

# Full Sermon Transcript: Requirements of Sabbath Observance

January 3, 2026

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

Praise Jesus. Let's go in prayer. Lord Heavenly Father, in Jesus' wonderful and powerful name, thank you for this very special day of the week, weekly holy day, the day of worship, rest, and fellowship, your day, your holy day.

Thank you for this wonderful gift of the Holy Sabbath. Thank you for your presence.

Thank you for your mercy and your grace. Some of us know much more about mercy and grace than other people do, but it's very abundant upon every one of us.

Praise your holy name. Thank you, Heavenly Father, for the liberation of the people of Venezuela.

Even though it's going to be extremely short-lived, we still thank you for the good days, the good minutes, the good seconds, while they last.

Victory that is short is still victory, and we praise you for it. It gives hope, and we know that freedom will have the ultimate victory.

And this is another sign that the days are short, that greater war is coming, that storms are brewing, and we thank you for that too.

Thank you for all of the multitude of signs that indicate that the Great Tribulation is near, so that we can be better prepared spiritually, mentally, emotionally, and physically.

That is not going to come by shock or surprise, but you have given us more than sufficient time, even though most people have wasted that time.

Nevertheless, you have given more than sufficient time and warning, because that's who you are.

Perfect, loving, merciful, full of grace, full of compassion, full of wisdom and overflowing.

We pray that your people will become more and more like you every day, every week, every month, and every year, until we become complete in you.

All glory to your name and to your wonderful and perfect plan. Praise the name of Jesus, yesterday, today, tomorrow, and forever without end.

Praise the name of Jesus. And the Church says, Amen. Let's blow the shofar. Praise Jesus.

You may be seated.

Let's go to Leviticus 23. Praise the Lord Jesus. Praise God Almighty.

I'm very happy and very excited today. It's a wonderful day.

Leviticus 23, of course, is the chapter of the Bible that gives us a list of the majority of the biblical holy days.

It does not include Purim in this chapter. It does hint about Hanukkah in the next chapter, but not specific about Hanukkah.

It gives the majority of the holy days here in this chapter of Leviticus 23. And it says in verse 1, Jesus spoke to Moses, saying, Speak to the children of Israel.

Honey, put your shoes under your chair in case people have to walk through there.

Speak to the children of Israel, and you shall say to them, The fiestas of Jesus.

It does not say the fiestas of Moses. The fiestas of Jesus, which you should call Holy Summoned Assimilates.

These are my fiestas. Amen. And page 97, Leviticus 23, Holy Summoned Assimilates. The word summoned refers to when a government legal court, no separation between government and religion. Amen.

When a legal court sends you the legal orders command, you must appear at a certain day, at a certain time, at a certain location.

That is called a summons. A summoned assembly is a commanded gathering of God's people.

King James calls it a holy convocation. Nobody knows what a convocation is. Very poor translation for today. Maybe back in 1611 people did know what it meant, but people today don't know what it means.

So it's important that the Bible be translated in the language of your generation.

That's extremely important. You cannot understand scripture if you read it from a language of 200 years ago.

Language changes in every generation. It's important that the Bible be translated in the language of your generation so

that you can understand the words. Amen.

Verse three, six days, not five, but six days shall you do work. But only seventh day is the Sabbath, a rest, a holy summoned or commanded assembly or gathering to Jesus.

You should do no, not do any work. It is a Sabbath to Jesus in all of your dwellings.

It doesn't say in the dwellings of only some people, but in all of your dwellings.

It is a Sabbath to Jesus, not a Sabbath to Moses, but a Sabbath to Jesus. Notice it's very specific that the rest is on the seventh day, not a day of your choice, not a day of your choosing.

Notice throughout this entire chapter, all of the biblical holy days are on specific appointed times, as the Bible does call them, appointed times.

It uses that phrase more than once in scripture. It's not a day of your choosing.

That never changed in the New Testament either. Verse four also calls it holy summoned assemblies, and there are seasons or appointed seasons.

Notice verse two, verse three, and verse four. All three of those verses, three in a row, has that same exact...

So I'd like for you to highlight that, because that really stands out to me. Never really stood out to me before.

Three verses in a row, and the middle verse of those three is specifically the weekly Sabbath.

So the weekly Sabbath is surrounded within that phrase, both before and after and within that particular commandment.

And even though this is not the Ten Commandments in this chapter, this is nevertheless the fourth commandment of the Ten Commandments.

We know that the weekly Sabbath is the foundation of all of the other biblical holy days.

So all the biblical holy days are called Sabbaths, right? But where did the word Sabbath come from?

The weekly Sabbath, right? So the weekly Sabbath is the foundation for all of the holy days.

All of the holy days are including a Sabbath, the first day and the last day of the eight days, so forth.

So all of these people, and it's a huge number of people, that claim they don't have to go to church to worship God, to be saved, to surrender to God.

They think surrender to God just means stop doing drugs, don't kill people, not much more than that, that surrender to God to them.

But if you read the whole Bible and read verses like this, then you ought to come to know, come to realize that surrendering to God includes this commandment of the Sabbath.

And keeping the Sabbath is more than just resting and more than just worship. It includes God's command, these are the words of God, not Paul, not Moses, God's command to gather together with other true believers.

He doesn't want you to gather, gather together with Babylon. That wouldn't make sense.

He says, come out of her, my people. God does not want you to gather together with Sunday, three-headed God, Christmas, Easter, pagan, heathen, lost people that are in love with an ideal of being saved, but not truly in love with God.

If they truly loved God, they would obey him and keep his commandments, and the Bible says that.

That's not my opinion. That's what the Bible says. But people don't read the Bible. Even within God's true church, even within this congregation, people don't read the Bible.

Even though I'm pretty sure I remember them saying so many years ago, yes, I make that vow.

I would read the Bible. I would read it so many chapters a day and read it to where I can read the whole Bible in a year.

And here it is a year or two or three years later, and they still not read the whole Bible.

You broke your vow to God and you're cursed for it. You break your vow to God, you will receive the wages of your sins.

Let's go to Hebrews chapter 10. Hebrews 10 verse 23.

Let us hold very tight, not loosely, unto the confession of our hope without wavering, for he who has promised is faithful.

So let us consider one another to provoke unto love and to good works, provoking each other to perform good works, not forsaking our own gathering together, assembling together, as is the habit of some. Amen.

But encouraging one another and all the more as you see the day drawing near.

We're in Hebrews 10 verse 25 now. Hebrews 10 verse 25, not forsaking our assembling, gathering together as a habit is of some.

Many people, as I said, have that mentality that you don't have to gather together.

You can just stay home, read the Bible, and really it's not much different from any other day of the week.

Many people even still go to work on God's holy Sabbath and still think that they have surrendered to God. That's pretty insane thinking right there. And it comes from ignorance of Scripture, which comes from not reading the Bible.

Not reading it enough, not reading it over and over, not reading it slowly and carefully, not thinking as you read. Amen. And it comes from the mentality of self-will, their own will. Not God's will, but their own will, what they want to do. They don't want to go to church.

They don't want to gather with other people. They want to believe what they want to believe. And that's why they believe it, not because they love God, but because they want the easy way, the minimum requirements, the very minimum.

They don't want to believe that there's a requirement that they must attend the worship services, and therefore they stay home.

They say it's not in the Bible. There's no command in the Bible to go to church because they want God to spell it out to them and treat them like babies.

They want God to say, here is the verse, ABC, spell it out like you're a baby. You must go to church. When it actually does that, holy, commanded assembly. It's the same thing, but it has to be spelled out the way they want it spelled rather than the way God prefers to spell it.

They want God to obey them. They are their own God. They are not servants of God. They have not surrendered to God.

They are their own God, obeying their own laws, their own commandments, their own religion, their own will. In fact, I've actually heard many of these same people actually use the term their own religion.

They actually do believe in that, that they create their own religion. That's a real theology, a real mentality that people have.

So here's a New Testament, not just Leviticus, but here, right here, Hebrews 10 is a New Testament command for you to gather together with other people.

Now, like I said earlier, of course, God does not want you to attend worship services gathered together with the Babylonian Trinity, Sunday, Assyrian, pagan, heathens.

Of course not. But yet most of you do not have a local congregation because there is very few people on this entire planet that love God.

So the only thing you can do if there's not a local congregation within a two hours travel is to gather together on the Internet with us.

And God honors that. God respects that because he knows that's all you can do. There's not a local congregation. However, if people were to witness to people more, do more evangelism and do it in a manner in which is wise, clever, smart, intelligent, logic, and do it with prayer and fasting.

There would be more people locally in the different regions. There would be. Absolutely. There's a lack of fasting, a lack of prayer, a lack of wisdom.

If people did apply prayer and fasting and wisdom to their personal evangelism of your family, of your friends, of your co-workers, of people in your area, there would be more people in this church.

Absolutely. I guarantee you. And then we could probably have more congregations and local congregations and more pastors and more deacons and so forth.

But where there's a lack of wisdom, then there's a lack of organization and a lack of increase.

And verse 26. Actually, I want to spend more time in verse 25 before I go on to 26.

Verse 25, encouraging one another. And verse 24, good works, provoking each other to good work.

So there is a combination there. So I want you to highlight in verse 24, provoke, in verse 25, encouraging one another. And verse 24, consider one another. Highlight that. Verse 24, highlight, consider one another to provoke. Verse 25, highlight, encouraging one another.

They're one in the same thing. So part of the Sabbath is not just only worshiping God, which, of course, that is a big part of it, but also considering other members of the church that they need you and you need them.

They need you and you need them. See, I just repeated myself, so that must go into a meme.

Part of going to church is not only worshiping God, but also considering other people in the church.

They need you and you need them. People who don't have a church congregation are headless.

Or you could say that they are without a body. You could go vice versa there, either direction there.

They are walking dead zombies. How can you say that you are alive in Christ, that you are saved, but not be part of a congregation of some kind?

That's impossible. It's totally 100% impossible. You cannot be alive in Christ without a body of Christ. You cannot be alive in Christ without being part of a body of Christ.  
You cannot be alive in Christ without being part of a body of Christ. Amen. You have to have a body. You can't just be alive in Christ all by yourself.  
It don't work that way. You have to be, if you're saved, then you are part of the body.  
The body means a group. As Paul told, that we are each and every one of us individually members of one another. We are members of one another. I'm a member of you. You are a member of me. We're joined together at the hip. We're Siamese twins. I need your brain. You need my brain. I need your hands. You need my hands. We need to be co-workers, as I did a sermon a long time ago, that we need to be co-workers working together. Amen.  
Same thing for the Great Tribulation. You cannot survive it all by yourself. You're going to need the body of Christ in order to survive the Great Tribulation.  
You cannot survive it yourself. Same thing.

Acts 2, verse 42.

They were continually, not just occasionally, but continually devoting themselves to the Apostles' teaching and to fellowship, fellowship with one another, and to breaking of bread and to prayer.  
Breaking of bread is not communion there. If you think it is, it's not. Breaking of bread is a phrase, a term, of that day, of that time, of that generation, of that culture, for just eating meals together and to prayer.  
They were devoting themselves to all of this. They were devoted continually to prayer and to eating meals together and to having fellowship together.  
Fellowship is gathering together and to the Apostles' teaching. Amen. Verse 43, everyone kept feeling a sense of awe, of amazement, which I want to change that to amazement, change all to amazement.  
And many wonders and signs were taking place through the Apostles. And all those who had believed were together and had all things in common.  
And they sold their property and possessions and were sharing them all as anyone might have need.  
Day by day, continuing with one mind in the temple, the gathering place, and eating meals from house to house.  
And they were taking their meals together with gladness and sincerity of hearts, praising God in heaven's favor of all the people.  
And the Lord was adding to their number day by day those who were being saved. God's not going to add more people to the church until the church themselves know how to be humans and not robots.  
We first have to learn how to be social, how to talk to each other, get to know each other intimately inside and out.  
Why would God give us more people to the church so that we can treat them like robots, so that we can treat them like computer profiles instead of human beings?  
Why would God give us more people in the congregation if we're just going to treat them like worthless androids, robots, computer profiles?  
God is wise. Amen. If we can't treat each other like family, why would God add to the family so that we can ignore them just the way you ignore me?

Go to Hebrews chapter 12 verse 22, But you have come to Mount Zion and to the city of the living Theos, the heavenly Jerusalem and to the multitudes of angels, to the general assembly and congregation, or actually chosen assembly of the kingdom.

We have changed that congregation of Colorado ones, we changed that to assembly of the kingdom.  
So it says to the general assembly and to the assembly of the kingdom, chosen assembly of the kingdom of the firstborn who were enrolled in heaven and to the Theos, the judge of all and to the spirits of the righteous made perfect.  
So God is calling us to a general assembly. God is calling us to be part of his congregation in heaven and on earth.  
Amen.

We are called to this assembly of Zionists. Amen. If you do not identify as being a Zionist, then you cannot be part of this gathering of God's people.

Because we know that Zion is a holy place and is special to God and that Israel has a right to every bit of the Middle East and to the whole world.

Israel has a right to the whole world. We praise God that President Trump finally had some guts and stopped being a coward, at least for Venezuela, even though he is still a coward concerning Iran.

But at least he finally stood up to the communist dictatorship of Venezuela.

Let's go over to Exodus 20, verse 10.

But on the seventh day is the rest of Jesus, your Theos. And on it you shall do no work, you, nor your son, nor your daughter, your servant, or your slave, nor your female slave, nor your ox, nor your donkey, nor any cattle of yours, nor the stranger or a Gentile that dwells with you.

Sojourns or journeys or dwells with you. So notice how this Sabbath rest and commandment is for everyone in your house.

It don't matter whether they believe in the Sabbath or not believe in the Sabbath.

It don't matter whether they're saved or lost. It doesn't matter whether they are in agreement with you or not.

If you're the head of the house, then everyone in your house must rest on the Sabbath, even if they're not going to gather with you, even if they won't gather with you for worship and service.

If they're in your house, they better not be using the hammers and the saws and changing the oil on their car and changing the tires and working on their cars and raking the yard and mowing the yard and all that crap on your property or the property that you're in charge of.

You and your entire house must rest. You're the head of the house is in charge, in control of the house and what happens in that house.

Parents need to be parents and husbands need to be husbands and mothers need to be mothers.

People need to take charge of their houses. Notice that Gentiles are mentioned here so it's not just for the Jews only.

Never was. Not even in the Old Testament. And notice there are farm animals included here. So that means that this applies not just for people working in the stores and restaurants and factories, but even at home, if you have a garden, if you have a farm, small or large, commercial farm or private farm, it don't matter.

Your farm animals are also supposed to rest as well. Of course, you still got to feed them.

Of course, that's not really working. That's just maintaining life. You got to eat. They got to eat.

You got to drink water. They got to drink water. But you don't need to be out there plowing the field with your ox or your horse or your tractor.

Farm animals are included in that way. Both Gentiles and farm animals. This work is more the work that you must stop on the Sabbath. It's more than just work that you get paid for.

The slave here is not getting paid. You don't pay a slave other than you feed them.

You take care of them. You give them a place to live. You take care of their health. You teach them the Word of God.

But they don't have money. Even your sons and your daughters, your children. So it's not just people that are working 40 or 50 or 60 hours a week for money. But it's also any labor mowing your yard.

Even though you don't get money for mowing your yard. Yard or lawn. So we should not be vacuuming, sweeping, mopping. Although, if you spill something on the floor, it's completely acceptable to pick it up.

God doesn't want you to live like hogs, pigs, spill food on the floor and let it sit for 24 hours.

That's nasty. That's going to cause roaches and ants. Nasty. Of course, it's completely acceptable to wash dishes.

Flush the toilet. Run a heater. Turn on your car so that you can go to the worship services. If you're so blessed to have a local place to worship.

The Jews don't believe, of course, there's different denominations of Judaism. But there's part of Judaism, many, many, many Jews that believe that you can't even turn on the car.

Or even turn on the flashlight or even turn on the lights in your house. And that's just old covenant, extreme legalistic thinking that does come from the Bible.

Because all of those things would have been illegal in God's government in the Old Testament times.

But we're no longer under the old covenant. So we do have more freedom, liberty, mercy, grace under the new covenant.

Absolutely. We don't have to be so legalistic now. But nevertheless, we must rest, not be doing work, mowing the yard, working on the car.

Whether it's for money or not, money is regardless. We should not make up our bed for people that do that.

Some people do, some people don't. But for people that do make up their bed, you don't need to do that on the Sabbath.

It's going to be completely fine one day of not making up your bed. It's going to be completely fine.

I have a little what I call a dust vacuum of a handheld. And I will sometimes on the Sabbath use it to pick up the cat hairs and human hairs that are on the floor.

Because I'm not nasty. I don't want people come in my house and see hair on the floor.

But it only takes two seconds, five seconds, 10 seconds, 15 seconds max to use a little hand vacuum or even a full size

vacuum or even a broom.

If you're doing it for just a few seconds and that's it in order to maintain a clean house, that's fine.

But if you're vacuuming the whole house, that's completely different. That's completely different.

So context and logic and common sense. Let's go to the book of Numbers, Numbers 15.

Of course, in the Great Tribulation, we're going to have to keep fires burning 24 hours, seven days a week, most of the time, some of us.

So this is relevant right here, Numbers 15 verse 32.

This is an old covenant law, old covenant. We don't have to obey this anymore, but it still teaches us a lesson, a spiritual principle.

In verse 32, the children of Israel were in the desert and they found a man gathering sticks or gathering wood on the Sabbath.

And they who found him gathering wood on the Sabbath brought him to Moses and Aaron and to all the congregation of the children of Israel.

Notice it's called congregation. So the Old Testament Israel, physical Israel, was a foreshadowing of the New Covenant Church congregation.

Absolutely. How many people have not read their Bibles? Amen. Verse 34, And they placed him in custody under arrest, and they did not determine what they should do to him.

And Jesus spoke to Moses, saying, Let the man by all means put to death, be put to death.

All the congregation shall stone him with stones, and all the congregation brought him forth out of the camp, and all the congregation stoned him with stones outside the camp, as Jesus commanded Moses.

So under the Old Covenant, you cannot gather sticks for cooking or heat. Now, the New Testament never specifically spells it out, A, B, C, you are now allowed to do this particular specific activity.

Never does. But if we use common sense, logic, intelligence, and the health of the Holy Ghost, Amen, reading what we can read in the New Testament about Jesus healing on the Sabbath, about saying it's okay to pull the ox out of the ditch in such an emergency, and that they were picking grain to eat on the Sabbath.

Looking at all of these New Testament examples and other examples, the health of the Holy Ghost and logic, and an understanding of the New Covenant versus the Old Covenant, an understanding of that, then you can correctly and accurately conclude that we're no longer required to abstain from gathering wood unless it's in a large magnitude.

We have to be careful about the degree. It's similar to, I can use my vacuum only sufficiently to take care of the need, so I'm not living in filth, so that my house is not nasty.

It takes me 15 seconds to sweep up very quickly with a broom or vacuum the stuff off the floor, so that my house is presentable and neat and clean and respectable.

The same thing about how much wood would you be allowed by God to gather under the New Covenant.

You should be able, God is completely acceptable with it, that you are able to gather enough wood to stay warm and to eat.

But you don't need to be gathering so much wood that you're going to have wood for the whole week, or three days, or two days, or even beyond that day.

You only need to gather enough wood for that day. But really, actually, according to Scripture, you should have gathered it the day before.

Friday is called the day of preparation. The Bible calls it that. Friday is the day before the Sabbath, is the preparing day in which you should be preparing your meals, unless you're just going to throw something together on the Sabbath, that's fine.

What we do here locally, currently, is on the Sabbath, as soon as the worship services are done, we go upstairs and we throw some frozen fish, which is pre-breaded, into the oven, and some french fries in the oven.

We just throw it in the oven, let it stay in there 23 minutes, and it's done. It's pre-packaged, it's pre-breaded, it's already breaded ahead of time, frozen ahead of time from the store.

All we have to do is lay it on the tray, throw it in the oven, it's done, easy. Nothing wrong with that, nothing wrong with using the oven, nothing wrong with opening the oven door, nothing wrong with laying the frozen food on the tray, nothing wrong with these things, nothing wrong with then, later on that day, washing up the forks, the cups, and the tray that it was baked on, because we don't want roaches.

That is a very minimum approach. So we're not taking an hour whipping up batter, dipping the fish, cleaning the fish. We're not taking an hour and two hours and three hours preparing the meal. We're taking literally 30 seconds or a

minute to prepare the meal.

That's it. Or you can have sandwiches, or you can have something that you cooked the previous day, Friday, the preparation day, and then just warm it up on the stove.

You could do that. There's multiple ways you can do this. And with modern convenience of frozen food and prepackaged food and paper plates, with modern conveniences, it's so much easier now than what it used to be. Let's turn to Exodus 16. I'm going to try to give time for Jonathan to reconnect on the telephone, since he joins us by telephone on each Sabbath.

We praise God that he is able to join us by telephone for the live worship services.

It's a great blessing for him and for us both. Amen. We're considering him and he's considering us. Amen.

Being a prisoner, very easy that he can make excuses, but he is gathering together with us.

And yet people that are not prisoners make the excuses. Amen.

Okay, so now we go to Exodus 16, verse 23. And Moses said to them, Is not this the word which Jesus spoke? Tomorrow is the rest, the Sabbath, a holy rest to Jesus. Bake, talking about today, bake that which you will bake, and boil that which you will boil, and all that is left over, lay up for yourself for tomorrow.

So here the scripture does tell us to cook on Friday the things we need for the Sabbath on Saturday.

But that's not necessary if we do have frozen food or if we can make sandwiches. We have to use logic and common sense, the spiritual principle.

The spiritual principle behind this verse is that we're not overworking ourselves on the day of rest.

It don't have to be, we have to cook extra on Friday. But rather we need to be looking at the spiritual principle about why is it saying this, and then apply the spirit of the law.

The spiritual principle behind it is do what you can do, do what's necessary, whatever you can do in order to help yourself from having to cook so much on the Sabbath.

But yet cooking is very essential to survival. You've got to eat. So if God is concerned about that which is necessary, that which is necessary for survival, if he's concerned about how much you're cooking on the Sabbath then of course he is also concerned with how much you're vacuuming, how much you're washing the dishes, whether or not you're working in your car, mowing the yard, raking the leaves.

He's concerned about every bit of that. If he's so concerned with even a necessary survival thing of eating then of course he's concerned with everything else.

Because your house will absolutely survive to the next day if you don't sweep every room, mop every room. Amen.

Now what we read in Numbers 15 about not gathering wood, even though we can now gather some wood, whatever measure of wood is necessary for survival for cooking and staying warm, especially in the Great Revelation.

But that chapter also gives us the same thing about a spiritual principle, spiritual law.

And that is watch what you do, watch what you do and how much you do on the Sabbath.

So even though we're not under the extreme legalism of the Old Covenant now, we still learn a lesson from it to be careful and think about being careful on the Sabbath, what you are doing.

Sometimes we actually do have a campfire on the Sabbath in the evening and gather sticks off the ground, throw it in the fire because you can't have a fire without sticks.

In the Great Tribulation, you're going to have to do that as a necessary survival.

You're going to have to cook in the Great Tribulation. You're going to have to stay warm in the Great Tribulation.

In the Great Tribulation, we are no longer going to have electric heaters, houses, brick homes, cement block homes, wooden homes, central air systems, electrical heat, ovens, electrical ovens, gas ovens, stoves and frozen food.

We're not going to have any of this in the Great Tribulation. None of you will. So if you are not going to gather sticks on the Sabbath, you would die. Of course, you could fast every Sabbath, but that's not God's will.

That's not God's will for you to fast on the Sabbath at all. The Sabbath is not a day to fast, very rarely.

The Sabbath is a day of fellowship and food is fellowship. Amen. How many people know you gather at the kitchen table, you fellowship, you talk, you talk, you talk, you eat, you talk, you eat, you talk with your mouth full.

Food is fellowship. It is. Everybody knows that. You can barely have fellowship without food.

And our fellowship here locally would be very slacking without food, without campfires, without playing a game and without TV.

Because our local congregation is extremely small, extremely, extremely small. And we have to face the reality that our local congregation is not very good at conversation, at talking.

We're very quiet people, shy, timid people, held back people. And in that situation, in that context, instead of just

everybody sitting around doing nothing all day and no one speaking a word, God would much rather that we burn a few sticks or play a game of cards or watch some television or something.

So that something is being done rather than all of us just laying in bed, all of us, every one of us.

And instead of all of us acting like dead zombies, food increases compensation. A campfire increases compensation. Playing a game increases compensation. And we got to have conversation in order to have fellowship.

So now that's going to change when we have more people, people that are more talkative, people that are more mature, people with more life experience, to where there's more conversation, more communication, then we won't need games and television.

But right now we've got to grab onto anything we can grab onto to help the conversation and to help the fellowship.

So context is everything. Context, need, what is the need? God does not want us to use the Sabbath as excuse to ignore our needs. The Sabbath was made for man, not man for the Sabbath.

The Sabbath was made for us. It's not meant to be a burden to us. The Sabbath does not need to be a burden to us. The Sabbath should be a time of joy, conversation, fellowship.

Now go to Mark chapter 2, verse 27. Jesus said to them, The Sabbath was made for mankind and not mankind for the Sabbath.

So the Son of Mankind is Lord or Master, even of the Sabbath. Amen. So again, it's not meant to be a burden to us. The Sabbath is to be a help to us, a joy to us.

Let's go to Isaiah 58, verse 13. If because of the Sabbaths, you turn your foot away from doing your wheel, your carnal wheel on the Holy Days, and should call the Holy Days delightful, not a burden, but delightful or pleasurable, holy to Theos.

If you shall not lift up your foot to work, nor speak a word in wrongful anger out of your mouth, but treating that day as holy.

Verse 14, then shall you trust on Jesus, but you shall not trust on Jesus if you don't do this. Amen.

A lot of people say, in God we trust. I trust Jesus. I'm saved. I know the Lord. And yet, they treat the Sabbath day and all of God's Sabbath days, Holy Days, as just a regular day of the week, no different.

They still go and play football and do demonic things and do worldly things and go to regular worldly parties.

There's nothing wrong with going to a party, but God has his own parties, and every fiesta, every Holy Day, except for, of course, Passover and the Day of Atonement.

But all of his other fiestas, all of his other Holy Days, are God's parties, and a party is a gathering, and a party is joyous, and there's lots of talking and laughter and fellowship and food and drinks.

They are called fiestas. A fiesta is joyous, a celebration that we are to abstain from doing our own will in the sense of working on your car, going to the basketball game, going to the county fair.

But rather, we are to be gathered together with like-minded brethren, your true sisters, your true brothers in the Lord, doing the Lord's will.

And the Lord's will for the fiestas is your rest, your worship, your gathering. That's God's will.

So it's trading your will for God's will. That's what we are to do forever on a commanded gathering day, is trade your will for God's will.

That definitely needs to be a meme, right? On the Sabbath Day of God, Biblical Holy Day, we must trade our will for God's will concerning our activities, the things we do on his Sabbath days.

We need to be careful what we do on the Sabbath and do it according to his will and not ours.

Now concerning worship, I'm not going to turn to these bible verses. We're going to wrap this up.

But I will mention in passing very quickly these bible verses that part of worship is having candles, seven candles.

Light symbolizes the Holy Ghost, God's presence, but light also symbolizes us, that we're spirits with God, that we are the children of God, that we are little gods, has lots of symbolism.

The lampstand of Menorah was burning continually in the temple of God. It should still be burning today on the Sabbath.

When we gather together, we should have incense and candles. So I would encourage you to do that in South Africa, in Korea, in England, that while you are listening to these worship services to be burning seven candles.

I would encourage you to do that every week during worship services. Be careful about children.

Be careful about dogs and cats. Use wisdom. Don't allow your whole house to burn down. Use wisdom and caution.

But I would encourage people to burn seven candles during your worship services while you're listening to these services.

Even if you're listening to a recording, if for whatever reason that you can't listen live, such as in Korea and Australia, where it's three and four o'clock in the morning, I don't expect those people to be listening live.

I don't. I have never required that. But rather, they can listen to the previous week's recording in the daytime and be worshiping, singing songs, reading the Bible, listening to the sermon, praying to God and do all they can do.

And that's all you can do if you're all by yourself in another nation and it's a different time zone.

God doesn't require us to do the impossible. God does not require us to do the impossible.

If that's all you can do, then that's all you can do. But if you can do more, then God requires you to do more.

Absolutely. If you can do more, then God requires it from you. The Bible says that we're held accountable for what we know, and the more that we know, the more we're held accountable for.

And the Bible says that. Amen.

And let's go to Psalm 95.

Everybody has ordered or in the process of ordering the brand new updated AOB Bible. We praise God for that achievement that that's been published now. So that's in the mill for some people.

Psalm 95, verse one, we're going to read this entire chapter of Psalm 95.

Come, let us rejoice in Jesus. Let us make a joyful noise, not quietness, a joyful noise to Theos, our Savior.

Let us come before his presence. That means let's go to church this fellowship with thanksgiving and make a joyful noise to him with songs.

When we sing songs to God, we need to sing with passion and joy and worship. For Jesus is a great Theos and a great King over all gods.

See, we are gods, too, but he's God of gods, Lord of lords, King of kings. For Jesus will not cast off his people.

That just means if you're devoted to him, that doesn't mean that he'll never forsake you when you are breaking your vows or continually sinning repeatedly unrepentant.

You have to read the whole Bible. You can't just take one verse. He will cast off his people if his people cast him off, fall away from him. Verse four, for the ends of the earth are in his hands and the heights of the mountains are his and the sea is his and he made it and his hands formed the dry land.

Come, let us worship and fall down before him and cry before Jesus that made us. Again, I have said many, many times over the years, I have said repeatedly, there are times we need to get on our knees and cry out to God.

And there's a million reasons why we should be doing that. A million reasons why we should be crying out to God on occasion.

A million and a half reasons times 999 billion reasons why we need to be crying occasionally when we see all the misery in this world.

The sin, the transgression, the rebellion, the wickedness, instead of trying to tame down the reason for their wickedness, we need to be realizing and comprehending the magnitude of their wickedness and the wickedness of this world.

We need to be praying and begging God to bring the great tribulation. And that's a bold prayer and a very bold plead. Amen.

You're Babylon Christians, you're Babylon Christians that have not escaped the mentality of softness.

They would never beg God to bring the great tribulation, but it's what God's true people should be doing because this world is wicked.

And we need to realize it and embrace that reality, not be children, not be Babylon minded.

We need to realize the magnitude of the wickedness in this world and beg for it to come to an end.

And it's only going to come to an end through nuclear missiles. Praise God, we see President Trump commanded the airstrikes in the nation of Venezuela last night and overthrew the illegal dictatorship.

He was not the legitimate president of Venezuela. We need to understand and realize that he was not the legitimate president of Venezuela.

He lost the election. And yet he maintained control over the nation, saying, claiming that he won the election when the facts say otherwise, clear facts.

So those people were under bondage to a ruthless dictatorship. And that leader, that dictator of Venezuela was a very close ally of China and Russia and Iran.

And we know for a fact that there are Iranian missiles and Chinese missiles and Russian missiles and Russian and Chinese military and Iranian military in Venezuela.  
We know that Iran, Russia and China, all three, was using Venezuela as a Western Hemisphere military base to prepare for the invasion and attack of America.  
It was a very extremely necessary thing for Trump to take that out. However, that will not save America because we still have Cuba. Amen.  
And we still have Mexico and Canada. And every one of those nations are very much anti-Christ, anti-God, anti-Jesus, anti-America, anti-freedom, anti-righteousness, anti-Israel, anti-God.  
So we're still surrounded. Mexico on the south, Canada on the north, Cuba on the south.  
In every direction, America is surrounded by her enemies, just like Israel, because we are Israel. Amen.

But nevertheless, going back to Psalm 95, we need to fall down and worship Jesus.  
Then it says, verse seven, for he is our Theos, and we are the people of his pastor and the sheep of his hand.  
Think about sheep in a pastor. It's a gathering, it's multiple sheep. You're never going to have just one sheep all by itself. It's multiple sheep.  
And God is our head pastor, our head shepherd, watching over multiple sheep that make up one herd, one church.  
Verse eight, today, this will sound very familiar, because this is what Hebrews 4 is based upon.  
What we're about to read is what Hebrews 4 is based upon. It says in verse eight here, of Psalm 95, verse eight, today, if you would hear his voice, pardon not your hearts, as in the day of provocation, according to the day of provoking in the desert, where your fathers challenged me, tested me, and saw my works.  
Forty years was I grieved with his generation, just like he's grieved with us, and said, they do always err in their heart mentality, and they have not known my ways.  
So I swear in my anger, in my wrath, they should not enter into my rest. Not enter into my rest means that they would not enter into the rest land, the promised land, the land of Canaan, at the end of the forty years.  
Every one of those people that crossed the Red Sea died, except for only Joshua and Caleb.  
Only two survived, only Joshua and Caleb, and Aaron. Three men survived that crossed into, I don't know about Aaron, if he crossed in, he didn't, so only two men survived.  
So if we want to enter into the place of safety, the land of milk and honey, if we want to enter into a safe location, we must keep the fiestas, the holy days, the sabbaths.  
I've said many times, I'll say it again, there is no promise of protection for people that think they are saved, and yet they do not observe and keep the Passover communion on Passover, and keep his sabbath days.  
No promise of protection for those people who think they are saved, and yet they do not partake in the Passover communion on Passover evening on a yearly basis.  
No promise of protection for them, for the Great Tribulation, no promise of rapture, no promise of escape, no promise of protection if they're not keeping God's commanded holy days.  
No promise of protection. They should not enter into that place of safety. Amen. The sabbaths and all of the biblical holy days, they are a branding in our forehead, they are the mark of God.  
You cannot say you belong to God and you're saved and not keep the commanded gathering of his holy days.  
You can't, it's impossible. The sabbath is the foundation of all the holy days and it's a package deal.  
You can't do one without the other. All the holy days, they are a branding upon our forehead all the way until the end of time.  
They will never cease. All the holy days, none of them, will ever, ever cease until there is no time and only then will they cease.  
Only then will they cease. Only when there is no time in order to determine the days.

Hebrews 4 verse 9 makes it very clear, and the context, I'm not turning there, we're going to wrap this up right now and put on a song.  
But Hebrews 4 makes it very clear that this entering into rest is connected with knowledge of the Lord, trusting in the Lord, being able to trust him for protection and for supply and rescue and deliverance.  
It's connected with actually obeying his commanded sabbaths and it's a package deal.  
You cannot say that you trust in God, you're saved, and you have the Holy Ghost, and you're hearing from God, and God is saying this, God is saying that, and yet you're not obeying him, his commandments.  
If you love me, you will keep my commandments. Amen. It's a package deal.

All these people that think they have surrendered to God and they have not. All these people that think they can just keep the Sabbath in whatever mannerism in which they want to keep it, and they don't have to attend with others or be part of a church, they don't need a body of Christ, they don't need a congregation, they don't need a pastor, they don't need a teacher, they don't need a prophet, they don't need an apostle. Well, they're very ignorant, and their ignorance shows. Amen.

Psalms 122 verse 1, I was glad when they said to me, let us go into the house of Jesus. Amen.

It should be joyous. It's a joyous thing to have fellowship with. Who would not want it?

Who would not want fellowship with like-minded brethren? Amen. Who would not want it? We need it.

Humans are social creatures, or we're supposed to be. By God's creation, by God's design, we are meant to be social creatures.

The Internet and computers have totally ruined that, and we're no longer humans, we're just robots.

But by God's design, we are meant to be social creatures, and we need each other.

We need to provoke each other to good works. Us men, we need to be hitting each other, punching each other, slapping each other, wrestling each other, we need to be doing these things in order to help each other escape the robot mentality.

We need to be challenging each other. Men are supposed to be roughhousing. They're supposed to be. Men are supposed to be shouting, getting angry.

Men are supposed to get angry. Men are supposed to throw things. Men are supposed to crush things and tear things up.

Men are supposed to go to war, kill animals, hunt for food, dig ditches, shovel gravel.

Use a chainsaw, cut down a tree, drive a big semi-truck. Not sit on your ass all day.

We need to return to the agent ways, the agent paths, when men were men and women were women.

We need to return, and we're going to when the lights go out. Praise Jesus for that fact.

Praise Jesus for today's message. It will not return void nor vain, but it will accomplish the purpose in which forfeit has been sent.

And we will also say that concerning Venezuela, this is going to greatly anger Russia, China, and Iran.

So this is only going to escalate eventually into the fullness of the Gog and Magog war.

So the victory for Venezuela is short-term, but we still embrace what goodness that we can see in today's activities.

Trump did something finally right, but he's still a coward when it comes down to it concerning Iran, which is the greater, much greater threat.

We're going to put on a song. We'll be right back with your testimonies, your comments, and your questions.

Feel free to ask questions, and please praise the Lord.

And it is good to see Hugh, Dominique, Simon, so many people over the years.

I'm going to say it like this. I have said repeatedly, over and over and over, I have said that if I push you away, you should not allow me to push you away.

Because where else are you going to go and find truth and serve the Lord in the truth and learn and grow and be provoked to good works?

Where else? Where else would you go? Kiki never came back. Many other people never came back.

The list is endless of the people that never came back because they're wimps and they don't want to stay in the house of the Lord.

When God has delivered you from Babylon and brought you into his great and glorious house, you should never, ever leave the house of the Lord.

If I'm taking a broom and hitting you with it on the doorsteps to try to push you away, you should stand your ground and say, I refuse to leave the house of the Lord.

And people that have that approach, they will be blessed. They will be blessed. Amen. But you also must be willing to keep growing in the truth and lose your Babylonian mentality as well.

We'll put on a song, we'll be right back.

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