

# Unity and Division in The True Church

March 14, 2025 Purim

## NOTES: Sermon Outline:

Esther 9:20-28 Romans 2:28-29

When Esther called for a fast, all of Israel united in faith and obedience to her request.

In our spiritual warfare today, the enemy wants to divide the church, and one of the biggest ways to do that is to cause division of doctrine and to attack the leader/pastor/apostle, attacking his character & his teachings & his decisions & his words.

And Satan over often uses scripture, even as he did against Christ Jesus.

And Satan is extremely self righteous.

Psalm 133:1 "How good and pleasant it is when brethren dwell together!"

Greek #2730 one word for “dwell together” or “dwell together in unity” = The verb "katoikeó" primarily means to dwell or inhabit a place. It conveys the idea of residing or settling in a location, often with a sense of permanence or established presence. In the New Testament, it is used both in a literal sense, referring to physical dwelling places, and in a metaphorical sense, indicating spiritual or divine habitation.

Often translated “lived/live/dwell/dwelling” in a specific location.

In the Great Tribulation, we'll need to join/live/work together.

Acts 7:39, 13:45

Romans 16:17-18

1 Corinthians 1:10

1 Corinthians 12:12-14

Ephesians 2:19-22

Ephesians 4:3-6, 11-16

Colossians 3:14

2 Timothy 4:14-15

Titus 3:9-11

## Full Sermon Transcript:

### Unity and Division in The True Church

*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. Amen. The record button has been pushed. Let me try to blow this so far for this holy day of Purim 2025. Praise Jesus. Let us go in prayer. Lord Heavenly Father, in Jesus' holy name, we thank you, Lord, for this special day, for this special weekend, for these two days of Purim and for the fullness of these days.

So full of meaning, multiple meanings, such great edification, such great importance for your people all around the world.

Thank you for a time that we gather together in unity of one accord, of one mind, of one spirit, of one faith.

Thank you for those people that did not go to work today so that they could be part of the live service.

Thank you for the people that have been repenting in recent days, hours, weeks, months, and years.

Thank you for every person that has stayed true to you and your true church. Thank you for the people that you're going to bring.

Thank you for your faithfulness, your goodness, and your holy and perfect plan. May your will be accomplished in your timing.

The choices are yours. The plan is yours. The earth is yours. We are yours. And you would do as you want. You would do as you want. And we accept your decisions, your choices, your direction, and your timing. Thank you.

Thank you, Father, for getting us through this week. Thank you for getting us through this half of the month.

Thank you for getting us through yesterday and last night. And you are faithful to see us through all the way to the end. You are the author and the finisher of our faith. Help us to not give up, not turn back, but to move forward and to press forward.

No matter what, press to not give up. Give us strength, endurance, perseverance, faith, your heart, your mind, more of your holy ghost.

Save us and deliver us. Help us to be true to you, to walk in your spirit. We pray for your special anointing on this message that we're about to receive. May it not return void nor vain, but accomplish the purpose of which forth, that you want your will.

May your church be edified and increased in your word, your will done in all of this in Jesus' holy name. Amen. Praise Jesus.

So, everybody turn to the Book of Esther and I'll be back in a minute. And that's adorable, in case they're low in size, to come down.

Esther, Chapter 9, reading in Alpha and Omega Bible edition. Starting in verse 20.

And can somebody give me a page number? Page 310. Page 310 in the one volume edition. Esther 9, verse 20.

Mordecai wrote these things in a scroll and sent them to the Judeans, as many as were in the kingdom of Artaxerxes, both them that were near and them that were afar off.

And to establish these as joyful days and to keep the 14th and the 15th of Adar, the 12th month of the year, which usually occurs in February to March in the Roman calendar.

For all these days the Judeans obtained rest from their enemies. And as to the month, which was Adar, in which a change was made for them from mourning, from sorrow, that is, to joy and from sorrow to a good day, to spend the whole of it in good days of feasting and gladness, sending portions, gifts, to their friends.

I do want to change portions. We'll look to see if we want to use gifts or not, but it needs to be changed.

To their friends and to the poor. And the Judeans consented to this accordingly, as Mordecai wrote to them.

When we finish reading this passage, we'll come back to that consented to this. Verse 24 is showing how Aman, your traditional translations, use an H in front of that, but the H is silent.

So in Greek they didn't even write it. The son of Amadathes, the Macedonian, fought against them how he made a decree and cast lots to destroy them utterly.

And also we enter the king telling him to hang Mordecai, that all the calamities that he tried to bring upon the Judeans came upon himself.

He was hanged and his children. Therefore these days were called Purim, because of the lots, for in their language they are called Purim, because of the words of this letter and because of all that they suffered on this account and all that happened to them.

It says that Purim is the Assyrian aromatic word, the Greek Hebrew word is Phrurae.

Mordecai established it. And the Judeans took upon themselves and upon their seed, their children, their descendants, and upon those that were joined to them, not just only the Judeans, but anybody that would join themselves to this family of God, to these followers of the God of Israel.

Not to only the Jews only, but those that would join themselves to them, to observe it, Purim.

Neither would they on any account behave differently, right? Unity, not differently, not division, but rather following the instructions of Mordecai as the leader. Amen.

But these days were to be a memorial kept in every generation and city and family or tribe and province.

In these days of the Purim they said it shall be kept forever and their memorial shall not fail in any generation. Amen. Praise Jesus.

So going back to what I said in verse 23, that the Judeans consented to this according to what Mordecai wrote to them. It had not been written in scripture yet. It had not been written in scripture that Moses said or God said, but rather this was new. Amen.

Even as the Apostle Paul had been given new revelation that we follow today, all the way 2,000 years later, that was

not written until Paul wrote it. Amen.

A lot of the people that keep the other biblical feast days, they don't keep Purim and Hanukkah because they consider it as man-made, that God didn't command it.

They don't understand how God works. Just as God worked through Moses, he worked through Mordecai and Esther. Amen.

And just as he used those people, he also used the Maccabees, the Maccabean family, during those years that led up to Hanukkah.

And even as he's using us now, God changes not. He can add holy days. We may get additional holy days in the future. Who knows?

People want to always go back to that verse that says God does not change to try to say that God would not add holy days or that he would not cleanse the pork.

They always want to go back to that verse that God changes not. He's the same yesterday, today, and tomorrow to say that God has never cleansed the pork.

All you've got to do is read Noah how there was clean and unclean when they went on the ark, but then when they came off the ark, he said, Eat everything that moves.

Everything that moves is food for you, he said. So obviously there was a change there.

God does not change. He's talking about his character, his faithfulness, his characteristics, his personality, his goodness, his power, his authority.

That's what that verse means. It has nothing to do with law, period. Amen. A lot of people just don't understand the Bible.

They don't have the Holy Ghost, and they're not saved even though they're keeping law, law, law, law, Torah, Torah, Torah, but they're still not saved.

They don't have the Holy Ghost to give them simple discernment, and this is very simple stuff.

This is Scripture. Book of Esther is just as much Scripture as is the book of Exodus and Deuteronomy and Leviticus, right? Amen.

These people or people that God was using, Mordecai and Esther, God used them.

God anointed this. God brought this about. God is the one that gave them the victory. Amen.

This victory wasn't because of their own armies and military and wisdom and their plot and their plan, but rather their devotion to Jesus and his favor and his grace, his mercy, and him turning the events around while the enemy had plotted against us that now the enemy faces in return.

Praise Jesus. And the people consented to it shows that they're like, OK, we see that you are our leaders and that God has heard not only our prayers and fastings, but your prayers and fastings.

And God has honored what you have instructed to the congregation of called out ones, that God has blessed that, what you called for.

God has blessed it. God has anointed it. God has used it and will continue to follow you. Amen.

They consented to be obedient, to submit to this new decree, a new commandment. Amen.

They consented to it. There was not disunity or division about it, even as it says later in here.

In verse 27, Mordecai established it and the Judeans took upon themselves and upon their descendants, upon those that joined themselves to them to observe it.

Neither would they, on any account, behave differently. It's important for there to be unity.

So today's topic is unity versus division in the sacred called out ones. Amen. In the church, in the true church, unity versus division. When we think of perm, we think of the victory against our enemies and how that is a promise to us in the end time that we will eventually be given the ultimate and final victory against Assad.

We will. That's promised. That's written in stone. There's no doubt it can't be changed.

We will be given the final victory against Assad, against the Antichrist and against the 666 nations.

This is what this holy day is about. But what if those people, when they heard the decree, we want you to fast, and they didn't?

What if they had not? What if they had not followed through? What if they'd be like, but I'll be too hungry or whatever, all kinds of excuses, or God still won't hear us, we'll still be doomed, we'll still be killed, whatever.

What if they had used division rather than unity? Not only in the days leading up to perm, but even after that, what if they had received this letter from Mordecai and Esther saying, let us celebrate these days.

And they're like, nah, I don't care for it, can't afford to do it, whatever. Then that would be also written, and I believe

they would have been punished.

I do believe that. But they were in unity, and they did not behave any differently.

So we can also see these days as a memorial, a reminder of those events, that God's people stuck together in the days leading up to it and the days after it.

That they stuck together in unity, following their divine appointed leaders, and not arguing with their divine appointed leaders, but agreeing with a new holy day.

They could have said, but it's not written in Scripture, but they recognized God's hand in the events, amen.

We need to recognize God's hand in modern events and in our lives on a daily basis.

We need to be able to recognize when God is speaking to us, when God is leading us, guiding us, correcting us.

We need to be able to know that, discern that, amen. And if you look at Romans chapter 2 now, Romans chapter 2, page 729, thank you.

Page 729, Romans 2 verse 28, Romans 2 verse 28, For he is not a Judean who is one outwardly, nor is circumcision that which is outward in the flesh.

But he is a Judean who is one inwardly, and circumcision is that which is of the heart by the Spirit, not by the letter, not by the letter of the law.

And his praise is not from the people, but from the Theos, amen. So people try to say we don't have to keep the Sabbath, we don't have to keep the annual holy days, the high holy days, because we're not Judeans physically.

They ignore this verse and many other verses, amen. Even Luke, he was a Gentile, amen.

And God is calling all people of all nations, he's not calling just the Jews, he's not calling just white people, he's calling all nations on earth, amen.

What did he say in Matthew 28? To the disciples, go and teach all these things I have taught you, go into all the earth, to all nations, teaching them, amen, and baptizing them in my name, to all nations, the things I have taught you, amen. So we are joined to Mordecai in this observance, we are joined to Esther of one mind, one accord, one faith, one who is serving the same God.

We don't serve that same God a different way just because we're a different color, amen.

We serve the same God, the same way, amen. When Esther called for the fast, all of Israel united in faith and obedience to her request.

In our spiritual warfare today, the enemy wants to divide the church, and one of the biggest ways to do that is to cause division of doctrine, to attack the leader, attacking the leader's character, his teachings, his decisions, and his words.

And Satan often uses scripture, even as he did against Christ Jesus, remember that?

And Satan is truly, extremely self-righteous. He really is, amen.

Let's go to the book of Psalms now, Psalm 133. Psalm 133, which is a song of pilgrimage, page 360.

See now, what is so good, or what so pleasant, as for brethren to dwell together, amen.

We know that King James said something like, for how pleasant it is for the brethren to dwell together in unity.

The Greek word for dwell together there, or other translations, dwell together in unity, is actually just one word in Greek.

And it's strong recurrence, number 2730, 2730, and it's spelled katoikeo. And it says, primarily means to dwell or inhabit a place.

It conveys the ideal of reciting, dwelling, staying, settling in long-term in one location, often with a sense of permanence or established presence.

And the New Testament is used both in a literal sense, as well as figuratively. Literal, referring to a physical dwelling place, or spiritual sense, spiritual habitation, divine habitation.

It's often translated in the New Testament, often translated as the word lived, or live, or dwell, or dwelling, or dwelled in a specific location.

It's talking about being stable together, holding together, without being like a flock of birds flying in every direction.

But togetherness in a steady, secure, permanent place. Dwelling, as in dwelling, staying, staying, staying, staying.

So how pleasant it is for brethren to do this, to come together in one place and stay, and not be flying off their own way, everybody their own direction, everybody their own house, their own hut, their own tent, or their own jobs, their own careers, their own pursuits, their own wheel, their own plans for retirement, their own plans for everything.

But rather coming together, to work together, to live together, to dwell together, to cooperate together, to worship together, the same God, on the same day, the same way, to join forces, to join finances, to work together, to protect one

another, bless one another, support one another, encourage one another, hold hands together, pray together, drink out of the same cup. Amen.

Unity for the common goal of everybody surviving, not just we ourselves alone, where some people think in great tribulation they can just go off all by themselves, when the reality is we're going to need one together, all together. We need one another as a team, work together as a team. Amen. How good and pleasant that is. Amen.

Let's go to the book of Acts now, Acts 7, page 711, or 712. Page 712, Acts chapter 7, page 712.

Acts 7, verse 39. Our forefathers were unwilling to be obedient to him, but rejecting him in their hearts, turned back to Egypt. Amen.

We think of even Lot's wife that turned back to see Sodom and Galilee. Amen. You think of many Bible verses where after the Israelites crossed the Red Sea, or even before they crossed the Red Sea as well, wanting to go back to Egypt so quickly, so soon, so easily enticed to go back to Babylon. Amen.

A Passover is a month away. So as we go from Purim into the future days in these next few weeks, we're starting now, going to start transitioning our mind to self-examination.

Of course, we do that regularly. Amen. But preparing for the communion, preparing for even baptism, some people's going to be baptized again between now and then, and preparing for that.

So for different reasons, whether it's for baptism or whether it's for communion, that we're entering this month of self-examination, self-testing, and so we're thinking of the book of Exodus, of Passover.

Leaving Egypt for us is leaving Babylon, leaving those Sunday churches, Trinity churches, Christmas and Easter churches, all those false doctrines, pre-trib rapture, and requirement for everybody to speak in tongues, all that foolishness, all that chaos, everyone in the church speaking at the same time.

Just nothing but chaos, confused spirits. Amen. Deception. Coming out of the land of Egypt, coming out of Babylon, false religion for us, but some people want to go back.

And some people are willing to go back for a bowl of soup or to have a place to live or to keep a job, but they're willing to go back to the Sunday churches or they're willing to go back to whatever, to sin, to sinful things.

We have to make the commitment, that's what baptism is, and that's what communion is, is saying, I do to the bridegroom, Jesus, I will marry you, I will be faithful to you, I will not commit adultery against you, Jesus, with Sunday churches, with Trinity churches, with false religion, I will not do it.

I commit myself to you, Jesus. That's what communion is, that is what baptism is.

Baptism is not symbiotic. Baptism is real, serious commitment. That's why I will not baptize people without asking them a million questions and then having a lot of foundation of truth, having found the truth and committed to the truth. They've got to understand that baptism is not just getting wet, it's not just a symbol, it's not just reputation, but it's commitment, that we're not going to go back to the land of Egypt, that we're not going to go back to Babylon, that we're not going to go back to lies, we're going to walk in the truth and be firmly committed to God Almighty in Jesus' holy name. Amen.

Let us not follow the example of those that crossed the Red Sea and they were already lumbering, as some of the translations call it, complaining, complaining, complaining, lacking of trust for God's provision.

So well, let's not follow the poor example that they turned against Moses, they turned against God, want it to go back.

Acts 13, now Acts 13, verse 45, the bottom of the page of 717. Acts 13, verse 45, that when the Judeans saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul and were blasphemy.

Notice verse 44 before that, the next Sabbath, nearly the entire city assembled to hear the word of the Lord, but when the Judeans saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul.

So they turned against God's appointed leader out of jealousy because Paul was getting more followers, pride, amen, and their own self-real, wanting to exalt themselves, form their own churches, their own synagogues where they have their own teachings and accept no new teachings.

And that's the majority of all these groups out there that even do, even as the Judeans here was doing in this verse, they were keeping the Sabbath.

They were even keeping Purim and Hanukkah. They were keeping all the biblical feast days, but they were not, was not willing to listen to Paul and say, hey, Paul has new revelation.

Paul has new understanding. Even though they saw miracles in his ministry, absolutely, they saw miracles in Paul's ministry.

They saw his change of heart. They saw how he changed as a person, but none of this convinced them.

They were not willing to grow in the truth, as you see in many of these people of the circumcision today that want people, they want men to continue to be circumcised, literally, physically.

They want to dress like Jews, talk like Jews, say Shabbot Salom, crap like that. They want to try to sound Jewish and look Jewish and wear the blue strings.

And, you know, if you want to do all that, you're acting like a five-year-old. It's very childish, the way they act.

They think it's going to make them holy to wear blue strings. They think it's going to make them holy to try to talk like somebody of another race.

It's childishness, foolishness. If you talk English, call it the Sabbath. Say happy Sabbath. You don't have to copy another language about how the Jews would do it in Israel.

We're not in Israel. Amen. It's foolishness.

Let's go to the book of Romans, Romans chapter 16.

Page 737. Romans 16, verse 17. Romans 16, verse 17. Here's Paul actually telling the church that they should disfellowship from those people that are causing divisions and teaching things that don't agree with his doctrine, even though his doctrines and his teachings were new to the called out ones, even though his doctrines were new, had not previously been written in Scripture even.

And his doctrines actually contradicted what had been written in Scripture. Scripture said you must be circumcised and a million other things.

And here he comes across and says, Jesus has spoken to me and said, I'm changing the law.

And you don't need to be circumcised. That doesn't mean anything. Now that makes plenty of common sense that circumcision doesn't mean anything. Amen.

That it was only a temporary symbol. That's all it was, a symbol. Amen. But once you get closer to the Lord, the real Lord and get close enough to him, you don't have to have the symbols. Amen.

If you have him yourself, if you actually have him, then you no longer need the veil.

You no longer need the symbols if you can actually touch him himself. Amen. If your veil is lifted from your eyes, your eyes are fixed on the Savior. Amen.

But their eyes are fixed on the law. Their eyes are fixed on a man's penis. Their eyes are fixed on physical carnal things. Of course, Kiki right now says, oh my God, he said penis.

I rebuke you in Jesus name, Kiki. Kiki is a slave of carnal thinking. Amen. How dare a man say finger, eyes, ears, nose, penis, feet.

How dare we say a part of the human body. Legalism. Pharisees in the church. Pharisees that have crept into the church.

A woman that actually wants to come on the church's social media right in front of everybody else in the church and contradict the teachings of the male leadership.

That's division. And we will not stand for it. Even if it was a man doing it, we would not stand for it. We have one doctrine, one faith, one church, one body of Christ.

We are to speak the same things, be of one mind, one accord. When people want to come in and alter those teachings and not even hide it. Amen.

We won't stand for it. As Paul said, this fellowship from them. Amen. Let's go to 1 Corinthians right there, which is, lift the page, go down to verse 10.

1 Corinthians chapter one, verse 10. Now, I advise you, brethren, by the name of our Lord Jesus, the Christ, that you all speak the same things and that there be no divisions among you.

That you be made complete in the same mind and in the same judgment. We are to be one household all across the world.

The true church is to be one household. Amen. There's no room for individual opinions. I've said that many times.

I don't care who calls me a cult leader. I don't care. I don't care. Opinions is a person's own will, their own imagination, their own private interpretations.

There's no room for that if you care about what the truth is. There's no two separate truths or three or four hundred or ten thousand separate truths.

There's only one truth. And you either accept that one truth or you don't. And you have to make up your mind before baptism. Do you accept the truth established in this ministry or you don't?

And if you don't, then go somewhere else. But there's no room for double-mindedness as James chapter one tells us that a double-minded man is unstable in all his ways. Amen.

We have to get a made-up mind. What do we believe? Chapter 12 now. Verse Corinthians 12. Verse 12. This sermon isn't all about Kiki because there will be other people in the future.

I guarantee you that. Even as there was in the wilderness in the book of Exodus and Leviticus, Numbers and Deuteronomy, there will be people in the future to try to cause division.

You can count on it. You can take that to the bank. So this ain't about one person. It's about all of us guarding our own hearts and our own minds so that we not be the one cause the division. Amen.

Verse 12. For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

There's one body of Christ, one church. There's not 10,000 churches of Christ the Baptist and the Pentecostal, Pentecostal number one, Pentecostal number two, and Pentecostal number 300.

That's crazy. There's only one body of Christ even as Paul said somewhere that the body of Christ is not divided. Amen.

Verse 13. For by one spirit we're all baptized into one body. That means one church.

Whether we are Judeans or Greeks, slaves are free and we were all made to drink one cup. Amen.

One spirit. For the body, the church, is one member, but not one member, but many members. If the foot says, because I am not the hand, that I'm not part of the body, is it not for this reason any less a part of the body?

But if the ear says, because I'm not an eye, I am not a part of the body, it is not for this reason any less a part of the body.

If the entire body were an eye, where would the hearing be? If the ear in, if the entire were hearing, where would the sense of smell be?

But now, Theos has placed the members, each one of them, in the body just as he desired.

Each one has different skills. Some can smell better. Some can hear better. Each one has different skills.

We need one another. Amen. Verse 19. If they were all one member, then where would the body be?

But now there are many members, but one body. And the eye cannot say to the hand, I have no need of you.

Or again, the head to the feet, I have no need of you. On the contrary, it's much more true that the members of the body which seem to be weaker are necessary.

And those members of the body which are deemed less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable.

Whereas our more presentable members have no need of it, but Theos has so composed the body, given more abundant honor to that member which lacketh. Amen.

So that there be no division in the body, that the members may have the same care, compassion, love for one another.

When you do have weaker members, by nature we all help. We come together and share responsibilities to take care of the weaker members of the church, whether we're talking physical or spiritual.

Even if we're talking about somebody with a particular sin that they're trying to overcome.

If it's a sin that they confess, and they confess and admit not only are they guilty of it, but that it is a sin.

And that they want to overcome it, and they confess it to us, then we're there for them.

We don't kick them out because a person has a sin that they're struggling with, but rather we kick people out because they're not willing to repent.

They're not willing to try to overcome the sin. They're not willing to say that it is a sin, and we kick out people that cause division. Amen.

And we kick out people that want to debate doctrine and try to force their opinion upon me and upon other members of the church. Amen.

But we recognize that we're all suffering from the past, from the past events in our lives, every one of us.

There's no exception to that. We all suffer from past events, and religion, and family, and friends, and things.

And we support one another, we care for one another.

Verse 26, if one member suffers, all the members suffer with it.

If one member is honored, all members rejoice with him. But now you are Christ's body and individual members of it.

Now pause there for a second, because it also comes to my mind now that this also applies even when they come together as one body, one church, with many members that every member needs to contribute.

Now some people it might be a song, other people it might be just sharing a dream or a vision, or other people sharing

that God saved you ten years ago, or that God heard your prayer a month ago, or that God heard your prayer last year on this date, or on another date, even if you don't remember the date.

A lot of people shy away from repeating a testimony that they've already told, but they shouldn't do that, because there's always somebody new listening, and will be listening, especially since the sermons are recorded, they're going back listening to the previous sermons.

So your testimony that you've already told a hundred times is still brand new to somebody else that just found the truth, and that testimony of yours that you're shying away from giving again might be the very testimony that that person needs in order to overcome their battle that they're wrestling with.

So don't shy back from giving your testimony over and over and over, don't shy back from that, of your testimony of your salvation, your testimony of what God has done in your life, how God has changed you, the times that God touched you one way or another, answered prayers.

Testimony, I cannot overstate how important testimony is, even as the book of Revelation chapter 12, I think, or whatever chapter it is that talks about that we overcome Satan by the word of our testimonies, as well as by the blood of Christ, and because that we're willing to die for Christ if it was to come to it. Amen.

Not selling our birthright for a bowl of soup, but being committed, 100% committed to Christ Jesus, even at the threat of beheading, we overcome Satan by total commitment in his blood, in his name, and by giving our testimonies of what he's already done. Amen.

If we give testimonies of what he's already done, then he'll do more. But if we're not grateful enough, if we don't want to share with the church what he's already done, he won't do as much in the future.

He won't reward us as much when we keep our mouth shut. He won't. We need to be given him the honor and the glory that he deserves. Amen.

And when he does tremendous things for us, he deserves to be recognized for it more than once. Amen.

He is worthy of all of our praise. Every person should be, after the sermon today, to present something that glorifies God in one way or another, even if it's a simple standing up and saying nothing more than just simply, I give God the glory.

And that's it. It don't have to be nothing fancy, just something, a word, something for God.

Verse 28 here, And Theos has appointed in the congregation of called out ones, chiefly the apostles, secondly the prophets, and thirdly the teachers.

Also he has appointed miracles and gifts of healings and helps and administrations and types of languages.

Verse 29, All are not apostles, are they? And of course we think in our head, of course not.

All are not prophets, are they? And we say, of course not. I'd like for you with me at the end of each sentence to start again in verse 29. I want to hear your voices to answer the question.

All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

All do not have the gifts of healings, do they? But yet some of the church's denominations and so-called Christians say that every one of us should be able to heal somebody, everyone, but not everybody has that gift.

So this contradicts some of the Pentecostals. All do not speak with languages, do they?

And that contradicts most of the Pentecostals, right? All do not interpret, do they?

The earnestly desire, the greater spiritual gifts, but yet I will show you still yet a more excellent way, and he starts talking about love.

And man, the next chapter is a love chapter. Even if I know prophecy, so on, so on, so on, even if I speak in tongues, so on, so on, so on, I have nothing if I have not love.

And he had just talked about curing for one another, taking care of the members of the church that are lower in whatever degree to lift them up, to help them.

As the Bible says in another place, to lift up the feeble need, amen, help the elderly, the orphans, the widows, the poor, the afflicted, to help people who are struggling mentally, emotionally, spiritually.

To be there for one another, to dwell together in unity, in peace, the same doctrine, same mind, loving them as ourselves, amen, loving them as ourselves and having others before ourselves, amen.

That's unity, amen. That unity is to help one another, and in many, many ways we help ourselves when we help other people, amen.

And when somebody has been called out of, say, for example, drug addiction, as the Bible says, that once our righteousness is achieved, once we conquer something, that we are to go and revenge that disobedience.

So if we have been called out of drug addiction, then we go and we share our testimony, God has called me out of the drugs, and that encourages other people.

Same thing with witchcraft or false religion or Sunday churches or Trinity churches or unbelief or atheism or Islam or whatever it may be.

Our struggle has been in the past, God delivered me, God helped me, God called me to the truth, and he can do the same for you, and that's caring for people and that's showing your love for people by giving your testimony, amen.

We come together at worship service to praise God, but we also come to worship service together, as the Bible says, to bless one another.

That means to help one another, to help one another become full and satisfied and sacred, to help one another, to provoke one another to good works, amen.

We come together not only to serve God, but we come together to serve one another.

We come together of one mind, one accord, not in chaos, not with different doctrines, different opinions, but we come together of one mind, one accord to support one another in the teaching and in this life, in this lifestyle.

Let's go to Ephesians chapter 2, Ephesians 2, Ephesians 2, verse 19, page 757.

Ephesians 2, verse 19, so then you are no longer strangers and foreigners, but you are fellow citizens with the saints. So here, we're no longer Gentiles, spiritually, and we're no longer aliens to God, we're no longer cast out from God, we're being redeemed to God, united with the Judeans, united with Israel, united with the God of Israel, but you are fellow citizens of that kingdom, fellow citizens with the saints, and are of Theo's household, of his household, how good and pleasant it is for the brethren to dwell together, meaning to live in one household spiritually, mentally, worldwide, but in the great tribulation, physically, amen, in the great tribulation, physically.

Verse 20, having been built on the foundation of the apostles and the prophets, so not only the prophets of the Old Testament, but also the apostles of the New Testament, amen.

It's not just the Old Testament church, it's Old and New Testament both, amen. Christ Jesus himself being the cornerstone, in whom the entire building, all of us, being fitted together, all of us, is growing, all of us, into a holy temple, all of us, in the Lord, all of us, in whom you also, all of us, are being built together, all of us, in a dwelling, all of us, in a dwelling of Theo's in the Spirit, all of us, amen.

God is so good, can you hear, amen, God is so good, praise Jesus, built together, each of us being a living stone, dwelling together, you know, I cut the plant, I didn't know it said this, when I was putting these scriptures together, I didn't know it talked about dwelling and household and that connection with the book of Psalms 133.

This is his word confirming himself, God is so good, we're being built together. It don't happen, you don't build a house in one day, it takes time to build a house, one layer at a time.

But that foundation is what Hebrews called that cloud of witnesses, which is not people floating in outer space, it's not people floating in heaven or sitting up in the clouds eating grapes, but rather that cloud of witnesses is those people that have died and are buried waiting for the resurrection, but they set a path for us.

Think of the Native Americans, how they go through, they went through the woods making a path through the woods that are now roads.

Some of these roads out here originally were Indian paths through the woods made by foot and now cars drive on them. So these people, the Old Testament and people of the first century church, they have made a path for us that we now walk in this path, this foundation that we continue to build upon.

The church is not finished being built, it's not. We continue to build the church today and God himself continues to build his church, it's not finished.

He'll continue to add members, more stones, through the Great Tribulation. Jesus ain't coming back this year, Jesus is not going to come back this year nor next year either.

And I can promise you and do promise you that in the mighty name of Jesus, because he won't break his word.

He has a plan. He can't come back this year nor next year and he won't change his mind about it and that's written in stone.

There's nothing that can change that, absolutely nothing, not even the Father himself can change that because he has already declared the end from the beginning and he lies not.

He sins, lies and destruction to the people that love a lie, amen, but that's different.

We are his church, he's building us, he's building my heart and my mind, he's building your heart and your mind.

But you've got to work with him and allow him to shape your heart, circumcise your heart.

You have to allow him to circumcise your mind off from that legalism, amen. You've got to allow God to trim the fat

off your heart and off your mind, that fat of legalism and false doctrine and personal opinions.

Allow God to be the surgeon, the car factor that aligns you and fixes you, amen. Be willing to grow in the truth, accept new teachings as the Lord reveals them because the books were sealed, the scrolls were sealed.

Seal up the scroll, Daniel, until the time of the end and now it's the time of the end and the scrolls are being opened and things are being revealed.

We've got to be willing to grow in the truth and that growth in the truth, growing pains, sometimes is extremely humbling if we accept it because we have to admit again and again and again and again.

I was wrong. Every year, continually, that's the process of the seven days of unleavened bread, is that continually realizing things about our way of thinking or our way of life, whatever, that there's something that still needs to be trimmed off and removed.

Circumcision of the heart rather than of the flesh is a continual process. We have to be willing to humble ourselves, accept correction and that correction will not always come as me treating you as a little baby.

I would try many times to be extremely long suffering with people. People have no idea.

But there's going to be times when I will shout, when I will lose my patience, when I will lose my temper because I'm only human and people have no idea how many different people and different situations I'm dealing with.

And even God himself, think of Jesus in the temple, how he overthrew the tables and the chairs, both, and even made whips to chase the people out of the temple.

He was literally chasing people with whips and flipping chairs and flipping tables in the house of God, in the holy and true temple of God.

If I was to freak out and start flipping this table right here, you would say, oh my God, Pastor Tim, you have lost it and you did wrong.

The Bible says you should be gentle, long suffering, patient, loving, not given to a bad temper.

You would use all those scriptures against me if I flipped this table out of anger, of righteous anger.

And yet Jesus did that. Many things in the Bible are general. In general, this is the way you live. People don't understand that.

In general, yes, Jesus was extremely patient and gentle and long suffering. He was.

But then there are times when even Jesus lost his patience. And we know that the scripture says that he is coming back in great wrath, destroying and killing masses of people, masses of people.

Jesus is coming back in that mannerism. He's not coming back shaking hands, hugging with the world, with division.

Amen.

He's coming back in great wrath. And the Bible says that angels will say the people have deserved it. The angels actually say that in the book of Revelation.

They deserve it. Your judgments are righteous and true. Amen.

But here in Ephesians, what verse was that? Ephesians 2 verse 19. All fitted together. Let's go to chapter four now.

Ephesians 4 verse 3. Be diligent to preserve the unity of the spirit in the bond of peace.

There is one body and one spirit, just as also you were called in one hope of your calling.

One Lord, one faith, one baptism, one Theos, Father of all, who is over all and through all and in all.

The Holy Spirit is in everybody, even the lost, even the wicked, even animals. That's why we separate.

We say Holy Spirit when we're not talking about saved people, but we say Holy Ghost when we are referring to God working in us and with us or through us. Amen.

Holy Ghost is the part of God, not a different God, not a different spirit, but the part of God that died on the cross and rose from the dead.

That's the part of God that suffered blood. But not all of the part of God suffered blood.

But this Theos, the Holy Spirit, he exists in everything and all things. Verse seven.

But to each one of us grace was given according to the measure of Christ's gift. Therefore, it says, when he ascended on high, he led captive a host of captives and it gave gifts to mankind.

In other words, he's defeating alcoholism. He's defeating drug addiction. He's defeating homosexuality. He's defeating Sunday and Christmas and Easter, atheism and unbelief and lack of faith.

He's defeating many things. Amen. And we always give him the honor and the glory of that. We'll go down to verse 11, verse 11.

And he gave some to people in the church to be apostles, some as prophets, some as evangelists, some as pastors and

teachers or deacons for this reason.

For the equipping of the saints, not to cause division. So he didn't appoint a certain person, a deacon or a deaconess, to cause division.

That's not the job of a deaconess or a deacon to cause division or to argue with the pastor or the apostle. Amen.

Verse 12, for the equipping of the saints, for the work of service, to the building up of the body of Christ, until we all attain to the unity of the faith.

Notice how there's a process of time there until we all attain, all of us together, to that unity of the faith.

That's talking about doctrine and of the knowledge of the Son of God, the us to a mature man, to the measure of the maturity which belongs to the fullness of Christ.

So in other words, we all start out as babes, babies in Christ, and we should not stay babies in Christ.

But if God starts speaking to you and calling you while you are still going to Babylon and you stay in Babylon, that's not good and you will die in Babylon because if a tree doesn't grow, it dies.

We have to grow to the fullness of the maturity which belongs to the fullness of Christ.

That is a very extremely high standard. This is why I have to push you out of your comfort zone.

If we are ever going to get to this extremely high measure of maturity, think about your parents, how your parents would lose their temper, how your parents would raise their voices, how your parents would use a firm, stiff voice and raise their voice and use the paddle.

If we're ever going to get to that measure, we're going to have to push and somebody's going to have to push you.

Many, many, many times I have used the analogy that we are the army of the Lord as the Bible says that we are.

In Revelation 19 and Zechariah 14, that we are the army of the Lord. And if we are army, if you go to the military, they teach you how to press your clothes, shine your shoes, make up your bed that your bed is made up so tight that you can flip a quarter on it.

Perfection. High, extremely, extremely high standards that are tall or at least used to be tall in the military.

And you would think as a new recruit into the military, why does it matter if the sheets on my bed are extremely tight to where a quarter can bounce off from it?

Why does that matter? Why do my boots have to be so perfect? Why do my clothes have to be 100% wrinkle free?

Why do I not want even one little tiny crumb in the floor or in the sink or on the floor?

Because it's training for high standards. It's either clean or it's not clean. Amen? High standards.

And if we have that mentality of high standards in one thing, it will also continue to go into that way of thinking for other areas of our life as well.

It's about discipline, self-discipline, self-control, awareness. It's about being aware of your surroundings like having a spider sense, a spider man that he can sense if something's way up here where nobody else would see it, just a small little thing.

So that if somebody is sneaking up behind you, that you're aware of it even though you don't have a mirror, even if you don't have something that is reflecting to show what's behind you, that you have that discernment, increased discernment, because you're paying attention to detail, that you can see things and hear things before anybody else does because you're so accustomed to paying attention to tiny little details.

That might save your life one day. It may actually literally save your life that you did not step on a snake or you turned a different thing or you're paying that close of attention to your heart, that you're paying that close attention to sin, that you're paying that close of attention to the Scripture, to doctrine, to the Spirit, that you're tuning in to this invisible spirit that they call God, that you start to hear his voice more clear, more loudly because you're paying attention, where that doesn't exist anymore very much in society because our brains and our spirits have been extremely dumbed down and numbed down.

So now we go through boot camp of life, of suffering, of touching the hot pan and learning from our mistakes, growing as people, growing as adults, growing as individuals, growing as spirits, growing as gods that we are, as the Bible says two times, that we are gods.

If we are the children of God, then we are not rabbits, we're not dogs. We're gods and we're going to be given a great inheritance of planets, solar systems, galaxies, countries.

But how can we be given that if we're going to, say, use the same analogy like Brother R and I, people have inherited from their parents, grandparents houses, like my old landlord, he inherited his house from his parents and he just let the house fall apart, neglect it, because he doesn't care what he sees.

He doesn't care that he drops something in the floor, he doesn't pick it up. He doesn't care that if saliva comes out of his

mouth and hits the floor, he doesn't wipe it up.

So if we're not, if we don't care, if we don't pay attention to things and clean as we go, if we don't have high standards, then those standards, and if nobody's holding us accountable, if nobody's holding us accountable, then our standards will continue to get lower and lower and lower because nobody's saying nothing.

So our standards will continue to decrease, they will. Absolutely will continue to decrease and decrease.

It's a very horrible thing how many people's parents have not given us strong work ethics and other ethics and morals and values.

We have to teach people from childhood these, all these things that I'm talking about, maturity, cleaning and sanitation, paying attention, doing things right, and doing things right the first time so that nobody has to come behind you.

When we get into the great tribulation, everybody's going to have to pull their weight and everybody's going to have to work and work hard.

And if one person's not working hard, somebody has to come out behind you and finish that or redo it, then there's going to be bad feelings, there'll be people talking about you behind your back, that sows division.

So if we don't want that avalanche of chaos, then we have to hold ourselves to high standards.

Even as the Bible says, if you judge yourself, you won't need to be judged, as the Bible says.

We have to judge ourselves and grow to this level, extremely high level of maturity as human beings, as Christians.

Verse 14, as a result, we're no longer to be children tossed here and there by waves and carried about by every wind of doctrine and conspiracies, by the trickery of people, even church members, by craftiness and deceitful scheming, which is exactly what Kiki was doing.

That was the perfect definition of deceitful scheming. Right there is what Kiki was doing.

But speaking the truth in love, that doesn't mean that it can't be with a firm voice.

But speaking the truth in love, we are to grow up in everything into him who is the head, Christ, from whom the entire body being fitted and held together by every joint, whatever joint supplies according to the proper working of each individual part, which includes the apostles, prophets, evangelists, pastors, and teachers, causing the growth, causes the growth of the body for the building up of itself in love. Amen.

So we need to provoke one another, as the Bible does say in another verse, to provoke one another to good works.

Because we've got to fit together like pieces of the puzzle. Me and R has to fit together.

B and Phyllicia has to fit together. We all have to fit together, and you have to fit in me and I have to fit in you. That is a very delicate balancing act.

It's difficult, but it's not impossible. Amen. You have to work together. Be family.

We're meant to be one family. Amen. Dwelling together, how good and how pleasant it is. We're meant to be family, not just an audience.

This is another reason I want every person to contribute something in every worship service, because we don't want people to feel like an audience.

We don't want you to be an audience. God doesn't want you to be an audience, but he wants you to be a member.

That's a huge difference. Somebody that just only listens to sermons every week but does nothing is an audience.

That's entertainment. You can go watch YouTube for that. Amen. But if we precipitate in the service, then we're no longer an audience.

We're part of the body. Amen. We're fitting together, and we're not just worshiping God, but we're also blessing one another, helping one another, supporting one another, encouraging one another, considering the fact that somebody might need to hear that testimony.

Somebody might need to hear that song. Somebody might need to hear this word or hear that chapter that you're going to read or something. Amen.

It's very important for everybody to do something for the Lord. Paul did teach that for everyone to bring something.

Paul did teach that for one person to bring a song, another person to bring a prophecy, another person to bring a tongue, another person to bring an interpretation of tongues, but let it be one by one and let all things be done to edification.

But each person bring something he did teach. Colossians chapter 3. We'll stop this here soon, but Colossians 3 verse 14, page 763. Page 763.

Colossians 3 verse 14. Beyond all these things, put on love, which is the perfect bond, unity, bond of peace, glued together.

We need to be glued together. Amen. Let the peace of Christ rule in your hearts, to which indeed you were called in

one body, and be thankful.

Let the word of Christ richly dwell within you with all wisdom, teaching, and admonishing one another with songs and hymns and spiritual songs, one another, one another.

This is each person contributing. Amen. With songs and hymns, spiritual songs, singing with thanksgiving in your hearts to Theos.

And whatever you do in word or deed, do it all in the authority of the Lord Jesus, giving thanks through him to Theos the Father. Amen.

Second Timothy chapter 4 now. Second Timothy chapter 4. Page 773. Page 773. Second Timothy 4. Verse 14.

Alexander the accomplishment did me much harm.

The Lord will repay him according to his works. Be on guard against him yourself, for he veraciously opposed our teaching.

So here the Apostle Paul is warning the church and Timothy, warning about a particular person that was opposing the teachings of the Apostle Paul, and doing this by name to warn against that person.

That's very, very necessary when you have people causing division and opposing the doctrines of the Apostle.

And finally, let's go to Titus chapter 3, which is only the next page. Titus 3 verse 9.

Titus 3 verse 9. Avoid foolish controversies and genealogies and strife and disputes about the law for they are unprofitable and worthless.

Reject a whatever person we need to change that because I don't know what that means.

Oh, that's a person that causes division in the church is what that is. So we'll change that word.

It's a person that causes fractions, which means division. The person that causes division, I don't know what we'll change it to yet.

We'll look at possible words to change it to. Reject that type of person after a first and second warning, but that doesn't mean it always has to be two warnings.

You've got to understand, I've said this over and over and over, the Bible talks in general terms, right?

So there can be a first and second warning. There can be a first and second warning.

That's ideal in general. That doesn't mean you always and every time without exception have to give a first and second warning, even though I have done that.

I have done that. Gave him way more than two warnings. Knowing that such a person is perverted and sinning, being self condemned. Amen.

We have to avoid these people that want to cause division. Amen. So let's take the lesson of the book of Esther that even though we are promised the ultimate victory, we're not going to share in that victory if we ourselves are cast away, lost.

If we want to share in that promise of victory, we have to stay in that building of God's holy temple, spiritual temple that he's making the church, building the church, he's building the church, and if we leave the church, how can you say that you're still saved?

That don't make no sense. It's not logical. But people think that they can be saved and stay saved forever without having a church family, without being a member of the holy building, spiritual building of Christ, when you were one body with many members.

If you're not part of that body of Christ, you're not saved. I don't know why people can't get that.

They're so afraid that we are a cult when they should be more afraid of the reality of the lake of fire because they want to go their own way and be a one-person church. Amen?

You can't be a one-person church. It's impossible. Amen? Are you going to go and join some y-name group or a sunset-to-sunset group? Who are you going to join? Amen.

The chat room is now available. You don't have to wait. You don't have to wait your turn if you're on the chat room. Everybody and everybody can go ahead and start typing in. But John, he shares Song 66, verse 16, which says, Come in here and I will tell you all that you that fear Theos how great things he has done for my soul. Amen.

Thank you, John, for sharing that. Thank you, John, for sharing that from Song 66, verse 16. I'm going to read it again. Come here and I will tell you all that fear Theos how great things he has done for my soul.

I love that. Thank you for sharing that. And John had also sent in one of the songs that we sung at the beginning of service.

And Decypher from Korea, he has sent an email. So I'm going to read that maybe. OK, so I'm going to download this hymn. It's in Korean.

I think, I don't know if this is going to be English or Korean. It probably is in Korean.

Now, let me see if I can get it to play. I think it's called Give Thanks to the Lord.

I can just barely hear it. The volume on that is extremely, extremely low on my phone.

Let me see if I can get it on the laptop real quick because I had opened it up on my phone.

I can open that up on my laptop and try it from there.

And while I do that, while that's downloading, Brother R, do you have anything to share or say or do?

I picked up one point during the sermon also. We'll start with that. Talking about the difference between unity and division, looking at it on a world scale, this ridiculous 3,000 denominations of churches that don't have any kind of program edge, they don't have any kind of headquarters, but the lay person knows about, maybe the priest has some sort of headquarters, many of these denominations.

People don't meet, people don't gather. Instead of a community, there's 200 different churches, one on every street corner, and they have nothing to do with each other. Amen.

If you've got 10 Baptist churches in the town and they don't have anything to do with each other, that's division, that's not unity.

And why do you have 10 in the same church? I mean, the same religion, the same denomination, in the same town, yeah, it's chaos, it's division.

It's not necessary. It's just every man for himself. Free market capitalism, that's what it is. Spiritual capitalism, yeah. Amen.

Okay, thank you, actually.

And then, the other point I was saying, in regards to the future Purim event, the God that people expect versus the real God, they expect someone to be on the throne and to be doing great miracles, otherwise I won't recognize him.

But then what God actually does is pretty amazing. He steps back, for the most part.

You've got to look for him if you want to find him. Amen. It's not always going to be that way, either. You have the difference between the millennium when God actually is going to do that and how it ends in between the time period now where basically everyone gets to do what they want on the Earth and see how stupid it is.

Thank you, R. Those are beautiful words.

I'm also going to write up and make videos or any recordings of whatever testimonies I have.

Okay, great. I don't know which invisible person needs to hear one, particularly because they don't say anything.

Well, we don't know. Nobody's going to know.

And while we can just pull any testimony up that we feel like comes to our mind or that God lays it on our heart, so we can pray similar to something like this, even as Jesus taught people how to pray, we can say, Father, I could share this testimony, A, or this one, B, or this one, C, or I could sing, or I could do this, but what should I do?

And sometimes one of those options will lay more heavy, even though all of them were still floating in your mind, one of them might lay more heavy in your thoughts, in your heart, and then you say, okay, I'll go with that.

And maybe it was God that laid that heavy, or maybe it wasn't, but as long as you just do something for the Lord, He is still honored at you.

He is still honored if we just attempt to serve Him, to do something, to contribute something.

But we should always pray, is this what you want me to do? And then do something.

Do something. Amen.

But R's so right is that people always think that God is always sitting on His throne, 24-7 sitting on His butt, when God is way different from that.

He steps away from the throne. He's got other things to do, and He wants us to do things, and He wants us to seek Him about where He's at. Amen.

We have to seek the Lord. Amen. So that it's not all Him doing everything. And God wants us to grow up and do things and just put a foot, one foot forward. Amen.

And as we start putting one foot forward in faith, not really always being 100% sure what we're doing, but if we're doing something, we learn by doing that.

So when you first start bodybuilding and exercising, just regular exercises, you don't really know what you're doing,

but you're making an attempt, and then you improve upon that over time.

The same is true with prophecy, singing, having faith, reading the Scriptures, understanding the Scriptures, and preaching.

No matter what you're doing, if we're afraid to do it, or if we're afraid that we're not going to do it right, then we're not going to get nowhere.

So we have to put one foot in front of the other, and then as we do that, and continue to do that, we get better, we improve, we learn, and we sit back later and say, I could have done it better, and I will do it better, I'll do it this way next time.

I will evolve it, I will change it, I will alter it, I will improve it, and as we keep doing it through life, we become better preachers, better prophets, better people, better members of the Church, better singers, better bodybuilders, whatever, by doing, by doing. Amen.

Let me see. Let me see if I can get this to play now. The title is, Give Thanks to the Lord, and translated lyrics are, Give Thanks to the Lord, for He is good and His mercy endures forever.

...

Simon had read some verses and compared it to Romans 2, verse 28 and 29, which we read today at the top of the page, which I had written down in ink pen.

It wasn't in the original notes. So I added that just before coming down here. Those verses, and he had read that today, or I think today. It was amazing, the Holy Ghost which is flowing inside me like a river.

I even made cross references that I saw that they really fit and agree with that Romans 11 is saying.

I saw that the teachings which are being taught in the Church of God are really what the Apostle Paul also taught, what Jesus taught, and what the Bible teaches. Amen. Praise Jesus.

And Sister Dominique in South Africa, would like to share this following passage that she read this week from Matthew 5.

Then Jesus saw the crowds. He went up to the mountains, and after He sat down, His disciples came to Him.

He opened His mouth and talked down, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they should be comforted. Blessed are the meek, for they should inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they should be fed to the full.

Blessed are the merciful, for they should receive mercy. Blessed are the pure in heart, for they should see Theos.

Blessed are the peacemakers, for they should be called the sons of Theos. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when people insult you and falsely say all kinds of evil against you because of me.

Rejoice and be glad, for your reward in heaven is great. For in the same way they persecuted the prophets who were before you.

You are the salt of the earth, but if the salt has become tasteless, how can it be made salty again?

Is it no longer good for anything except to be cast out and trampled underfoot by people?

You are the light of the world. A seed is set on a hill, cannot be hidden, nor does anyone light a lamp under a basket. But on the lampstand, where it gives light to all who are in the house, let your light shine before people in such a way that they may see your good works and glorify your Father, which is in heaven. Amen.

Let me check an email. While I'm trying to download something, I will have... Britney, she has a song that she wants to sing.

Let me get this one thing downloaded here. Okay, so I got that downloaded. I am greatly encouraged that everybody has something to say or something to do.

Okay, you go ahead and come up here.

Okay. Are y'all going to do this together? Okay. You come up. You go that way because the marker comes out there.

Okay. Be thou my vision, O Lord of my heart...

So this is from Brother H in South Africa. It's called Shout for Joy... Okay, thank you very much for sending that in, Brothers H, and we'll print out those lyrics and add that to the songbook called Shout for Joy.

Okay, and H and Dominique also shares Psalm 103, a song of David. Bless Jesus, oh my soul, and all that is within me,

bless his holy name.

Bless Jesus, oh my soul, and forget not all his his repays, who forgives all your transgressions, who heals all your diseases, who redeems your life from corruption, who crowns you with mercy and compassion, who satisfies your desire with good things, so that your youth may be renewed like that of the eagle.

Jesus executes mercy and justice for all that are injured. He has known his ways to Moses, made his, he made his ways to Moses, his will to the children of Israel.

Jesus is compassionate and full of pity, long-suffering, and full of mercy. Amen.

Anything else? Okay, Phyllicia. Just a song, but also before I sing a song, I thank you Jesus for the gift of sight and being able to see the daffodil.

I thank you Jesus for the gift of sight and being able to see the daffodil. I thank you Jesus for the gift of sight and being able to see the daffodils and the signs that spring is here.

I thank you Jesus for this gift. Yeah, I just did call thanks. And this song is based on Psalms 34. I will bless the Lord at all times.

His praise shall continually be my mouth, my soul shall make a person be Lord, the humble shall hear of and be glad.

Oh, magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. Amen.

Thank you for that. Praise Jesus.

Okay, I don't believe I saw anything else. Okay, we'll be back tomorrow for the second day of Purim. We'll see what events might occur today and tonight and tomorrow as we wait patiently on the Lord and whatever happens or doesn't happen we'll continue to serve the one Almighty God Jesus.

In the good times and in the bad times when we are weak, when we are strong, we'll continue to serve the one and Almighty God and not fall back to perdition, not go back to the world, to false religion, to Babylon.

We'll continue to be one body, one church, helping one another, supporting one another, encouraging one another in the dark and evil days ahead. Amen.

Simon says when I realized back in November 2022 and think about how I did not search this ministry website and did not put any effort or work, it amazes me.

It was just me commenting not knowing I would receive a reply of someone who knew the article that talks about the name of God, that the name of God is Jesus.

I really praise Jesus for bringing me to his truth because there was other people who saw the comments and didn't whoop in the link and read the website but they did.

Maybe we would by now know each other. Only I would lead to whooping it and was led to whooping it and read it and actually later on believed in the name of Jesus and the Sabbath all together. Amen.

Praise Jesus all because somebody had posted a link somewhere. Amen. So that is important to be sharing the links. And that's one thing women can do, especially also since women are not supposed to teach except for teaching women and children.

Women can share links from the website. There's a lot of people over the years that have grown in the truth even if they don't come and join God's church.

They're at least learning some part of the truth to continue them on their journey as they go through life and that will build a foundation for the second resurrection that the Bible talks about that so many people don't know anything about.

But it builds a foundation if they grow in just even a little bit of truth. It builds a foundation for the future, for additional growth during the Great Tribulation or in the second resurrection.

Sharing links and also printing the flyers and gospel tracts from the ministry website that I saw the light ministries dot com.

I saw the light ministries dot com. Print those out, those gospel tracts, leave them in the bathroom every time, every time, every time getting a habit of it, every time you go to the store, every time you go to the restaurant.

To go to the bathroom, leave a tract, leave something in the buggy, in the cart, in the parking lot somewhere, something every time we go to the park.

To leave something or to take chalk and write on the sidewalk, something to leave a trail of where we have been with the gospel, of the good news of the kingdom of God, His sabbath, His holy days, His prophecies, His messages.

As the Bible says, to cast seeds along the roadside and in every direction, everywhere years ago.

You never know where that seed would end up at. Brother Simon and then later his mom Amelia, these are seeds of somebody or fruit of somebody that has just shared a link.

We don't even know who, who shared that link. That could have been Harvard, that could have been me, that could have been Phyllicia, that could have been B, we don't know.

But it's so very important just to share a seed, a seed. We don't have to convince people.

We don't have to argue with people. Just put a seed out there and let God take care of it from there. Amen.

So many times over the years that seeds were planted and it was two years later before we heard from that person that read it way back then.

I've seen that over and over and over. People are very slow to respond to God. But as long as they're responding sooner or later, and these seeds we have to plant in faith, we may not see our fruit until the end of the tribulation.

We may not see our fruit to the second resurrection. But I guarantee you, we're going to have fruit, a lot of good fruit for the kingdom of God.

You have to plant in faith. And as I said earlier, if you just take that one foot in front of the other, you get better at it. Amen.

Thank you everybody for all of your contributions to the Worship Services today.

And I'll see you tomorrow at the same time, same channel. And everybody, please have something for tomorrow as well.

Please have a song or something, a word. And you can come up with the word right there while you're listening to services.

Or to have something prepared. Either way. So tomorrow, I'll look forward to everybody's contributions again. But right now, I'll let everybody go to sleep.

And depending on your time zone, it might be three, four o'clock in the morning on that side of the world.

And other people need to eat. So I'll let everybody go. I have a very blessed Purim in the name of the Lord Jesus. A blessed Purim is a sacred Purim.

A full, satisfied and complete Purim. May that be yours. Amen. See you then. Everybody, everybody ready?

Everybody done? Everybody complete all this in Jesus' name. Amen.

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