

Full Sermon Transcript: Definition of Confessing and Repenting

April 5, 2025

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Let us go in prayer and wherever you may be, let's stand in honor and reverence as we pray.

Lord Heavenly Father, praise Your Holy Name. Thank You for this sacred day, this Sabbath of rest and worship, this day of truth, this day of seeking and learning, desiring, thirsting for Your Word, Your instruction, Your guidance, and Your direction for our lives.

Please realign our thoughts, our hearts, our minds, and our lives to the center of Your wheel and Your Spirit in the center of us.

Please give us more of Your holiness, Your righteousness, Your presence, Your Spirit, Your Holy Ghost in us.

Help us to repent more thoroughly. Help us to continue to repent, humble ourselves, follow Your commandments, do good works.

Help us to love one another. Help us to be passionate for the truth, passionate for the works of the Kingdom, passionate for one another in our love for one another, our cure, our compassion for one another.

Help us to not be lukewarm, not complacent, not lazy, but active and passionate for Your Spirit, Your wheel, and for one another.

That we may have eternal life and not death, not darkness, but Your glorious light shining through us.

That we may be witnesses and examples to this dark and evil and wicked world. That we may bring Your life to this death, to this world of death.

That we may be Your Kingdom, Your people, Your hands, Your feet, Your eyes and ears, Your mouth to this world, Your messengers, Your representatives, Your people.

We accept Your anointing, Your blessing on this sermon, on this message, on this worship service over everything that's said and done, for the edification of the ecclesia that called out ones, and for Your glory, Heavenly Father, in Jesus' wonderful name, Amen.

And the Church said, Amen. You may be seated. Let's turn to a book of Proverbs. Proverbs 28, and for the people listening for the first time, we're reading from the Alpha Bible, the Alpha and Omega Bible, a restoration of the original scriptures used in the Dead Sea Scrolls and other agent manuscripts, older manuscripts than what was used for the King James Version.

The King James Version was based upon manuscripts from the 10th century A.D. through the 15th century A.D.

Relatively new manuscripts, not agent manuscripts, but you're welcome to try to follow along any translation that you might have available in front of you.

We do encourage you to read the scriptures with us as I read them so that you can see the scriptures with your own eyes, and I encourage you to not read them online, but to read them in a real Bible.

It's important to be reading the real Bible, to touch the scriptures, and to allow your eyes to see both pages as you open the book of holiness.

It's so very important to use a real Bible rather than these A.I. electronic gimmicks that they have come out with.

In Proverbs 28, verse 13, this is page 376. It says he that covers his own ungodliness or his sins shall not prosper, but he that blames himself shall be loved.

The carnal, sinful, natural way of mankind is to hide, to cover up your sins, not to confess them to the preacher, not to confess them to the pastor, to your friends, to your brothers and sisters in Christ, but to hide them, to cover them up.

But the Bible says if you do that, you will not prosper. But he that blames himself shall be loved.

The New American Standard Bible translates it like this, one who conceals his wrongdoings will not prosper, but one who confesses and abandons them, abandons his sins, will find compassion, will find compassion.

So I believe this portion about being loved is both by God and by other humans, that whether it's heavenly, spiritually, or even in this world, that you're going to find more true love and true compassion when you are serving God in the truth and confessing your sins and humbling yourself. Amen.

You won't have as many friends, you won't have as many family members to continue to support you, because when

you walk in the truth, you will be forsaken and you will be hated by the world, as the Bible says repeatedly, and that includes family members and so-called friends.

You can have a lot of friends and a lot of family when you are in sin, because that is the way of the world, and the world loves its own.

That's what the Bible says, amen. I encourage you that if I say something that you don't think actually is in the Bible, write it down and then later after the sermon, go search the Bible.

But it is in the Bible, the world loves its own, and the world will hate you because it hates me, Jesus said.

The world will hate you. And Satan has deceived the entire world, so the reality is that the entire world will hate you except for the small, very small elect, the chosen of God, those that he is truly calling in this generation, in this time frame, that is answering his call, that is seeking him.

The Bible says in John, I believe it's chapter 4, or is it John 14, I think it's John 4, yeah, John 4, that says that he is seeking, the Father is seeking, searching out a people who will worship him in spirit and in truth.

Why is he searching? If billions of people, if one billion Catholics are worshiping him in spirit and truth, he wouldn't have to search, amen.

He's seeking out, he's searching anyone on the earth, he found only one man, Noah, in that generation that was righteous and is not much different today in this generation.

It's not much different in number, it might be 10, 20, 100, 200 worldwide if you go by scripture.

He found one man, Noah, you think is any different today? You need to pray about that.

Satan has deceived the entire world and the world will hate because it hates God.

If they truly loved God, they would seek his face, they would repent, they would turn from the traditional religious bull hockey, bull crap, and turn to the truth.

They would confess and repent and today's topic is, what is the true definition of confession and repentance?

Because you would be surprised how many people don't really know the definition of these words even though they think they know the definition of these words.

I had somebody to email me just the other day saying, I confess my sins, but yet he did not confess any sins.

He did not list specifically any particular sin that he had ever committed. That's not confession.

That's not confession. That's a perfect example, and he calls himself a pastor. Perfect example of people who think they're saved, think they are Christians, think they are teachers, think they are pastors, and they don't even know what it means to confess your sins.

To confess your sins, you actually say exactly, statistically, what your sin is. You can't just say, I confess my sins.

You've got to say what your sin is in order to confess them. That's common sense.

That's elementary. Amen. Basic things, but the world does not even have the basic things correct.

Please turn with me to Matthew chapter 3 verse 6. This is page 628.

And they were being baptized by him in the Jordan River as they confessed their sins.

How many times in your life have you seen baptisms? And how many times in your life have you seen at those baptisms anyone confessing their sins?

A lot of denominations, pastors, and so-called Christians don't even believe in baptism now, which is extremely sad because the Bible commands it over and over and over.

It commands baptism. If you don't believe me, why don't you study it instead of just rejecting what I just said? Amen.

But it commands baptism. Mark 16 verse 16 comes to my mind. Those that believe and are baptized shall be saved.

You've got to do more than just believe because even the devils believe, even the devils know that there's one God, but they are not saved. Amen.

They were confessing their sins at the time of baptism. That requires humbling yourself to verbally, audio, confess exactly, specifically what your sin is to that pastor, to that minister, in front of everybody that has gathered together to watch, to witness the baptism, to support you.

That takes humbling yourself. And that's not really taught correctly in the traditional false Christian churches.

The synagogue of Seton. Synagogue of Seton is a phrase used by Jesus in Revelation 2 to refer to everyone who thinks they are saved but are not.

It has nothing to do with a race of people. God could care less if you think you are of a particular race of a person and are truly not part of that race.

He could care less about that. That's not important. Amen. He's talking about people who claim to be Christians, even in Matthew 7 verse 21, that not everyone that says to me, Lord, Lord, so enter in is much more than just believing in

God, much more than just believing in Jesus, much more than just believing in having faith. You must repent and be baptized. As the Bible says in Acts 2.37, I mean 2.38, to repent and be baptized. It says it. So why do you not believe it when the Bible says it? People don't believe the Bible. They believe whatever the local pastor says in the church that is closest to your house or where your mommy and daddy takes you. You automatically swallow that instead of studying the scriptures and believing what the Bible says. Repent and be baptized. But you also got to confess because that's in the Bible many times too. And they were confessing at the time of baptism. Of course, they would have already confessed before the day of baptism. They would have already confessed to God and even to that minister that's going to baptize them. But now at the time of baptism, they're confessing those sins again in front of the entire congregation. That takes a lot of humbling yourself. That shows that you are sincere and passionate about true salvation. That you're not just playing a game. That it's not just for appearances. Amen. You've already confessed it to God. And most people believe that as long as you confess it to God, you don't have to confess it to men. Because the Bible does say that only Christ is the mediator between God and mankind. While they also ignore this verse and many other verses. And that's not how you come to the truth if you're going to ignore verse after verse after verse in favor of one verse. But rather you've got to consider every verse on the topic. All throughout the Bible from Genesis to Revelation and beyond. You have to examine and consider every verse of the entire Bible on that topic. Not just favor one verse and ignore other verses. Amen. They were confessing their sins. Now we know that this was John the baptizer. But we see it continue in the other verses. It's not limited to John's baptism. Amen. They confess their sins at other times as well.

Let's go to James chapter 5 verse 16. Therefore confess your sins to one another. Not just to God. To one another. And pray for one another so that you may be healed and the effective prayer of a righteous man can accomplish much. Amen. Confess your sins to one another. Not just to God. You have to humble yourself. Amen.

And look at 1 John chapter 1 verse 9. If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar and his word is not in us. If we say that we have not sinned we make him a liar and his word is not in us. Amen. He is faithful to forgive us and to cleanse us. But we have to do that confession. And that confession must be to God but it must also be to your pastor of the truth. Not just a fake pastor. That is ignorant of the Bible which is 99% of pastors throughout the entire earth. If you confess your sins to that false pastor that don't do you very much good although it is somewhat helpful even then. But to a true pastor that actually knows the Bible and is actually truly called for the service of God and also to one another. Not only at baptism because here in James over in James that we just read a moment ago. That was not at baptism but at the time of sickness was the context of that verse. And not every sickness not every illness not every disease is the consequence or fruit of sin immediate in your life. But rather sometimes it is divinely God's gift to you as it was to the Apostle Paul that God gave him a physical illness in his body. That Paul did not want but it was a gift from God to keep Paul humble so that Paul would not be overly exalted with pride. So sickness is not always the result of your personal sins even though some people try to teach that it is always the result of your sin and that's just simply not correct. But sometimes it is and in the context of healing and sickness we should always be repenting of our sins regardless of whether or not the sickness is a result of sin in your life. I know sickness is the result of Adam and Eve sin but I'm talking about your sins regardless of whether it is or not the result of your sin you should take it as an opportunity to repent of your sins. Amen.

And sometimes when you do that you're healed. So it's not just confessing your sins only at baptism or when you first discover God.

There are other times in your life as well and not just that sickness and not just that baptism but really confessing and repenting really every day of your life. Amen.

But confessing is not the same as repenting. It's not the same. The word repentance in the Greek means to turn around or to change direction.

That means to stop going the wrong direction in your life with whatever sin it might be or disobedience to God or disobedience from what God wants you to do, rebellion.

And then go the correct direction. Go the right way. Stop being a leftist and start being a righteous person. Stop being Democrat and start being conservative. Amen.

Stop being a person that is against God's law and start being a person that is obedient to God. Amen.

So forth, so forth. Amen. Let's look at repentance now. Matthew chapter four. We've been looking at confession but now we're going to look at repentance.

Matthew 4 verse 17. From that time, Jesus began to preach and say, repent for the kingdom of Heaven is at hand.

Now a lot of people don't even understand what the phrase kingdom of Heaven means.

It doesn't mean Heaven itself. If it meant Heaven itself, it would just say Heaven.

But the kingdom of Heaven, that means the empire of Heaven, the government of Heaven.

The empire or government or kingdom has a king and it has laws. And it has a proper way of showing your required respect and fear, reverent fear and love for the king.

And every kingdom has taxes. Every kingdom. Satan's kingdom, mankind's kingdom and God's kingdom. Amen.

Law and order and love and honor toward the king. Amen. Now the end of time did not come in those three and a half years of the ministry of Jesus.

We're around two thousand years later now and we have not entered the great tribulation, the final great tribulation yet.

But therefore, why did he say? Why did he say the kingdom of Heaven is at hand if we're two thousand years later?

And the explanation of that is two parts. One is that in the context of humanity existing for over, not exactly, but over six thousand years to the best of our knowledge.

In the context of six thousand years and the scripture says that with God a thousand years is as one day or one hour, whatever it says, one day I guess.

Our mentality is 24 hours is long, long, long and a year is long and two or three years is long and ten years is long.

But to God these are only microseconds. Amen. Less than a second. A thousand years is as one day to the Lord.

So for him to have only two thousand years left or so, it is as if the end is at hand.

And especially in the context of that not long after that in 70 A.D. the destruction of the temple.

That's not really that long past 33 A.D. But mankind thinks so carnally, so physically, they miss the big picture of time.

The second part is that he himself is the king. The king of kings, the Lord of lords.

And so the kingdom with its king, its laws, its commandments was standing right in front of them.

So yes, in that way as well, very significantly so, the king, the creature, the father standing right in front of them.

The kingdom of Heaven was at hand. Amen. As I posted earlier on social media today, most people have the mentality, the way of thinking, that the great revelation and the coming of Christ would never happen in their lifetime.

And that's equivalent the same as what the Bible describes as people heaping to themselves.

That means gathering to themselves teachers that tickle their ears. It's a feel-good mentality just like the false pre-tribulation rapture fairy tale that a lot of people want to believe in.

And it's not scriptural. It's a tickle the ear message, make me feel good message.

I don't have to suffer message. It's a very dangerous message. Extremely dangerous. Amen.

The kingdom of Heaven, Christ, is at hand. He is. Even if you never have to enter the great tribulation because you die before it happens, God is at the door every day for every one of us.

He could make us have a car wreck, die in that car wreck, or not die in that car wreck.

He could bring cancer upon us. He could bring a heart attack, a stroke upon us. All kinds of other ways, even financially, and other ways that God can bring the kingdom down upon our necks at any moment.

If we are sinning unrepentantly, not following his will and being rebellious to him, the kingdom is always at hand.

You cannot hide from God. You cannot run away from God. You cannot flee from God. Jonah felt that out the hard way, and many of us have felt that out the hard way.

He is always at hand. Amen. We need to have the same mentality that the apostles had, and that is the kingdom is at

hand.

That's what Jesus taught, that's what Paul taught, and that's what I'm going to teach, whether you like it or not.

I'm not going to tickle your ears and say that the great tribulation is 10 or 20 or 50 years away.

I will always continue to believe it is at hand, it is near, because that's the type of thinking that keeps you actively examining yourself and repenting and drawing closer and closer and closer to the Father. Amen.

Those that adopt the thinking that the Lord has delayed his coming for 10 and 20 and 30 years, those are the same people that go back to Babylon, false religion, fall away from God, leave his true church, and forsake the teachings and doctrines of his apostle. Amen.

Those are the people that go and beat their slaves, as the Bible describes.

Let's go to Acts chapter 2 verse 37. I do hope that victory in India, that you might be listening right now.

And sometimes people's names do not appear on my screen unless you actually type something in or click an emoticon, click a heart, click like, something like that.

And then all of a sudden your name appears on the screen. And I do appreciate it when people let me know that they are listening.

It's just like a pastor that has a congregation right in front of him that he wants to see who is in attendance.

That's natural. There's nothing wrong with that. It is helpful to that pastor as he is responsible for taking care of you and your soul.

It is helpful to the pastor to know that you are in attendance. But in Acts 2 verse 37, context is that Peter had just got done speaking, preaching, teaching.

And now they heard this. When they heard this, they were pierced to the heart. That means they were convicted of their guilt. It wasn't a feel good, tickle the ear, you don't have to suffer message.

It was a message that made them feel guilty for their flaws.

They said to Peter and to the rest of the apostles, brother, what should we do? Okay, we're convicted of our sins, what must we do about it?

Verse 38, Peter said to them, repent, turn around, go the opposite direction. Amen.

Then each of you be baptized in the name or the authority of Jesus the Christ for the cause of to receive the forgiveness of your sins.

Not just as a symbolism, no. But to wash your sins away, to be forgiven of your sins and you will receive the gift of the Holy Ghost.

When the Bible says that salvation is a gift and is not by our works, that we're not saved by our works so that no man may boast.

When you read that verse, you have to also read this verse and not ignore this verse.

You have to consider both verses. You have to pray, you have to believe in God, you have to believe in Jesus.

As the Bible says it, you must believe in Jesus, amen. You must believe that Jesus is not only the Son of God, but that He is also the Creator.

He is God, He is the Father. He spoke to the Father and the Son at the same time because God did not send a second person to earth.

But the Bible says that God came in the flesh. It says it. If you don't believe it, read it for yourself. God came in the flesh, not a second person, not a third person, not a fourth and a fifth.

We're not pagans that believe in multiple gods. We believe that the Lord is one, not 200, not three.

The Lord is one, amen. The Lord is one, one faith, one Lord, one faith. Ephesians 4, amen. But the baptism is for the forgiveness of sins.

Your sins are washed away. You don't have this forgiveness without baptism. You don't. You have to be baptized.

You have to repent, change direction, change from false religion to the true church, from false gods to the true God, from multiple gods to a single God.

You have to change direction. You have to confess when it comes the day of baptism.

But you've got, before you get to the baptism, you've got to repent.

So I do not baptize just anyone and everyone that comes to me and says I want to be baptized.

No, neither did John the baptizer do that. Neither did Jesus and the apostles do that.

John told the Pharisees, you have to bring to me the fruits of repentance. But they didn't, and therefore he did not baptize them.

And the Bible says the Pharisees were not baptized by John, even though people think that he did. It says they were not baptized by John. He rebuked them when they came for baptism. Because if you don't repent and change direction, then baptism is in vain. It's useless. It's not just symbolism. It's commitment. Baptism is a vow unto God Almighty that you surrender to him and you're going to continue to change, continue to press forward to him, that you're going to continue to deny yourself, you're going to continue to change, and you're going to marry him at the marriage supper. You're going to surrender your life to him for the rest of your life in the truth, in correct doctrine, in God's true church, is a major, huge change of life. Repentance, going the opposite direction from what you've always gone. Amen. Many times that requires leaving mommy and daddy and all of your family and your hometown. Many times, most of the time, it requires giving up family and friends, even as the Bible does say, that those that forsake their wives, those that forsake their brothers, their parents, their father, their mother, their sisters, their brothers, houses and land, that if you forsake everything for God, if you sell everything you have and give it away, then you find eternal life. The people want to hold on to careers, money, houses, land, wives, husbands, brothers, sisters, cars, NFL, and the list is endless of all the false gods that they exalt as number one in their life instead of Jesus. And they think that they're saved. Amen.

Self-examination, we're one week away from Passover. Next Saturday is Passover, Passover communion. We're going to drink one sip of that red wine. It may be dark red wine, it may be purple, that's okay, either way. One sip per person. We're going to take one little tiny bite of unleavened bread, and this represents even as Jesus and Paul both commanded that we do this. Amen. And this is going to represent taking the blood of Christ and the crucified body of Christ as our eternal sacrifice for our sins. This is saying, I do, again. This is renewing our vows. Some people, they get married, but then after so many decades later, they renew their vows with one another. And this is what Passover is, is renewing your wedding vows, your marriage vows to Christ that you continue to commit yourself, that you confess to Him that you've not been 100% in the center of His will over the past year or two or whatever, even after you got baptized, that you have slacked off, that you've done whatever sin or have not done whatever you were supposed to do, whatever your weaknesses still are that you're not working on, but should be working on, or you're working on them, but you still cannot conquer them. Confessing your sins to God, to your pastor, to one another, because when you confess to one another, then you have accountability. You have people checking in on you and saying, "I'm praying for you. I'm praying for your conquest of this flaw, of this sin. I'm praying for your victory. I'm encouraging you. I'm here to hold your hand. I'm here to support you. You can call me at three, four o'clock in the morning, brother, three or four o'clock in the morning, sister. If you are tempted, if you need somebody to talk with, you need a shoulder to cry on."

We're supposed to be family, not an audience, not strangers. We're supposed to be calling one another, talking to one another, emailing one another, text messaging one another. We're supposed to be in continual contact with one another, not just seeing each other only on the Sabbath day as the false church. We're no better than the false church when I have not heard from you any of the previous six days at all, for anything, for any reason at all. You're no better than the false church that ignores one another all week long. Then all of a sudden on Saturday, all of a sudden you're hugging one another, pretending you love one another, when if you really loved one another, you would be saying in the middle of the week, how's it going? I'm praying for you. Amen. A compassionate, loving reminder that you are keeping a particular specific need in prayer. Amen. I know we all get caught up with trying to make money to survive. And the people that we can see right in front of us are daily jobs or checking the mail, keeping up with life, paying the bills, mowing the grass. But we need to be remembering those that are suffering in the church are prisoner brothers, Jonathan, Trey, and

Brandon, that are in prison remembering them, thinking about them, and lifting up one another in prayer while we're mowing, while we're driving, while we're shopping, while we're on the toilet, while we're washing dishes, while we are sunbathing, lifting up each other in prayer and then taking a moment.

It doesn't take long at all to just get on messenger and say, I just said a prayer for you.

I'm remembering this particular need, this specific need. It only takes a few seconds and people act like that I'm pulling teeth to get somebody to step up to the plate, to communicate, to reach out. Amen.

It's like pulling teeth. We are truly the church of Laodicea. Repent.

We go to chapter 3 verse 19. Therefore repent and return.

So change direction and go back to God is what that means. So that your sins may be wiped away in order that times of refreshing may come from the presence of the Lord.

Times of refreshing to come from the Lord. That makes me think of when I put on worship music how all of my problems and burdens just disappear.

When I put my mind on the Lord, when I put my heart on the Lord, my burdens, my anxieties, they just vanish.

They don't exist anymore. Worship and praise and gratitude is, they are atomic weapons against the enemy, against anxiety, against depression.

To sing praises to the Lord, to count your blessings, to think of the mercy and grace of God which is extremely abundant, but also to humble yourself, think of others and put others first and deny yourself.

I'm going to put in that list of requirements for baptism that if a person owns a property worth more than or at 400,000 American dollars, you must sell it, you must give it up and move into a cheaper place.

I don't care if you live in New York City, I don't care if you live somewhere where that's extremely cheap, I don't care. I know that different houses and land in different nations and different cities and different neighborhoods have different values.

I understand that. But the Bible says to deny yourself, take up your cross, your death stake, and to follow him.

People in the Bible, they would give up their jobs, they would be homeless, they would be wandering, and they would be required by Jesus to sell everything they had, to give up everything.

I'm not requiring that you give up everything, but I am requiring that you not live a life higher than what's necessary when you could be converting property to cash for God, for the ministry.

You don't even have to give it to me if you want to give it to the homeless shelter, whatever.

But people need to be sacrificing, not living it up. Amen. God, at times, does bless people financially and make them extremely prosperous. But there are also times in history where the servants of the Lord that he is using as leaders of the church may give such instruction and commandments to help the people move into safer areas.

Because these urban areas where houses and land are extremely expensive, they are not safe for anyone.

A person in New York City, they're going to have to pay many, many, many, many more times what I would have to pay for property here.

But they also risk murder, rape, burglary, mugging, an endless list of crimes, as well as living under communism and liberal leftist demonic leaders, and paying your taxes in that local area to that demonic leader.

Whereas they could sell that property and take only a fraction of that money to live in a cleaner, more respectable, conservative location where the prices of land and houses are more conservative, where the people are more conservative, where people are safer, where life is safer, where the schools are safer, where life is safer, where the schools are better, the neighborhoods are better, cleaner, safer, life is cleaner, life is safer, that's the direction that God wants you to go.

But people don't want to give up high-paying jobs. Even though you spend all that high-paying wages toward high-paying rent or high-paying mortgage.

So that don't make sense. You don't want to give up a high-paying job, but the price you're paying to live that life is high expenses.

So if you move to a place where it's a low-paying job, but you would have low rent, it would balance itself out. Amen.

But people don't want to use that type of common sense. They just don't want to give up what they've got. Amen.

We believe in and we teach a minimalistic lifestyle.

Let's go to 2 Peter chapter 3 verse 9. The Lord is not slow about his promise, as some count slowness the way they count it, because the Lord counts differently. Amen.

The Lord is not slow about his promise, as some count slowness the way they count it, because the Lord counts

differently. Amen.

But he is patient towards you, not wanting for anyone to perish, but for all to come to repentance.

He wants everyone to repent. He wants everyone to be saved. He doesn't want to destroy anyone in the lake of fire. He desires that everyone be saved, but he's only calling certain people in certain generations.

But that's why we have the second resurrection, which most religious people have never heard of, even if they claim to have read the entire Bible.

Pastors that have read the Bible over and over and over don't even know what the second resurrection is because they're reading it so fast and they're not thinking about what they're reading, but rather they have been taught by someone to twist the scriptures and read into the scriptures things it does not say, and to ignore scriptures they are taught, to ignore almost all the scriptures.

But the second resurrection is extremely biblical and extremely needful, and most people will not be saved in this life, but in the next life that Jesus called the next life, which King James and I think most Bibles translate as the regeneration, but the Greek word means the next life in that context.

That's after the millennium. There is a timeframe of repentance after the millennium according to the scriptures.

If people would study the Bible, read slowly and think about what they're reading.

But the Lord is going to bring his promises. You might think it's a long way away, but in God's mentality, the way he counts things is not far away at all. Amen.

A hundred years is nothing to the Lord. I'm talking about a hundred year lifetime. But he is being extremely patient for us, extremely merciful for us.

He is the God of second chances. And he has always got his arm reached out to a stubborn and rebellious people, the Bible says. Amen.

He always has his arm, his hand, reached out to a stubborn, rebellious people.

And he's saying, here, let me help you. And we're trying to bite his hand because we're like, that contradicts what I'm saying.

Because we're like, that contradicts what I want to believe. That contradicts what mommy and daddy taught me.

That contradicts my local pastor. So on, so on, so on. Or they may be saying to the hand of God, I don't want to give it up. I don't want to give up my idols, my false gods, the things I want, my will, my way. Amen.

There's a lot of stumbling blocks. It's time to examine ourselves. What are those stumbling blocks that we need to remove in our hearts, our minds, as we prepare for Passover one week away? Amen.

God and I, we are not expecting anyone to become perfect over the next seven days.

To take the Passover communion doesn't mean that you have to yet be perfect, but it means that you are examining yourself and growing each year.

Growing in truth, growing in doctrine, growing in understanding, growing in repentance, growing as a person, your character, growing as a person, a human being, and a child of God.

And if we have not been doing this in the past year, we can start now. It's not too late. Amen.

But He wants everyone everywhere to repent.

Let's go to Psalm 51. This might be a different chapter number in the other translations, because this is based upon older biblical manuscripts, and the chapter numbers are off by one chapter in some of these book of Psalms.

Psalm 51 in the AOB Bible, verse 10. Create in me a clean heart, O Theos, and renew a right spirit in my inward parts.

Cast me not away from your presence, and remove not your Holy Breath from me. Which shows that David had the basic, correct understanding that yes, God can forsake you.

He can. If you forsake Him, He'll forsake you. Amen. Or if you continue to be rebellious and stubborn, He can forsake you. Amen.

The Bible says repeatedly, over and over, it says, that He will not answer the prayers of sinners, and that your sins separate you from God.

If you've got too much rebellion or too much sin in your life, God will step aside, because God is clean.

He is pure. He is holy. And He does not like to dwell in filth. God does not like a dirty refrigerator, a dirty floor, a dirty house, nastiness.

Cleanliness is next to godliness. He does not like a heart that is overabundant in filth of any type of sin.

Create in me a clean heart, and remove not your Holy Spirit or your Holy Breath from me.

He was humbling Himself. He was repenting. He was asking God to not forsake Him, to stay present inside of Him. He was asking God's help for a change of hearts. Amen.

We need to ask God's help for whatever our flaws are, for whatever our stumbling blocks are.

We cannot do it alone. We need His help. We're also responsible for doing whatever we can do in cleaning ourselves up, as the Bible does say, that the bride pressed her own garments and cleansed herself.

The Bible says that. But God has a part in that cleansing, and as a joint operation, as cooperation between God and us working together.

God doesn't just wave a magic wand. We've got to do our part to separate ourselves from temptation, from bad people, from people that want to influence us with false doctrines, people that want to pull us away from the truth, false pastors, false leaders, false religious people, false Christians, denominations in churches that want to pull you away from sound, correct doctrine. Amen.

You don't need to be hanging around those people that are poison to your soul and the people that want to take you to hell with them, no matter what the sin is that we're talking about.

Separate yourselves from the unclean, two Thessalonians 6. Be not joined together, be not yoked together with the unbelievers, the unfaithful. Amen.

Creating me a clean heart is not only asking God for His help in it, but you doing your part to stay out of the sewer drain.

You can't just be saying, God help me, God cleans me, and then immediately, and every day, and every week, purposely jumping into the bull crap doesn't work that way.

You've got to do your part to stay out of the bull crap. Amen. Confession and repentance, humbling yourself, walking the other direction, leaving Babylon, instead of walking in Babylon, you must forsake Babylon, come out of her, my people.

Revelation, what chapter is that, rather, Robert? Chapter 18, come out of her, my people, and be separate and touch not the unclean.

We've got to make a difference in our life. We have to change our lives, turn the other direction.

Repentance does not mean confession. People think it means to confess. Repentance does not mean say something with your mouth, because that's what confession is.

Repentance is to change your life, to walk in the opposite direction. Amen. Now, let's also look at... Also, I need people...

I'm not going to read those last two verses that I've got in the notes. They're not necessary.

I've made the points sufficiently. But I do want to jump to the last part of the sermon outline, the notes that I had prepared of what I felt that the Lord wanted me to share with you today.

Jumping to that part is that people don't understand, as we turn to Exodus 22, then I'll start explaining this.

People don't understand that if they have stolen, if people steal, you've got to do more than just confess and repent.

You've got to pay back what you stole, and pay back extra, even more than what you stole.

People don't understand that. People evidently have not read the Bible. They've not read the Bible. I really wish people would read the Bible.

Exodus 22 verse 1, If one steal an ox or a sheep and kill it or sell it, he shall pay five calves for a calf, for each calf, and four sheep for a sheep.

So this is 500 or 400% rather than just paying back the equal amount of what was stolen. Amen.

Look at Leviticus 6 verse 4.

It shall come to pass, whenceforever he shall have sinned and transgressed, that he shall restore the plunder that which he took, which he has seized, or redress the injury, that means to repay.

We need to change that word redress because a lot of people don't know what it means.

Even the word plunder as well. We'll change this. We'll perfect it to make it easier for people to understand the Bible, that we pay the injury or fix the injury, perhaps fix the injury, which he has committed or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly he shall even restore it in full, and he shall add to it a fifth part, that means 20 percent, besides, and he shall restore it to him whose it is in the day in which it happens, in which he was convicted.

Then the book of Luke chapter 19, verse 8. I have stopped and said to the Lord, Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded, stolen, or scammed anyone of anything, I will give them back four times as much.

Four times as much. So sometimes it's 20 percent, sometimes it's four times as much, sometimes it's five times as much. It depends on the situation, it depends on what it is. But regardless of the amount, when we steal, we have to repay and even give back more than what we took.

Now, if that theft, or that scam, or that fraud, if that existed before we got saved, before we got baptized, then that baptism might, in most cases, erase the need to repay, because the baptism washes that sin away and your sins are forgotten as far as the West is from the East.

Those sins are gone, those sins are erased, and not to be brought back up again is as if they did not exist.

They'll only be brought up again only as a witness of how God has changed your life and changed you as a person. Amen.

But they're not to be brought up as guilt against you if you maintain and continue in your righteousness.

However, when it's possible, it may be very helpful to still repay it, but I don't believe that is always required if you've come into a new part of your life, a new age, when you have now accepted the Lord.

These things are a long time ago, these things are years ago, these things are decades ago.

I don't thank God that really requires us to go back to what we stowed 20 or 30 years ago when we're getting baptized now and live in a new life, but rather I believe that those things are forgotten and washed away as if they never existed.

Back then, during the times of all that we read about repay, four times and five times and 20%, these are times when people were not even saved yet.

They were getting baptized, yes, baptism did exist in those times, but it didn't wash their sins away.

It was just a vow to surrender to the Lord, but it did not wash their sins away because the blood of Christ had not yet come to the earth and he had not yet died for our sins.

But in our context, in our day, in our generation, the blood of Christ does have effect and baptism does forgive sins.

It says so in Acts that our sins are forgiven at baptism. And if they're forgiven, they're forgiven.

You don't have to repay your sins. You don't have to repay those faults. That's if the sin had been committed before baptism. But now let's talk about what if you did still something after you got baptized, truly baptized in the truth by a true minister of the Lord.

In that context, yes, you need to repay. In fact, you need to be baptized again as well because somebody that is truly saved is a person that has God living inside them.

The Holy Ghost of Jesus is leading them, guiding them, and that truly saved person with God living inside them would not be stealing in the first place.

You don't steal from your neighbor. You don't steal from the store. You don't steal from the church. You don't steal from God.

You don't steal from your brothers and sisters in the church. Such a person that steals is not saved.

Therefore, they need to be baptized again. They need to get saved, and they must repay plus more. Amen.

Okay, that's the sermon. I thank you for listening. Chat room is available on Mixlr.

And so now I encourage anyone that has any questions about anything that I have said, anything I have said.

Now, I would prefer that you save questions about other topics, things that we have not covered today.

Save those questions for email, or you can text message me, or you can send those questions through the ministry website at isawthelightministries.com.

isawthelightministries.com. It does have a contact form on there for you to contact me if you don't already have my contact information.

Save the other questions, other topics for later. Let's stick to the topics that we did talk about today for today's purpose.

And ask questions. You are welcome to ask questions. You are also at this time welcome to give testimonies of what the Lord has done in your life, how God has changed you at any point of your life, or any Bible verses that you have read this week that might be edifying to the church, or any prayer requests, or testimonies of how the Lord has answered your prayers, heard your prayers, helped you in any way, shape, or form this week, or the past few weeks, or even last year. Amen.

To give glory to God or just to stand up and say, praise God for whatever reason, this is your opportunity for that as well.

I also will be checking telegram as well as my phone text messaging system. People can contact me those places as well.

I do ask that people not use Parrhesia at the moment because I'm not going to be checking Parrhesia right now for communication right now while we are broadcasting.

But I will be checking telegram during the broadcast. Okay, anything here? Brother R, you got anything you want to share or say or do?

Yeah, just the question, something to think about, which is like when these people would sell their houses and give it all to the apostles, other people who were told to give stuff away, those rich people would volunteer to do that. What did they do with the money, the church? Okay, so his question is, in the Bible you do see in one place it says that they sold their houses, gave the money to the apostles.

Then in other places you see where God, Jesus, did require people to sell everything they have, give it to the poor, and other instances, similar situations.

So the apostles, the ministers of the Lord, would use that money for whatever they thought it needed to be used for. It could be used for orphans, widows, to help the poor, to help people move if someone needed to move to get closer to the church or to move out of danger.

Different situations or to help the ministry, the gospel. In our day and time, our generation, it can be used to buy Bibles, buy computers, pay for the Internet, pay for whatever ministry expenses that we have, which is a lot of different expenses that we do have.

To buy a bed for somebody that needs a bed, to buy groceries, to help somebody pay their elective bill, to help somebody pay their rent, to buy vitamins, nutrients, supplements that they need to buy.

There's just an endless list of what can be used by the ministers for the purpose of good.

We've got that whole list in Matthew 25 to help the prisoners, to help feed people, to help clothe people, to help anybody that's in need for any reason.

Want to follow up on that at all? Okay.

You got anything you want to read or see? No?

Well, you should be writing these things down and be ready to present them. Trying to give time for everybody to text, to write.

What people can be doing is while I'm still talking during the sermon, people could be writing things at that point of time and then just copy and paste it at the end of the sermon.

Once the sermon is finished, you could then paste that in and have that already prepared would be helpful.

I will give people time. Try to give people time. I would like confirmation. Calm Adam, can you still hear me?

I would like confirmation of that. It's good to see A, S, and A. It's good to see you guys. Okay, we have a comment from Decipher in South Korea.

I had a lot of physical and mental... Is that where I can read it better? I had a lot of physical and mental difficulty, difficult things to do this week. Isaiah 41 came to mind, and I hope this verse applies to me.

Isaiah 41 verse 27, For I say not you, O Jacob, and why have you spoken Israel, saying, My way is hidden from Theos, and my Theos has taken away my judgment and has departed.

And now, have you not known, have you not heard, the eternal Theos, the Theos that form the ends of the earth, shall not hunger nor be weary, and there is no searching of his understanding.

He gives strength to the hungry and sorrow to them that are not suffering. For the young men shall hunger, and the youths shall be weary, and the choice men shall be powerless. Amen.

So what that verse is saying is that God is making a difference in the world of changing people's lives, and He's taking the people who are highly exalted in money or power, and taking that money away, and that power away, and giving it to the low.

So He's taking the poor people and giving them the money, the resources, the houses, the land, the power, the authority. We see throughout the Bible how it warns about the riches of the world and the pursuit of money, and that we are to be content with what we have.

Of course, we do need to pursue enough to prosper, to live, to pay for our living expenses, and there's nothing wrong with saving up a little bit of money for future emergencies, future needs, or to get a better car if our car is in need of replacement.

There's nothing wrong with prospering on that type of level.

And God has prospered me and given me a house in my name for the first time in my life, but this is not a mansion. It's a very extremely cheap house and a very good price for the house, which I would be paying for for the rest of my life, so this is not living rich.

It's not a wealthy neighborhood. It's not a wealthy house. It's not a rich man's house. And it is a small house. And it does have its problems, but I am very thankful that God has prospered me in this, and it also provides a place for God's people to come. Amen.

It serves a multiple purpose, the work of the kingdom. In many different ways, it serves the work of the kingdom. So if I wanted to use people's tithes and offerings and donations to pay my mortgage, I could do that.

Or to buy my food or to buy my gas, I could do that because the Bible talks repeatedly over and over about helping the Levite, helping the minister, having double honor for those that preach and work for the gospel.

And that context in which it says that, I think in James, is talking about money very clearly in that context, to not muzzle the ox.

So my life is the ministry. My life is the ministry. That is my job. That is my work.

I don't profit from it. I don't receive a wage. I'm not paid. But if I wanted to use some of that money to pay my bills so that I can maintain a place for people to come and worship, so that I may maintain a place to do the work of the kingdom, then it would be acceptable with God on many different levels.

That is acceptable to God. But I pay my share, and I've paid more than my share over the years.

And I have sacrificed much, very much over the years. And God knows this. Brother H., in South Africa, he says, I praise Jesus for bringing me into the true church. I grew up attending a Pentecostal church with my parents, until I grew older.

And then I visited different churches hoping to find the right one that had the most truth, but there was always something off.

The last church I attended wanted us to be baptized into that Sunday church, but there were strange things happening where people were falling backwards over each other and screaming and babbling and shaking.

It wasn't biblical, and we left the church and never attended again. And I was searching for the truth and a true church until I came across I Saw the Light Ministries and listened for the first time.

And I couldn't find fault in any of the doctrine even up until this day. I praise Jesus that I have been baptized into His truth and into His true church.

Bless the name of Jesus. Amen. Thank you, brother, for that testimony. Praise Jesus for how He has brought us out of confusion, out of those churches of confusion. Amen.

Calm Adam. He quotes from Sirach chapter 4, which has been taken out of most Bibles, but it was Scripture, is Scripture, and will always be considered Scripture in the Kingdom of Heaven.

It was in the Bibles that Jesus used and the Apostles used. Amen. Sirach chapter 4, verse 25, In no way speak against the truth, but be ashamed of the error of your ignorance.

But be abased of the error of your ignorance. Be not ashamed to confess your sins. Amen.

And force not the course of the river. Make not yourself an underling to a foolish man, neither is that the person of the mighty.

Strive for the truth unto death, and the Lord shall fight for you. Amen. Strive for the truth unto death, and the Lord shall fight for you. I love that.

And A., he says, greetings everyone in Christ. I would like Apostle Zimmerman to read Matthew 3.

Let me turn to that right now, Matthew 3, verse 7, from there through verse 12.

And when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, you generation of poisonous snakes, who warned you to flee from the wrath to come?

Therefore, bear fruit in keeping with repentance, and do not suppose that you can say to yourselves, we have Abraham for our forefather.

For I say to you that from these stones, Theos is able to raise up children to Abraham.

The ax is already laid at the root of the trees, therefore every tree that does not bear good fruit is cut down and thrown into the fire.

I, on the contrary, could baptize you with water for repentance, but he who is coming after me is mightier than me or I, and I am not fit to remove his sandals.

He will engulf you with the Holy Breath and the fire. Amen. His winnowing fork is in his hand, and he will thoroughly clear his threshing floor, and he will gather his wheat into the barn, but he will burn up the chaff with unprincipled fire.

Amen.

So you see that John's reaction, John the baptizer, his reaction to the Pharisees and Sadducees when they came for baptism was rebuke, strong, harsh rebuke, very harsh rebuke. (*Not gentle words!*) He did not baptize them, as another verse says, they were not baptized by John. Thank you for that.

Brother S, he's posting on behalf of his mother, Sister A thanks Jesus and gives praise to him. The last year sometime after her baptism, when she took her grandson to the clinic at the parking lot, she accidentally hit a car, I remember that, while trying to park. The bumper became loose and its number plate fell off. She thanks Jesus that she confessed it to the police and the officials nearby, since it was in the same area as our town. People said that they would have never said anything if they were her. And until this year, even until now, the owner of the car never took legal action, and I never got prosecuted. Amen. She confessed that she accidentally did some minor damage to that car. She told the police, but nobody ever got back to her, that nobody made a big deal of it, she didn't get in trouble, she didn't have to pay a fine, as far as I know. All these different things, it's right to do the right thing. Amen.

Praise God, and I believe that testimony is very relevant to what we had talked today about repaying, but you don't have to repay. I wanted to say that too and I forgot that, so I'm very glad that she shared that testimony, because I meant to say also that if the victim releases you from having to repay them, then you're released from it. Otherwise, if a theft or scam or dishonesty, whatever form of being dishonest, occurred after the baptism, it should be repaid unless the person releases you from needing to repay. You can be released if the person chooses to do so, released from that responsibility.

We will be having services at the normal time next Saturday for the seventh day. And Brother John will be here with us. We're also going to have some baptisms the day before that. Some people, one, two, or three people will be getting rebaptized just the day before Passover. So that's going to be really great. John's going to be with us for the entire seven days of Unleavened Bread. So you'll get to hear him on April the 12th, the 13th, and the 19th. We'll be having special worship services Sunday, April the 13th, for the first day of Unleavened Bread. And then the last day of Unleavened Bread is also on Saturday. So we have services both Saturday and Sunday next weekend, both Saturday and Sunday services. We do not broadcast the Passover Communion because that's a very private and very sacred, very solemn ceremony that is not broadcasted. It's not recorded. It's very sacred. And that's only for baptized members. Do not ever, ever, ever take communion if you're not baptized in the truth. The Bible forbids that. Amen. You have to be baptized in the truth in order to take sacred communion. It's very, very, very sacred.

Copyright 2025 I Saw The Light Ministries
www.isawthelightministries.com