

Sabbath Legalism, Warning Against

January 22, 2023

Full sermon transcript.

Luke chapter 5.

Good to see so many people signed in on the first day of the biblical month.

Usually don't have too many people signed in on the first day of the biblical month, so it's very good to see a lot of people signed in today. Luke chapter 5.

I have a pretty old copy of the AOB. I've not been keeping my copies up to date because I just can't afford it. And so if I say something different from your copy, please pardon me. We will be eventually getting new copies, brand new updated copies to everybody in the church, including myself, eventually.

Page 73. Luke 5:27 And after that he went out and noticed a tax collector named Levi. This was actually Matthew, and you know that many times they went by two different names based upon either Roman or Greek and things like that. This is something about Matthew, also known as Levi, sitting in the tax booth. He was a tax man, a government worker.

And he, Jesus, said to him, to Matthew, Follow me. Just those two words.

And he left everything behind and got up and began to follow him, or got up and followed him.

That was immediately, without any excuses. He didn't use the excuse, I've got to finish out my day, or any other excuse. He just immediately got up and began to follow Christ.

That would be almost impossible to find in our modern day society because everybody is in so much bondage to their jobs and families, houses, lands, careers, and the list goes on and on and on.

But it's not impossible for a person to do this. It's not. Matthew, Levi, he was just a normal human being.

He didn't have supernatural powers. He wasn't Christ in the flesh. He was just a normal human being.

Amen. Subject to all the same lust and temptations that we are subject to.

If he can do it, we can do it. But it takes a made up mind to surrender to God.

And that's what we don't find very often. Amen.

In verse 29, Levi gave a big reception for him in his house.

And there was a great crowd of tax collectors and others who were reclining at the eating table with them.

Now that's very unusual because the Jews normally hated government workers working for the Roman Empire, tax collectors especially. And here we are. Of course he had just quit his job, but nevertheless he still would have been seen as a traitor to the Jews and a person that the Jews would not want to associate with.

So this made really a stir. In verse 30, the Pharisees and the scribes grumbled at his disciples saying, Why do you eat and drink with the tax collectors and sinners?

And Jesus answered and said to them, Is it not those who are well who need a doctor, but those who are sick?

I have not come to call the righteous, but sinners to repentance. Amen.

That's something to stop and pause and think about right there because it connects with the sermon more than what I thought it would because when I was going through these, preparing the sermon last night, that verse did not stand out to me. The verses before it, the verses after it, but not that verse.

That was the only verse that didn't stand out to me and yet is standing out to me right now in a major way.

I have not come to call the righteous, but rather sinners to repentance. Amen.

The Word of God, as we said yesterday, is supposed to change people, change sinners into saints through repentance.

That word repentance, to change your life, to stop going one way and turn around and go the other way.

A major change in life from sinners to saints. And all the Bible is for that purpose, to redeem us, to deliver us from the corrupt world, to deliver us from Satan's world, from Satan's mentality, from Satan's ways, from Satan's wills, from Satan's propaganda and lies. Amen.

And I hope that I will not be able to come back to that later in fault as we get to another verse later that connects with it.

Verse 33, and they said to him, the disciples of John fast often and pray often.

The followers of the Pharisees also do this, but yours eat and drink in comparison to the very often fasting and very often praying of the disciples of John and the disciples of the Pharisees.

The disciples of Jesus did not pray as much or fast as much as the religious cults of the Pharisees, and did not even pray and fast enough as the true people of the disciples of John. Amen.

And they made a connection with this about instead of fasting and praying and instead of acting holy, instead of playing the church game, you are sitting with sinners and tax collectors.

People that we despise, people that we refuse to have anything to do with, people that we consider to be traitors.

So right there, may Jesus and His disciples stand out from the rest of the religious people, from all the rest of the religious people on both sides of the aisle.

On the left side and on the right side, He stood out from all the other religious people, the good ones and the bad ones. He stood out as being different. Amen.

Verse 34, Jesus said to them, You cannot make the attendance of the bridegroom fast while the bridegroom is with them, can you?

Amen. When you've got the wedding party there, amen, when you've got the wedding party there, why fast?

The wedding is the time to drink and to eat. It is the time to dance, to sing, to drink and to feast. Amen.

Jesus was there. Why fast all the time, all the time, all the time, all the time? Amen.

And the same is true with us once we reach a deep level of relationship with Christ. Now of course, when we first come to Christ, when we first come to repentance, as we're struggling with either drug addiction or homosexuality or false religion or whatever it is that God is calling us out of, that is the time to fast when we're in the middle of that struggle and our hardest time of coming out of all that. That's the time that you fast.

But then once you obtain peace with God and a true relationship with Him and a love relationship with Him and feel His presence and hear His voice and recognize His voice and He is really and truly with you in every aspect, why fast any longer? You've got Him.

The purpose of fasting is not to bribe God to answer your wishes and grant you three wishes, but rather the purpose of fasting is to draw close to God so that He will hear your prayers.

That if you're already close to God, then why are you fasting and starving yourself? Amen.

We had preached that a few weeks ago, and I've said that many times over the years. I'm not against fasting. There are times when even the people that are the closest to Christ are as fast at times, but not to the extent as a lost person, a sinner that is new to Christ or new to the truth that's still struggling with being the old carnal self that is not yet crucified yet.

There's a time to fast, a time not to fast, and there's a time to not do so many rituals. Amen.

And verse 35 says, verse 35, But days will come, and when the bridegroom is taken away from them, when they will fast in those days, meaning after Christ was resurrected and ascended, went back to heaven, that they would need to be doing much fasting because tribulation was coming in those days, the Romans and the Syrians and the Gentiles and even the Jews and even Paul, persecuting and killing and murdering the saints of God until Paul repented, and then after that you still had the Roman Empire and others. Amen.

So great persecution and martyrdom, great tribulation of their day and time was coming, there was a time for fasting after Jesus went back to heaven, but not while He was with them. Amen.

Verse 36, and he was also telling them this parable, quote, No one tears a piece of cloth from a new garment and puts it on an old garment. Amen.

Isn't that true? Otherwise he will both tear the new and the piece from the new will not match the old.

And no one puts new wine into old wine skins, old flasks. Otherwise the new wine will burst the skins and it will be spilled out and the skins will be ruined. But new wine must be put into fresh, new wine skins.

And no one after drinking the old wine wants for a new wine, for he says the old is good.

Aged wine is better. Aged whiskey and brandy and sherry, these things are better as they age. Amen.

But you don't take the old wine and put it in a new flask because it does damage, or anything.

A new belongs in the new and the old belongs in the old. Amen.

But what does he really mean in this? What is he talking about? Amen. What is he talking about?

He's not carnally talking. He's not physically talking. He's trying to tell us something spiritually. Amen.

So we look for the spiritual meaning of that.

The spiritual meaning is we need to become, when we accept Christ, because the Holy Ghost is represented as wine in the Bible, and at the end time he will pour out his Holy Ghost upon the people and we'll dream dreams and prophesy. Amen.

And that we are to be drunk with the Holy Ghost, it says. Amen. So the Holy Ghost represents wine, the new wine coming into us.

But if that new wine comes into the old carnal temple of God, which was not a temple of God yet, or old self, and does not change us, and does not transform us, then it really does not take effect, it does not take root in us, like the parable of the sober.

Amen.

It does not take full root in us if we do not fertilize that Holy Ghost, if we do not interact with that Holy Ghost.

As the Bible says, do not quench the Spirit. Amen. Do not extinguish the Spirit of God, the Holy Ghost.

But yet people do that constantly. Whenever time that there's a miracle, they blow it away as being nothing but coincidence.

And Christians do that constantly. And that's one of the many different ways you quench the Spirit of God.

That's just coincidence. It's just coincidence. It's just coincidence.

And they wonder whether it was truly God or not when it's really self-evident, and very clear, and very, very obvious.

And yet they claim to be people of faith, and yet doubt God, and His power, and His presence. Amen.

We have to be willing to drink the Holy Ghost, receive the Holy Ghost, and a lot of it, for it to swell up in our body, and then allow it to flow outward spiritually to everybody around us, instead of being shut up inside, dammed up. Amen.

A dammed up wine is no good, because wine must be drunk by somebody eventually to be any good. Right? Amen.

Let your light shine before men. Amen. Not in a hypocritical way. Not just to show off for most, but rather to share God's presence. Amen.

So that goes right back to be willing to change, to make lifestyle changes in mentality, physically and spiritually, Spirit and truth, in every aspect to change our life entirely, is what God wants to do.

God wants to change our life entirely. We need full surrender to God. God doesn't want 90% surrender.

God does not want 50% surrender. God does not want surrender one day a week, or two days in a row.

God won't surrender 24-7. When nobody else is listening, nobody else is watching. Amen.

God won't full surrender inside, in your head, in your heart, in your mind, in your body, in your soul.

Every essence, every element, every part of you, God wants. Not just part of you. Amen? Amen.

Then Luke chapter 6. Now it happened that while He was passing through a field of grain fields on a Sabbath, on a Sabbath day, and His disciples were picking the heads of grain, rubbing them in their hands, and eating.

But some of the Pharisees said, Why do you do what is not lawful on the Sabbath day? Now notice something. What was the Pharisees even doing there?

Good point.

Amen? I've never thought about that before.

They worked very hard to criticize us. Amen.

Very hard.

In which way He turned, the Pharisees were there criticizing Him. Amen.

Judging Him. Condemning Him.

Why do you do that? How do you say that? Why do you say that? Amen?

The Pharisees were always there every turn. Jesus.

What did you mean by that?

Why did you do this? Why did you do that?

They were not His disciples. They were not His followers. But they sure were His stalkers. Amen.

And the same is no different today. We've got people listening to every sermon.

Not for the purpose of learning and growing. Not for the purpose of worshipping God.

Not for the purpose of being obedient to God. But just to stalk the ministry.

Just to keep track of us. That's the truth. Amen.

And no difference. And they think they're doing right. They think they're more holy than we are.

They think we're in a call and we're deceived. But they're the stalkers. Amen.

I'm not stalking them. They're stalking me. So who's on the right side? Amen.

We've got Pharisees listening to us. Amen.

Ever broadcast. Praise God.

So they say to Him, why did you do what is illegal on the Sabbath according to the law?

Now, the Bible says Jesus, when He died, that He died without any sin. That He had never sinned in His entire life.

That means He never broke His own law. Amen.

But they accused Him of breaking the Sabbath.

And there are many, many, many preachers that do actually teach, and I'm telling you the truth, they teach that He broke the law of the Sabbath.

So wouldn't those particular preachers teaching that be Pharisees? Amen.

They would be Pharisees. They're not preaching the truth because the Bible says that He never sinned.

So they're not preaching the truth. So what are they doing? They're being Pharisees.

They're looking at God's law in a very legalistic manner.

They think they know the Bible. They teach the Bible supposedly. They think they do.

Amen.

They've gone to the seminary. They've gone to the college. They've even been professors.

They got a Ph.D. Amen.

They got a much larger congregation than we do.

Many more followers on YouTube. Many more people coming to the church building. All of this.

Much more power and fame and money.

They think that they are rich, spiritually, but they're actually very ignorant of God's law.

Amen.

They preach against God's law, but they don't know God's law. Amen.

Christ would not have broken His own Sabbath law. Amen.

What's illegal? What's wrong about eating on the Sabbath day?

I don't remember any words in the Bible where it says you must fast on the Sabbath.

Do you? Amen.

Quite the opposite.

And isn't there some degree of work involved in eating?

You got to put that sandwich together. Amen.

You have to warm up that tea. You have to warm up that coffee. You have to fry those eggs.

You have to lift up that spoon. You have to cut that sausage.

There is some degree of work in anything. Amen.

God is good.

Nothing illegal about eating on the Sabbath. Amen.

But these Pharisees were just like the Baptist preacher down the road and his son.

And many other Baptist preachers have told me over the years that if we were to keep the Sabbath, if we were really, really, truly required to keep the Sabbath today, then God's will would be for you to lay down on the floor or in bed.

And this is what that preacher's son actually did was lay down on the floor and he said, you know what resting is? Just like I'm laying on the floor right now. That's what resting is.

Excuse me. I don't remember any words in the Bible where it says on the Sabbath day you must stay in bed and not get out of bed.

Do you?

But yet that's what they're preaching in these churches for a fact.

That if we were to keep the law, that's what it would mean.

But that's not what it ever meant. Ever, ever, ever, ever.

It never meant stay in bed all day. Amen.

God is good.

Jesus said here in verse 3, look what he said. Don't trust me.

I might tell you wrong. Look at verse 3 right there.

Because I might tell you wrong. I want you to read the Bible with your own eyes.

Verse 3, what does it say there?

Jesus answering them.

Be there verse 3 because I might tell you wrong, brother. I want you to read it with your own eyes.

Verse 3 says, Jesus answered them saying, Have you not read what David did when he was hungry, he and those who were with him, how he entered the house of Theos, the house of God, and took and ate the bread of visible purpose, the showbread, which is not lawful for any to eat except the priest alone, and gave it to his companions as well. Amen.

Think about that.

Jesus said it was against the law of God, really was against the law of God, really truly was against the law of God, the letter of the law, for somebody that is not a priest to eat the holy sacred showbread in the temple.

And yet, Jesus in this verse, and His mentality in this verse, and the context of this verse, is actually approving of what David did to go in there into the temple and eat that bread and even share it with his men, even though that was against the letter of God's law.

Why does Jesus approve of that?

Did David sin when he did that?

According to the mentality and context of what Jesus is saying here, no, David did not sin when he did that.

Even though it was against the letter of the law.

Why do I use that phrase, the letter of the law?

Because the Bible uses that phrase in another verse somewhere, comparing the letter of the law with the spirit of the law.

And it says that the letter of the law kills, but the spirit of the law gives life.

So there is such a thing, according to the scriptures, the holy scriptures, there is such a thing as a letter of the law and a spirit of the same law.

Of the same law, the spirit of the law. Amen?

So the letter of the law, about the showbread, is that there would be bread there at all times for the priests to eat, and they would not end up with an empty plate.

There would be there for them.

There would be a provision there for them for whatever purpose it was used for.

That is actually the spirit of the law. Amen?

The letter of the law is, nobody eats it but them.

But the spirit of the law is that it would be there as a provision. Amen.

And it wouldn't run out, so it would be there.

So here comes David and his men, and there's no other food, obviously, common sense here, no other food that they could find within a reasonable reach.

But they see the bread there, nobody's eating it, it's still there, it's still available.

There's plenty of gold in the temple, plenty of people giving tithes and offerings to replace it.

Much grain coming in, very clearly and obviously, because the Jews were very adamant about obeying the law, of paying their tithes and offerings of grain and other resources, even money, anything and everything that came into their possessions, a ten percent of everything, both food and money.

That was the custom of the Jews.

Don't ever let anybody lie to you and say that the tithes was only of grain and nothing else.

Because that's a blatant lie, or, and, or, ignorance.

Both. Amen.

The Jews were accustomed to being obedient to God first, in everything that would come into their possession, a ten percent of their livestock, a ten percent of everything they grew out of the ground, and a ten percent of every coin that came into their possession.

And that is the truth, as far as those that were obedient to the Torah, to the law. Amen.

So David had common sense that it could be replaced, and that the spirit of the law is that it was there for somebody to eat. Amen.

It wasn't there just to allow it to go bad, to rot and to mold. Amen.

He was hungry.

And David had enough common sense to know that the spirit of the law is not for our death, and not for our burden, and not so that we would starve ourselves to death all the time in fast ever Sabbath and fast ever feast day.

Come on now.

The Bible says that David was after God's own heart. Amen.

And was perfect in all his ways except for only what he did about how he obtained a Bathsheba.

With that only one exception of having Bathsheba's husband murdered, with only that one exception, he was perfect in all his ways, the Bible says. Amen.

David understood the letter of the law versus the spirit of the law.

And we, as Christians, with even more Scripture than what David had available to him. Amen.

We should understand the letter of the law versus the spirit of the law.

God's law was never meant for our death and our destruction.

God's law was never meant to be a burden to us. Amen.

So, it says here, have you not read about this? Amen.

These Pharisees had read the entire Bible of the Old Testament.

They knew it like the back of their hand. Amen.

The Pharisees knew the Scripture that Jesus was referring to.

They had read it over and over and over.

They could quote it, Scripture, better than I could ever imagine quoting Scripture.

The Pharisees knew the Bible, the letter of it, the ABCs of it, better than I ever will.

Amen.

But they did not understand the Spirit of God, which is the spirit of the law. Amen.

The Spirit of God is the spirit of the law.

All of the law is there because God loves us, not because God is just waiting to spank us.

No.

The law is there because He loves us, and the law is there to teach us how to show our love back to God by putting Him first in every little thing and not having any other God and not having any statues to worship, not having any pictures to worship, not having any carved images or trees to worship, not doing the Easter Bunny crap, not doing the Christmas tree crap, because all of those are pagan idols.

If you just look up in the encyclopedia, that's all you need to do.

Or read Jeremiah 10, that's all you need to do. Amen.

It's simple.

This is easy stuff.

Even a child could understand these things.

If we have a mind willing to learn and to grow and to change and come out of the programming of traditional religion.

Because the Pharisees, they understood traditional religion. Amen.

And these preachers that tell me that if we were really required to Sabbath, we would stay in bed or lay down on the floor all day and not move a muscle.

They understand traditional religion, but they don't understand the Spirit of God. Amen.

Then verse 5, verse 5, and he was saying to them, the Son of mankind is Lord of the Sabbath. Amen.

Did Jesus lose His title on the cross? Amen.

Have you ever thought about that?

Did Jesus ever, ever, ever, ever on the cross or after the resurrection, did He ever lose His title as Lord of the Sabbath?

And yet these preachers will use that verse and twist it out of context to say that He is the Sabbath.

When did Jesus say, I am the Sabbath?

He said, I'm the Lord of the Sabbath.

It's entirely different meaning.

Entirely different meaning.

And we know that He was never stripped of His titles, not one.

If He is the Lord of the Sabbath then, He is still Lord of the Sabbath today.

That doesn't mean the Sabbath is done away with, because how can you be Lord of the Sabbath if the Sabbath don't even exist? Amen.

What He was saying is, by saying that He is the Lord of the Sabbath, He is saying basically, "I know my own law. I created the Sabbath." Amen.

That's what He's saying.

"I am the Master, the Creator, the God of the Sabbath.

I know my own law.

I'm not going to break my own law as far as the Spirit of the Law." Amen.

So the letter of the law back then also included, you couldn't even gather sticks on the Sabbath day.

You couldn't even start a fire on the Sabbath day.

That was the letter of the law back then.

So today we've got these Orthodox Jews and these Yahweh, Hebrew roots, cults, Torah-focused cults who still practice that letter of the law thing.

You can't gather sticks, I can't pick up a stick in my yard, not even just one.

I can't light a fire, I can't run my fireplace today or yesterday because it was the Sabbath.

Can't cook on the stove, can't bake a cake.

It's nonsense, total, total nonsense. Amen.

God doesn't expect me to freeze to death, or to fast, or starve to death, or to starve my family, or to starve the congregation, and to tell the women, go to bed instead of making the sandwiches, instead of making the spaghetti, just go to bed all you women, go to bed.

That's not God's will, and there was God's will. Amen.

We can do all these things without breaking the spirit of God's law.

The spirit of the Sabbath, of the law of the Sabbath, is to have a day that we don't go to work in the carnal world, working nine to five, or five to ten, or whatever, working four hours, or eight hours, or fifteen hours.

A day that we, instead of going to that job, we go to the appointed place to gather together, whether it's on the internet, or locally in person if you're so blessed enough to have a true local congregation, if you're blessed enough to live in Cape Town, South Africa, if you're blessed enough to live in Jamaica, if you're blessed enough to live in East Tennessee, that there's a local congregation that you can gather with and spend the whole day with. Amen.

These people on the Sunday, they go to church and they walk in the door five minutes before the music starts, or not even that early.

They walk in the last five minutes of the music, five minutes before the sermon starts, and then as soon as the sermon ends, they shake one or two hands, maybe five hands, maybe ten hands, and hit the door.

Goodbye Jack!

But in God's church, they come to services if we had people coming from the neighborhood, if we had people coming from across town, as we used to do, as people

used to in this ministry or in this town, they would come two hours before services start and stay all the rest of the day until nighttime or until bedtime.

That's the way it was when I used to attend with the worldwide church of God, when it existed, it no longer exists because a Russian man came in and destroyed everything. You have to be careful about the communist implants that come in to conquer.

You have to be careful about those Islamic and communist implants that infiltrate the churches.

You have to be careful about that.

Same thing with the school districts and the police and the mayor and the governors and the president.

You have to be careful about those Russian and communist and Islamic infiltrators that come in to destroy and to conquer.

But before that occurred, I remember of the days when I would spend the entire day and they would say, after church, come back to my house and have dinner with me and my family and my children and sit around and talk all day and all evening.

And this was not just once in a while, but every Sabbath, every Sabbath, every Sabbath, every Sabbath, fellowship, family, love, and spirit, rather than this lukewarm, bye Jack, and I don't want to see you again until next week.

How much different the truth is from traditional religion, amen?

Part of keeping the Sabbath is fellowship.

It's not just a long-winded preacher, amen?

It's resting from your job, it's putting God first, it is fellowshiping with true brothers and sisters, even if it's only on the internet, if that's the only thing you have available to you. There's a lot to keep from the Sabbath, including feasting.

The Sabbath is the chief and foundational holy day of all the other holy days, Passover, Pentecost, Peace of Tabernacles, and so forth.

The Sabbath was part of creation on the seventh day God rested, not that He needed to rest, but rather to set it apart, to sanctify it.

And He blessed it and He sanctified it and He never sanctified another day of the week at any time in history.

Days of the year, yeah, but days of the week, He never did sanctify it.

I can't find any place in the entire Bible, and I've read the entire Bible at least twice, every word in the Bible at least two times, and neither time that I read it did I read any words where it said He sanctified the first day of the week, or He changed the arrangement of the days, or He did away with it, or any such thing.

And I've read Matthew more than twice.

I've probably read Matthew, I don't know how many, countless, countless times.

Probably twenty, thirty, forty, fifty times probably.

And I've read Mark many times, and Luke many times.

So I've read the Gospels many times, I've read Acts countless times, I've read Romans many times, and Galatians many times.

So when I say I've read the Bible two times, I'm really only talking about Proverbs and Psalms and Leviticus and stuff like that.

But most of the Bible I've read many times.

And I'm not trying to boast, but I'm trying to let you know that all the different times I've read it, I've never found any words where He sanctified a different day of the week other than the seventh day. Amen.

The seventh day of the week is a holy day, amen.

Praise God.

And so if the Sabbath is for all these other things, if it's for fellowship of other brothers and other sisters, how can you fellowship if you're in bed? Amen?

Are you going to invite everybody to your bedroom?

Well, if you're inviting everybody to your bedroom, they're supposed to be in their own bed.

How can we do this?

How can we work this out?

We've got to figure this out.

Yeah, we've got to figure this out.

How can we all stay in bed?

I guess we do it on the Internet, huh?

Doesn't it make sense what I'm saying?

Never heard stuff like this before, have you? Amen?

That's the difference between the truth and traditional religion.

Once you hear the truth, it kind of makes them seem pretty silly, doesn't it? Amen?

The stuff they teach is really silly.

It really is.

Once your eyes are open, you start realizing how silly their doctrines really are.

Let's see here.

Let's go to Luke 14, chapter 14 here, and I hope nobody minds, but I'm taking my shirt off because I am hot. Amen?

Am I breaking the law of God?

Woo!

Am I burning some eyes?

Am I going to burn your eyeballs out?

Woo, baby!

"Boy, that pastor, he's full of lust! He's lust of the flesh. He's of the devil."

What about when it says Isaiah was commanded by God to preach butt-naked, for how long was it?

Three and a half years, maybe?

Something like that?

Butt naked. Butt naked.

Could you imagine Isaiah the prophet standing up there with his penis, dangling, preaching the word of God, preaching from the Bible in the congregation? Amen?

There was actually a law in the temple they had to wear pants.

Yeah.

But it was God.

God commanded Isaiah. Amen.

The spirit of the law versus the letter of the law. Amen?

Luke 14:1

It happened, man, it happened, that when he went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching him closely, oh yeah, they were watching closely!

And there in front of him was a man suffering from dropsy, which means basically, if I'm not mistaken, half of your face slanted, like you had a stroke or something.

And Jesus answered and spoke to the lawyers and the Pharisees saying, is it lawful to heal on the Sabbath or not?

But they kept silent.

And he took hold of him and healed him and sent him away.

And he said to them, which one of you will have a son or an ox fall into a well or a hole or a ditch and will not immediately, immediately pull him out on a Sabbath day? Amen? Now think about that, because pulling an ox out of a well or a ditch or a hole, whatever it is, how big an ox is, man, and they didn't have mechanical machines back then on running on a motor.

They didn't have a T-model Ford back then or a F-250 back then.

They didn't have diesel tractors back then. Amen?

This would have involved quite a bit of effort to pull an ox out.

And Jesus is saying this is okay to do, even on the Sabbath. Amen?

The letter of the law versus the spirit of the law.

The law of God was never meant for the death of an ox, the death of your cattle, the death of your livestock, or the death of the congregation.

The law of God was never meant to be a burden or to hinder joy, to hinder life, to hinder enjoyment, but rather to give you a pointed time to not have to work your normal job, not have to worry about earning a living, earning money, to fellowship with your true brothers and sisters, to hear the word of God, to talk over the sermon with the brothers and sisters.

But what did you learn and what do you think about that?

And how did you find the truth and when did God start opening your eyes and conversations like that? Amen.

If we had such a congregation, we can only do so much when we don't have many people because most people are still stuck in the false churches and they're not willing to be freed from that bondage.

But one of these days, one of these days, people are going to wake up, be no electricity, no internet.

What are we going to do then?

What are we going to talk about?

What are we going to do without a computer, without an internet, without a TV?

What are we going to do then?

Will we even know how to say good morning?

Will we even recognize each other, hey, who's that?

Who's that?

I never met you before, brother, who's that?

Because we're so over-indulged in this upside-down corrupt world, out not to be that way, amen.

We forgot what it really means to be a human, amen.

God's law is not to make us robots.

God's law understands our human needs, amen.

Yesterday, on the seventh day, I was outside speaking with brother Jared here.

So I was outside yesterday talking with him about, I said, what I'd like to do one of these days is I'd like to put some gravel out there on that mud next to the house because we have tried multiple times to plant grass out there and it just won't grow. There's not enough sunshine, too many trees, too much shade, the grass needs light to grow, amen.

And that ground is hard, and it's clay, and we've tried and we've tried, so I said, I'm going to put gravel down here one of these days.

But we would have to get some wood and make a frame to put the gravel in so that the gravel doesn't get washed down into the ditch down there because it sure would if we don't have a wood frame.

Now, a lot of people would think that that's the type of talk that's not allowed on the Sabbath.

You can't even talk about work on the Sabbath.

Right there was enough for the Pharisees to stone us, amen, but, oh come on, it only took a couple minutes, well I'm slow, I'm a slow talker, so maybe it took about 5 or 10 minutes for me to explain what I wanted to do, amen.

It wasn't interfering with the sermon or the worship music or the day of rest or the day of fellowship because me and Brother Jared was fellowshiping.

That was how we was, you know how men do when they get together, other than talk about girls.

You know how men get together and they talk about their lawnmowers and they talk about their cars and their women and their lawnmowers again and their cars again and their jobs and they talk about it and they talk about the girls again and so on and so on, amen.

Alright, so we were just talking.

Well we went back to the porch, sat down at the porch, and lo and behold, my eyes seized upon a visual across the street, amen, woo, it was like a vision from heaven.

I saw a stack of wood sitting on the side of the road, neatly stacked on a pallet, just waiting for anybody to take hold of it and take it home, amen.

I said, Brother Jared, Brother Jared, did you see what I see there, huh?

("Yeah I did, we were talking about using wood to frame some gravel and lo and behold, there was a pallet full of wood beams in sight." Amen.)

I said, I cannot believe my eyes, is that why I think I've seen it?

I said, we gotta go grab it, and I said, I knew it was the seventh, but God ain't gonna kill us, let's go get this wood.

We went down there and I told Brother Jared, I said, go out there and knock on that door because I don't want to go to jail.

I want to make for sure he's throwing this out because this is the type of thing you can go to jail for.

It's right there on the curb where everybody throws their trash.

But go knock on the door, I want to make for sure before we grab this wood.

So he went out there, he knocked and they said, it's yours, you can have it.

I went and got in the car and we loaded up the car and it took probably five minutes or less to grab that wood.

It wasn't that heavy, it wasn't that big of a stack.

We had two men between us, amen, they had the car, we didn't have to use an ox, we didn't have to use a carriage, we didn't have to use a wheelbarrow, it was right across the street so we didn't have to go a hundred miles.

And in five minutes time it's done and it's over with.

I'm going to tell you something, if God knows what we need, I'm not going to say to God, tomorrow, see you tomorrow, I don't want it today, you just gave me a miracle.

But I'm going to say to you Father, not today, no miracle today, no I ain't got time for a miracle today, I've got to go to bed.

No, that's not going to be my approach, amen.

My approach is God knows my needs and my desires and He is blessing me and He is providing what we need, go get it, amen.

And the reality is, that wood is probably worth, I'm going to look it up someday when it's legal to look it up on the internet to see the worth of it, the value of it, and I guarantee you at least two hundred, maybe five hundred dollars, perhaps even a thousand dollars.

But it's not the value that I was thinking of, except for the risk of going to jail, if it was not free, which it was free, it was being thrown out.

I wasn't really thinking about the value of it, I was thinking about the blessings and the provision of God.

But knowing that it was valuable, I knew that we couldn't wait until tomorrow because it would be gone.

There's other men that live on the street that have trucks, amen.

There's other men that go up and down this street all day long that grab stuff off the side of the road, amen.

We put a grill on the side of the road we did a few months ago and that thing was tore to pieces.

We had cut the legs off from it and it had never worked to our knowledge and existence of the time we've lived here that it was given to us.

It didn't work and then after the fact that it didn't even work, we had additionally cut the legs off from it.

It was a heap of trash, good for nothing.

We put down the side of the road a few months ago and it was gone in no time flat, amen.

It doesn't take long for somebody to pick up the trash on the side of the road because these men go up and down in their trucks looking for trash, looking for scrap metal, looking for things that they can rebuild and repair and resell or use for their own desires.

And if you put something out there that's several hundred dollars, uh-uh, it ain't gonna be there tomorrow.

I guarantee you it will not be there tomorrow.

If you think about the manna in the wilderness that was there for forty years, the manna was promised to be there tomorrow.

The manna was promised to be there every day but Saturday, amen.

The manna was promised to be there every day, every year.

I had no promise that this wood would be there tomorrow, amen.

I had no such promise that it would be there tomorrow.

So to think that I must exercise faith that it would be there tomorrow is not what I call faith but foolishness because I had no promise of it being there tomorrow, amen.

And wisdom dictates to me, wisdom speaks to me, wisdom gives me enough common sense with the knowledge that I have of the situation that it won't be there tomorrow if I do not grab it on the seventh day.

Hey, I'm still alive today, brother.

God has not struck me down with lightning.

I'm not sick today, amen, praise God.

I'm not in prison today, praise God.

I'm not blind, deaf, or lean today, praise God.

I'm not laid up in a bed today.

I've got legs that move, arms that move, and thank God, a mouth that moves, woo, praise the Lord, praise God almighty.

Let us not take any of these things for granted, amen.

Where the Spirit of the Lord is, there is liberty, amen, praise God.

And those that He has set free is free indeed, brother, amen, woo, praise God.

We'll make our own black church, won't we, amen.

I've been praying that God sends some black people locally, because that's what we need.

That is what we need to help us praise the Lord, because they're not like us honkies.

Us honkies, we don't know how to praise the Lord, we're too lazy, amen.

We need some people to come in here and teach us how to praise God, how to sing, amen.

We need some brothers and sisters, Amen.

Hey, I'm just telling you the truth, amen.

Let's go to Galatians chapter 3. Now, anytime we turn to the book of Galatians, there's something that needs to come to your mind immediately, and that is circumcision.

Because I don't know, yeah, your volume has it too.

You see all these, circumcise, circumcise, circumcise, and that's chapter 2, you see there.

And you see the previous page has it here and here, chapter 5.

And then you go over to chapter 5, and you see all these circumcision over and over and over and over.

So this is the context of Galatians, okay?

So every time that you need to go to Galatians, you need to think of that word circumcision every time you turn anywhere to Galatians, is because that is what Galatians is about, is about circumcision.

And it is Paul telling the church of the town of Galatia that you don't have to be circumcised.

But he never addresses the Sabbath in this chapter.

He never addresses the Holy Days in this book, I mean.

He doesn't address the Sabbath and the Holy Days and the Ten Commandments.

It's all about circumcision in the book of Galatians.

And yet these churches will use the book of Galatians all the time to try to teach the Sabbath and the commandments and God's Holy Days are done away with, when the whole book of Galatians is about only one thing, circumcision and only circumcision, amen?

Look at verse 17, Galatians 3:17 says, but I am saying this, the law which came 430 years later does not invalidate a covenant previously ratified by Theos as to nullify the promise.

For if the inheritance is based on law, it is no longer based on a promise, but Theos has granted it to Abraham by means of a promise.

Verse 19, why the law then?

It was added because of transgressions, having been ordained through messengers or angels by the agency of a mediator until the seed would come to whom the promise had been made.

Now the seed that was to come is Christ Jesus.

Now this is used all the time to preach that the Sabbath is done away.

But what did I just get done saying?

It's all about circumcision, and I can prove it right here in this verse, even without the circumcision in this verse, because it said the law came 430 years later.

When did the Sabbath law begin?

Four hundred and thirty years after Abraham?

No.

The first time we read about the Sabbath law in the Bible is in Genesis chapter 2.

That's way before Abraham was born.

The Sabbath law was part of creation.

Right there on day number 7 is when he blessed it and sanctified it and set it apart.

So Adam and Eve would have known about the law of the Sabbath.

Would God sanctify it and then not even preach it and not even teach it to Adam and Eve?

That wouldn't be very logical, would it?

What good would it do for God to sanctify the seventh day and then not even mention it to any human for thousands of years until Moses was born?

Thousands of years after creation.

Doesn't make sense, does it?

If he had just sanctified it the day after he made Adam and Eve, ain't that right?

He sanctified it while Adam and Eve was alive.

Do you think Adam and Eve would not have known about it? Amen?

Adam and Eve knew about the Sabbath and all the holy days.

When Cain and Abel brought their offerings, I guarantee you that was either a Sabbath or a holy day.

You don't bring an offering on just any day of the week.

You bring the offering on the Sabbath day. Amen?

And then Abraham, eventually, thousands of years later, I don't know how long later, but much later because you had to go all the way through Noah's flood and everything, and then eventually get to Abraham.

So however long it was, it was a long, long time, eventually until Abraham was born, and the Bible says that Abraham kept the law and the commandments, and yet that was hundreds of years before Moses was born.

You think that the law began with Moses, and it didn't because Abraham, hundreds of years before Moses was born, was keeping the law and the commandments.

How is that possible unless there was some type of a preacher, some type of a gospel, some type of a scripture, some type of a teacher that was teaching God's law and His commandments?

Thou shall not murder was a law when Cain killed Abel.

It was a sin, was it not?

It was a sin.

That means it already existed.

Thou shall not murder already existed.

All of the Ten Commandments and the Sabbath and the holy days and given tithes all existed in the times of Abraham, because Abraham gave a tithe of everything to MacKenzieach, hundreds of years before Moses was born.

All of God's eternal law, there's a difference between the temporary ceremonial law and God's eternal law.

Temporary ceremonial law is killing, sacrificing animals, tearing the foreskin off from the man, different things like this.

Those are temporary ceremonial laws.

Those were done away with until the seed came, until Christ came.

They were done away with when Christ came, I mean, of course.

But His eternal law always was, always was, thou shall have the only one God.

That was always His commandment.

Thou shall not worship any other God but me was always His commandment, even in the time of Adam and Eve, amen?

And the Sabbath, and thou shall not murder, and tithing, and the Sabbath, and the holy days, all of these according to, if you read the entire Bible and read it slow and stop and think, and think about what you just read, then you see the same thing I see.

I don't have special eyes, amen?

My eyes are getting dim, but I can still see where it says, Abraham kept the law.

Let's just turn there right now, because I don't want you to trust what I say.

I want you to read it with your own eyes.

I got it written down some words, if I can find it here.

In Genesis, if you want to head that direction, there it is, Genesis 26, so that's the book of the law, Genesis 26, the book of the law, help him grab the book of the law then.

Because I don't want to just have you just trust me, I want you to read it with your own eyes.

When you trust a man, that's how you get deceived, amen?

I want you to read the Bible with your own eyes.

Genesis 26, that's page 62.

Hey brother Andrew, you want me to preach all day again today, brother?

Alright.

I love brother Andrew in New York, he's a man of passion, amen, a man of zeal, amen?

Now in Genesis 26:5 says, because Abraham obeyed me and kept my charge, and my commandments, my statutes, and my laws, that's a lot, all of that.

His charge, his commandments, his statutes, and his laws, that's one, two, three, four different categories, Abraham.

This was hundreds of years before Moses was born, and Abraham was keeping four different categories of God's law.

How is that possible before Moses was born?

Boy, that goes completely contradictory to the traditional religious Pharisee doctrine that all law is limited to what Moses wrote, and it's not, amen?

Because Moses didn't write whatever Abraham was observing, amen?

And you can read that in any translation of the Bible you want, and test it to see if that's what it says.

You're welcome to study the Bible, I want people to study the Bible.

Thank you, Scotsman.

Now let's go over to the book of Timothy, 1 Timothy chapter 1.

What we just read is something you'll never read in these Babylonian churches, amen?

You see now, are you starting to see why I preach against them so much?

It's because verses like that will never, ever, ever, ever be read, or taught, or preached from those pulpits, amen?

1 Timothy 1, page 224.

Somebody's got to read it, somebody's got to teach it.

1 Timothy 1:1,

Paulos, that's Paul, that's his Greek name, apostle of Christ Jesus, according to the commandment of Theos, God our Savior, and of our Christ Jesus, who is our hope.

To Timothy O, my true son, spiritually speaking, he wasn't his physical son, but rather his spiritual son, in the faith, grace, mercy, and peace from Theos the father, and Christ Jesus our Lord.

As I urged you upon my departure from Macedonia, remain on at Ephesus, because Timothy was to become the bishop of Ephesus, so that you may instruct certain men not to teach strange or foreign doctrines.

That word strange can also be translated as foreign, foreign doctrines, the doctrines of Gentiles.

That is possible to translate it that way.

Therefore, nor to pay attention to myths and endless genealogies which give rise to mere speculation rather than the administration of Theos, which is by faith.

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the law, even though they do not understand either what they are saying or the matters about which they are made confident assertions.

Like I said a while ago, there's a lot of preachers that think they know the law, but they do not understand. Amen.

But yet, they make confident assertions.

Verse 8, but we know that the law is good.

Do you see that with your own eyes?

The law is good if one uses it lawfully or the right way, realizing the fact that the law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly, for sinners, for the unholy, for the profane, for those who murder their fathers and mothers, for murderers, for immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching. Amen.

Well, that's just about everybody.

That covers just about everybody, to be honest with you. Amen.

But the law was not created for the righteous man, and that reminds me of what Jesus said, I did not come to call the righteous, but the sinners, to repentance. Amen.

Does that mean all law is done away with?

Very obviously not, because there's still a lot of murderers out there, there's still a lot of homosexuals out there, there's still a lot of liars and perjurers and immoral men and ungodly people and sinners and other things contrary to sound doctrine, which includes all the Christians that believe in a three-headed Greek monster god, and all the pre-trib

rapture lie, and all the other false doctrine out there, and believe in Christmas and Easter and St. Valentine's Day and Halloween and all that paganism.

So if the law is made for the sinners and the idolatrous, which I just listed a bunch of idolatrous, the Sunday worship, everything else, then the law is for all of those preachers that are preaching against the law. Amen.

It is not for me, brother, amen, it's not for me, because I don't stand here today as a false preacher with ignorance of the Bible, of not knowing what the law really is about. I'm not teaching you've got to stay in bed all day on the Sabbath, but I'm teaching the spirit of the law, which is exactly what Paul taught, the spirit of the law.

Paul wasn't against the spirit of the law, because you just read with your own eyes there that the law was good, amen.

So it wasn't that Paul was against all law, because we need law to keep people under control, that people won't be worshipping false gods, so that people won't be worshipping statues, so that people won't be murdering each other and lying and stealing and killing and a chaotic kingdom and a kingdom without law and a kingdom without authority and organization.

We have to have law, law is good.

But law is meant to keep disobedient people under control.

And when the people don't obey the law, what happens?

If you are a momma or a daddy, and you have children, and those children know, take your shoes off at the door, throw your trash away, clean up after yourself, wash behind your shoes, all these different things of the law of mommy and daddy, amen, all these different laws of mommy and daddy, and the children rebel and don't respect their parents and talk back and say, no, I'm not going to do this, and they don't clean up their room and they don't clean up after themselves and different things like this, what happens?

What happens?

Everything says, that's it, you now not only must do this and this and this, that now you also have to do this and this and this.

They add more law to get you under control, to get that child under control.

The same thing in school, right?

The teacher and the principal, the school district, they got all these rules, you got to be at class at a certain time, don't be late, bring your book, so on, so on, so on, but then the children rebel and they don't follow these laws, no training class, stuff like this, and the teacher and the principal and the school district says, okay, you're not going to keep these laws, now we're going to add on all these extra rules.

God is the same way.

Same thing happens in prison, amen?

The people don't obey the rules, they get extra rules.

God is the same way because he's a good father.

If the children are rebellious, then extra law was added, and that's what we read in Galatians, that law was added, even though Abraham was already keeping the law of law, according to the Bible.

When Moses came, more law.

We already had the Sabbath, we already had the commandment, we already had the Sabbath, we already had tithing because Abraham gave tithes, we already had the Sabbath because that's part of the creation, we already had astronaut murder, astronaut adultery, we had all that in Genesis before Exodus, amen?

But when Moses came, and the people was not trusting God, and they wanted to go back to Egypt, and they wasn't listening to the preacher, and they didn't honor the preacher, and they didn't respect the preacher, but they said, who made you boss over us?

I'm going to go back to Egypt.

I was comfortable worshiping the Egyptian gods.

I was comfortable in bondage.

I was comfortable starving myself to death, even though you're starving me worse.

Brother, I was already starving, but when I got to your place, you made me starve even more.

That was their mentality, amen.

Law was more law, additional law was added.

So when we think about the Sabbath, you already had the Sabbath, but when Moses came, and the people didn't want to keep the Sabbath, or they didn't trust God to bring manna on the Sabbath, they took it into their own hands to gather, well, they went out on the Sabbath then.

They went out on the Sabbath looking for a manna, amen?

And it wasn't there, or else it was melted away, or rotten, or something like that, because they were not obedient to God.

So law had to be added.

You can't pick up no sticks now.

You could before, I guarantee you, and during the Adam and Eve, you had to pick up sticks or freeze to death, amen?

Nothing wrong with building a fire on the Sabbath, or cooking on the Sabbath, or turning on the light switch on the Sabbath.

Nothing wrong with this.

But if you're rebellious and disobedient, then I'm going to say, okay, now you can no longer do it.

Now you can no longer build a fire, now you can no longer pick up the sticks, because if you want to be rebellious, here's rebellion for you, brother.

Now you can't do this, now you can't do that.

More law was added because of the transgression of the people, amen?

There's a place in the Bible where it says this, in the New Testament.

I never desired, or maybe it's in the Old Testament, I never did desire offerings and sacrifices, and yet God told them to offer sacrifices, amen?
He told them to do the sacrifices, but yet then God says, I never wanted you to do that. How does that make sense?
I'll tell you how that makes sense, is originally He had no pleasure in animal sacrifices, originally, why would He want that?
Why would He want that?
It don't make sense why He would want that.
He never wanted that, but because the people would not worship Him in the way that He wanted to be worshipped, He says to the people, okay, if you ain't going to worship Me the way I really want to be worshipped, here is extra you have to do on top of this, amen?
More law.
Now I want you to do it, even though that's not what I wanted you to do, but now you got to do it because you've been rebellious, amen?
Let's go to one more place, Romans chapter six.

Romans six, page 167.

Romans six is where I normally, most of the time, read whenever I'm baptizing people. So all the people in the ministry that I've baptized, you remember Romans six very well?

Romans six, verse one, what shall we say then?

Are we to continue in sin?

That grace may increase.

May it never be.

How shall we who died to sin still live in it, amen?

This is the same apostle Paul that everybody says, hated the law and told that all law is done away with, and yet he's saying that we should not continue to sin, which sin is breaking the law, this is exactly why it is according to the book of 1 John chapter two, verse four, no chapter three, verse four, 1 John three, verse four, sin is breaking the law, sin is transgression of the law.

So here Paul is saying we're not to continue in breaking the law, for the law is good, he said in the other place, we're not to continue to break the law just because we're under grace.

Ain't that why he said right here?

May we continue in sin so that grace is abundant, that it may abound?

He says never, never, uh-uh, may that never be, Paul says, amen?

So when I say that the law is for the wicked and not for the righteous, that is not license, that we may live a lifestyle of breaking God's law, amen?

But rather, when I say that the law is for the sinner and not for the righteous, what I really mean is that we must be obedient to God while maintaining the spirit of God's law versus the letter of the law.

So that when it comes to the Sabbath day, yes, we're keeping the law of the Sabbath, but we're doing it in a way that is not as the Pharisees would do it.

We're not doing it in the way that the Hebrew root Torah cult would do it and the Orthodox Jews would do it because they're so focused on the letter of the law.

We do it more spiritually, we still do it on the appointed time as the Bible commands, but we're no longer under that extra rules, don't pick up a stick off the ground, you can't burn a fire, you can't burn the fireplace, you can't cook, all these things.

We're not under those extra rules because we have Christ.

We don't have to fast as much as the Pharisees did because we have Christ.

We don't have to do the extra rules, we don't have to circumcise ourselves because we have Christ. Amen.

This is what I mean, amen.

You remember the miracle confirmation yesterday?

Anybody remember that?

I had told you how I had already written out the sermon notes about change and I went to the broadcast that we have on the internet and it broadcasts 24 hours a day, 7 days a week.

I have 222 audio files that play at random, but I go and hit that button just to make sure it's playing and I hear those words, the changed person.

That can't be coincidence out of 222 files and not only that particular file, but that particular moment of the file, that particular moment of a file that is something like an hour and a half, that particular second, that particular moment on that particular day that I'm going to preach that particular sermon about change.

Well guess what?

Are you ready for today's miracle? Amen.

Anybody ready to leap and to jump for joy? Amen.

I tell you, we see miracles in this ministry constantly, constantly, constantly, constantly, because God is present with us. Amen.

So, when I clicked the button this time, it was last night, and I had not yet written out the sermon notes, but it was in my mind and in my heart what the sermon would be last night when I sat down to start working on the sermon.

That would be about how that we had gathered the wood off the side of the road yesterday, on the Sabbath, and how that would be considered as breaking the law to most Sabbath keepers.

It would have been considered breaking the law, but it wasn't, because it was a gift from God.

It was a provision from God, and it didn't take much effort or time or energy. Amen.

So I clicked on the radio station to make sure it was playing, and I heard this.

The words I heard on the radio station on our internet was this:

"There are exceptions to the law."

That's what I heard.

There are exceptions to the law about everything. Amen.

And there are. Amen.

So that would have been an exception, because normally I don't normally see hundreds of dollars of wood sitting on the side of the road.

And it would not have been there tomorrow, because I have the wisdom to know that it would not have survived that long on this street. Amen.

So that would be an exception to the law according to God's Spirit, because God's law is not meant to burden us, or to kill us, or to starve us, or to hinder us from receiving God's promises.

God's law of the Sabbath is not meant to hinder us from receiving what God has given us. Amen.

So rather you call it exception, or rather you call it going by the Spirit of the law.

It is the same point and the same principle that we are not to be legalistic Pharisees.

We believe in God's law even as Abraham believed in God's law.

We believe in God's law even as Jesus believed in His own law, and He is the Lord of the Sabbath to this very day and forever. Amen.

But we are not to be legalistic Pharisees.

But that does not give me license to go to work and earn money this day. Amen.

That does not give me license of lasciviousness to go and rebel against God and say, it's not for me.

I still have to keep God's law but in the Spirit in which it was originally given.

When Jesus came and explained the commandments, He didn't change it.

He taught it.

He taught the Spirit of the law.

All these people out there saying He changed the law, He didn't.

What He said out of His own mouth, right there in Matthew 5, He said out of His own mouth, I did not come to destroy the law.

Isn't destroying and doing away the same thing?

He did not come to do away with the law.

He did not come to destroy the law, but to fulfill, He said.

They say fulfill means to change it, no it not, no it don't.

Fulfill means to bring it to the fullness, to fill it up, to keep putting more wine in the cup, brother.

Give me more wine. Amen.

Give me more wine.

Give me more of the Holy Ghost.

Give me more of God's Word.

I don't want a sermon of only one hour.

I ain't got no words to go. Amen.

I want more of God's Word, and I want the deep things of God's Word.

I don't want the skin level.

What would we want with the skin level, the artificial, the outward appearance?

As Jesus said, how does that phrase go, brother Jared, about white worst tunes?

Yeah, on the outside you're white worst tunes, but on the inside you are something of devils.

Something like that.

You get the point.

On the outside, they've got the mask, the costume, the priest's outfit, the collar around their neck.

On the outside, they want men to look at them and say, hey, you're holy.

Hey, Reverend.

Hey.

Hey, Reverend.

But on the inside, they are the tomb of demons.

They are demons on the inside of them.

The Bible says call no man father.

That's not saying you can't call your dad father.

What it meant there in the context of that was to not call men the father, and yet that is what they do in the Catholic church and in the Lutheran church and some of the Presbyterians, some of them, and some of the others, some of the Episcopal, some of them, how they call the priest the father.

And the Bible says that a woman should have no authority over the man.

Is that not in the Bible?

And I do not allow a woman to teach a man.

Is that not in the Bible as well?

So why have they got women wearing the collar?

Why have they got women wearing the collar in these churches and women preachers and women teachers over men?

Either we believe the Bible or we don't believe it, one or the other.

Why do we compromise with God's Word?

Why do we compromise with these churches who are so blatantly rebelling against God's law? Amen?

Why do we compromise with the devil?

Why do we give the devil an inch? Amen?

This is what is wrong with the things that they are saying.

Compromise in every direction, compromise, compromise, compromise.

They go and listen to a 20-minute or 30-minute sermon and get talked out of believing what the Bible says.

Oh, it don't mean that.

Where the Bible says that a woman should not have authority over a man and that a woman should not teach a man, oh, it don't mean that.

That's something else.

That's something else.

It only takes 20 or 30 minutes to brainwash them, just like a YouTube video.

It only takes 20 or 30 minutes to brainwash people and program them into traditional religion rather than what the Bible says. Amen?

I can preach for two and a half hours and it will barely penetrate because there's a difference between what the world wants and what the world doesn't want. Amen?
We either want the truth or we want traditional religion.

We have to make a choice.

We have to make up our minds.

God requires a major change to deny ourselves, to take up our cross and follow Him, even though the Pharisees are going to hate us.

Even though the religious people will say, you join a cult.

Even though we would be persecuted and perhaps even martyred, we still have to make that choice and make the right decision because on judgment day we're going to be standing there and face the consequences of our own decision.

We won't be able to point the finger anymore at the preacher down the street.

I can do that today, but on judgment day I would have to stand there by myself with no one else, without any wife next to me, without any girlfriend next to me, without any preacher next to me, without any brother or sister next to me, without any mommy and daddy next to me, without any children next to me, and I would have to face the consequences for my own free will.

And the same thing with you.

You won't be able to point the finger anymore.

So the decision you make is very important.

Maybe you ought to think a little bit about this. Amen?

It's the most important decision you ever made in your life. Amen?

More important than the color of a car.

Praise the Lord. Amen.

Praise God.

Well, you got anything to add, and I've opened up the chat room now.

Anybody in the chat room that has anything, questions to ask about anything I've said today, or any comments or testimonies in the chat room, right now is your opportunity. Amen.

God is good.

He is Jesus.

Brother Jared, what have you got?

There is another verse about how there was sin before the law of Moses, right on the same page, 5 verse 13.

Where are we at?

Romans.

Romans 5 verse 13, for until, or even a while, the law of sin was in the world.

But sin is not imputed when there is no law. Amen.

If there is no such thing as law, then there's no such thing as sin.

That's what I said.

Well, guess what?

The Bible says it too, because that's logic.

If there's no law, then there's no sin.

If there's no sin, then nobody's ever going to burn.

If anybody is ever going to burn, as the Bible says they will, as Jesus repeatedly, repeatedly, repeatedly warned about the fire to come, why are they going to burn?

There has to be a law that they broke.

Sin is the transgression of the law.

The truth is, these preachers are not really against the law.

The truth is, they're against God's law, but they have their own set of law they believe in. Amen?

I know a lot of Pentecostal preachers that if they were to see me right now, shirtless, preaching the Word of God, they would say that I'm of Satan.

I guarantee you that.

I know a lot of Pentecostal preachers that would say that.

Don't you think so?

Don't you think so?

Yeah, I think you know that, don't you?

They would say I'm Satan, of Satan.

But if I go to the beach and have the same chest and the same nipples, and I go to the beach, oh, that's okay, you're swimming, that's all right, what's the difference?

What's the difference?

What's the difference?

And I've had people to tell me, "well, if you was at the beach, or if you were swimming, or if you was at the YMCA taking a swim, that would be okay, and my husband, when he'd go swimming and he had his shirt off, that's okay.

But then later, once he dries off, he pulls his shirt on as fast as he can.

Just as fast as he can putt his shirt on once he gets dry, oh, he putts his shirt on, because that's not decent".

This is a type of silly, silly legalism, amen?

That's what we're really talking about today, legalism, amen?

Silly, silly, silly doctrines of the Pentecostals.

"They can't preach on the beach."

Yeah, amen.

But where there is sin, there is law.

And even in the time of Moses and before Moses, there was sin.

Was there not? Amen.

Was there not the existence of sin, or did sin come into existence on the day Moses became a preacher? Amen?

That's very simple.

"Oh, there goes my beach sound on the phone right now."

Beach sound?

"Yeah. Well, I caught it. We were about to hear the tropical beach sound."

Oh, okay.

Well, what else you got, brother?

What else you got here?

"We ought to think about these Pharisees and how legalistic they were and how they couldn't have a fire on the Sabbath. What did they eat?"

I guess they ate cold bologna sandwiches.

I guess they, yeah, they were probably mad.

Cold roasted turkey.

Cold roasted turkey.

Yeah, that's right.

They had to eat cold turkey on the side of it.

They couldn't have no hot turkey because that would have been lust, brother.

Can't lust after no hot turkey.

It's got to be served cold.

It's got to be served cold, even if it's wintertime, brother.

What else you got, brother?

What else you got?

"When a Pharisee is converted, he quits cold turkey!"

That's good, brother. That's good.

"As we're picking up these beams, afterward, I'm thinking about how there's the one incident in the book of Numbers that people, that atheists will always quote against God, how there's a guy picking up sticks in violation of the Sabbath. He was actually doing something wrong here, and how he was stoned afterward."

"We picked up beams, and I have to think that when some of these martyrs, maybe even it was the Pharisees' Passover when Jesus was carrying his cross, the Pharisees would be right there, accusing him of, look at you, carrying a beam of wood on a holy day!"

Yeah, Jesus carrying his cross on the Passover.

"Pharisee would say, Can't carry my cross on the Sabbath, that's work."

Yeah, that's interesting.

"Oh, which reminds me, there's another verse similar to how he says that David ate the bread of purpose. In a similar context, Christ says that the priests break the letter of the Sabbath on the Sabbath by doing their ministering, which is a lot of work."

Yeah.

Praise God.

You burn calories even when you just sit and still.

Not a lot, but you burn calories just by winking your eyes and just by your heart beating. Amen?

God have mercy on me for burning a few calories on the Sabbath day. Amen?

I guarantee you, lifting that wood yesterday burnt literally maybe 50 calories or less (Update: 18 calories) because I get on that treadmill and I can walk and walk and walk for 20 minutes at a fast speed and burn 70 calories and that's it.

50 calories, that would have been five the way that thing measures for two.

And that, that frustrates me.

I can walk a mile at fast speed on that treadmill and walk my heart to pieces and burn nothing, but is it 70 or 100? (Update: 70)

I forget now.

I got to do it again.

That shows I'm not being doing my work.

If I can't remember how many calories I burned on the treadmill, that means I'm getting lazy. Amen?

I just exposed myself.

I'm getting too lazy.

I confess my sins to the church.

I'm getting lazy, brothers and sisters.

All right.

God is good. Amen.

God is good!

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