still human, having knowledge that there is such a thing as a Bible, that people believe in and they believe in a God, you would look to see if the Bible is true, what religion on earth is true, is there a God?

Somebody, everybody on earth would eventually go on that search. Everyone on earth.

Why would you not? Why would you not, when you have over a billion Catholics on this planet, I believe over a billion Moslems as well, why would you never think about and research and examine which God is real, is religion real, is God real?

Why would you not? Can I not get amen on that? We didn't need Babylon. Mark 16 verse 16, he who has believed and has been baptized, but it may be he who has committed and been baptized, shall be saved, amen.

Both is necessary. I could say all three is necessary, belief and commitment and baptism.

All of that is necessary, as well as feeling guilty for your sins, coming to understand what your sins are.

How can you feel guilty for your sins unless you know what sin is? The definition of that word, sin is transgression of the law, the Bible says.

How can you feel guilty of your sins if you don't know that Christmas is a sin? How can you feel guilty of your sins for believing in a three-headed God, for believing in a pre-tribulation rapture, for observing Christmas, for observing your own birthday, your own self-worship of yourself, exalting yourself, glorifying yourself, your selfishness, your self-centeredness?

How can you repent, change, and be baptized without knowing your sins? Children cannot do this.

They can't. A five-year-old child, six, seven, and even eight, now at seven and eight, they're getting a whole lot more smart, more intelligent by the time they're seven and eight and nine, but they're still ignorant of the world.

They're still ignorant of evil. They're still very ignorant of tons and tons of life lessons.

You can't work packed full of ignorance by nature because you cannot at that age, that size of a brain, especially in this day and time where parents are keeping their children in bondage to video games, cartoons, superheroes, all kinds of baby stuff, not making their children have any chores, not making their children have any type of responsibility, but keeping these young people as babies until they're 30 and 40 years old.

How can such a young person be truly saved when they have been babyfied and spoiled, rotten, and don't really understand anything much of anything at all in this life yet?

You have to do more than believe. You have to do more than being baptized. I've said a million times, but it's still going in one ear and out the other, but I say it again.

There's plenty of people that have been baptized and keep the Sabbath and keep the holy days and pay their tithes, but are still not saved.

Because all the law is based on love, but there's a false love, many false loves.

Homosexuality is a false love. Meaning that you're a Christian when you vote Democrat.

That's a false love, a false love of God, false love of the Bible. There's plenty of people that are in love with the idea that they're saved when they are not saved.

Matthew 25, the Great White Throne judgment. God judges people based upon what they have done and have not done about whether or not we have helped the prisoners, the poor, the hungry, the needy.

But if we helped those people, only the bare minimum, when we had the resources to do more, that we say to ourselves or have the mentality, I paid my tithes, therefore I have met that requirement, but didn't go above that requirement when we had the resources to go above it.

We will not make it in. Because if you really loved the poor, the needy, the prisoners, the afflicted, the underdog, you would do more than pay in your minimum amount of what is required of what God commands.

We're not here to keep the Sabbath because we're commanded to keep the Sabbath. We don't pay our tithes because we're commanded to pay the tithes.

We don't keep the biblical holy days because we're commanded to keep the biblical holy days.

But rather we do all these things because we want to serve the truth. We want to serve God, we want to help people, we care about people, we love people, we want to help brother J, we want to help brother H, we want to help D, we want to help other people, we want to help the pastor, we want to help people when they're struggling that we would do more than what God commands us to do because we actually love somebody other than ourselves and put others first and not ourselves first and not heaping up treasures on earth, heaping a bank account and not feeding the dead.

What do I mean by feeding the dead? Feeding people that are lost, that are not part of God's true church, that will be dead next year or two or three or six years from now, they'll be dead.

So yeah, you're feeding the dead. What about taking care of people that's right in front of your face if you have the resources?

But little children cannot do any of this stuff and little children, they only limited ability of their brain function.

They cannot help the prisoners, they cannot feed the hungry, they cannot help the afflicted, they cannot help the needy, they can barely count past two hands on their fingers.

Let's turn to Matthew chapter 7, verse 21. We should also be able to quote this word by word perfectly.

If not, then we need to work on this. Every time during the week, either on the Sabbath before or after services or on Sunday or any time during the week, depending on your schedule, to practice these most important basic fundamental verses that are easy to remember.

Verse 21, not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but he who does the will of my Father who is in heaven will enter.

Is the will of the Father is that we meet only the minimum requirements and not go beyond it?

Is that really and truly his will? Absolutely not. Verse 22, many will say to me on that day, Lord, Lord, did we not prophesy in your name and your name cast out demons and in your name perform many miracles?

And I will declare to them, I never knew you. Get away from me, you who work at breaking the law.

This is so easy to understand that he is talking to people who think they're saved, who have prayed, they pray every day, they read the Bible, they go to church, they're church leaders, prophets, they work miracles.

I think also that verse that says something like this, you believe in one God, you think you do well, but even the demons believe in one God but tremble.

Even the demons know truth and Satan knows the Bible, then all of us put together.

Just believing is not enough. There needs to be commitment, repentance, growth, baptism, action, works, good works. Good works that go beyond what God commands you to do. Good works that come from your heart. Good works when you see somebody suffering to do something about it, especially within the household of the saints, the Bible says.

Let's go to the book of Deuteronomy chapter 1, verse 39.

And every young child who this day does not know good or evil, they will enter therein, and to them I will give it, and they should inherit it, the wilderness, the promised land, because they had not yet committed sin. Children that does not know good or evil, that's pretty clear, and this is the words of God, it's in both. God Himself is saying that little children don't know good or evil, either one. God Himself says that.

Isaiah chapter 7, verse 15. Butter and honey shall he eat before he knows either to prefer evil or to choose the good. For before the child shall know good or evil, he refuses evil to choose the good, and the land shall be forsaken which you are afraid of because of the two kings.

This is a prophecy of Isaiah's son. The God is promising Isaiah would have a son from his wife.

Sounds like it. My statement is true, but it is also in a foreshadowing way, speaking of Christ Jesus as well.

Verse 14, a virgin shall conceive in the womb and shall bring forth a son and shall call his name or title Immanuel.

But you've got to go all the way back in the previous verses and study out this entire chapter.

You can do that in your own time. It's a prophecy of Isaiah's own son. It's a dual meaning that applies to Christ as well. Either way, the greater point is children know neither good nor evil, but this particular child would do good because there's a special anointing on him.

But it's clear that the children prefer neither evil nor good. They don't normally choose good or evil.

They don't know the difference between good and evil. So we have two verses, not just one, a verse from the Torah, the law, and a verse from the prophets that confirm each other that young children, they don't know good or evil.

They believe in fairy tales. They believe in Santa Claus. They believe in everything that you tell them to believe.

They're easily brainwashed.

They're easily deceived. They believe any lie you tell them. They have no discernment. How can a person with no discernment, that believes absolutely everything you tell them, be saved?

But here's a verse that they're always going to bring up. Let's look at it.

Matthew 19, verse 13.

Then children were brought to him, to Jesus, so that he might lay his hands on them and pray, and the disciples rebuked them.

But Jesus said, Leave the children alone, and do not hinder them from coming to me, for the kingdom of heaven belongs to such as these.

After laying his hands on them, he departed from there. So they always bring this up, that Jesus said, Don't hinder the little children to come to me, and the kingdom of heaven belongs to such as these.

This has absolutely nothing to do with salvation at all, period. Zero. Absolutely nothing to do with salvation. Was any of these children baptized?

Did any of these children repent? Was any of these children convicted of sin? So guilty of sin? The context is clear, that people were bringing their children to Christ, because they wanted him to pray for them, lay hands on them, bless them.

But there's not a word about him saving them. Not one word. People take verses like this entirely out of context to try to prove what they want to believe when there's no evidence that it has anything to do with salvation.

We need to always have a confirming verse, similar as else, to help us make for sure we're understanding things correctly.

There's no confirming verse that would confirm that these children actually got saved on that day.

It wouldn't make any sense. It doesn't match scriptural requirements for salvation.

What about when he said, for the kingdom of heaven belongs to such as these? We need to add a footnote there, because I have explained this many times over the years, and we need to add that explanation in there for people that would read this.

But children want the truth, even though they believe anything you tell them, they're easily brainwashed, but they want the truth.

They do. They don't want to be lied to. They don't want to be lied to. They don't know what is the truth.

They don't know what is good, what is evil. But they want to know, even though they don't know. And even after you teach them the truth, they appreciate that, but they can't comprehend it. They can't. When you teach them about the holy days, they can't comprehend that. They can't comprehend that. They can't. But they want the truth. And that's what Jesus was really referring to, is that the kingdom belongs to people that want the truth. And another thing about children is, after they come to realize that they were wrong, they'll cry about it. They'll feel sorrow about it. And another thing about children is they are angry when they discover that they've been lied to. And then they become very passionate about the truth, even though they can't comprehend it. They're passionate about what they fall in love with. They want the truth, and they're passionate about the truth. They want the truth, and they're passionate about things. There are certain characteristics of children that we should want as adults, even though we don't want to be childish, selfish like they are, ignorant like they are.

But there are certain good characteristics that they do have. And it's all the good characteristics, the ones I listed and some things I did not list.

The good characteristics are those things that God is thinking about when he speaks this, that the kingdom belongs to people that have good characteristics. Amen?

But he did not save any of those children that day. Absolutely not. It doesn't say in the following verses or throughout the next chapter, anywhere it's at, those children are left from there as saved souls.

And it would say it, if they were saved, they would be saved. As saved souls. And it would say it, if that was the case, it would say it. Absolutely.

We know that in the final year of the Great Tribulation, Jesus will raise up young adults, not young children.

There's a difference between young adults and young children. In the final year of the Great Tribulation, Jesus will raise up young adults, people over the age of puberty or at or over the age of puberty.

Those are young adults. To be the 144,000 male virgin Israelite evangelists to the entire world.

These would not be six-year-olds, seven and eight and nine-year-olds. Seven and eight and nine-year-olds.

The age of accountability, the Bible never says the age of when they are accountable for their own sins or the age in which they are to be baptized.

The Bible never says it's a specific age. It never says. But we can use common sense. We can use intelligence.

And we can use all the Bible verses that speak about people like Jeremiah, even Mary, the mother of Jesus, and other people that were doing the work of God or that God used when they were young adults, when they were at or above the age of puberty.

That God was very active in their lives, extremely active in their lives. We can look at that as well as the two verses that talk about children not knowing good and evil.

Consider that. Consider the reality of a child's ability a child's ability. How much they're able to learn about letters, languages, words, nations, political stuff.

How much capacity do they have at a young age? We can look at that. So we look at all these things and come to the right, educated conclusion that the age of accountability, the age in which they begin to be accountable for their own sins and their own salvation would be puberty minimum and nothing below that.

The baby church, Babylon, Babylonian church, which is the church, the synagogue of Satan, is full and overflowing with false doctrine.

And they start deceiving people while they are still children to brainwash these children, to grow up not only believing in the tooth fairy and Santa Claus but to believe the lie of Sunday when every Sunday is worshiped to the God of Sunday and that's not Jesus.

The God of the Sunday church is not Jesus. When Sunday is in complete competition and opposition to God's Sabbath day, when Sunday was commanded by the demonic pope and every pope throughout all of human history has either been literally a demon or a nephilim, half-demon, half-human or a demon-possessed human.

Everyone of them without exception. Everyone of them without exception. And that's the person or theme that commanded Sunday worship and all Sunday churches bow in obedience to those demon leaders.

We need to be careful about calling those same people in Matthew 7 that Jesus says, get away from me.

We need to be careful about calling them our brothers and our sisters. At the same time, I believe that there are certain

people and leaders in the Church of Satan that are going to be saved, even as we were, even though we were part of the Church of Satan every one of us.

I believe that there are certain people and leaders in the Church of Satan that are going to be saved even though we were part of the Church of Satan every one of us.

That God is calling them out even as God has called us out. But once we are called out, we need to come to the adult realization of the severity in which we were brainwashed and deceived by blind, ignorant adults.

If they truly loved God, they would have done their research, repented, and then taught you the truth.

But instead of being in love with God, they're in love with the ideal of being saved because they simply don't want to burn forever in hell and that's all there is to it.

It don't go no deeper than they don't want to burn forever in hell. That's why they said that fake prayer of salvation.

A child under the age of puberty saying, Lord, come into my heart. The Lord will not come into their heart.

God is present with those children and He is in love with them. God is present with those children and young adults.

But God being present is not the same as coming into that person because if Jesus comes into you, inside of you, you're saved.

I guarantee you that. When you receive the Holy Ghost, you're saved. Acts 2.38 Jesus may be present in the room watching your life, guarding you, guiding your path, but that's not the same as salvation.

The baby church does not teach these very basic principles. The difference between God being present and God being present and guiding and leading and God coming into you.

They do not teach such basic things because if they did, it would expose their lies, their deception, their false theology.

That concludes the sermon, but there's a few other things I want to talk about before we get to your testimonies.

I have a prayer rug right here and I did, it wasn't sold on the internet as a prayer rug, but it was sold on the internet as a prayer rug.

It was sold on the internet as a prayer rug It's just a towel a rug of some type, whatever.

You don't have to go to israelite.com to buy a special prayer rug or a special prayer shawl.

You can just use a regular towel or some kind of a little faux rug or couch throw or shawl or something.

But being a person with had a lot of struggles with my knees and arthritis and now with my older age something like this, especially something that's big enough for me to fold over or something that has some thickness to it is really very handy for me to fold it over a few times lay it on the floor to put my knees on so that I'm not damaging my knees so that I can spend a sufficient amount of time on my knees in prayer.

A younger person may not need that. A person without arthritis might not need it.

If you got enough cushion on your knees you may not need it. But the greater point is we need to be spending time on our knees in prayer and in worship.

If every prayer you do all week long every week every month is laying in bed on your back or sitting up in bed on your butt or sitting in a chair but you never get on your knees then this needs to change.

You need to spend time bowing to the king. The Bible says that every knee will bow. Amen.

We shouldn't wait until the judgment day to get on our knees to worship the king.

When you come into the presence of the king you bow on your knees Not every prayer needs to be on your knees but we need to be spending some time on our knees especially right before worship services.

When we need to be praying for God's help God's anointing we need to be spending time on our knees.

Now I have a hernia hyena hernia which means that my stomach comes up into my upper diaphragm whenever I would get down on my knees and put my head to the floor.

So I can't hardly do that as much as I used to before I had the hernia. So I can't hardly do that as much as I used to before I had the hernia.

So now I have to spend more time if I get on my knees to keep my chest upright so that my stomach doesn't fall down my throat.

So, but people that don't have such a physical defect, you're able to not only get on your knees but even develop a knot like the Moslems have on your forehead called a prayer knot and mark in your forehead that shows that you spend enough time—sufficient time, a lot of time—on your knees and with your forehead to the floor.

Because a king doesn't want this one-hand worship. A king doesn't want a one-knee bow down on one knee. The king wants 100%—get down on the floor, humble yourself, and exalt the king. That's both knees, and that's your head to the floor. It don't always have to be your head to the floor, but some of it needs to be when you're bowing to the king.

Some prayers can be 30 seconds. Some prayers can be 1 minute, 2 minutes, 5 minutes, 10, 20—20 minutes. Some prayers can be while you're driving, while you're biking, while you're hiking, while you're walking, while you're singing. Prayers can take many different forms that we need to enable—to enable many different forms. We need to include prayer on our knees and prayer on our forehead.

We need to do not only silent prayers but even verbal prayers out loud—a mixture of both. There's a lot of prayer in a verbal prayer that is spoken verbally out loud. There's a lot of power in prayer. But it should not all be verbal. The majority should be silent because you're praying while you're talking to the person at the grocery store. You're praying many different times throughout the day. So a lot of it will be silent, of course.

Another thing is, you don't have to copy other people. You need to develop emotion, feeling. You need to be able to be stirred within your own soul to raise your hands, to get down on your knees, to say amen—without having everything commanded: raise your hands, get down on your knees, say amen. Not everything needs to be commanded. You need to develop the ability to feel within your own soul—your own soul, your own spirit—and the Holy Ghost in you being stirred.

That you have that unction to say amen. That you have that unction to get down on your knees. That you have to raise your hands. That conviction. Sometimes there's a feeling of you can't hold back, you've got to do it. Sometimes there's a feeling of your chest getting tight, or your heart beating too fast, you're anxious because you're not doing it—and you have to do it to release that anxiety because you need to do it.

But it can also be that you're excited, that you're happy, that you're sad. Feelings, emotions that result in action. Not just, “Oh, he looks like the letter L, so I want to look like the letter L too.” You can be a Z. You can be a J. You can be in a different shape while praying. One person might be on their forehead. Another person might be leaning against a chair when they're praying. Another person might be flat down on the ground, 100% flat. Different people, different people, different people are not all the same.

Another thing I need to say is that in every sermon you need to be speaking, examining: is that word for me? It may not be the whole sermon. It might not be the main topic. But that particular part of the sermon—“Is that for me? Is the main topic for me?” That's what you need to be asking. Every week, every sermon, every sermon you need to ask: “Is the main topic for me? Is that to me? Is he talking to me?”

And not only the main topic but the subtopics, the other topics, and the things that come up in passing. “Is that for me? Is he talking to me?” We need to always examine that.

It's very sad when I talk about people and they don't know that I'm talking about them. That's extremely sad and frustrating. When somebody's talking about you, you ought to know that they're talking about you. And if you don't, there's something wrong. Fix it.

Another thing is that we need to pray. Every one of you, I would encourage you to pray that God would help you have deeper love for the church brothers, the church sisters, the church pastor, the ministry, the work of this ministry. That God would help you have and develop a deeper love—one for another—within this church, but also that God would help you be more human. Love sufficiently. Feel emotion. Not feel robotic. Not feel dead—a zombie. But God will help you feel for other people, care for people, love for people.

We need to pray that God would help us to go beyond what God commands—what's required.

Next thing I need to talk about is Charlie Kirk. Charlie Kirk—he was assassinated this week. I never knew about him before the assassination, but many people did. He was well known around the world. But most people don't realize that he kept the principle of the Sabbath, even though he was deceived into thinking it was sunset to sunset—because that's the way most people do the Sabbath that know about the Sabbath, that keep the Sabbath.

And that's not full obedience to the Sabbath. But to the degree of his knowledge that he knew about the Sabbath, at least he was not a Sunday person. He believed in the Sabbath. He believed in the Sabbath. And that's a tremendous thing. We—and the majority of people on earth that are religious—do the Sunday thing.

He also helped provoke boys or males to become men. He spoke very often about the need for males to date, to get married, to have children, to be men, to be mature, to be responsible, to exercise masculinity. And this is a great thing and very extremely important for our generation.

He also was right about supporting Israel and supporting the conservatives—the Republican Party. He was also right about the evil of the American civil rights of the 1960s—how that the world is brainwashed and deceived about that civil rights of the 1960s in the United States—about that being a good thing, when actually it was an invasion of communism. And it was when it was stirring Black people up in the United States to kill, to terrorize, to set bombings,

bombs, just like in South Africa.

He was right to call that out as being a deception. Very unusual to find anyone to say such words. And he understood the word Ecclesia. And even though he is now dead, his voice still speaks and even taught me something about the word Ecclesia as they now are playing a lot of his videos, showing his teachings, his words, his statements.

And so I saw this one video of his where he explained the word Ecclesia, and we will be changing it in the Alpha and Omega Bible—the AOB. Right now, we have it translated as "called out ones," and that is the most common expertise explanation of that word you are going to see all across the internet: "called out," "called out ones."

But I do remember reading now the origin of that word, as Charlie Kirk explained. I do remember, even from before that, that the origin of that word originally was applied not to religious people but to a government body—a parliament, a congress, a council, a government assembly.

So understanding that Ecclesia actually refers to a governing body, we need to see the church—as I have said many times over and over and over—we need to see the church as a government of God, the kingdom of God. It needs to function as a government, act like a government, do the work of a government.

So I am still thinking about how to retranslate this. At this point, I might translate it as this phrase: "chosen assembly of the kingdom." Because if you think about the word "called out," not only does it mean that you are called out of Babylon and deception and from the world, but it also means that you are chosen—that God has elect, that God has elected you as a governing person.

God has chosen His governors, His mayors, His apostles, His prophets, His pastors of His government. That He has chosen us. So it has that meaning as well. It is a very rich word—rich, full of meaning, overflowing with meaning. Not only does it mean that God has chosen us, He has called us out, but it also means that it is a gathering of people. It is an assembly of a government body. That we are commanded to assemble. That you must assemble on all of God's Sabbath days as a commandment.

All these people think that you can be saved and yet never go to church, never have a pastor. You can be gathered together with the saints—not even online. You don't need a pastor. You can just be saved all by yourself—not even have anyone baptize you. You don't have to go to church. That's a doctrine of Satan.

Because Satan wants you to be by yourself. Satan wants you to not have a leader, not have a governing body, not have a pastor, not have a prophet, not have disciples, not have brothers and sisters. God wants you to not go to church, not listen to the sermons, not hear the word of God, that you may be saved and convicted of your sins. Amen.

But it is a government body. So this word is so rich, overflowing with meaning. It is one Greek word: ekklesia. But to change that word into English, you can't do it with just one word. I don't want to use the word "parliament" because that makes people think that we're going to run the church as a democracy.

So, we don't want to use the word parliament, even though there are certain parliaments that are not democracies. But we want to use words that are not so easily misunderstood or twisted. We want to make the translation as clear as possible.

So we need to use more than one word, and so we need to use a phrase that really brings out all this richness—multiple meanings all combined in one. So I think perhaps we'll use the phrase chosen assembly of the kingdom, because that shows that we are chosen, called out. It shows that we are an assembly of saints, that we are gathering together, that we are a group, that we are a body—not individual members all by ourselves—and that we are a governing body, that we are a government, that we are God's kingdom.

So it brings out—that phrase brings out—all these different meanings. I reserve the right to change the phrase, to improve it, but I think that sounds pretty good right there: chosen assembly of the kingdom.

Next thing I need to talk about is the Fiesta of Trumpets. It's coming up September the 23rd—I believe that's a Tuesday. Yes, it is on a Tuesday. So everybody needs to go ahead, if you haven't yet, to go ahead and notify the school, your employers, and be arranged in to get that day off from work.

Even if you don't have that day off from work—even if it means that they fire you—you need to devote yourself to God, His commandments, His Sabbath days, His commanded times of assembly. You need to surrender to God, take up your death stake, deny yourself, and follow Him 100%—not 99%.

My experience throughout my entire life is that almost every time that anybody is willing to serve God and do what it takes, God makes a way. I've only known probably only one time that somebody got fired from their job for keeping the Sabbath, for a holy day. Most of the time the employers are more than willing to work with you if you give them enough advance notice and if you are a good person—you are a good person—and if you are a good employee that

works hard and shows up on time, they're willing to work with you on these holy days.

So we will have special worship services on that Tuesday, September the 23rd, for the Fiesta of Trumpets. And of course, 9 days after that we have the Day of Atonement—24 hours of fasting, special worship services on that day. And then after that, the Feast of Tabernacles.

And I know that some people are much more financially oppressed this year, and you may have to do things differently. Rather than going to a campground, you might have to stay home and just use a different room of the house for your temporary Tabernacle.

In previous years, we've saw some people that needed—that they needed—they followed my advice, because the best they could do is to put up a tent in the living room or take a blanket or a sheet from your bed and throw it over the couch and a couple of chairs to make a dome, like a temporary fake tent, and sleep in there and spend some time in there—somewhere that's not your normal bedroom—to where it's different for that eight days.

God understands when you're poor, when you're afflicted, when you're having your most difficult year. God understands. And in such cases, all we can do is the best that you can—the best that you can—and that's all God asks, is that every one of us do the best we can.

Whether we're talking about helping people, caring for people, keeping the Tabernacles—the best we can. But when you make excuses: “I can't keep the Sabbath,” God does not accept that. You can keep the Sabbath. It might mean a sacrifice, but you can absolutely keep every Sabbath and every biblical holy day to the best of your ability.

We do know that the holy days—some of them—are commanded pilgrimages. That would be Passover with the Days of Unleavened Bread—it is a commanded pilgrimage. Pentecost is a commanded pilgrimage. And the Fiesta, the Feast of Tabernacles, is a commanded pilgrimage, that you are commanded to travel.

God provides a way for you to be able to financially do that. It may take a sacrifice of losing your job, but if you do that, God will bless you and give you a better job, a different job, and a better life. And if He doesn't, that's fine as well—because in that case, He's teaching you survival: how to live without money, how to survive, how to get ready for the Great Tribulation.

We have to trust the Lord and learn to surrender to Him no matter what it takes. We need to learn: salvation is more than just saying some words or repeating words after somebody else or asking God to come into your heart. Because salvation is not a tooth fairy. Salvation—true salvation—is death, denying yourself, sacrificing your resources, your energy, your wants, sacrificing yourself, dying to yourself, crucifying yourself, taking up your death stake—your cross.

True salvation is much, extremely much more than the baby church, where everything is so easy, where everything tickles the ears, where everything is a fairy tale, where they want to keep men in bondage of childhood, where they don't want men to have sex ever. True salvation is self-sacrificing, self-crucification, crucifying yourself. People need to learn that.

That's why I'm so tough on every one of you—and not tough enough. We live in a generation where, when you have high standards, the world sees you as a person that is a bully, a person who is oppressive to the church, offensive to people, filled with hate, filled with anger. That's why they killed Charlie Kirk—because they thought he was filled with anger and hatred, when he was a man of love.

When he cared about young men and their need to grow up to be men—to become men. When he loved Israel, loved God enough to keep the Sabbath to the best of his knowledge. Loved enough to travel the nation going to college, to college, to college—to speak to young adults, to debate them, to help them with their thought processes, to correct them, to tell them the truth that would offend them, and to do so forcefully—very forcefully—because he was passionate.

But the world will say that you're filled with hate, that you're a bad person, that you're an evil person whenever you have high standards. But that should not prevent us from having high standards.

We even find ourselves saying to people statements like, “I know I'm overbearing. I know I'm a lot to take. I have OCD. I'm a grumpy old man,”—when the truth is not any of those things. But rather, the truth is: I have high standards. And I need, need, need to help people get out of their complacency and deception.

So we find ourselves saying statements to bring ourselves into—kind of like put a dagger in our own heart—bring affliction upon ourselves. “I'm the one that's out of place because the whole world around me is different from me.” Because the whole world looks at me as an angry, hate-filled, grumpy old man. Then I find myself saying that I'm these things because this is what I'm getting from everybody, and I'm trying to bring myself down. And I'm trying to help you relate to me as a person that is not perfect.

And it's hard to really put into words what I'm really trying to say, but Paul said that he would be like a person under

the law when he's with people that's under the law. And he said that when he's with people that's not under the law, that he would act as if he's not under the law. So in other words, he changed his words and his way he acted depending on who he was with, so that he could bring himself down to their level, meet them where they're at.

So I find myself saying negative things against myself in order to bring myself down. But then it comes back to bite me because people don't realize what I'm doing. So I do need to correct that and not bring myself down. I have high standards, and I should not apologize for that. Amen.

Charlie Kirk may not have had everything correct. I don't know everything that he believed, and I'm not going to waste my time researching everything that he believed—because I need to be concerned with myself and my household. The church. The church is my household. The church is my household. The church. The church is my household. Amen.

The church should be your household. The people you're responsible for.

J are responsible for him, every one of us. Other members of the church. The poorest members of the church. The sickest members of the church. The weakest members of the church. We are responsible for them.

Not just me and my bank account. But you and your bank account are responsible for them. Your prayers, your time on your knees, your heart, your mentality, your thoughts.

J got transferred to the other prison—I think it was yesterday. I need to keep praying for him. And he left behind, in the other prison where he was at temporarily, left behind a man—his roommate—named H.

And I'm going to stay in touch with him and try to evangelize to him, witness to him. So keep praying for not only J but for his ex-roommate, the man named H. Pray for him.

And then I think J is taking a trip for three days to go up to Kansas and back to take care of a secret mission that he don't want to talk about. And because he's such a private person, he'll be back Tuesday or Wednesday. So we need to pray for his safety as he travels hundreds of miles to Kansas, his safety while he's there, and his safety while he comes back.

And I'm very concerned about him spending so many hours on the road within an extremely short window. That's dangerous. But he, his society, he's going to do that. So I'm not going to try to overly control him. He's in his forties, he can do what he wants to do. If he wants to kill himself, let him kill himself.

I think it's very dangerous. I say it because it is a foolish thing to try to spend so many hours on the road and try to do it in such a small window. And because I care. And when I see something that's foolish, I'm going to call it out. But if that's what he wants to do, let him do it. We'll pray for him the whole way.

So I want people on their knees because I think it's a dangerous thing what he's doing. So the church needs to get down on their knees during this time more than usual and pray for a special divine protection for him.

He fell asleep at the wheel one time coming down here for the Feast of Tabernacles, and he has autism. So it does affect his driving. It does affect his driving. You really don't need to be driving.

He's here right in front of me. I'm saying right in front of him. Right in front of him, saying these words, because the truth is the truth. Anybody with autism, they don't need to be driving a car. But he's a danger to everybody on the road and to himself.

But it is the way that a man does at his age. So I can see the need for independence—to get to work, to get to work and do what he needs to do. I can see, I can understand all this.

But I'm saying what's in my heart, from my love, from my concern. And from when I see somebody running off a cliff, I'm going to yell. When I see somebody running off the cliff, even if it's a total stranger that I don't even know, if they're headed toward a cliff, I'm going to say something. I'm going to yell. I'm going to yell and scream out of love, right? That's not hate, that's love.

Everybody in this church needs to be praying that God would help them to use their brain and exercise wisdom, to exercise caution, to make wise decisions—not foolish decisions, not dangerous decisions, not put other people's lives in danger, not put our own lives in danger beyond what God requires of us.

In that sense, there are certain times in life when you've got to do only the requirement and nothing else. Otherwise, we end up in prison for the rest of our lives and not able to help the church and not able to help ourselves. We become more of a burden to the church rather than a help to the kingdom.

In this society, unfortunately, we're very hindered by unjust laws. But there's a time coming in the Great Tribulation when we will not be as hindered. Copyright 2025 I Saw The Light Ministries