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Jesus in The Seat of Moses!

Overview

I got a sign. To be a pastor, you have to learn all these signals. And one of them was, I'm a quick study. I can really catch on. In fact, I have an amazing gift of discerning the obvious. So Jesus talks to the crowd and he says, the Pharisees and the scribes sit in the seat of Moses. So in the Old Testament, where it talks about Moses sitting down on his chair and judging the people, that was a real chair.

And I have to believe that that chair, no one ever sat in it. It was like the royal throne. Children would never take to this thing and climb on it. Nobody would ever sit down and say, I wonder what it's like to be in the big shots chair. No, no, no, no.

That was an important chair and only Moses sat on it. And when he sat on it, he was declaring from the giving of the 10 commandments and everything that's in the book of Leviticus. When he sat in that chair, the Lord was speaking through him, absolutely. But when we come into the New Testament and we read Jesus saying in the gospel of Matthew, the scribes and the Pharisees, they sit in Moses' chair. Now it was not a physical chair, but it was an authority that they were taking advantage of Moses' word, their knowledge of Moses' word, their high and mighty learning, and they were using it to put the people into a difficult situation. So I have to back up a little bit to get to the time when Jesus dealt with the seat of the scribes and the Pharisees. So it's interesting that in the gospel of Luke chapter 4, Jesus arrives in the town of Nazareth, the very town that he was living in. And as he came into the town, and I'm going to talk a little bit more about it, but once he was in the synagogue, and once he read from the scripture, and then he took time to embellish it or expand on it or explain what he had just meant. When he concluded with his dialogue with him, the people turned on him and they said, wait a minute, this is just the son of the carpenter. He's the son of Joseph. Who does he think he is telling us what's going on here? Interesting, interesting.

They also chided him in his own mind. He said, I know what you're going to say. You're going to say, how come I'm not going to do miracles here? And by what power do you perform these miracles? So how did they come to the conclusion that he was doing miracles? Now, if you read in the gospel, in one of the gospels, I think it's Luke 4, it says that after he had been tempted by the enemy, the next thing you read of him is being in the synagogue in Nazareth, his hometown. But you've got to check the other three gospels and find this out. That there's a gap in Luke's story because he just left out parts of it, and that's not a tragedy.

Each of the gospel writers gave us their slant, what they saw, what they remembered, and what God encouraged them to record for us. So in between the temptation and Jesus arriving in the town of Nazareth, he'd already traveled quite extensively. He'd been to Capernaum where he performed a lot of miracles. He traveled throughout Judea and preached there.

And so by the time he comes to Nazareth, to that synagogue, he's already been in synagogues. He's already ministered the word of God. But only in the town of Nazareth, when he arrives in his town, does something very significant happen. I'm going to read it for you. Luke 4, 14 and 15. And Jesus returned, meaning returned home, in the power of the Spirit into Galilee. And there went out a fame of him through the region round about. So that tells us right there that Luke has skipped from the temptation to the visit in the synagogue. Because by the time he gets to Nazareth, his fame has already gone out before him. And that we know the other gospel writers told us about Capernaum, Judea, etc. So it says, he went to his own town, Nazareth. He had already taught in the synagogues and he'd already been glorified in the words of the people.

They're already praising him and saying, this guy's incredible. And he'd already performed an astounding miracle where he healed somebody who wasn't even in his presence. When he said, you go home and your child will be doing well. He'd already done a miracle and the fame of that went far and wide. So by the time he gets to Nazareth, although they're not anticipating him, the moment he walks into the synagogue, something quite unique takes place. He came to Nazareth where he had been brought up, it says. And as his custom was, so as soon as he arrived in Nazareth, it's almost like he didn't go to see Joseph and Mary yet, he goes to the synagogue first. He puts the word, he puts his responsibility religiously, if you would. He puts that as primary. So as was his custom, he went into the synagogue on the Sabbath day. And then he stood up to read. Who gave him the authority to stand up and read?

How did they know what he was going to do? I would suggest this. I haven't done my research on this. This is David just talking extemporaneously. Somehow I think that there was kind of like a code in the local synagogue that whoever came and whoever was considered a responsible adult person, they've done their duty in studying the word. And if they were local, you wouldn't have somebody coming from outside and doing this. But if they were a local, they were recognized, whatever, I think everybody's sitting down. Now don't get a picture of an ornate building. This was a simple synagogue. Nazareth was one of the smallest communities in all of Israel at the time. I mean, it was a pipsqueak and it was inhabited by peasants. There were no rich people living in that community that we have any record of.

So they couldn't afford to build some ornate structure. Very, very simple. So at the front, what we would call the front, there probably wasn't even a rising because there weren't going to be a lot of people there. There were only three or four hundred people in the entire town of Nazareth. So there would have been some kind of a podium, a place where somebody would open the scroll and read the word. And then there would have to be, of necessity, there'd have to be a chair nearby where the one who had read from the scroll, read from the word, they would now leave that place because now they're not reading the pure word, but they're going to explain what had just been read to them. And the people would have been sitting on risers around the edge, but they were probably just earthen risers.

If it was anything like what I've seen in Africa, they can build a whole, what we would call a pew, a whole lengthy piece by just packing mud all together, and it'll dry out with the heat of the day and of the region, and you can actually sit on it. It becomes like concrete. They were all sitting around the edge, and it was a small place. But I have an idea that when everybody had assembled, and it happened once a week, by the way, farmers would leave their farm. Everybody, the man who's building chairs, working with carpentry, oh, it's the hour of the reading of the word.

Everybody in the community, if they could possibly do it, would assemble and crowd out this little place. And here they were all sitting side by side by side by side, all around the edge, and maybe some were sitting on the floor, whatever. And I have an idea that somebody would stand up, and then maybe a couple of the elders would give the nod, yes, okay, we know who he is. Go ahead and read the word. Because it says, he went into the synagogue on the Sabbath day, and he stood up to read. The very fact that he stood up tells me that he had got the nod. Jesus stood up, he's going to read. And there was then delivered to him the book of the prophet Isaiah. A book, like this. What was the book of Isaiah? We know from reading the scriptures that it's divided into books. The book of Job, the book of Samuel.

So not a literal book, it's considered a book. And it wasn't unbinding. It would have been either reads that had been flattened out, and then sort of glued together with who knows what. And it would be a long trail that would go from that wall to that wall, and be all flattened out. And then smoothed over, they would work on it. And it would become a sheet of make-believe paper. But better than paper, even stronger than cardboard. And they would write on it meticulously. And then they would put it on, I'm going to call it a rolling pin, that you're used to, your grandmother did, apparently you buy everything at Foodland. But your grandma used to have a rolling pin, right, making pie. So a shape like that, you know about that. And so from either end, they would roll it up into the middle.

So then when there's scrolls, and they still have a thing that looks not unlike that. Only today, in a synagogue, it's much richer, more beautiful. Everything is just tapestry, and tassels, and it's quite an ornate thing. But it's handled by a person who was responsible and had authority to do so. So they would hand this, they would hand to Jesus, these two rolling pins that were attached by the paper rolled up together. And then Jesus had to unroll it and search. So I would think that he had something to rest it upon, because he's got to roll with his left hand and his right hand to find where he wants to go. It's the book of Isaiah. They handed him Isaiah. When he opened the book, when he unscrolled, he found the place. So everybody would sit there as he's rolling. Look, I know it's here.

I know it's here. And then this is, he's found the place where it's written, the spirit of the Lord is upon me. And because he has anointed me to preach the gospel to the poor. So this is the little boy from Nazareth. This is the carpenter's son. And we've heard of his fame. We've heard that he started to heal people. And thousands of people are gathering because they're saying, this is the most learned voice I've ever heard in my life. This is incredible. He's anointed me to preach the gospel to the poor. Forgive me, I'm just going to stop here again and again and again and make comments. You see, the rich were regarded as the special people.

This is going to sound not unlike being at one of these huge rallies that are staged in the biggest coliseums, where you have a man up there who says, if you're poor, it's your own fault. God will bless you if you do things right. And that happens in huge, huge situations. But of course, he'll say, now the place to begin is to give your money to me. I need to buy another new private jet. Jesus starts off and he says, my anointing is to preach the gospel to the poor. Now, the word poor has several connotations to it, not just the people whose purse was empty, but the poor in spirit, the poor who are broken. When you are not excited, when you are not healthy, when you're not doing well, when your family is sort of falling apart, you are poor in so many ways. Jesus has come, not just, he hasn't come to put money in your pocket. Ditto pass that one. We know that. He's come to minister to those who are considered poverty stricken because God is angry with you.

He sent me to heal the brokenhearted, to preach deliverance to the captives. He's going to open up the jail cells, nay nay. This is the word of God from Isaiah. He's going to preach deliverance to the captives. Who are the people who are captive? The people who are living under the heel of the spiritual hierarchy, the scribes and the Pharisees who dare to claim that they're sitting in the not so fictitious seat of Moses. The chair is no longer among us, but I have the authority. The authority that he had when he sat in that chair, I have that authority because I'm learning. There's nothing in the book of the Torah, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, nothing in there that you know that I don't know because I studied it. I studied it, nothing but study that for 15 years. I know the book and that's why I'm wealthy today because God loves me. He says recovering sight to the blind, physical sight, physical sight.

But how many people in all of Israel were blind? Well, a few of them had different maladies to do with their sight. But he's talking about those who look at and they don't perceive and they don't understand. Their blindness is aided somewhat by the clouded explanations of these Pharisees and Sadducees and the scribes who dared to claim they're sitting in the seat. Who dared to claim that they are the authority. And their concepts as they dumped it upon the people had the people so far removed from what had come down in the book of Leviticus as the Lord spoke to Moses and he wrote it out. There was so much that had been added to it. It was no longer clear anymore. These people are blind to the goodness and the power and the presence of God. They were blind to what truly is righteousness because righteousness was understood in those days as it is somewhat understood today. Righteousness is the fruit of that which is working within us. Our knowledge of the word and our dependence upon God.

That's what righteousness is. But we're blind to that because we don't understand anymore. Our religion is so complicated and so mixed up. Who knows what to believe anymore? Are you aware that a church not all that far from us? Yeah, I dare to say it. I'm going to get arrested. Pray for me when I'm behind bars or send me a bowl of soup. My favorite is mushroom, cream of mushroom. There are churches now in this country, not weird little cultic churches. Churches of the mainstream are syncretizing. That means mixing.

Kind of like the old idea from the book of Daniel mixing iron and clay. They're mixing what's in here. They're mixing it with the religious, pompary, teaching functions of the North American Indians. In a service, they will first of all acknowledge that we have no business being here. We came here and colonized and we were terrible to these poor Indian folk. But the church is going to do its part as best as we can. We're going to bring their religious practices in here. Pray to the great spirit. You say, pastor, you're making it. No, this is actually, this is on record. So in that church, what do the people believe about praying to the great spirit as opposed to the workings of the Holy Spirit? Well, those churches forgot about and don't teach about the Holy Spirit for over 100 years now anyway.

So now they're getting all mixed up with all of this religious stuff. Jesus was coming to correct that syncretism that was going on in that day. These scribes and Pharisees were not mixing up the religious connotations of our other religions. They were just adding to the Jewish understanding of God through his word. To set at liberty them that are bruised. Who was bruised? Jesus said, because you come to heal the sick. Now you're going to heal the bruise. Like, what's the difference between these other people who have been hurt by the religion? You're no good. You're sick in your body, in your mind. They've been bruised.

And our country, they say there are more people that should be in our churches today. There are more people outside the church. They were a part of it. They got bruised. They got beat up. Church splits over the dumbest things. People leave. And who can blame them? They're bruised. They're hurt. Did you ever go to church? Yeah.

If you want to get beat up, go to church. I had a lady come and visit our church and become a member of our church some years ago. This was in London. She owned a cute little restaurant. She decided she needed to get religion. So she went to a certain church. I won't name it. She said, I got in there. There was probably not more people in that building than are sitting here right now. She described a very small group. And she said that preacher got up. And what did he preach on?

Be holy for I am holy. You wipe that filth off of your face. Wearing your chandeliers hanging from your ears. Your lips look like the rear end of an Edsel. All red and shiny. Painting your eyebrows. Doing this and doing that. Look at all the rings. She looked around. She was the only person with lipstick. She was the only person who had a brand new hair bob job. She got it yesterday.

Cost her $25 to get her hair all done up. And this guy made fun of her hairdo. Made fun of her jewelry and whatever. She came to my church the next Sunday. And she heard Jesus loves you. And he wants you to come just as you are. And he will work on the inside. And eventually it'll show on the outside. She said, somebody who's making sense. This was the challenge of the scribes and the Pharisees. But they had authority. Because they had the seat of Moses to back them up, you see.

He came to preach the acceptable year of the Lord. This was the year. This was the acceptable. This was the year that the Messiah had come. He'd come to enrich the lives of these people. Oh, Jerusalem, Jerusalem, how I would love to gather you under my wings like a chicken would her little babes. He'd come to seek those who were lost. The bruised, the hurting, the broken. But they turned on him.
Because they were looking for some gigantic guy who had won the title at WWF, had the belt on, and looked so rosy and wonderful, rode a great white horse, and had a sword the size of a boat oar. They were looking for a powerful guy who would chase these Romans out of our face. And this Jesus shows up meek and lowly.

They said, we will not have this, man. And by the way, he's from Nazareth, one of Jesus' own disciples. When he heard about this Jesus, he said, where's he come from? He was thinking probably came from Jerusalem, sat under one of the great rabbis, whatever. And they said, he comes from Nazareth. And one of his to-be disciples says, can anything good come out of Nazareth? Why did people feel that way? Well, I'm glad you asked, because I want to tell you. First of all, it says, watch this. He closed the book. So he's standing, reading the scrolls. He rolls them back up.

He turns and he hands it to somebody who's considered the overseer, the keeper of the scrolls. He hands it to them. And what does he do? He backs away from the place of reading the word. And he goes over to a chair that had been sitting there. And it's used once a week. After somebody reads from the scroll, that person sits down. And then they began to interpret for your life what that teaching meant. It says, he closed the book. He gave it to the overseer. And he sat down. He sat down in the local, real, physical chair of Moses that was always in the synagogue, was always there.

He sat down. Because now he's going to teach what he just read. He's going to open it up. He's going to share more. And he begins in there. He says, I know what you're thinking. Why didn't I come here first? I went to Capernaum. This is your hometown. You should have come and started here. If you love us, if you care about us, you owe us something. You should have come here first.

He performed miracles everywhere. But he explains to them. A prophet is without acceptance in his own village. He came to his own and his own received him not. He said, I'd love to do miracles here. But he said, you're not worth it. Because you're going to turn on me no matter what I do. And they got so angry that when he walked out, there were some bullish fellows that followed him, grabbed a hold of him, dragged him over to a cliff and were about to throw him over the cliff. They were going to kill him. And the word says he walked away. So here's these gorillas hanging on to him. And all of a sudden, they lost their grip.

And helplessly, they stood as Jesus departed from them. That should have been a clue right there for them. Now, what about this place, Nazareth? Why were they not ready to really embrace him completely? You say, Pastor Dave, what are you going through all this stuff? Because when we read the word of God and we hear Jesus speak nasty, harsh, hot, burning words to the Pharisees, we need to understand why he did this. We need to comprehend it. Otherwise, you're missing the whole package. This began back. This began back when Abraham was called. And then the Moses story. And then in the exodus. And then out in the tabernacle. And the seed of Moses being established. And now the Pharisees are claiming, we now occupy that chair. And Jesus takes that on, by the way. And he tells the people in Matthew 23.

He says, you're to call nobody father. He said, don't you care? Don't you call anybody father. David Forrest, you're a father. Don't get mixed up. He's talking about a spiritual icon, a father. Like the Pharisees claim, we are your fathers.

We're your grandfather. We guard the gate of that. We are important. You just listen to us. Call no man father. Don't step into the confessional and say, father, I have sinned. Call nobody father. Oh, that gets people upset. How does any church explain? Don't call anybody father. Nazareth had some grapevines. It had some olive trees.

All managed by 300 to 400 people. It was an agriculture bedroom for the real city that was only four miles away. The people in Nazareth lived in makeshift houses that they built with their own hands. Or it was quite a hilly area. And there were caves all over the place. It was a wonderful place in my day as a kid. If I found a cave up on the escarpment, I'd pack my backpack and I'd go and I'd crawl up into these caves and build a little fire and pretend that I was a buccaneer or something. Kids love caves, not the families of Nazareth. That's where they live. Many of them lived in caves, kind of redone, put a little frontage on it, whatever. It was a very, very, very poor community. And Jesus not only was born in a stable over in Bethlehem.

When he went home, he could have quite likely gone and been raised in his stable. Because the animals often slept in the same structure as the people of the house. And this man is going to save us? This is not a banker from England. This is a pauper, a peasant. He has nothing to say. We reject him. He didn't sit at the feet of Gamaliel up in Jerusalem. He can't tell us one powerful rabbi that really set his feathers straight. Their homes were simple. The synagogue was simple. It was a place for any kind of meetings.

It could have been a courthouse. It was a schoolhouse for the kids every day of the week. Monday through Friday, it was a schoolhouse for the kids. And when Jesus would go to that schoolhouse in the morning, all the parents were arriving at the same time. Parents of children from 5 to 15. Jesus was in a classroom in the synagogue from the time he was 5 until he was 15. And at the age of 12, the girls were sent home. The boys were sent up to Jerusalem to experience their first Passover. And it was at the age of 12, with dad, coaxing him and instructing him. He will either go home at the age of 12 and become a carpenter like his daddy Joseph, or he'll continue on in the schoolhouse under the teachers to learn the word of God. Jesus was raised as a peasant in a peasant community. And just four miles away was a massive city of some 30,000 people.

And so most of the people who lived in Nazareth, they had to go over and they had to make their living there. So it was a great divide between those who lived in the great city. So it wasn't that Jesus just was raised over in Galilee. No, he was raised in a pathetic little hover of a place. And he probably lived in the poorest shanty you could ever imagine. And he's going to save the world. Not likely. What kind of laws, what kind of embellishments did the Pharisees and the scribes impose on the people? You're not going to read this in the word, but I'll help you. On the Sabbath, you must not do any work. The biblical command was simple. Keep the Sabbath holy.

Don't do anything. Don't do anything that would look like work. So to ensure that you didn't do anything that looked like work, they engaged in some 39 categories to do with even working on the Sabbath. And these extra categories were called the fence laws. The fence laws were there to keep you from breaking the laws. Don't even go close. Here was one. It was called the mortar fence. Spitting on the dirt on the Sabbath is strictly forbidden. Why? Your saliva could mix with the dirt and technically create mud. That's work.

Could be legally classified as the labor of making mortar. That was a law. Wasn't the law of Moses? Oh, the harvesting fence. Walking through a field of tall grass or wheat was very restricted. Because your sandal or just, you know, the skirt of your jacket, whatever, might cause a grain of wheat to become dislodged from its stock. And technically, you just harvested wheat on the Sabbath. Don't go through the wheat field. Here's a cute one. Have you ever seen, well, yeah, I have. I bought a suit years ago and had to have it tailored because my shape is kind of weird. You didn't notice that.

I had to sleeve shorten the trousers or whatever. And the person who was measuring and putting together the suit for me, they had these pins and they stuck it in the lapel. Gentleman or lady, you know what I'm talking about. Stick the pin there so it's handy. So back in those days, they would have a needle where they're making things. You know, the sewer, the person who made clothes. And they tucked the needle there while they folded and then they used it. It was against the law for the tailor to wear his jacket on the Sabbath if he forgot the needle there, he could be arrested. Because you are looking forward to working today. We caught you at it. We sit in the seat of Moses. Will you tell you what's right?

They didn't have this one. This was a more modern one. Meatless Friday, we eat fish and chips. That's a newer one. Where'd you get meatless Friday, honey? Well, somebody said that it was a sin. And so, like, you can't eat meat on Friday. Hello? Yeah, carrying that needle on his jacket also was considered a burden. If a fellow's job was carrying a pail of water, that would be worth carrying a pail. This guy's work is needling. So he's working by.

. . Do you love it? Oh, the egg-laying contraband. If your chicken lays an egg on the Sabbath, you're not allowed to eat it. Because that chicken labored to make that egg. Bawk, bawk, bawk, bawk, aah! A double yoker, and you can't even eat it. This was godliness. There are preachers today. I have a cousin down in Arkansas. I went to a church.

The guy was preaching. If you don't tithe, you're going to hell. He also preached, if you have never spoken in tongues, you're definitely not saved. What kind of a weird church, cultic church, did your cousin attend? Pentecostal. No wonder they're afraid of us. When people ask me, what's your church like? I say, I shortened the chains on the lights so they can't swing anymore. I say it all the time, and they know. I'm making fun of what you people believe about us. Because they've heard wacky stuff. Are you the people that handle snakes?

Only when they're dead. The six-hour meat problem. It was banned mixing any meat with dairy. The word was, the Old Testament was, don't boil the child in its mother's milk. I don't know why the Lord made that law.
That's not a terrible one. But it got expanded to chicken meat and any kind of bird. They instituted as a mandatory waiting period of six hours between eating the meat and consuming dairy. So you could not drink a glass of milk. Your child could not have milk. Your child could not drink the milk of your breast. If the child was going to be tried to eat a little bit of meat today.

Six hours between eating meat and drinking milk or any kind of dairy. Oh, the hand-washing one. I love this one. The New Testament records a fierce debate over washing hands before a meal. Remember Jesus talked about that one? They were upset. Because I guess the disciples weren't careful to wash their hands. And it wasn't to do with hygiene. It was to do with the ritual of being pure. To prevent any microscopic trace of impurity from entering the body. The elders mandated a highly specific multi-step ritual of pouring water over the hands up to the wrist. Failing to do so was treated as a severe spiritual transgression.

And there's tons of this. It just goes on and on and on. And Jesus said that which goes in the mouth is not what's going to corrupt you. It's what's in there and is coming out of you. That's why Jesus dealt with that. Because they believed that they washed their hands. They could talk like the devil. So you always had to be washing your hands. They overburdened the people. And I have to finish quickly. If you read in Matthew 23. Jesus says woe to the Pharisees.

Woe. Woe. Endlessly. And it's quite a litany. It's a long list of all the things that he said to them. And they were doing it from the seat of Moses. There was no seat. But in their minds they had that authority. And he had to take them out to the woodshed and burn them for this. And here was the big challenge. The people of Israel did not think for themselves. They relied on these men who claimed to be the seat of authority.

We speak for God. They never thought it through for themselves. So whenever the Pharisee decided to reject Jesus. He did so on behalf of the entire population. So when Jesus heals a person who's deaf and cannot speak. And it's clearly a demon that has caused this malady. The Jews had no way of addressing this problem. If only this person could hear. Or if this person could speak. They'd have a way of maybe trying to relieve him of this evil spirit. But Jesus comes along and he heals a person who can't see. Who can't speak.

Who can't hear. And they say, how did he do it? And somebody said, what if he's the Messiah? So they went to the scribes and the Pharisees and said, Jesus just performed this miracle. Is it possible he's the Messiah? They were trapped. What do we say? So here's the answer. He did it all right by the power of Satan himself. He's demon possessed. Now that is the unpardonable sin. And mind you the words that Jesus said.

This generation, you people have transgressed against the spirit. These men spoke on their behalf and that made them all guilty. Is that fair? Adam sinned and we're all guilty of sin. Because they took this position and because the people responded to it and allowed it just to flow. Why did you go down the line on all of this stuff today, pastor? Because it's going to get worse. It's going to get very bad. Your government wants to close the church. This government now. We are a problem to them because we will not secede. We will not give up.
We will say, I will not serve. I'm not doing that. I can't do things that are against what this Bible teaches me. And Mr. Trudeau, the one, well, you know, love black polish on his face, that one. He said that the church, the evangelical Christians are more of a threat to Canada than the worst terrorists. The current government right now has a plan to tax us, to tax the church. How will they do that? They will take away our right to be a charity. Therefore, we can't give income tax receipts. Is that harmful? Wait, that's not the bottom line.

If we as a congregation cease to be a registered charity with Canada revenue, we no longer have the right to own this building. This building was purchased with charitable donations. You lose your charity. You lose everything in the past. You lose your building. You say, well, we want our building. Oh, the government just inherited it. They'll sell it to you for a price that they think is reasonable. AI, AI, you're familiar with that, right? AI, I believe, is going to be used by the government to ruin our society. Do you know that AI now, they've proven this, AI has been developed to the point it's at stage, they have several stages. I'm going to say maybe there's seven stages.

It's something like that. Seven stages of the development at AI. We're at number five right now. And by the time you get to the top one, I think it's the seventh. The seventh AI will demand your affections. You have to love the AI. That is the plan. It is the new god of the world. It's the new god of the developing world. So you have to be wise, you have to be clear, and you have to not accept every preacher and everything that they say. You're watching all these preachers on TV. I'm going to say, look out, look out, look out, look out, look out, look out.

These are not honest people. They're after your money. And they will tell you all kinds of things that will make you feel good. If you do this, you'll feel better. You have all the possibilities in the world. You're going to do extraordinarily well, because you do as they say. And they make you promises that will never come true. It's usually about money or about your health. And if you do this, if you send me $1,000 right now, and you know who they are, but you know what those people preach, I won't name him. I probably already have. I was his friend when he first started in the ministry. I was on his board.

I had him in my church in Toronto. And in my pulpit with a Bible in his hand, he said that Adam had gills so he could swim in the bottom of the ocean. He said Adam had wings so he could speak to the eagles of the air. From my pulpit, he taught that. Next Sunday, I got up and I said, so-and-so was in my pulpit last Sunday. Don't believe a word he says. He's still a huge healing evangelist. You know his name. I don't want to say it. That's the kind of stuff that people are running for. So hungry, they'll eat anything. So thirsty, they'll drink anything.

There's a Bible college down in California, and they've taught their young people that there are the bones of some famous preachers in the past who were used by God, apparently, to work miracles, to heal the sick. The students are required to go to the gravesite in the evening, spread their bodies on the soil over the dead person, and wait for the spirit to come up out of those bones and electrify them with an anointing. That is a Bible college, and it's huge, and they're writing songs, and we're singing their songs at time in our church. Hello! Isn't this a little frightening? Isn't it just a little frightening?
Where can you go to get truth? You need to be reading this for yourself. I appreciate the speaker that spoke on Thursday night and said, if you're not reading this day, if you're not reading this book daily, you are a weak Christian, and you're on the road to failure. Would you say that to a 70-year-old? How can we obey a failure? We're already 70.

You could take a dip any moment, honey. You need to know what the word says, because somebody's going to trick you. Somebody is going to get a hold of you. Say, come over today. We're having special meetings. They're casting demons. I had a deal with us in Alberta. A guy that was famous. So going around, people said, things aren't working well in my house. They hired him. He went into their house, and he cast the demons out of all the doorknobs. P-A-O-C.

Casting demons out of doorknobs. And also meeting a person to counsel them and saying, I think you have a demon. They convince people that they're demon-possessed. And they're supposed to be casting the demons out. It's all tomfoolery. And it's coming from people who claim that they're a spiritual authority. Be careful who you allow to teach you. Be careful of these programs that you'll watch. Be careful of the books that they write. Because in so many cases, they're fake. What a terrible thing for our pastor to say. What do you want to hear?

What do you want to hear? This isn't one of those worms. This will disappear. Next Sunday, this is going back in my garden. When I moved this thing, I made about 20 mice homeless. And I feel I need to put it back. Poor little creature. They got to live too. I don't feel good about this. I don't feel good that I said these things today. But you deserve to know. You deserve to know.

And when you read this book, and you see Jesus saying, woe to you, woe to you, woe. Oh, those are terrible things. He's so crude. The only people that he said woe to were the Pharisees. The only people he spoke hot, burning words to were the people who lived up in Judea. The Sumerians, who were already downtrodden, he loved them. He ministered to them with love and affection. The people in Galilee, he didn't put them down. He said, sit down. I'm going to serve you a free lunch. He never spoke hot, burning words to the people who lived in Galilee. Never came down on the people down in Samaria.

But the high up elites from Jerusalem, he dangled them over the fire. Remember that when you're reading the book. Don't be surprised when Jesus goes into the temple in Jerusalem with a whip and says, you have turned my father's house into a den of thieves. Get out. He got, was Jesus angry? And it's time for the church to get angry by time. Be angry, but don't sin. And you better know where the line is. Did you hear that? Be angry, but don't sin. Don't cross that line. Lord Jesus, help us in this awkward, dark hour of Canadian world history.

All of Europe was the cradle of Christianity. It was wonderful. Churches everywhere, the Luthers and the Calvinists. All of these people came out of Europe and Europe's on fire and they deserted the cross. They deserted Jesus. They've turned their back on Christianity and they're turning to the anti-Christ spirit. Dear Jesus, help us as a Canada not to embrace Europe. Not at this point. It's a mess. Lord, help us to walk in divine truth. And forgive us if we're guilty of letting the authorities who are not spiritual, commanding us and controlling us. Help us to know where to draw the line. Help us to be angry, but not to sin. In Jesus' name, we pray. Amen.