

Full Sermon Transcript:
Required To Go Beyond Minimum Requirements
July 19, 2025

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

Let's go in prayer. Lord Heavenly Father, creator of heaven and earth, our kinsman-redeemer, lover of our soul, thank you, Lord Heavenly Father, for this new day, for this day of rest and fellowship and worship and learning, that we may receive your word and your instruction and your correction, that we may be strong in the days ahead, that we may grow in your spirit and in your will, that we may come to complete fulfillment of our destiny.

Fulfillment, completeness, perfection, one day at a time, one week, one month, one year at a time, that we continue our journey.

Father, we ask for your help today, give me the strength to deliver this message and your anointing, especially your anointing, your presence, your blessing upon us, not only in the given of this message, but the receipt of this message, let it not be in vain, but accomplish your purpose, to bring your people where you would have them to be.

All this be in Jesus' holy name, and the congregation said, Amen. You may be seated.

Let's go to Matthew chapter 5, verse 20.

And here's your confirmation of today's sermon, before we even read this.

A lot of today's reading is in this chapter. This chapter is so key and central to today's message.

I did not plan for the computer to read Matthew 5, but it did. I've got how many sound files up here, 156 audio files programmed for the computer to pick at random.

So out of 156 audio files, songs, sermons, different chapters of the Bible, historical speeches, commentaries, documentaries, all kinds of things, out of all of those, the computer picked at random Matthew 5 to play just a few minutes ago.

That's God. That is God. Amen. Here in Matthew 5, verse 20, it says, I say to you that unless your righteousness surpasses that, is greater than that of the scribes and the Pharisees, that of the scribes and the Pharisees, you will not enter the kingdom of heaven. Amen.

As it says there in the third note, that is opposite of faith only. And it's also opposite of grace only. Amen.

It's the opposite of your traditional Babylonian doctrine of faith only. And it's also opposite of grace only. Amen.

It's the opposite of your traditional Babylonian doctrine of faith and grace only.

Our righteousness has to be greater than the righteousness of the scribes that was copying every word of the Bible by hand, and the Pharisees that were obsessed with Scripture, with the letter of the law, with God, with religion, totally obsessed with religion.

What does the Bible say? Both the scribes and the Pharisees knew what the Bible said.

Every letter of it that could quote it left and right better than I ever could. Amen.

But they didn't understand the spirit of the Bible, the spirit of the law, and the spirit of God.

They only knew the letter of the law, the black and white, the ABCs, but not the spiritual principles.

What did God really mean when he was saying these words? Amen. It's kind of like you can learn all kinds of things from a book, from reading a book, different skills and jobs and abilities, how to do things from a book.

But until you actually do it in person, you really don't know what you're doing. Amen.

You can only learn so much from a book, but life itself teaches you lessons. And God, the life of Jesus, the Holy Ghost, His presence inside of us, teaches us, guides us, leads us to understanding the Scripture.

The Bible says that without His Spirit, we cannot understand the Scripture, and that's the condition of the world today, and that's the condition of the traditional church.

Without His Spirit, they cannot understand the Bible, no matter how much they read it day and night, even if they were to copy it by hand. Amen.

How can our righteousness be greater than those people, the scribes and the Pharisees, without us being legalistic like they are, without knowing the Spirit? Amen.

The title of today's sermon is, Required to Go Beyond the Minimum Requirements.

Required to Go Beyond the Minimum Requirements. Amen. Amen, because that was the problem with the Pharisees, is they only knew the minimum requirements, the letter of the law, the ABCs.

All right, it says, do this, all right, let's do this, but nothing beyond that. There's a lot of places we can go in the Bible, but let's just stay right here in Matthew 5 right now.

Matthew 5 is mostly, the theme of Matthew 5 is the Ten Commandments. Let's go back earlier in the chapter.

Verse 17, Jesus says, Do not think that I came to abolish the law or the prophets.

I did not come to abolish, but to bring to fullness. I will tell you the truth until heaven and earth pass away.

Not one jot, not one J-letter, not one stroke surpass from the law until all is accomplished or finished. Amen.

Look at verse 19 because that's so fundamental. 19, it starts explaining what he just said. Who ever then breaks one of the least of these commandments?

So now he's defining what law he's talking about. Because the Pharisees of not only 2000 years ago, but the Pharisees of today, the Torah law focused, letter Y name cults, they think you've got to be circumcised in order to enter the kingdom of God and touch not and taste not, eat not, physical, physical, carnal, fleshly, things like that, thinking that is going to get you to the kingdom.

Very fleshly thinking, carnal thinking by the Old Testament, by the Old Covenant. Amen.

I have nothing against the Old Testament. But the Old Covenant was done away with by the blood of Christ. We have a New Covenant now, and the Sabbath is still part of the New Covenant, given the tithes.

There is law. All of this is clear. But the law he is specifically talking about that he did not come to do away with is the Ten Commandments.

As you keep reading, in verse 21, he talks about murder, that should not murder, right?

In verse 27, he talks about that should not commit adultery. False vows, verse 33, that's taking the name of the Lord in vain, is you're saying, in the name of the Lord, I make a vow to God that I will do something or not do something for the rest of my life, or for one year, or for two years, or for three years, or for six months, or whatever length of time, whatever that vow is, and then you break it, then you have taken the Lord's name in vain, because you made a vow in the Lord's name.

It has nothing to do with GD, absolutely nothing at all. Amen. These are the Ten Commandments right here. This is Jesus telling you what the Ten Commandments mean.

So it's Jesus telling you what taking the Lord's name in vain means. It has nothing to do with custom at all.

Of course, it would still be sinful to use God's name in a blasphemous way. But this chapter is about the Ten Commandments, but not by the letter of the law like the Pharisees understood it.

Jesus explains that you can murder, in verse 31, just by unjustly hating your brother if you don't have a just cause, if he has not done you harm, if he has not done you wrong, but rather you are the go-to party of having hateful feelings toward somebody without righteous reason.

That is the spirit of murder. You can kill a spider justly. Amen. And you can detest, even hate, a lot of things in this world and wicked people and wicked things.

I would say it would be completely acceptable to hate Hitler. Amen. But to hate your brother or anyone without cause, which is out of jealousy, envy, or because he knows the truth and he proclaims the truth and you think he's deceived.

It really is you that are deceived and you hate him for the truth. That is murder.

The Apostle Paul was guilty of the mind frame of murder by hating the true Christians before Paul converted, got saved, got delivered. Amen.

That he hated Christians. Not only was he guilty of ordering the murder of saints, the martyrdom, but actually hating people for the truth.

The Apostle Paul was anti-Christ in that way at one time. Thankfully he was delivered from that. Amen.

Jesus is teaching here in this chapter that there is a spirit of God, a spiritual reason behind the letter of the law.

And that if you think that you're sinless, holy, and righteous, because you've not physically killed anyone, but yet you're spiritually killing people, or you're hating people without cause, you're still guilty, just as if you had really and literally killed them, murdered them.

I don't know how many times I could tell you in my lifetime, because it's very common that people out there on the streets, they think that I've heard people say this, but they think, and they say, they say, well, I've never killed anyone, I'm going to heaven.

That's the way they think. Just because they've never physically murdered anyone, that they have a free ticket to heaven, even though they don't keep the Sabbath, they don't keep the Ten Commandments, and they do spiritually murder people in their hearts and minds without just cause, that they think they're going to heaven.

Pharisees were guilty of this. Amen. All of the Ten Commandments is based on loving God and loving people, realizing that we're all born to serve God, we're all God's creation.

God is not willing for anyone to perish, but for all to come to everlasting life, that you're not the main movie star or the main character in this video game, that this is not a video game, but real life, and that other people's feelings matter just as much as you, and their life matters just as much as your life matters, and they're just as important to God as what you are, and God is fighting every day to try to get more people to wake up, see the light, obey Him, love Him, serve Him. Amen.

So it's not just about ourselves, but about other people too. The spirit of the law is love. Amen.

Look at verse 41. Whoever compels you to go one mile, go with him two. Two miles. Verse 40, if anyone will sue you and take your shirt, let him give you a coat also.

Verse 39 is about not returning insults. All these things is how you show love to people.

If they think that you have something that belongs to them, if they really do believe that it's theirs, give it to them.

If they ask a favor, not only give them what they need, if you have it, if you can do that, it's not always possible, but if you have it and they ask for it, not only give them that, but give them more, because a lot of times people will only ask for the bare minimum of what they can survive on, what they need, but really they need a whole lot more.

So give them more. See the need and fulfill the need. Think about other people's needs, other people's feelings, other people's thoughts.

If they really think that it belongs to them, they think that you keeping whatever it is that you're keeping, that it belongs to you, I know what's right is right, but also they think they're in the right.

Let them have it because everything on this earth is going to burn one of these days anyway.

All the money, cars, everything else, everything will burn one of these days. Nothing will be here.

Let them have it. God will give it back to you. Verse 48, therefore you are to be perfected, complete, sinless, as your heavenly Father is also perfect, complete, or sinless.

How do you do that? He just told you. Don't do people wrong, and if people think you have done them wrong, fix it. Don't do people wrong. Amen. Don't sin.

Let's go to chapter 24, Matthew 24, verse 12. Because transgression of the law, breaking the law of God, will increase. Most people's love will grow cold, be more cold. He's saying this is where it's going to be as we get closer and closer and closer to the end of this modern world, that there will be less love and more sin, that they are tied together, that the lack of love and sin are one and the same.

You cannot separate them. Amen. Even love for yourself and your own soul. Not every sin is against someone else, but some sin is against your own soul.

How much love do we have for our own soul, for ourselves, for our salvation, for us passing the test, getting graduated into the kingdom?

We have to love ourselves as well. Amen. What is it profit a man to gain the whole world, but lose his own soul?

Amen.

Love ourselves, love God, love other people. Let's go to chapter 25 now, Matthew 25, talking about the Great White Throne Judgment.

In Matthew 25, verse 33, he'll put the sheep on his right, the goats on the left, the king will say to those on the right, come, you who are consecrated of my father, and here the kingdom prepared for you from the foundation of the world. If 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, blackened clothing and you clothed me, I was sick and you visited me, I was in prison and you came to me, then the righteous, the righteous.

Listen to this, we read in Matthew chapter 5 that our righteousness must be greater than that of the Pharisees and the scribes, which were experts in the law.

This is how you do this. Do all the things in this list, then we'll be righteous.

The righteous will answer him, Lord, when did we see you hungry and feed you or thirsty and give you something to drink?

When did we see a stranger invite you in or blackened clothing and we clothed you?
When did we see you sick or in prison and come to you? The king will answer and say to you, I'll tell you the truth, to the extent that you did it to one of the least of the brothers, these brothers of mine, even to the least, you did it to me. Not everybody can go to a prison and visit somebody, but you can send someone. You can fund someone. You can fund a ministry that does help prisoners as we do. Amen. Brother Jonathan just got the AOB Bible update about a week or two ago. Zach in prison also got a brand new AOB Bible from us as well. And other ways also that we help specific prisoners that show the most ability to repent, to live for God. Our ability to help the prisoners is extremely limited. We cannot help them as much as we'd like to. We have other people, members of the church also, that need our help. And we can't help them as much as we would like to either. But we do help people. And we have helped people much more in the past when we was able to. Much, much, extremely more. Majorly. Amen. And we hope to be able to help people even better in the future. Not because we have to. Not by the letter of the law. Not because it is a requirement. Not because the Bible says to help prisoners. Not because we love Brother Jonathan. And we want more prisoners to read the Bible. We want more prisoners to see the light. To come out of darkness. To come out of traditional, modern, western, false religion. It's out of love that we help the prisoners. Not because it's required. Amen. And it's out of love that we help certain other members of the church. Not because it's required. But because we see the need. And we fulfill the need. Many times throughout the years that we helped people without them even asking. Many, many, many, many times. Before they ever asked, I was the first one that said, I see your need. Let me send you money. Let me help you out with some medicine. Let me help you out with your bills, your rent, your electric, whatever. It's not because we're required. But because we see the need. And we step up to the plate. Without having to be asked. Without having to be told to do it. I don't have to have the Bible says, do it. I see people suffering and I want to help. If I can't. That's being human. That's being human. Rather than focusing in your small little tiny world. It's all about you. You're the movie star. But caring about other people. Caring about whether somebody else has enough food. Is able to take care of their health, their children, their family. Going beyond the requirements. Not having to be told to do something. Seeing the need and fulfilling the need. Whether it's physical, spiritual, financial. In whatever aspect that we see a need. If we're able to help someone to do so. Amen. This is the great white throne judgment here. In Matthew 25, these verses here. The great white throne judgment. It's not going to be Jesus saying, oh I see my blood on you. It's not Jesus saying, I just love you and I don't care what you did and didn't do on earth. And it's not Jesus saying, you did not murder anyone. Come on in. Because you did not murder anyone in the flesh. Come on in. But rather the goats on the left. He says, you did not help the prisoners. You did not give the clothing to the people that needed it. You saw people in need. You had the ability to help them. And you did not help them. We know the reality in this world. I'm old enough to know. That the people who are the most poor in this world are the people that help people the most. Amen. It's not the rich so much as what it is the poor that is more willing to help people. Because they've been there. They've suffered. We know how difficult it is that the only food you've got available to eat is a mayonnaise sandwich. Nothing but mayonnaise on bread. You might not even have two pieces of bread. Maybe just one piece of bread with mayonnaise smeared on it. People that have had that experience in their life, they know what it's like to suffer. They're more able, not able, but willing to help other people. Amen. Suffering makes us stronger and better people. It makes us love other people. It humbles us. Amen. The more that you have prospered in life, the less you have suffered. The more that you've been sheltered by other people, the less you have suffered. Going beyond the requirements.

Let's look at Luke 18. Verse 22. Luke 18, verse 22.

When Jesus heard this, he said to him, actually let's back up a little bit, verse 18.

A ruler questioned him saying, perfect master, what should I do to inherit eternal life?

And Jesus said to him, why do you call me perfect? No one's perfect except Theos alone.

So see a note on Matthew 19, 17, which I'll tell you what it says basically. He wasn't, Jesus was not saying I'm not perfect.

He didn't say that. But he's asking that person, why are you calling me perfect? Which he was. The Bible says he never sinned his entire life.

Not one sin. He did not break the Sabbath. He did not break the law. He had no sin whatsoever at all, even in his temper, even in his wrath.

No sin because his wrath, his anger, fierce, uncontrollable anger was righteous. Therefore, it was not sinful. Amen.

But he asked that question for the same reason that God asked Adam and Eve, why are you hiding?

What did you do? God knew why Adam and Eve was hiding, and he knew what they had done.

Just because God asked a question doesn't mean that he doesn't know the answer already.

But he's looking for your answer. He's looking for your thoughts, your brain. He wants your brain to work, and he wants you to answer the question so that you can realize something.

So you can realize something. Amen. If he is perfect, then he is God, and no one is perfect except for God. Not that we can't become perfect, because we just read in Matthew 5 that we are to be perfect even as the Father is perfect.

It says it. So it's not impossible. We have to consider every verse of the Bible, not just one. Verse 20 here, verse 20 says, Not just sell everything and give it away, but stop everything in his life.

His job, leave his wife, leave his family, leave whoever, whatever, everything, and just follow Christ.

And follow Christ and walk around the nation, town to town, evangelizing, being a support. Amen.

Verse 23, when he heard these things, he was very sad, for he was extremely rich.

Jesus looked at him and said, How hard it is for those who are wealthy to enter the kingdom of Theos.

For it's easier for a camel or a rope to go through the eye of a needle than for a rich man to enter the kingdom of Theos. Amen.

People who are rich, notice the instruction was to sell stuff for the purpose of giving to the poor.

People who are rich, they think they are the main character of the movie. It's all about them, not about anyone else.

And they want to hold on to every dime they can get. They're more stingy than the poor is about not wanting to get rid of a dime.

Not seeing the needs of the people. It's all about, well, what am I going to lose?

Rather than, well, that'd be nice to help that person. They're in need, I need to help that person.

It's all about, what am I going to lose? And it's short-sightedness. Not realizing that all these things on earth are going to burn up one of these days.

Short-sightedness. Not looking at the finish line, the future, the kingdom. Amen. He thought he loved God.

He thought he wanted to follow Christ. But when he saw that it wasn't about only believing in Christ, and it wasn't about just those superficial things, but rather it was very demanding that you had to go beyond the requirements.

You had to go beyond the 10%. He thought, well, I know the law. I just give 10% because that's nothing. 10% is nothing.

It really is not. It's just nothing. A dime out of a dollar is nothing. He thought he could get away with the very minimum basic baby-like requirements.

But when he came to realize it was much more than that, that going beyond the requirements is required, then he bailed out.

Just like so many other people that we've seen come and go from this ministry, once they realize that it's not a country club, that they can't have it their way, that it's not about them, and that there's a lot of strong and stiff requirements, then they bail out. Amen.

That is about putting other people ahead of yourself. They can't handle that. Amen.

I'm not saying that every person has to sell everything, and that's not even what Jesus is saying as far as every person on earth.

You don't have to sell everything and be homeless and live in the woods like a hermit.

That's not God's requirement for every person on this earth, but it is a requirement for that one man for a time and a season in his life. Amen.

And what God requires at a certain time in your life is not what He's going to require for all of your life, depending on what it is, or it may be for all of your life, depending on your calling, your age, your situation. God's plan for you. Everybody's different. We're different individuals. God has a plan for everyone, and it's not the same for everyone. Amen.

But there's a spiritual lesson in this for everyone, even if we ourselves, even if we are not required, everyone, to sell everything, give up everything.

There's still a lesson learned that there are requirements, and then you have to go beyond those requirements.

Ten percent is nothing when you see a huge need, when you see so much need in the world, when you see that there's people suffering left and right, even within the church. Amen.

And that God does require a lot from us, and that is not just about faith, belief, and mercy.

A lot of lessons learned in that. Let's go to the book of Deuteronomy. I'm not for sure that this is the verse, but we'll look at it to see.

Exodus 35, verse 29. That's page 79, if you have the one-volume AOB Bible with you, paperbacks.

Never man and woman whose mind inclined them to come in and do all the works as many as Jesus appointed them to do by Moses.

They, the children of Israel, are offering to Jesus that word offering. I did not do a good job at preparing this particular point, but this nevertheless does show that this was not a tithe.

This was an offering. Amen. And we could do a better study if you wanted to later today at home, after the sermon or tomorrow, depending on your time zone.

But you can look up in the Bible about offerings. You have your first tithe, your second tithe, and your third tithe.

And then you have your freewill offerings. Your first tithe is your first 10% as soon as you get paid, whether it's every week, every two weeks, once a month, doesn't matter.

But as soon as you get paid, before you pay anything else, right at the very top, you send that first 10% to God.

His address is heaven, 777-144. How do you send your first 10% to God? There's a lot of different ways you can do that. The primary way, of course, is to send it to the true church that's going to be used for the purposes of helping the prisoners and people in need, people that need medicine, that need herbs, that need food, that need to pay their rent, help people in need within the church.

Some of that money may even go to some homeless people that we see on the streets and other needs of the ministry, paying for all these websites we have, paying for the Internet, paying for other things that keep the ministry running as an international, worldwide ministry.

Those expenses are much more than what you think, much more. There's always something that we're having to pay, always.

And we send Bibles for free to people worldwide and so forth. There's a lot of expense in running an international ministry.

That's part of the Gospel. That's given to God when you send your tithe. Another way you can do it is send a little bit of money to an orphanage or something like that.

But when you send your money to the church, it's going to end up helping orphans and prisoners and church members. So you can give to one place to where that money is going to be distributed where we see the need and where we can help, instead of you helping just one place all by itself. Amen.

Even as the Bible says in the book of Acts that they sowed their houses and gave the money to the apostles, laid it at their feet, and the apostles distributed it where they saw the need and nobody had any need because the apostles distributed it appropriately where they saw the need and it covered everyone's needs, everyone.

That's the way it's supposed to work, instead of government welfare, instead of food stamps, instead of disability checks.

But under God's kingdom, God's government, God's society, is you send the money to the church and the apostles distribute it to the needy, all the categories, everyone, as much as possible, as funds allow, depending on the need and the priorities and trying to cover all the different needs and all the different people.

That's the way it's supposed to work. But you can't do that with 10% because 10% is nothing.

So then you have a second tithe and a third tithe because God knows 10% is nothing.

You can't do nothing with nothing. How are we going to help multiple people, multiple needs with 10%?

It's nothing. So your second tithe, you don't even give to God. You save it up and use it for Sabbath gas, Feast of

Tabernacles gas, camping for the Feast of Tabernacles, food for the Feast of Tabernacles, Pentecost pilgrimage, Passover pilgrimage, Days of Unleavened Bread, all the Holy Days and all the weekly Sabbaths and all the new moons to get to church.

It's gas money. It's food money. It's travel money. It's money to live on during the feast days.

God wants you to make sure that you have the money you need to obey Him in the pilgrimages, three pilgrimages a year and all the new moons and all the Holy Days that you got the money to do that with.

It's for you to serve God. So that you don't have an excuse, I can't afford to serve God.

Well, you can if you save your second tithe and use it for those purposes. That's budgeting.

All that is is budgeting, using your money wisely and setting priorities. Then your third tithe.

Your third tithe is an additional 10% that you give to God. And you only pay that third tithe.

You start with calculating when you was baptized in the truth, in the true church.

You go three years from that date and at the beginning of that third year, you start paying your third tithe.

And you do it only on your third year and your sixth year. And then when you get to your seventh year, you're not paying your third tithe.

Of course, you don't pay it on your first and second. You don't pay it on your number four and your number five.

You're only paying it your number three and your number six. It's the only time you're paying it out of every seven year cycle.

You know what the Bible says. Out of every seven year cycle, you pay it on your third year and your sixth year.

Calculating from the date of your baptism of truth, not your fake baptism in Babylon.

That 10% goes to God as well. Because the first 10% is nothing. So he needs that other 10% to compensate, to help us to do more. It's supposed to be primarily for orphans and widows.

And I believe it maybe says Levi among that category as well. I'm not for sure. I believe it does. Because you can't take care of orphans and widows and Levites and other people that are in need outside of those categories with only 10%.

You've got to have a little extra cushioning and help and support there. And it's not that big of a burden if it's only in your third year and your sixth year of every seven year cycle.

It's not that big of a burden. Especially when you're spending your second tithe on yourself.

I mean, if you have any extra second tithe, the rightful thing to do, the righteous thing, the loving thing, is instead of keeping it saved up in your bank account for yourself when you've already got enough to take care of yourself for the holy days, is to just donate that to the church as an offering.

Seeing that not everybody has a job or not everybody has enough second tithe even when they saved it.

And that people are still suffering. And that even the first tithe and the third tithe is still not enough to cover everybody's needs within the church that you just give away by offering, free will, offering your excess second tithe.

Then you may say, okay, I've given my first tithe and I've given my excess second tithe and it's not my third tithe year. So I've met all the requirements. Bullcrap. You've not met all the requirements if you see that there's still tremendous need and you've got the excess.

If you've got it. If you've got the excess of your regular income or whatever income or resources, instead of heaping up treasures on earth, instead of spending literally \$1,000 on a couch, instead of buying a car for \$30,000 when you could buy it for \$2,000 or \$6,000, you could be given your excess funds, income, resources to continue to meet more and more and more needs of the needy, the poor.

They don't have to be an orphan. They don't have to be a widow. Just someone in need. Amen.

A lot of people get so caught up in, well, I don't know any orphans or I don't have an orphanage in my town.

Bullcrap like that that people get caught up in the letter of the law. It don't have to be an orphan and a widow.

If there's anybody in need. Amen. They're all the same really in God's eyes. Anybody that's in need.

Look at Isaiah chapter 1. Page 384. Well, we know this chapter very extremely well. You should. Let's see, a good place.

Verse 11, of what value to me is the abundance of your sacrifices, animal sacrifices.

Jesus said, I am full of the whole barren offerings of rams. I do not delight in the fat of the lambs, the blood of bulls and goats.

Neither shall you come with these to appear before me. But who has required these things at your hands?

You should no more tread my court, step in my court. Though you bring thine flyer, it is in vain.

Incense is an abomination to me. I cannot bear your new moons and your holy days and the great day.

Your fasting and rest from work. Your new moons also and your fiestas, my soul detests.

You have become loathsome to me. I will no more part in your sins. When you stretch forth your hands, I will turn away my eyes from you. And though you make many supplications, prayer requests, I will not listen to you because your hands are full of blood.

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

Learn to do well. And diligently seek justice. Deliver him that is suffering wrong. Plead for the orphan and obtain justice for the willow.

And come and let his reason to gather, say of Jesus. And though your sins be red and crimson, I will make them as white as snow.

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

And if you would not be willing, nor listen to and obey me, your word shall devour you.

For the word, the mouth of Jesus has spoken and has spoken. Some people try to take a verse or two out of context here and says, people try to claim that God doesn't want you to keep the Sabbath and the Holy Days.

That's very hypocritical because he also mentions praying and fasting. And they have no problem with praying. It's not that praying is wrong or fasting is wrong or that the Sabbath with the new moons or the Holy Days is wrong. But rather they were doing all this letter of the law by the requirements without caring about other people and without caring about their own hypocrisy.

That their lives had not changed even though they was keeping the letter of the law.

They were still listening to the satanic music, the old classic rock and roll, KISS, ACDC, all that bull crap. I know ACDC wasn't around 4,000 years ago. I'm talking about the same spiritual principle.

Having the little idol dolls, the little Disney characters in your home, those are gods, those are idols.

Having those characters in your yard, on your porch. What's the name of some of those people?

Gnomes. You got it, you got it, I just can't pronounce it. Satanic and nobody has any discernment. Amen.

Watching, being careful I must say, being careful what you own, being careful what you put on your wall, being careful what you put on your porch and your yard, what you choose for decorations, being careful what you put as decorations in your car and your bumper sticker and your clothing, being careful about what you're displaying on your shirt, things like this.

People don't care, have no discernment, and they don't give a crap what God thinks.

They never pray about it, they never ask God or think about what God would think about these things.

Where they're idolizing the satanic movie called Beetlejuice and other satanic movies.

Why they call those little demon animals or people that have these little figurines of...

Trolls. Trolls. Evil, demonic. Everywhere you look, trolls and gnomes and all that crap, everywhere.

So it don't matter, people like that, it don't matter how much you go to church, giving your tithe, fulfilling the basic requirements, not murdering anyone in the flesh, when they're having idols of demons and tattoos from head to toe, which is a sacrifice to Satan.

You're sacrificing your body to Satan when you cover yourself in tattoos, that's exactly what you're doing.

Exactly. And people that then gloat about having paid their tithes. That every time that you mention that we're tied in a chat room or in a sermon, if they're able to chat about it, they've got to, right in front of everyone, get in that chat room and say, I paid my tithes this week.

Let everybody know. That's pride. Amen. People that gloat about what they've done.

All these things are supposed to be done in secret. Amen. Don't let the right hand or left hand know what the other hand has done. It's supposed to be done in secret.

Pray in secret. Give in secret. We don't pass a plate around the church for people to put money into because everybody can see you putting money into it. Amen.

You can just give that money in secret through the mail, send it to us on the internet, or give it to me when nobody's looking.

Just hand it to me. You don't have to put it in a plate in front of everybody. Amen. Your righteousness is supposed to be done in secret, not for everybody to see and look upon and talk about.

But you have your three tithes. But then the Bible talks about freewill offerings, and you can do your own Bible study on that, like I said.

After you've paid all these tithes, you can give extra because you see the need. Amen.

Let's look at 2 Corinthians, chapter 9. I have this bad habit of licking my fingers because the fingers are dry and the

paper is dry.

But I've meant to put something, keep something over here to use for that. I don't have to do that to get what it was. A spray bottle or something I used to have, maybe a little bit of coconut oil would be nice.

If I had something like that, it would be nice. 2 Corinthians, chapter 9, verse 7.

But let's back up a little bit. Verse 5, So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift so that the same would be ready as a bountiful gift and not affected by covetousness.

Now this I say, he who sows sparingly will also reap sparingly. And he who sows bountifully will also reap bountifully. Each one must do just as he has proposed in his heart, not grudgingly or under compulsion.

Not being compulsive, in other words, not having been commanded to do it and not just because it's required or expected.

For Theo's love's a cheerful giver. Amen. So Paul is saying in verse 5, I know you've got a very large collection of money to give me when I arrive, but those people that have given into that money only a little bit sparingly when they've got the excess, but they think they've got to do it only because they're required to or expected to and not one penny more, that that's not God's will.

And man, that we're supposed to be cheerful givers and I was going to say a cheerful giver and not grudgingly and not under compulsion, not having to be forced to do it and not just because it's required. Amen.

Now let me see if I can find this one verse I'm thinking about now. Let me see, where is that at? Matthew 7, let's go there, Matthew 7 verse 2.

And this ain't just financial I'm talking about either, but other, not just money, not just tithes, not just financial offerings, but in other ways that we can help the church or help people or do God's will, whatever that might entail to go beyond just what's required and just what's commanded or what's expected.

It's not just money I'm talking about. That's not my purpose today. Chapter 7, verse 2, in the way you judge you will be judged and by what standard or measure it will be measured to you even though the context is judging, it's also true about all areas of life, not only how much you are judging other people, whether you're being over-academic or not, but it's also true in life about giving to God or helping the church or helping your neighbor or helping your friend that by what measure you measure with is how God is going to measure it back to you as well.

If you're doing only what's required in any aspect of life, even at work, and you don't go beyond that, then God or your employer or your friend or whoever is not going to go beyond measure to you either.

What you measure out is how people or God, either one, is going to measure back to you.

That's a very basic principle in life. I tell you, some people suffer in life more than they would if they would give more to God.

If certain people gave more to other people around them, to other people they know that are in need and not be so stingy, God would return the blessings.

Absolutely, I've seen it throughout my life. It's absolutely true that the more that you're poor and don't have it to give, but you still give anyway, God will return it back to you.

There's a limit to that. There is a limit to it. You can't just give away every dime, every penny, and not pay your rent, not pay your electric bill, not pay your water, not take care of your wife, not take care of your parents like the Pharisees were doing, not taking care of the parents.

You can't give it all away every time, every day, every week, every month when you got bills yourself.

There's a limit to it. But if you have the excess, that money is not doing anyone any good sitting in the bank or under your mattress.

I do understand that it's good in life to save money up for emergencies for yourself.

I understand that people need to save money for a better car or a better place to live or whatever different things you might have to save money up for.

I understand that too. I'm not denying that. But when people have the excess and they see the need and the more you do that, and even if you don't have excess and you're poor, but giving somebody \$1 or \$5 ain't going to make you not pay your rent.

So even if you're poor and you see somebody that is in need of \$1 or \$5, and that's not going to make you default on your rent payment.

And like I said, it's not just money things either. It's helping around the house, making means, whatever, a million

things.

I'm not going to go into a long, extensive list. It's up to each and every individual to self-examine themselves to see where this might fit in their life and their abilities and what they can do and what they're not doing and what they are doing. Self-examination.

And the Bible does talk about, don't forget the Levite among you.

I know that we do not have the Levitical priesthood anymore. I know that. But there's a spirit behind God's law. And we still have ministers today.

We still have pastors and ministers today. So the equivalent today would be the true ministers of the true church, even though we don't have a Levitical priesthood.

The spiritual principle behind that commandment, do not forget the Levite among you, would still apply to the true ministers of God's true church today.

I'm not trying to make money for myself, but I see needs within the church, people suffering in this church, in this ministry, people suffering.

And not just suffering from a lack of food and rent money and electric money, but also I see people in this church suffering from a lack of supply of moral support and brotherhood and fellowship.

We've got to go out of our comfort zone and step out in faith and grow up and be more mature and more manly and more masculine and more outgoing and help people.

Rather it's helping them just by giving a smile or shaking their hand or a good word, encouragement, anything, anything.

I pray for the day that will come when I don't have to give 20 commands in one day.

That if you see an egg carton laying in the floor and you know that's not where it goes and it's still there the second day and it's still there the third day and it's still there the fourth day, pick it up and parape it where it goes.

If you see the floor dirty and it's still dirty the next day and the next day and the next day and the next day and then it looks like a dinosaur shit on the floor because it's so nasty you can barely see the floor.

Instead of waiting for Pastor Tim to say I'm sick and tired of this nasty floor and we've got to mop it, you see my frustrations.

I pray for the day that the toilet will be cleaned by somebody other than me. I pray for the day that somebody will sweep the water off the porch or anything without being commanded.

One thing, pick a list. I could go one day without 10 or 20 commands. I think I'd die and go to heaven. If you see a need, something that needs done, do it.

If you see dishes in the sink, wash. If you see the toilet is dirty, clean it.

If you see a brother in need, help him. Don't just stand there when somebody's about to fall on their face.

Say, here, let me hold you up. The Bible says lift up the feeble knee. If you see an old man carrying groceries and the bag is busting and you just stand there looking, why don't you pull your phone out and take a picture of it and take a video of it and post it on Facebook?

Or why don't you just run and go and grab that bag real quick? We're here to serve people.

We're not here for ourselves. We are not or we don't even belong to ourselves. This ain't my life. This ain't my life to live it the way I want to live it.

This is God's body, God's hands, God's feet, God's mouth, God's ears, God's eyes, God's life on earth, his body.

He created it and he can take it away. And then we're here to serve God and to serve one another.

That is why we're here. We're not here to make money. Work nine to five, then retire. We're here to serve God and to serve one another. Amen.

There's a television show on the Home and Garden Channel called Hometown Takeover.

It's a really great show, I love it. And what they do on that show is they choose a small town with a population of 40,000 or less.

They go to that town and they choose a certain number of properties to remodel. Some of it is homes and some of it is businesses and parks.

And they build even new parks and farmers markets and different things to remodel the town.

The first season they did, I think it was 12 locations in town. And then the second season, I think it might have been 18 properties around town that they did.

I might get my numbers wrong, I'm not sure. So hot in here. But instead of going to the most poor of each town, they

did even better. Instead of going to the poorest houses and the businesses that were suffering the worst, they did something even better.

Even better. And that is they went to the houses and businesses of the people who are the servants of the community. The mayor, the leader of the Chamber of Commerce, church leaders, other community leaders, leaders of charities, leaders of the foster home.

Different places like that because they explained it and it makes perfect sense and it's the absolute truth is that when you help the servants who are constantly serving, serving, serving, serving and spending their own money and their time and their energy to improve the community and to help people.

And that is their life. That is what they do is to serve people. And they suffer because they do that much more than what you know. Much, much, much, much more than what you know.

When you help those people to where they no longer have to dig out of their own pockets and where life is more easy for them, then that paves the way for those people who are servants at heart that care about people, that love people, that they can then be energized and empowered and equipped to help the community even better than ever before.

You've taken somebody that has already poured out their cup on a constant basis year after year after year after year that's just pouring their cup empty and you have filled it back up.

That's the best way that you can help the widow and the orphan and the prisoner and the needy is to fill back up the cup of the servants. Amen?

And that's not just financially but anything you can do to relieve pressure off from that person.

When they went into these towns, they didn't just do things that are just superficial, paint the house, whatever, but they did things that really impact these people's, the servants, their lives to make their lives easier.

If they saw that they could do something to their house or business to make their life easier, whether maybe that person is in a wheelchair or that person is old and elderly and they need their cabinets lower where they can reach it lower, minor things that makes their life easier than you are contributing to that person having more energy, more strength to do other things.

They're stepping in and saying, I see you washing dishes, I know you still got to get dressed.

Here, I will finish this up, you go get dressed. That's what they're doing in these communities.

I will help you. If you don't have this burden, you can focus on other people. You can focus what you need to do to reach out to the rest of the congregation. And these people are lost.

These people don't even know God. These are not true Christians. If the lost people in this world can have such basic understanding of human need and compassion and love, how come the true church cannot have the most basic human-like rather than robotic compassion and knowledge that sometimes you've got to push somebody away and say, here, let me intercede, let me carry that bucket.

I know you've got something else to do. I'll carry this for you. Let's go beyond the basic requirements and commandments and let's just meet the needs that we see every day in our lives from the time we wake up to the time we go to bed every day in our life.

We see needs instead of turning a blind eye or say, well, somebody else should do it or that's not my job.

Step up to the plate and take the initiative. Take the initiative to help people.

And sometimes I can be as easily as saying, I know that what you need is not money, but I know what you need is friendship, companionship, somebody to hang out with, somebody to play tennis with.

Let's go play tennis. Let's go to the museum. I know B has been talking and talking and talking and talking and talking about going to the museum.

We might have a couple of hours free time right now. Let's go. Well, I know you've been wanting to do something. I know you've been wanting to go down there.

I know you've been wanting to go down there. I know you've been wanting to go over here.

I know that something else has been on the list. We've got to do this. You said this is on our list. We might have a couple of hours free time right now.

Do you feel like doing this or just sit back? I'll take care of it. I'll do it for you. Amen.

My to-do list, I don't know how many dozen pages on my to-do list. That's not exaggerating.

Dozens and dozens and dozens, probably over 100 or 200 pages of things that need to be done.

But I'm not the only one that has two eyes to see what needs done. Amen.

I would encourage the men in the church to go to a trade school, vocational school, learn a skill, become a millionaire. In six months' time, you could start on your path to being a millionaire. Do you know how much money a plumber

makes?

Do you know how much money an electrician makes? And these skills you can learn for free.

The government will pay your way. And in six months' time, you have a certificate to get hired somewhere and make a million dollars.

I know I'm exaggerating just a little bit. I know it'll take you about four years to be a millionaire.

It's not that money is not available. It's just that people don't want to do what it takes to get it. Amen.

I'm old beyond my years, partly because I worked so hard in the ministry in previous years when I was younger, and I could stay up to four o'clock in the morning doing whatever that needed to be done.

And even today, I would lay in bed at one, two o'clock in the morning sometimes counseling with church members and people.

If the work needs done, I'm not, oh, I'm past my bedtime. It's all about me. I'm the main character. I need sleep.

But rather it is someone across the world in another time zone is in need of my advice.

And I'm going to lay here in bed and be awake when I know I need to be sleeping desperately that I'm going to counsel this person because that is love.

Not because it's my duty, but because I see a need. If I got food, cooking, and it's for me, somebody walks in the kitchen, I'm like, do you want it?

Okay, you have it. And then I put my meal off for another 15 minutes, another 30 minutes, another two hours.

Even though I am desperate for food and losing weight, I still put other people, their food, their breakfast before me.

I praise Jesus as I start looking for these songs that Matthew 5 was picked by God, not the computer.

It was picked by God. Amen? Out of 156 audio files that the computer played, Matthew 5, just before we started doing the worship music.

That was God. That's not coincidence at all. That's God saying, this ain't just Pastor Tim and his frustrations. It is God saying, I want you to step up to the plate and not do just what's required or what's expected or the bare minimum to get by.

But see the need and jump up and meet the need. Jump up and meet the need that you see every day in life.

This is a race. People think that they can go through this life slow and without any passion and just barely get by and still get into the kingdom and it ain't going to work that way.

If you're not running across the finish line with passion, in an intense fight, you're not going to cross that finish line.

Amen?

You cannot cross that finish line unless you push hard with a passion.

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