

Take Care of Yourself First? Put Yourself First? Is That Biblical?

May 31, 2025 One day until Pentecost

Sermon Outline:

Yesterday, while I was really struggling to make myself something to eat, and feeling frustrated and human, and complaining due to long term lack of help, brother John was trying to support me and said “Got to put yourself first”. This morning, I was debating if that’s correct or if that was biblical.

And I thought of how Elijah, Elisha, Joseph, Noah, Samson, and Jesus did at times, put themselves first.

Then seconds after making my conclusion, I opened up Facebook and immediately saw that one year ago on this same date of May 31, I had posted a clip-art image of a little boy feeding another smaller little boy with his hand. And the meme said “The strongest people make time to help others, even if they are struggling with their own problems.”

Wow! EleluJE! (Praise Jesus!)

Matthew 10 Deny self, take up death stake, to follow Christ.

1st Commandment, God first. Luke 14:26 Deny family and everyone if necessary to follow Christ, which most of the time is necessary.

Mark 9:35 “Anyone who wants to be first must be the very last, and the servant of all.”

But, when the kingdom & the greater good and the self are 1 and the same:

Elijah **1 Kings 17:13-16**

Elisha **2 Kings 4:8-17**

Joseph **Genesis 41:46-57**

Noah had to eventually close the door of the Ark/ship and save himself & his family, and not others, as it was too late for them to repent.

Matthew 25 The wise virgins.

Samson and his natural, healthy, masculine **appetite** for women, was the tool that Jesus used to defeat the Palestinians.

Jesus when He demands tithes, holy day pilgrimages, & worship of himself.

I am the ministry, the church, the AOB bible, God’s word on Earth right now. That sounds prideful to the lost people just like Joseph sounded prideful to his brothers. But there’s nothing wrong with proclaiming what God has declared.

John’s situation: If he has to put himself (his goal to put God first) first before his dad and sister and family, to achieve the goal of putting the kingdom (including Apostle Zimmerman) first, then that's what he must do.

But if he puts his own will first before God and the kingdom, then it’s not right.

Robert’s special situation: When he feels that he must sleep, because of his schizophrenia, then that’s an absolute must, not just for himself, but for everyone in the house and the ministry. We depend a lot of him. So it’s absolutely necessary that he does what he needs to do to take care of himself, so that he can help the church.

Phyllicia put herself first in every possible way. She was just totally lazy, and ignored our needs to put herself first, which won’t help her in the long-term.

In conclusion, the biblical principal is to deny self, put others first. But that’s in general for most people and most

situations.

There are exceptions. It's possible to take care of yourself while you are still putting others first. And when taking care of yourself first is for the greater good, if you are the leader, you got to learn to take some priority for yourself, but yet still be the servant. It's a balance, but still maintaining service to others.

I'm not going to stop helping others and putting everyone else's needs as a very high priority.

But I can do both at the same time.

I can put them first and myself first, both at the same time, in my very special situation. (Or in a rotating way.)

That's what Elijah, Elisha, Noah, Samson, Joseph, Jacob and Jesus did.

Galatians 6:2 "Carry each other's burdens, and in this way, you will fulfill the law of Christ."

But I have learned to put others first LESS than previous, and take care of myself because myself is the ministry/church/kingdom and if I keep putting others totally first, then I won't have anything left to give them.

I can't allow anyone to totally drain the resources (spiritual, mental, physical, financial), my resources or myself. I have to hold some back, although I am still denying myself, but not to the extent that I previously was, because I have to maintain some strength/resource enough to replenish the source.

The leader must survive, so that he can continue to help others. For the greater good.

God put the words in John's mouth yesterday morning.

If he wasn't speaking to me, he would had been wrong. But because he was speaking to me, he was correct.

Announcement: Tomorrow Pentecost worship services.

Full Sermon Transcript:
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May 31, 2025

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

And let's go in prayer. Lord, Heavenly Father, in the holy and mighty name of Jesus, thank you, Lord, for getting us through this week.

Thank you for this special day, special weekend. Thank you that tomorrow is a high holy day, Pentecost.

And while the world doesn't even know it exists, we will celebrate. We acknowledge your dates, your days, your memorial.

We celebrate you, your kingdom, your love, your commandments, your mercy, your grace, your presence.

Your holy word. We welcome you. This service is yours. Please speak through me. Control my mouth, control my tongue. Use me as your vessel, as your instrument. Speak to your people. Thank you, Father.

Thank you, Father, you've already given us an extremely powerful revelation of the message that you want to deliver today.

There can be no doubt of today's message, your presence and your anointing on it.

It will not be void nor vain, but accomplish the purpose which you sent it because it is sent by you.

We celebrate that. Help us to not forget the victories. Help us to not forget your manifestation so often, so many times in this ministry.

Allow us not to fall away. Hold us tight. Help us, Lord, to not allow ourselves to be overburdened. Help us to not burden ourselves.

Help us to not allow other people to burden us to the degree in which it destroys us.

We ask you, Lord, for your help. More of your Holy Ghost. More of your presence inside of us. Grow in us that we may become one.

We ask for it that we may receive it. And if we ask for bread, you will not give us a stone.

Praise your Holy Name. Happy Pentecost weekend, Father. Happy Seventh Day, Father. All this in Jesus' Name.

And the Church said, Amen.

Today is May the 31st, 2025. If this is May 31st, then you are watching the live broadcast of I Saw the Light Ministries. This is Apostle Zimmerman. People call me Pastor Tim. And yes, I'm shirtless because I just have a lot of body heat and I'm always very extremely hot.

And especially when I'm preaching, the fire of God is just very strong in me. And even if I was to try to wear a shirt, I would be ripping that thing off very quickly.

I just can't stand it. I'm hot. I'm very, very hot. And I've got to do what I've got to do.

And it's nothing.

Have you ever watched a Bible movie? Any of those Bible movies? There's thousands, right?

Thousands of Bible movies that were made with the context of the Noah, Moses, the Ten Commandments, the times of Jesus, the times of Paul.

And in those Bible movies, you see men shirtless. It's nothing. It's absolutely nothing.

But modern Western, modern Western religion, ism, the isms of this world, the cults of this world, the denominations of this world are legalistic, even though they say there's no law, but there's plenty of law that they want to stone you with.

So it's very hypocritical. Amen.

So I just wanted to get that out of the way right from the start, because there's people that's, you know, because this is our first time live streaming.

So we just have to get that just taken care of right away.

Now, as we get into reading the scriptures today, we're reading from the Alpha and Omega Bible, a restoration of the original scriptures, using older manuscripts, Dead Sea Scrolls, the Greek Septuagint, give honor to Sir Lancelot Brenton of the late 1800s that translated the Greek Septuagint into English, and that helped significantly with the translation.

But we also used, considered over 30 translations, and we actually looked at agent manuscripts, Codex Vaticanus, Dead Sea Scrolls, and others.

So this is called the Alpha and Omega Bible, but you're welcome to follow along in King James Version, or NIV, or any translation you may have in turn.

You may be seated. Yes. Here's Hugh and John. Okay. Right here.

And let's go to Matthew Chapter 10 verse 34.

Matthew 10 verse 34. Do not think that I came to bring peace on the earth. I did not come to bring peace, but a sword. That verse right there is very rarely, extremely rarely ever read in your traditional mainstream western churches, because it blows a great amount of their theology to pieces. Amen?

Blows it to pieces. Because they want to preach peace and coexistence and tolerance of evil, of wickedness, of sin, of false religion, of false doctrine.

You name it. Tolerance and coexistence with everything that God hates. That's not what the Bible preaches. Verse 35. For I came to set a person against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.

And a person's enemies would be the members of their own household. He who loves father or mother more than me is not worthy of me.

For he who loves son or daughter more than me is not worthy of me. Think about that.

Parents, by nature, of course, love, love, love their children intensely. Amen? And there's nothing wrong with that. But the problem is they love parents, or they love children, or family, husband, or wife, or job, or house, or career, or money, or sports, whatever, more than they love God.

And we're talking about 99% of the earth. I'm not exaggerating. That is the world. Amen?

That is the world. That's mainstream Western religion. That's the Baptist Church, the Pentecostal Church, Lutheran, the

Catholic, the Seventh-day Adventists, Jehovah Witnesses.

It is the Torah churches. It is everywhere. People love other humans and things more than they love God. That's just the simple truth.

That we are not to be that way, God must be first. No person, no thing, but God first.

That's the first commandment. Nothing over and above God. Nothing, no one. Dodge first in all things.

No exception to that. Amen? In verse 38, he who does not take his stake, his death stake, and follow after me is not worthy of me.

In order to follow Jesus and be accepted by Jesus and truly be saved, you must, it's not a suggestion, it is a requirement, you must be able to, willing to, take up your death stake and deny yourself.

To deny yourself is to put others first, God first, the kingdom first, the church first, the gospel first, the ministry first, if that ministry, if that church is God's true church.

But not if it's the Babylonian church, of course not. Not if it's a doctrine of lies, a church of lies, a pastor of lies, a Trinity church, a Christmas church, an Easter church.

No, that's the synagogue of Satan. But when we say God first, that includes his kingdom.

Matthew 6 verse 33, seek first his kingdom and his righteousness. Amen?

So when we say God first in everything, we are talking about him and his kingdom and his church, because his church is his kingdom.

His church is his kingdom. So when we say deny ourselves, take up our cross, take up our death stake, we have to push ourselves back to prioritize God, his kingdom, his righteousness.

His church, his gospel, his kingdom, his way, his will. When I was younger, before I actually really and truly surrendered to God and truly got saved, I lived according to my will, my wants.

But once I surrendered to Jesus on that very day that I surrendered, my words were, your will, not mine, for the rest of my life.

I made that vow to Jesus and I will not break that vow. Amen? That is the vow that people need to be making when they are baptized. Baptism should not be just getting wet or just a symbolism or meaningless, but baptism should be full surrender.

I give up no longer my will, but rather your will. Your will, Father, for the rest of my life, not for one year, not for six months, not for one day, but for the rest of my life.

This is why I ask people a lot of questions before I baptize them. Just like John the baptizer, contrary to popular opinion, belief, he did not baptize the Pharisees when they came, but rather he rebuked them and turned them away. People must be questioned in order to know whether they're just going to get wet or are they bearing fruit of repentance already, showing that they have repented, repent and then be baptized.

And then you receive the Holy Ghost. Acts 2:38 is in that order. Amen? Let's keep reading now, or else I'll be here all day.

Verse 39, who has found his life will lose it, and he who has lost his life for my sake will find it.

You'll be willing to lose your life, the life you used to live, the way you used to look at things, the way you used to believe, your previous doctrines, your previous family, your physical family, your previous will, your previous pursuits, your previous goals.

You've got to lose it, all of it, everything. That's what the death stake is for us, is to be a total new creation in Christ Jesus.

That's not your traditional church. I'm not your traditional pastor. Right? This is not your traditional church.

These are not your traditional doctrines. This is not your traditional translation.

This is radical, extreme, serving God, 100% devotion, loving God with all of your mind, all of your heart, all of your soul, like the Bible tells us to do.

Not the wimpy, you say one prayer, and then it's done, and you're saved for the rest of your life.

Once saved, all saved, always saved. Boycott. Amen? Totally opposite. Amen? Now, today's sermon is, you've heard it many times in your life. You've got to take care of yourself first. Is that biblical?

Is that biblical? You've got to take care of yourself first. Yesterday morning, I was struggling as I was trying to make myself something to eat.

It was a real struggle, because I have health issues, I'm getting older and I have health issues, and as I was struggling to make myself something to eat, feeling frustrated, feeling human, and complaining, like humans like to do, due to a

long-term lack of help.

Brother John was there, and he was just trying to support me, and I appreciate that, he was just trying to support me. He said, you've got to put yourself first. So this morning, I was debating if that's correct, if that's biblical, is that biblical?

And I thought of Elijah, how he had the woman to take the barely little bit of supply that she had left, almost nothing, and make him the bread for him to eat first.

That's not your average Christian, that's not your average pastor, that's not your average so-called evangelist and so-called prophet.

Everybody would be like, no, you eat first, you ain't got much left, you've got just barely enough to survive yourself, that's yours, I do without, I'll put you first.

But Elijah was totally different, unique, and opposite. He said, fix it for me, and let me eat first.

And let's look at that in the Bible, in 1st Kings 17, verse 13, let's go there and read that.

And Elijah said to her, be of good courage, go in and do according to your word, but make me thereof a little loaf, and you should bring it out to me first.

He actually does use the word first, and you should make some for yourself and your children at last.

He's a man of God. He's a prophet of God, and he's telling this woman that has barely anything that, and she had previously said, I'm going to die and my family's going to die.

So she manifested to him the severity of her situation, and he still commanded her to put him first.

But we just read in Matthew 10 that a person of God must deny themselves. So why was he not denying himself?

Let's look at 2nd Kings chapter 4 verse 8.

Now talking about Elijah that came after Elijah, right? He was the apprentice of Elijah and took Elijah's place because Elijah grew old and died, and he did die.

He did not go to heaven to live forever in heaven because he's listed in Matthew, I mean not Matthew, but Hebrews chapter 11 in what we call the fifth chapter, and it says they all died.

Maybe I'm getting people confused, but we know that everybody in the Old Testament has died by correct theology, not traditional theology.

But by correct theology, everybody in the Old Testament has died. Common sense, these use the brains that God gave us, alright?

And so Elijah, and a day came when Elijah passed over to that place Soman, and there was a great lady there, and she constrained him to eat bread, and it came to pass as often as he went into the city that he turned aside to eat there.

And the woman said to her husband, see now I know that this is a holy man of theos, holy man of God, who comes over continually to us.

Let us now make for him the upper chamber, a small place, and let us put there for him a bed, a table, and a stool, and a lamp stand, and it shall come to pass that when he comes into us that he should turn in there.

And a day came and he went in there and turned aside into the upper chamber and lay there, and he said to this Giezi, his servant, call me this Somanite woman, and he called her and she stood before him.

And he said to her, now, say now to her, me and John was talking about this earlier this morning, how some people say listen to me right now, how Jesus on the death state said to the to the robber on the other death state, he said listen to me right now.

And now he didn't say you're going to be with me in paradise today. He did not say that.

He said listen to me right now. You're going to be in paradise. Jesus did not go to paradise that day. He didn't.

So neither did the thief that day. He's saying listen to me right now. So this is a similar phrase. Say to her, now, behold you have taken all this trouble for us.

What shall I do for you? And have you any requests to make to the king or to the captain of the host?

And she said, I dwell in the midst of all my people. He said to Giezi, what must we do for her?

And Giezi, his servant said, indeed, he has no son, and her husband is old. He called her and she stood by the door.

And Elisha said to her, at this time next year, as the season is, you shall be alive and embrace a son.

And he said, no, my lord, do not lie to your servant.

And the woman did perceive and bore a son at that very time, as the season was, being alive, as Elisha said to her.

Amen.

And the child grew, and it came to pass when he went out to his father, to the reapers, that he said to his father, my

head, my head.

And his father said to a servant, carry him to his mother. And he carried him to his mother, and he lay upon her knees until noon and died.

And she carried him up, laid him on the bed of the man of God, and she shut the door upon him and went out.

So on. I'm not seeing where I was looking for, but somewhere in here, some of these verses, somewhere in here, eventually, he tells someone to do something for him first.

And I apologize, I'm not getting the verses right, I wrote down the verses wrong, but we know it's there.

I know that some of you know what I'm talking about, that he had instructed a person to cut him first.

He had learned from Elijah. He was his apprentice. He studied under him. Elijah was his mentor.

He had learned a certain principle. And let's think also of Joseph in Genesis 41.

And Genesis 41 verse 48. Talking about Joseph, look at verse 47, the land produced, and in the seven years of cleaning, whole handfuls of green.

Verse 48, he gathered all the food of the seven years in which was the plenty in the land of Egypt.

And he laid up the food in the cities of Egypt, the food of the fields of a city round about it, he laid it up. Amen.

Verse 49, and Joseph gathered very much green as the sand of the sea, until it could not be numbered, for there was no number of it. Amen.

Now, we know what happened is that he had planned ahead of time, he had told to Pharaoh, and Pharaoh agreed to that plan for them to continue to save up all the green for seven years, so that when the seven years of famine came, not only would Egypt have that green, but they would be willing and able to even sell it to the surrounding nations.

And we know that that's what occurred. And we know that that's why his family actually came to Egypt, his brothers came to Egypt to buy food.

Now think about this for a minute, because it kind of sounds really selfish. If you're the nation, if you're the ruler, if you're the government official, and you see the surrounding people, humanity, in border nations, starving, drought, famine, hunger, poverty.

And instead of saying, oh look, we're the United States, we're Egypt, and we got food in abundance, and we'll just give it to you for free.

We love you, we want to help you, and you need it. You're in a desperate situation.

Instead of saying that, they required financial that they had to buy the food from Egypt.

So when you think about Elijah and Elisha, in these different situations, you can look at it as being self-centered, self-served, not considering the needs of others, not putting others first.

But the reality is that these men had to help themselves in order to help others.

They had to store up lots and lots and lots and lots and lots of green for seven years.

And not just ship it to those other nations, but have those other nations to come into Egypt.

And if Joseph, then a man of God, had said, we'll ship it to the poor nations, then his brothers would have never come into Egypt to buy that grain and be reunited with his family.

They would have never known where he was. Amen. It was meant to be that the nations would have to come into Egypt to find the food.

Many times I have used what happened with Elijah and Elisha when we were talking about putting God first, when that was the topic.

I would point to their example because those are the men of God that represent God.

They represent God. They represent his kingdom. So Joseph, even though he was a leader of Egypt, Joseph represented God's kingdom.

It was kind of like the people were coming to Jerusalem because he was where God had set his name.

Right? That was where God had set his name for that time. That time was Egypt. Joseph was the center of God's kingdom at that time.

That was where God had set his name. Amen.

And let's think of Noah. We know that Noah built the ark for 120 years.

And it was men. I mean, he offered other people opportunity to come into the ark.

Other people could have come other than just his family. The Bible says he actually did go to the prisoners, talked to the prisoners, tried to convert the prisoners, but that was not successful.

They could have survived with Noah and his family. But when the day came to shut the doors of the ark, then their

opportunity, those other people, the neighbors, the other people, their opportunities was done for. The door was closed. The door was closed. The door was closed. Was done for. The door was closed. Once that water started coming down or once that door was shut, no way could it be re-woven. Even though we do know the, we've seen the artwork all of our lives, people swimming, of course, it's just artwork. But yeah, it's common sense. People would have been swimming, swimming in the water, knocking on the outside of the ark. Let us in. Let us in. We're sorry. We didn't listen to you. There would have been people banging on the door. Amen. There came a certain time when Noah had to say, I'm not going to listen to their screams. They had their opportunity. Too late now. I'm sorry they're drowning. I'm sorry they're knocking on the door, but we can't open the door. That's not written in Scripture, but that's common sense. There had to have come a day when he had to put himself, his congregation, his family first so that they could survive, so that the kingdom could survive, so that humanity can survive, because they couldn't put themselves in danger to save someone else at a certain point of time. Amen.

Look at Matthew 25 verse 1, then the kingdom of heaven will be comparable to ten virgins who took their lamps and went out to meet the bridegroom, talking about Jesus. Five of them were foolish and five were wise, for when the foolish took their lamps, they took no oil with them. But the wise took oil in flask along with their lamps. Now while the bridegroom, Jesus was delaying, they all got drowsy, both the wise and the foolish. All the church became led to sin, all the church, and began to sleep. But at midnight there was a shout, Behold the bridegroom, come out to meet him. Then all those virgins rose and trimmed to their lamps, and the foolish said to the wise, Give us some of your oil, for our lamps are going out. But the wise answered, No, there will not be enough for us and you both. Go instead to the dealers, to the stores, and buy for yourselves. And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding, and the door was shut. Just like I was talking about the door to the ark, the door was shut. Amen. Now that's no coincidence Now that's no coincidence in which I just spoke these words.

When I was preparing the sermon of writing down the Bible verses that I would share with you today, it did not come into my mind or heart or my plan or my intent to make a connection between the door of the ark and the door in Matthew 25. I had no plan, it didn't come into my mind, but it came out that way. That's God's presence. That's God moving in my mouth. That is God moving in this sermon and confirming His word. Amen.

Verse 11, later the other virgins also came saying, Lord, Lord, open up for us. They answered, I tell you the truth. Amen. Amen. Do I do not know you. Amen. They got wet when they got baptized. They didn't surrender. They didn't receive the Holy Ghost. They didn't prep for the Great Tribulation. They didn't do the things according to God's will. Amen. They did things according to their own will. They didn't think that they would need to prep for the Great Tribulation and the coming of the Lord and the midnight hour and the dark hour and the coming of the Lord and the midnight hour and the darkness when the electric goes out. They thought, oh, they would just fly away in the rapture. Amen. But the wise virgins, they could say, oh, we feel sorry for you. We love you. We want you to survive. We want to help you. We're here to help you. We're here to serve here. Here's some of our supplies. There's enough for everybody. God will bless it and multiply it. But no, the wise members of God's true church says, we have stored this up, but you have not stored up anything when you could have.

Now, it'd be different if they couldn't. It'd be different if they could not. We're reasonable. We're reasonable people. But when people could have, but didn't, they didn't listen to the voice of God that's been saying ever since 2008. All these years, ever since 2008, I've been saying, stock up, get ready, prepare spiritually, mentally, emotionally, and physically for the great revelation.

And they mocked and they really cured and they hated me and despised me and wrote against me and worked against the kingdom of God, the kingdom of God, which is the same as working against God himself.

Is the Bible contradicting itself? Because I know the Bible does teach to put others first.

We've done entire sermons on that. I have preached that. I have preached it and preached it and preached it and preached it and preached it until I was blue in the face to put others first.

So it may seem like a contradiction, but really it's not a contradiction at all when putting yourself first if the situation is that you are the kingdom, that you are Elijah, that you are Joseph, that you are Noah, that you are the one that God has chosen to lead his army.

And in warfare, real, true warfare, the enemy always tries to take out the leader.

That is the number one main target of the enemy is the leader of that military battle.

Take out the headquarters, right? Take out the capital city, take out the front line, take out the leader, take out the sergeant, the leader, the commander. Amen.

So the leaders have to watch out for themselves. Amen. There are times that the leader will choose to be on the front line and take that risk and they're heroes and we admire them greatly for it.

And they're heroes and we admire them greatly for it. There are certain times like that when that is their destiny, when that's what God wants, when that's what they must do, when that's what they need to do, what they feel called to do.

But then there's also other times when the leader and the man of God also knows it's time to lay back, hold back, not be in the prime time, not be in the spotlight.

I think of Jesus that even though he came to suffer and to die, there was times that he escaped and disappeared right in the midst where the crowds were surrounding him and was about to slaughter him and he could have just accepted his death right then and then.

And he still would have died for us, for the truth, for righteousness as the lamb of God.

But that wasn't his design for the way it was supposed to be. It wasn't the right time, he said out of his own mouth, that it wasn't yet the right time. Amen.

So there was times when Jesus had to be taking the back seat, getting out of the spotlight, holding back, restraining, delaying. Amen.

That's strategic warfare. Sometimes you got to pull your man back, sometimes the leader's got to be in the back.

Strategic warfare is knowing when to be in front and when to be in the back. Amen.

And a true man of God as a leader knows that he must be a servant, but he also knows he must be a leader.

And that's a delicate balance. Balance is the key word in this topic, balance. Knowing when to be a master and knowing when to be a servant, right? And really, a leader, a true leader, has to be both. Amen.

It has to be a master and it has to be a servant. Both statements are true. Amen.

Both statements are true. And it's about balance and knowing when. Amen. In certain situations of the prophets of the Lord and the Bible, and in my situation, I am the minister.

I want more help. I pray for additional pastors that God will bring us. I pray for additional deacons. I pray for additional preachers.

I pray for someone that will stand here and preach on occasion. I don't want to do all of it.

Like Moses said, I wish that all of you were prophets. Amen. But the reality is I am the minister. If the enemy knocks me out, there is no I Saw The Light Ministries.

The reality is I am the Alpha and Omega Bible. The reality is I am God's true church on this earth right now, holding everything together. Amen.

When John spoke yesterday morning, it may not have sounded biblical, but he was right because he was talking to me. If he had been talking to someone else and saying the exact same words, exact same words, he would have been wrong, totally wrong, completely wrong.

But because he was talking to me, he was right. But because he was talking to me, he was right.

Because if I don't take care of myself, there is no I Saw The Light Ministries and no one to lead, no one to preach. Amen.

The truth, the word of God. Amen. Amen. At the same time, I'm not going to stop being a servant. I'm not going to stop putting many other people first in many different ways.

My ministry ever since 2006 has been serving people, helping people, helping the homeless, helping the poor, even though I myself am poor by American standards.

I'm not going to stop serving people, helping people, putting others first, putting the kingdom first, putting God first, putting his church first.

I'm not going to stop denying myself that at the same time, I have to have the proper balance.

Again, that word balance is key. Amen. I have to have the proper balance. I have learned in the recent months that I have to start restraining about how much I help people and how much I deny myself and how much I crucify myself and how much I put everybody else before me that I've had to pull back on that because I've learned that if I don't, I won't have anything left to help the church, to help anyone. Amen.

If I over help and meet every request and every demand and every need that there is, I won't have anything left to help them or help me or help him or help her or help anybody.

So I have started for the first time, really, to start holding back, start restraining, saying, I ain't got it.

I can't, I can't, I can't, I can't. And I'm going to do more of that because there are people that will just completely drain you if you allow them.

I do have to take care of myself, my wife, my household. I got to have a place in there.

I got to have food. I got to have medical attention. I do have to take care of myself. Amen.

In my situation, if I don't help myself, ain't nobody else going to help me except for Robert.

He's helped me a whole lot. Amen. And in John's situation, he's trying to move here and be part of the local congregation eventually.

He has to put himself above his dad and his sister and his family and his hometown and everything he's ever known there in order to move here and serve the kingdom and God's righteousness and God's kingdom and the true church.

So he's got to do what he's got to do to prioritize and get accomplished what needs to be accomplished, have goals and not let anybody or anything hinder that.

And it's not really to put himself first but the kingdom first. And to put the kingdom first, he's going to have to put certain aspects of himself first but at the same time and not put other aspects of himself first.

So he's lived, I guess, in Kansas all your life, right? He says yes. So there could be parts of his mentality, his heart, I don't know, but there could be parts of himself that might say, you know, this is where I've been my whole life.

This is what I know. This is my family. This is my home. This is no way it is. And not want to to progress and move forward and put the kingdom first. I'm sure at the very first probably was some of that.

But he has accepted, God's will, the need to put the kingdom first, the church first, the headquarters of the church first, and me first because I need help desperately.

So he's chosen the right path but he's got to stay on the right path and not be dragged down by competing interests, competing thoughts. Amen.

Brother R's situation, he has schizophrenia in his family and he's helped me tremendously over the years, been very devoted to the ministry and to me and to the kingdom, to God.

But just like I do, just like John does, just like everybody does, we've got certain things we've got to take care of.

Sometimes he has to lay down and sleep, take a nap so that he can stay in his right mind and that's completely acceptable.

He's got to do what he's got to do to help himself, to keep himself healthy in his right mind so that he is available to help me and to help the church.

Sometimes we do have to help ourselves first so that for the greater good that we can have energy left, health, finances, whatever resources left to help other people. Amen.

Balance. We have to preserve enough of our own energy, health, mentality to have something left you can't pour from an empty cup.

If you're going to pour the cup, if you're going to serve, you got to have something to serve with and if you pour everything out and give it away, all of it to somebody else and have nothing left, then you're not going to help them or you or anyone. Amen.

Now the situation with Phyllicia is she was lazy and she did not consider us and was not going to put us first, the kingdom first, God's will first, in any way, any shape, in any form.

It was all about her and her laziness and her health and you may think of it as being what she's got to survive, she's got medical needs, she's got serious medical needs, she needs medical help, she's got to go to the doctor, she's got to go to the specialist and all that's true and I wasn't going to deny her any of that at all, but the thing is she was going to do that and push us aside and not take care of us at the same time and not help my life and not help us as a local congregation when that was God's plan, when that was God's will and she could have had it both, that balance, right?

Balance. She could have had both. She could have stayed here, helped us, and still took care of herself and I would have helped her and God would have helped her and I believe that God would have really blessed her tremendously and

I was going to be willing to pay for her health insurance and I had done the research that yes, health insurance can be bold for a person that's a citizen of England coming to America, that they can buy the health insurance to cover the doctors here, that's not impossible, it's not out of the question, it can be done in more than one way, but she had made up her mind and it was just selfishness.

I can take care of my health and still take care of the church, too, at the same time. Amen.

I can deny myself, crucify myself, and yet at the same time take care of myself at the same time.

You don't have to throw other people away necessarily all the time even though we've got to be willing to forsake family if necessary, if that's what it takes to put God's kingdom first. Amen.

But she would have grown in so many ways because she had been spoiled, rich, rat, all of her life, like so many other people, and we've got to recognize about that, about ourselves.

If we were raised, we can't help it how our parents raised us, right? We can't help it how our parents raised us, right?

We can't help it, but we still have to realize it if that's the reality, you know, if we was raised and our families may have by tradition called ourselves poor, but the reality is if we always had plenty to eat, if we always had shelter, always had this, all the things we needed and wanted, and families had land and farms and acres and acres and acres of land, it's bullcrap to call ourselves poor.

I'm not talking about myself, I'm talking about others. You can't help how you were raised and what family you were born in and what state or what city you were born in, but we have to come to realize about ourselves and how we were brought up.

If our parents raised us right, if our parents raised us wrong, if we was really poor or if we really wasn't poor by relative standards, what is real poverty?

What does it mean to suffer? What does it really mean to be poor? Visit Africa, then you'll know what it means to be poor. Visit the Appalachian, southern Appalachians, even the northern Appalachians.

This is the poorest region of all the United States, is the Appalachian mountain region.

It's the poorest, it's been documented over and over and over and over. There's entire videos and books and websites and everything written about how the Appalachia is the poorest region in all the United States.

We have to come to realize things and change our thinking and grow as a person and grow out of our brainwashing that we was brainwashed with as children and become mature men, mature women with a strong work ethic, willing to work hard for the church, work hard for ourselves, work hard for others, serve one another, carry one another's burdens.

Let's go over one more verse and also a miracle I've got to tell you about. Let's go to Galatians chapter 6, page 756 in the Alpha & Omega Bible.

In Galatians 6 verse 2, bear one another's burdens and thereby fulfill the law of Christ.

And then verse 3 is about denying ourselves, not being proudful. Verse 2, bearing one another's burdens, fulfilling the law of Christ that way, which means not doing away with the law of Christ, but rather fulfilling how you keep God's law is to love God first and love mankind so that you are not committing adultery, you're not stealing from people, you're not wronging people.

So putting, carrying one another's burdens, taking care of each other. As a church, we've got to take care of each other. Amen.

And if we see that there's a church member in need, that needs the assistance, that needs, the Bible says, to help the feeble need.

We know how the men helped hold up Moses' arms twice in the Bible. We know that they've got to help the orphans, the widows, people that can't help themselves. Amen.

So, and the church family, the real and true church, the real and true Christians have to come before physical family.

Absolutely. Amen. But then at the same time, you don't want to do that to such an extreme that your physical family is going to starve.

So the, Jesus spoke about how the Pharisees, how that they were not taking care of their parents.

And they, the Pharisees were like, we've got to obey the law of God and put the tithes in the temple.

And we've got to put the offerings in the temple. We've got to take care of the temple.

We've got to take care of the ministry. We've got to take care of this, this, this, this, this, this.

And totally ignoring their own household, their responsibilities, toward their elderly parents.

And letting those people suffer. And using the word of God for it. Right? So we've got to, just like, you know, I've told certain people in the church, don't send me your tithes because it don't make no sense.

If I'm just going to send that money right back to you, because you're in a bad situation.

And I've done that many times over the years that I'm like, and they, they was even, but I want to pay my tithes. The Bible says pay my tithes. And I'm like, yeah, the Bible does say pay your tithes. But if you pay your tithes to me, and then you live in poverty and you're suffering and you can't pay your rent and you can't buy groceries. And I have to send back to you. And then I got to pay a fee to send that money back to you. Then that's not exercising wisdom. And we're wasting money. And we're wasting time. Right? And we're wasting time. Right? So sometimes a pastor has to exercise authority to say, we're going to give you exception on that law. Out of love. This is how we fulfill the law of God is that you're going to keep that. But then that same person that keeps their tithes, they need at the same time to learn how to put other people first that they see in their community and their family. That even though they're poor, and even though they barely have enough to survive themselves, they need very important. If they see somebody else in need, don't be stingy. Help them. And in that way, you're paying your tithes. In that fashion, in that mannerism, in that way, you're paying your tithes because you see somebody else that needs help. And you help them even though you can barely help yourself. And that's the way I have lived my life. Always. My whole life. Because it's always been the poor to help the poor. Amen. It's always been the rich to hold back, restrain too much, not help enough. Whereas the poor is the one that gives the shirt off their back. Amen. It is the poor that's been there, that's been hungry, that had nothing to eat but mayonnaise sandwiches. I've been there where nothing, I had absolutely nothing to eat but mayonnaise sandwiches or mayonnaise crackers or ramen noodles. And don't give me that bull crap about ramen noodles, having nutrition, having carbs, having calories, and that you like them. That's very insulting. Very insulting when somebody shares that they have had to live in that property where it wasn't a choice. If you like ramen noodles, God bless you. Eat all the noodles you want till it comes out of your buttocks. But we're talking about when people have nothing to eat but ramen noodles every day after day after day after day even weeks, even months. That's different. That's entirely different. So don't insult people with your spoiled, sipper spoon attitude. Amen.

We need to remember the account in the Bible where the widow gave her last coin. What's that called? The widow's mite? Amen. So I go back and forth on this but it all comes back to that word balance. There are times that a poor person is not well off, or not well-off, or not well-off, and in that case, they're not well-off. They're not well-off. They're not well-off. They're not well-off. that a poor person must give their last coin or their last little bit of green for the kingdom, deny themselves, put others first. But if that same widow just constantly doing that and she starts losing weight and she constantly gives that last mint, that last coin and put the kingdom first and put God first and she just keeps doing it and she keeps losing more weight and she keeps losing more weight and she dies. Yes, God's going to bless her in the kingdom. Oh yeah, absolutely God's going to bless her in the kingdom. Absolutely, guarantee you. But she's no longer alive to help anybody. Amen. Now she's just a memory for another thousand years. Amen.

So you got to consider different things. You got to consider context, who it is, what the situation is. So a lot of times we speak in general terms, but we have to remember that there are different situations. My situation is not the same as your situation. My poverty is not the same as your poverty. There are different contexts, different situations and a balance in things. As I said, if John had said those words to somebody else, it probably would have been wrong in most occasions, in most contexts, in most situations, but in my situation he was right. Amen.

Now here's a miracle. When he said that, that was God put those words in his mouth and the reason I know it was God is because today when I was debating about whether what he said was biblical or correct and I had made the conclusion in my mind and then I got on my phone and opened up Facebook and instantly, only seconds after debating and making the conclusion.

The very first thing, as soon as I opened up Facebook, the very first thing is a meme from this date last year, one year

ago. Praise Jesus.

I'll put that on the screen now. And Facebook will give you memories from one year ago. They do that pretty often. So one year ago I had posted on this very date, this meme shows this little boy feeding another little boy and it says, the strongest people make time to help others even if they are struggling with their own problems. The strongest people make time to help others even if they are struggling with their own problems. Praise Jesus. So that's God. Now I can't turn back time. That was posted on this date one year ago.

John didn't know that. I didn't know that. But God knew that. Amen. And God, seeing the end from the beginning, knew that was about to come up on Facebook.

Even my frustration, even my complaining, even my bitching, was God. Because that was about to pop up on Facebook today.

Things had to come into play. Different things, different people, different situations, different things had all come together to paint to paint this perfect portrait of today's message.

That's divinity. That's divine. That's powerful revelation. That's the powerful presence of Jesus Christ that you will not find in those Sunday Babylonian Trinity Rapture churches, the synagogue of Satan. Amen.

I was a strong person that I'm that type of person that you call a survivor, a survivor.

In my teenage years and early 20s, in my party days, I was a survivor. That when everybody else was passing out of drugs and alcohol, I was the one with the eagle's eyes watching for the enemy, watching for the danger, watching out after everybody, taking care of everybody, but at the same time taking care of myself, not passing out, and never could ever in my whole life get high enough, which was a good thing because I had to watch out.

Somebody had to stay awake. Somebody had to be the guard. Somebody had to be the one to lock the door or sound the alarm. Many times I would have to just pick up my little bit of crap that I owned and move, and I was always willing to just, I'm out of here.

I'm not going to put up with this bullcrap. I'm out of here because I had standards.

I wasn't going to live with people that treated the waitstaff in an inappropriate way.

If I was dating somebody or living with somebody and they treated a waiter or waitress wrong, I'd be like, I'm not going to put up with that crap.

I'm on nothing to do with you. I'm out of here. I always in my whole life had that mentality, to treat people right. Amen.

And if you don't treat people right, I don't want nothing to do with you. Get out of my life. Amen.

I'm a survivor. I'm strong. I was always the one to drive at three o'clock in the morning, 20 miles, 40 miles, drunk as hell, and not crash, and not get pulled over by the police, and not get arrested, and not kill no one, and not hurt myself, and not hurt others.

I was the one that could pull the weight. So it's up to me as a stronger person when most people are not very strong at all.

Even the people that think they're strong, they don't know what strong is. They have no idea what strong is until you have really lived a hard, rough life.

People think they know what honoring God is. People think they know what poverty is.

People know what suffering is. People think they know what pain is. But most people in America don't know crap. Amen.

But once you've walked 10,000 million miles in another man's shoes, stared death in the face, stared Satan in the face in many different ways, changes things.

Everything is relative. Amen. Everything is relative. God is so good. We have seen the presence of the Lord. We've walked in the Lord's presence today.

You've just experienced a very unique situation. A very unique situation that you're in.

You're not in the situation other people have been in. Everybody thinks they're a true Christian.

Everybody thinks they're part of the true church. But they're not. You are the chosen few. You are the chosen few.

You are the church. Better not. You are the chosen few. It's a high calling. Extremely, extremely, extremely a high calling. But it's up to you what you do with it.

How you persevere or not persevere. How you push through or not push through. It's not going to be easy. And I'm not going to treat you easy.

And I'm not going to treat you like a baby. You can expect hard words from me. You can expect it. You can write it down.

You can write it on the calendar. I can promise you I'm going to have hard words with you.

Every one of you sooner or later is coming. So you can expect it. Because you're part of the army of the Lord. You're different.

You're unique. You've got to endure the training. You've got to be toughened up even as that one sermon. Toughen up, buttercup. Amen.

Too many people are buttercups like Phyllicia. She don't even know the difference between a spider and a cricket. That's being a buttercup. Spoiled rich brat.

My intent is not to put people down, but my intent is to build people up.

But sometimes you've got to kick them in the ass in order to build them up. Because they never experienced the toughness in their life.

They never got their hands dirty. They never got the bottom of their feet dirty. Sometimes people have got to be offended and kicked in the butt to toughen them up because what's coming, you have no idea what's coming.

You think you do, you don't. I don't think there's a person listening to me who knows what's coming.

To the extremity, to the extremity, the severity of what you're going to have to face in the future, I've got to toughen you up before it hits. Amen.

Because it will hit you sooner or later it will hit you.

Amen.

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