

Full Sermon Transcript:
Why You Were Created, Your Purpose
November 1, 2025

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Good to see each and every one of you on this holy seventh day of the week, this weekly holy day, this weekly Sabbath of the Lord God Almighty. Praise Jesus. Let's go in prayer.

Lord Heavenly Father, praise Your holy name of Jesus. Yesterday, today, tomorrow, forever, without end, praise Your holy name.

Thank You for getting us through this week, through yesterday, through last night, through Halloween, even though the day of the dead continues today.

But we thank You, Father, that You're faithful to continue to see us through the storm, through the darkness, through all the wickedness of this world, Your light still shines in us and through us.

Praise Your holy name. Father, we know that You're working behind the scenes, that You're working powerfully.

We ask that You work in this service today, in this sermon, in this message we're about to receive.

Please put Your words, Your mind, Your Spirit, Your Holy Ghost, in my words, in my mouth, in my vocal cords, my heart and mind, help me to be Your willing vessel, Your messenger, Your servant.

Not my will, Lord, but Thy will. We accept Your blessing, we accept Your anointing on these services, including this message.

This place is Yours, this message is Yours, this service is Yours, we are Yours. This earth is Yours and all the inhabitants Thereof, the holy scriptures proclaim, and it is true.

And the whole Church says, Amen and may be seated.

Starting in Romans 12 — and in case this might be your first time watching or listening — we're reading from the Alpha and Omega Bible, the restoration of the original scriptures using older manuscripts than what was used for the King James Version, and even older manuscripts than what was used for the NIV and the American Standard and other translations as well. But you're welcome to follow along in other translations.

I praise Jesus it's a little bit cooler, a lot cooler, in this room today, so I'm actually able to wear a shirt for the first time in a long time in this room. We'll see how long that lasts, but for right now, I'm actually able to bear the temperature to where I can have a shirt on for a few minutes. And I like to do that when I can during the worship service, out of extra respect for God. Even though it's not disrespectful to be shirtless, it's just more respectful for me to have a shirt on during the worship service if I can.

But most of the time I just can't, because normally I'm just way too hot for that. But today's title of the sermon is Why God Created You — Why Are You Here? What Were You Created For? Your Purpose on Earth.

Romans 12, verse 1: "Therefore, I urge you, brethren, by the mercies of Theos, to present your bodies a living and holy sacrifice acceptable to Theos, which is your logical or reasonable service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind so that you may prove what the will of Theos is — that which is good and acceptable and perfect." Amen, praise Jesus.

Going back to verse 1: "Present your bodies a living and holy sacrifice, acceptable to God." There's an appropriate way of doing that — the right balance. A lot of people go too far to the left, a lot of people go too far to the right. It's rare to find anybody that understands the appropriate, correct balance of this.

We have to balance it with Colossians 2. So put a bookmark here, and let's go to Colossians 2. Let's start with the verse that talks about new moons. What verse is that? Verse 16.

Colossians 2, verse 16: "But let no one condemn you in regard to meat or alcohol, or in respect to a fiesta or new moon or a Sabbath day, which are the foreshadowings, but the substance belongs to Christ. Let no one keep defrauding you of your prize by delighting in self-abasement or self-crucifixion or self-denial, and also the worship of angels," and so forth.

So there was a problem in the church, serious today and especially in Babylon and false Christians — the problem

being legalism — where a lot of denominations, not all of them but some denominations, mostly the Pentecostals, say that you're not supposed to drink, not even one sip of alcohol. But yet alcohol is listed in this verse: "Don't let no one condemn you but meat and alcohol, or in respect to keeping God's holy days."

And of course, almost all of Babylon condemns us for keeping God's holy days, new moons especially, and other Sabbaths. So again, in verse 18: "Let no one defraud you of your prize or your reward by delighting in overly crucifying yourself and overly denying yourself and overly denying your flesh."

Pentecostals would say one drink of alcohol or a whole beer or even a second beer especially would be opposite of self-denial. Yes, Matthew 10 says that if we want to follow Christ, we must deny ourselves, we must crucify ourselves, we must be crucified with Christ, we must die to ourselves. But I noticed that these same people are still getting a dessert at the end of their meal when they eat out at the restaurant. These same people will still spend five and six and ten for one slice of cake at the end of their meal. That's not self-abasement, that's not self-denial, that's not crucifying yourself or denying yourself or crucifying the lust of the flesh. Amen.

But neither is it a sin if you can't afford it and it's a rare thing for you to treat yourself in that way. If you're not splurging to that extremity every time you eat out, then it's not a sin. But if you were to treat yourself to that extreme magnitude every time you eat out, it would be sinful — absolutely.

You have to have a balance. It's neither good nor bad, but rather it's good in the acceptable balance and wrong if it goes outside the acceptable balance. There's a measurement of crucifixion, a measurement of self-abasement, a measurement of self-denial. God doesn't literally want us to literally take a knife and crucify ourselves. Neither does He want us to fast three days a week, every week, and deny our brains and our bodies those nutrients that we need. He created our bodies in a way that needs those nutrients. We're denying His design when we overly crucify ourselves and deny ourselves food on a regular basis constantly. It's not healthy, and it's not God's will.

There's a time to fast and there's a time not to fast — the right balance. I'm not against fasting, but there's a lot of people that think they are holy for overly fasting, when they're not holy for overly fasting and depriving themselves of nutrients that they need. Everything in the proper balance — even alcohol in the proper balance, sexual things in the proper balance.

God doesn't require us to deny all the lust of the flesh as far as food, drink, alcohol, music — these things are pleasurable to us because God made them pleasurable to us. Sexual things — sex is pleasurable to us because God made it pleasurable to us. Sex is a creation of God. All of your body parts are a creation of God. The way they fit together between man and woman is a creation of God.

Colossians 2 warns about legalism, about such things — overly crucifying yourself, thinking that that's going to make you more holy when it doesn't.

Now, going back to Romans 12. Of course, we are to present our bodies a living and holy sacrifice to God, and therefore, of course, yes, absolutely we should be careful what type of music we listen to, how much we drink, how often we drink, what we say, what we do, where we go. We have to be careful with these things as a living sacrifice to God — absolutely — but in the proper balance, considering all Scripture and wisdom and common sense.

Verse 2 is very key: that we are not to be conformed to the world. That doesn't mean that just because somebody, a man, wears pants, we can't wear pants. That doesn't mean just because the Catholic Church believes that Jesus is God, we can't believe that Jesus is God. Of course not — that'd be going way overboard. Amen.

But to not be conformed to the world — that we be transformed. Our minds would be transformed. So if you look at the world, the majority of the lost world, their way of thinking, the way they think about things, look at things, are drastically, extremely, very different from us now that we are saved.

Even a lot of us, before we got saved, the music that we previously listened to, the movies, the books that we read — many different things, endless different things — have changed about us now. Amen. And as we go into the future, month by month, year by year, we continue to change more and more and more as we grow and mature, draw closer to God, continue to learn about His will, so that you may prove what His will is — the good and acceptable.

And subject title again: Why are you here? What were you created for? What is your purpose on earth? This verse teaches us that we're created for God. And then it says that presenting our bodies to Him — that means our lives to Him, even our way of thinking, verse 2 — to Him. So both the psyche and the flesh, both the spirit and the flesh, every part of us inside and outside, devoted to God.

This is our reasonable service of worship — to surrender to God, to be devoted to God, to make that vow of salvation, to commit ourselves to God as His bride, as His people, as His chosen people. That is a vow, and that is our reasonable service. It says at the end of verse 1, this is our reasonable and logical — what makes sense — service to Him, even to

ourselves.

This is what makes sense, this is what is logical, this is why it is reasonable. This is not unreasonable. This is not too far left. This is not too far right. This is not unreasonable. We must surrender to God.

This is number one of why you're here on earth — to serve God. That's the first commandment: "Thou shalt have no other gods but Him. You shall not serve any other gods with Him." The first commandment reveals why you're born — to serve God. There's a reason the first commandment is first, not second, not third, not fourth, not tenth — first and above all.

"Seek first His kingdom and His righteousness" — Matthew 5, amen, or Matthew 6, whichever it is. Matthew 6 — to seek first His righteousness. You're here to serve God first and foremost, not yourself. Amen. You're not here to serve primarily your fleshly desires, your carnal desires, the desires of your own heart, your own mind, your own thinking. But rather, we're supposed to be transformed away from the way the world thinks and acts and does, over to a new creation. We become a new creation in Christ Jesus. The old man has gone, the new man has come. The old creation has gone, the new creation has come.

And that is a process, but it also must be in the proper balance. A lot of people will go so legalistic that they're like, "You're not allowed to listen to country music or jazz or old rock-and-roll in the 1950s," which was really, really great music. 1950s rock and roll—most of it was not evil, not demonic, really good music, fully, completely acceptable music.

A lot of people are so legalistic that if the word "God" or "Jesus" is not in the song, this is to them a sin. And that's just ridiculous. It's just ridiculous. They can't back that up by scripture nor common sense. Those people believe in that self-abasement of not living. It's over-crucifix, it's over, over-crucifying yourself. Legalism. Legalism is a huge problem.

Let's look at another verse: 1st Corinthians 6, verse 19. We'll start verse 19. "Or do you not know that your body is a temple of the Holy Ghost, who is in you, whom you have from Theos, and that you are not your own? You are not your own, for you have been bought with a price, the blood of Jesus. Therefore glorify Theos in your body."

Context is not being involved in sexual immorality—verse 18. That means you should not be involved in homosexuality, adultery (which, for a woman, adultery is having sex with anyone beyond your first male sexual encounter, unless or until God gives you the freedom from that relationship and that covenant is broken and null and void in His eyes, not your eyes, for God's eyes).

For a man, adultery—sexual adultery physically—would be to lust after or have sex with a married woman, a woman who is already married in God's eyes. And that adultery is not a man looking in a lustful way at a single woman, a single female—that is not adultery if she is single, if she is available in God's eyes. And that man looking at her in a sexual way is the way God created mankind.

If a man never did that, then he would never have children, he would never get married, he would never have a girlfriend. All these different denominations that teach that a man looking at any female, any female on this earth, in a lustful way is a sin and is adultery—that is one of the most stupid, ridiculous teachings. Absolutely ridiculous.

That would be denying yourself and cutting your penis off—overly crucifying yourself unnecessarily. Doesn't make them holy; it just makes them outside of God's creation, outside of the way God created mankind, outside of His will. It's God's will for a man to lust after a woman—it's the way men were created. Yet traditional Christianity wants men to be effeminate, gay, homosexual in multiple ways including mentality.

But going back to this, verse 19: our body is the temple of God. That means our flesh is holy, not wicked. Amen. Our flesh is holy, not wicked.

Now of course, we were born with a sinful nature that we inherited from Adam and Eve. But that has nothing to do with the flesh—that has to do with nature, mentality, psyche, spirit, soul. Has nothing to do with the flesh. The flesh is holy, thus saith the holy word of God.

So the flesh is not wicked. Nothing wrong with a man having his shirt off. Nothing wrong with a woman having her shirt off. And nothing wrong with a woman showing a lot of cleavage or a lot of leg—nothing. However, if a woman is married, she would be better to abstain from showing too much flesh around strange men that are not family, not friends, not brothers and sisters in Christ, because of the way that men today are over-sexualized in their thinking—because of the very fact that they never see a naked woman.

They never see a naked woman ever, and therefore, if they see a naked woman, all of a sudden—"Ah! Booby, booby,

booby, booby!”—right? Because they never get to see a naked woman, because everybody is ashamed of their temple of God and acting like the flesh is wicked and something not to be shown.

But going back to the principle here, that teaching is that our spirit, our soul, our flesh—every part of ourselves inside and out—was created by God. Amen. Every part of our being was created by God, and we're here to serve God. It's our reasonable service.

If we're the temple of God, that is God's dwelling place. And if you think about your home—your house, your apartment, your condo, wherever you live—that place is there to serve you. The temple of God is there to serve God. Amen.

It's a resource. Your home is your resource. The temple of God is God's resource to serve Him. It's a place for God to rest, a place for God to work. It's God's office, it's God's dwelling place, it's God's useful place. We are a vessel of His service; our flesh is a vessel of His service. Amen.

You were created to serve God. It says you are not your own. So we always hear constantly, “It's my life, I want to do with it what I want to do with it.” Well, guess what—it's not your life. It's God's life. God gave it; God can take it away. Amen.

It's not your life, it's God's. It says you are not your own. Amen. We're bought with a high price—the blood of Christ. If we are bought, then we are slaves. Even the Apostle Paul called himself a slave to Christ, and even a prisoner to Christ in another verse.

If we were purchased, then we are slaves.

That we are slaves to Christ, amen. And a slave—what is his duty? It's to serve his master. And a slave's duty is to know what his master wants, what his master likes—how he likes his eggs, how he likes his coffee—to serve him day and night. We are to serve Christ as soon as we open our eyes. Amen.

I know sometimes, especially more for some people more than other people, that when we first wake up, we're really not awake, not alert. Some people are more confused in their thinking when they first wake up. But as soon as we can start thinking about the Lord and laying Him and the church and the ministry and the kingdom upon our heart, upon our mind sometime early in the morning—as early as possible—so that as soon as you wake up, you're raising your hands, praising God, saying good morning, talking to God, thinking about God as one of your first thoughts that can enter your mind.

And not only your mind but your flesh, with your hands, to worship God. We need to be lifting our hands to God throughout the week, not just on the Sabbath. Amen. Not just on the Sabbath day. We're here to serve God—that's our primary number one purpose on earth. Why you're here is to serve God.

So that needs to be in your heart, your mind, your mentality, your character, your personality. It was all created by God, for God—to acknowledge His existence, His presence first thing in the morning and throughout the entire week, not just one day a week. Amen.

Worship God throughout the week. Put on the worship music, put your forehead on the ground, bow your knees to the Lord throughout the week. Spend time in scripture, even if you have already read the scripture a hundred times. I guarantee you that you could read the scripture a million times and still notice things you never saw in it before.

And you'd be like, “Man, who wrote that in this week? Because I never read that before!” Guarantee you that—that's a promise I can keep you. Amen. That is a promise I can keep. You could read it a million times and still notice things you never noticed before. You read it in a new light, receive it in a new light, a new increased understanding.

Don't deny yourself that, because that's a glorious moment every time that happens. Absolutely, it's a glorious moment every time you're like, “Man, I have read this over and over and over again, and I have never noticed this ever before.” That's a glorious moment that you should not deny yourself, and not deny God your Master. Don't deny Him that same glorious moment—He shares in that moment when that occurs. And then you feel His presence in that moment. He's the one that gave it to you. He's the one that gave us these scriptures. He's the one that gave you that moment of eyesight that you did not have before—a spiritual eyesight that you did not have the hundred and million times you read it previously.

This is how you grow in the Lord as well—how you grow in that intimate relationship with Him is by having those moments. Amen.

And sometimes, **similar moments are when you're just sitting outside in the sun or the shade, whatever—sitting outside, just talking to the Lord. Don't deny yourself those moments either. You're here to serve the Lord. Don't deny your Master those intimate moments under the tree.**

The Master desires attention, relationship. Why God created humanity was relationship. Amen. He could have stars and beautiful gemstones and beautiful mountains and trees and birds and deer, but he wanted conversation.

Conversation — what does that word mean? We need to buy a dictionary. Oh, dictionaries don't exist anymore! I've got to look it up on artificial intelligence now. What is a conversation?

But He desires communication — words, interaction, companionship, love.

God is love, and He desires love back. He describes us as a bride.

Let's go to Ephesians chapter 5. He describes us as a bride. We're here to be the Lord's bride, his wife, his loved one, his girl. Amen. Verse 21, and we'll read all the way down through verse 27 or so.

Ephesians 5, verse 21: "And submit yourselves to one another in the fear of Christ."

Submitting ourselves to each other — member of the church, including the pastor, but also your brothers and your sisters in the Lord among the true church, not the false church, and not your physical family either, but it's talking about your spiritual, true spiritual family.

Verse 22: "Wives, submit also yourselves to your husbands as to the Lord."

"As to the Lord." Now think about that measurement that is talking about — of how much the wife is to submit to her husband, to the same level that she should submit to God himself.

We know that there's exceptions to that, because the first commandment is not "serve your husband," but rather "serve God" and "have no other gods." So your husband does not replace God, and your husband is not over and above God, because that would break the first commandment. So there's exceptions.

A wife should never obey the husband to commit adultery, have a threesome or orgy where she's getting sex from other men, because that's adultery, and that's one of the Ten Commandments: "Thou shalt not commit adultery." Amen.

So there's a proper balance to this — talking about balance again like I first talked about in the sermon today — the proper balance. Amen.

But within what is acceptable to God, yes, she must be a slave to her husband. But in the modern Western society, which has now polluted and corrupted the entire world (which is such a shame to see the Eastern cultures corrupted by this Western corruption — it's horrible to see), but in the modern Western culture that has corrupted even the East, women think that they don't have to obey their husband at all.

And they (*modern day western women*) feel free to slap the husband, disrespect him, disobey him, using the words, "It's my life. I do what I want to do. I want a career. I want my own life. I don't want to just take care of the children and be a housewife. I want my own money. I want my own career. I want my own power, my authority. I am a woman — hear me roar!"

And that is absolutely not the will of God. This woman warrior mentality is Anti-Christ. It is not natural. It is not God's will. It is outside of nature. It is an abomination to the Lord. Amen.

It is equivalent to a homosexual — it is the same sin. A woman being dominant and having her own career and all that crap outside of the husband taking care of her is just as an abomination to the Lord as what a man screwing a man is. It's outside of nature.

A woman should be at home, taking care of her husband and her children, her own household, as the Bible says that it does say — that a woman should be taking care of the work at home.

Now it's fully acceptable, as we also read in Proverbs, it's also fully acceptable for her to make things to sell, to take in clothes, to sew people's clothes at home, to do people's laundry, to be a midwife, to take care of children, to babysit the neighbor's children, to make money in these ways and other ways at home. It's God's will. Amen.

There's a whole other sermon, but that's the basics. We can go farther than that, but we've got to stay with the topic today.

But you're here to serve God, number one. That part of serving God is also staying inside your gender role — whether you are a man or a woman — staying inside your gender role in the ministry, in the church, and at home with your husband, with your family, with your pastor, with your brothers and sisters in Christ, with your physical family, with the world, with society, with culture, in society, in business, and government — in all avenues of life.

A man should be a man, and a woman should be a woman, and we should stay within our gender role. A man uses the man's bathroom, a woman uses the women's bathroom. Women wearing effeminate clothing — feminine clothing, rather — feminine clothing. Men wearing masculine clothing. Men acting like men, including lusting after women, because that's what a man does, and if he wasn't doing that, he wouldn't be within his gender role.

And the list is endless. The woman submitting herself to her husband is serving God. A woman submitting herself to

her husband is serving God. A woman that does not submit herself to her husband is not serving God. She's not a true Christian.

How many women does that mark out all across the world? How many women think that they are followers of Christ and Christians, and yet they do not submit to their husbands in hardly anything at all?

Verse 24: "But the congregation of called-out ones submit to Christ, and also the wives to their husbands in everything."

We know that "everything" does not include committing abomination to God, breaking the Ten Commandments, and not keeping his holy days, and so forth. God comes first. But in everything other than committing sin — amen. So, and we see, if we look down in verse 27 (we'll skip to there to stay with our point), that "He might present to Himself the chosen assembly of the kingdom, the church — to present the church to Himself in all of her glory, having no spot or wrinkle or any such thing, but that she would be holy and blameless."

The church — the bride of Christ — us. That we would be perfect as the Father is perfect, that we would be holy as He is holy.

And there, I see we do have the 1 Peter 1 (cross reference written) there, but we need to add the Matthew 5:48, where it says, "Be perfect."

So this describes the church in a perfect condition.

How are we going to get there? Because all of Babylon says you can't be perfect, and that you should stop striving to be perfect, and they really condemn you for striving to be perfect. They do!

There are entire videos constantly and books saying you need to stop striving to be perfect, — and it's bullshit! I'll say it again — it's bullshit! It's Babylonian doctrine to keep you trapped in sin (forever).

But it is a process. And if you think you're going to reach the end of that process this year, then you're deceiving yourself, and that's self-righteousness.

So you're — "So Pastor Tim, what you're saying is that we should not yet be perfect this year, nor next year, nor next year, nor next year — when are we going to be perfect if you keep holding us back?"

The answer to that is: you cannot become perfect without an extremely powerful spanking from God. You can't. You can't reach perfection without a very powerful, extreme spanking from God — and that's the God's honest truth.

And that spanking is called the Great Tribulation.

1 Peter 1 — talking about being purified by fire, by the sufferings and trials of this life. And the greatest trial that we will ever face in our life is not in the past, but in the future still yet to come. As the Bible says, "You have not yet resisted to the letting of blood against sin." Not yet.

We must face the challenge of martyrdom or denial — of money, houses, land, wives, children, family, companionship. Physically, we must suffer these things and these trials and these tests to reach the perfection that we need to reach.

Eventually, we have to go through that storm of the Great Tribulation and that testing of: Are we willing to give up our job, leave our houses, leave our families, leave our friends, leave everything behind, and hide in the forest, and leave everything behind except for what we need for survival?

But most people will be like, "No, I'm staying home. I can make it here. I can survive in my home. I don't want to leave my home. My home is my castle, and I refuse to leave it." And they're making their home out to be the first commandment — God.

Same thing with wives and husbands — that they will not leave when it comes time.

We're here to serve God. Who are we? We're the servants of the Lord. We're the bride of Christ. And if a woman is supposed to submit herself to her husband in everything, then so should we also submit ourselves to Christ in everything. Right? Amen.

If a woman is supposed to submit herself to Christ in everything, and we are the woman — we are the bride of Christ — then God requires us to submit and honor and respect and obey Him in everything. Amen.

But you also must be careful with what you think obeying Him means, because a lot of people want to go off on their own imagination of what they think obeying Him means. So you need to make for sure it really is His will, as it said in that original verse in Romans — His will — proving what His will is, not your own, your righteousness, your own self-righteousness, your own imagination, and going off on your own accord. That's following your own will.

Look at Matthew 12, verse 46.

"While he was still speaking to the crowds, behold, his mother and his brothers were standing outside, seeking to speak to him."

So one said to him, "Behold, your mother and your brothers are standing outside, seeking to speak to you."

But Jesus answered the one who was telling him and said, "Who is my mother, and who are my brothers?"

And stretching out his hand toward his disciples, his followers, his students, he said, "Behold, my mother and my brothers! For whoever does the will of my Father who is in heaven, he is my brother and sister and mother."

Now, He had good brothers and a good mother, and He wasn't denying them or forsaking them, because he didn't need to in that situation, where they were not Babylonian, they were not pagans — they were true Christians. They all had gotten baptized under him by this point, and so on.

But He was trying to teach us and his disciples that the church outside his physical family should be more important to us. The church outside of our physical family — the church, the real church, the spiritual church — should be more important. And this, this is who our true family is. It's not through flesh and blood, but through the Spirit, through the calling of who God chooses to be brought into the true church.

So we're here to serve God, and part of that means to serve his kingdom — "Seek first his kingdom and his righteousness."

Serving God is serving him and his kingdom and the rest of the church.

We are sister wives. Amen. We are sister wives of one another — I'm responsible for taking care of you, and you're responsible for taking care of me. It goes both ways, absolutely. Amen.

We're here to serve one another.

What are the two greatest commandments? Love God and also love mankind as yourself, right? Love God and love mankind as yourself. And all the law is summed up in that — which doesn't mean that the law is done away with, but that it is summed up in those two commandments.

All commandments, all the law of God, is about loving God and loving each other — serving the church, serving one another.

As I said a while ago, to submit ourselves to one another. Amen. That means provoking each other to good works, helping each other to realize if we have an ugly shirt — "Dude, you need to throw that shirt away because that thing is ugly" — and being honest about it. Amen.

Because a lot of times we can't see ourselves or smell ourselves, and so we need somebody that is bold enough to help us see ourselves and smell ourselves, to realize what is ugly about ourselves, what is — because we all need improvement in multiple areas.

And then, whoever does the will of my Father — we've got to prove what his will is.

Matthew 25 — at the Great White Throne Judgment, it talks about whether or not we have done the will of the Father, about taking care of the prisoners and helping people who are hungry, people who need shoes or need clothes or need a home or need something. That if we have the resources, if we have the ability to help, that that is our duty — that's doing the will of the Father. Amen.

Serving one, especially within the household of faith. The Bible says "especially those within the household of faith" — so taking care of the church before we take care of strangers, even though taking care of strangers is important as well.

And we do that through some of the prisoners and so forth. And when we see people out begging on the streets, sometimes we might give them some money or some food or something. But if they're smoking cigarettes, I'm not going to do it most of the time. I won't. Maybe sometimes, rarely, I might. But a lot of times, if they're smoking cigarettes or if they're covered in tattoos, then the majority of the time I'm gonna say, "You know what, they got more money than I do. If they can afford hundreds and hundreds of dollars in tattoos and hundreds of dollars per month in cigarettes, they got more money than I do." Amen.

But sometimes I'm like, "You know what, I'm gonna be merciful on this occasion. I'm gonna be merciful," because you don't always know the entirety of the situation. Amen.

There's a time to help and a time not to help, but people inside the church should be our priority about helping people.

Let's go to Romans chapter 8. Everybody knows this is my favorite chapter in the Bible — so amazing chapter, absolutely amazing chapter.

Look at verse 17 — even 16.

Verse 16: "The Spirit itself testifies with our spirit that we are the children of God."

Now think about that for a second. We're here to serve God and to serve one another. What do children do? Children

learn from their parents, imitate their parents, adopt the career of their parents, of their dad, in that they obey, honor, and respect.

"Honor your parents" is one of the commandments. And that "honor your parents" primarily means while you are still living in their home, that you respect them and obey them. Then, after you leave their home, as you become an adult, that you make sure your parents are still well-fed, taken care of, that you don't forget about them, especially when they become elderly or disabled.

But you also need to understand there's a limit to those, and a balance to that. Because if your dad was Hitler, then God would not want you to be taking care of Hitler, funding Hitler, supporting Hitler, loving on Hitler.

Or if your dad or your mom was Biden, or Obama, or George Soros, or Charles Schwab, or any of these other Nephilim or demons upon the earth, or the Antichrist, and many other communists and Nazis worldwide — God would not require you to take care of them, even after they became disabled or elderly. He would not require you to do so.

There's a time when rebuke and disfellowship and forsaking people must be within your own house — even your own parents. Even as the book of Luke says — I think it's what, chapter 14? I think I heard a yes. I think I barely heard a yes. Verse 26 or verse 48, something like that — verse 28 maybe — that says that if you're not willing to forsake your father, your wife, your house, your land, whatever, all that stuff in that list — meaning everyone — if you're not willing to forsake the parents if that was necessary, if the context was the right context to need to forsake them, and you're not willing to, then you're not worthy to follow him.

So there's a balance about honoring your parents. There's a time to do that and a time not to do that.

There's a time to stay married, and there's a time to not stay married. Even though God hates divorce, God does not require any woman or any man to stay with a spouse that is extremely abusive.

A lot of women these days, if the man just lifts their voice — "Oh my God, oh my God, he's being abusive!" That's the God to honest truth. I'm just telling you the truth. That's the way most women are now in modern society — if a man just raises his voice, then all of a sudden it's "verbal abuse."

My experience has been many times in my life — I have seen and I constantly see it every day on social media — that in our modern society now, the women are much more, extremely much more abusive than the men are, in general. I know there are exceptions. I know that there are cases of men being extremely abusive. I'm not denying that. There's a lot of different situations. But I'm saying, in general, most of the time now, in our modern society, women are much more abusive than the men, in general — going back to the gender roles.

But anyway, going back to Romans 8 here. Now, if we're the children of God, we should be honoring and respecting God. Amen. Obedient to God. Amen.

Verse 17: "And if children, heirs also — heirs of Theos and fellow heirs with Christ — if indeed we suffer with Him, so that we also may be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed or manifested in us."

For the anxious longing of the creation — universe — waits eagerly for the manifestation of the sons of God. The universe, the planets, the solar systems — they have a knowledge, they have a consciousness, and they are waiting for us eagerly.

Verse 20: "For the creation was subjected to vanity or corruption, not willingly, but because of him (Satan) who subjected the creation in hope that he would overthrow God. However, the creation itself also will be set free from its bondage of corruption (decay) into the liberty of the glory of the children of God."

Verse 22: "For we know that the entire creation groans and suffers the pains of childbirth together until now. And not only thus, but even we ourselves, having the first fruits of the Spirit — even we ourselves groan within ourselves, waiting eagerly for our placement as sons, the redemption and release of our flesh, our body." Amen.

Why were you born? To inherit the universe — to be kings in the universe. I would say kings and queens, but the reality is, there won't be kings and queens. There won't be male and female in the Kingdom.

Verse 23: So women are learning to be submissive so that they can eventually be leaders. A person can never be an effective leader and a good leader without first learning how to be a good servant. And that's the God-to-honest truth, and that's what the Bible teaches, and that's the reality of life.

A good and effective leader can never be such unless he first learns how to be a good servant. That's the God-to-honest truth. The word "minister" means servant. Amen.

So we were born to inherit the universe. We are created to be children of God, and if children of God, then we are gods. Did Jesus not say so? He did, and I'm gonna prove it to you. I'm gonna look up that verse real quick, unless somebody knows where it's at. I'm gonna look it up on the internet real quick.

And He was quoting the Old Testament scripture as well. So it says, John 10:34—and He was quoting Psalm 82, verse 6. So let's put a bookmark where we're at in Romans 8, and we'll go to John 10:34, because a lot of people are like, “That is blasphemy.” And it's not. I'm just quoting Jesus. How is that blasphemy to quote Jesus?

John 10:34: “Jesus answered them, Has it not been written in your law, I said you are gods?” He was quoting Psalm 82, verse 6—“You are gods.”

The children of monkeys are monkeys. The children of rabbits are—they are rabbits. The children of dogs are dogs. The children of cats—they are cats. The children of pigs—they are pigs. The children of birds—they are birds. We're the children of God; therefore we are children of God; therefore we are gods.

That doesn't mean we created the universe. That doesn't mean that we are the Father, that we are the Creator. We're still submissive to God Almighty, and there is only one God Almighty. Amen.

But we are spirit beings in this temple of God, this flesh, and one of these days we will no longer have this flesh and will be only spirit. But we are spirit beings inside of this flesh. We are lights. We are fire. We are water—the same as God is fire and water. We are fire and water. We are gods, and therefore we were created by the Almighty God, the first God, to be rulers of the universe.

If we are children of God, we will inherit all things—all things—and be kings over all the universe, every solar system, every star, every galaxy. Those things were not made in vain, but they were made for our property, our rewards, that we would inherit property from our Father if we prove to Him that we're capable, as a mature god, to properly rule that property.

As I have said before, you should never leave your inheritance and your property to an irresponsible, immature child. You should never do it. I've seen it done. My ex-landlord—he's about 71 years old right now, maybe 72 now—and he's still an immature child, a child, I mean. I'm just saying the truth.

And he had inherited his house from his parents, and they should have never done that, because he will not repair anything. He will not fix it up. It just gets worse every year, after year, after year, after year. Still has a water leak to this day. The roof falling down. The house filled full of roaches and flies and poop and urine all over the floor and walls and railings and all over the house.

This is not the type of person that you should leave your inheritance to. It's not. So his parents would have been better to have left that house to a cousin or something, or to a church or a non-profit organization or something, or to sell the house and give the money to other people, or to sell the house and put a trust fund to take care of their son. But yet that would be spoiling him, which he is spoiled, so still would not have been the right thing to do.

The best thing they could have done is to not allow him to inherit any money or property or anything, so that he would not continue to be spoiled as they raised him, so that he could be a more mature and more responsible person.

So we have to be careful with our choices and our decisions. If we're born to learn how to properly rule the universe, we first have to learn how to properly rule our clothes, our bodies, our minds, our cars, our insurance, our pets, our laundry, our grass, our lawn, our books—the things that we're put in charge of, the things that belong to us.

How to take care of them. How to manage our lives—God's life in us—since we are not our own. How to manage God's life that He has put us in charge of, His temple that He put us in charge of, and all the other things He put us in charge of to manage in our lives.

If we cannot rule these things, then how are we going to rule a galaxy or a planet or a state or a city—whatever that we might inherit? Different people inherit different measurements of property according to their abilities and gifts and skills and responsibilities and maturity.

So it's not just about getting saved, but also about your inheritance—what you will inherit. And as children, if you get to that point (which we all eventually do), you get older and your parents get older, and your parents are going to die, which is the nature of things. Every child thinks, “You know, I don't want my parents to pass away, but when they do, I would like the couch,” or, “I want my father's tools,” or, “I want my father's car,” or whatever it might be. “I want my mother's wedding dress, I want my mother's rings, I want my mother's jewelry.”

So as the children of God that are going to inherit things, it's not just salvation and eternal life—even though that's, of course, primarily important—but it's also: what are we going to inherit? Are we going to inherit nothing and just only make it in with eternal life, but have no property? That is a reality for some people.

It's not that you're going to be suffering in poverty—no—but it will be that some people will make it into paradise and still be somewhat of a servant. The Bible does say that there will be people that will still be bowing to you, bowing at your feet. Do you want to be a servant in the kingdom or a leader in the kingdom? Do you want just barely a little bit, or do you want more?

A lot of people are like, “I don't care, just as long as I make it in.” But that's not thinking it through. That's not thinking it through. The will of God is that we heap up treasures in Heaven. Did He not say that? Matthew 6: “Heap not up treasures on this Earth, but in Heaven.”

And let's just look at that. Let's just examine that in Matthew 6, verse 20. “But store up, or heap up, or save up for yourselves treasures in Heaven, where neither moth nor rust destroys, and where thieves do not break or steal. For where your treasure is, there your heart will be also.”

Verse 19: “Don't store it up on Earth.” Verse 20: “But store your treasures in Heaven.” Of course, we're not going to live in Heaven, so it's really talking about everything's going to come down out of Heaven for us—New Jerusalem will—and really, Heaven is the universe. Really, it is. Because it's not just only five miles up there somewhere or only ten miles up there. Really, Heaven is the universe.

And our treasures are those solar systems. Those are the crowns that we're going to inherit—the solar systems and galaxies. Those are the crowns that we will inherit and rule. And we are all created to become rulers of the universe. But we first have to learn how to rule our minds and hearts and bodies, our churches, our businesses, our money, our families. We have to learn to rule here on Earth first.

Meme needed: A woman that never learns to submit herself to her husband will not receive the jewels of Heaven. I mean, don't you agree, right? A woman that never learns to submit herself to her husband will not inherit the jewels of paradise—the crystals, the jewels, the jewelry, the gemstones of paradise.

Amen.

There's different levels of paradise. Paradise is Paradise as far as there being no tears, no suffering, no poverty, no crying, no misery, no negative thoughts, no negative feeling, no distraught, no sorrow, no guilt. But at the same time, there are different levels of that perfection—different levels of paradise.

You're purposed to worship God with your whole life, your whole mind, your heart, body, mind, and soul. Serve Him. Serve others. Serve the church. Serve your husband. Serve the King. Submit yourselves to one another. Submit to Christ. Submit to your rulers. Submit to the church administration as to Christ. Is that not true?

Embrace your trials as refining tools for eternal leadership. Live each day with purpose, knowing that you are being shaped for glory. This sermon should cause you to examine: are you living to fulfill your purpose? Because your purpose is to serve God, to serve the church, to serve the bride of Christ, to serve one another, and prepare yourself for leadership for the kingdom.

Are you on that path? And even if you're on the path, could you still do better? What are your areas that you still need to work on?

Call to action: surrender your life fully to God—your body, your will, and your future. Be careful how you drive, where you park, what you wear.

Beware of each decision, each choice, each day, no matter how small, how large. Because very small decisions, such as where you park, can affect somebody else—somebody else.

Because if you're young, full of energy, full of strength, no disability, no weakness in your body, then how dare you grab the only parking space left close to the building when somebody that is 80 years old—which should not be driving, but nevertheless, maybe they're not driving, maybe they came with their son or their grandson—and there's only so many of the disabled parking spaces, and sometimes a person doesn't even have those disabled parking space permits, especially if they're riding with somebody.

Be aware of where you park. Consider other people. Put other people before yourself. Somebody older than you or weaker, or with some kind of weakness in their body, could use that parking spot.

Young people should park all the way on the other end of the parking lot, even if it's a half a mile away. Young people, that's where you need to be parking—at the very end of the parking lot. If you're young and strong and you need a walk, walk. Park all the way on the other side of the parking lot. Let the older people and the weaker people have the parking spots that are close to the building.

Be careful how you drive. Use your turn signals. Drive responsible, not like a maniac. Amen. Because you don't want to be that person that people are yelling about, screaming and cussing about—“That idiot! Do you see what he did?” Don't be that person that they're cussing about. Amen.

This is thinking about the needs of others and how your life reflects to other people. Amen. Are you a servant to God and to other people? Are you being a servant to God in your life? Are you being a servant to other people in your life? Ask God to reveal your assignments. Ask God for His help in refining—refining your character, purifying your

character, building your character, your personality. Because some people don't have much character. Ask for God's help in developing a personality, character, gifts, skills, abilities, friendliness—friendliness, communication. Ask God to help you in your areas of weaknesses. You do not have to stay stuck in your weakness, in your flaw. Mercury and Mars and Jupiter—they have an influence in your life, absolutely. But they don't have to be the primary influence in your life. God can help you overcome those weaknesses. You don't have to stay stubborn. You don't have to stay proudful. You don't have to stay in any flaw or weakness. You can overcome and be an overcomer and more than a conqueror through Christ Jesus. You can, if you apply yourself on a daily, weekly, monthly, and yearly basis. Continually commit to growing in maturity and spiritual authority over demons.

But don't think that every little tiny thing is a demon, because that's a huge problem, isn't it? You stomp your toe—it's a demon. You have a flat tire—it's a demon. You forgot to use your turn signals—oh, it was a demon. Everything's a demon. Everything—spiritual warfare—bull crap!

Most of the time, it's just your stupidity. Stupidity! Most of the time, it's just your stinking—your stink—your choices, your decisions, your mistakes, your fault. It's not always the devil. Most of the time, it's not the devil. Most of the time, it's just your fault.

But grow in spiritual authority for when it is those times that it is spiritual warfare, because those times will come. Absolutely real and true spiritual warfare will sometimes come, and you need to be strong when those times do come—not a weakling.

You don't have to be a pastor or prophet to have authority over demons. You can use the powerful name of Jesus and the power of the Holy Ghost in you. God is in you, just as God is in me. You can tell demons to stop up. You can take command over wickedness. You can curse houses and lands and people and organizations.

And if you are a Christian follower of Jesus and you have never, ever, ever put a curse on any person, on any land, on any organization, on anyone, on anything, then you're still a baby. And if you want to grow to maturity in Christ Jesus, you need to learn to take authority in this world. If you cannot take authority in this world, you're not going to have much authority in the next world either.

Every time we see a Halloween decoration in somebody's yard, we should curse that house—those people that live in that house, their electricity, their plumbing, their finances, their car, something or all the above. And we may never actually see the result of the curse that we put upon them, but if we exercise faith and dominion over the earth, as God commanded us to do, and have and exercise the authority over demons that He gave us, as we are citizens of the kingdom of God, and we are gods, and we are the children of God, then yes—there's going to be some type of result that we may not see or know about, but there will be some result.

And those people will suffer the consequences, which may lead to their salvation or their repentance—if not this year, perhaps in the Great Tribulation—reflecting back on the consequences, consequences, consequences of their sins. Thinking back, like all of us do, think back about the fruits of our sins.

We did a whole sermon—we've done multiple sermons over the years—about that, about the power and authority God gave us to curse things and people. It's our duty to do so. We've got to exercise authority in this earth over spiritual principalities.

We cannot be rulers in the kingdom without learning to have authority over demons. We cannot learn to be rulers in the kingdom of God without learning to be having—exercising—authority over demons. It's a package deal.

Live with eternity in mind, in your heart, in your mind, as your goal—finish line, Great White Throne Judgment or sooner. Finish line: Great White Throne Judgment or sooner. To make it in—eternity, eternity as your goal that you're setting for your life, as your primary goal for life, your destiny, what you were born for—to inherit the universe, to be a king in God's kingdom. Praise Jesus!

You're born for great reason. You're not an unwanted orphan. Even as the Bible says, Jesus said, “You shall not be orphans. I will come to you, and I will be your Father, and you will be my child, and I will be your God.”

Our relationship with God is a covenant relationship, and it should be an intimate relationship and a loving relationship. Amen. We're here to love God and to love one another—to show love, to exercise love, to feel love, to have a relationship with each other, to have a relationship with the church, to have a relationship with God Himself.

We're here for relationship. God created us because He wanted relationship—somebody to talk to, somebody to spend time with, somebody to love on Him, somebody for Him to love. That's why He calls us His bride.

Pay attention to your heavenly Husband. Pay attention to Him. Say good morning to Him. Kiss Him good night. Amen.

God is good.

I praise the Lord for laying this message on my heart and on my mind.

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