

# Full Sermon Transcript:

## Heart of Service

January 24, 2026

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

Hello to everybody on Mixlr, and everybody on YouTube, and TalkShoe.

Three different places that we're broadcasting every week, every Sabbath day, and every Holy Day as well.

So good to see each person, especially those that have chosen to log in so that I can see you.

That's very helpful. Thank you very much. Recording has started, transcripts started, so let's go in prayer. Lord, have we, Father, happy Sabbath day.

Thank you for getting us through this week. Thank you for getting us through last year.

You are faithful to see us through the storm, even though sometimes the storm will hit extremely tense, and sometimes we'll die in the storm.

Life is life, and it must come to an end. We don't live forever until we're turned into spirit.

But whether we live or we die, may it be to your glory, may we live every day according to your will and in your spirit, so that we have eternal life in ourselves, that if we die it's only in the flesh, not in the spirit.

We ask, Lord, that this human will have the fruit of eternal life, the water from the well, the springs of life within our bellies, our stomachs, our hearts, that whether there's food or water or not, that the Lord is sufficient, that whether we live or die, the Lord is sufficient, that we live every day according to your will, according to your spirit, as creature of love, as a servant, a servant of the kingdom, a servant of the Almighty Father, a servant of all of our masters, our husbands, our pastors, the apostles and prophets, and one another, that we have the heart of a servant.

And if we do not, that you would fix us. Fix us, Father, that we would come into alignment with your spirit and your will.

We ask that we may receive what is much better than elegant treasures and elegant skin and elegant eyelashes and elegant nails and elegant figure and elegant dishes and curtains.

But rather, a heart of service. In Jesus name, the church says, Amen, you may be seated.

Let's turn to Isaiah chapter 1. For people that might be listening for the very first time, we're reading from a translation called the Alpha and Omega Bible, a restoration of the original scriptures based upon manuscripts older than what was used for the King James Version.

You're welcome to try to follow along in any translation that you might have in front of you, as long as it's not one of those letter Y demonic fake Bibles that Satan has come out with using the letter Y names.

Other than that, you're welcome to try to follow along in the other translations of man, such as the King James.

Isaiah chapter 1, when we turn to this chapter, you should know immediately the context of this chapter.

If you don't, then fix that problem. Read the Bible more and again and again and again, because this should come immediately to your mind, the context of this chapter, if you have read the Bible very much.

So we're starting in Isaiah chapter 1 today. We see in verse 4 that the nation and the people are full of sin. That continues on down.

In verse 11, of what value to me is the abundance of your sacrifices. Say of Jesus, I am full of whole burnt offerings, animal sacrifices, of rams, and I do not delight in the fat of the lambs and the blood of the bulls and goats, neither shall you come with me, you come with these to appear before me.

For who has required these things at your hands? You shall no more tread my court coming to my temple, my presence.

Though you bring fine flour, elegant flour, it is vain. Incense is an abomination to me.

I cannot bear your new moons and your holy days and the great day, the great last day.

You are fasting and rest from work, the Sabbath. Your new moons also in your fiestas, my soul detest.

You have become loathsome to me. I will no more pardon your sins. Verse 15, when you stretch forth your hands, I will turn away my eyes from you. And though you make many supplications, prayers, I will not listen to you because your hands are full of blood.

Worse yourselves, be clean. Remove your iniquities, your sins from your souls before my eyes.

Cease from your sins. Learn to do well. Diligently seek justice. Deliver him that is suffering wrong.

Plead for the orphan and obtain justice for the widow. And come, let us reason together, say of Jesus, and though your sins be as crimson, strong red, I will make them white as snow.

And though they be as scarlet, I will make them white as wool. And if you are willing and listen to and obey me, you should eat the good of the Lamb.

But if you are not willing nor listen to and obey me, a sword shall devour you. For the mouth of Jesus has spoken with us. Amen.

We talked, I think, last week about the sword coming upon the Lamb. Amen. Now, this verse is used a lot by the Babylonian false church, the synagogue of Seton, to try to teach that God does not want us to keep the New Moon and the Sabbaths, the Fiestas, the Holy Days.

Yet, it also mentions fasting and praying. So, it's very hypocritical and ridiculous when they try to use this to teach against the Holy Days, because if you teach it, use it to teach against the Holy Days, then you must also use it to teach against fasting and praying, because that's mentioned right along with it. Amen.

Now, God commanded the Holy Days, the New Moons. The Bible even says in the same book of Isaiah that when Jesus returns in the millennium and the hundred years after that, that we're going to be keeping the New Moons and the Sabbaths in his kingdom.

And Zechariah 14 says that if you don't do this, if you don't keep the last great day, the Feast of Tabernacles, every year after Jesus returns, that you'll be accursed.

So, it's absolutely ridiculous to try to use this to teach against the Holy Days.

The context is the blood on the people's hands, the sins of the people, their hypocrisy.

So, they know the law and they keep the letter of the law, the ABCs of you get baptized, you rest on the seventh day, you keep the Holy Days, you fast, and you pray.

They keep the letter of the law in that Mannerism, while at the same time they're having to kill and have the animal sacrifices over and over, over and over and over constantly, because even though they're keeping part of the law, they are also continuing in their sins at the same time.

And part of their sins is that they're not taking care of the orphans and the widows and other people in need.

They're not taking care of the sick, the afflicted, the disabled, the elderly. They're not taking care of the people that need help.

That is their greatest sin. Their greatest sin for these people is not what day of the week they're keeping, whether they're keeping it or not.

Their greatest sin in this chapter is they are not serving people in need, while being very hypocritical on other issues as well.

He says, verse 17, learn to do well. In other words, learn to do good deeds. Diligently seek justice, deliver him that is suffering wrong, plead for the orphan, obtain justice for the widow.

One of the ways we can do those things is to vote. To be involved in the community, community committees, community organizations, community volunteer organizations, as well as to vote in the conservative, the most conservative party, the most conservative party, the most conservative party, the most conservative party, that is running because those are the people that will bring in prosperity to help the people and will really bring true relief for the poor, bring in jobs and so forth.

But sometimes, the orphans and the widows and all the people in need are not just the widow that is 100 years old and the orphan that is two years old.

Sometimes these orphans and widows are just disabled people, that might be in their 50s or 60s or 70s, that are still living at home, not a nursing home, not a hospital, but still living in their homes that need help.

They're still, in the eyes of God, that same spiritual principle that they have, that they are still in the eyes of God, that same spiritual principle, they are the orphans and the widows that need help.

A lot of people get caught up in these ABCs. The ABC, exactly the strict definition of an orphan or a widow or prisoner, while forgetting the spiritual principle of it.

The orphans and the widows that are infants and 100 years old, those are not the only people God wants you to help. Amen?

Matthew 25. We've read Matthew 25 more than any other chapter in the Bible, almost ever soon.

And yet people still have not learned the lessons of this chapter. Even though they've listened to 100 sermons, they still don't have not learned the lesson.

The last section of the three sections of this chapter, there's three sections of this chapter.  
So we go down to verse 33, Matthew 25 verse 33, talking about the great white throne judgment at the end of the 1,100 years, at the end of the 100 years after the millennium.  
This is the last judgment day, this is the day of atonement, and this is the final judgment.  
The final judgment, verse 33, he would put the sheep on his right and the goats on his left.  
Then the king would say to those on his right, come, you who are consecrated of my father, inherit the kingdom prepared for you from the foundation of the world.  
For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink.  
I was a stranger and you invited me in. Lacking clothing and you clothed me and I was sick and you visited me.  
I was in prison and you came to me. Then the righteous were answering him, Lord, when did we see you hungry and feed you or thirsty and give you something to drink?  
When did we see you, a stranger, invite you in and lacking clothing and clothe you?  
When did we see you sick or in prison and come to you? The king would answer and say to them, I tell you the truth, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me.  
And then we know the rest of the story that people on the left did not do those things.  
We know that the Bible says we will be judged by our works. What we have done and what we have not done, we will be judged by.  
Not only at the white throne judgment, but even now in the great tribulation and daily in our lives, we receive either blessings or judgments from God on a daily basis.  
You don't have to wait to the great white throne judgment to get your reward or to get your judgment or your verdict. You already suffer the judgment or receive the blessings now. Already you see it in your life and you will see it more in your life in the great tribulation.  
The division of those that God nourishes and those that God does not nourish and take care of in the great tribulation. A problem is you got a lot of people that are feeding, cloaking, visiting the prisoners, doing the things on this check mark list.  
But the reason they're doing it is because they've been told to do it. They've been begged to do it.  
The Bible says to do it and therefore they do it to check it off the list. I have done the commandment what is required of me to enter the kingdom and that's the only reason that they do it.  
And I'm not exaggerating. I'm not kidding. I'm not wrong on this issue. This is the truth.  
They have not done it out of a heart of service. Now they want to believe that's the reason because people love to brainwash themselves.  
They do it every day. John, make for sure that door is latched 100%. Actually, go out there and put your hand on it. I don't want to make no mistake.  
So, this is your average Christian. This ain't just some people. This is your average everyday Christian is the mentality of I'm okay. I'm saved.  
I'm doing everything out of love. I'm doing it because I love people. I'm safe. This is okay.  
I'm not doing it to just mark it off the list. But just because they think that way don't make it true.  
The reality is most people think they are saved only out of fear that they don't want to go to hell and burn forever and ever without dying.  
And that's the only reason they are saved or think they're saved rather. That's the reality.  
They don't serve God because they want to serve God, but rather they pretend to serve God because they don't want to die the second death.  
They don't want to go to hell. That's your average There's a difference between a person that does these things because they see the need and they want to help these people.  
They're doing it out of love because they see a person that they want to help these people.  
They're doing it out of love because they see a person and they're doing it out of love because they see a person has a need and they want to fulfill that need.  
They want to help the orphan. They want to help the elderly. They want to help the disabled. They want to help the prisoner because they have a heart for that person.  
The difference between that person and a person that does it just because they heard a sermon that said you're supposed to do these things.  
That's just checking it off the list. I'm supposed to do it therefore I'm going to do it because I'm supposed to do it.

Let's go to Luke 21, starting at the very beginning of the chapter. And he looked and saw the rich putting their gifts into the treasury and he saw a poor widow putting in two small copper coins and he said, "I tell you the truth this poor widow put in more than all than everyone for they all put of their surplus what's left over, put into the offering, but she out of her poverty put in all that she had to live on."

She gave her last. She gave her everything. It wasn't very much but she gave her everything. She could have very easily said I am the widow that you all are supposed to take care of.

I don't have much to give. You all have abundance to give therefore I'm not going to give at all.

She could have very easily had that mentality very easily and most poor people do have that mentality that they will not pay their tithes into the ministry because they are poor and they can't afford to give any money to God.

And that's the same mentality of the rich. The exact same words. The exact way of thinking. But this little lady did not use excuses.

She still gave her all to serve the Lord. Her all to serve the Lord. She could have actually not even been at the temple even. She could have said I'm a little old lady.

I'm weak. I'm tired. I'm exhausted. I don't have off-riders. I don't even have a way to the temple. I want to just be bedridden. I just want to sit on the couch. I just want to stay home.

I don't feel like going to the temple. She could have used not only her poverty as an excuse but even her age and her health. Amen.

But she did not look for excuses. She gave her all. She left her house, walked to the temple, no matter how far it was, and gave whatever little bit that she had to give.

Luke 10, verse 38. This is the story of Martha and Mary. Now as they were traveling along he entered a village, and a woman named Martha came to the village, and she told him, I'm going to give you this and I'm going to give you this. And she said, you're going to give me this and I'm going to give you this. And she said, I'm going to give you this. And she said, I'm going to give you this. And traveling along he entered a village, and a woman named Martha welcomed him into her home.

She had a sister called Mary, who was seated at the Lord's feet listening to his word.

But Martha was distracted with all of her preparations, all the food preparations, all the serving.

And she had came up to him and said, Master, do you not care that my sister has left me to do all the serving alone?

Then tell her to help me. But the Lord answered and said to her, Martha, Martha, you are worried and bothered, troubled about so many things.

But only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her. Amen.

Now, both of these women were in the same house, sisters. The Lord Jesus was present in the house. Of course, they had to serve the food, take care of him, wash his feet.

That's what would have been done. Now, Mary chose to take advantage of this short period of time to sit at the Lord's feet and just shower him with love as being every second that she can with the Master.

Martha knew there had to be work, had to be done. Both are great things. To serve at the feet and to serve in the food preparation and all the things that needed to be done, both are good and honorable.

The problem was Martha's attitude that she was bothered by the amount of work that there was.

When her attitude should have been, wow, I am making a meal for the Master, and I'm going to make this meal the best thing he has ever tasted in his life.

And whether I have help or I don't have help, I'm going to blow this man's mind with how great this food is, and I'm going to serve him well.

I'm going to serve him with honor. I'm going to serve him with decency. I'm going to take care of him. This is my work.

This is my job. This is my decency, and this is a great moment that has come to me at this moment of life.

That should have been her attitude. And I guarantee you that if she had served with that attitude, he would have acknowledged her.

He would have recognized this woman has slaved for me. She has slaved with all of her heart, all of her mind, all of her soul, all of her body.

He would have acknowledged her for her good works, and not just her works, her heart and her mentality.

But instead, she had a mentality of burden. Oh, woe is me. I have to do all of this. So, mentality, how you look at things, and whether you want to serve or whether you don't have a heart of service.

Obviously, Martha did not have a heart of service in any aspect of any degree, of any mentality, no heart of service.

Her mind was on herself. Her thoughts and her mind was on herself, not on the situation that she had the grand opportunity to serve the Master.

Look at Colossians chapter 3, verse 18.

Verse 18 says, wives, and even single women, should take this to heart, not just married women.

Wives, be subject or submissive to your husbands, as it is fitting in the Lord. Husbands, love your wives, and do not be bitter against them.

Children, be obedient to your parents in all things, for this is well pleasing to the Lord.

Fathers, do not provoke your children so that they would not lose heart. Slaves, rise up, kill your masters, burn the houses down, protest, and gain your freedom.

No, doesn't say that, does it? No. Instead, it says slaves, in all things obey those who are your masters on earth, not with external service as those who not with external service as those who please men, but with sincerity of heart, fearing the Lord.

Whatever you do, do your work heartily, that means with all of your heart, as for the Lord, rather than for people.

Amen.

This is what Martha should have done, was to serve the Lord with this mentality of her heart, mind, body, and soul, as if she's serving God, the Master, the Christ, the Messiah, rather than just serving the regular men.

Verse 24, knowing that from the Lord you will receive the reward of inheritance, it is the Lord Messiah whom you serve.

For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

Verse 18, wives being submissive to the husbands. We know that Ephesians, I believe it is, is where it says that when Paul is speaking of women being submissive to the Lord, that they are also to be submissive to the husbands, and when they are submissive to the husbands, they are being submissive to the Lord.

So women need to have the heart of service, the mentality that when they serve their husbands and their children, when they work at home, when they are taking care of the laundry and the dishes and sweeping and mopping and cooking and the beds and all the chores and raising the children, they need to realize that this is extremely important work for God, that when they serve their family, their little two-year-old, their infants, whether they're serving their 100-year-old grandfather or their 60-year-old grandfather or whether they're serving their 55-year-old dad, that this is a heart of service that a woman should be born with.

Both men and women, both, should have a heart of service, but it blows my mind when I see women that don't have a heart of service, especially in comparison to the men, because the men, they're serving, but in different ways.

The women, with their gender role, that they are born to be a wife, they're born to serve, the very purpose of a woman on this earth is to serve.

Much more than men, a woman was created to serve Adam. A woman is created to serve men, all men, every man, she is to serve.

That is her role. For a woman to not have a heart of service is mind-blowing to me, mind-blowing.

Verse 22 talks about slaves. The Apostle Paul called himself a slave and a prisoner, and he said, to the Lord.

He used both terms in different verses, that he's a slave to the Lord and he's a prisoner to the Lord.

Paul served the church, and in serving the church, he served the Lord. He was back-whipped, he was shipwrecked, he was stoned, he suffered all kinds of trials and trauma, heartache, backstabbing, he suffered it all, but never did he say, I'm going to stop serving, because it's too risky, or I'm getting old, or I'm getting sick, or I've got wounds, or I've got stripes, I was beaten, and I was back-whipped, and I was arrested, and all of this and all of that, and a snake came out and bit me, and I've got all of these injuries and all these scars all over my body to show it, therefore I'm going to back out, I'm going to therefore I'm going to back out of this, I'm not going there, I'm not going to do this, I'm not going to serve this congregation, I'm not going to serve this person too much.

He could have used all kinds of excuses to not serve, all kinds, he had every reason to give up, to stop, or not to go to the next congregation out of fear of arrest, well out of fear that they would back with him, or stone him for what he's saying, that you no longer have to do the animal sacrifices, that was a very risky thing, that would be considered by many people as blasphemy, why I don't have to do animal sacrifices no more, I don't have to do the clean, unclean meats, I don't have to circumcise my son, all of this was the true doctrine of God, and yet people, a lot of people, laws of people would have considered his doctrine, the doctrine of God, as blasphemy worthy of stoning to death.

He had a million and a half reasons not to serve out of fear and much scars, scars of and much scars, scarring upon his body, his body was covered in scars.

He could have easily said, I am still suffering from pain from the last trip I was on. Amen.

Look at John 13. People back then, they used to be tough, both men and women both, only a hundred years ago, forget about 2000 years ago, but even 100 years ago, people were tough, they used to wash clothes by hand, they didn't have a washing machine, they didn't have a dishwasher, they didn't have electricity, they didn't have plumbing, a lot of people, even my own dad when he was a child, I'm not talking about my grandfather, my own dad when he was a child, used to have to walk a tremendous very far distance to get anywhere, to go anywhere at all, even to get water to drink, water to wash with.

People were tough, one of the houses they lived in as a child, you could actually stick your hand through the wall, there was big giant holes in the wall between the logs that was not sealed with mud, and it was like that even in the wintertime.

Remember, people have real and true stories of walking barefoot in the snow, not just to the mailbox, but long distances barefoot in the snow.

Look at the American Revolutionary War, how these men fought the war, many of them barefoot in the snow and ice, in the north, in the northern cold states in the winter, many of them died, but they did not shrink back from duty.

Our parents and grandparents, they were tough, people today because of electricity and local stores and big manufacturing plants that makes everything that we want, people were spoiled rotten and lazy.

It was only a hundred years ago that people were tough as rocks, strong people, strong mentality, it started with just electricity and plumbing to make people complacent and lazy, then came social security and welfare and welfare checks and all kinds of government help from the Democrats and more electricity and more stores and more local stores and you no longer have to slaughter your own meat, you no longer have to pluck your own chicken, and then here comes the microwave, then here comes the dishwasher, and every step of the way the people become more and more lazy, more and more complacent, more and more soft, and more and more using every excuse they can possibly find to not do something with their body, to not move their hands, to not move their ass, to just sit down all day long and do nothing, and when an opportunity comes to arise to serve the Lord, woe is me, I'm too sick to serve the Lord, I'm too weak, I'm too tired, and such people ought to be very extremely ashamed of themselves, extremely ashamed of themselves.

We have all become spoiled and lazy to some extent in this society because we're born into it, all of us, but some people ten times more than the rest of us.

John 13 verse 1. Now at the fiesta of the Passover, Jesus, knowing that his hour had come, that he would depart out of the world to the Father, having loved his own who were in the world, he loved them to the end.

During supper, the devil having put into the heart of Judas Iscariot, the son of Simon, to betray him.

Now notice it calls him Judas Iscariot, which means he's a rich man, because the poor people only used the one name, it would have said only Judas, but the fact that it says Judas Iscariot shows he already is a man of wealth.

Verse 3, Jesus knowing that the Father had given all things into his hands, that he had come from the theos and was going back to the theos, he got up from supper and laid aside his garments and taken a towel, he girded himself.

That was immediately putting on the clothing of a servant. Now we see that Jesus is the master, and he came from heaven, he came from God, he was God's son, he could have easily said, I am of royalty, I'm the prince of princes, I am the Father's son, I am the creator's son, and I am even the creator, I am even the Father.

I'm not going to take the role of a servant, I'm not going to take off my clothes and grid myself with a towel, I'm not going to get down on the floor and wash these men's nasty feet, and especially Judas, I'm not going to do this.

But he did humble himself and came to earth as a suffering servant, the master of masters, the king of kings, the lord of lords, the almighty that created the sun, the moon, and the stars.

Even him and all of his greatness was not too good to get down on his feet and wash nasty men's feet, not beautiful, soft, little, elegant girls' feet, but nasty men's feet.

He wasn't too good, amen? Verse five, that he poured water into the basin and began to wash the disciples' feet, and these were not just one man, he's washing the feet of something like 12 men.

He's not just washing one guy's feet, two, or three, or four, he's washing the feet of the feet of something like 12 men.

He's not just washing one guy's feet, two, or three, or four, he's going down the line washing the feet of 12 men.

That would take a lot of time, a lot of effort. He could have gotten to just the third man and say, you know what, I'm tired.

That's enough, I've made my point. But we know he washed all of their feet. Verse six, he came to Simon Peter, and

Peter said to him, master, do you wash my feet?

Jesus answered, said to him, what I do, you do not realize now, but you will understand hereafter.

And Peter said to him, never shall you wash my feet, because he recognized that Jesus is the master.

This is why Peter was saying that, it's like, you know, you are the master, I'm the servant.

But Jesus answered him, if I do not wash you, you have no part with me. Simon Peter said to him, master, not only my feet, but also my hands and my head, wash all of me, if this means that we're going to be together.

Jesus said to him, he who has bathed needs only to wash his feet, but is completely clean.

And you are clean, but not all of you. In other words, the bathing of the feet was about spiritual cleansing, not physical cleansing.

Verse 11, for he knew the one who was betraying him. For this reason, he said, not all of you are clean.

Verse 12, so when he had washed their feet and taken his garments and reclined again, he said to them, do you know what I have done to you?

You call me teacher and Lord, and you're right, for I am. If I then, being the Lord and the teacher, wash your feet, you also should wash one another's feet.

For I gave you an example that you should also do as I did to you. Amen. This is a requirement. It is a must do.

But he said, I do this as an example. Amen. When we do the Passover foot washing, we should do it more than just on. This is a command.

We must do this. This is a requirement. Although that's definitely part of it. Just like being baptized, keeping the Sabbath, these are things that are required.

But when we do the foot washing, we need to realize that we are serving one another.

And we are humbling ourselves to be servants, even as the Lord Jesus did, even as the master, almighty creator of heaven and earth, humbled himself as great as he is, that we are to humble ourselves.

And this should be a lesson for our lives, not one day a year. It should be a lesson for our daily routines.

Our lifestyle is that we should be servants to one another, to the church, to the Lord, to the ministry, to the kingdom, to the cause of the truth, to our husbands and wives, our children and our grandfathers and grandmothers and grandchildren, that we should be servants to each other, no matter how great we are.

And there's many ways to serve. Being a prayer warrior, reading the scriptures, so that if you have read the scriptures this week, it may be a scripture very relevant to the sermon.

So it's important that people be reading the scriptures, so that the Lord can speak to you and to one another, to us.

Working, like R does, to help me whenever I need him, for whatever, at any time.

That he serves you, he serves the church, he serves God, he serves me. And there's many different ways, whether making videos and making memes, working on the website, whatever.

But not everything is done on a computer. There's also the toilet needs cleaned, the floor needs swept, the floor needs mopped, breakfast needs prepared, supper needs prepared, dishes need washed, yard needs mowed, whatever.

There's all kinds. It's not just computer work. That's not the only thing. That's a very small fraction.

Just computer work is a very small fraction. There's lots of other work that must be accomplished on a daily basis.

In the Great Tribulation, every person is going to be responsible for lots of work.

In the Great Tribulation, we no longer will be able to just run to the store or get food delivered.

So, in the Great Tribulation, we have no room for lazy people. If you don't work, you don't eat, and that's going to be the rule.

That will actually literally be a rule. If you're not doing anything, if you're not contributing to the group, then you will not eat.

We will eat in front of you. We will eat in front of you. We will. We will eat in front of you.

If you don't contribute to the group anything at all, nothing, then you won't eat.

That will be the rule. And everybody will be required to contribute based upon their skills and abilities and age and gender.

Women will do the female work, and men will do the men's work. And both groups, men and women, both can help with cooking because that's not just women's work all alone.

And even men can help clean. Everybody should be a clean person. Everybody should clean up after themselves and help with cleaning and help with cooking.

But there are certain things that are more so gender-based, like men hunting. Some of them men, not all men, but some men hunting.

So on. But there's a lot of work to be done in the Great Tribulation. And if people are not willing to put in the time and the energy and the effort and the hard work, and notice I said hard work, hard work.

If people are not willing to put in the hard work in the Great Tribulation, I don't want them anywhere near me.

Nowhere near me, not even in eyesight, not even on the farthest I can see, as far as I can see over the valley.

I don't want them to be within eyesight of me if they're not willing to put in hard work.

Because there's going to be a lot that needs done.

Now we're just seeing that in the Great Tribulation, there's going to be a lot of hard work.

And anybody that's not willing to put in hard work, I don't want them anywhere near me.

Philippians chapter 2 verse 3.

Do nothing from selflessness or empty conceit, but with humility of mind, regard one another as more important than yourselves.

Some people still have not learned this. They have not learned to put other people as more important than themselves.

Verse 4. Do not merely look out for your own personal interests, but also for the interests of others.

Have this attitude, this mentality in yourselves, which was also in the Messiah Jesus, who although He existed in the form of Theos, did not decide that the wholeness with Theos was a thing to be held onto.

So I want to add to the footnote reference there, where we had read earlier that He came from God, was going back to God, and came as a servant.

Verse 7 says, but emptied Himself, taken the form of a bond-servant, and came in the likeness of mankind.

Being found in appearance as a man, He humbled Himself by being obedient to the point of death, martyrdom, even death on a stake. Amen.

Christ accepted that His destiny, His fate, was martyrdom. Not everybody can escape into the wilderness. Not everyone.

Revelation 12 has two different groups, and they're both part of the true church.

Some go into the wilderness to be fed from the land. God protects them and nourishes them.

But the other group in the same chapter, also people keeping the same commandments of God, their fate is martyrdom.

And both fates are a very high honor, and respectable, and good, and part of the plan of God.

Each and every person needs to learn from God, not their own human reasoning. I'll say it again, not their own human reasoning, but learn from God what the path God has made for them about the future and the Great Tribulation, and then embrace it as the reality.

The reality is that we're about to see World War III. We need to stop living in fantasy land, that we're going to start a business next year, or somebody else is going to start a business next year.

The reality is that the Great Tribulation, the Gog-Magog War, World War III, is on our doorsteps, everyone's doorsteps. And we must learn from God what our fate is, and embrace it, and run with it. Be prepared for it mentally, emotionally, spiritually, and physically.

Be prepared for whatever that fate might be. My calling is not just only to guard people, teach people, protect people, and bring people into safety with me, but also to tell other people, prepare for your fate, because not everybody has the same fate.

And sometimes that's based upon your choices, what you have chosen to do and not chosen to do.

Sometimes it's the consequences of sin, but other times it's not having anything to do with the consequences of sin, but rather it is the path that God has chosen for you, and it's the path that God has chosen for you, and it's the path that God has chosen for you, and sometimes it's a mixture of both of those things.

Sometimes it is what God has planned for you, but you've added on to it because of the consequences of your sins.

So it can be both, absolutely. But not everybody can enter the wilderness. Even Moses did not enter the wilderness. He only saw it from a distance.

Even Moses, the great man that he was, lost out on that opportunity to enter the wilderness.

And even if you do enter the wilderness, look what happened the first time with the first exodus and the first wilderness.

Only two or three men that entered into it came out the other side 40 years later.

Everybody else was gone. Everybody else was gone from that generation. Just entering the wilderness is not a guarantee of survival, because if we enter the wilderness and we're lazy and we don't have wisdom and we're not exercising wisdom and we're still not obedient and we still don't have the heart of a servant, and we're still not obedient and we still don't have the heart of a servant, then we may not have, may as well just not even go into the wilderness.

Our fate is the same as if we did not go in the wilderness. Our protection is not in a location.

Our protection is in the Lord and obedience, but not just obedience of the ABCs and the laws and the requirements, but what is our heart?

What is our spirit? What is our mentality? What is our attitude? Do we have a bad attitude?

Do we have a lazy attitude? Do we have a lazy mentality? Are we reluctant to be servants? Are we reluctant to serve one another?

All of this comes into play about who goes in the wilderness, who survives the wilderness, and who enters the first resurrection.

Every bit of it is involved in all of that. God would judge not only the outward appearance of works, but also what's in your head, what's in your heart. Amen?

In addition to judging the outward deeds, works and lack of works, He also judges the heart, the mentality, the mind. What comes out is indicative of what's in the heart, He said, right? What comes out of man, what's in the heart, that's the greater judgment that we're measured by.

But if it's in your heart and you don't bring it outward, then it's in your heart.

But if it's in your heart and you don't bring it outward, then it's no good either.

So you can have all the love and all the right attitude and all the right intentions inside your mind, inside your heart, but if you're not willing to bring it out and perform it and do it and bring it to action, then it's still useless.

So you got to have the combination of both, the right heart, the right attitude, the right mentality, and then following through to actually do it.

Now we can work on ourselves. It's not hopeless. We can work. We can fix our attitude.

We can fix our mind. We absolutely can. It's not impossible. We can develop a stronger work ethic.

We can develop a greater love for people if we look at people's needs and see the need and fulfill the need.

One of the best ways to learn and to grow as a person is to serve and is to do, and when you do, you learn from doing.

You might start out with just doing the check marks to mark it off the list because it's a requirement, but as you're doing it, you learn to love and you learn to serve and you learn, hey, this is more than just checking off the list.

It started that way, but it's evolving into, I see that what I'm doing is meaningful, that I really am helping somebody that's desperate in need, that I'm fulfilling a need, and I'm falling in love with this person.

I'm falling in love with my master. I'm falling in love with my wife. I'm falling in love with my husband. I'm falling in love with my pastor.

I'm falling in love with the Lord. All of these things are happening. I thought I loved the Lord, but now I'm actually falling in love with Him for the first time.

When you do something, your mentality can change and evolve and grow if you're willing to do that.

If you're willing to take time to pray about everything that day, read the scriptures, ask for God's help in changing your heart, changing your mentality, your outlook, your attitude.

Talk to God as a friend. Talk to Him. Confess to Him and tell Him your weaknesses and your faults and ask for His help and talk to Him as a friend, as a confidant.

As a confidant, talk to Him and want to work on these things. We're not unfixable.

We can be fixed, but we have to work on it, and that takes effort. That takes energy.

You can't be lazy about it. It takes energy and effort to do anything that's worthy.

But there's a saying, an old saying, an old proverb that says something like this, anything worth having is worth working for. Amen.

Anything worth having is worth working for. But Jesus died for us, and He was the greatest of greatest, royalty, the master of all masters, King of kings, Lord of lords, and He suffered and denied Himself and took up His death stake, which is what we are required to do in different ways, denying ourselves, putting others ahead of ourselves, putting others as more important than ourselves, and being the wheels within a clock, being the spokes of the wheels, being the wheels that move.

You have inside of a clock or inside of a watch, you have multiple different wheels, not just one, and each one works with the next one, works with the next one, works with the next one, and that's what we need to be is co-workers, wheels turning the next wheel, turning the next wheel, and each one of us turning the next wheel, provoking each other to good works and good heart and good mentality and good attitude.

We should not have the attitude of Martha that is burdened by the work of God. We need the mentality that we're part of something very important, part of something extremely important, and it's a privilege to be here.

It's a privilege to be part of this, and we should want to do everything we can, even the things we don't like doing. If we are requested to move a five gallon bucket of poop, and it stinks like hell, and we don't want to move a five gallon bucket of poop, that's not a pleasurable job, that's not a highlight of our day, that's not a wonderful thing, but somebody's got to move it, and if we have been chosen and requested that we move it, then we should move it, realizing that even the mundane things, even the minor things are important and is a spoke on the wheel that is a need for thing that needs done, even the dirty things, and many times the way that we grow is by doing dirty work. Things that we don't want to do, that's life, that's life. Every day I do things I don't want to do. Doing things that are hard and difficult is part of life, and when you always want to be like, that's hard, I don't want to do it, I'm not going to do it, that's difficult, that's not pleasurable, that's not my will, I don't want to do it, and find excuses for it, that's not acceptable in life in general. Even in life in general, even outside the church, that's not an acceptable way to live, to be like, I don't want to do it, it's too hard, it's too difficult, and live that way of life is not the right way to live your life. We need deliverance and escape from a spoiled, rich, eloquent, lazy, complacent lifestyle, and it will be a wonderful thing that the great tribulation will force upon us hard work, labor, and hard work. Manual labor, hunting, cleaning fish, cleaning animals, digging, digging hoes for food. It will be a wonderful thing to see people working and being active, working hard labor, being slaves to the Lord, slaves to the church, slaves to one another, it's going to be a beautiful sight. But if you do not want to be a slave to the Lord and a slave to the church, then you're useless to God on this side of the mountain, you might be useful to God on the other side of the mountain, you might be useful to God on the other side of the mountain, you're not useful to God on this side of the mountain if you're not wanting to be a slave to the Lord. I'm not too good to get down on my knees and scrub the floor, I've done it, I've done it many times, I still do it today, I will get down on my knees, nobody sees me doing it, but I would take a paper towel and spray bottle and I will spot clean the floor and get down on my knees and wipe up the big dirty spots. I got knee problems, I got back problems, I got back problems, I got throat problems, esophagus problems, hernia problems, and I could say if I do this, this hernia is going to come down my throat, but instead I say that's nasty, that's dirty, somebody's got to clean it, here I get down on my knees and I clean it. Same thing with the toilet, I could very easily say I have the lowest immune system of everyone in the house, I'm not touching that crap, but instead I say that's nasty and I'm not going to let that last one more day, here I go, here I go to clean the crap. Right now my left knee is hurting, I could immediately say okay I'm going to stop right here right now, I got to sit down, woe is me, I feel some pain, or I could say I still need to put on a song, I still need to give everybody opportunity to serve the Lord in their testimonies, comments, questions, my job is not done, I'm going to have to suffer this pain, that's fine, I'm not going to think about it, I'm not going to focus on it, I will see it through, I would get through it, I'm not going to be a lazy idiot, I'm going to do the work of the Lord even though I'm sick and I'm in pain. It's all about attitude and what people are willing to do and whether somebody's going to choose to be a lazy, useless, good for nothing or whether they are going to work and work hard for the Lord, it's a choice and it's your choice. The only way any of us are going to survive will be extremely hard work. The only way that any of us are going to survive is only if we're willing and actually follow through with working hard. I woke up at a little bit after five o'clock this morning, the Lord wanted me to post about the Blue Zone map but I wanted to just close my eyes and go back to sleep but I knew there was work I had to do. I could have easily said Lord and I did say Lord but I pushed through and posted the map and then went back to sleep. I don't know why it had to be posted right then and there but who am I to argue with the Lord? Life ain't easy. If life is easy then I'm not living life. Life is not easy. And if life is easy then I'm not living life. Okay, I'm going to find the song.

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